

THE MODEL PRAYER

By Medford Caudill

Please read Luke 11:1-5.

In Matthew chapter six the ending is added, "...For thine is the kingdom, and the power, and the glory forever. Amen". Jesus was praying. If we are to follow the example of our Master, we will pray also. Constantly, through the Gospels, we find Jesus in



Medford Caudill

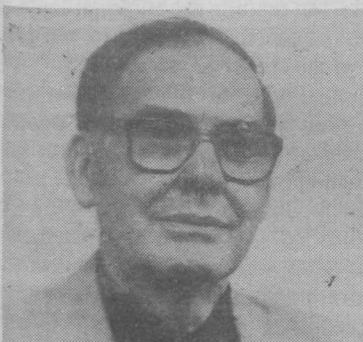
prayer. Matthew Henry said; "That man is a brute, is a monster that never prays; that never gives glory to his Maker, nor feels his favour, nor owes his dependence upon Him."

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STUDIES IN JUDGES

by C.T. Everman

"AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead. And the LORD sold them into the



Clyde Everman

hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel" (4:1-3).

After the death of Ehud, Israel again turned from serving the Lord and "did evil" in His

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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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WHOLE NUMBER 2653

ENCOURAGEMENTS TO SOUL WINNERS, PART II

Charles H. Spurgeon

II. We have opened up the special case, and we have now to dwell upon a general fact.

This general fact is important, and we are bound to give it special attention, since it is prefaced with the words, "Let him know..." If any one of you has been the means of bringing back a backslider, it is said, "Let him know..." That is, let him think of it, be sure of it, be comforted by it, be inspired by it. "Let him know..." it, and never doubt it. Do not merely

hear it, beloved fellow-labourer, but let it sink deep into your



C.H. Spurgeon

heart. When an apostle inspired of the Holy Ghost says, "Let

h'm know..." I conjure you, do not let any indolence of spirit forbid your ascertaining the full weight of the truth.

What is it that you are to know? To know that he who converteth a sinner from the error of his way shall save a soul from death. This is something worth knowing, is it not? To save a soul from death is no small matter. Why, we have men among us whom we honour every time we cast our eyes upon them, for they

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PRECIOUS JEWELS FROM ROMANS EIGHT, PART II

by Paul Jackson

Within this great treasure chest of jewels are some of the most precious jewels of God's Word. There is another one deep inside which shines so bright and beautiful. It has to do with the witness of the Spirit of God within every child of God.

"The Spirit itself beareth witness with our spirit

that we are the children of God" (Romans 8:16). What would a child of God do in this present evil world without the Witness within himself? Oh, what a precious jewel! The Spirit (Holy) is constantly witnessing with the child of God to give assurance of salvation. Why does the child of God call God Father? It is because of the wit-

ness of the Spirit. Why does a child of God feel the need to talk with his heavenly Father? It is because of the witness of the Spirit. How can a child of God face the trials and tribulations of this present world? It is because of the witness of the Spirit.

The Apostle John speaks con-

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THOSE WHO DO NOT BELIEVE IN ETERNAL SECURITY PART II

The Bible teaches the precious doctrine of Eternal Security. The Bible teaches Once Saved, Always Saved. This is a wonderful doctrine filled with many blessings to the child of God. I have said that showing me this truth was the second greatest blessing God ever gave me; the first being salvation itself. I am writing a short series on the above subject.

I have shown the following: (see previous issue) Those who

do not believe Eternal Security; 1. Do not believe the Bible on this subject. 2. Do not know where they will spend eternity. 3. Need to formulate a doctrine as to what sins one can commit and not lose his salvation; and what sins, if one commits them, he will lose his salvation. 4. They are not like David who knew that he would dwell in the house of the Lord forever. 5. They are not like Paul who was persuaded that

nothing could separate him from the love of God. I proceed.

6. Those who do not believe Eternal Security are making Jesus out to be a liar on this subject. I do not say that they knowingly and deliberately do this. I am not saying that they mean to do this. Nevertheless, I am saying that this is what they do. Jesus said,

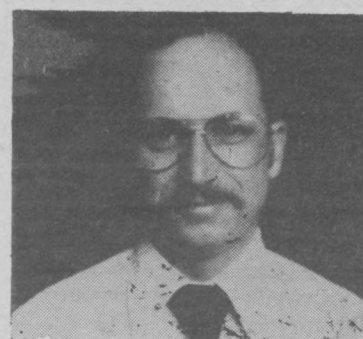
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THE GREAT TASK OF KEEPING THE HEART PART XI PRAYING ALWAYS

Ephesians 6:18

Ephesians 6:18 says "Praying always with all prayer and supplication in the spirit and watching



John Pruitt

thereunto with all perseverance and supplication for all saints;"

We come to the last part of the

(Continued on Page 6, Col. 4)

REVELATION

by Willard Willis

"And unto the angel of the church of Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass" (Revelation 2:18).

Thyatira, one of Asia's most



Willard Willis

famous cities, is where Lydia, the seller of purple resided. You will recall from the following passage of Scripture that it was in Philippi that God the Spirit caused the path of Paul and Lydia to cross.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart

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THOSE

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"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...." (Jn.10:27-28). Jesus said of His sheep, "they shall never perish." These men say that any of Christ's sheep might perish, and that many of them do. If that is not calling Jesus a liar, I would like to know what it is. I think we need to bring this charge home to the "falling from grace" crowd, and hold their feet to the fire on the matter. Jesus said His people are saved forever. Many men say that they might be lost. Which one do you believe? You can't believe both. Listen to me, you Rollers, Campbellites, Methodists, Free Will Baptists, and others; your preacher is false or Jesus is false on this subject. Which one are you going to believe? I tell you that is highly dishonoring, even

an insult, to Jesus Christ to teach that a man can lose his salvation.

7. Those who do not believe Eternal Security do not believe that salvation is by grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph.2:8-9). I know that all so-



JOE WILSON

called churches profess to believe in salvation by grace. I know they say this; even the Campbellites, Holy Rollers, and Seventh Day Adventists say they believe

that salvation is by grace; yet they all actually teach salvation by works (or by the water works). The plain and simple truth is that one who believes you can lose salvation does not believe salvation by grace. That which can be lost by works is not obtained by grace. Oh, yes, they will sing, "Tis grace hath brought me safe thus far, and grace will lead me on"; but they don't believe it. They may (they really don't) believe that one is saved to start with by grace, but they one and all believe that one is kept saved by works. Listen, salvation that does not take one all the way to heaven is not salvation at all.

I jump in the Ohio river. I grab a drowning man. I get him half way to the bank. I then let him drown. Did I save that man? Of course not. Whatever Jesus loses on the way to heaven; He did not save. My Dad, a Holy Roller preacher, used to tell me that we are saved by grace but we are kept by works. At least he was honest enough to admit what he was preaching. Many of the "falling

from grace" crowd are not this honest. Understand that I am saying that anyone who believes that salvation can be lost does not believe in salvation by grace.

8. Those who do not believe Eternal Security do not believe that salvation is a gift. "...the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). These people believe that God gives you salvation, then if you don't pay for it, He will take it back. They believe that God gives salvation today, and takes it back tomorrow.

You know what kind of givers we used to call people like that. I'm afraid to use that term, for Jesse Jackson might have me before the Supreme Court for using racial slurs. Of course, I doubt that he is overly concerned about what many blacks call whites. I wish that Clinton would find a job in Africa for Jesse Jackson, and send him there on at least a four year term. Maybe he would keep his nose out of everything that happens over here for awhile. Homilectically, this is called

"chasing rabbits."

Well, anyway, God is not that kind of giver. Salvation throughout the Bible is a free gift. Jesus Christ paid for eternal salvation for all those for whom He died. The Holy Spirit gives the salvation experience to all those for whom Christ purchased salvation. Oh, what wonderful news is this! God does not offer salvation, even on reduced terms; He gives salvation as a free gift to anyone who desires it. And what God gives, He will never take back. I state plainly that those who believe you can lose your salvation do not believe that salvation is a gift. Salvation is such a wonderful and costly item that poor helpless, bankrupt sinners could never pay the price therefor. If we had to earn it, we could never have it. Oh, it is so glorious to know that salvation is a free gift!

Let me add that one must be brought by the Holy Spirit to the place where he knows that he cannot earn salvation before that

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FROM THE EDITOR

"If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself" (Jn.7:17).

I was with a fishing partner today at our favorite fishing holes Captain D's. While fishing we were discussing the questions: 1. Why do so many people, many of whom are surely true Christians, not believe the doctrines of the Word of God? We were especially thinking of the Doctrines of Grace. 2. Why do so many believe so many things that are not taught in the Word of God?

Surely, we will all agree that this is a major matter. So many things are taught and believed today that are surely not true to the Bible, while many things in the Bible are not believed. No one, who will really give thought to the subject, can possibly believe that all the differing, many absolutely contradicting one another, doctrines taught today can all be true. Why do so many believe the false? Why do they refuse to believe the true?

I, for one, refuse to blame this on the Bible. I have heard so many times, "you can prove anything from the Bible." I do not believe this; in fact, I know it is not true. A multitude of things taught by preachers and believed by their hearers cannot, by the wildest license of human imagination, be proved by the Bible. God did not write the Bible deliberately to confuse and deceive men; yet this seems to be what many believe. God did not make things so difficult to understand that men must understand them differently. God did not mean (surely we will agree on this) to write a book that men just could not understand. I do not speak of a total understanding of all that is in the Bible, for no man can do this. I speak of the many doctrines of the Word of God. Do you think that the Lord wants us to be confused as to what the Bible teaches? That He wants some to believe one thing, and others to believe the opposite? Do you think that the Lord teaches in His Word, and leads men by His Spirit to believe different things, all of which absolutely cannot be true?

I do not blame this difference of belief, this matter of men believing things contradictory to one another, things both of which cannot be true on the leading of the Holy Spirit. A man told me that the Lord led him out of a Baptist church into a Holiness church. I say that the Lord led me out of a Holiness church into a Baptist church - one of us is lying on the Lord - He did not do both of these things.

So many of our men will say of those who do not agree with us on doctrines, "The Lord just has not revealed these truths to them." Where are these truths revealed? In the Bible. Is the Bible just for us? Is it not for all of God's children? There is absolutely no truth that God has revealed to one of His children that He has not revealed to another one.

All saved people have the Holy Spirit. Is it not a part of His indwelling work to lead us into the truths of the Word of God? Does He

only lead some of God's children into the truth? Does He refuse to lead other believers into those same truths? Every saved person has the same Bible (or should and can have). Every saved person has the same Holy Spirit. Why then do they not all believe the same truths?

Please understand that, in this brief space, I do not pretend to give all the answers to this question. Please understand that I do not even profess to know all the answers to this question. But, I will set forth two answers to this question.

1. Many Christians take whatever men teach them without ever studying for themselves. They believe what their church and preacher believe. They could not even begin to give you Bible for the things they believe. I suspect that this is true in more cases than we realize.

The Catholics teach their people to take whatever the church and priest say. They are taught that they are not able to understand the Bible for themselves. They are discouraged from reading the Bible, at least in many situations and places. They are never, never, never to pit their understanding of Scripture against what the church says.

There are many who are not Catholics who, in this point, are very much like them. They do not believe what the Catholic teaches because they do not attend a Catholic church. But they just as obediently and blindly, believe whatever their church and preacher say.

2. A second reason for men not believing the truth is that they are not willing to do the will of God connected with that truth. A man has been preaching for some years. He is pretty well set and situated in the church he is in. Most likely, he is not going to be willing to believe something in the Bible that is contrary to what his church believes and what he has taught for some years.

