

# CONFERENCE CANCELLED

MISSIONARY BIBLICAL SOVEREIGN GRACE LANDMARK PREMILLENNIAL

## The Baptist Examiner

**Baptist Is Our Middle Name**

Paid Circulation in All States and in Many Foreign Countries

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

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### THE POWER OF PRAYER

By Waldo Whiddon

"For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people. Moreover as for me, God forbid that I should sin

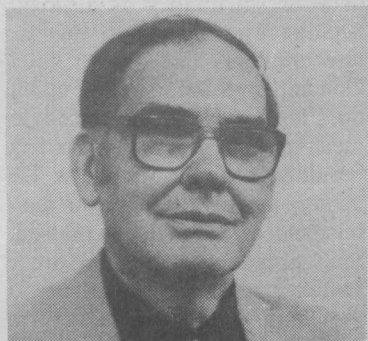
### STUDIES IN JUDGES

by C. T. Everman  
Chapter 8:29-9

To review the account of Gideon's life up to this time we saw how God took a lowly farm boy, who for fear of the Midianites, was trying to thresh wheat in a winepress, and made him the



Waldo Whiddon



Clyde Everman

against the LORD in ceasing to pray for you: but I will teach you the good and the right way." (I Sam.12:22-23). These were the words of Samuel to his people, Israel, when he laid down his office. We see in verse 23, that Samuel did not "retire," but he determined to teach the "good and

(Continued on Page 7, Col. 5)

### A CALL TO SEPARATION

by Arthur W. Pink

II Corinthians 6:14-18

This passage gives utterance to Divine exhortation for those belonging to Christ to hold aloof from all associations with the ungodly. It expressly forbids them entering into alliances with



A.W. Pink

the unconverted. It definitely prohibits the children of God walking arm-in-arm with worldlings. It is an admonition applying to every phase and department of our lives--religious, domestic, social, commercial. And never, perhaps, was there a time when it needed pressing in Christians than now. The days in which we

(Continued on Page 11, Col. 4)

man of faith which he became. We also see how God used that man of faith which Gideon became, to overcome the great army of the Midianites. We saw how God permitted Gideon to go against the enemy with only three hundred men. This was to teach Gideon and Israel that it was by God's might and not the

(Continued on Page 6, Col. 5)

### THE SUFFERING SAVIOUR

by Earl Cummings

The two fold text:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). Special.

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and

the glory that should follow" (I Peter 1:11). General.

The most holy ground in Scripture is the place called Calvary. By the help of the Holy Spirit, I shall show you how to prove the Bible to be true, by referring to shadows of the cross in Old Testament prophecies, written some thousands of years before the fulfillment in the New Testament was a reality.

Only a divine, all-wise God could decree, and therefore fore-know millenniums ago how His

death, the suffering of His son? Surely a God so almighty and powerful as to speak this complete huge universe into exist-



Fred Beard

tence, could do whatever He so pleases! Amen and Amen, He did! Yes, beloved brethren, He did.

eternal Son must suffer by the hands of wicked men. Jesus was to die in the place of all God's elect, for all of our sins at the cross once and for all.

I shall use only those prophecies that point to Jesus' suffering before the cross, at the cross and on the cross. His physical, mental and spiritual sufferings--for God declares that, "...the preaching of the cross is to them that perish foolishness; but unto us which

(Continued on Page 8, Col. 5)

Isaiah 53:10, "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." It pleased God that His Son should die in my stead, that I should be returned to sonship with my Father; my sins the debt paid; bought by the shed blood of my brother, my Lord, my Saviour, Christ Jesus!

It was necessary for Jesus, God's Son, yet God Himself, to come to this earth, and it was

(Continued on Page 9, Col. 5)

### "WE KNOW"

by Medford Caudill

This past week I have been reading a book written in the 1600's by Thomas Watson entitled "A Divine Cordial." It is an exposition of Romans chapter eight, verse twenty-eight. It never ceases to amaze me how much truth and practical use is connected in just one or two verses



Medford Caudill

of Scripture. If you have never read that book, I suggest that you get a copy as soon as possible. It really has been a blessing to me. Romans 8:28 reads: "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."

(Continued on Page 10, Col. 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### IS JESUS PRECIOUS TO YOU?

"Unto you therefore which believe he is precious...." (I Pet.2:7) (Read verses 3-10). Let us notice a few things in the context (vv.3-10). In v.4 we learn that Jesus Christ is precious to the Father. If it should be that none of mankind find Jesus Christ precious to their souls, still within the Trinity He is eternally precious. In v.6 we learn that Jesus Christ is precious

in and of Himself. If none others find Him to be precious, that does not detract in the least from His preciousness. His preciousness does not depend upon others' recognition thereof. His preciousness resides in Himself regardless of others. In v.7 we learn that He is truly precious to believers. Note again these three things: He is precious to the Father, He is precious in and of

Himself, and He is precious to believers. We will deal primarily with the latter of these.

Notice in v.7 the difference between what He is to believers and what He is to the disobedient and unbelieving. To the believer He is precious; to the disobedient He is disallowed. They reject Him. Notice in v.8 that He becomes a

(Continued on Page 2, Col. 1)



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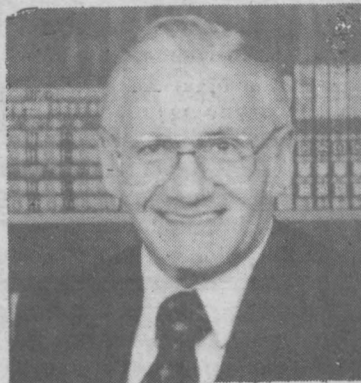
## IS JESUS

(Continued from Page 1)

stone of stumbling and a rock of offence to the disobedient who stumble at the Word. He is the rock of salvation to the believer; He is a stone of stumbling to the unbeliever.

Notice in vv.8,9 that the unbelieving and disobedient were appointed to their condition, while the believers were chosen to eternal salvation. What an example of the double predestination taught in the Bible. Notice in v.9 that the elect are called by the effectual grace and work of the Spirit of God unto the glorious salvation experience. Then note in the same verse that the elect and called are to show forth the praises of God. Here we have election, calling, and a holy life; these three go together always. What a wonderful portion of Scripture is this (I Pet.2:3-10), and how many precious truths are contained therein.

That which is precious is usually very costly. It is very dear. It means much to the one who regards such as precious. If something or someone is precious to you; it or they mean very, very much to you. I ask you the question: how much does Jesus mean



JOE WILSON

to you? I will give you some things in this message by which you can examine yourselves as to this matter.

I ask some important questions. Do you believe about Jesus? What do you believe about Him? One must believe that Jesus is who the Bible says He is, and that He did what the Bible says He did. Jesus is God. He

was born of a virgin. He lived a sinless life. He died at Calvary for the sins of those who will receive Him as Lord and Saviour. He arose from the dead. One must believe these facts and truths about Jesus Christ, or he cannot be saved.

Secondly, do you believe in Jesus? Have you repented of your sins? Have you received Jesus Christ as your Lord and Saviour? It is not enough to believe the truths about Jesus; one must also trust in Jesus Christ for salvation. There is a difference in believing "about" and believing "in"; and one must do both of these in order to salvation.

Thirdly, do you love Jesus Christ? "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (I Cor.16:22). Love for Jesus Christ is not optional; it is love Him or go to hell. True salvation produces love for Jesus Christ, and one who does not have that love for Jesus has not yet been saved.

Fourthly, is Jesus precious to you? Does He mean much to you? I ask you a question; what would you take for Jesus? What would you sell Him for? Would

you give Him up to have all the wealth and fame possible? Would you give Him up in order to have a multitude more friends than you now have? Say, just how much does Jesus mean to you?

I propose two tests, using this matter of Jesus being precious. First, a test as to whether or not you are really saved. My text says that He is precious to believers. If He is not precious to you, you are not a true believer. Test your profession of salvation by this matter.

