

THE RESURRECTION

Text: John 11:25-26
by Andy Proctor

Introduction: Dateline Jerusalem -- On the eve of the annual celebration of the resurrection of Jesus of Nazareth,



Andy Proctor

the one million inhabitants of this city were shocked by the announcement that a body, identified as that of Jesus, was found in a long-neglected tomb just outside the boundary of the city.

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DISTINGUISHING MARKS OF A TRUE CHURCH

by Elder Sam Wilson
"...upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Let me begin this article by



Sam Wilson

saying that there is no greater institution on God's earth than an independent, local, visible, sovereign grace, landmark, mis-

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SOVEREIGN GRACE

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

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INSTRUCTION IN SOUL WINNING, PART I

by Charles H. Spurgeon
When Christ calls us by His grace, we ought not only to remember what we are, but we ought also to think of what He can make us. It is, "...Follow me, and I will make you..." We should repent of what we have been, but rejoice in what we may be. It is not, "Follow me, because of what you are already." It is not, "Follow



me, because you may make something of yourselves;" but "Follow me, because of what I will make you." Verily, I might say of each one of us as soon as we are converted, "It doth not yet appear what we shall be." It did not seem a likely thing that lowly fishermen would develop into apostles, that men so handy with the net would be quite as

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A SINNER'S SALVATION

by Fred Beard

Psalm 51:5, David says to us, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Conceived in sin! That makes us guilty of sin before we are even born. Now I know we don't like to be told that; and even worse, most of mankind, even if they say they do, don't believe it.

But God's Word is ever true, and God says we are guilty. That little child that was just born, is come into this world a living sinner, a sinner by the inheritance of a sinful nature. That nature passed down from generation to generation, from Adam even unto this age and beyond. God said to Adam in Genesis 1:28, "...Be fruitful and multiply..." He was talking about the children that would come and continue to come year after year after year, and had Adam and Eve had children before they sinned against

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Fred Beard

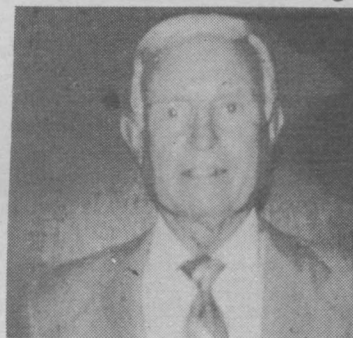
DIFFERENCES IN CHURCHES

By Charles W. Baker

Should sovereign grace baptist churches hold alliance meetings or exchange pulpits with other baptists of unlike faith and practices?

In some baptist churches there are those who claim to be sovereign grace baptists who will exchange their pulpits and hold alliance meetings with other baptists who do not believe in the doctrines of grace. To do this is to put the Arminian baptist churches on the same level with sovereign grace baptist churches

and to give others the idea that there is no difference between the two kinds of churches. Others get



Charles W. Baker

the idea that one type of baptist church is as good as another. Either this is true or it is not true. If a man calls himself a sovereign grace baptist and thinks that Arminian baptist churches are as good as the sovereign grace baptist churches, and preach the truth as well, then there is no need of a sovereign grace baptist church. We could abolish the sovereign grace baptist churches and we would have that much less division. On the other hand if

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WHO WANTS OUR CHILDREN?

By Waldo Whiddon

"Then there were brought unto him little children, that he should put his hands on them, and pray:



Waldo Whiddon

and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:13-14). Children are a

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THOSE WHO DO NOT BELIEVE ETERNAL SECURITY, PART III

"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, neither shall any man pluck them out of my hand" (Jn.10:27-28).

This is the final article in this subject in this series. Eternal Security is taught in the Bible. It is

taught prominently, repeatedly, and plainly. It is a wonderfully blessed and precious doctrine. It, and it alone, gives blessed assurance of eternal salvation to the believer. I have said many times that the second greatest blessing God ever gave me was when He showed me that I was saved forever; the first being when He saved me. I truly feel sorry for

those children of God who fail to see this precious truth. Of course, they are eternally saved, as much as any other; but they miss out on many blessings, and much joy and comfort in this life.

I am saying several things about those who do not believe Eternal Security. I have already

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sus said that no man could pluck the sheep out of His hand. 12. They dishonor the sealing work of the Holy Spirit by which the believer is sealed unto the day of redemption. 13. They do not be-



JOE WILSON

lieve in the permanent indwelling of the Holy Spirit as taught by Jesus Christ. 15. They do not believe in the perseverance of the saints. I proceed:

16. Those who do not believe in Eternal Security dishonor the work of Christ at Calvary and the cleansing power of His precious blood. My friend, there is an interconnection of doctrines. True doctrines connect with other true doctrines. False doctrines interconnect with and promote other false doctrines. The truth of Eternal Security is so interrelated with other truths of the Bible that, if one believes this it will

help him to believe and understand the others; while if one does not believe Eternal Security, this will lead him in grave error on many other matters.

"...the blood of Jesus Christ his Son cleanseth us from all sin" (I Jn.1:7). Oh, what a glorious truth is this! To be washed in the blood of Jesus is to be forever cleansed from sin - from past sin, present sin, and future sin. It is highly dishonoring to the blood of Jesus Christ to imagine that a person washed in that blood can still go to hell. No man can rightly honor and magnify the blood of Jesus Christ who does not believe in Eternal Security. The blood of Jesus is the only available cleanser from sin. There is no need of any other, for this does the work perfectly and eternally.

"For by one offering he hath perfected forever them that are sanctified" (Heb.10:14). What does "perfected for ever" mean? It means what it says. Any man who believes that one can lose his salvation does not believe this verse of the Word of God. The sacrifice of Jesus Christ is of such value in God's sight that it eternally saves all for whom it was made. It is dishonoring, well nigh blasphemous to the work of Christ on Calvary to teach: 1. That any for whom He died will

not be saved. 2. That any saved by His death can then be lost.

The Mass of Roman Catholicism does not have this eternally saving power - it has no saving power at all. The blood of bulls and goats could never take away sin. What mean these "falling from grace" men? Do they think that the blood of Jesus Christ is of no more saving power than the Catholic Mass or the animal sacrifices of the Old Testament?

If a man can partake of all the saving power of the sacrifice of Christ at Calvary, and then be lost again; by what power or what means could he be saved the second time? Those who do not believe in Eternal Security have not thought this matter through.

"There is power in the blood." Why do men sing this song when they do not believe it in its full meaning? There is power in the blood to eternally save all those for whom it was shed, and those who do not believe this do great dishonor to that precious blood. It may well be that the most serious sin that men commit by denying Eternal Security (and it is a sin to deny this truth) is the terrible dishonoring of the work of Christ at Calvary that their doctrine does.

Let me add this solemn indictment. Those who dishonor the blood of Jesus Christ also dishonor the One who shed that blood. The sacrifice of Jesus

Christ at Calvary takes its value from the Person who shed that blood. One cannot make light of that precious blood without at the same time making light of Jesus Christ who shed that blood.

If the blood of Jesus Christ does not save, then Jesus is not the Saviour. Those who do not believe in Eternal Security do not believe in salvation by the blood of Jesus Christ. I call on all such to stop and consider well what they are doing and teaching. They do not believe that the blood of Jesus Christ; in, of, and by itself saves. If they believed this, they would believe that it saves forever. No, no, they believe that man must add something to the blood in order to be saved. They believe that many who have been washed in the blood go to hell; therefore, they must believe that it takes more than the blood to get one to heaven. There is no escaping the truth of this statement.

15. Those who do not believe in Eternal Security dishonor the intercessory work of Jesus Christ. "But I have prayed for thee, that thy faith fail not...." (Lk.22:32). Christ prayed for Peter. Peter was kept saved in answer to the prayer of Jesus. Jesus prays for all of His people. Can one go to hell while Christ is praying for him, and in

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THOSE WHO

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said: 1. They do not believe the Bible on this subject. 2. They do not, and can not, know where they will spend eternity. 3. They need to formulate a doctrine as to what sins one can commit and still be saved; and what sins, if one commits them, will cause him to lose his salvation. 4. They are not like David who knew that he would spend eternity in the house of the Lord. 5. They are not like Paul who was persuaded that nothing could ever separate him from the love of God in Jesus Christ. 6. On this matter, they make Jesus out to be a liar. 7. They do not believe that salvation is by grace. 8. They do not believe that salvation is a gift. 9. They do not believe that salvation life is everlasting life. 10. They dishonor the power of Jesus Christ who said that no man could pluck His sheep out of His hand. 11. They dishonor the power of the Father of whom Je-

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life...." (I Jn.5:13). I am frequently amazed at the fullness of Scripture, at how much is often contained within a few words. To me this is one of many evidences of the inspiration of the Bible - men just cannot put so much into so small a compass. I am further frequently amazed at the power of small portions of the Word of God; at how more than one error can be destroyed, and more than one truth established by a few Words of Scripture. This wonderful verse is an example of both of these things. Let us look at it briefly.

By implication, this verse teaches us that man by nature does not have spiritual life. It tells us that believers have life; therefore, unbelievers do not have life. The whole doctrine of the spiritually dead condition of the unsaved is implied here.

This verse teaches us that the believer has life. Praise God, one does not have to continue in the state of spiritual death until it culminates in eternal death in hell fire. There is life, offered by and in the gospel, to any and all who will savingly believe on Jesus Christ.

This verse teaches us that the life received by the believer is eternal life. Once saved, he is saved forever. He receives a life that can never die. How precious is this truth! It is blessed beyond words to know that I am saved now, and that I am saved forever (note my articles on "Those Who Do Not Believe Eternal Security"). I shall never get over the joy that came to my soul when God showed me this precious truth.

This verse teaches that one can know that he has eternal life. One can, and should, know that he is saved. I will not say that, if a person does not know it he does not have it (but I wonder, I wonder). Being saved is the most important matter in time and eternity. It is important that one be certain as to this matter. Be in doubt about other things if you will; but beloved friend, be sure about this matter of salvation.

This verse, by strong and direct implication, teaches us the one and only way of salvation. It teaches us that salvation is not by religion, by works, by what men can do. It teaches us that salvation is by Jesus Christ. When this verse specifies faith in Jesus Christ as the way of salvation, it necessarily excludes all other ways.

As I ponder this verse, I am amazed at how many other things I could set forth which are taught thereby, but I forbear.

Now let us look at the other side; at some of the heresies that are de-

stroyed by this verse of Scripture. This verse destroys the idea that there is some good in every man, and all he has to do is cultivate that bit of innate goodness in order to be saved.

This verse destroys the teaching of Hardshell heretics that one cannot know that he is saved. You Hardshells, and you people who are flirting with Hardshellism need to consider this. It is one of the stronger of Hardshell heresies, that a person cannot know for sure that he is saved. One can have a hope. Sometimes this hope is almost assurance, but never quite reaches that. Sometimes this hope is so dim that one is almost sure (as I heard one Hardshell heretic who claimed to be Missionary Baptist say) - almost sure that he is a damnable reprobate.

Praise God for the truth of assurance. One can know that he is saved. I fear for those who say one cannot know he is saved. I feel sorry for those, who may be truly saved, but can never have this sweet and blessed assurance of eternal life.

This verse destroys the Arminian heresy of losing one's salvation. This verse says that one can know that he has eternal life. These "losing salvation" people do not believe this portion of the Word of God. They teach that you cannot have eternal life in this life. They teach that the salvation life one has is not eternal life. This Scripture destroys this heresy, and establishes the precious truth of Eternal Security to all who bow to the authority of the Word of God.

This verse destroys the heresy that Jesus is not the Son of God in the sense that He is God the Son. Only a divine being could give eternal life. Believing in a created being will not save the soul from hell.

This verse destroys the heresy that one can be saved in different ways, for it sets forth one, and only one, way of salvation.

This verse destroys the heresy of the Campbellites; that one must "be dipt or be damned" This verse tells us that one who believes in Jesus Christ is saved forever. Now, I admit and teach that the saved person should be baptized; but I insist, most adamantly and with total Scriptural support, that baptism has nothing to do with salvation.

Well, I am sure I could add to this list, but again I forbear. Surely the things set forth here show to some extent: 1. How much can be contained in a few words of Scripture. 2. That the Bible must be inspired of God. 3. The importance of giving careful and minute attention to one's study of the Bible. One can miss much precious truth by being in too big of a hurry in reading Scripture.

WHO WANTS

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blessing of the Lord. "Happy is the man that hath his quiver full of them: they shall not be ashamed...." (Ps. 127:5). The greatest possession we are trusted with from the Lord in a material way is our own flesh and blood to train up in the way he or she should go, and when he is old, he will not depart from it. It is true that many mothers do not want their child, and millions of little innocent babies are murdered in their first few months of life by abortion. This, my beloved reader, is an ungodly sin, and is totally against the precious Word of God. Let us take a look at some of the most sinful coaxing powers that are beckoning our youth of today.

(I). Quite naturally, Satan wants our children, even at an early age. Satan is working through many devils today to steal them out of the very care of their parents. Oh, so many homes are saddened because Satan has won a victory in deceiving some young boy or girl, and wrecked their life by leaving many scars.

Satan's first strike at Job was to get his children. He took all ten of them at the same time. See Job 1:18-19. Oh, what a terrible blow that must have been to a man like Job. Satan struck at Adam and Eve with their very first son. Cain murdered his brother. What sorrow this must have been to Adam and Eve to see their son dead. Satan hit the man of God, Eli. He was the priest of God, but Satan got his sons to commit adultery with the women, and God was displeased with these sons. He brought judgment upon them, and Eli sorrowed to death. I Samuel 2:27, and following, tells all about the sorrow of Eli concerning his sons. Then Samuel, the great prophet, priest, and judge in Israel, had trouble with his children who did not follow him in the way of their father, but rather, did wickedly. Yes, Satan wants our children. There is no doubt about it.

(II). The humanist also wants your children. The humanists are working in many ways to get to your child. The humanistic philosophy of our day has become the state religion in our educational system. This religion seeks to dethrone God, and take His name out of all literature, and no prayer or the use of His name in any way. They deny the Biblical creation of God, and teach evolution of mankind, and that he is just an animal. Humanistic teachings deny about every doctrine of the Bible beginning with God.

We hate communism in

Russia, yet we are sponsoring her twin sister in our own country and think little about it. We are truly thankful for the fact that it would seem that communism is on its way out in Russia today. However, the hold that communism has on the world today, will be very hard to break indeed. Russia is not the only, or was not the only power, in the world today who shows such a practice.

Have you ever wondered just why Bible reading and prayer were taken out of our public school system? First of all, trying to teach two ideas that contradict each other is not easy, to say the least. This is why the devil wanted to get rid of the Bible, and its presence in the classroom, so he could teach the humanistic philosophy.

(III). The communists want your children. Even in Russia, so we are told, some of the older folk are to go to church, but young people are forbidden to attend a Bible teaching church. Who wants your children? The devil knows that if he can influence the minds of our children, and place doubts about the virgin birth of Christ, about the reality of heaven and hell, and other basic truths of the Bible that in only one generation he will have won the victory with our children. Oh, may God bless the parents of our nation to set the proper example before the children.

Beloved, it is high time that we wake up, and teach our children the things of God, not only Sunday, but every day of the week, and Sunday too. "And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:7). Our children should be shielded from all kinds of false teachings, and taught the truth about God and His Word. This should be provided by the parents. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8). Education is what it is all about. The knowledge begins with the right conception of God. The wise preacher said: "Wise men lay up knowledge: but the mouth of the foolish is near destruction." (Prov. 10:14). Yes, the communists want your children, and they are using many devices to get them. The atheists, agnostics, homosexuals, hippies, lesbians, and many that deny the truth about God are getting into the leading places of education, and

wherever they can to get our children.