A Methodist preacher has been such for many years. He is well established and much respected in his denomination. One day, he sees Baptism by immersion in the Bible. What will he usually do? He will close his eyes. He will pretend that he did not see it. He will look for some way of getting around it. He is not willing to do the will of God on this matter.

A Christian is in a church, has been there for some time, is respected in that church, and has an office therein. In his Bible studies, he sees something that is contrary to the teaching of his church. Say that he is in an Arminian church and sees sovereign grace in the Bible. Say he is in a Holy Roller church and sees eternal security in the Bible. Well, he knows that if he sees and believes that truth, if he begins to stand for that truth; that he will have to leave that church. His past Christian history is there. His Christian friends are there. His family is there. He is not willing to do the will of God.

Well these are two answers to the questions at the start of this editorial. It may be that there are more. Maybe someone could write his opinion on this subject to me. I will surely consider it thoughtfully and prayerfully, and may even print it. Yours for the truths of God's Word.

THOSE

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one will be willing to receive it as a free gift. Only those who are willing to admit their poverty, and to receive salvation as a free gift, will ever be saved. The Pharisee wanted to place God in his debt. He wanted God to give him the salvation he thought he had earned by works. The publican desired only mercy. He was most willing to receive salvation as a gift paid for by the propitiating blood of Jesus Christ. You will receive salvation as a free gift, or you will go to hell without it; and if it is a free gift, it is eternal, praise the Lord.

9. Those who do not believe in Eternal Security do not believe that salvation is everlasting life. **"He that believeth on the Son hath everlasting life...."** (Jn.3:36). Let me say most plainly that those who believe that salvation can be lost do not, I said do not, believe this Scripture. They may pretend to believe it, while they wickedly explain it away; but they do not really believe it. What does everlasting mean? God is everlasting, what does that mean? Heaven is everlasting, what does that mean? Hell is everlasting, what does that mean? Well, everlasting life means the same thing.

It is absolutely beyond me how a man can say he believes in everlasting life, and then say that it can be lost. How can a man say that one has everlasting life and still may go to hell, and that many such have gone to hell? Brethren, I have long since learned that men who think sensibly in things pertaining to this life, often think foolishly (if they can be said to think at all) in reference to spiritual matters. These men, in worldly matters would not think of referring to something as a gift which the donor might take back at any moment; they would not think of calling something everlasting that might cease to be in the next moment. But in the realm of the spiritual, it seems that many men take leave of their senses and teach all kinds of absurdities.

Note the word "hath" in John 3:36. Some of these heretics will say that the verse means that if one believes unto the end, he will then receive everlasting life. The Bible says that the believer "hath" (Present tense possession) everlasting life. Anyway, a true believer will always be a believer, but that is not the point here. Again, those who believe a man can lose his salvation do not believe that salvation is everlasting life - they don't believe the Bible.

10. Those who do not believe Eternal Security dishonor the power of Jesus Christ. Jesus said

of His sheep, **"...neither shall any man pluck them out of my hand"** (Jn.10:28). All of the saved are in the strong hands of Jesus. Who is stronger than Jesus? Who can break the grip of the Son of God, and take from Him that which He holds in His hand? Oh, how these falling from grace men dishonor the Lord Jesus Christ. Who is the Jesus of these men? Who is this Jesus that cannot hold on to that which He purchased at such awful price? Who is this poor little Jesus of the Arminians? Yes, to say that a saved person can be lost again is to dishonor the power of Jesus Christ.

11. Those who do not believe Eternal Security dishonor the power of God the Father. Jesus also said, **"My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand"** (Jn.10:29). The Bible also says, **"Who are kept by the power of God through faith unto salvation...."** (1 Pet.1:5). Now, how can men even pretend to believe these Scriptures and still teach that one can lose his salvation? I would be the first one to admit that, if men must keep themselves saved, they could lose their salvation; yea, they would lose it. Where is the faith and confidence of the man who teaches that salvation can be lost?

What power is there that is greater than the power of God? There is none such. Then how can one who is kept by the power of God be lost again? Tell me that. Is there a hand stronger than the hand of God? There is not. Then how can one who is held fast and secure in the hand of God be plucked therefrom and cast into hell? Men terribly dishonor Jesus Christ and God the Father when they teach that a saved person can be lost again. Who is this weak god that cannot hold what he has? Who is this powerful being that can take one from the very grasp of the Father? Ah, me...

12. Those who do not believe Eternal Security dishonor the sealing of the Holy Spirit. **"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption"** (Eph.4:30). The power of God broke the seal of the Roman government on the tomb of Jesus Christ, but who can break the seal of God.

Every believer is indwelt by the Holy Spirit. The Holy Spirit has entered that purchased possession with the intent of keeping that one until the day of redemption. The day of redemption is that glad and glad some day when the believer will receive a glorified body. Now, what power can frustrate the intent of the Holy Spirit? What power can

keep Him from doing that which He came to do? What power can break His seal and cause one thus sealed to be finally lost and to not reach that day of redemption?

13. Those who do not believe Eternal Security do not believe in the permanent indwelling of the Holy Spirit.

Jesus said, **"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever"** (Jn.14:16). What does for ever mean? Did Jesus toy with words? Did He utter words empty of real meaning? Did he redefine words so as to make them mean contrary to what they really mean? Forever means forever. How long will the Holy Spirit abide with and in the believer? For ever. The Holy Spirit has taken up His abode in the believer. Who can drive Him from His temple? Who shall dispossess the Holy Spirit of that which was purchased by the precious blood of Jesus Christ. Those who do not believe in Eternal Security dishonor the Trinity and each person thereof. Oh, what horrible blasphemy is this that brings such reproach upon the Persons of the adorable Trinity!

They dishonor the election of the Father. They dishonor the redemption of the Son. They dishonor the calling of the Spirit. They make man Almighty, and make the Triune God of the Bible to be weak and unable to accomplish His saving purpose. The Father cannot obtain and hold onto those whom He purposed to save. The Son will never see the travail of His soul. Many for whom He suffered will be lost in hell. He cannot obtain His purchased possession. The Spirit is unable to keep those in which He began a good work. Men overcome His power and thwart His purpose. This doctrine that one can lose his salvation is not only one that is most discouraging to man, but it is one that is most dishonoring to God.

14. Those who do not believe Eternal Security do not believe in perseverance. **"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger"** (Job 17:9). Perseverance is the other side of Eternal Security, and both are plainly taught in the Word of God. The believer shall persevere because he is preserved by God. The persevering believer will assuredly attain unto glory. We need to preach both of these truths.

The true believer will persevere in faith. He will never, he can never stop believing in Jesus Christ. How could he? He will persevere in repentance. Repentance of sin is essential to the salvation experience. Repentance of sin is the continuing attitude

of the born again child of God about sin. He will always be repenting until, praise God, he is done sinning. He will persevere in good works. God has predestinated that the one saved by free, sovereign, and saving grace will walk in good works (Eph.2:10).

The one who is truly saved will persevere in holiness. He will continually pursue holiness, for without holiness no man will see the Lord (Heb.12:14). The new nature hungers and thirsts after righteousness, and shall be filled (Mt. 5:6). The believer may have many a fall, but he will rise from every one of them and go on his way toward heaven. **"The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand"** (Psa.37:23-24). How can a man believe this Scripture and believe that one can lose salvation? He cannot. **"For a just man falleth seven times, and riseth up again...."** (Pro.24:16). The saved person may fall, but he won't stay down; he will persevere.

These falling from grace men say, "what if a saved person does go back into the world and into sin, and stays there; surely he will lose his salvation." The Bible has something to say on this matter. **"They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us"** (1 Jn.2:19). What about those who go back? This verse answers this for us. It does not say that they were saved and lost their salvation. It says that they were never truly saved. Notice the words "no doubt." There is no doubt about it. Those who are truly saved will persevere; they will continue with us.

Those who do go back prove that they were never really "of us." Their going back proves the falsity of their profession; proves that they were never saved. Oh, that men would believe the Bible on these matters!

'Tis a glorious and wonderfully blessed doctrine, this doctrine of Eternal Security. It gives all the glory to God in salvation. It does not say that God saved us, but we keep ourselves saved; thus dividing the glory with God. This doctrine gives great assurance and joy to the truly saved person. Next to the great joy I had when God saved me was the joy of my soul when I knew from the Word of God that I was saved forever. Oh, when we know that we are saved, and are saved forever, we can look forward with great delight and anticipation to eternity

in heaven. The one who does not believe in Eternal Security cannot have this great joy, for after all, he might lose his salvation and never make it to heaven.

There are so many songs that one cannot thoughtfully, really, and intelligently sing if he does not believe in Eternal Security. Think of; "The Sweet By and By," "I Shall Know Him," "He is Mine and I am His, Forever and Forever," "Face to Face Shall I Behold Him," "No, Never Alone." I could go on and on. Might I suggest that the "falling from grace" crowd get them a new song book, leaving out all the songs that teach, or depend in part on, Eternal Security. It is glorious to know that one is saved now, and will still be saved a million million years from now. More to come, God willing.

PRECIOUS

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cerning this witness when he says, **"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his son"** (1 John 5:10). It is impossible for one to know that he has salvation without the witness of the Holy Spirit within himself. Without the witness it is impossible to believe God's Word. And if one cannot believe God's Word, then one cannot believe that Jesus died for him. Having the witness of the Holy Spirit is the difference between spiritual life and death.

Jesus said, **"Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come"** (John 16:13). One can never know truth without the witness of the Spirit. People who go to church and hear the Bible preached year after year and never seem to learn any truth more than likely don't have the witness of the Spirit. Oh, how important the witness of the Spirit is in understanding truth.

Will each reader of this article examine yourself and be honest with yourself as to the presence of the witness of the Holy Spirit within your life? If there is any doubt concerning this witness, seek to examine your salvation.

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a preacher perform a wedding for two unsaved persons? For a saved person to an unsaved person? For a saved true Baptist to one not a true Baptist?

JOHN LENEGAR

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"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." (Genesis 2:18)
"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24)

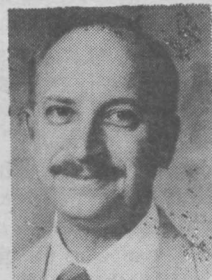
I personally believe that a preacher should perform a wedding for two unsaved people who desire to marry. Hebrews 13:4 says, "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." In our present day the majority of people practice fornication, adultery, and certainly whoremongering. It is somewhat rare to find a young unsaved couple who wish to marry. Usually they come from a background of moral parents, or even parents or other relatives, who subscribe to some Christian principles. Too many couples today live together, including the misfits of the so-called gay lifestyle. No man should ever be "married" to another man and no woman should ever be "married" to another woman. God pronounces the penalty of death upon this perversion and most abominable sin. I would add that any unsaved couple should have salvation explained to them as well as the institution of marriage before the wedding is performed.

A saved person should not, must not, cannot be married to an unsaved person by any true minister of the gospel. II Corinthians 6:14 says, "Be ye not unequally yoked to-

gether with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" To do so brings heartache, discord, disappointment, and/or spiritual decline, compromise, and misery. "But I love him", or "But I love her." No Christian of any age should date, or otherwise allow themselves to become involved with an unsaved person of the opposite sex. To do so invites problems and unhappiness in one way, or another.