Secondly, what is the measure of your spirituality as a saved person? The answer to this is, how precious is Jesus to you? Compared to others, how much does Jesus mean to you? Does He mean more to you than all others beside? He should, you know. He should mean more to you than husband or wife, than children, than grandchildren, than other family members, than any friend you might have; in fact, He should mean more to you than all of these combined. Does He mean this much to you? Would you give up all others, if necessary, to retain Jesus? Compared to wealth, possessions, and pleasures; how much does Jesus

mean to you? Would you gladly give up all such, if necessary, to retain Jesus? Does Jesus mean more to you than your job, your bank account, your material possessions? Can you say, "Take the world, but give me Jesus"? Dear friend, this matter of the preciousness of Jesus to you is a very searching, and a very real test; as to the reality of your salvation, and as to the measure of your spirituality as a Christian.

The one, the major if not the only, trouble with Christians and churches is that they do not love Jesus as they should; that He is not as precious to them as He should be. If the Christian loved Jesus as he should it would settle the church attendance problem, it would settle the giving problem, it would settle the problem of living right, and it would settle the problem of serving the Lord in the church, and witnessing to the unsaved. A man who loves Jesus as he should will do the things that he knows Jesus wants, and commands, him to do. Oh, let us seek and pray, "More love to Thee, O Christ, more love to Thee."

(Continued on Page 3, Col. 1)

## FROM THE EDITOR

Mine has been the highest position, the greatest honor, and the most rewarding work one can ever have. It has been my glorious and blessed privilege to preach Jesus Christ for nearly fifty years now.

As a young teenager, I would rather be a baseball player than anything I could have thought of. I wanted to play second base for the New York Yankees. I was never remotely good enough for that - but a fellow can dream, can't he? God did not give me that. He could have, you know. He gave me something far better than that.

I speak to you most sincerely when I say I would rather be a preacher of Jesus Christ and His precious, saving gospel than to have any position this world can offer. Mr. Clinton has attained a position far, very far, below that which I have.

I have never made a great deal of money preaching. During most of my ministry I have worked at a secular job for my living expenses. Once, I gained five dollars a week more when I moved from one church to another. Every other time I have moved as to churches, I have lost money by the move. Sovereign Grace Landmark Missionary Baptist Preachers are not in it for the money. They would be very foolish if they thought this.

I have never pastored a large church. I do not know any really large churches that are our kind of churches. Most of them are very, very small. The preachers I know would rather work for a living and pastor a small church that is a true, sound, strong church; than to pastor a large, very large church, and have a very large salary. I remember sitting in the back of a church listening to a preacher. I knew this preacher, and knew that he claimed to believe in the main as I did, especially on the doctrines of grace. At that time I was meeting in a brother's basement and we had seven members. As I listened to that sovereign grace (?) preacher compromise and beat around the bush, trying to make points with a church that he knew, as I knew, did not preach the truth; I said to Katie that I would rather have our few meeting in a basement than to have that large church with its hundreds and have to compromise the truth.

I have never been a popular, successful preacher in the eyes of the religious world. Praise God that I am somewhat respected and loved by a large number of individuals, churches, and preachers - our kind. I desire to be loved by our kind. I really don't care what the other kind thinks about me. In fact, if they thought too highly of me, I would get worried and wonder what I was doing wrong. Though not successful and not popular with the majority of the religious world, I praise God that He has given me favor with many of our kind, the only ones whose favor I really desire.

I have not been rich, I have not pastored a large church, I have not

been successful or popular with the religious world; but oh, how I praise God for the privilege of preaching Jesus Christ and His gospel for fifty years. It has been a joy and delight. It has meant so very much to my soul. I could not tell you the many inexpressible joys that have been mine over these fifty years, especially the thirty-seven years I have been with our kind.

I pause a while. I look back down the road. I look back over the years. I think of different experiences I have had. I think of the churches I have pastored. I think of the very many churches where I have preached in revivals, conferences, fellowships, or just a service. Oh, I cannot begin to remember them all; but I remember many of them. I would start naming some of them, but I would not want to offend the ones I have forgotten or do not have the space to name.

I think of the dear preacher friends of these many years. Some are gone on to glory, and surely I am not far behind now. I loved them and they loved me. We shared our sorrows and joys. We had great times of sweet fellowship. Their number is large. I look forward to that glad time when we meet in glory.

I think of the many men and women I have met over these fifty years. Oh, there are so many of them. They merge together into a great multitude, though many of them stand out for different reasons.

I think of the many I have seen saved - but not as many as I could wish for - and oh, that the dear Lord might give me many more in the years - or days - of ministry that remain to me. I think of the many that God has used me to be a blessing to. Their number is legion. I would rather win a soul to Jesus Christ or be a spiritual help and blessing to some dear child of God than to have the world full of silver and gold. I think of the many who have been a blessing and help to me. Let me say that everyone to whom I have been a blessing has been an even greater blessing to me. Many have helped me in many ways. Many have been used of God to help teach or strengthen me in the great truths of God's Word.

Well, the tears almost come; the heart is filled with great joy. Praise God that He called me to be a preacher, that He taught me, after a little while, the precious truths that are so dear to me today. I praise Him for all His blessings over these fifty years. A million, million years from now, I will still be praising the Lord for these things.

You might ask me if there have been hard times, bad times, and enemies. Oh, let me forget all such in contemplating all the friends and all the blessings that have been mine for these fifty years.

Come to our conference this year and help me celebrate fifty years of preaching Jesus Christ and His gospel; and the many, many truths of God's Word.



# IS JESUS

(Continued from Page 2)

Now, I want to give a number of things for us to check on so as to determine if Jesus is precious to us, and how precious is He to us.

1. We like to be with those who are precious to us. True love does not have to go anywhere or do anything; true love can be satisfied with just being together. It does not take a lot of money and activities to satisfy true love; just being together will do it. I always wonder about young couples who are always having to go somewhere, spend a great deal of money, and do many things; or they can't have a good, pleasant, satisfying date. Why can't they be happy with, why can't they enjoy, just being in one another's presence? Real love would rather just be with the object of love than to do anything else. Do you enjoy the presence of Jesus?

Do you seek to know, realize, and feel His presence? "One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD...." (Psa.27:4). "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek" (Psa.27:8). Oh, is this the attitude of your heart? If it is, Jesus is precious to you; if it is not...

2. We like to talk to and with those who are precious to us. Love is not silent. Love delights to talk to love. One gets real joy and delight out of talking to and listening to one whom he loves. We enjoy looking on the face and listening to the voice of those whom we truly love.

Is Jesus precious to you? Then, how much time do you spend daily in prayer to Him? Ah, that is an acid test, is it not? You might foolishly and hypocritically say that you do not have much time for prayer. That is not the problem; the problem is that you don't love Jesus as you should. Our prayer life is an acid test of whether or not Jesus is precious to us. Tell me how much you pray, and I will tell you how much you love Jesus. You might say that one does not need to spend much time in prayer to prove that he loves Jesus. Who told you that? You are wrong, even hypocritical, to make such a statement, or even to have such a thought. Two people are in love; they talk to one another; it is as simple and plain as that.

Jesus says to the believer in Song of Solomon 2:14, "...let me see thy countenance, let me hear thy voice; for

sweet is thy voice, and thy countenance is comely." See how He loves us! Is not this a most amazing matter? Well, how do you respond to this attitude that Jesus has towards you? Tell me, and I will tell you how much Jesus means to you.

3. We like to talk to others about those who are precious to us. If you don't believe this, get around a grandmother or grandfather; I try to steer clear of such. A young man is in love, or thinks he is, with a young lady. He delights to talk to others about her. The same thing is true of a young lady. This is natural. One just likes to tell others about those who are precious to him.