(IV). The pornography crowd wants your children. Look at the porno crowd, who wants pictures of little girls of all ages of youth, and upward. Men are attacking these little ones from time to time, according to the daily news. Can you imagine what is happening by the pornography crowd today, when they are appealing to our young children to experience sex in the kindergarten age? God calls this fornication and will bring righteous judgment upon a nation that allows such practice, whether it be in schools, homes, or wherever it is practiced. Truly we are living in that wicked and adulterous age. Let us stand up for our children.

(V). The alcohol group wants your children. There is a lot of money being spent to educate our children to the use of alcohol. To drink their alcohol and beer, they are making their appeal to our children through little jingles that are catchy for them to sing. Sports on TV are about all paid for by the liquor and beer crowd. They have the money, because they are robbing homes through the sinful habit of drink. We must feel some of that bite through taxation. Alcoholics must be taken care of, not to mention the other expenses that are contributed to the public use of it. It might surprise one to hear the admissions of boys and girls who attend our schools concerning drinking. A lot of them admit it, and some of them, by the time they graduate from high-school are alcoholics. Some of these youngsters may be hooked for life. Yes, Mom and Dad, the liquor and beer crowd want your children, so as to have buyers, and users for life.

(VI). The drug crowd wants your child. It is a known fact that

in many of the public schools from time to time, one comes into contact with drug peddlers plying their trade to get your child hooked on drugs. Unless we protect our children, the drug and alcohol pressure will under mind their thinking, and ultimately destroy them. When a large percentage of the children in some schools testify that they have tried drugs and many of them are "taking trips," as they call it, through the use of drugs, what can we expect, but the "drug crowd," will get our children?

Should we safe-guard our children against drugs? Yes, and if we don't seek to do so, God will judge us just as He did Eli, the priest. "In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will

judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (I Sam. 3:12, 13). The Lord told him that He would judge his house forever.

That my dear friend is a very long time to stand in the judgment of God, for a demeanor that can easily be avoided in the first place. Let us think about it.

(VII). The homosexuals want your children. They are now appealing to the high courts for the right to adopt children to raise in their homes! Why don't they act like human beings should, get married to the opposite sex first, then bring children into the world as God so ordered? They want to defy the order of God, and still claim to be normal. Reading the Scriptures tells us many answers to this sort of life. I was once invited to speak in a conference where were assigned certain subjects to speak upon. My assignment was "Immorality, the old, and the new." As I considered my subject, and the proper Scriptures for those few moments that I was given to speak, I decided that Romans chapter one gave us a very clear picture of our present age. Even though it is found very early in the Scriptures, it is so very prevalent today. So, I read Romans chapter one, beginning with verse 21, and finishing the chapter. Needless to say, time ran out before the subject was exhausted, but the Scriptures still bear testimony that description of these sins have not ceased to be prevalent with us today.

God also destroyed the cities of Sodom and Gomorrah because of the sin of homosexuality. Beloved, according to God's Word, sodomy is a very wicked sin. "And Lot went out at the door unto them, and

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spite of that praying?

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). I believe that it is Spurgeon who has a great sermon on this verse, "The Four Pillars Of Security." The question in this verse is a rhetorical question: that is, it is the statement of a truth in the form of a question for the purpose of emphasis. What the verse is saying is that no one can condemn that one for whom Jesus Christ died and for whom He

makes intercession. To teach that a saved person can be lost again is to dishonor the death of Christ, and to dishonor the intercession of Jesus Christ. Those who do not believe Eternal Security do not believe the truth of this verse of Scripture.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "to the uttermost" means that He saves them totally, perfectly, completely, and eternally. One cannot believe this word "uttermost" and not believe in Eternal Security. Note three things that are "married" in this verse, and woe to those who separate what God has joined together: 1. Christ ever liveth. 2. He makes intercession for those who come to God by Him. 3. Therefore, they are saved to the uttermost - that is completely and eternally. How can one deny Eternal Security without denying the efficacy of the intercession of Christ? He cannot. Human priests may, and do, fail to save and keep saved those who trust in them; but Jesus Christ cannot and will not fail in this.

It is putting the death of Christ on a level with the mass of Catholicism and the blood of bulls and goats in the Old Testament to teach that one washed in that blood can be lost; and it is putting Jesus Christ on a level with a human priest to teach that those for whom He intercedes can be lost. What a terrible dishonor to the person and work of Jesus Christ it is to teach that a saved person can be lost.

"And I know that thou hearest me always...." (Jn. 11:42). The prayers of Jesus are always answered. How could it be otherwise? None of us can really say that our prayers are always answered. Many times have we prayed for that which we did not obtain, but this is never true of Jesus Christ. To teach otherwise would be blasphemy against Jesus Christ, and dishonoring to the relationship between the Father and His Son. Will the Father deny His precious Son anything that He asks? Of course not. Jesus prayed for Peter that his faith would not fail. That prayer was answered. Jesus prays for His people that the Father will keep them through His own name, (Jn. 17:11). Will not the Father answer that prayer of His dear Son? Jesus prayed for His people that they would eternally be with Him where He was and behold

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The Baptist Examiner Forum I

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

What all kind of conversation can be involved in "idle word" in Mat. 12:36?

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You will notice that the Lord is speaking to the hypocrite Jew who had accused Him of doing His work of healing, casting out demons and raising the dead in the name of Beelzebub, the prince of devils-old Satan himself. He knew their hearts. He knew that they were corrupt to the core. Their words were a testimony of the wickedness in their hearts. They had demonstrated the utmost contempt for the Son of God, and would eventually condemn Him to the cross by their words.

Words are like blood, you can't see it until you open the flesh. It is the evidence of life. Words evidence that which is in the mind. If you listen to someone talk long enough, you will know where their heart is. Their word will either commend them or condemn them.

I believe that "idle words" is the same, at least in part, as taking the Lord's name in vain. Many people equate taking the Lord's name in vain with cursing, but that is only one way, and by far not the most serious way. Preaching heresy, speaking against the word of God, and using the Christian religion for self gain such as begging for money in the name of Jesus Christ is a much more serious offense. A person who deliberately uses God's name in vain for any reason cannot know Jesus as Saviour. Job, even in his misery refused to curse God and die. To put it very simply then, "idle words" is any speech which comes forth from the corruption of the mind. I do not believe that this has to do with a person never speaking unless it has to do with God or the Bible. Light-hearted

conversation can be carried on without including filthy talk or innuendoes. There is nothing wrong with clean fun; but shame on the child of God who will carry on with a trashy joke or even stay and listen to one. God will chasten the child of God who does such, but for the sinner in the day of judgment he shall give an account for every "idle word". Thank you for your question.

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"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matthew 12:36,37)

Most certainly all people are responsible for all their actions and all their words. Both will be used as witness to acquittal, or condemnation. Words and conversation in which they are used are much more important than people realize. The words and works of the lost are recorded awaiting the White Throne Judgment. But what of the saved? Do the words we speak apply to these verses in Matthew? The answer is yes. We are not speaking of loss of salvation, of course, but standing ashamed before the Lord when giving account before Him. Motives are important. We are all accountable for vain and trifling words, ie morally useless talk, but I want to emphasize the conversation of the saints, both spoken and partaken of in films, books, or social intercourse, as very important in our life before the Lord.

The "idle" word here is "worthless". It is conversation that is foolish and morally use-

less. It can often be hurtful to others, and gossip is a good example. I Timothy 5:13 shows some good examples. To be partakers of it mentally, to take it in to the mind, to consider it comes all too often via the television, or cable movies. Modern books, magazines, and "harmless" love stories are great examples of trash. They shouldn't be sampled, let alone indulged in. Foolish jokes, hurtful slurs, and all manner of foolish jesting, or referencing the Scriptures lightly are other examples. "Oh, we are just kidding." "It's only a joke". "we really didn't mean anything much by it." Words are indeed an index of the heart. I believe all words will be taken into account, no matter how insignificantly thought of, at the day of reckoning. The estimation of individual character will be well served by the words of an individual. We may be diligent in avoiding cursing, swearing, and other bad language; but let us also be careful of our thoughts and idle, or useless talk. May we strive to guard our thoughts, our language, and our motives in every day speech. By the way, I don't see anything wrong with a sense of humor. It is a blessing to have one. Laughter is good medicine, but humor need draw on none of the wrong things that I have mentioned in this answer.

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Matthew 12:36: **"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment."**

In studying this verse of Scripture I have become even more convinced of the holiness of our God and what He expects of His people. The demands of God are so deep that through neglect we often fail to understand how much is expected of us, and how

joyfully we should respond to God's Word.

The question asks what kind of conversation can be involved in "idle word". I am not at all sure that I can answer this question. I do not know the mind of God and what all He would consider idle words. I do know that there are things we say that should not be said. Before I get into this answer let me make a few observations. First, we observe that God takes notice of everything we say. How this should exhort us to be careful about what we say, and in what manner we say things. We have never uttered a word that God did not take notice of; this is a sobering thought. Secondly, we observe that vain and idle talk is not pleasing unto God. Our main goal here upon this earth should be to bring glory to God. Idle talk does not accomplish this. Thirdly, we notice that there is a coming judgment for our words. Verse 37 tells us that they will either justify or condemn us. Indeed we should be careful about what we say. Now let us talk a little bit about this verse.

I think it is important to examine the context of this chapter. Jesus is mainly talking to Pharisees. These people made such claims of religion, yet called Christ a devil. The fact that they were sincere and thought they were religious and right does not matter. Their charge was a very serious one that they should not have made. I think this verse is partly a warning to us to be careful about what we say. We are to be sure that it is accurate and in harmony with God's Word. The Bible has so much to say about our tongue and the use thereof that we should realize what a profitable or unprofitable member it can be. I would urge every one of you to get your concordance and study the Bible on this subject. It is a very serious matter as we can plainly see in this verse. Beware of idle chit-chat and conversation. It serves no spiritual benefit and often leads to evil. May God help us to keep our tongues in check. May God bless you all.

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"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36).

An "idle word" literally means a vain, thoughtless, useless word; a word that accomplishes no good. As used here, it evidently means wicked, injurious, false, malicious. This was said by Christ to the Pharisees who had accused Him of casting out devils by Beelzebub the prince of the devils. "...This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. 12:24). This statement made by the Pharisees was wicked, false, and malicious, and above all was a sin against the Holy Spirit, for in verse 28, Christ stated that it was by the Spirit of God that He cast out devils, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This statement made by the Pharisees was blasphemy against the Holy Spirit for which there is no forgiveness. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). The Pharisees by their "idle words" -- by their wicked, malicious, false words had blasphemed against the Holy Spirit for which there is no forgiveness.

Using the meaning of "idle words" as used by Christ in this passage, are there not men in our day who must give an account in the day of judgment for the "idle words" which they speak? What about the man who denies the virgin birth of Christ? The one who claimed that Christ was the son of a German soldier? What about the Baptist (?) pastor of a large church who stated that Christ, "was not the Son of God but was just a man who knew God?" Are not these false, wicked, malicious words? Is this not blasphemy against the Holy Spirit? The angel told Joseph, "...fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20). Those who deny the inspiration of the Word of God, are they not using idle words; words that are false, wicked, malicious words that are blasphemy against the Holy Spirit who inspired the Word of God? There are other meanings of "idle word" but I believe the above meaning is that which Christ put on it.

SUBSCRIPTIONS
NEW OR ONE
RENEWAL
\$1 EACH

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What does "fornication" mean in Matt. 19:9? Is sex before marriage the only Scriptural grounds for divorce? What do you think of such a position?

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What does fornication mean? In an Expository Dictionary of the New Testament words by W.E. Vine, fornication includes adultery. However, it is distinguished from it in Matthew 15:19 and Mark 7:21. In Smith's Bible Dictionary fornication means adultery. The Hebrew-Greek Key Study Bible lists harlotry, adultery, incest, and fornication the same.

These were men who knew the Greek, and men we can depend on to give us the right meaning of a word. So from this we can see that fornication is a general term for adultery, and would seem to be one and the same thing.

Jesus is saying here in Matthew 19:9 that if one puts away (divorces) his wife (spouse) except it be for fornication (adultery) and shall marry another he committed adultery. If one marries this spouse, she commits adultery.

I believe that there are grounds for divorce when the spouse deserts. I believe that I Corinthians 7:10-15 teaches this. In verse ten, Paul says, this is what our Lord has already taught, but in verses 12-16 he says, in so many words, or in effect, it will deal with further revelation under inspiration. So Paul says, now we will deal with a question that did not come up before, but now since the gospel has gone out to the pagan; under inspiration, I will expand further on the subject. In verse fifteen he said, if a man has a wife that believeth not, or vice versa, and they wish to remain a wife or husband, the one is not to put the other away (divorce them). This word depart comes from a Greek word chorizo, and means to separate oneself, depart from marital affairs. Therefore when one sepa-

rates oneself from marital affairs they have given the innocent party the right to divorce, the bond of matrimony has been broken. A saved person can be like an unbeliever as far as God's law of matrimony, being one flesh and not under obedience. God has called us to peace. Verse 15 says, there can be no peace with one who is not in submission. Ephesians 5:21 says, "Submitting yourselves one to another in the fear of God." Look at verses 22 and 28.

Getting back to, "is sex before marriage the only Scriptural grounds for divorce", if young men or women sought divorce because their mate had sex before marriage in this period of time, the courts would have such a load of claims that they couldn't handle them. Sad but true.

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It is my opinion that Christ was not speaking of fornication before marriage. I am not saying that this is not a ground for divorce. It is my belief that Christ was speaking of unfaithfulness after marriage. Christ was saying that a man (or a woman) could not put away his wife unless it was for the cause of fornication. And then again, Christ taught that one could not get a divorce for any cause, that is for any trifling excuse.

The laws of our country have become so weak in the matter of divorce, until a man or a woman can file for divorce, and get one, for just any flimsy excuse. If the law of the land was as strong as it should be in the matter of divorce, we would have a much better country in which to live.

I believe that there is at least one other Scriptural right for divorce besides the one mentioned in Matthew 19:9. It is not in I Corinthians 7:10 and 11. This is a case when both the husband and the wife are saved. If the wife depart from her husband, she is to remain unmarried or be reconciled to her husband. The husband is not to put away the wife. This is as clear as it can be.

Now in I Corinthians 7:11 and 12 it is a different case. How do we know this? We know it from what is said in the twelfth verse. "...but to the rest..." If a brother has a wife that believeth not, or a sister has a husband that believeth not (which ever the case maybe), and the unbeliever is pleased to dwell with the believer, then the husband or the wife is not to put the unsaved spouse away. But, if the unsaved husband or the unsaved wife is not pleased to dwell with the saved husband or the saved wife, then the Scriptures say to let them depart. "...a brother or a sister is not under bondage in such cases..." (I Cor. 7:15). That is, a divorce in such cases would be permitted.

God is not saying in the one case that if the wife depart to remain unmarried or to be reconciled to her husband, and then in the next case saying, well, it is okay after all to get a divorce and she can get married. The two situations mentioned in I Corinthians 7 are two different cases entirely. In one a divorce is permitted and the other a divorce is not permitted.