To the last part of this question I would say, "possibly." I might do so depending on the situation and some other factors. If both are truly saved, I probably would; but if the salvation of one is resting on baptism, or works, or some other unscriptural position, I certainly would decline. It is my desire to see all saved couples to be true Baptists, each one, which is to say they would be true Bible believers and in perfect harmony with the Word, the Lord, and one another.

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The Scriptures are quite clear on the subject of an unequal yoke in marriage. Now we must be careful here to point out that, though we often use II Corinthians 6:14-17 to teach that it is wrong for a saved person to marry a lost person, marriage is not the subject of discussion in that text. However, it would be safe to use it for a general application in the matter.

In I Corinthians 7:12-15 Paul deals with the other end of the spectrum by addressing the divorce issue. By this text we know that there were such marriages taking place: and that there were circumstances where one spouse became saved and the other did not.

I have taken the position in the past, that I would not marry a

couple if just one of them were saved or lost; and I try my best to discourage folks from doing such. I hold to that position. I have no problem marrying two lost people, or two saved people. I find nothing in the Bible that condemns two lost people for getting married. The institution is a divine one whether the people are lost, saved, mixed, Baptist or whatever. The reason I will not marry a lost/saved couple is because we have clear warning of the inherent problems which come with such a marriage, and I believe that it is my duty and responsibility to be an example to them and the church I pastor. Notwithstanding, if they go ahead and get married, and in most cases they do: and I have never been successful in talking someone out of it yet, they are just as married as anyone could possibly be.

As far as a Baptist and a non-Baptist, I would advise against it; but I do not know if I would refuse to marry them if I was satisfied that they were both saved. Nevertheless, if a Baptist and a non-baptist do get married, without a doubt, someone must compromise; you can't have it both ways.

Having said all of the above, I do not believe that we have the Scriptural right to keep someone from joining a Baptist church, or exclude anyone who is a member of a church because they have, or plan to marry, a lost person. An "unequal yoke" in marriage is a compromise, but it is not ground for rejection.

A minister has, at least for the present, the option to marry or not to marry. Exercise that option according to your own convictions. Thank you for your question.

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II. Corinthians 6:14: "Be ye unequally yoked together

with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Amos 3:3, "Can two walk together, except they be agreed?"

This is a difficult question to answer without offending someone or making them angry. If you get angry then so be it. I guess that I have a right to my opinion, especially if I think that opinion is based on the Bible; whereas the opposite opinion will probably be based on your sentiment or your circumstances. Let me answer these questions one at a time.

First, should a preacher marry two unsaved people? I can see absolutely nothing wrong with this. This will give him the opportunity to witness to them as well as inform them of what the basis is of a good marriage and home. There is nothing in the Bible that would forbid this marriage, therefore there can be nothing wrong with performing this ceremony. I have married two unsaved people and would do so again.

Secondly, should a preacher perform the ceremony of a saved person to a lost person? My answer to this is no. This is a wedding that should not take place. I am not saying that they do not love one another. I am not saying that this marriage will not work; sometimes they do. I am not saying that the lost person will always drag the saved person down, though this is usually the case. The lost person has a nature that appeals to a nature the saved person has; the saved person has a nature that the lost person does not have and cannot appeal to them. The Bible forbids this marriage and therefore the ceremony should not be performed by us.

Thirdly, should a preacher perform the wedding of a saved true Baptist to a saved and not true Baptist? This is where I might offend someone. I will admit that I have done this in the past. I am not making this to be a terrible wrong. I doubt very seriously if I would ever do this again. How can they walk together except they be agreed? In order for this kind of marriage to work, there almost has to be doctrinal and practical compromise. To the horrible disgrace of those who claim to be true Baptists, it has been my experience that usually the sound Baptist does the majority of compromising. If such a marriage meant even the slightest compromise of doctrinal or practical issues, it is a marriage that should never be entered into and therefore a marriage that I want no part of performing.

I could name several cases where this has happened. If this marriage does take place, then the true Baptist is totally 100% without excuse for compromising the

truths they claim to believe. A marriage must not be based on this type of compromise. God will not hold a person guiltless who compromises truth. Compromise will never lead to the teaching and conversion of the other party. Deals should never be worked out. There should never be an agreement to divide time between churches. There should never be a compromise to go to a different church. If you love your wife or husband more than you love Christ and the church then you do the right thing and ask the church to exclude you. There is never an excuse for compromise. I do not think that in the future I would perform such a wedding. I am not being hard. I am standing for what I believe to be right and in the best interest of the true Baptists. It is better to be a faithful single true Baptist than a married compromising true Baptist. May God bless you all.

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As a minister is licensed by the state in order to perform marriages, he is subject to its laws concerning marriages. But he is also subject to a higher authority and that authority is God. That authority is what we must consider in answer to these questions. In answer to the first question I find no restriction on the marriage of an unsaved man and an unsaved woman in the Scripture; therefore, if the minister so chooses I see nothing wrong in him performing the marriage.

In answer to the second question, the Lord has expressed a definite command for a saved person not to marry an unsaved one, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). While this yoke may mean other types of union, it certainly includes the marriage vows. The woman whose husband is dead is told that, "she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). For a minister to perform such a marriage is, to paraphrase II John 11, "a partaker of their evil deeds."

If the third question is, "Should a preacher perform a marriage between a true Baptist and one who

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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

Is the "body" in I Corinthians 6:19 the church or the believer's physical body?

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Paul was writing to the church of Corinth. He was writing by the inspiration of God. The church there was an assembly of members. This is the meaning of the word "church." A church is a body of people assembled to worship and honor the Lord.

The body of believers is used as a figure to illustrate what the church is. The human body is made up of many members. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body" (I Cor. 12:14-15)? And also, read in this twelfth chapter verses 16 through 26. All of these verses speak of the miraculous work of God in creating the human body.

We learn that every member of the body is given or formed in the body so that one member of the body is dependant on the other parts. The body was also assembled so that there would be no schism in the body. Now in this same way all the members go to make up the church, the body of Christ. God set the members in the church (the assembly), one for one thing and one for another, even as the members of our human body are for different things; as the eye for seeing, the feet for walking, etc. So the members of the church are not all for the same purpose. Some are to teach, some to listen, one to preach, one for one thing and one for another.

"Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Anyone should know that the language of this verse is speaking of the church at Corinth as being the body of Christ and not every saved person everywhere. And the twenty-eighth verse gives the duty of these particular members

that God set in the church, the assembly.

Concerning the Scripture in question, God is first speaking to the church. Paul is then speaking to the members as individual members; as to how they should live. We can learn that this is true from verse fifteen of chapter six. Paul is there speaking of bodies as members of Christ's body, the church. Should one member be joined to an harlot that member becomes one with the harlot, as one elect person becomes one with Christ (verse seventeen). Then verse eighteen says to flee fornication, but if one does not flee from that sin, then he sins against his own body. This shows that Paul is speaking of the physical body of the believer, and so is the twentieth verse. Should this sin of fornication be allowed to continue in the church, the whole church would become leavened. If all the members work in their place, glorify God in their bodies, then the church, the body of Christ, will glorify God.

No one has a right to take his or her body and gratify the lusts or desires of the flesh. Our bodies are not our own, but they belong to God by the right of purchase, therefore we are to glorify God and Christ by His Spirit in the church, the called out assembly.

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I Corinthians 6:19, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

That this verse is referring to the believer's body is clear to me. I believe Paul refers to the Spirit indwelling the church in chapter 3:16. The context of the passage concerning the verse in question speaks of sin in the believer's

body. Verse 20 is the key. Believers are not their own but are bought with a price. In order to make this verse refer to the church you must spiritualize the sin of fornication. You must claim that it does not mean sexual misconduct, but spiritual misconduct. This would break the rules of interpretation. You are to interpret Scripture in its context and take the literal meaning when such interpretation makes sense. If it makes sense, use that sense. In exhorting believers to practice godliness, Paul uses a spiritual illustration in verse 15... "shall I then take the members of Christ and make them the members of a harlot?" In this he strengthens the prohibition on sexual misconduct. The overall context of the passage concerns sexual misconduct of believers in Christ.

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I believe the body mentioned here is physical, speaking of a believers possession of the Holy Spirit, and that he is the temple of God. God wants us to know that we have been bought with a price beyond our means. We are not our own, we cannot do as we please. Jesus became and fulfilled the law since we could not live up to God's standards. He, Jesus, became our representative and died, the just for the unjust and paid our sin debt in full. I know that there are those who claim that Jesus made the down payment and we must keep up the installment payments by trying to live a perfect life. The Bible teaches us that there is none good; there is not a just man upon the face of the earth that doeth good and sinneth not.

The only righteousness we have is the imputed righteousness of Jesus Christ and this is the result of the debt paid when our blessed Lord shed His blood on Calvary's cruel cross. What our

Lord is telling us through the Apostle Paul is that we have been saved to be used by the Holy Spirit to serve Him and to glorify God in our body. Beloved, this takes in all parts of our body. God gave us this body to use for His glory; our brain, our eyes, our mouth, our hands, our feet. God uses means to carry out His plan and purpose.

The subject here is to flee fornication. This is a sin against one's own body and displeasing to our Sovereign. This sin can destroy our influence and put us in a position in which we cannot glorify our Lord, and cannot be a good servant. Not only can this sin be a burden to Christians and dishonor our Lord; but it can bring shame to loved ones, and some times disrupt homes. As Christians, let us be on guard and use our body for the glory of God because our body is the temple of the Holy Spirit. He lives in us; let us be careful in our conversation, the way we live, and where we go, because we can grieve the Holy Spirit and we are warned not to do this. Paul said in Ephesians 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." This sounds like eternal security, does it not? It does. Amen.

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"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20). The body that is referred to in this verse is the physical body of a believer. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). The word "body" occurs seven times in this chapter, and each time it is translated from the Greek word SOMA. Paul indicates throughout the chapter that it is your body, indicating the possession of a believer.

This body is also the temple of the Holy Ghost. Temple is used in a metaphorical reference to the body of the individual believer. Temple, from NAOS, speaks of a

shrine or sanctuary. In fact, the term really has reference to the inner part of the temple. The body of a believer is that which provides sanctuary for the Holy Ghost that lives in each and every believer.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (I Cor. 3:16). Dwell is used in the sense of having a home or place to settle down and rest.

The body does not belong to the believer. We are not our own. We are not free moral agents as many would have us believe. The believer is obligated to serve God, not any other things, for we belong to Him. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. 14:7-8). The body is a personal possession of the Lord, just as our body possesses the Holy Ghost.

We are not our own because we have been bought with a price. A price that the richest man in this world could not pay. A price far above the things that are of value in this world, for they are all corruptible. The price for the body of a believer, all believers, is the blood of Christ.

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

The body and the Holy Ghost are gifts of God. The result of that gift is that the body and the spirit should glorify God.

PRECIOUS

(Continued from Page 3)

experience.

How would you like to thrust your hand into a chest full of jewels and pull out a precious jewel which holds an eternity of rewards? You can. The Bible says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17).

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PRECIOUS

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Earlier I wrote concerning the sons of God and it is a fact that all who are saved are sons of God. If the above is true, and it is, then all the sons of God have the privilege of trying to qualify for an inheritance of which God has laid in store for each one of them. The Apostle Peter speaks concerning the inheritance of the saved. He says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Peter 1:3-4).

Every son willing to suffer with Christ in this present world will be heirs with Christ. Those sin-laden sons who seem to have the problem of compromising their morals will not be heirs with Christ. They will be saved, however, so as by fire.