Now apply this test. Do you tell others about Jesus Christ? Do you brag on Jesus? I tell you that one of the greatest needs of Christians today is to just brag on Jesus. It seems too often that one can be around a professing Christian hours and days and weeks, and never hear a word about Jesus Christ. Why is this? It is because that one either is not saved or does not have much love for Jesus Christ. Dear friend, test your love to Jesus by how much you talk to others about Him.

The unsaved need to hear about Jesus. Who is going to tell them about Him if Christians do not? We are Missionary Baptists; we are not Hardshell heretics. We believe the Bible. We believe, "...how shall they believe in him of whom they have not heard?..." (Rom.10:14). We believe that, "...faith cometh by hearing, and hearing by the word of God" (Rom.10:17). The unsaved must (I said "must") hear about Jesus or they cannot (I said "cannot") be saved. If Jesus is precious to us as He ought to be, and deserves to be, we will talk to one another about Him, and we will talk to the unsaved about Him.

Oh, Christian people do not do enough talking about Jesus Christ. We meet one another, and we talk about a multitude of things - things of little comparative importance; and we talk so very little about Jesus Christ. Why is this, oh, why is this? It is because we do not love Jesus as we should. Christians talk to unsaved loved ones, friends, and acquaintances; they talk to them about a multitude of comparatively insignificant things; but how much do they talk to the unsaved about Jesus Christ? I wonder what the unsaved think about the Christian talking so little about Jesus Christ. Do you think, dear Christian, that you will have a soul winning effect upon others when you talk to them so little about Jesus, if you talk to them at all about Him?

4. We like to read anything

written to us by those who are precious to us. Grandmother will get a paper with some unintelligible scribbling on it from a grandchild; she will put it up where she can see it frequently. Sweethearts who are separated as to space read and read again letters from one another. Oh, dear Christian, we should treat the Bible as if it were a love letter from one most precious to us. It is more than that, but it is that much also.

Could you imagine a wife receiving a letter from her husband who is in the Armed Forces, not opening it for days and days? If so, you would know that he did not mean very much to her. What does the parent do when receiving a letter from a child in a distant place? Why, that letter is opened and read at once.

Yet, how do many Christians (how do you?) treat the precious Word of God? You can test how much Jesus means to you by how much and how lovingly you read the precious Word of God.

5. We like to read about anyone who is precious to us. Not only is the Bible a message from Jesus to us; it is also a message about Jesus. Jesus Christ is the main character of the Bible. The Bible is full of Jesus Christ. The Old Testament is about Jesus Christ. The Gospels are about Jesus Christ. Acts is about Him. The Epistles are about Him. Surely, the book of Revelation is mostly about Jesus Christ. How can we pretend that we love Jesus Christ and that He is very precious to us; when we so seldom read that Book that is so filled with Him? Oh, my friend, is Jesus precious to you?

6. We are concerned about the interests and activities of one who is precious to us. We like to know about the things that one is interested in. We delight to talk with them, or hear from them about their concerns and interests. We like to learn about their activities. We like to hear about their new job, about their new car, about their new home. We like to know what they are doing. We are interested in these things.

We should be interested in the things that Jesus is interested in. We should desire to know the things that are close to His heart. We want to know what Jesus is doing, and what He is planning to do. We are interested in such things as this. We delight to read about Jesus being at the right hand of God making intercession for us. We are interested in His sovereign rule over all things. We are so delighted that one who is precious to us is the sovereign ruler of heaven and earth. We are interested in His church and His activities in and through His church. I would think that we would desire to be a member of that church (A Missionary Bap-

tist church, if you please) that is His church, and to serve Him through that church.

We love to read and study about His plans for the future: that He is coming again to receive us unto Himself, that He is going to punish this world for its treatment of Him and send great tribulation upon the earth, that He is coming again to rule and reign over this earth for a thousand years. Oh, we are glad for this, and we look forward with holy delight and anticipation to this glad time. We delight to know that we will be with Him in eternal heaven. Yes, we are interested in those things that concern Him, those things in which He is interested, and His plans for the future. How can we

say that He is precious to us if we have no interest in these things?

7. We desire to please one who is precious to us. It is of concern to us what He thinks of us. We want to know what Jesus would have us do. We want to know the things that please Him. We desire to do those things that He wants us, that He tells us, to do. Why, it is our one ambition in life to be well pleasing to Him. It is our great desire that at His judgment seat, we will receive His, "Well done, thou good and faithful servant."

The child should desire to please his parents. The husband

(Continued on Page 6, Col. 4)

## THE BIBLE RECORD SHOWING THAT JESUS WAS NOT CRUCIFIED ON FRIDAY

Friday, 9th: Supper at Bethany, John 12:1; which was "...six days before the passover..." Passover Feast, 15th to 21st, Leviticus 23:6,7; Numbers 28:16,17.

Saturday, 10th: Passover lamb taken, Exodus 12:3; Triumphal entry, "...on the morrow..." after the supper at Bethany, John 12:12; Jesus quietly inspects the temple, Mark 11:11. No temple cleansing until the next day.

Sunday, 11th: "...on the morrow..." after the triumphal entry Jesus cursed the fig tree, Mark 11:12,13, and cleansed the temple, Mark 11:15,16.

Monday, 12th: "...in the morning..." after the fig tree was cursed, fig tree withered, Mark 11:20, and Jesus teaching in the temple, Mark 11:17; Matthew 21:23.

Tuesday, 13th: Two days before the feast, which begins 15th, Judas bargained to betray Jesus, Mark 14:1, 10-11; Luke 11:3-6. Also temple teaching, Luke 10:1.

Wednesday, 14th: Our Lord's busiest day: Passover lamb killed at sundown, the beginning of the day, Exodus 12:6; Leviticus 23:5; Passover supper, before midnight, Exodus 11:4; 12:29; Communion instituted after supper, Luke 22:20; 1 Corinthians 11:23; Upper room discourse, foot washing, betrayer exposed, etc., John, chapters 13 to 16 inclusive; High priestly prayer, John 17; Gethsemane experiences, Matthew 16:36-46; Jesus betrayed and taken, Matthew 26:57 to 27:31 inclusive; Crucified about 9:00 a.m., Mark 15:26; Died about 3:00 P.m., Mark 15:33-37; Buried at sundown, Close of the day, John

19:14,31,42, just 24 hours after the passover lamb killed.

Thursday, 15th: First day of the Feast of the Passover, the High Sabbath, John 18:28; 19-21. this "...Sabbath was past..." Mark 16:1, for they returned (from the burial), and prepared spices and ointments, and on the Sabbath they rested according to the commandment, Luke 23:56. this day is after the High Sabbath and before the weekly or Saturday Sabbath.

Saturday, 17th: Weekly or Saturday Sabbath: on this day the women rested. Matt. 28:2. It was at the end of this Sabbath, (sundown), when "behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it."

Sunday, 18th: Discovery of the empty tomb: women visit the tomb early on the first day of the week (Sunday), and find it empty. Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1. Jesus also made several of His appearances on this day, and fulfilled the type of the wave offering. Leviticus 23:9-14 and John 20:7.

The above events all occurred in the month Nisan or Abib: Exodus 12:2; 34:18, and Esther 3:7. (All references are to American Standard Version).

The Bible day always begins and ends at sundown, just as our day begins and ends at 12 o'clock, midnight.



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

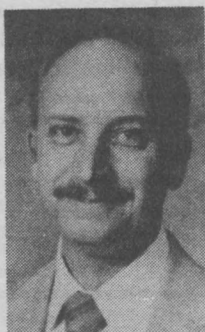
Explain, "save some" in I Cor. 9:22.

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Oh, that I might learn a lesson from this verse of Scripture, and from the deep compassion that Paul had for lost people. I am forced to ask this question of myself. Am I willing to become all things to all men that I might by all means save some? Oh God, fill my cup with compassion, my heart with love, and my eyes with tears as you did our brother Paul!