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I believe Christ is dealing with causes for divorce (scriptural breaking of the bond of marriage) in this passage. The Greek word translated fornication is "pornea"

defined as adultery, incest, or sexual misconduct. (Strong's Concordance). Thus if reconciliation cannot be made between a husband and his wife when such conduct has occurred within the marriage, divorce is permitted. I do not promote divorce even in such cases where adultery or incest has occurred, if forgiveness can be granted. I do believe much counseling is needed to save the marriage. If it cannot be saved, divorce is permitted; but only for Scriptural reasons.

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"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). There are varying definitions of fornication, but the one that best describes the act of fornication is any unlawful sexual intercourse before or after marriage. Fornication is a general term that is used to explain this act. The result of this unlawful act is called adultery. Adultery is defined as unlawful intercourse with the spouse of another. This is what the verse is stating.

A man cannot put away his wife except it be for fornication. This is the only exception allowed in the Scriptures, and this exception is only allowed because Moses permitted it when he established civil laws for the governing of the Jews. The moral law established by God still stands as stated in Matthew 19:6. Why did Moses establish this law? "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Matt. 19:8).

Sex before marriage is not the only Scriptural grounds for divorce; sex after marriage is grounds for divorce. Fornication is the same whether it is before or after marriage, whether it is between singles, when one is married and one is single, or when both are married. The man in verse nine is obviously married, for the statement is made about putting away his wife, so it cannot be just before marriage.

Any deviation to this exception results in adultery, both for the man that puts his wife away and

marries another, and for the man that marries the wife that has been put away.

THOSE WHO

(Continued from Page 3)

His glory, (Jn.17:24). That prayer will be answered. Yes, those who do not believe Eternal Security dishonor the intercessory work of Jesus Christ.

17. Those who do not believe Eternal security do not understand the New Birth. "Therefore if any man be in Christ, he is a new creature...." (II Cor.5:17). Opposers of this precious truth are continually saying words to the effect that, "if I believed that I would just go out and sin all I wanted to." What horrible words are these. What do these words tell us about the person who utters them, at least if he says them with thought and understanding? The problem true believers have is not that they cannot sin all they want to, but rather that they sin more than they want to. Do these people mean to tell us that the only reason they do not sin much more than they do is that they are afraid they will lose their salvation? Do they truly want to sin all this much? If this is true, then they have never been born again. Truly saved people do not want to sin more; they want to sin less. If a man's "want to" has not been changed, he has never been born again.

The New Birth gives a new nature. This new nature desires to live clean and holy to the glory of God; it desires to please the Lord. This new nature causes one to sincerely repent when he does sin. Do these "falling from grace" people want to sin all they can, so long as they don't lose their salvation? Is the matter of keeping or losing salvation the only thing they consider in the matter of sin? This new nature does not sin and cannot sin, (I Jn.3:9); therefore one with this new nature can never be lost. Again, those who do not believe Eternal Security do not understand the New Birth.

18. Those who do not believe Eternal Security do not have blessed assurance of eternal life - how could they? "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life...." (I Jn.5:13). Note three things in this verse: 1. The believer has

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PRECIOUS JEWELS FROM ROMANS EIGHT PART III

by Paul Jackson

Another precious jewel from this treasure chest is found in the following: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

The above verse teaches a great truth which is often grossly abused. Liberal theologians use a liberal translation supplied by the United Bible Societies Committee (UBSC) to completely destroy the Scriptural meaning of the verse. The UBSC translates Romans 8:28 as such: "We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good". This means that "God's purpose is to cooperate with the believer so that the desired result may be achieved, and that the result is contingent upon the believer's cooperation" (Randolph Yeager; RNT). In other words, if the believer will not cooperate, God can't do anything. This is the view of 99% of the modern theologians.

The view is heretical and far from the meaning conveyed by the literal translation. The literal translation states in part, "Thus, we conclude for those who are loving God, all things always worked together for good, to those who, in accord with his purpose, are being called" (Randolph Yeager; RNT).

It is a precious jewel for sure, to know that God is working all things in accordance with His eternal purpose to bring good out of all things for the benefit of His elect children. There are many examples in God's Word to prove the above is true.

Look at Job of the Old Testament. To see the beginning of his calamity only would cause one to never believe any good could come out of a man losing his family, wealth and health, and all in a very short time. However, in the end, it did. We have since learned from God's Word that everything which happened to Job was done for the purpose of blessing him. God works the same way in His children today. There are many times His children can't understand why so

many things happen to them but rest assured, it is for their good. Everything God does is for the good of His elect children. God is working in and through the whole creation for the good of His children.

Another precious jewel from this glorious treasure chest is found in verse twenty nine. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren" (Romans 8:29).

What a blessed jewel! The Bible speaks of a people who were foreknown by God before the foundation of the world. There has been much dialogue over the years about whom the Apostle Paul is speaking. This is an easy problem to solve within the context of Romans, chapter eight. The twenty eighth verse speaks of "them who are called according to his purpose". These are the ones who are foreknown.

What does foreknowledge mean? "Foreknow" comes from the Greek word "prognos", translated "foreknowledge", meaning "to know beforehand". God knew those who are called according to His purpose before the world began. How do we come to this conclusion? The Apostle Paul stated, "Blessed be the God and Father of our Lord Jesus Christ, who hath (Past) blessed us (elect) with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:3-4).

God foreknew His elect children before the foundation of the world and He predestinated them to be like His Son. Predestination is God exercising His will so effectively that the things He determined beforehand are brought to pass. Paul writes, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5). Through God's foreknowledge and predestination of His children, He has "made us accepted in the beloved". It is not men accepting Jesus, but God making men acceptable to Jesus. Men are told by liberal preachers to accept Jesus. What a travesty of God's amazing grace! Anyone who has had Christ revealed to him can't help but accept Him. All men will accept Him now or later. But this is not salvation. This is because of His person only.

God's family is complete when

every elect child is conformed to the image of His beloved Son. His beloved Son is the glory of Himself and His elect children are the glory of His beloved Son.

In due time, God will draw every one of these predestinated sons of glory to Himself. Apostle Paul says, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Romans 8:30). God secures predestination by issuing a special or effectual call to His elect. He accomplished this by calling men to preach the gospel and through the preached gospel, regeneration occurs, faith is given, belief in Christ exercised, and a saint is made. This is the Scriptural way.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15).

There are some thought-provoking questions in the preceding verses. They are so thought provoking that the "Hardshells" tend to tremble in their boots. It is evident that God calls men and sends them to preach the gospel to His elect children and through preaching His elect children hear about Jesus and when they hear, they believe. The Apostle sums it up like this: "So then faith cometh by hearing, and hearing by the word (gospel) of God" (Romans 10:17).

There are those who hold to fatalistic "Hardshell" doctrine who are afraid that a general preaching of the gospel might cause one of the non-elect to believe. Not so! The Bible speaks of many being called (outwardly), but few chosen. The gospel sends an outward call to all who hear it, but it is the application of the gospel to the heart of God's elect by the Holy Spirit which produces grace and mercy for each of them. Hallelujah! Every saved person reading this article should shout to the glory of his Almighty God. God will not pass over those He foreknew and predestinated. He will regenerate each of them through the glorious light of the gospel preached by those who trod this earth with beautiful feet.

In due time, God will lead each of His elect children to the

preaching of the gospel which the Holy Spirit will use to call and regenerate each of them. Apostle Paul speaks about God justifying His elect children. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Romans 8:30).

What does it mean to be justified? Justification is a legal term. The technical definition is, "That instantaneous, everlasting, gracious, free, judicial act of God, whereby on the account of the merit of Christ's blood and righteousness, a repentant, believing sinner is freed from the penalty of the law, restored to God's favor, and considered as possessing the imputed righteousness of Jesus Christ; by virtue of all of which he receives adoption as a son" (Systematic Study of Bible Doctrine; T. P. Simmons, pg. 305). A simple explanation is; "just as if you never sin". God sees His elect children in a perfect light.

Where does justification originate? To the contrary of modern theology, it does not originate with man. Man has nothing to do with his justification. The Apostle clarifies the preceding when he says, "Who shall lay anything to the charge of God's elect? it is God that justifieth" (Romans 8:33). If man had anything to do with his justification, he would come under close scrutiny and would be found wanting in the end. Not so with God! God holds all the legal credentials of justification and nothing can touch them or change them.

Justification is by faith which is given by God to His elect children. It is by faith so it may be by grace. Apostle Paul says, "Therefore it is of faith, that it might be by grace..." (Romans 4:16). It is by grace so there may not be any boasting. "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" (Ephesians 2:8-9).

Justification is not a process as taught by the Arminians. Those who hold to the preceding theology teach that man must reform himself and as he becomes better he becomes more justifiable and it is not until he stands before God in judgment to see if he is justified. This is an unscriptural view. Scripture teaches that justification is instantaneous. God justifies His children when He regenerates them and will never change His act.

At the time of regeneration, God justifies and glorifies His elect children. The Apostle says, "Moreover whom he did predestinate, them he also

called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Romans 8:30). Arminians can tolerate foreknowledge at times, can tolerate a passing mention of predestination, and will say that God calls His children and justifies them; but they will neither tolerate nor mention God glorifying His children before the foundation of the world. Modern religion will never accept the fact that God glorifies His children before they are saved. How can this be? What does it mean?

We get a very weak glimpse of God's mind in the preceding verse. We need to know that when God decrees a thing, it is so sure that God sees it as already accomplished. Apostle Paul says, "Who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:34).

We are so finite that we can't begin to comprehend the mind of God; however, we should see God's decrees as being already accomplished. This can be accomplished with a God-given revelation of His sovereignty only. God promises His children everlasting life, we must believe we have everlasting life. It has already been accomplished.

God's decrees are based on the fact of His immutability. God cannot change and will never change a thing which He has decreed. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isaiah 14:24). Is that sure? Is that sure enough to "take to the bank"? I think so! The Psalmist says, "The counsel of the LORD standeth for ever, the thoughts of his heart to all generations" (Psalm 33:11).

God can declare His elect children to be glorified because He has already seen them glorified. God has already seen our resurrection, our judgment and as far as He is concerned, we have already been rewarded and sitting in heavenly places. This is the reason the Apostle Paul said, "Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:5-6).

Deep in this vast chest of precious jewels is a stone which has been made precious by the power of God's sovereignty. It is the jewel that man cannot answer the truths of God. "What shall

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SINNER'S

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God, that child would have been born without sin, but they didn't!

God told man! That's right; He told man even before the woman was formed, God told man, you can eat of every tree of the garden, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17). But man didn't listen, he heard, he knew what God said, but he paid no heed to the commandment of God. His disobedience brought about the first sin of man against God. His penalty for his sin was that he die. Genesis 3:19 God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." Again God says to man "you can no longer have a close fellowship with me as you have enjoyed heretofore." (Genesis 3:23-24). "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from hence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." God drove man out of His garden. Man's sin separated him from God.

Oh, I know some have said, "so what, that was the Old Testament times and that was Adam, what has that to do with me today?" I'll tell you what that has to do with you today; Adam's sin was set upon all that ever came after him, and that includes you and me. (Romans 5:12). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." You and I are sinners; we came forth from the womb lying. Psalms 58:3, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." What's that, you say? That's speaking of the wicked and you're not wicked! Says who? Not God!

Romans 3:9-19, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are

all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Don't tell God a lie! He knows that we are wicked, He knows everything good or bad that you and I have done heretofore, and here after. So we are sinners, wicked sinners. What is our hope? Where can we turn to make things right between us and the great I am? Almighty God, what can we do?

Listen! We can do nothing! What are you going to do? Go back to the garden of Eden and pull Adam's teeth so he can't eat? He would gum it! You can't change what is. So where is our hope?

Many years ago I sat and listened to the Words of God being proclaimed. I asked them, what can I do? I knew I was a sinner. No! No one had to tell me I was. I knew I was. What I did not know was that I was estranged from, or an enemy of God, separated from His love. When I realized that my sins were between me and my God, I knew that I was condemned to death; not only physical, but spiritual death, and I was afraid. No, I am not talking about being scared of dying, I had been scared of death before, many, many times, you don't get shot at day in and day out without being scared, and the man that tells you different is lying in his teeth. No, I was afraid of eternal death and that in the lake of fire where I; because of my sins, belong. So what did I do? I did nothing! There's nothing I could do.

Adam's sin had been passed down to me, and yet I could not and will not fault Adam. You see I sinned and sinned before ever I knew anything about Adam, and so did you. Don't fault Adam for what you did and enjoyed doing until your sin condemned you in your heart. Nor can you fault God as so many have and will do. Saying if God hadn't wanted Adam to sin He wouldn't have put the tree in the garden to tempt him.

That's rubbish! That's like the thief saying to you, "If you didn't

have money I wouldn't have robbed you." Or the woman that says, "If I hadn't become pregnant I would not have had to have an abortion." Rubbish! Take the blame for your own doings.

Where then is our hope of redemption from the penalty of our sins? Our hope and our salvation rests in the miracle that someone would remove the sin from our account; that God would blot it out.

I stood condemned, and rightly so. But God had already provided a way out for me. God sent someone to pay for my sins. He had to have someone who was above sin, He had to have one that was not in the blood line of Adam, for Adam's sin was passed from generation to generation. So what did God do? God sent His angel to a virgin and the Holy Ghost of God Almighty came unto the virgin and the virgin conceived and that, "...holy thing which was born was called the Son of God..." (Luke 1:35). And the Son of God walked upon this earth as man, yet without sin. He lived the life that I did not live, He walked and taught the way of righteousness and man could not take it, man demanded He be put to death. Every court in the land found no fault in Him, yet He died; and as He said to Himself in John 10:17-18, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to

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THOSE WHO

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life. 2. This life is eternal. 3. The believer can know that he has this eternal life. Oh, what a two-edged sword is the Word of God. With one edge this verse destroys the Hardshell heresy that one cannot know he is saved; with the other it destroys the Arminian heresy of losing one's salvation - praise God for His precious Word.

Those who do not believe Eternal Security do not, I said "do not" believe this Scripture. How can they sing that beautiful hymn, "Blessed Assurance" when they do not believe one can have such assurance? These people maybe can know that they are saved at the present, but they cannot know that they will be saved tomorrow; and certainly cannot know that they will surely be in heaven for eternity. Oh, I praise God for the blessed assurance of eternal salvation. It is so

precious to know that one is going to heaven for sure. This assurance blesses, encourages, and helps us through all the trials, sorrows, sin, and trouble of this life. No matter what may happen in this world, no matter what may happen as to my health, my possessions, my earthly pleasures - no matter what, I know that everything will be all right after awhile. I know that all the bad will soon be forever over. I know that it will be, "Only glory, only glory by and by." Oh, what joy, strength, and blessings those who believe they can lose salvation rob themselves of by their false doctrine.

19. Those who do not believe Eternal Security do not usually honestly face up to what they are saying. They say that one can lose his salvation, but many of them do not seem to have any real fear of this. They sin; how can they be sure they are still saved? They will not face up to the fact that if their teaching is true, they have lost their salvation.

Jimmy Swaggart preached against Eternal Security. Yet, in all his sinful shenanigans, how many times did he lose his salvation and then get saved again? Why does he not come out and tell us how his "losing salvation" doctrine fits in with his admitted sins? I find that many who deny Eternal Security are like this - not as to the same kinds of sin. they do not face up to the fact that their sins have cost them their salvation. They do not worry about getting saved again, and again, and again, and again. Ask them if they live above sin. Most of them will say, "no." Ask them how many times they have lost their salvation and gotten saved again. They will have a blank expression on their faces; they will spit and sputter; they just have not faced up to what they are teaching.