What does it mean to suffer with Christ? Christ's life was a life of being rejected and ridiculed. The rejection came from His own people and ridicule came because of His strong stand for the truths of His Father in heaven. Saved people who testify of and teach God's Word will be rejected and ridiculed also. Modern Christianity doesn't teach taking a strong stand and as a result, there is no suffering with Christ - there will be no inheritance. There are precious few today who are willing to suffer as a Christian.

The Apostle Paul concludes, "For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18). One cannot suffer enough in this lifetime to compare to the eternal glory waiting for him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

Another precious jewel from this great chest of Romans, chapter eight, is the effect God's sons have upon the whole creation. The Apostle Paul writes, "For the earnest expectation of the

creature (creation) waiteth for a manifestation of the sons of God" (Romans 8:19).

Though most modern religionists deny the doctrine of unconditional election before the foundation of the world of God's children, it is this doctrine which controls the purpose God has for the whole of creation. God started the work in His children before the world began and controls creation so as to work out all things for their (elect's) sake. How do we know this is true? The Bible states, "Because the creature (creation) itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21). When God redeems His children the world will be changed.

The proof that God's control of the creation depends upon His working with His children is found in the lives of those recorded in God's Word. One example is the contest Moses had with Pharaoh on behalf of the Israelites. From the beginning of the contest when God told Moses, "And I will harden Pharaoh's heart and multiply my signs and my wonders in the land of Egypt" (Exodus 7:3), to the end when God killed every firstborn son not protected by the blood of sacrifice, God controlled the whole creation because of His elect children. God changed the water of Egypt to blood; He sent hordes of frogs from the rivers; He covered the land with lice and flies; God sent a dreadful murrain upon the cattle of the Egyptians and not one cow of the Israelites was infected. Is that control? God sent boils upon all the Egyptians and none affected the Israelites. God sent a thick darkness for three days upon the Egyptians. All know these facts, yet some will say that God doesn't do this today. Oh, but He does!

God's process for delivering His children to eternal glory will affect the whole creation "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (II Peter 3:10). God is doing the preceding in order to prepare a place for His elect children.

A precious jewel from this great treasure chest of Romans eight is salvation, strengthened by hope. The Apostle writes, "For we are saved by hope: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then

do we with patience wait for it" (Romans 8:24-25).

God's children live every day in this world of bondage and corruption. They groan and travail daily, waiting for the great God of Heaven to come and redeem their worthless bodies. Why don't they give up and do as Job's unspiritual wife told him to do? She asked Job, "...Dost thou still retain thine integrity? curse God, and die" (Job 2:9). For the same reason Job remained faithful, God's true children remain faithful. Job had hope. He said, "For I know my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26).

Our hope, like Job's, is in the promise of God that He will send His Son Jesus to the earth to gather those belonging to Him and deliver them to glory. Hallelujah! Most modern so-called Christians want what they can see. If they can't see it, they want nothing to do with it. Their motto is, "What can God do for me?", not "What can I do for God?" The Apostle Paul calls this sight and not hope. These Christians will get what they are due here and will see nothing hereafter but condemnation.

Faith and hope are inseparable. The saved live by faith which produces hope. "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

Real saints know the unseen things of God are real and they wait earnestly for them to appear. Paul says, "But God hath revealed them unto us by his Spirit;... Now we (saved) have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Corinthians 2:10, 12). God doesn't give his revelation to lost men, but to saved only.

If you possess the precious jewel of eternal hope, you are blessed.

This chest has so many precious jewels in it. An outstanding jewel is found in Romans the eighth chapter, verses 26 and 27. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the

saints according to the will of God" (Romans 8:26-27).

Men in the flesh have many weaknesses, Christians and non-Christians alike. The poor lost man has no help of any kind for his weaknesses. He must grope around in the darkness and try his best to work himself free from worldly bondage, yet without any success. But the saved man has One to guide him through and around those worldly weaknesses. A saved man will succeed because his heavenly Father will cause him to succeed.

Man's greatest weakness is how to talk to his heavenly Father. A lost man can't talk to Him and a saved man doesn't know how. This puts man in a dire dilemma. If man is to communicate with God, then there must be someone interceding on his behalf. This is the work of the Holy Spirit. Apostle Paul teaches us that it is the Holy Spirit who makes our needs known unto God the Father. The only person God understands when our needs are presented is the Holy Spirit. The Holy Spirit takes those petitions presented by the saints and sorts out the things which are in accordance to God's will and presents them to God. This is why the Bible says, "And this is the confidence that we (saints) have in him, that, if we ask any thing according to his will, he heareth us" (I John 5:14). The preceding is true, and it is the Holy Spirit who presents those things to God on our behalf. It was Solomon who asked, "Who knoweth what is good for a man in this life?" (Ecclesiastes 6:12). God knows! Jesus knows! The Holy Spirit knows!

Apostle Paul's teaching on prayer does away with the liberal teachings of the modern infidel. They would have us believe that God hears every man and answers every request. Not so! Don't be deceived by these lost liberals.

GREAT

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Christian soldier's defense against the wiles, (craftiness) of old Satan, and his fiery darts that are hurled at us constantly, day and night, whether we are awake or whether we sleep.

You could say that prayer is our communication system. No war could be fought, and no defense could be maintained without a system of communication. In prayer we communicate with the Commander and Chief of the armies of good and right, of holiness and righteousness of the holy law and truth.

When a person becomes a Christian, he or she become a soldier in the army of God. We enter into a warfare with God's arch enemy who is "the dragon, that old serpent, which is the Devil, and Satan"; and our success as a Christian depends wholly upon whether we put on and utilize the whole armor of God. "Oh Father, help us to be effective soldiers in our spiritual warfare, both collectively and individually."

Now let us examine the text verse before us. "Praying always." Prayer should be so much a part of the Christian life that it is as natural and regular as breathing. Most of the time you breath without even noticing it. See how long you can hold your breath. Not very long at all. The world record of anyone holding their breath is a little over thirteen minutes. Now let all your breath out and see how long you can go before your lungs begin to struggle for air. Even 35 to 40 seconds will seem like a long time under such conditions. Yet some Christians may go for hours, days, even weeks without breathing back to God in prayer. In Thes. 5:17 Paul said that we should "pray without ceasing." That is, we should be in a constant state of prayerfulness. We should be on God's wavelength, and seize every occasion to pray. "With all prayer and supplication....There are different types of prayer, such as public, private, secret, social, solitary, solemn and sudden. (Matthew Henry)

David, no doubt, was a man of prayer, perhaps more than any other saint of God. The many hundreds of Psalms that he wrote were prayers he had offered up to his great and mighty Master. He prayed prayers of adoration and thanksgiving; prayers of praise as well as prayers of need. Supplication has to do with (1) the earnestness of our prayers. How often are our prayers just so many words without meaning or cause? How often do we prove ourselves to be miserable hypocrites in the presence of God? God is insulted by our haphazard and sloppy prayers! There should be a certain urgency and wantonness, seeking first His will. (2) Supplication means that we must approach God's holy throne in all humility. God resists the proud, but gives grace to the humble. God owes me nothing, and nothing is what I deserve. If I am to receive anything from Him, it will be because of His loving mercy and kindness, and according to His own divine will.

When are you most likely to grant the request of your own

GREAT

children? Is it not when and only after they have shown you respect and made their request in an humble manner?

Next, we must supplicate God "in the Spirit." Much of the world's people do not realize nor understand that one cannot pray unless one prays in the Spirit. This involves total submission and surrender. This one requirement eliminates a great deal of the population, saved and unsaved. It may even exclude you from its privileges. Perhaps you have never considered the possibility that you may not meet the basic requirement for prayers.

In order for you to communicate with God Almighty, you must do it in the Spirit. If you are to communicate--if you are to be tuned into heaven's frequency, you must have the Holy Spirit in you. The only way to have the Holy Spirit in you is to be born again. Romans 8:14-16, and 26-28 makes this fact very clear. Also see verse 34.

If you are not saved, you do not have a prayer. You have no intercessor. The Holy Spirit dwells in God's children and He makes intercession for them. Christ the High Priest sits on the right hand of God the Father and makes intercession for the saints. If you are a lost sinner you have no advocate with the Father.

ENCOURAGEMENTS

(Continued from Page 1)

have saved many precious lives; they have manned the lifeboat, or they have plunged into the river to rescue the drowning, they have been ready to risk their own lives and burning timbers that they might snatch the perishing from the devouring flames. True heroes these, far worthier of renown than your bloodstained men of war. God bless the brave hearts! May England never lack a body of worthy men to make her shores illustrious for humanity! When we see a fellow-creature exposed to danger, our pulse beats quickly, and we are agitated with desire to save him. Is it not so?

But the saving of a soul from death is a far greater matter. Let us think what that death is. It is not non-existence; I do not know that I would lift a finger to save my fellow-creature from mere non-existence. I see no great hurt in annihilation; certainly nothing that would alarm me as a punishment for sin. Just as I see no great joy in mere eternal existence if that is all that is meant by eternal life, so I discern no terror in ceasing to be; I would as soon not be as be, so far as mere colorless being or not being is

concerned. But eternal life means in Scripture a very different thing from eternal existence; it means existing with all the faculties developed in fulness of joy; existing not as the dried herb in the hay, but as the flower in all its beauty. To die, in Scripture, and indeed in common language, is not to cease to exist. Very wide is the difference between the two words to die and to be annihilated. To die, as to the first death, is the separation of the body from the soul; it is the resolution of our nature into its component elements; and to die the second death, is to separate the man, soul and body, from his God, who is the love and joy of our manhood. This is eternal destruction from the presence of the Lord and from the glory of His power; this is to have the palace of manhood destroyed, and turned into a desolate ruin, for the howling dragon of remorse, and the hooting owl of despair, to inherit for ever.

The descriptions which Holy Scripture gives of the second death are terrible to the last degree. It speaks of a "worm that never dies," and a "fire that never can be quenched," of "the terror of the Lord," and "tearing in pieces," of "the smoke of their torment which goeth up for ever and ever," and of "the pit which hath not bottom." I am not about to bring all these terrible things together, but there are words in the Scripture which, if pondered, might make the flesh to creep, and the hair to stand on end, at the very thought of the judgment to come. Our joy is that if any one of us is made, in God's hands, the means of converting a man from the error of his way, we shall have saved a soul from this eternal death. That dreadful hell the saved one will not know, that wrath he will not feel, that being banished from the presence of God will never happen to him. Is there not a joy worth worlds in all this? Remember the addition to the picture. If you have saved a soul from this eternal death, you have introduced it into eternal life; by God's good grace, there will be another chorister amongst the white-robed host to sing Jehovah's praise, another hand to smite eternally the harpstrings of adoring gratitude, another sinner saved to reward the Redeemer for His passion. Oh, the happiness of having saved a soul from death!

And it is added that, in such a case, you will have covered a multitude of sins. We understand this to mean that the result of the conversion of any sinner will be the covering up of all his sins by the atoning blood of Jesus. How many those sins are, in any case, none of us can tell; but if any man be converted from the error of his way, the whole mass of

his sins will be drowned in the Red Sea of Jesus' blood, and washed away forever. Now remember that your Saviour came to this world with two objects: He came to destroy death, and to put away sin. If you convert a sinner from the error of his way, you are made like to Him in both these works; after your manner, in the power of the Spirit of God, you overcome death, by snatching a soul from the second death, and you also put away sin from the sight of God by hiding a multitude of sins beneath the propitiation of the Lord Jesus Christ.