Paul was a man driven. His love for the gospel and his obsession for lost souls was unsurpassed. He said to the Romans: "So, as much as in me is, I am ready to preach the gospel..." (Romans 1:15). "I have great heaviness and continual sorrow in my heart...for my kinsman according to the flesh." (Romans 9:2,3). "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Romans 10:1). He said to the Corinthians; "...not seeking mine own profit, but the profit of many, that they may be saved." (I Cor. 10:33) "woe is unto me if I preach not the gospel..." "The love of Christ constraineth me..."

Unfortunately, Paul did not know who God's elect were. Nevertheless, that did not deter him from seeking them out. God chose not to reveal to him or us whom He had chosen before time began to receive His divine, and everlasting love through His own sovereign election and predestination. That should not deter us either. We should have the same obsession for lost souls that Paul

did. Do we? Why not?

Though this verse does teach that, not all who hear will receive, it also teaches that some will hear the gospel, receive it and be saved.

We may also learn from this verse that ministering the gospel involves more than visitation once a week. Have you really fulfilled your duty by going on visitation on Thursday night? Many do not even do that. How long has it been since you witnessed the gospel of Jesus Christ to a lost person? How long deacon, how long preacher, how long Sunday School teacher?

Another very important lesson that we may learn is that we must "become all things to all men." Sinners do not come from only one class of people; they are of all walks of life. Peter was a poor, dirty-mouthed fisherman, Paul was a Jewish hypocritical scholar, Zaccheus was a crooked tax collector, and John Pruitt was a beer drinking construction worker. Nevertheless, there was one common denominator that linked us together, "What then, are we better than they? No, in no wise: for we have before proven both Jew and Gentile that they are all under sin." Since we are all under sin, we all need Christ. Every sinner on the face of this earth needs to be saved. If he/she is not, hell awaits with her mouth wide open, and she will swallow them up. I thank God that He was gracious enough to send a mail carrier and his wife whose names were Willie and Mildred Hill to tell me about Jesus. They were unsuccessful the first time they visited, but thanks be to God they kept coming back. Though they may not even remember me, I shall never forget them. It has been over twenty five years, but it seems like yesterday. They did not come with self-righteous condemnation, they just told me about Jesus. Later when I was alone the Holy Spirit quickened me through their witness. Thank you both; I love you.

You may say, "Well, Paul was a very intelligent man; therefore, he was capable of becoming all things to all men", but Paul was what he was by the grace of almighty God, and so are you.

Etiquette of speech or salesmanship is not what brings sinners to Christ. Technique nor crocodile tears is not what brings sinners to Christ. As Paul said, "I have planted, Apollos has watered, but God gave the increase." It is the Holy Spirit who brings sinners to Christ. It is God's love, God's election, God's predestination, God's calling, and God's salvation. Let us preach Christ according to the Scriptures, and God will give the increase. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:5,6 Thank you for your question. I hope this answer has helped you as much as it has me.

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Please read I Corinthians 9:19-23

In these verses Paul is telling us that he is voluntarily restraining his freedom in Christ toward Jews, Gentiles, and the weak (Corinthians?) in order to win them to Christ. All things were lawful for Paul, but all things were not expedient, or convenient. Paul was willing to subject himself to the level, or scruples of the Jews in order to gain a hearing for the gospel of Christ. He always sought to win them. Paul always made it a practice as he could, to go into the synagogue in each town he came to in order to win the Jews. To the Jews he was a Jew, but he really was no longer a Jew of the Jews. He sought their salvation. While in Thessalonica we are told that, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures," (Acts 17:2).

To the Gentiles who were in contrast to the Jews in that the Jews were under the law while the Gentiles did not have the law, Paul practised his Christian freedom by being as the Gentiles in order to win them. This did not mean he became very liberal, or compromised. It means he gave up certain moral scruples such as eating meat offered to pagan gods in order to present the gospel and possibly win some to Christ. His responsibility was not to the Old Testament law, but to God in Christ. To the weak he did the same in order to win them.

Paul says in verse 22 that he was all things to all men which meant that he condescended in Christ to all men depending on the individual case and requirement in order to win them to Christ. So by these means he sought to save them in the sense of winning them to Christ and turning them from their ways. He would accommodate himself to all classes of people in everything short of sacrificing Christian principle to "save", or "win" them to Christ. If we are wise, we will do no less. We must remember that the elect are to be found at all levels of society. It behooves a minister of the gospel to do as Paul did and to seek the lost among all men with a corresponding attitude according to the situation and individual. We should never be known as a minister, or a Christian of the "better class" of society, or one who is the "upper crust" with little, or no time for the poor, or seamy side of society. Let us be known as being like Paul, all things to all men that we might save, or win many by the Spirit's leading. God help us to do it.

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"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

The phrase, "that I might save some," means that by preaching the gospel of Christ by Paul, the Holy Spirit would use that gospel to do the saving. Paul does not mean that he, but the Holy Spirit would use the gospel to save some. Paul had been sent to "preach the gospel" (I Cor. 1:17). In Romans 1:16 Paul stated "For I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Paul's preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4).

The words, "save some" implied that all men are lost and need to be saved. In Romans 3:23 it is said, "For all have sinned and come short of the glory of God." It also implied that all men will not be saved. Paul knew there were some who would not believe the gospel. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (I Cor. 1:22, 23).

The Apostle Paul, while knowing that all men would not believe, preached the gospel to all men, as Christ had given His church the command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

When Paul first came to Corinth, he had been given the assurance by God that He had people in that city. "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:10). With that assurance that the Holy Spirit would use the preached gospel to save those people, Paul could state, "I am made all things to all men, that I might by all means save some."

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I Corinthians 9:22, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

It is a good heremenutical principle to interpret hard doctrines and verses with easy doctrines and verses. It is also important to study the context of any verse that we try to interpret.

(Continued on Page 9, Col. 1)



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*Do you believe that teachers of false doctrine can be totally sincere and honest in believing and preaching such? Do you believe such can be totally surrendered to the Lord? Do you believe that such can be truly filled with the Spirit?*

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gracers (God pity us). But while these false preachers and false teachers are sincere and honest and faithful to what they teach, and think that they are honest with God, they are not filled with the Spirit. God does not call men (much less women) to preach false doctrine. God may call some of these preachers in false churches, but He does not call them to preach false doctrine.

God does save some that are in false churches and man-made organization, and leads them out of such. He does lead His elect out of their night of deception. But while they were in false religions they were sincere and honest. The Apostle Paul, a Pharisee, thought that he was doing the right thing when he arrested Christians and carried them to jail. Acts 8:3, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Saul, as he was then called, was very aggressive in his work as a Jew and as a Pharisee. He said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them" (Acts 26:9-10). This Paul was doing ignorantly and in unbelief. (I Tim. 1:13). But he was not a minister of Satan, he was an elect of God. God showed him the error of his way and saved him. Even though he had been sincere; he was wrong, but he learned the truth.

Many who are in false churches are dedicated. They are totally surrendered and sincere and honest in their own minds. They do not know that they are misled and blind and led by a blind leader. But such people are not filled with the Spirit, no matter how much they think so. God does not fill false teachers and false preachers with the Spirit, to teach and preach false doctrine.

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Acts 20:27 says, "For I have not shunned to declare unto you all the counsel of God." II Timothy 2:15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I cannot see how the Bible could make it any plainer than this. A God called preacher should study his message in order to preach the truth. He should know what the Bible teaches about anything he preaches, he should be very concerned about his interpretation of God's Word, and he should fear, lest he mislead those he preaches to. So many preachers today will not study, they rely on what someone else says or they lean to their own understanding. Proverbs 3:5 says, "Trust in the Lord with all thy heart, and lean not unto thine own understanding." So you see, you just cannot look at a portion of Scripture and reason it out; it was not written to be reasoned out to suit you, or me, but written to be read and studied. I realize that some will say, "The Bible says open your mouth and the Lord will fill it." This is taken from Psalms 81:10. This was not advice to a lazy preacher, this was God speaking to Israel. He promised to supply their need if they would obey Him.