Many of them will not face up to the fact that they may not make it to heaven after all. Yet, if one could lose his salvation, he could never be sure of heaven, never in this life. If they would honestly face up to what they are teaching, they would be most miserable people. They would be continually worried about: 1. Whether or not they are still saved. 2. Whether or not they will stay saved. Yet, how many of this crowd do you know that are like this?

I remember how it was with me when I did not believe Eternal Security. I was so glad I was saved. I wanted to stay saved and go to heaven. But I had no assurance of this. I constantly feared that I might lose my salvation and yet go to hell. Oh, it was a miserable time, except that the dear Holy Spirit ministered to my soul some comfort in spite of the false doctrine I held in my head.

That is one reason I say so frequently that the second greatest blessing God ever gave me was when He showed me Eternal Security, that I was saved forever, that I was certain to go to heaven; oh, praise the Lord!

20. Those who do not believe Eternal Security do not give God all the glory for salvation - how could they? They believe that part of the credit for their still being saved is up to them. They do not (I said "do not") believe that God does it all in salvation. Therefore, they cannot and do not give God all the glory. They believe that they did their part in getting saved, and they are doing their part in staying saved; therefore, the glory must be divided between them and God. If their doctrine is true, when they get to heaven, they will, must, and should take part of the credit for getting there. They teach that God does His part, and they do their part; therefore there must be a sharing of the credit. If their doctrine is true, and if they tried in heaven to give all the glory to God; God would refuse such, and remind them that they did their part; and that they deserve part of the glory. Oh, what a horrid doctrine is this!

21. Those who do not believe in Eternal Security take from saved people one of the greatest motives for holy living and faithful service. They often say that if they believed this, they would live any way they please, and would not worry about holy living and faithful service. I have already dealt with that and just say here that, if that is their true feeling they are not saved. Gratitude and love are two of the strongest motives for holy living and faithful service. Oh, when God showed me this precious truth, I did not go forth wanting now to sin all I could, now that I knew I could not be lost. Oh, no, not at all; I was so filled with love, joy, and gratitude that I wanted to live solely for His glory, and serve Him to the utmost of God given ability. This increased desire to live holy and serve faithfully is always the result of the Spirit teaching and using the truth of Eternal Security in the believer.

22. Those who do not believe Eternal Security are eternally secure, praise God. Of course, I refer to those who are truly saved who do not believe this (and I believe that many are. I do not tie salvation to an exactly, in all points, correct theology). Yes, if a man is truly saved, he is eternally secure whether he believes it or not. By not believing Eter-

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REVELATION

by Willard Willis

"And unto the angel of the church in Sardis write: These things saith he, that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead" (Revelation 3:1).

Sardis, the ancient capitol of Lydia, was located in an extensive plain that was watered by the Pactolus river. It was in Sardis, according to Pliny, that the art of dying wool was first discovered. This fact is very important, since carpets and other woolen goods were manufactured at Sardis. Phrygia, which was near by, was famous for many herds of sheep-sheep which they shipped to Sardis where the woolen goods were produced from them. Sardis had another first in that they were the first people to mint coins. Gold, in fact, from which coins were minted, was discovered in the Pactolus river which watered Sardis. God gave the people of Sardis so very much, yet they were known for their impure worship of the goddess Cybele. I'm informed that the ruins of the massive temple which was dedicated to Cybele, are still in existence. (It may be that the deadness of the church located in Sardis stemmed from the prosperity which was enjoyed by all in the city. Prosperity, after all, tends to lead people away from God. It should, of course, lead them to Him.)

"...These things saith he that hath the seven Spirits of God, and the seven stars..." (Revelation 3:1).

The phrase, "hath the seven Spirits", refers to the fact that the Lord Jesus, by way of the Holy Spirit, sent from Him to the seven churches of Asia, was operating in the seven churches and directing them. The Holy Spirit, which the Lord had promised to send to His church, had arrived on the Day of Pentecost and was continuing to be the Comforter for the Lord's churches. It is as stated in the following passage of Scripture.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16).

The phrase, "seven stars", according to Revelation 1:20, is a reference to the pastors of the seven churches of Asia. "He that hath the seven stars" is a reference to the fact that they are His possession and under His

sovereign control. The primary reason for the Lord's control of the seven pastors was not simply for their sakes, but so that the sheep over which they were pastors, would receive the proper care. The pastors, after all, were speaking in behalf of the Lord Jesus. They represented Him and therefore were obligated to feed the Lord's sheep the Lord's food, that is, the Word of God and nothing else. The pastor must never speak His own mind, but only that which is written in God's Word. They, according to the following passage of Scripture, promote vain worship if they teach contrary to the Scriptures.

"But in vain do they worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

It behooves every pastor to hear and heed the following passage of Scripture. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

"...I know thy works" (Revelation 3:1).

The Lord, when addressing the church at Ephesus, said: "I know thy works, and thy labour." Their works were those things that they had accomplished, while their labour referred to that which they were in the process of doing. The process, when completed, would fall under the category of works. The Lord, however, when addressing the church at Sardis, made mention only of their works. He made no reference to their labour, or that which they were in the process of doing. This is because their labour was not praise worthy. They, in fact, as is stated in the text which is before us, had a name that they were alive, but the fact was, that they were dead.

An apple tree, when it ceases to produce leaves, buds, blossoms and apples is dead. It is dead when it fails to produce shade and food for the weary traveler who passes under its branches. A church, in like manner, is dead when she fails to preach the Word of God. There, in fact, are many churches with good names today whose grass has turned brown and dry, and whose springs produce no cool water for the thirsty soul. The name Baptist is a good name, a name which signifies that she is the body of our Lord—the body where heavenly food is to be found. Every Baptist church, however, which has strayed too far from God's Word, is dead. They, rather than being the pillar and ground of truth, have become the pillar and ground of error.

"Be watchful, and strengthen the things

which remain, that are ready to die: for I have not found thy works perfect before God" (Revelation 3:2).

One, before being watchful, must be wide awake. One cannot be watchful while in a state of sleep or even in a state of dozing. There is a large harvest to be gathered in for our Lord, but we will not be contributors if we are asleep when it comes to spiritual things. A person who lies in bed and allows the corn in his field to rot, brings shame upon himself. It is as stated in the following passage of Scripture.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame" (Proverbs 10:5).

There are many today who are asleep in the bed of the sluggard. They will one day awaken to the fact that they have spent their lives very foolishly. There are also those who are sleeping in the bed of negligence. This is the bed in which the foolish virgins were sleeping.

Our Lord, in the subject text, admonished the church which was at Sardis, to be watchful, or wide awake relative to spiritual things. We may say that those who are wide awake and watchful are those who see and walk in the "old paths" (Jeremiah 6:6), that is, the paths of truth as they are set forth in God's Word.

"...and strengthen the things which remain, that are ready to die" (Rev. 3:2).

We strengthen our physical bodies by eating good food, getting plenty of exercise and rest. We strengthen our spiritual man by eating the wholesome food of God's Word, exercising in prayer, study and witnessing, and by resting on the promises which God has made to us by way of His Word.

It is thought by some that the phrase, "ready to die", means that they were ready to die spiritually. This, however, cannot be true, since the reference is to the things which remain. The things in question relate to their works-works which were not being performed with an abundance of love and zeal. They, in other words, were not serving God with all their soul, mind and spirit. It was not their salvation from hell which was ready to die, but it was such things as study, prayer, faith, love, giving, witnessing, contending for the faith, church attendance, etc. These were the things, no doubt, which needed to be strengthened.

"Remember, therefore, how thou hast received and heard, and hold fast, and repent..." (Revelation 3:3).

We, if we will "remember", will recall the great blessing that God poured upon us when He, by His Spirit, added us to His

church—His church where we were honored to work in His wheat field. A person who is called to assist the president of the United States considers their calling to be a very honorable one. Their calling, however, cannot begin to compare with the calling of those who are called to work in the Lord's church. Those who assist the president, work hard. They are very zealous in their efforts and are always trying to do a better job. We who are assigned by the Lord to represent Him, should also perform our work with great love and zeal. The Lord, after all, could have gotten His work done without our assistance. He doesn't need us any more than the water needs the fish, or the air needs the birds. The fish can not give anything to the water, or the bird to the air. It is also true that you and I are not givers to God but we are receivers. Let us, therefore, as our Lord said to the church at Sardis, "remember" how we have "received and heard". May we not only remember, but if we have strayed, let us hold fast, and repent. We are prone to hold fast to the wrong things. Let me, however, say that we will end up being very disappointed if we hold fast to temporal things and ignore spiritual things. We will find that temporal things have wings, wings which they will one day use to fly away from us. The wise person will place their money in a sound bank and the only sound bank which I know anything about is the one in heaven. It is as stated in the following passages of Scripture.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19,20). "repent..." (Revelation 3:3).

It is not enough to begin a good work. We must, before beginning again to be faithful to our Lord, repent of our unfaithfulness. You, if you desired to have fellowship with an old friend whom you have wronged, would first of all, make things right with your friend. It would not be enough to bring your old friend a nice gift. The same reasoning applies in our dealings with our Lord.

"...If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Revelation 3:3).

The subject passage of Scripture teaches that the putting off of doing the right thing will not

make it go away. We, in fact, may move to another state, but the problem will move there with us. It is either repent, or suffer the consequences. There is no third choice that our Lord has given to us. It becomes quite obvious that we will be wise to deal with the matter now, rather than have the Lord slip up on us, as does a thief, and then chastise us for our failure to hear and heed. The Greek proverb says: "The feet of the avenging deities are shod with wool". We, in other words, may think that things could not be better. The truth of the matter, however, may be that the Lord is now standing at our door preparing to correct us by way of His loving hand of correction. We therefore will be wise if we "strengthen the things which remain... and hold fast and repent."

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy" (Rev. 3:4).

People, according to Revelation 16:15, who don't keep their garments, "walk naked", and reveal their shame. They, in other words, follow after the flesh rather than after the Spirit. You and I, because of our totally depraved condition which we have inherited from Adam, are a shameful race of people. We are shameful because, as the Scriptures state, we love darkness rather than light. We are also a shameful lot of people because we have sinned and come short of the glory of God (Romans 3:23). We are also a shameful people because there is none that understandeth or seek after God (Romans 3:11). We are to understand, then, that to defile one's garment is to follow after the flesh rather than after the Spirit.

Our Lord said to those in Sardis who had not defiled their garments, "they shall walk with me in white". Our life upon the earth is a walk from our birth to the grave. Those who walk after the things of this world will find that the evils of this world have splashed all over their garments. Those, on the other hand, who walk in "paths of righteousness", will, according to Revelation 19:8, be "arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints". We, of course, in that which is before us, are dealing with rewards and not with our eternal salvation from hell.

"...for they are worthy" (Revelation 3:4).

Paul, in I Corinthians 15:10 states: "But by the grace of God I am what I am..." It becomes quite obvious then that

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even our worthiness is based upon God's marvelous grace in our lives. We, in fact read from Philippians 2:13 that "It is God which worketh in you both to will and to do or his good pleasure."

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5).

Some read into this passage of Scripture that all of those in Sardis who were not faithful members of the Lord's church will have their names blotted out of the book of life. This passage of Scripture, however, does not ever make any reference to those people. The reference in this passage of Scripture is only to the faithfulness of the Lord Jesus to His faithful saints at Sardis. Those faithful saints were assured by our Lord that they would be members of His Bride-the Bride who He would heartily present to His Father and His angels.

We have, in Revelation 13:8 a reference to the "book of life" This passage of Scripture states: "And all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb slain" (R.V.).

This passage of Scripture states that the names of the elect were written in the book of life from the foundation of the world. Their names, in fact, were written there before they had done any good or evil, or even before they were born. Their names, in other words, were not written there because of any good thing which they had done, or would do in this life. Our names were written there so that the purpose of God, according to election, might stand. It is as stated in the following passage of Scripture.

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)" (Romans 9:11).

"He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:6).

We, due to our flesh, are prone to neglect spiritual things. We are prone to look and not see, eat but not taste, touch but not feel, listen but not hear. We, therefore, are admonished to "hear what the Spirit saith unto the churches", that is, make a conscious effort to apply ourselves to spiritual

truths. We, after planting good seed in the ground, make a conscious effort to tend to that seed so that every effort is made to make sure that it results in the fruit desired. May we do the same with all the truths which are set forth in God's blessed Word.

THOSE WHO

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nal Security one will miss out on much joy, assurance, and many blessings; but he will not miss heaven. Saved people who do not believe Eternal Security are as eternally secure as saved people who do believe this precious truth. Such people, yonder in heaven, will, I think, praise God that their doctrine was false; and will give God all the glory for their eternal salvation.

Oh, I am so glad to believe this and to say it. It would grieve me to think that all who deny Eternal Security are lost. I know that I was saved when I did not believe this precious truth, and I believe there are many like that in every age and day.

Dear saved friend, you may believe and teach that you might lose salvation; but you won't. You are as eternally secure as I am. Some day you will believe this precious truth, and will rejoice over it.

Oh, how sad it would be if we could actually lose salvation. Oh, how sad it would be if staying saved was up to us. I tell you the truth; if a man could lose salvation, every one of us would do so, and none would go to heaven. If our staying saved does not depend solely upon God, we will never make it. Praise God, those whom He saves, He keeps.

I suppose that much more could be said as to those who do not believe Eternal Security, but I desist for now. Eternal Security is a wonderfully glorious, precious, and blessed doctrine. I desire for every reader: 1. That you are or will be truly saved. 2. That, if you are saved, you will understand and rejoice in this glorious truth.

Dear believing child of God; see you in heaven, for sure; praise God!

RESURRECTION

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Rumor had been circulating the last week that a very important discovery was about to be announced. The news, however, far outstrips all our wildest guesses. The initial reaction of Christians here and around the world has been one of astonishment, bewilderment, and defensive disbelief. We will have to wait and

just see what effect this discovery will have on the 2000-year-old religion. To the mind of this unbelieving writer, it appears that Christianity will have to take its place on the same level with the other religions of the world. No longer can its followers claim that, unlike other religions, the tomb of its founder is empty. Evidently a 2000-year-old lie has come to an end. The Apostle Paul states that if the above be true, our faith in Christ is in vain, worthless, and we are still under the curse of our sins! See I Corinthians 14:12-22 -- O how little we hear of the resurrection of Christ, even of the great theologians; for they mostly major on the death of Christ, which is of necessity, yet the resurrection implies death and encompasses the full gospel in that the resurrection is victory! Note also, the establishment of the Lord's Day, the ordinances, and their connection with the resurrection. How vitally important this is, else we serve not a living, risen Saviour -- else our God is not the god of the living, but a dead god! Can we neglect such a great truth that has comforted so many of the saints in that there is victory of death, hell, and the grave through He who is the Resurrection and the Life?! God forbid! The sad fact is that the laxity upon the resurrection has brought to fruition all sorts of damnable doctrines and practices which have plagued God's people, especially of late. Though these are matters to beware of, we shall rather dwell upon the truth and be grounded thereon -- safe and secure from all alarm.

I. Careful and Troubled About Many Things

A. Do we recall Martha in Luke 10:41 in such a state? In vs. 24 of our chapter text, we are given insight that this was a common burden with Martha, and no doubt with us betimes.