Do observe here that the Apostle offers no other inducement to soulwinners: he does not say, "If you convert a sinner from the error of his way, you will have honour." True philanthropy scorns such a motive. He does not say, "If you convert a sinner from the error of his way, you will have the respect of the church, and the love of the individual." Such will be the case, but we are moved by far nobler motives. The joy of doing good is found in the good itself; the reward of a deed of a minister shall convert a man, or if some noted eloquent divine shall have wrought it." If this deed shall be performed by the least babe in our Israel, if a little child shall tell the tale of Jesus to its father, if a servant girl shall drop a tract where some one poor soul shall find it and receive salvation, if the humblest preacher at the street corner shall have spoken to the thief or to the harlot, and such shall be saved, let him know that he that turneth any sinner from the error of his way, whoever he may be, hath saved a soul from death, and covered a multitude of sins.

Now, beloved, what comes out of this but these suggestions? Let us long to be used in the conversion of sinners. James does not speak concerning the Holy Ghost in this passage, nor of the Lord Jesus Christ, for he was writing to those who would not fail to remember the important truths which concern both the Spirit and the Son of God; but yet it may be meet here to remind you that we cannot do spiritual good to our fellow-creatures apart from the Spirit of God, neither can we be blessed to them if we do not preach to them "Jesus Christ and Him crucified." God must use us; but, oh, let us long to be used, pray to be used, and pine to be used! Dear brethren and sisters, let us purge ourselves of everything that would prevent our being employed by the Lord. If there is anything we are doing, or leaving undone, any evil we are harbouring, or any grace we are neglecting, which may make us unfit to be used of God, let us pray the Lord to cleanse, and

mend, and scour us, till we are vessels fit for the Master's use. Then let us be on the watch for opportunities of usefulness; let us go about the world with our ears and our eyes open, ready to avail ourselves of every occasion for doing good; let us not be content till we are useful, but make this the main desire and ambition of our lives. Somehow or other, we must and will bring souls to Jesus Christ. As Rachel cried, "...Give me children, or else I die" so may none of you be content to be barren in the household of God. Cry and sigh until you have snatched some brand from the burning, and have brought at least one sinner to Jesus Christ, that so you also may have saved a soul from death, and covered a multitude of sins.

III. And now, let us turn for a few minutes only to the point which is not in the text. I want to make a particular application of this whole subject to the conversion of children.

Beloved friends, I hope you do not altogether forget the Sabbath school, and yet I am afraid a great many Christians are scarcely aware that there are such things as Sabbath schools at all; they know it by hearsay, but not by observation. Probably, in the course of twenty years, they have never visited the school, nor concerned themselves about it. They would be gratified to hear of any success accomplished, but though they may not have heard anything about the matter one way or the other, they are well content. In most churches, you will find a band of young and ardent spirits giving themselves to Sunday school work; but there are numbers of others who might greatly strengthen the school who never attempt anything of the sort. In this they might be excused if they had other work to do; but, unfortunately, they have no godly occupation, but are mere killers of time, while this work which lies ready at hand, and is accessible, and demands their assistance, is entirely neglected. I will not say there are any such sluggards here, but I am not able to believe that we are quite free from them, and therefore I will ask conscience to do its work with the guilty parties.

Children need to be saved; children may be saved; children are to be saved by instrumentality. Children may be saved while they are children. He who said, "...Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of God," never intended that His church should say, "We will look after the children by-and-by when they have grown up to be young men and women." He intended that it should be a subject of prayer and earnest endeavour that children as

children should be converted to God.

The conversion of a child involves the same work of divine grace, and results in the same blessed consequences as the conversion of the adult. There is the saving of the soul from death in the child's case, and the hiding of a multitude of sins, but there is this additional matter for joy, that a great preventive work is done when the young are converted. Conversion saves a child from a multitude of sins. If God's eternal mercy shall bless your teaching to a little prattler, how happy that boy's life will be compared with what it might have been if he had grown up in folly, sin, and shame, and had only been converted after many days! It is the highest wisdom and the truest prudence to pray for our children that, while they are yet young, their hearts may be given to the Saviour.

"Twill save them from a thousand snares,

To mind religion young;

Grace will preserve their following years,

And make their virtues strong."

To reclaim the prodigal is well, but to save him from ever being a prodigal is better. To bring back the thief and the drunkard is a praiseworthy action, but so to act that the boy shall never become a thief or a drunkard is far better; hence Sabbath school instruction stands very high in the list of philanthropic enterprises, and Christians ought to be most earnest in it. He who converts a child from the error of his way, prevents as well as covers a multitude of sins.

Moreover, this gives the church the hope of being furnished with the best of men and women. The church's Samuels and Solomons are made wise in their youth; David and Josiah were tender of heart when they were tender in years. Read the lives of the most eminent ministers, and you shall usually find that their Christian history began early. Though it is not absolutely needful, yet it is highly propitious to the growth of a well-developed Christian character, that its foundation should be laid on the basis of youthful piety. I do not expect to see the churches of Jesus Christ ordinarily built up by those who have through life lived in sin, but by the bringing up in their midst, in the fear and admonition of the Lord, young men and women who become pillars in the house of our God. If

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ENCOURAGEMENTS

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we want strong Christians, we must look to those who were Christians in their youth. Trees must be planted in the courts of the Lord while they are yet young if they are to live long and to flourish well.

And, brethren, I feel that the work of teaching the young has at this time an importance superior to any which it ever had before, for at this time there are abroad those who are creeping into our houses, and deluding men and women with their false doctrine. Let the Sunday school teachers of England teach the children well. Let them not merely occupy their time with pious phrases, but teach them the whole gospel and the doctrines of grace intelligently, and let them pray over the children, and never be satisfied unless the children are turned to the Lord Jesus Christ, and added to the church, and then I shall not be afraid of popery. Popish priests said of old that they could have won England back again to Rome, if it had not been for the catechizing of the children. We have laid aside catechisms. I think with too little reason; but, at any rate, if we do not use godly catechisms, we must bring back decided, plain, simple teaching, and there must be pleading and praying for the immediate conversion of the children unto the Lord Jesus Christ. The Spirit of God waits to help us in this effort. He is with us if we be with Him. He is ready to bless the humblest teacher, and even the infant classes shall not be without a benediction. He can give us words and thoughts suitable to our little auditory. He can so bless us that we shall know how to speak a word in season to the youthful ear. And oh, if it be not so, if teachers are not found, or, being found, are unfaithful, we shall see the children that have been in our schools go back into the world, like their parents, hating religion because of the tedium of the hours spent in the Sunday school, and we shall produce a race of infidels, or a generation of superstitious persons; the golden opportunity will be lost, and most solemn responsibility will rest upon us! I pray the church of God to think much of the Sunday School. I beseech all lovers of the nation to pray for Sunday schools; I entreat all who love Jesus Christ, and would see His kingdom come, to be very tender towards all youthful people, and to pray that their

hearts may be won to Jesus.

I have not spoken as I should like to speak; but the theme lies very near my heart. It is one which ought to press heavily upon all our consciences; but I must leave it. God must lead your thought fully into it; I leave it, but not till I have asked these questions: -- What have you been doing for the conversion of children, each one of you? What have you done for the conversion of your own children? Are you quite clear upon that matter? Do you ever put your arms around your boy's neck, and pray for him, and with him? Father, you will find that such an act will exercise great influence over your lad. Mother, do you ever talk to your little daughter about Christ, and Him crucified? Under God's hands, you may be a spiritual as well as a natural mother to that well-beloved child of yours. What are you doing, you who are guardians and teachers of youth? Are you clear about their souls? You week-day schoolmasters, as well as you who labour on the Sabbath, are you doing all you should that your boys and girls may be brought early to confess the Lord? I leave it with yourselves.

You shall receive a great reward if, when you enter heaven, as I trust you will, you shall find many dear children there to welcome you into eternal habitations; it will add another heaven to your own heaven, to meet with heavenly beings who shall salute you as their teacher who brought them to Jesus. I would not wish to go to heaven alone; - would you? There they go, the sacred flock of blood-bought sheep, the great Shepherd leads them; many of them are followed by twins, and others have, each one, their lamb; would you like to be a barren sheep of the great Shepherd's flock? The scene changes. Harken to the trampings of a great host. I hear their war music, my ears are filled with their songs of victory. The warriors are coming home, and each one is bringing his trophy on his shoulder, to the honour of the great Captain. They stream through the gate of pearl, they march in triumph to the celestial capitol, along the golden streets, and each soldier bears with him his own portion of the spoil. Will you be there? And being there, will you march without a trophy, and add nothing to the pomp of the triumph? Will you bear nothing that you have won in battle, nothing which you have ever taken for Jesus with your sword and with your bow? Again, another scene is before me, I hear them shout the "harvest home," and I see the reapers bearing every one his sheaf. Some of them are bowed down with the heaps of sheaves which load their happy shoulders:

they went forth weeping, but they have come again rejoicing, bringing their sheaves with them. Yonder comes one who bears but a little handful, but it is rich grain; he had only a tiny plot, and a little seed corn entrusted to him, yet it has multiplied well according to the rule of proportion.

Will you be there without so much as a solitary ear? Never having ploughed nor sown, and therefore never having reaped? If so, every shout of every reaper might well strike a fresh pang into your heart as you remember that you did not sow, and therefore could not reap. If you do not love my Master, do not profess to do so. If He never bought you with His blood, do not lie unto Him, and come unto His table, and say that you are His servant; but if His dear wounds bought you, give yourself to Him; and if you love Him, feed His sheep and feed His lambs. He stands here unseen by my sight, but recognized by my faith, He exhibits to you the marks of the wounds upon His hands and His feet, and He says to you, "...Peace be unto you!... As my Father hath sent me, even so send I you... Go ye into all the world, and preach the gospel to every creature;" and this know "...that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Good Master, help us to serve Thee! Amen.

MODEL

(Continued from Page 1)

This is not the Lord's prayer. Names are given to things and used so often that, even knowing better, we use the popular name out of convenience or habit. How often do we say Calvinism for sovereign grace, or Arminianism for free will? The Lord was not saying this prayer for Himself. He had just finished praying. Here He is teaching the disciples how they should pray.

"And forgive us our sins." Jesus could not pray that for Himself. He had no sin. He never contemplated sinning. He never sinned in word, thought, or deed. He could have prayed, "forgive them their sins", which He did on the cross when He prayed: "...Father, forgive them; for they know not what they do..." (Luke 23:34).

This is rightly called the model prayer. "It is not a formula but a pattern. We may repeat it or not, but we use it aright when it teaches us to shape our desires after its spirit." (Alexander MacClaren) This is an example or

model of how we are to pray. If you wish to read one of the Lord's prayers, He had many; not just one, read chapter seventeen of John.

This is different from our prayers today. As Jesus teaches us to pray, He starts with God and ends with us. Too often we start with us and end with us. Is God and His glory first in our minds when we pray? Or is what we want and what we need our primary concern?

This model prayer is short and to the point. Sometimes we ramble on thinking we will be heard better for our much speaking. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (Matthew 6:7). That includes not just repetitions in the same prayer, but from prayer to prayer. How many times do we repeat "Lord bless the missionaries, the pastor, or the sick" without feeling any care for the missionaries, the pastor, the sick in our hearts? We make fun of those that count their beads, yet we think that our ritualistic sayings will do as much for us as they think their beads will do for them. My prayers do not become effective by the way that I pray, but by my reliance upon the God that I pray to. This model prayer has a total reliance upon God and what He does.