I just cannot see how a preacher can be totally sincere in preaching false doctrine, and in no way can they be honest in believing and preaching such. John 8:32 says, "And ye shall know the truth, and the truth shall make you free." If you study the Word of God, you can be free from false doctrine. You can be sincere. You can be honest. The

question was asked, "Do you believe such can be totally surrendered to the Lord?" No way! If he were totally surrendered to the Lord he would be honest and study God's Word. Can one be filled with the Spirit? How can one be filled with the Spirit if he does not know the truth, and is preaching false doctrine? In order to be filled with the Spirit, one must be in fellowship with the Lord, must have searched the Scriptures, rightly dividing the truth with much prayer as to his ability to deliver the message by the power of the Holy Spirit. I pray that I have been of some help.

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If you go by definition, I do not believe that it is possible that false teachers can be totally sincere and honest in believing and preaching false doctrine. Sincere means without deceit, pretense, or hypocrisy. It also means truthful, faithful, and straight-forward. It is the same with honesty. Honest means respectable, credible, and free from deceit. False teachers are, although they do not believe it, the exact opposite of these standards. They would contend, I am sure, that they are sincere and honest in believing and preaching their doctrine; however false it may be to the public. There is no way to know the mind of a false teacher except by what they present in contrast to what you know. We should always know what we believe, and how to answer every man concerning our beliefs. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

What is a false teacher? He is someone who presents a doctrine that is contrary to the truth that is taught in the Bible, and seeks to acquire assent to that false doctrine. False teachers, as well as their doctrines have existed from the beginning. The serpent in Genesis was an advocate of false doctrine. False teachers desire to corrupt the truth. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). Those that teach any false doctrine attempt, first of all, to attach their teaching to one concerning Christ. "For such are

false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15). The paramount purpose of those that advocate false doctrine is to gain followers.

To gain followers, false teachers build doctrines on misinterpretation and deception. They may also attempt to gain assent by adding to some established doctrines. Peter warned of those that would attempt to do this, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1). Privily means to bring along side or to lead in sideways. The Judaizers added circumcision to the way of salvation in New Testament times. Campbellites added baptism to the plan of salvation in later years. The prime example in our day those that claim to be Jehovah's Witnesses. They deny the Deity of Christ and teach that there is no hell, when the Bible clearly teaches both.

The second part of this question asks if such, false teachers, can be totally surrendered to the Lord. No, they are not surrendered to the Lord, they are surrendered to a cause they think, by misinterpretation, is of the Lord. God is not the author of confusion, and many of their false teachings foster confusion when they are presented.

They cannot be filled with the Spirit, the Spirit leads into truth, not error. The reason that the Spirit was given was for teaching those that come to know the truth. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). And after we have been taught, the Spirit becomes our guide.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

(Continued on Page 8, Col. 1)

THE BAPTIST EXAMINER  
MAY 22, 1993  
PAGE FIVE







# JUDGES

(Continued from Page 6)

sepulchre of Joash his father, in Ophrah of the Abiezrites" (v.32).

So ends the story of Gideon of which the last part is a sad one, but there are some important lessons we can learn from it. 1. We must faithfully follow the Word of God. To change the Word to our own thinking is to fail God, and bring about a departure from the Lord. His Word must be the sole guide for our spiritual life. 2. We must ever realize that even the most devout man or woman can fail. The apostle Paul wrote, "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). How sad it was to see how Gideon faithfully followed the Lord during the war and then turned to his own way at the end. How sad to see men who have acknowledged the Lordship of Christ and followed Him without compromise for years, and then turn to their own ways. 3. We need to note the effect Gideon's compromise of the Word of God had on his family and those around him, "...all Israel went thither a-whoring after it: which thing became a snare unto Gideon, and to his house" (v.27). Not only did Gideon's compromise cause him to go deeper into sin but also caused others to do likewise, so it is true of all who depart from the Word of God.

"And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a-whoring after Baalim, and made Baalberith their god. And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side" (vs. 33,24).

The fact that Israel completely turned their back on God and turned again to Baal worship as soon as Gideon died, showed their attraction for it. Before God used Gideon to throw down the altar of Baal at Ophrah the people were very devoted to Baal. After they had witnessed the mighty way in which God had defeated the great army of the enemy, one would think Israel would have learned a lesson that would keep them from returning to Baal worship. But no, they "remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side". How soon we forget the benefits of God! "Bless the LORD, O my soul, and forget not all his benefits" (Psa. 103:2).

"Neither shewed they kindness to the house of

Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel" (v.35). Not only did Israel forget God and His benefits but they also forgot Jerubbaal the "Baal-fighter", the one whom God had used to deliver them from the hand of the Midianites.

## Chapter Nine

"AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the ears of all the men of Shechem. Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh" (9:1).

The strange and tragic story of Abimelech, as given here, has made many to wonder why it was included in the book, but we must remember that what was written is there for our learning (15:4). Abimelech was not appointed to be a judge by God. He self appointed himself to be a ruler of Israel. After the death of Gideon, his father, there was no one to fill his place. At his death he left seventy sons plus Abimelech whose mother was Gideon's concubine who lived at Shechem. Abimelech, who lusting for power, decided to become king. Having decided this, he went to his mothers people and gave them two reasons why he should be king. 1. It would be better to have only one man to rule over Israel than seventy. It would seem that Israel was still thinking in terms of a king or kings taken from the house of Gideon (8:22). 2. He was related to the people of Shechem. Would it not be much better for the men of Shechem to choose a king from their own people?

"And his mother's brethren spake of him in the ears of all the men of Shechem all these words; and their hearts inclined to follow Abimelech; for they said, He is our brother" (v.3).

Having gained the support of the men of Shechem, he still had some problems that must be overcome before he could become king. First, there were seventy others, any one of which had more right to be king, if there was to be a king. As a son of a concubine he had no rights as a son. In the second place he had no funds to mount a campaign against his half brothers. Also he had the problem of raising men to support him in the evil plot which he had in mind. The prob-

lem of finances was solved by the men of Shechem giving him "threescore and ten pieces of silver out of the house of Baal-berith" ("Lord of the Covenant"). Using the silver "Abimelech hired vain and light persons, which followed him" (v.4). The last step in his march to the throne was to remove the others who might lay claim to it. With the "hired guns" he went to Ophrah and slew all his brethren except one, Jotham the youngest one, who had hid himself. He slew the sixty-nine sons of Gideon upon one stone.(v.5).

"And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem" (v.6).

While the men of Shechem were celebrating the crowning of Abimelech as king, suddenly they heard a voice coming from the top of mount Gerizim. It was the voice of Jotham the brother who had escaped the slaughter of his brothers. He "lifted up his voice, and cried, and said unto them, Harken unto me, ye men of Shechem, that God may hearken unto you" (v.7). Getting their attention, he then proceeded to tell them a parable. In the parable the trees came together for the purpose of choosing a king to rule over them. They went to the olive tree and asked it to be their king. The olive tree's reply was, "Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" (v.9). Next the fig was asked to become king. Its reply was, "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" (v.11). Next the vine was asked, its reply was, "Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" (v.13). Finally, in desperation, the trees asked the bramble. The bramble accepted the offer by saying, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon" (v.15).

We need to note that the olive tree refused the offer for it could not leave off its important work which it was doing in order to rule over the trees. It not only provided food but its oil was used to anoint priests and kings, and was also soothing for the skin. The fig tree could not leave its job of providing food to become king. Likewise the vine would not leave off its God's appointed

job of providing a product, wine, that "cheereth God and man".