B. Martha, unlike her sister Mary, was more the pragmatic, practical type... always a woman of action, which is good in its place until sin be found in thee. When we are so overcome with haste that we do not sit at the feet of Jesus and learn of Him, nor do we be still and know that He is God -- we are in no position to enjoy the blessings of our blessed Saviour.

C. When we are in such an anxious state we do not appear to be children of a risen Saviour, nay we limit the Holy One of Israel -- see vs. 23-27. Yet, hold on, are we not also like unto Martha regarding the fundamentals of the faith -- we set them on the shelf... "of course these are true," but we seldom put our feet to it?! It is not the temptation of some to question a doctrine, however, they seem to rarely, if ever, expect with joyful anticipa-

tion and faith to see the promises of God carried out!

D. How many times have we looked through the wrong end of the telescope in regards to the imminency of our Lord's precious promises? Beloved, Jesus has present joys, present helps, present rest, and present peace to give to us; let us not be as the Israelites, who could not enter into the land of promise to enjoy such because of the sin of unbelief!

E. Notice too, how Martha receives the promise of God with a general perception and not with personal individual application -- all of God's people shall rise again, true, but Christ has yet a fuller and deeper, more personal meaning -- Hallelujah! Yea, beloved let us, by faith, embrace the promises of the living God!

II. Words of Comfort from the Great Shepherd of the Sheep

A. Let me ask you, are you careful and troubled about many things... namely, those things pertaining to your soul, your eternal destiny, and the judgment to come? These things should weigh heavy upon your conscience, but we would have you to see Jesus, the gentle Shepherd who takes His lost sheep upon His shoulders rejoicing!

B. Is there any comfort at the death of our loved ones who have believed, is there any comfort for those left behind? Well, they shall be recycled and reincarnated to live upon this sin-cursed earth with few of days and full of trouble... what vanity of comfort that is!

C. God the Son, Himself, is the Resurrection and the Life; so, all such flows from Him. He has power to lay down His life, and power to raise it up again... that is unto life! Through the power of His person, He secured resurrection; by this it is a clear case that Christ has done His work as the Surety of His people; that He has paid all their debts, finished transgression, made an end of sin, made reconciliation for iniquity, and brought in everlasting righteousness; that He has fulfilled the Law, satisfied justice, and obtained eternal redemption, having given a sufficient price for it; and in short, done everything He agreed to do, to the full satisfaction of the Father; and therefore He is raised from the dead, received into glory, and set down at the right hand of God, having answered all his suretyship-engagements.

D. Herein we come to a more personal joy of the Resurrection, for the blessings of the covenant of grace in general are enjoyed by the saints in virtue of it; for though reconciliation, and other blessings of grace are by the death of Christ; yet, the application and enjoyment of them are

through His interceding life, in consequence of His resurrection from the dead; to which the whole of salvation is ascribed. See Hebrews 7:25, Romans 5:10. Justification through resurrection, Romans 4:25; 8:33-34; Regeneration through resurrection, Ephesians 2:5-6; I Peter 1:3; Resurrection of the saints through the resurrection of Christ, I Corinthians 15:20; 23; I Thessalonians 4:14-18. Wherefore, may you find comfort in these words as applying to you as you believe, by faith, in the sacrificial death of Christ and the victorious resurrection of Christ!

III. Believest Thou This?

A. Believe what?... see John 11:25-26. Not he that serves Me, nor he that imitates Me, but he that believeth in Me... by faith believing!

B. To whom is the promise given? Whosoever believeth... you may well doubt yourself, yea, further without hope in yourself -- but, can you place such doubt upon Him who is the Resurrection and the Life? He is able to save you unto the uttermost and all others who believe in the power of the living Christ!

C. No matter how dark your catalog of sins, blasphemies, and abominations, if you believe in Christ's cleansing blood to save you from your sins and His resurrecting power to give you life eternal, you shall never die, just sleep -- to be absent from the body is to be present with the Lord. What a glorious thought for the saints of the living God!

Conclusion: Oh listen, not only is there a resurrection of the just, but also of the unjust, a resurrection unto glorification as well as a resurrection unto damnation and everlasting contempt. If you refuse the life in Christ, you must rise in the image of the earthy -- rise to continuance of the pains which you have inherited as members of a sinful race, and more in the torments of the lake of fire forever! I urge you to trust in the Lord Jesus Christ, for He is worthy to be trusted. Cast your soul at Jesus' feet, depend upon Him who is the Resurrection and the Life, and the Lord shall live in you, Christ shall reign within you, give you freedom and liberty to serve Him acceptably, give grace to grow in grace, and then as Christ comes in glory, you shall partake of that glory forever and ever. Amen!

LET'S GET THE TRUTH OUT THIS YEAR!

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MARKS

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sionary Baptist church. There is no organization that can compare with "the church that Jesus built." The greatest privilege of any saved person is to be a member of a true church. The church is the highest authority on this earth. It is not only a great privilege to be a member of the Lord's church, but it is also the first responsibility of every saved person. If you are saved and are not a member of a true Baptist church, you are greatly lacking in your spiritual worship and service. I sincerely believe that the service which brings glory to God is that which is performed in and through the Lord's church (Eph. 3:21). In the text, Jesus says, "...I will build my church..." The pronoun "my" distinguishes this church from all others. The church that Jesus built must of necessity be different from all other societies calling themselves churches.

There are many so-called Baptist churches that are so unlike the church that Jesus built, that it would be well nigh blasphemy to call them true churches. Beloved, if Jesus founded a church, edified that church, promised to dwell in that church and to perpetuate that church; then certainly it is the kind of church everyone should be a member of. Do not join "the church of your choice." That philosophy comes from the universal invisible church heresy. Join the church of God's choice. The Holy Spirit has never led, and will never lead any saved person to join anything other than a true Baptist church.

Let me state that I am a very firm believer in the local visible church. The Bible teaches this, and the universal church theory is the result of a perverted method of Biblical interpretation. Beloved, salvation will place you in the family of God and in the kingdom of God, but only Scriptural baptism will place you in the Lord's church. And it must be Scriptural in subject, mode, purpose, and authority. Realizing the importance of being in the Lord's church, let us now look at some marks of distinction by which this true church can be recognized.

There is a mark of time, person, and place. Since Jesus started His church during His earthly ministry, the time can be no later than 33 A.D. The person starting a true church must be Jesus Christ. The place must be Palestine. Only Baptist churches can meet this test. The Catholic

church was fully started by Gregory the Great, in Rome in 590 A.D. The Lutheran church was started by Martin Luther in Germany in 1520 A.D. The Episcopal church was started in England by Henry the Eighth in 1534. The Presbyterian church was started by John Calvin in Switzerland in 1536. The Congregational church was started by Robert Brown in England in 1540. The Campbellite church was started by Alexander Campbell in America in 1827. I find it hard to understand how these societies can justify their claim to be churches in the light of these facts. They are not promoting the cause of Christ, but are working in opposition to the true churches of our Lord.

I wish to interject here that I also hold strongly to the "Landmark" position. In order to be a true-blooded Wilson, one must be Wilson, going back to the first Wilson. It is equally true that in order to be a true church, one must be conceived by true churches going back to the first church which was started by Jesus Christ. Any organization without roots in Palestine does not qualify as a true church. I will add here that churches start churches of like faith. For example, a church believing in sovereign grace would not start an Arminian church. Beloved, if God is able to perpetuate a church, He is able to perpetuate a doctrinally sound church. There is no doubt in my mind that from the days of Christ, there has been a church teaching the truths of God's Word.

The next mark is that of the church's head. See Ephesians 5:23. Here we are told that Christ is the Head of the church. This means that the church is governed by Christ, and by the laws he has given in His Word. The pastor is not the head of the church. I have very little regard for pastors who run rough shod over their members. The pastor is the under-shepherd who is to feed, love, and care for the flock. Pastoral dictators, who must have their way, show very little love for the church. The deacons or the deacon board are not the head of the church. No other organization within the church is to be considered, or allowed to act, as the church's head. The Convention, or Association, is not the head of the church. There were days when conventions and associations were not as corrupt as they now are. But even then, they were wrong and unscriptural. Knowing the present day beliefs and practices of conventions and associations, I find it impossible to justify a Baptist church belonging to and remaining in such. There have been discussions relative to accepting S.B.C. baptism. We have discussed this at the church I pastor. It is very

doubtful that we would accept baptism from a modern day convention church. I am not saying that none of them are true churches. However, I believe that if this possibility exists of their not being a true church, it is the responsibility of our church to protect the sanctity of the ordinance, and demand baptism. I know of one S.B.C. church which fired its pastor for preaching sovereign grace. Certainly, we would not accept their baptism. I do not think we should fellowship with churches which fight vehemently against the truths we believe. Understand that I am not rejecting a church simply and only because it is in a convention, but because I question their reasons for staying in that which is so saturated with heresy.

Now, let us look at the mark of the beliefs of the church. Beloved, the Bible puts great emphasis upon the church teaching the truth. The church is the pillar and ground of the truth. An institution that fails in the believing and the propagating of the truth should be carefully examined before we, out of sympathy for the pastor or the work of that church, recognize it as a true church. I firmly believe that a church which, when it was organized, was steeped in heresy, such as Arminianism, misuse of the ordinances, hardshellism, or doctrines which make a mockery of the blood and character of our Saviour -- such should not be recognized as a true church of Jesus Christ. As for a church that was properly organized and believed the truth in her beginning, and then fell into heresies such as Arminianism and some others -- we should be extremely cautious about recognizing them now as true churches. I realize the Lord may give a space for repentance, but since we do not know the length of this space and since we are responsible for the sanctity of the church, we should move slowly in recognizing such as true churches.

There are many "churches" in the world today carrying the name "Baptist" whose teachings are an insult to that great name. It seems that in the last few years less emphasis has been put upon the necessity of the church to be sound in doctrine, and a greater emphasis on their being started right. I believe both are important and equally necessary for a church to be Scriptural. In all honesty, the Bible puts more emphasis and says more about a church being sound in doctrine, than on how the church was started. Titus 3:10 tells us that a heretic is to be rejected and will not quit, that, after a second admonition, such should be excluded from the church. It makes no sense at all to exclude a man from the church for teaching

heresy -- shall we say Arminianism -- and then to recognize a whole church teaching this heresy as a true church. How on earth can we say that teaching Arminianism disqualifies one from being a member of a church, but does not disqualify a church from being a true church?

In the Book of Revelation, the churches are presented as candlesticks or light holders. Now, of course, the light they are to hold is the Word of God. How can societies that, instead of holding the light, endeavor to put out the light -- how can such be true churches of Jesus Christ? Roman 16:17 teaches us that we are to mark those who cause divisions contrary to the doctrine we have learned, and to avoid them. Certainly, heresy, especially that heresy which teaches a different way of salvation than by the sovereign grace of our God, is contrary to what we have learned from God's Word. We are not here told to fellowship such or to recognize them as churches and accept their baptism, but we are told to avoid them. Personally, I would find it very difficult to accept the baptism of a church with which I could not have fellowship or be a member. Teaching the truth is a very important mark of a true church. Does your church teach the truth? I know of a church that was originally, from its organization and for a long time, a propagator of Arminianism, used grape juice, invited preachers of other denominations into its pulpit, and women spoke freely. Is such a true church? I think not. I say this because what a church believes now does not make it a true church, if it was wrong to start with.

I would urge you to check the origin of your church and its history. If it was started by a sovereign grace church it was likely one itself. If it was started by an Arminian church, it was likely one itself. Also check on the present teaching of your church. We need to make more emphasis on the matter of a church teaching the truth.

A further identifying mark is that of the church character. Let us all remember that the church's character will be judged by the character and holiness of each individual member. Oh, that God would help us to live lives that give honor and glory to His name! We must realize that our life is a reflection upon the church of which we are members. I would strongly urge anyone who may be reading this, and who is a member of a church, and who is not living as they should, to repent and live right or ask the church to exclude them. Do not continue bringing reproach upon the Lord's church. If we do not have godly, holy living from members of true churches, where

will we have it? I fear for the continued existence of a church that does not require proper living from its members, and where discipline is not practiced. We have a great responsibility to protect the purity of the church. God's standard of morality has not changed, and we must not let sympathy and sentiment sway us from our duty as churches of Jesus Christ. Show me a church where discipline is not practiced, and I will show you a church where sin is prevalent.

Now, let us look at the identifying mark of the practice of the church. Woe to the church which preaches the Great Commission but fails to practice it. Remember God's warning to the church at Ephesus to do their first works, or be in danger of losing their candlestick. Many of us fail greatly in our responsibility to the unsaved. It is the responsibility of every member of the Lord's church to be a bearer of the gospel to lost souls. So many people say, "Let the pastor do it, or let the men and older folk do it." This is a sinful attitude. If you do not want the responsibility as a church member in giving the gospel to the lost, then again I suggest you request exclusion from the church. Many content themselves by calling themselves "missionary Baptists, and supporting foreign missions, but never doing any missionary work themselves. Missionary work must begin at home, in your neighborhood and city. I am a strong advocate of a visitation program. Not simply to invite people to church, but to preach the gospel to them. Simply to invite them to church is a cop-out as to missionary responsibility.

We have a great need today for a burden for lost people. Oh, that God will make our hearts heavy for those without Christ. Let us keep in mind their condition of helplessness, their future without Christ, and the impossibility of their being saved without hearing the gospel of Jesus Christ. Let us not leave this to Jehovah's false witnesses, the Mormons, the Arminian Baptists(?). These deceive millions as to their spiritual condition. The commission was not given to them, but to the churches of Jesus Christ. I recently witnessed to a young man as to his need of salvation. He wanted to know what I was talking about. I explained to him about his lost condition and his great need, and as to the gospel of Christ. He told me he had never heard of anything like that before. What a shame that there are so many who have never heard. Am not just on the foreign field, but

PRECIOUS

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we then say to these things?..." (Romans 8:31a). What is there to say? How can finite man respond to the sovereignty of Almighty God? It was David who said, "What is man, that thou are mindful of him?..." (Psalm 8:4).

The modern day has brought new thought concerning the ability of man. Modern thinkers want to believe man has the ability to do anything he sets his mind to. But there is one problem - man may think he is doing as he pleases; however, in the end, he will learn it was God who was in control all the time. Man will learn that God's ways are past finding out; that if God chooses to love a select remnant, it is His business. As the Apostle Paul said, "...If God be for us, who can be against us?" (Romans 8:31b).

God's elect children stand in constant awe at their Creator's power and His deep love for His children. The Apostle says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32). To what lengths will God go to see His children blessed? Who knows? "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). God will see that His children are provided the things needed to live this life.

Men will try to answer God's ways. Men will do all in their power to destroy God's ways, but will find it is useless to contend with His sovereignty. Men cannot answer God's justification of His children and as Paul says, "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Romans 8:33).

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34).

What shall we then say to these things? God begins a work in His children and finishes it.

We have picked our way to the bottom of this great chest of precious jewels and what we find is no surprise. The jewels at the bottom are as precious as the ones at the top. The first jewel from the top was one revealing eternal security. The last jewel shows us the same. Paul says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or

peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Romans 8:35-39).

At the beginning of this text, the Apostle speaks of the many adversaries with which Christians are faced each and every day. These adversaries cause the saved to be under the death watch every minute of the day. All this because they take a firm stand for the cause of Christ. However, in the end, God's elect children will overcome all these adversaries and will come out of this world as conquerors because of the love of God.