This prayer asks for bread; not cake. How many of our prayers are for luxuries rather than for necessities? Many times we do not pray for what we need, but for what we want. We are to ask for daily bread. This does not instruct us to pray for tomorrow's bread, but for today's. In America we neglect this because we have so much. We have no doubt that we will be fed, and clothed, and warmed today so we turn our attention to those things which will improve the quality of our lives. What we have is in our possession because God has given it to us. We do not own anything. We only possess things for a period of time.

This is the prayer of a sinner. "Forgive us our sins..." (verse 4). We need forgiveness daily as much as we need bread daily. Those who say they live above sin cannot follow this example that Jesus gave to His disciples. They cannot pray as Jesus instructed His followers to pray for they have no daily sins to be forgiven. If we are to pray, as Jesus gave us the guidelines to pray, we must ask for forgiveness for our sins.

Just as those who think they live above sin cannot use this prayer as a model, so, too, those who ignore their sins. We are not very good at keeping track of our sins. In fact, we are not very good at recognizing our sins. We

do not want to admit that many of our thoughts and actions are sins. We would rather cover them up as mistakes, or misunderstandings, or as being of no consequence.

Further, we are to pray "...lead us not into temptation..." Sin is always before us as well as behind us. As we seek forgiveness for the sins we have committed; we ought to seek help to resist the temptations that will surely come our way each day of our lives.

We ought to follow the example of Jesus and pray. We ought to pray in the way He has instructed us. We ought to pray fervently, constantly, and faithfully.

JUDGES

(Continued from Page 1)

sight. This rebellion was the beginning of the third cycle of apostasy. The first time Israel went into sin, God sent Othniel as judge, to deliver them from the hand of their enemy and for forty years they had rest. After the death of Othniel the people again turned to the worship of idols. This time God used Eglon, king of Moab, who oppressed the children of Israel for eighteen years. Finally, they cried unto God and He sent Ehud to deliver them. As long as Ehud lived, the people remained faithful to the Lord, but after his death the cycle started around again. Chastisement was not long in coming from the Lord. This time He sold them into the hand of Jabin, king of Canaan. The captain of his army was Sisera, and he had nine hundred chariots of iron. What could Israel do against an enemy that was so equipped while they had nothing with which to fight? For twenty years Sisera "...mightily oppressed the children of Israel." The future for Israel looked dark. There was only one way for them to turn, "And the children of Israel cried unto the LORD..." While Israel had become unfaithful to the Lord and turned to other gods, He remained faithful to His promise never to forsake them. Again He raised up a judge to deliver them. This time it was a woman whom He raised up to lead and judge Israel. "And Deborah, prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ram and Bethel in mount Ephraim: and the children of Israel came up to her for judgment" (4:4, 5).

We are not told much about (Continued on Page 9, Col. 1)

FORUM I

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is not a Baptist, but is of some other belief, I doubt that a Baptist who is well grounded in the Word would consider marriage to one whom he/she had not been able to help to see the truth. There is a question asked in the Scripture that would show that God does not approve of such a marriage, "Can two walk together, except they be agreed?" (Amos 3:3). Could there be agreement between a Baptist and a Catholic? Between a Baptist and a Campbellite? Between a Baptist and a Methodist? Between a Baptist and a Presbyterian? If God does not approve of such a marriage neither should His minister.

JUDGES

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Deborah; only her husband's name, but nothing about her family or what tribe she was from. We do know she was a prophetess. A prophetess or prophet received revelations from God; therefore she spoke the things which God revealed to her. Another thing we are told is that she was a judge over Israel. Deborah is the only woman in the history of Israel as recorded in the Old Testament that God used to rule Israel. Wicked Athaliah, who murdered her grandsons, ruled Israel for a time but "Deborah was chosen by God, called by God, and empowered by God. She was God's leader" (Hearts of Iron, Feet of Clay, Gary Inrig). Deborah was a woman who had faith in God, and was ever ready to obey His commands. "And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?" (4:6).

God had heard the cry of Israel and He was now ready to deliver them. Out there, there was an army with nine hundred iron chariots and a multitude of foot soldiers, fully equipped with swords and spears, while Israel had no weapons of war. Out numbered, out equipped, what was their chance of success? All they had was God's Word "And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will de-

liver him into thine hand" (4:7). God's Word was enough for Deborah. She called Barak and told him to call up ten thousand men and go up to face Sisera with his chariots and his multitude. What a test of faith this was for Deborah and Barak! "And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go" (4:8).

Barak, the leader of the army refused to go into this impossible situation unless Deborah accompanied him. Was it lack of faith on his part? Was it that he needed encouragement and assurance that God would be with them each step of the way? For whatever reason, Barak hesitated to obey God's direct command, even though given with the assurance of success. Later we find that he did not hesitate to faithfully follow God's commands as given through Deborah. In Hebrews 11, we find his name in the list of those who were faithful. Deborah agreed to go with him, but expressed her displeasure of him over his conditions under which he would go. As a result, she stated that the honor of the victory would not go to him, but to a woman (v:9).

Verses 10-13 tells us how Barak called up the ten thousand men and moved up to mount Tabor as commanded by the Lord. Sisera, hearing of Barak and his army moving to mount Tabor, gathered his chariots and all his army and moved to the river of Kishon. Can we picture the scene? On the side of mount Tabor the ill-equipped army of Barak of ten thousand men with no defense against the swords, the arrows, and the spears of the enemy, while in the plain below there comes Sisera's army with nine hundred chariots of iron and the well equipped multitude of soldiers of war. Was this not enough to cause Deborah's heart to fall? Not so, for she told Barak, "...Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him." (v. 14).

Barak may have lacked faith at the beginning, but now encouraged by Deborah's words he led his army down the mountain side on to the plain to meet the great army of Sisera with the assurance that the Lord was there ahead of him, "...is not the LORD gone out before thee?" (v. 14). Before Barak and his army came in contact with the enemy, God, who was there ahead of them, took over the attack; for we are told, "And the LORD discomfited Sisera, and all his chariots, and all his

host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet" (4:15). The word "discomfited" implies, "confounded, threw them into disorder, drove them tumultuously together, causing chariots to break and overthrow chariots, and horses and men to be mingled in their fall in wild confusion" (Joshua and Judges by Bush). The same word is used to describe the Egyptian army at the Red Sea (Ex. 14:24) and also in Joshua 10:10 to explain the defeat of the ten kings and their armies. God intervened here on behalf of His people just as He had in the past.

How did He do this? Verse 15 does not give us the details, but we find the answer in Judges 5:4, 21, 22. "LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The river of Kishon swept them away, that ancient river, the river Kishon, O my soul, thou hast trodden down strength, Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones." We can picture the scene. Here comes Sisera with his chariots of iron and his mighty army across the plain to the river Kishon which must have been only a small stream through which the chariots and the horsemen could cross, but suddenly the earth began to shake, the heavens opened up and a torrent of water poured down from the sky causing the ground to become nothing but mud, and down the river came a wall of water sweeping away the chariots, horses, and men. What had been an advantage now became a disadvantage, "And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak..." This all took place before Barak with his army got to them. "...is not the LORD gone out before thee?" The battle was already won.

"But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left" (Jud. 4:16).

In the confusion, the chariots and the men that managed to escape from the river and the mud left all their weapons behind and fled for their lives. Barak and his men pursued after them, and overtaking them slew them with swords, which must have been those left behind by Sisera's men, as the Israelites had done (Jud.

5:8). It was a complete victory, "...there was not a man left."

Why, we may ask, did God use this method to win the battle? Was it not to teach His people, Israel, and us that it mattered not how great the strength or how great the number of the enemy that determines the outcome, but God Himself. Barak had learned to trust God, he led his army of ten thousand men down the mountain to meet the enemy even though he was hopelessly outnumbered and had no means of warfare. It is for this reason his name appears in Hebrews 11 as a man of faith.

"Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite" (Jud. 4:17).

Sisera, the mighty general of Jabin's army, seeing his campaign turn into disaster, jumped from his chariot and fled for his life. He came to the tent of Jael, the wife of Heber the Kenite. Verses 18 through 21 tell us how the prophecy of Deborah, stating that the honor for the death of Sisera would go to a woman rather than to Barak (v. 9), came true.

Sisera, thinking he had arrived at the home of a friend, entered Jael's tent at her invitation. When he asked for a drink of water she gave him a bottle of milk and covered him with a mantle. Thinking he was safe and being tired and worn out from his race for his life; and no doubt the milk had a soothing effect to put him to sleep. "Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples" (Jud. 4:21, 22). So the death of Sisera the mighty warrior came not in battle, but at the hand of a pagan woman. This tells us that God does not need great men to do His work, but that He sometimes uses the weak to overcome the strong.

"So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had de-

stroyed Jabin king of Canaan" (Jud. 4:23, 24).

One more time God came to the rescue of Israel after they had repented of their sin and cried unto Him. Once again they were free from the oppression of their enemies.

CHAPTER 5

(Read chapter 5). Chapter 5 is a song of praise unto God for His deliverance. It was composed by Deborah and sung by her and Barak. We note that it was sung the same day (v. 1) that God gave them the victory. Remember back in Exodus 15, after God had delivered Israel at the Red Sea, Moses sang a song of praise to God, and Miriam led the women in song as well. When God brought the children of Israel across Jordan, the first thing Joshua did was to erect two monuments in praise to God. The lesson we should learn from these accounts is that we should always stop to acknowledge and praise the Lord for His mercy and grace toward us.

A study of the song reveals that it has five parts. Verses 1-5 are praising God for the display of His glory and power in the past history of Israel. Verses 6-11 tell of the contrast of Israel's condition before God's deliverance through Deborah with their present condition. Verses 12-18 give us an account of how the people responded to the call of God to the battle. Verses 19-23 tell us how the war was won. Verses 24-31 describe the death of Sisera, the captain of the army who opposed Israel.

Conditions under Jabin and Sisera were such that there was no travel upon the highways; travellers must take the backways, "...the byways" (v. 6). The people who lived in the country and villages were not safe and had to move to the walled cities (v. 7), but even in the cities there was danger, "...there was war in the gates..." (v. 8). The army of Israel had no weapons of war, "...was there a shield or spear seen among forty thousand in Israel" (v. 8).

Why had Israel come to this sad condition? Verse 8 gives us the answer. "They chose new gods..." The people had turned their back upon their God, and had turned to the gods of Canaan. Because of this, God had removed His power and protection from them. God had every reason to forsake Israel, but in His mercy and grace He raised up a deliverer in the person of Deborah. She describes herself as "...a mother in Israel." Receiving revelation from God, she called Barak as the leader of the army (Continued on Page 10, Col. 3)

FALSE "WITNESSES" ARE JEHOVAH'S WITNESSES IN ERROR?

by R.W. Maynard

I feel led of the Lord to write on the doctrine of "Jehovah's Witnesses," because my dear mother and brother are followers of this sect and have been trying for years to get me interested. But after reading their literature and studying it, I find it to be in error according to God's Word.

But first, I want to praise the Lord for being so merciful and gracious to me in saving me several years ago and baptizing me in the Holy Ghost. Would that everyone seek God for this wonderful experience. Praise His wonderful name.

The following are some points on which Jehovah's Witnesses differ from Scripture.

They say that the main reason that Jesus came into the world was not to save sinners, but to vindicate God's name. But I Timothy 1:15 says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I Timothy 2:6 says that He "gave himself a ransom for all..."

They say that "he that endureth until the end" shall be saved. Yes, that is what the Bible says, but God wants us to be saved before the end, or we have nothing to endure. Sinners don't endure anything for the Lord's sake; the way of the transgressor is hard.