The bramble which bare no fruit and was worthless as a source of timber, was only a source of trouble to man. Its dry branches in summer was source of fire, which when fanned by the wind could cause great damage.

The interpretation of the parable was clear. The trees represented the people of Shechem, the olive, the fig, and the vine represented Gideon and his house (v.16), the bramble-a worthless thing, represented Abimelech who would prove to be a means of destruction to them. Jotham, in his rebuke of Shechem for what they had done in making Abimelech king, reminded them of Gideon's faithful service in risking his life to deliver them from the hands of the Midianites. ("For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian" (V.17). He accuses them of being guilty of the evil deed which Abimelech and his hired men had done to Gideon's house. Not only had they, through Abimelech, slain the seventy sons of Gideon but they had made thy son of Gideon's "maidservant" (slave girl) their king (v.18).

Jotham then told them that if they had acted in honesty and good faith, he wished them well, "But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech" (v.20). We find that this curse pronounced by Jotham shortly came to pass. The harmony between Abimelech and the men of Shechem lasted only for a very short time. "When Abimelech had reigned three years over Israel, Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which aided him in the killing of his brethren" (vs. 22-24).

By reading the remainder of chapter 9 we see that Jotham's curse upon Abimelech and Shechem came to pass. God used the evil spirit to sow discord between them and after much fighting between the men of Shechem and the men of Abimelech, they destroyed each other. Abimelech, coming to a tower where the people had fled for safety, intend-

ing to set fire to the tower, had a millstone cast down upon him by a woman. He asked one of his men to slay him with the sword in order that it not be said that he was slain by a woman. The man did so (vs.51-54). "And when the men of Israel saw that Abimelech was dead, they departed every man unto his place" (v.55).

"Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal" (vs.56,57).

In this tragic end of Abimelech's evil, wicked life we can see that which the apostle Paul wrote in Galatians 6:7 come true, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Abimelech had thought he had overcome all opposition by killing his brothers and the people of Shechem. He was determined to be king of Israel at any cost, regardless of the number of innocent lives that would be lost, but he reckoned without God and of His divine law. He came to reap what he had sowed. He died as he had made others die, at the edge of the sword.

## POWER

(Continued from Page 1)

the right way." Another great attribute was, Samuel was a great praying man, and we take special note in verse 23, these words: "...God forbid that I should sin against the LORD in ceasing to pray for you..." The tragedy in our day is that there are so few children of God who see prayer as a real power.

People who really pray come into contact with the Almighty God without seeing anything and often without feeling anything. When I pray to the Lord with all my heart, His omnipotence and my impotence unite. Usually I begin to pray without feeling anything in particular except the need for His intervention into the desire of my heart. Indeed we ought to pray the most fervently when we are the least in the mood, for whether we feel anything or not, God's promises remain firm because they are anchored in Him.

Do you know that the Lord challenges us? "Call unto me,

(Continued on Page 8, Col. 1)



## FORUM II

(Continued from Page 5)

that shall he speak: and he will shew you things to come" (John 16:13). I do not believe the Spirit would indwell a false teacher and lead them to espouse error.

These people may believe that they are sincere and honest when they present their false teachings, but there can be no sincerity and honesty in false teaching. If it is false, there is no way it can be made into truth. We are given explicit instructions on how to treat false teachers when we come into contact with them. We are to mark them; Romans 16:17. We are to try them; I John 4:1. We are not to receive them into our homes; I John 10.

## POWER

(Continued from Page 7)

and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3). Again He says; "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." (Ps. 50:15). He is telling us here the actual need for worship. Sometime we become slack in our daily worship of Him. We should not, but yet we do. All the righteous who have called upon the Lord in their distress and fear can testify with the sweet psalmist these words; "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." (Ps. 138:3). Beloved it is a sin, I believe, to omit prayer, to neglect to pray. Jesus Himself said; "...men ought always to pray, and not to faint." (Lk. 18:1). We would like to talk about several things that is beneficial to the child of God who will think to pray often to Him in the form of true worship. All Christians should be constantly in prayer.

(I). The enemy is put to flight. There is strength in the unity of prayer. We fill certain gaps when we pray together. Ezekiel once recorded God's Word concerning this missing link: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." (Ezek. 22:30). Beloved, prayer is a power. Whoever prays to the Father in the name of Jesus in faith,

however, clothes himself with the power of God. Such prayer can, and does rout the enemy. "...Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you..." (James 4:7-8). We often feel physically that we are surrounded by the wolves and wild beasts of sinful darkness. This is nothing save the discouragement of Satan himself. We may feel that they will devour us inwardly, but as soon as we pray in faith, beloved, they are put to flight together with their leader, the devil himself! You may feel under pressure, upset by an injustice done to you, but if you stop and pray, all this will disappear and you will become perfectly still, and at ease.

(II). The one who prays receives abundant grace. "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." (James 4:6). Grace, overflowing grace, is poured upon those who really pray. The reason for this is, that when we pray with all our hearts and in sincerity, we are always humbled. All pride falls away, for then we see ourselves in God's light. You see, in God's light, we see our own corruption and humble ourselves before His holy face. This is always an accompanying factor of prayer. If a person does not humble himself in prayer, he is not really praying, but using vain repetitions like the heathen does. Whoever enters through the open veil, through the blood of Jesus, into the presence of God, and reaches the throne of grace is overcome by the holiness of God. That is why James said; "But he giveth more grace..." (James 4:6).

(III). The one who prays is renewed. When we find the Lord in prayer, this is always a time of renewal. Our God is not static but dynamic! He wants to renew us ever deeper! We see this, for example, in the writings of Isaiah, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." (Isa. 43:18-19). Beloved, we are renewed in prayer. We feel and sense new things. We are revitalized if you please!

(IV). The one who prays is carried through. When you pray, carried, the Spirit is making intercession for you. It is groaning, if you please, releasing you from the strain. You experience this through the power of prayer. When we are carried, the strain and over-exertion ceases. If you are overworked, child of God, this is not necessarily on account of

the amount of work you are doing, but because you are not doing it in union, which brings on harmony with our Lord. "He giveth power to the faint; and to them that have no might he increaseth strength." (Isa. 40:29). Oh, dear reader, this new strength constantly flows from the sanctuary to those who pray. "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isa. 46:4). How do you experience this promise in your personal life, when burdens weigh you down? It is through prayer! Then the promise and experience unite!

(V). Your environment will be affected. Beloved, when you pray, this power of prayer will also begin to affect your environment, making it, or them, more receptive to the precious Word of God. There are those for whom we pray at times when it seems useless. They will not let themselves be influenced by prayer. It is like the casting of pearls before swine. Sometimes when you pray, you may feel that God does not hear. "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." (Jer. 7:16). These have hardened their hearts, and are no longer receptive to the truth. They are no longer receptive for the Spirit of truth and they have fallen away completely. We should be much in prayer for our own lost people, our unsaved family according to the Scripture. "...Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). Those people have not fallen away, they have never had the work of grace in their hearts in the first place!

As Christians, we may say; "Well, I am so weak and unworthy, I don't really know how to pray. I don't know how to, or what to pray for. I don't know the Lord's desire for my prayer! If this is your case, then listen to what the apostle Paul says: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26). Our prayers effect our environment, so we must pray in and through Him the Holy Spirit according to Jude. "But Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." (Jude 20).

(VI). Sincere prayer paralyzes evil, and sanctifies the one who

prays. When we pray, the slanderous tongues are paralyzed, and our own speech becomes more sanctified. A lot of gossiping goes on in our land today, even filtering into the churches at times. This should not be. There is far too much unnecessary and destructive talk going on among our society today, unheeding the warning given to us by the Saviour Himself. "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). How many idle words have you spoken in your lifetime? Is it not high time for us to repent of this? Repentance with Godly-sorrow will bring about sanctification by the Lord Jesus Himself. He has cleansed you with His precious blood, and He will sanctify you, and guide you in sanctified prayer. So, let us pray that our speech, our very own speech, become more sanctified daily.