The Apostle speaks concerning the former things as having no power over God's children. He speaks concerning the future things as having no power over God's children. He sums it up that "nor any other creature shall be able to separate us from the love of God".

There have been those who believe that one can have salvation today and through committing sin can lose it tomorrow, and who also say the Apostle Paul did not mention Satan in this text. But he did. The "any other creature" should be translated "any created thing". If this is the truth, and it is, Satan is a created thing. How do we know this? The Old Testament teaches that Satan was created. The Bible says, "Thou (Satan) wast perfect in thy ways from the day thou wast created, till iniquity was found in thee" (Ezekiel 28:15). This seals the redemption in Christ Jesus forever.

I pray each of you will examine these precious jewels more closely. I pray this study has been a blessing to you.

MARKS

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right here within shouting range of many who profess to be saved. Are you engaged in the witnessing ministry of your church to the lost? If not, do not call yourself a missionary Baptist, for you are a hardshell in practice.

How does your church stand

relative to these identifying marks? Can you safely and assuredly say that you are a member of a true church of Jesus Christ? If not, I advise you, in all seriousness and sincerity, to look for one that does, and to become an active member thereof. Salvation is the most important thing of all. But church membership is the next most important matter. If you are a member of a true church, let us pray much for one another. May God bless you all.

INSTRUCTION

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much at home in preaching sermons and instructing converts. One would have said, "How can these things be? You cannot make founders of churches out of peasants of Galilee." That is exactly what Christ did; and when we are brought low in the sight of God by a sense of our own unworthiness, we may feel encouraged to follow Jesus because of what He can make us. What said the woman of a sorrowful spirit when she lifted up her song? "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes..." We cannot tell what God may make of us in the new creation, since it would have been quite impossible to have foretold what He made of chaos in the old creation. Who could have imagined all the beautiful things that came forth from darkness and disorder by that one fiat, "...Let there be light..."? And who can tell what lovely displays of everything that is divinely fair may yet appear in a man's formerly dark life, when God's grace has said to him, "...Let there be light..." O, you who see in yourselves at present nothing that is desirable, come you, and follow Christ for the sake of what He can make out of you! Do you not hear His sweet voice calling to you, and saying, "...Follow me, and I will make you fishers of men"?

Note, next, that we are not made all that we shall be, nor all that we ought to desire to be, when we are ourselves fished for and caught. This is what the grace of God does for us at first; but it is not all. We are like the fishes, making sin to be our element, as they live in the sea; and the good Lord comes, and with the gospel net He takes us, and He delivers us from the life and love of sin. But He has not wrought for us all that He can do, nor all that we should wish Him to do, when He has done this; for

it is another and a higher miracle to make us who were fish to become fishers -- to make the saved ones saviours -- to make the convert into a converter -- the receiver of the gospel into an impartor of that same gospel to other people. I think I may say to every person whom I am addressing -- If you are yourself saved, the work is but half done until you are employed to bring others to Christ. You are as yet but half formed in the image of your Lord. You have not attained to the full development of the Christ-life in you unless you have commenced in some feeble way to tell others of the grace of God; and I trust that you will find no rest to the sole of your foot till you have been the means of leading many to that blessed Saviour who is your confidence and your hope. His Word is, "Follow me, not merely that you may be saved, nor even that you may be sanctified; but, "...Follow me, and I will make you fishers of men." Be following Christ with that intent and aim; and fear that you are not perfectly following Him unless in some degree He is making use of you to be fishers of men. The fact is, that every one of us must take to the business of a man-catcher. If Christ has caught us, we must catch others. If we have been apprehended of him, we must be His constables, to apprehend rebels for Him. Let us ask Him to give us grace to go a-fishing, and so to cast our nets that we may take a great multitude of fishes. Oh, that the Holy Ghost may raise up from among us some master-fishers, who shall sail their boats in many a sea, and surround great shoals of fish!

My teaching at this time will be very simple, but I hope it will be eminently practical; for my longing is that not one of you that love the Lord may be backward in His service. What says the Song of Solomon concerning certain sheep that come up from the washing? It says, "...every one bare twins, and none is barren among them." May that be so with all the members of this church, and all the Christian people who hear or read this sermon! The fact is, the day is very dark. The heavens are lowering with heavy thunder clouds. Men little dream of what tempests may soon shake this city, and the whole social fabric of this land, even to a general breaking up of society. So dark may the night become that the stars may seem to fall like blighted fruit from the tree. The times are evil. Now, if never before, every glow worm must show its spark. You with the tiniest farthing candle must take it from under the bushel, and set it on a candlestick. There is need of you all. Lot was a poor crea-

ture. He was a very, very wretched kind of believer; but still he might have been a great blessing to Sodom had he but pleaded for it as he should have done. And poor, poor Christians, as I fear many are, one begins to value very truly every converted soul in these evil days, and to pray that each one may glorify the Lord. I pray that every righteous man, vexed as he is with the conversation of the wicked, may be more importunate in prayer than he has ever been, and return unto his God, and get more spiritual life, that he may be a blessing to the perishing people around him. I address you, therefore, at this time, first of all upon this thought. Oh, that the Spirit of God may make each one of you feel His personal responsibility!

Here is for believers in Christ, in order to their usefulness, something for them to do: follow me. But, secondly, here is something to be done by their great Lord and Master: "...Follow me, and I will make you fishers of men." You will not of yourselves grow into fishers, but that is what Jesus will do for you if you will but follow Him. And then, lastly, here is good illustration, used according to our great Master's wont; for scarcely without a parable did He speak unto the people. He presents us with an illustration of what Christian men should be -- fishers of men. We may get some useful hints out of it, and I pray the Holy Spirit to bless them to us.

I. First, then, I will take it for granted that every believer here wants to be useful. If he does not, I take leave to question whether he can be a true believer in Christ. Well, then, if you want to be really useful, here is something for you to do to that end: "...Follow me, and I will make you fishers of men."

What is the way to become an efficient preacher? "Young man," says one, "go to college." "Young man," says Christ, "...Follow me, and I will make you fishers of men." How is a person to be useful? "Attend a training class," says one. Quite right; but there is a surer answer than that -- follow Jesus, and He will make you fishers of men. The great training school for Christian workers has Christ at its head; and He is at its head, not only as a tutor but as a leader: we are not only to learn of Him in study, but to follow Him

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INSTRUCTIONS

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in action. "...Follow me, and I will make you fishers of men." The direction is very distinct and plain, and I believe that it is exclusive, so that no man can become a fisherman by any other process. This process may appear to be very simple; but assuredly it is most efficient. The Lord Jesus Christ, who knew all about fishing for men, was Himself the dictator of the rule, "Follow me, if you want to be fishers of men. If you would be useful, keep in my track."

I understand this, first, in this sense: be separate unto Christ. These men were to leave their pursuits; they were to leave their companions; they were, in fact, to quit the world, that their one business might be, in their Master's name, to be fishers of men. We are not called to leave our daily business, or to quit our families. That might be rather running away from the fishery than working at it in God's name; but we are called most distinctly to come out from among the ungodly, and to be separate, and not to touch the unclean thing. We cannot be fishers of men if we remain among men in the same element with them. Fish will not be fishers. The sinner will not convert the sinner. The ungodly man will not convert the ungodly man; and, what is more to the point, the worldly Christian will not convert the world. If you are of the world, no doubt the world will love its own; but you cannot save the world. If you are dark, and belong to the kingdom of darkness, you cannot remove the darkness. If you march with the armies of the wicked one, you cannot defeat them. I believe that one reason why the church of God at this present moment has so little influence over the world is because the world has so much influence over the church. Nowadays, we hear nonconformists pleading that they may do this, and they may do that -- things which their puritan forefathers would rather have died at the stake than have tolerated. They plead that they may live like worldlings, and my sad answer to them, when they crave for this liberty, is, "Do it if you dare. It may not do you much hurt, for you are so bad already. Your cravings show how rotten your hearts are. If you have a hungering after such dog's meat, go, dogs, and eat the garbage! Worldly amusements are fit food for mere pretenders and hypocrites. If you were God's chil-

dren, you would loathe the very thought of the world's evil joys, and your question would not be, "How far may we be like the world?" but your one cry would be, "How far can we get away from the world? How much can we come out from it?" Your temptation would be rather to become sternly severe, and ultra-puritanical in your separation from sin, in such a time as this, than to ask, "How can I make myself like other men, and act as they do?"

Brethren, the use of the church in the world is that it should be like salt in the midst of putrefaction; but if the salt has lost its savour, what is the good of it? If it were possible for salt itself to putrefy, it could but be an increase and a heightening of the general putridity. The worst day the world ever saw was when the sons of God were joined with the daughters of men. Then came the flood; for the only barrier against a flood of vengeance on this world is the separation of the saint from the sinner. Your duty as a Christian is to stand fast in your own place, and to stand out for God, hating even the garment spotted by the flesh, resolving like one of old that, let others do as they will, as for you and your house, you will serve the Lord.

Come, ye children to God, you must stand with your Lord outside the camp. Jesus calls you today, and says, "...Follow me..." Was Jesus found at the theatre? Did he frequent the sports of the racecourse? Was Jesus seen, think you, in any of the amusements of the Herodian court? Not He. He was "...holy, harmless, undefiled, and separate from sinners..." In one sense, no one mixed with sinners so completely as He did when, like a physician, he went among them healing His patients; but, in another sense, there was a gulf fixed between the men of the world and the Saviour, which He never essayed to cross, and which they could not cross to defile Him.

The first lesson which the church has to learn is this: Follow Jesus into the separated state, and He will make you fishers of men. Unless you take up your cross, and protest against an ungodly world, you cannot hope that the holy Jesus will make you fishers of men.

A second meaning of our text is very obviously this: abide with Christ, and then you will be made fishers of men. These disciples whom Christ called were to come and live with Him. They were every day to be associated with Him. They were to hear Him teach publicly the everlasting gospel, and in addition they were to receive choice explanations in private of the Word which He had spoken. They

were to be His body servants and His familiar friends. They were to see His miracles and hear His prayers; and, better still, they were to be with Himself, and become one with Him in His holy labour. It was given to them to sit at the table with Him, and even to have their feet washed by Him. Many of them fulfilled that word, "Where thou dwellest, I will dwell;" they were with Him in His afflictions and persecutions. They witnessed His secret agonies, they saw His many tears, they marked the passion and the compassion of His soul, and thus, after their measure, they caught His spirit, and so they learned to be fishers of men.

At Jesus' feet we must learn the art and mystery of soulwinning: to live with Christ is the best education for usefulness. It is a great boon to any man to be associated with a Christian minister whose heart is on fire. The best training for a young man is that which the Vaudois pastors were wont to give, when each old man had a young man with him who walked with him whenever he went up that mountainside to preach, and lived in the house with him and marked his prayers, and saw his daily piety. This was a fine course of instruction, was it not? But it will not compare with that of the apostles who lived with Jesus Himself, and were His daily companions. Matchless was the training of the twelve. No wonder that they became what they were with such a heavenly tutor to saturate them with His own spirit. His bodily presence is not now among us; but His spiritual power is perhaps more fully known to us than it was to the apostles in those two or three years of the Lord's corporeal presence. There be some of us to whom He is intimately near. We know more about Him than we do about our dearest earthly friend. We have never been able quite to read our friend's heart in all its twistings and windings, but we know the heart of the Well-Beloved. We have leaned our head upon His bosom, and have enjoyed fellowship with Him such as we could not have with any of our own kith and kin. This is the surest method of learning how to do good. Live with Jesus, follow Jesus, and He will make you fishers of men. See how He does the work, and so learn how to do it yourself. A Christian man should be bound apprentice to Jesus to learn the trade of a Saviour. We can never save men by offering a redemption, for we have none to present; but we can learn how to save men by warning them to flee from the wrath to come, and setting before them the one great effectual remedy. See how Jesus saves, and you will learn how the thing is done:

there is no learning it anywhere else. Live in fellowship with Christ, and there shall be about you an air and a manner as of one who has been made in heart and mind apt to teach, and wise to win souls.

A third meaning, however, must be given to this "Follow me," and it is this: "obey me, and then you shall know what to do to save men." We must not talk about our fellowship with Christ, or our being separated from the world unto Him, unless we make Him our Master and Lord in everything. Some public teachers are not true at all points to their convictions; how can they look for a blessing? A Christian man, anxious to be useful, ought to be very particular as to every point of obedience to his Master. I have no doubt whatever that God blesses our churches even when they are very faulty, for His mercy endureth forever. When there is a measure of error in the teaching, and a measuring of mistake in the practice, He may still vouchsafe to use the ministry, for He is very gracious; but a large measure of blessing must necessarily be withheld from all teaching which is knowingly or glaringly faulty. God can set His seal upon the truth that is in it, but He cannot set His seal upon the error that is in it. Out of mistakes about Christian ordinances and other things, especially errors in heart and spirit, there may come evils which we never looked for. Such evils may even now be telling upon the present age, and may work worse mischief upon future generations.

If we desire, as fishers of men, to be largely used of God, we must copy our Lord Jesus in everything and obey Him in every point. Failure in obedience may lead to failure in success. Each one of us, if he would wish to see his child saved, or his Sunday school class blessed, or his congregation converted, must take care that, bearing the vessels of the Lord, he is himself clean. Anything we do that grieves the Spirit of God must take away from us some part of our power for good. The Lord is very gracious and pitiful; but yet He is a jealous God. He is sometimes sternly jealous towards His people who are living in neglect of known duty, or in associations

which are not clean in His sight. He will wither their work, weaken their strength, and humble them until at last they each one say, "My Lord, I will take Thy way after all. I will do what Thou biddest me to do, for else Thou wilt not accept me." The Lord said to His disciples, "...Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved..." and He promised them that signs should follow, and so they did follow, and so they will. But we must get back to apostolic practice and to apostolic teaching; we must lay aside the commandments of men and the whimses of our own brains, and we must do what Christ tells us, as Christ tells us, and because Christ tells us. Definitely and distinctly, we must take the place of servants; and if we will not do that, we cannot expect our Lord to work with us and by us. Let us be determined that, as true as the needle is to the pole, so true will we be, as far as our light goes, to the command of our Lord and Master. Jesus says, "...Follow me, and I will make you fishers of men." By this teaching He seems to say, "Go beyond me, or fall back away from me, and you may cast the net; but it shall be night with you, and that night you shall take nothing. When you shall do as I bid you, you shall cast your net on the right side of the ship, and you shall find."

CHURCHES

(Continued from Page 1)

Arminian baptist churches are not as good as sovereign grace baptist churches then there is no need for Arminian baptist churches. What truths do they preach that the sovereign grace baptists do not preach? If the world did not have them it would have just as much truth as it now has, and a lot less error. If we join with them in an alliance service and leave the impression with others that there is not any difference, then we are teaching something that is false.

If we do believe that Arminian and other so-called baptists are

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BOOK ANNOUNCEMENT

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

STUDIES IN JUDGES

C.T. Everman
Chapter 6:1-32

"AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years" (v. 1).

After the defeat of Sisera and his army Israel had peace and freedom for forty years (5:31). But this did not last, Israel again forsook God. Chapter 6 begins with the account of the fourth cycle of departure from the Lord. Once again they turned from the one true God to serve idols. This time God delivered Israel into the hand of the Midianites. The Midianites, instead of invading and taking over the land, waited until the crops were raised and ready for harvest, then they would come in with their camels in great numbers, "as grasshoppers for multitude" They took everything which Israel had grown that year. "And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass" (v.4).