In II Timothy 1:9, Paul says, "Who hath saved us, and called us with an holy calling." Paul was talking of the present. Surely Paul was saved if ever a man was, and yet he endured much for Jesus' sake. See II Corinthians 11:23-27. Praise God.

Jehovah's Witnesses talk much about the Kingdom. But God's Word says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Those are the words of Jesus.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing" (I Tim. 6:3-4).

In Matthew 13:41 it says that the angels "shall gather out of his kingdom all things

that offend, and them which do iniquity." Mark 1:15: "The kingdom of God is at hand: repent ye, and believe the gospel."

Soul Sleeping False

Jehovah's Witnesses say that your soul sleeps in the grave, but God's Word declares in Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

Man is composed of spirit, soul, and body. (See I Thess. 5:23).

"The body without the spirit is dead" (Jas. 2:26).

"To be absent from the body" is "to be present with the Lord" (II Cor. 5:8).

This is the word which the Lord hath spoken (Isa. 46:13).

Another proof that our spirits do not go into the grave at death is that Jesus said, "The Father... shall give you another Comforter (which is the Holy Ghost), that he may abide with you forever" (John 14:16). The Comforter is a personality, the same as Jesus is (John 14).

Now if the whole spirit, soul, and body went into the grave at death, the Comforter would not abide with us, because He is an eternal Being and cannot die (John 14:16). This promise is, of course, to redeemed souls.

The soul can be separated from the body, for John, the apostle, saw "the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice" (Rev. 6:10). The thought here is that the soul was separated from the body.

Thank God we are going to see Jesus someday in all His glorious beauty. He is not to be invisible always, for the Word says: "When he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

We shall be caught up to meet Him in the air, to be with Him forever (I Thess. 4:16-17).

He is going to change our vile bodies so that they are "fashioned like unto his glorious body" (Phil. 3:21).

We shall be with God (Rev. 21:3). Jesus said, "Where I am, there ye may be also" (John 14:3). "He that is of God heareth God's words" (John 8:47).

Another proof that you do not go out of existence at death is found in Revelation 19:20. The beast and false prophet were taken and cast alive into the lake of fire. They were there 1000 years

when the devil "was cast into the lake of fire and brimstone where the beast and false prophet are (present tense)" (Rev. 20:10).

Ezek. 18:4 says the soul that sinneth shall die. He will die the second death, which is eternal separation from God.

"Let God be true, but every man a liar" (Rom. 3:4).

Jehovah's Witnesses make the claim that they are in the truth. According to the Scriptures when one is saved, God puts him in Christ. Since Christ is the truth (John 14:6), when one is born again he is therefore in the truth. The proof that you are in Christ is that you become a new creature; "old things are passed away; behold, all things are become new" (II Cor. 5:17).

I pray that every reader will "repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19), and that you may receive this wonderful salvation that Jesus purchased on Calvary's cross.

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and gives him encouragement with promises from God, and told him God's plan for the victory.

All through the song the greatness of God is shown by the victory which He brought about. The victory was not due to the skill of Barak as a soldier or by the directions given by Deborah, but it was due to "the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel" (v. 11). The second thing that is brought out is the response of the people to God's call to duty. "the people willingly offered themselves" (v. 2, 9). The people volunteered. This was something done freely. It was not necessary to create a draft in order to get an army. The response impressed Deborah so much that she repeated it in verse 9: "My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD."

In verses 13-18 we have a list of the tribes that responded to the call to arms. The tribes that responded to the call were Ephraim, Benjamin, Machir (the half tribe of Manasseh living on the west of Jordan), Zebulun, Issachar, and Naphtali. The tribe of Issachar is pictured as following Barak as he led the way (v. 15). Zebulun and Naphtali are called "a people that jeopardized their lives unto the death in the high places of the field" (v. 18). That is, they entered into the

thickest of the battle.

Question. Why had these people "willingly offered themselves" in service for the Lord? Why did they risk their lives? In verse 31 Deborah tells us that it was their love for God, "let them that love him be as the sun when he goeth forth in his might." These were the people who, even in this day of departure from the living God, had not "chose new gods", but still loved their Lord and were willing to serve Him. Those who truly love God; willingly serve Him.

In verse 23 there was a curse pronounced upon the inhabitants of a place that refused to help in the work of the Lord. "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty." We might note that it was not to help Barak or Deborah, but it was to serve the Lord. In our Christian service we should always remember that what we do is done for our Lord, an act of love for Him who died for us.

Not all the tribes responded to the call to arms. Deborah does not mention Judah and Simeon. It may have been because they were so far away. Reuben had "great searchings of heart" (v. 16), but decided to stay at home among the sheepfolds. Dan, likewise remained at home "in ships." Asher was too busy to come to the work of the Lord, he "continued on the sea shore, and abode in his breaches". The children of Israel had a most unusual rule for obtaining men for war. The army was to be strictly one of volunteers. "And the officers shall speak further unto the people; and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart." (Deu. 20:8). God wanted willing soldiers in His army. He wants willing workers today, in His service.

In verses 24 through 30, Deborah, in her song of praise tells of the death of Sisera who met his end at the hands of Jael, the wife of Heber the Kenite. She was to be blessed for her brave deed, "Blessed shall she be above women in the tent." Then in her song she could see the mother of Sisera waiting in vain for the return of her son, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?"

Deborah then ends her song

with a brief prayer. The prayer asks that all the enemies of the Lord perish as did Sisera, and that all that love the Lord be blessed of God. So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might."

Deborah, the prophetess, a judge, a wife, a mother, stands out in history as the woman who led her nation out of bondage. She had faith to believe God, and by faith she carried out His commands.

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the Lord opened, that she attended unto the things which were spoken of Paul" (Acts 16:14).

Mr. Fausett, in his Bible Encyclopedia, says regarding the waters of Thyatira: "The waters are so suited for dying that no where is the scarlet of fesses thought to be so brilliant and permanent as they made here". Mr. Fausett also says regarding the purple which Lydia was selling, that "purple, in those days, was a reference to many bright colors."

"...These things saith the Son of God" (Revelation 2:18).

Let us remind ourselves that God the Father and God the Son are one, which means that the entire Bible is that which the "Son of God saith". We, however, in the text which is before us, have that recorded which the Son of God said to the church at Thyatira. One is made to wonder how the church at Thyatira responded when it was learned that they had received a letter from the Son of God. This fact raises the question regarding what our response is to the entire Word of God-the letter of God to us. I would like to think that the people in the church at Thyatira listened very carefully to that which the Son of God had to say to them. I would like to think that they made it their business not to miss hearing one word which the Son of God had spoken. I would also like to think that we are just as concerned regarding that which the Son of God has said to us. People throughout our nation make it their business to listen very carefully when our president addresses our nation. It is far more important that we tune in and hear that which God says to each of us by way of His word.

"...who hath eyes like unto a flame of fire, and his feet are like fine brass" (Revelation 2:18).

The "Son of God" is not an empty title, but He is that one who has "eyes like unto a flame

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of fire". The "Son of God", because of His all seeing eyes, is able to see into and resolve every mystery. This fact means that He evaluates every thing and every person with a perfect judgment. We, in many cases, see only one side of a problem. We, of example, when looking at a mountain, see only a portion of it. We do not see within the mountain or on the other side of it. The "Son of God", on the other hand, sees all things and people as they really are.

It is important to note that the "eyes like unto a flame of fire", are mentioned before reference is made to the feet which "are like unto fine brass." Feet are for walking. The Lord, however, before walking with His feet of brass (brass refers to judgment) observes the situation with His all seeing eyes. He, therefore, does not tread in judgment upon innocent people.

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Revelation 2:19).

The all seeing eyes of our Lord see our works, our charity, our service, our faith and our patience. There, in a sense of speaking, is an eye in the sky which observes our every thought and act. I might say that I know all about you, but such would

mean very little, since I'm not the "Alpha and Omega". I'm just a man, who is as weak as water and fragile as a spider's web. The "Son of God", on the other hand, is that one who upholds the world and all things therein by the word of His power (Hebrews 1:1-3). It is this mighty person who says, "I know thy works".

We know from I Corinthians 13:1-7 that the "Son of God" will not accept works which have not been generated by love (charity). Our Lord, after all, does not need our works, since He is self existent. We, therefore, are not doing Him a favor when we work for Him. He has no more need of us than the air has need of the bird, or the water has need of the fish. Where, on the other hand, would the bird be without the air or the fish be without the water? We, in like manner, would have no existence without our Lord. May we understand then, why it is that our works for Him must be motivated by our love for Him.

"...I know thy works, and charity, and service" (Revelation 2:19).

We all appreciate good service when we visit a restaurant, service station, car agency, etc. We don't like to deal with people who are not kind, or people who drag their feet when it comes to service. We like to deal with people who have a good attitude-people who indicate that they enjoy their work and enjoy our presence among them. The Lord,

in like manner, wants people to attend His church and do His work because they enjoy doing so. He wants us to be excited when doing service for Him.

"...and faith..." (Revelation 2:19).

We know from Hebrews 11:6 that it is impossible to please the Son of God aside from faith in Him. This is because that we by way of our faith, say that we have confidence in Him. We are all aware of the fact that even we ourselves are turned off by those people who have no confidence in us. Our faith, or confidence in the Son of God is that we believe Him to be "a rewarder of them that diligently seek him" (Hebrews 11:6). The people in the church at Thyatira, in other words, were confident that the Son of God would not forget their "works, and charity and service".

"...and thy patience..." (Revelation 2:19).

The source of God-given patience is God given faith. The Psalmist, for example, said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living". We, as believers, do not require physical sight before we believe our Lord's promises to be true. We believe to see, rather than see to believe. Here is where patience comes into the picture. God-given patience enables us to wait and wait and wait for God to keep His promises to us. We know from our God given faith that He will never disappoint us.

"...and thy works: and the last to be more than the first" (Revelation 2:19).

I, when working on the farm for many years, cannot say that my works at the close of a long hot day were "more than the first", that is, the first part of the day. A few hours in a hot field of hay slowed me down considerably. This fact is also applicable to our lives in general. We, in many cases, find that the last is not more than the first. We are to see, then, that the church at Thyatira was to be commended and was commended by our Lord because that their last works, through the power of God the Spirit, were more than their first works.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Revelation 2:20).

It would appear to some, due to the fact that their last works were more than their first, that the Lord had no cause to accuse them of any wrong doing. Our Lord,

however, in Matthew 5:48 has said to us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Our Lord requires excellence from us and has every right to require the same. It is not enough simply to believe and apply to our lives certain portions of the Bible. Let us recall from I Corinthians 3:12 that any thing that is not scriptural in our lives is "wood, hay, stubble," and is fit only for the fire.

You will recall that the church at Pergamos received a high mark from our Lord except for the fact that they did not deal with those who held to the doctrine of Balaam and to the doctrine of the Nicolaitanes. We now find that the church at Thyatira also received a high mark except for the fact that they did not deal with "Jezebel". They chose to look the other way rather than to confront Jezebel because of her teaching the Lord's servants to "commit fornication, and to eat things sacrificed to idols". We are to understand then that our Lord holds His churches accountable for that which they don't do as well as that which they do. It appears to me that Jezebel was either feared or elevated too highly in the church. Each member of the local church must work with each other as a team. One member cannot be allowed to hinder the work of the entire body. The same is true of a basketball team. All must abide by the rules if they are to achieve a common purpose. Our common purpose is to honor and glorify the Lord Jesus Christ, and we are not to allow any person or persons to hinder us in our endeavor. It is as stated in the following passage of Scripture:

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37).