(VII). The one who prays reflects the glory of God. Through the power of prayer we grow in the knowledge of Jesus Christ our Lord, and when we pray sincerely, beloved, I believe we become God's confidants and delight in His presence, as the sweet Psalmist said; "How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." (Psalm 36:7-8). Those who pray live in the presence of God, and because, like Moses, through prayer they live from His presence, they reflect His glory.

As we draw near to the conclusion of our work for today, let us point out some hindrances to prayer. a. We overestimate the value of the time in which we are not praying, or in other words, we overestimate our work, and underestimate God's work, otherwise we would pray more. b. If we are ignorant of the power of prayer we cannot really pray victoriously, because we pray too much in doubt. If children of God were not so ignorant of the power of prayer, we would use more of our time prayerfully. c. We are too taken up with worldly things that hinder our prayer life. The more a person is earthly minded and concerned with worldly things, the less he can pray. Beloved, I leave this thought with you. It is very clear that we are living in the end time. If we do not begin to pray now in this last phase of the end-time, we will never pray.

We are being challenged in these end times for the great plague of apostasy is going

through the ranks of our churches today. This plague is in the hearts and minds of the believers. Beloved, let us pray much, and constantly. It is not the end time for our Lord! He still reigns! Praying people are the ones who will receive the blessings. Jesus Himself, warns us about this: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21:36).

Dear child of God, won't you covenant with me today, and let us pray together? Pray for each other. Pray for our lost friends; we all have some of those. We reach out to our lost friends with this message of today, God will hear a genuine prayer of repentance from you, dear friend. Repent, believe in and on Jesus Christ as Saviour today. Trust Him. He will make you a prayer warrior today. Just trust Him and see. Amen

## SUFFERING

(Continued from Page 1)

are saved it is the power of God."

I. The First Prophecy In The Bible: Genesis 3:15. Suffered every way.

"And I (God, the Father) will put enmity (or hostility) between thee (Satan) and the woman (Eve), and between thy seed (children of the devil) and her seed (children of God); it (He, Christ) shall bruise thy head, and thou shalt bruise his heel."

In this first promise and prophecy is concealed the first fruits of the gospel of Christ. It suggests the doctrine of sin, separation, suffering and satisfaction Godward, and salvation manward.

Fulfillment: I John 3:8. "...For this purpose the son of God was manifested, that he might destroy the works of the devil."

This was accomplished at the cross where He bruised Satan's head with a fatal blow.

"...through death he (Christ) might destroy him that had the power of death, that is, the devil" (Hebrews 2:14). "And the God of peace shall bruise (crush) Satan under your feet shortly..." (Romans 16:20).

Jesus will finish him off in due time (Revelation 20:10) when he will be cast in the lake of fire at the end of the Millennium.

II. Second Prophecy: The Instrument of Death-Physical Suffering.

"His body shall not re-

(Continued on Page 9, Col. 1)



# FORUM I

(Continued from Page 4)

Paul is talking in this verse about his willingness to sacrifice himself for the purpose of others. He is emphasizing the importance of the souls of lost people. He does not teach nor imply that he would do anything against the law of God or anything that is wrong and unscriptural in order to win souls; but that he would sacrifice himself for them. This is a practice that we are so unwilling to do in our day and time. We are so concerned about ourselves that we do not have time to worry about others. I realize that this has nothing to do with the question, but it is a matter of importance in the verse mentioned.

The question concerns itself with the phrase, "save some." First, we know that neither Paul nor any other man can save souls. Paul knew and taught very plainly that salvation is, from start to finish, a work of God. However, Paul also knew that "It pleased God by the foolishness of preaching to save them that believe." Paul was not a Hardshell. He knew that, in order for someone to be saved, he has to hear the gospel.

He also knew how to get them to give him a fair hearing. That is the message he is talking about in saying he became "all things." He did not want to appear like a strong person that would intimidate the weak and then not give him a hearing. He rather appeared like they were, and they would listen to his message. There is also the fact that Paul became these things that he might be used of God in the salvation of some of all the different groups of people he talked with. Some Jews were saved, some Gentiles were saved, some weak, etc. Paul knew very well that he had no saving power. It would be nice if modern day evangelists knew this. They seem to think that salvation resides in their abilities, and in their games and gimmicks. Salvation is of the Lord. There is no part for man in the saving or in the being saved. Sad stories and games do not aid in the saving of souls. God does not need nor use this in bringing the elect to know Christ. He does use the preached Word of the gospel. Let us do our job and leave the saving up to God. May God help us to follow the example that is set here by the Apostle Paul. May God bless you all.

## SUFFERING

(Continued from Page 8)

main all night upon the tree, but thou shalt in any

wise bury him that day; (for he that is hanged is accursed of God:)... (Deut. 21:23).

It is believed that this cruel procedure in crucifixion is the worst way to die, because it takes so long, and is so very painful. But Jesus suffered much before He got to the cross.

Fulfillment: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). I deserve to die in such a manner, but Jesus took my place, and died for me.

III. Third Prophecy: Betrayed by a friend called Judas-Moral suffering.

"For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company" (Psa. 55:12-14).

Fulfillment: The Lord's Supper  
"...I say unto you, that one of you shall betray me" (John 13:21) "Jesus answered, He it is, to whom I shall give a sop (morsel)..." (Verse 26). "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly" (Verse 27). "He then having received the sop went immediately out: and it was night" (Verse 30).

John 17:12, Christ's high priestly prayer: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

IV. Fourth Prophecy: Concerning the 39 lashes on His back-Physical suffering.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6).

While we are in Isaiah turn a few pages to chapter 52:14, "As many were astonished at thee; his visage (body) was so marred more than any man, and his form more than the sons of men."

No one in this world ever suffered as Jesus suffered.

Fulfillment:

"Saying, Behold, we go up to Jerusalem; and the Son of man shall be deliv-

ered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock (ridicule) him, and shall scourge (whip) him, and shall spit upon him, and shall kill him..." (Mark 10:33,34).

This all happened just as Jesus said it would, before He got to the cross.

"THEN Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote (struck) him with their hands" (John 19:1-3).

V. Fifth Prophecy: Gambling for His garments at the cross-Physical suffering.

"They part my garments among them, and cast lots upon my vesture (for my clothing)" (Psa. 22:18). Hebrews 12:2, notice "...despising the shame..." -naked was the custom for male-factors.

Fulfillment:

"And they crucified him, and parted (divided) his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35).

VI. Sixth Prophecy: Mocked and insulted around the cross-Moral suffering.

"All they that see me laugh me to scorn: they shoot out the lip (stick out their tongue), they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him". (Psa. 22:7,8).

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God" (Matt. 27:43). Amazing.

VII. Seventh prophecy: Hands and feet pierced-Physical Suffering.

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. (Psa. 22:16).

Fulfillment

Thomas said, "...Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).

Jesus appeared the following Sunday with His disciples in the upper room and said, "...Peace be unto you..." "Then saith he to Thomas, Reach

hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (Verse 27). And Thomas said, "...My Lord and my God."

He went to the front of the class. None of the other disciples had acknowledged that He was the very God and Lord.

VIII. Eighth Prophecy: His prayer for His enemies, as He asked God the Father to forgive them while on the cross-Spiritual suffering.

In return "For my love they are my adversaries: but I give myself unto prayer" (Psa. 109:4). Also, "...he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isa. 53:12).

Fulfillment:

"...Father, forgive them; for they know not what they do..." (Luke 23:34). O my soul, there is where He prayed for me, for I was among the "them" who were given by God to Christ. Moreover, 3,000 were saved of "them" who were given by God to Christ. Moreover, 3,000 were saved of "them" on the day of Pentecost as Peter preached and a day or two later 5,000 more of "them" were forgiven, and came to Christ.