This they did each year for seven years, leaving Israel helpless and without food. All that Israel had they hid in dens and caves and strong holds in the mountains (v.2). Israel was without strength to stop them, but after seven years they cried unto the Lord for help.

In the past, when Israel cried for help the Lord sent a judge to deliver them. This time He sent a prophet. This time He had a message for them. It would appear that Israel had turned to God as a last resort, pleading for help without repenting of their sins, not realizing that this was the cause of their trouble. "That the LORD sent a prophet unto the children of Israel, which said unto them, thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage; And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land; And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice" (Judg. 6:8-10).

"But ye have not obeyed my voice". This was a serious indictment against Israel. He reminded them of what He had done for them, how He had brought them from being slaves in Egypt

into the land to which He had promised. He had driven out the Canaanites before them. He had provided for them every step of the way. He told them, "I am the LORD your God; fear not the gods of the Amorites," But, "ye have not obeyed my voice". Before we condemn Israel, have we not done the same thing? Stop and consider the many times and ways the Lord has blessed and protected America. Have we obeyed His voice? Is not our sins just as great as that of Israel? How long will His judgment be in coming to America?

"And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour" (Judg. 6:11,12).

For seven years, each year after the Israelites crops were grown and ready to be harvested, the Midianites would sweep in and take everything in sight. The eighth year the wheat was now ready to be threshed and we find a young man named Gideon threshing wheat which he had grown, but he was not doing this where you would expect wheat to be threshed. Normally, wheat would be threshed out in the open where the wind could blow away the chaff. But we find Gideon down by the winepress which must have been in a remote place not easily seen. He was here in order to hide from the Midianites. Note the words of the angel of the Lord to him, "thou mighty man of valour"? I am sure that Gideon did not see himself a man of valour, no doubt his neighbors did not see him as such, but we must understand that God saw him not as he was, but what he would become. We find in the New Testament an unstable man by the name of Simon whose name was changed to Peter- a Rock. In the book of Acts we find that by the power of the Holy Spirit that man lived up to his new name, the Rock. We need to remember that God does not see us as we are, but what we can become under His grace and power.

"And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites"

(Judg. 6:13).

Gideon's response was to question the Lord's presence, "If the LORD be with us why has all this happened to us? Why has He not performed miracles for us as it was told us He did in the past? The LORD has forsaken us and delivered us into the hands of the Midianites". God had not forsaken Israel, Israel's problem was they had forsaken God. When God's people fall into dire circumstances it is not because God has forsaken them, He has promised to never leave nor forsake us. If we do not have fellowship with Him it is because we walk in darkness and not in His light. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1 John 1:6). Israel "did evil in the sight of the LORD", therefore, they were walking in darkness.

The angel spoke the second time, and here it is revealed that the angel was the Lord Himself in human form, who appeared unto Gideon. "And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (v. 14). This was Gideon's commission to go "Finally, my brethren, be strong in the Lord, and in the power of his might". Christ, in giving the great commission to His church said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations,-----" (Matt. 28:18,19). As Gideon was to go in the might given him by the Lord to save Israel, the church today is to go in the same power. God never gives one a job but what He gives the power to do it.

"And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house" (v. 15). Gideon's response to this command was to make excuses. "Who me? Look, my family is very poor in the tribe of Manasseh, even in my family I am the least. What could I do to save Israel? You have the wrong man, I am the least. What could I do to save Israel? You have the wrong man, I have no qualifications for such a job." Gideon, like Moses, was most humble and felt very unworthy and unable to do the job which God had called him to do. It is this kind of person that the Lord can use.

"And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man" (v. 16). For the third time the angel spoke to Gideon, again giving him the assurance

that the Lord would be with him and would give him the power to smite the Midianites. But this was not enough for Gideon. He wanted a sign, some proof this commission was really from the Lord, and that He would give him the power to perform this impossible task. (v. 17). He then asked the angel to stay while he prepared him a meal. The angel waited until the meal was prepared and brought before him. When Gideon brought it to him he was told to put the meat and the bread upon a rock. (vs. 18-20). When this was done, "Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight" (v. 21).

Gideon, now realizing that he had met the Lord face to face had great fear, because to see God would probably mean certain death (Ex. 33:20), but the Lord assured him that he would not die, "Peace be unto thee, fear not: thou shalt not die" (v.23). "Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites" (v. 24). The name which he gave the altar means, "The Lord, peace", or the Lord who will bring peace, "an altar unto the LORD". Gideon was convinced that the man under the oak was indeed the Lord, and with the promise that, "Surely I will be with thee", built an altar and worshipped Him.

"And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath and cut down the grove that is by it; And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down" (Judg. 6:25,26).

Immediately, "the same night", Gideon was to get busy in carrying out the commission which the Lord had given him. First, there were some matters at home which he must take care of. There was the worship of false gods right in his own home and in his own city. There was an altar to Baal and a grove near it, used in the worship of the false gods of the heathen. He was to take his father's oxen and use them to tear down the altar of

Baal which his father had, and he was to cut down the grove. He was then to build an altar to "the LORD thy God upon this top of the rock". He was to take the second bullock and offer it as a burnt sacrifice, using the wood of the grove which he had cut down.

"Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night" (v. 27).

This was a bold and brave act on the part of Gideon. What a different Gideon we see here from that one we saw at the winepress, cowed, timid, fearful, hiding from the Midianites! What made the difference? The difference was he had met the Lord and had His promise that He would be with him. This promise was enough to change him from a man of fear to one of bravery. Now he could say with the apostle Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

With ten of his servants, he, by night carried out the commands given by the Lord. This was done in the night because he feared not only his own family, his father and brothers, but also the men of the city. And he may have been stopped if he did it in the daytime. It would seem that this altar to Baal was not just for Joash's family, but was one used for worship by the whole city, for we read, "And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built" (v.28).

How shocked were the men of the city when they came to worship the false gods, to find their altar destroyed and the grove cut down. Then they saw the altar on the rock which Gideon had built for the Lord God and had sacrificed one of his father's bullocks upon it. Remember, these men were Israelites, men whose fathers God had brought from slavery in Egypt and had brought into the promised land, men whom God had given every thing which they had. Men to whom God had promised never to forsake, but "They chose new gods" (5:8). They were the men to whom God had said, "I am

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JUDGES

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the LORD your God, fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice" (v. 10).

They were not only shocked but they were very angry. "And they said one to another, Who hath done this thing? And when they inquired and asked, they said, Gideon the son of Joash hath done this thing" (v. 29). After discovering that it was Gideon who had done this thing they said unto Joash, "Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it" (v. 30).

Joash, instead of bringing out his son to be killed, said unto the men, "Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death while it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar" (vs. 31, 32).

By the fact that Joash had this altar and grove, he must have been a worshipper of Baal, but for some reason he was not ready to deliver up his son to be slain. It may have been that the brave act of his son may have caused him to see the sin into which he had fallen. What he told the men was let Baal plead his own cause. If he be a true god he is able to take care of anyone who tears down his altar. You do not have to fight his battles for him if he is a god. As Gideon was still alive was proof that Baal was not a god. Gideon was called Jerubbaal, meaning "Let Baal contend". From that time on that name became an honourable title for Gideon. He became known as a Baal-fighter, one who fought against Baal.

CHURCHES

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Scriptural churches, then to join in with them and pretend that they are equally as sound as

sovereign grace baptist churches is to pretend to believe what we do not think is so. This is hypocrisy. "...Whatsoever is not of faith is sin." (Rom. 14:23). We do not ask it, nor expect it of other so-called baptist churches. If they believe they have the truth and that we do not, then consistency would demand that they refuse to affiliate with us. It is wrong to ask people to do what they think is wrong, unless you can first teach them they are wrong in their position. An alliance meeting would not last long where each party was doing his best to convince the other of this error. It is for this reason that I, for one, have quit going to their conferences.

Again, if we took part in an alliance meeting and did not teach all things that Christ commanded, we would be unfaithful to Him. How could a sovereign grace baptist teach and contend for the doctrines of grace only while in a meeting with people who are Arminian to the hilt? If we invited people to join the church of their choices, then we allow men to persuade us not to teach something that Christ told us to teach. By what process of reasoning can we conclude that it would be profitable to keep silent on some things that Christ told us to teach. This is the same as saying that we know better than Christ what would best promote the cause. Is this not veiled Modernism and Arminianism?

How can anyone who believes in the doctrines of grace pray for God to bless the work of the man who is trying to keep people from believing in these doctrines? How can sovereign grace baptists pray for the whole world who lieth in wickedness, when our Lord Jesus, when He was praying to the Heavenly Father said in John 17:9 that He prayed "not for the world"? Can we consistently ask God to bless both truth and error? This is the logical outcome of unionism with the Arminians. It would not stop at shutting our mouth on the question of baptism, but would soon stop our mouth on the doctrines of grace.

But what does the Word of God say on this line? We are told to "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). When some legalistic teachers were disturbing the churches of Galatia, the Apostle Paul wrote and said, "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9). Does this sound like praying for God to bless the work of these false teachers? The apostle even went so far as to say, "I would they were even cut

off which trouble you." (Gal. 5:12). To bid a person God-speed is to be a partaker of their deeds. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11). If anyone should say that John had reference here to the coming of Christ in the flesh, I reply that the same principle applies to other things that are unscriptural. If we pray for God to bless those who teach Arminianism and encourage them in this false doctrine, would we not be partakers in their false practices?

But, as previously shown, the alliance movement would not stop until it had delivered us into the camp of the modernist. "A little leaven leaveneth the whole lump" (Gal. 5:9). It is my opinion that the door was opened for Arminianism to creep into our ranks by this shut mouth policy on the part of so many. If I keep my mouth shut and wink at the errors of some on the doctrines of grace, then some other men are demanding that I also keep my mouth shut when they question the inspiration of the Word of God and the divinity of Christ. A little hole in a levee might seem to be a trivial matter to some, but if it is left unguarded it soon means that the whole levee is broken. For many years the pacifists have been seeking to bring a compromise between those of us who hold the truth and those who hold to false teachings. Little by little this compromising spirit has been eating at the bulwarks of faith until today many have been swept away with the flood of modernism. The safest policy is to stay with the Word of God on every point and compromise on nothing.

From Genesis to Revelation, the Word of God commands us to come out and separate ourselves from error. Before the flood the world was corrupted because the true worshippers of God, "The sons of God", married the daughters of men. God called Abraham to come out from his country and his people. The children of Israel were forbidden to intermarry with the nations about them because they would lead them away from the true worship of God. Solomon disregarded this teaching and some of his foreign wives led him into idolatry. When some of the other tribes wished to go into an alliance with Zerubbabel and the Jews in the building of the Temple they received this reply, "Ye have nothing to do with us to build an house into our God; but we ourselves together will build unto the

Lord God of Israel" (Ezra 4:3).

One of the most striking examples of the evil consequences of anyone who has the truth, going into an alliance with a person who holds to error and false teaching, is that of Jehoshaphat's alliance with Ahab. Jehoshaphat was a worshipper of God; he walked in the ways of David, and sought not to go after Baalim. Ahab, who claimed to be a follower of the Lord, had mixed the worship of Baalim with his religion. These two joined in alliance. Ahab wished to go out to battle and desired that Jehoshaphat go with him. Jehoshaphat desired to inquire of the Lord about the matter. Ahab had a bunch of men-pleasing false prophets who knew what Ahab wanted to do so they told him to go up against Ramoth-gilead to battle and prosper. Jehoshaphat was not satisfied with these false prophets. He wanted to know if there was not a prophet of the Lord besides these of whom they might inquire. Ahab said there was yet one man called Micaiah, the son of Imlah, but he hated him because he does not prophesy good, but evil concerning him. Micaiah was sent for at the request of Ahab. When he came, Ahab professed to want nothing but the truth in the name of the Lord. Micaiah prophesied that the battle would fail and that Ahab would be killed. Then Micaiah was put into prison for telling the truth. Ahab told Jehoshaphat to go into battle with his robes on, while Ahab disguised himself. When the enemy saw Jehoshaphat with Ahab's robes on they thought he was Ahab, of whom they wished to kill. Only the mercies of God kept them from killing Jehoshaphat. Ahab was killed despite his disguise. Jehoshaphat returned to his own land. He was met by Jehu who told him, "Shouldest thou help the ungodly, and love them that hate the Lord?" (II Chron. 19:2). After this, Jehoshaphat did all that he could to make amends for this foolish step. He instituted many reforms and tried to turn his people away from idolatry, but the seeds were sown. His son had married Ahab's daughter, and after his death, his son and his evil wife undid all the good works of his father. This should be a most solemn lesson, for it shows us the far reaching consequences of a compromising step. While in an alliance meeting with others, seeds will be planted in the minds of the younger generation that might lead them away from the truth.

Right here, it is my desire to warn our preachers against an evil that is rapidly growing among us. In many cities and towns including right here in Lubbock,

Texas there are preachers of all denominations who form themselves into what they call a "Ministerial Alliance", or a "Ministerial Association". I have always steered clear of such an organization, and looked upon it as an unholy alliance. I consider it as an opening wedge on the part of unsound preachers to secure recognition for their false claims to being true ministers of Christ. I have been to sovereign grace baptist missions conferences where they ask so-called baptists, who are Arminian as can be, to speak and spread their unscriptural beliefs and flatly deny the precious doctrines of grace. By such alliances sovereign grace baptists have everything to lose and nothing to gain. When sovereign grace baptist preachers join up with such alliances they virtually acknowledge and recognize so called baptist Arminian preachers as true ministers of Christ and thereby put them on the same level with themselves. If they do not believe that so-called Arminian baptist preachers should be recognized as being equally Scriptural with sovereign grace baptists, then they are acting hypocritical when they pretend, by joining with their alliances. Unscriptural doctrines and practices will be proposed that are in opposition with the doctrines of grace in these alliances, which no true sovereign grace baptist can afford to endorse. He must keep his mouth shut and have the appearance of endorsing some things which he does not believe to be Scriptural or else find himself in a hopeless minority in objecting to such movements. I have known preachers who preach against eating and banqueting in their own church, and then they go to another church and do what they preach against in the name of or for the sake of fellowship. This is hypocrisy.

Let us remember the mistake of Jehoshaphat in his unwise alliance with Ahab, and the evil consequences of that alliance. We should also remember that Jesus our Lord saith, "If a man love me, he will keep my words" (John 14:23) and "he that loveth me not keepeth not my sayings" (John 14:24). If preachers are not willing to keep the sayings of Christ, how are we to know they love

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**SUBSCRIPTIONS
NEW OR ONE
RENEWAL
\$1 EACH**

THE GRACE OF THE TRINITY IN THE SALVATION OF THE ELECT

Part II-OF THE GRACE OF THE SON

John Bunyan

I come now to speak of the grace of the Son: for as the Father putteth forth His--"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

Here you see also that the grace of our Lord Jesus Christ is brought in as a partner with the grace of His Father in the salvation of our souls. Now this is the grace of our Lord Jesus Christ; He was rich, but for our sakes He became poor, that we through His poverty might be made rich.

To inquire, then, into this grace, this condescending grace of Christ, and that by searching out how rich Jesus Christ was, and then how poor He made Himself, that we through His poverty might have the riches of salvation.

First, How rich was Jesus Christ? To which I answer--1. Generally; 2. Particularly.