The name "Jezebel" means "chaste", or "free from carnal connection". We, however, are not to judge a person on the basis of their name or their position in life, but on the basis of that which is recorded in the Word of God.

You will recall that the Jezebel spoken of in the Old Testament was the wife of Ahab, a man who was king of Israel for a period of twenty two years. The great problem with this man was that he was worse than any of the kings who had preceded him. His biggest problem was his wife. She, in fact, as we say, "Led him around by the nose".

The Jezebel of the Old Testament was the daughter of Ethbaal king of the Zidonians-the Zidonians who worshipped and served Baal. Ahab, after marrying Jezebel, constructed an altar in

honor of Baal and placed it in the house of Baal-the house of Baal which he had built in Samaria. Ahab, at the request of Jezebel, went so far as to build a grove in honor of Baal. He, therefore, due to the encouragement of his wife, did more to "provoke the Lord God of Israel to anger than all the kings that were before him" (I Kings 16:33). Jezebel, because Ahab did not deal with her actions, established the Phoenician idolatry on a grand scale. She even employed and maintained four hundred and fifty prophets of Baal, and four hundred of Astarte, so as to teach and indoctrinate all the people possible. Jezebel, in order to remove all opposition to her cause, slew the prophets of Jehovah (II Kings 9:7). We know that God, in judging Jezebel, caused her to be eaten by dogs. Her worst judgment, however, is still awaiting her.

The purpose, then, of the Jezebel of the Old Testament and the one in the New Testament was to cast a stumbling block between God and His people. Each added to and took away from God's holy Word.

The Jezebel who is before us, called herself a "prophetess," that is, one who claimed to know the will of God and to be His spokesman. She, however, knew very little about God and His Word. There is a great multitude of these people in the world today. May we, through a constant study of God's Word, be aware of them and reveal them for what they really are.

"And I gave her space to repent of her fornication; and she repented not" (Revelation 2:21).

One wonders how many people there are today who are in that same "space" in which God placed Jezebel. It is that space of mercy before the Lord vents His judgment upon the guilty party. This judgment, as far as the believer is concerned, is called chastisement. Those who are not believers will be judged by the hand of an angry God.

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds" (Revelation 2:22).

The church at Thyatira would have done Jezebel a great service if they had dealt with her. They saw the smoke rising from the window of the home of Jezebel, but they failed to warn her. The result was that she was in danger of losing her house, every thing

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GROWTH THROUGH AFFLICTION

by Tina Valpe

In the soil of our hearts,
God uses for fertilizer,
The afflictions that get tossed into our lives -
Whether by Satan, people, or circumstances,
We may think at the time, "How unfair!"
But they cause us to grow.
We may even ask God, "why?"
But this sovereign Creator permits them to fall!

Christ is the vine, we are the branches,
Though it may cause pain,
He prunes every fruitful branch -
That it may bear more fruit.
We prune our plants
To produce more growth.
How can we grow in grace,
If we do not experience God's pruning hook?

The fire of trials will not consume us,
But this furnace of affliction will purify us.
Suffering not only teaches humility,
But reveals and builds the character of faith.
As the heat causes impurities to surface,
Trials will reveal what we're really made of.
The Creator controls the intensity and duration,
And will make a vessel for the finer.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Is. 48:10).

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in it and receiving severe judgment from God.

It was not only Jezebel who had been affected, but her evil had been allowed to gain a large root system in the church. It would now require, in a sense of speaking, dynamite to remove her threat to the church. She, in fact, had led church members to commit whoredom by sacrificing their bodies to the heathen gods. God, because of this condition, said, in essence, "If you are bent on teaching whoredom, then I'll cast you into a bed, and them that commit adultery with you into great tribulation, except you repent of your deeds."

"...And I will kill her children with death" (Revelation 2:23).

The Lord, by killing her children with death, would remove the entire root system of Jezebel's teachings from the church. His purpose was to remove all the seeds and the roots so that her doctrine would never raise its ugly head again.

"...and all the churches shall know that I am he which searcheth the reins and hearts" (Revelation 2:23).

We are advised by Luke 17:32 to remember Lot's wife. The passage of Scripture which is before us, in essence, asks all the Lord's churches to remember how He responded to the teaching of Jezebel. Remember that He gives false teachers space to repent, but also remember that the space He gives is not forever.

The extent of our Lord's promised action against Jezebel should be a reminder to all of us of the concern and love the Lord has for His churches. Let us remember that His concern and love for His churches causes Him to search the "reins and hearts". The reins relates to that which controls our actions, or influences us in the things that we do and think. God searcheth the reins so as to determine whether we are led by the flesh or by the Spirit.

"...and I will give unto every one of you according to your works" (Rev. 2:23).

The Lord searches the reins and hearts and determines from His search whether a reward or a rebuke is in order. We know from Hebrews 11:6 that He is "a rewarder of them that diligently seek him." We also know from Psalms 62:12, Matthew 16:27, Romans 2:6, II Corinthians 5:10 and the passage of Scripture which is before us, that the Lord's people are to be rewarded according to the quality of their works.

"But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden" (Revelation 2:24).

Many in the church at Thyatira, by not participating in Jezebel's evil practices, had not known or become acquainted with the depths of Satan. These saints, due to God's marvelous grace, were very wise. They, in fact, were like Joseph who refused to lie with Potiphar's wife, or Moses, who chose to suffer with the people of God rather than to enjoy the pleasures of sin for a season.

"...I will put upon you none other burden" (Revelation 2:24).

The Lord does not cause us to reap where we have not sown. He, however, according to the passage of Scripture which is before us, orders burdens for the transgressors to bear. We, however, must not consider each of our burdens to have been assigned to us because of some particular sin. We know, in fact, from John 9:3 that the blind man was born blind, not because of a particular sin, but for the glory of God, or so that God would receive glory from his life.

"But that which ye have already hold fast till I come" (Revelation 2:25).

We are all prone to hold fast to the wrong things. We, in fact, are prone to hold fast to things which are no more durable than a cone of ice cream in the heat of the sun. Life itself, in a sense of speaking, begins to melt at the very moment in which we are born, and continues to do so until we have finished our earthly course. It is only that which is done for the Lord Jesus that will not melt. Let us, then, hold fast to the proper things, yea, to the things that are eternal. It is as stated in the following passage of Scripture:

"Prove all things; hold fast that which is good. Abstain from all appearance of evil" (I Thess. 5:21, 22).

How long are we to hold fast to the truths of God's Word? It is as our text states: "till I come." There is no place to quit or to say that it is enough.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2:26).

All believers will go to heaven, but all believers will not reign with Christ during the Millennium, during which time they are to have power over the nations. The only ones who will reign with Him are those who overcome, that is, overcome by

being faithful members of our Lord's churches. It will be only faithful members of our Lord's churches who will be the Lord's Bride - the Bride who is to reign with Him for one thousand years. The Bride, after all, according to II Corinthians 11:2, is a "chaste virgin." She is also referred to in I Timothy 3:15 as the "...pillar and ground of the truth."

"And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. 2:27).

Those, then, who overcome by the keeping of His works unto the end, will reign over the nations with the Lord during the Millennium. We will reign with the Lord in a similar sense in which people reign with the president of the United States. The Lord will assign each of us our various responsibilities throughout the nations. Those who are to inhabit the nations are those and their children who will have escaped the Great Tribulation. We who are to reign over the nations will have bodies like unto our Lord's body after He arose from the dead. You will recall that, after His resurrection, He talked to Mary Magdalene and mingled with His disciples.

Our rule over the nations will be "with a rod of iron" in that we will have complete control over our subjects. We will encounter no resistance in the least. We, if there were hostile forces, would be able to break them to pieces "as the vessels of a potter." We, after all, will be reigning from the throne of the Lord Jesus Christ. We, therefore, will have complete authority, or as the Lord said regarding His rule, "even as I received of my Father."

"And I will give him the morning star" (Revelation 2:28).

Those who rejected the new light which was advocated by Jezebel, were promised the "morning star". You will recall that those in the church at Pergamos who refused to eat of the meat which had been sacrificed to idols, were given the hidden manna. The overcomers in the church at Thyatira, were not promised the hidden manna, but the morning star. The morning star is seen just prior to daylight. It is a promise that more light will follow. The morning star then, is to those that receive it, the privilege of looking more deeply into the glorious mysteries of God's marvelous grace.

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 2:29).

Time will prove that we are no more than fools if we fail to hear and heed that which the "Spirit saith unto the churches." The

following passage of Scripture explains what will happen to those who fail to hear what the "Spirit saith unto the churches."

"And every one that heareth these saying of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand" (Matthew 7:26).

THE TONGUE IS A FIRE

Just a match or even a spark can destroy a home, a forest, or a city. Like the horse's bit, the rudder, and the match, the tongue is a small thing; yet it can do great and mighty things. The tongue, well-ordered and sanctified, can preach the gospel, comfort, bring happiness, build friendships, unite people, etc. But the tongue can also do great harm and evil. The tongue, when moved by anger, envy, jealousy, ambition, and like passions, is like a destructive, spreading fire which destroys without partiality or pity.

1. It is like a fire from the HEAT of it; it is an instrument of wrath that stirs passions like water boiling.

2. It is like a fire in the DANGER of it; no one in its path is safe. It can turn a happy home or a church into a barren wilderness.

3. It is like a fire in the DURATION of it; afire out of control is hard to stop, and words spoken in anger live on and on. This small member can destroy friendships that have stood for

years. It can destroy homes and churches that have been happy and content. It can destroy character and reputations, plant suspicion and doubt, and turn men from the truth to error.

Sixteen hundred years ago the church was adopted by Rome. Millions of pagans flooded its membership; and they brought with them their pagan culture, tradition, and faith. It took the "successful church" a thousand years to recover from that brilliant success. Something like that has happened in our day here in America. In this century the church and religion have been adopted by society, politicians, entertainers, and popular persons. All of a sudden "Jesus" and "the gospel" have become quite popular. Millions have joined up to swell church membership to an all-time high. Results: a church today that bears no resemblance to the church of our Lord Jesus Christ. "Religion" has become man's chief defense against the true gospel! If there is one place that a man does not dare to preach the gospel of God's sovereign grace, it is in the average church.

Men in the days of Spurgeon looked back to the days of Whitefield; men in the days of Whitefield looked back to the days of Calvin and Luther; men in those days wept for the days of the apostles. Some men look more to the past than to the present. Is not our Lord Jesus the same yesterday, today, and forever? This is my day and His day. Let me minister today!

EDITOR'S NOTE RELATIVE TO EDITORIAL IN LAST ISSUE

As to the preacher who told a terrible lie on and said that another preacher told it to him. I wrote this other preacher. He very graciously called me. He told me that he never heard this story that the brother told me, and that he never told it. I guess this makes the preacher referred to in last issue's editorial a liar as well as a talebearer.

CAN YOU IMAGINE THIS?

Baptists not observing Ash Wednesday, and not observing Lent; but then observing Easter. "But in vain they worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

IMPORTANT ANNOUNCEMENT

For a few issues, we will be swapping between a 12 page and a 16 page paper. You will have noticed that the size of the page has been cut down. 16 pages gives us approximately one more article than we used to have. 12 pages gives us approximately two and one fourth articles than we used to have. I would appreciate any comments on these different number of pages from the readers.

SPECIAL ANNOUNCEMENT

The Grace Baptist Church of Gladwin, Michigan will have their annual Bible Conference on Labor Day Week End, beginning this year.