1. Generally: He was rich as the Father--"All things that the Father hath," saith He, "are mine..." Jesus Christ had glory with the Father; yea, a manifold glory with Him, which He stripped Himself of.

(1) He had the glory of dominion; He was Lord of all the creatures; they were under Him upon a double account--(a) as He was their Creator (Col. 1:16); (b) as He was made the heir of God (Heb. 1:2).

(2) Therefore the glory of worship, reverence, and fear from all creatures, was due unto Him; the worship, obedience, subjection, and service of angels were due unto Him; the fear, honour, and glory of kings, and princes, and judges of the earth were due unto Him;

the obedience of the sun, moon, stars, clouds, and all vapours, were due unto Him; all dragons, serpents, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, were due unto Him (Psa. 148).

(3) The glory of the heavens themselves was due unto Him; in the word, heaven and earth were His.

(4) But above all, the glory of communion with His Father was His; I say, the glory of that unpeakable communion that He had with the Father before His incarnation, which alone was worth ten thousand worlds, that was ever His.

(5) But again; as Jesus Christ was possessed with this, so, besides, He was Lord of life; this glory also was Jesus Christ's: "In him was life..", therefore He is called the Prince of it; because it was in Him originally as in the Father (Acts 3:15). He gave to all life and breath, and all things; angels, men, beasts, they had all their life from Him.

(6) Again, as He was Lord of glory, and Prince of life, so He was also Prince of peace (Isa. 9:6); and by Him was maintained that harmony and goodly order which were among things in heaven and things on earth.

Take things briefly in these few particulars--(a) The heavens were His, and He made them. (b) the angels were His, and He made them. (c) The earth was His, and He made it. (d) Man was His, and He made him.

Second. How poor He made Himself. Now this heaven He forsook for our sakes--He "...came into the world to save sinners..." (I Tim. 1:15)

(1) He was made lower than the angels, for the suffering of death (Heb. 2:9). When He was born, He made Himself, as He saith, a worm, or one of no reputation; He became the reproach and byword of the people; He was born in a stable, laid in a manger, earned His bread with His labour, being by trade a carpenter (Psa. 22:6; Phil. 2:7; Luke 2:7; Mark 6:3). When He betook Himself to His ministry, He lived upon the charity of the people; when other men went to their own houses, Jesus went to the Mount of Olives. Hark, what Himself saith for the clearing of this--"**...Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.**" He denied Himself of this world's goods (Luke 8:2,3; 9:58; John 7:35; 8:1).

(2) Again, as He was Prince of life, so He for our sakes laid down that also; for so stood the matter, that He or we must die; but the grace that was in His heart wrought with Him to lay down His life. He "...gave his life a ransom for many." He laid down His life that we might have life; He gave His flesh and blood for the life of the world; He laid down His life for His sheep.

(3) Again; He was Prince of peace, but He forsook His peace also. (a) He laid aside peace with the world, and chose upon that account to be a man of sorrows and acquainted with grief, and therefore was persecuted from His cradle to His cross, by kings,

rulers and others. (b) He laid aside His peace with His Father, and made Himself the object of His Father's curse, inasmuch that the Lord smote, struck, and afflicted Him; and, in conclusion, hid His face from Him (as He expressed, with great crying) at the hour of His death.

Objection: But perhaps some may say, "What need was there that Jesus Christ should do all this? Could not the grace of the Father save us without this condescension of the Son?"

Answer: As there is grace, so there is justice in God; and man having sinned, God concluded to save him in a way of righteousness, therefore it was absolutely necessary that Jesus Christ should put Himself into our very condition, sin only excepted.

1. Now by sin we have lost the glory of God, therefore Jesus Christ lays aside the glory that He had with the Father (Rom. 3:23; John 17:5).

2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave His heavenly paradise to save him (Gal. 3:24; I Tim. 1:15; John 6:38,39).

3. Man, by sin, had made himself lighter than vanity, and this Lord God, Jesus Christ, made Himself lower than the angels to redeem him (Isa. 40:17; Heb. 2:7).

4. Man by sin lost his right to the creatures, and Jesus Christ will deny Himself of a whole world to save him (Luke 9:58).

5. Man by sin had made himself subject to death; but Jesus Christ will lose His life to save him (Rom. 6:23).

6. Man by sin had procured to himself the curse of God; but Jesus Christ will bear that curse in His own body to save him (Gal. 3:13).

7. Man by sin had lost peace with God; but this would Jesus Christ lose also, to the end man might be saved.

8. Man should have been mocked of God, therefore Christ was mocked of men.

9. Man should have been scourged in hell; but to hinder that, Jesus was scourged on earth.

10. Man should have been crowned with ignominy and shame; but, to prevent that, Jesus was crowned with thorns.

11. Man should have been pierced with the spear of God's wrath; but, to prevent that, Jesus was pierced both by God and Man.

12. Man should have been rejected of God and angels; but, to prevent that, Jesus was forsaken of God, and denied, hated, and re-

jected of men (Isa. 48: 22; Prov. 1:24-26; Matt. 27:26,39,46; Psa. 9:17; 11:6; 22:7; Dan. 12:2; John 19:2-5,37; Num. 24:8; Zech. 12:10; Luke 9:22).

I might enlarge, and that by authority from this text: "**...he became poor, that ye through his poverty might be rich.**" All the riches He stripped Himself of, it was for our sakes; all the sorrows He underwent, it was for our sakes; to the least circumstance of the sufferings of Christ there was necessity that so it should be, all was for our sakes: "**...for your sakes he became poor, that ye through his poverty might be rich.**"

And you see the argument that prevailed with Christ to do this great service for man, the grace that was in His heart; as also the prophet saith "**...in his love and in his pity he redeemed them...**" According to this in Corinthians, "**Ye know the grace of our Lord Jesus Christ...**" both which agree with the text, "**...by grace are ye saved...**"

I say, this was the grace of the Son, and the exercise thereof. The Father therefore shows His grace one way, and the Son His another. It was not the Father, but the Son, that left His heaven for sinners; it was not the Father, but the Son, that shed His blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave His life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son. Thou Son of the blessed, what grace was manifest in Thy condescension! Grace brought Thee down from heaven; grace stripped Thee of Thy glory, grace made Thee poor and despicable, grace made Thee bear such burdens of sin, such burdens of sorrow, such burdens of God's curse as are unspeakable. O Son of God! Grace was in all Thy tears, grace came bubbling out of Thy side with Thy blood, grace came forth with every word of Thy sweet mouth (Psa. 45:2; Luke 4:22). Grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O Blessed Son of God! Here is grace indeed! Unsearchable riches of grace! Unthought of riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils, and what will become of them that trample under foot this Son of God?

CHURCHES

(Continued from Page 14)

Him? Then, please tell me, what fellowship can sovereign grace

baptists have with them? The Lord asked "Can two walk together, except they be agreed?" (Amos 3:3). Do we, as sovereign grace baptists, agree with the so-called Arminian baptists and do they agree with us? Absolutely not!

In this connection, I wish to say it is not the preacher's business to preach in order to keep everybody in other churches on good terms with one another. Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12:51-52). It is our duty to faithfully declare the Word of God without compromise. This will most certainly bring opposition from those who hold to error. Truth exposes error, and those who have their unscriptural practices exposed will become offended and start an opposition against those who expose error. It was our Lord's exposure of the sham and unscriptural practices of the Pharisees that brought about their opposition of Him, which opposition brought on His crucifixion.

Not long ago there was in a magazine where a certain writer said there was something he could not understand about Christianity. It was supposed to bring peace, and instead of doing that, he had seen it divide households. I thought to myself that this man had not read the Bible closely. Jesus taught us that His teachings would divide households. Not because there is anything wrong with His teachings, but because, "**The carnal mind is enmity against God**" (Rom. 8:7).

Those who hold to false doctrines will listen calmly while others preach false doctrines which they do not believe, but when someone preaches and exposes their error they become offended at once. I read that Mr. Kagawa, the famous Japanese, who had been speaking in this country does not believe in the Divinity or the substitutionary death of Christ. Many who went to hear him speak believed in these doctrines, yet they gladly listened to him and did not become offended, but if some sovereign grace baptist were to expose their false teachings on the doctrines of grace they would have been greatly offended. It is the truth that hurts and causes people to be offended. When Jesus rebuked the Pharisees for

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transgressing the Word of God by their traditions, they became offended. (Matt. 15:1-12).

Although people may become offended, it is our duty to warn them of their false doctrines and rebuke their false teachings. "Reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). "Rebuke them sharply, that they may be sound in the faith" (Titus 1:13). If our preaching does not stir up opposition, then it is a good sign that we are not loyal to the truth. Jesus said, "The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also" (John 15:20).

A scriptural sovereign grace Baptist church will be a persecuted church. We will be criticized, misrepresented, and branded as ignorant, narrow minded and conceited. All forms of worldly tactics and arguments will be used to make our lives miserable, who dare to stand up and be separated from the Arminian so-called baptists who preach and practice unsound doctrine. If Paul had been willing to compromise with the legalism of the Pharisees, he would not have suffered persecution. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased" (Gal. 5:11). The preaching of salvation by grace only, apart from the works of the flesh gives offense, and brings on persecution. Those of us who dare to preach the sovereign grace of God alone, and disregard all human works and commandments of men, are likewise persecuted. It is the fear of persecution that causes many to compromise the truth and refuse to separate themselves from the Arminian baptists that teach in error.

Persecution is one of the landmarks how we know a true child of God and a true sovereign grace baptist church. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my

name's sake. And it shall turn to you for a testimony" (Luke 21:12-13). "And ye shall be hated of all men for my name's sake" (Luke 21:17). The followers of Christ were the sect everywhere spoken against. "for as concerning this sect, we know that every where it is spoken against" (Acts 28:22). Which churches fulfil these predictions more than the sovereign grace baptist churches?

Dear reader, have you been guilty of censuring the sovereign grace baptists for refusing to hold alliance meetings and conferences, and preaching the doctrines of grace, and being peculiar? If so, you are only pointing out the true sovereign grace baptists as God's peculiar people. Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10). Are you guilty of reviling sovereign grace baptists for being peculiar, when Jesus said we were to be peculiar people? Do you speak evil of us for being separate, when we are told to come out from among them and be separate (II Cor. 6:17). Jesus said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10). Jesus said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11). You are only helping to point us out as being God's peculiar people. You are also branding yourself as being ignorant of God's Word, if not an unsaved person. When Jesus was telling His disciples that they would be persecuted for their preaching, He said, "But all these things will they do unto you for my name's sake, because they know not him that sent me" (John 15:21). These are plain words, but they are the words of the Lord. Do these words offend you? Then you had better take an inventory of your standing before God.

Dear reader, are you persecuted and reviled because you are a sovereign grace baptist? Do your companions, friends, or relatives say hard, cruel, cutting things against you because of your stand on the doctrines of grace? If so, then you should rejoice and leap for joy. Remember the words of Jesus, "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:12). If we are persecuted, it is a sign we are walking in the steps of our Lord and Saviour. The trials that we

have to endure, He also endured; the thorns that pierce our feet, pierced His; the scorn that we have to endure, He had to endure. This should make us rejoice, for it is a sign that we are walking in the way of our Lord. Then, we are told, "If we suffer, we shall also reign with him" (II Tim. 2:12). After the suffering comes the glory; after the cross comes the crown. May God bless by His grace.

WHO WANTS

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shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof." (Gen. 19:6-8). Hospitality is one thing, but the father offering up the treasured virginity of his two daughters really paints an awful picture of homosexuality. According to what we see here, improper sex with one's own sex, is a very low act indeed in the sight of God. Beloved reader, it should not be. First of all, it in no way follows after the pattern God gave to Adam and Eve describing reproduction of the human race. Anything to do with sex apart from the way God started the first two people out in life is contrary to His plans and wishes. What did He do? First, He took them out of hiding, joined them together as one, married them if you please, then and only then, were they supposed to co-habit. Yes, they were married, then, and only then, were they to co-habit with one another.

It has been said that homosexuals are teaching in public schools, even to the luring of young boys in the rest rooms, in our modern age. Whether this be true or not, it is so awful if it be true. Dear reader, this kind of wickedness would have been frowned upon a few years ago. The community would have risen up and run a man like this out, but our children are becoming accustomed to such ungodly practice, whether it be in schools, on television, or wherever, until little is thought of it today. Oh, what a shame. May God pity us in these modern times.

(VIII). Jesus wants our children! "But Jesus said, Suffer little children, and forbid them not, to come

unto me: for of such is the kingdom of heaven." (Matt. 19:14). Some more good reading concerning Christ and children can be found in Matthew 18, verse one, and continuing through verse six. Jesus tells us His care for children by taking them up in their midst, to demonstrate His care for them, and how we must emulate them by showing ourselves humble. A good lesson, whether we be parents or not. Yes, it is the responsibility of every parent to bring them up in the nurture and admonition of the Lord, according to Ephesians 6:4. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4).

Do you want Jesus to have your children? Teach little girls to wear mini skirts, practice dressing indecent, and there is a good chance that it will be a very long time before she understands modesty. If she dresses like a lesbian, she just might become one. If you want your son to become a doctor, chances are that you would send him to a medical school. Practice sometimes makes perfect.

Why can't we use good common sense and realize that if we want Jesus to have, and use our children, we must teach them in the teachings of the Bible. It is not just a simple act of dedicating your child at birth. It is a daily training of our children that Jesus expects of us. Beloved, when boys and girls have been brought up in the nurture and admonition of the Lord, they value their bodies for the Lord! They do not yield to the wicked sins too easily.

SINNER'S

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take it again. This commandment have I received of my Father." God sent His own son to take my place, to pay for my sins, and Jesus the Christ, the Son of God did that for me. Now, my sins are buried under the blood that was shed for me. God can't see my sins, they are

blotted out of His sight. When God looks at me He sees one that is righteous in His eyes. No, not that I am righteous, but the righteousness of Christ has been imputed to me, to my account. So what must I do? I must do nothing! Yes, I am to believe. Yes, not I but the spirit of Christ that died for me, bears with my spirit, and grants me the faith to believe.

"Believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31). If it be that you have faith to believe on the Lord Jesus Christ, that faith came not from you, but was, and is a gift of God to you, praise His name. If you believe, then you, too, have received a sinner's salvation.

ANNOUNCEMENT

There will be a Bible Conference at the Memorial Baptist Church at 5609 Lower Birdville Rd., Fort Worth, Texas April 26-28. The conference will be hosted by The Memorial Baptist Church, pastored by Jack Green, and the Oak Trail Baptist Church of Granbury, TX, pastored by Garland Johnson. For further information contact Brother Johnson at (817) 573-9940 or Brother Jack Green at (817) 838-7184.

I AM THE RESURRECTION AND THE LIFE

When Martha said, "I know that my brother shall rise again in the resurrection," the Lord replied, "I AM the resurrection and the life." He is the source, cause, and fountain of eternal life; hence the cause of resurrection. We live because we are in Him, and in him dwells all the full, blessed life of God. Resurrection and life is not only an experience that Christ purchased and bestows, but HE IS OUR LIFE. Because He lives, we live! We can no more die than Christ can die. The Lord turned Mary's thoughts from doctrine to Himself! Oh, that God would do that for all to whom I preach. We can have the doctrine and not have Christ, the life; but if we have Christ, we will know and love the doctrine.

CAN YOU IMAGINE THIS?

The panic in Noah's day when people realized he had been preaching the truth to them?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).