IX. Ninth Prophecy: His prayer to God, while bearing the sins of all the elect.

"My God, my God, why hast thou forsaken me?..." (Psa. 22:1). Spiritual suffering.

Jesus was not delirious, but now reaches the point where He is weighted down with all the sinner's sins that Jesus died to redeem in paying the price for our souls.

Fulfillment:

"And about the ninth hour (3:00 p.m.) Jesus cried with a loud voice..." (here in Matthew's Gospel it is in Hebrew, but in Mark it is no doubt in Aramaic, which Jesus had doubtless spoken. Here He was made sin for us. He is giving His life a ransom for many. He is being wounded for our transgressions.) This being translated says, "...My God, my God, why hast thou forsaken me?"

X. Tenth prophecy: Although disfigured beyond recognition, yet not a bone in His body was broken.

"He keepeth all his bones: not one of them is broken" (Psa. 34:20).

"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken" (John 19:36).

It was the custom to break the legs of the malefactors so they would die the sooner. This shows an act of mercy. "But when

they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33).

God allowed His Son to suffer so much and no more. This was the end of His substitutionary suffering. Yet I will mention one more, even though several more could be stated.

XI. Eleventh Prophecy: The spear of Revelation.

"...they shall look upon me whom they have pierced..." (Zechc. 12:10).

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34).

Christian heart specialists diagnose this to mean, Jesus died of a broken heart. Thus, was the suffering of Christ finished, that the Scripture might be fulfilled, according to God's divine purpose.

Herein, have we given conclusive evidence of the truth of God's Word, that the Scriptures cannot be broken. Moreover, it also proves that God developed this unique plan by His determinate counsel and foreknowledge by giving His Son freely for us.

Therefore, we are not redeemed with silver or gold as was the ancient custom because Peter says, "But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:19,20).

Thank God for such a wonderful plan, and the Person that fulfilled God's purpose for our eternal redemption. Praise God!

## PERFECT

(Continued from Page 1)

necessary for Him to be born of woman, not God only, not man only, but both! He must needs be man to qualify as the proper sacrifice in my place. It was man that sinned, it must be man that pays for those sins. He must also be divine, holy, perfect, to be accepted by God the Father; for God could not accept any other.

He and He alone could purchase my soul. Christ Jesus, my Saviour is the perfect Saviour! He qualifies. None other will do!

His qualifications: two fold, yet manifold with many aspects as it were from each side; divine and human.

I. His Divinity:

In the gospel of John we find seven different Scriptural witnesses.

(Continued on Page 10, Col. 1)



# PERFECT

(Continued from Page 9)

1. I John 1:34, John the Baptist relates the witness given to him from God the Father, that upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. "And I saw, and bare record that this is the Son of God." John testified.

2. In John 5:36 Jesus has said, my witness you may not believe. John witnessed of me, but I have no need of man's witness. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." You see, Christ's works testify of His divinity!

3. John 5:37, "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." When Jesus came to the Baptist to be baptized, and as they came up out of the water, the heavens were opened and the Spirit of God descended like a dove, and lighted upon Jesus: And a voice from heaven was heard saying, this is my beloved Son, in whom I am well pleased. God testified of the divinity of His Son. Need we more than God?

4. John 5:39, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Jesus says the Old Testament tells you of me! The new as yet was not written. But look to the Scriptures, especially those of the Messianic prophecies. His death, His dominion, His incarnation, His kingdom, His meekness, His priesthood, His prophetic office, His rejection, His resurrection, His righteous government, His suffering and final complete and glorious triumph, they are all told of in the writings of the Old Testament, from Genesis to Malachi, His divinity is proclaimed. Page after page "search the Scriptures" they testify.

5. John 8:14, Jesus said of Himself: "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." Jesus left His home in glory, to come and save my wretched soul, praise be to God; He returned to make in-

tercession for me to my Father. Christ witnessed of Himself.

6. John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

When the Spirit of Truth is come to the chosen of God, and those are the only ones the Spirit of Truth will come to, then, they will have the truth revealed to them, the truth that Jesus is the Son of God, then they shall be believers, by the witness of the Holy Ghost; then they, too, shall witness of the divinity of Jesus Christ, the Son of God.

7. John 15:27, "And ye also shall bear witness, because ye have been with me from the beginning." Jesus is speaking to His disciples, of whom I lay claim to be a member of. He says bear fruit, or be cast from the vine, for without fruit, you are not of the vine! Ye that are of that true vine shall bear fruit, because you have been with the vine from the beginning.

Plant a seed in the ground, and watch it grow. Twenty years from now when that tree, or vine, or whatever, has grown to full size, can't you realize that all that tree, all 30, 50, or 100 feet of it was in that seed from the beginning.

I believe in this same example we must see that we that are His, have always been with Him.

There in that heavenly council hall, when God made His choice, called out the names of those that were to be His people, the Holy Ghost wrote those names down in the Lamb's Book of Life, Jesus the Lamb wrote those names, every one of them, in His heart and we have always been with Him! From the beginning in name! From that day of conversion in body, and in spirit.

Jesus was, Jesus is, Jesus shall always be Holy, Divine. He is God manifested in the flesh, as man. He had to be man as much as He had to be God. God could not be tempted! Man could. With this thought in mind, now let us look at the other side, the humanity of Christ Jesus.

Matthew 1:1 gives us, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Following that list we come to Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ.

Galatians 4:4 says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."

Jesus was that word of John 1, from the beginning and that word was made flesh and dwelt among

us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And what the law could not do in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Jesus made Himself of no reputation, but took upon Himself the form of a servant and was made in the likeness of man.

Yes brethren, Jesus was God, yet He was man. Look at His humanity.

Matthew 26:37 following the institution of the ordinance of the Lord's supper, and the prophecy of His being denied by all His followers, Jesus took the inner circle; Peter, James and John and the Scripture says He began to be sorrowful and very heavy at heart. Why?

Because He was human, He was entering upon the threshold of death and He knew it, He must leave those whom He loved, and had fellowship with. When a loved one dies and leaves this earth, even a saved loved one, we are sorrowed, we know we'll see them again, we shall see them in glory! But we, none the less, are sorry to see them go. So it was with the Lord Jesus Christ, He must leave, for a short time, He says, but it sorrowed Him. For He was human, He was a man. Born to this end and we, too, are born to die.

Matthew 4:2, "And when he had fasted forty days and forty nights, he was afterward an hungered." Jesus knew hunger as we know hunger! I believe He was hungry from the very first day, just as any man would know hunger.

In Luke 8:23 we see that Jesus, like any man needed rest. He and His disciples entered the ship and were sailing to the other side of the lake and Jesus slept. He was tired. He slept soundly. Even the tossing of the ship in the midst of a raging storm didn't wake Him, His disciples had to wake Him. He knew man's needs, and a man needs rest.

He also knew pain, just like you and I. These people who think that Jesus was only God; and as God could not feel things as man feels them, give me a pain! They don't believe in the Christ.

Jesus had a physical body of flesh and blood and bone! Pain was a part of His sacrifice for my sins! When that officer of the guard slapped my Saviour's face with the palm of his hand, that was a blow from the arm of a soldier, a man of war, Jesus felt pain, pain that should have been mine, pain that should have been yours.

When they took Jesus and they laid the lash upon His back, and tore the flesh from His body, forty stripes minus one, you can't

tell me that there was no pain! I tell you Jesus felt every blow and the Bible tells us with His stripes we are healed! Those stripes were my stripes, they should have fallen upon me, they should have fallen on you.

When He was spat upon, and the beard was torn from His face, that crown of thorns thrust upon His head, and those drops of blood that dropped from His body, were shed for me. When those nails went through His hands, and through His feet, He felt pain, beloved, pain that should have been mine and yours.

I should have been crucified, I should have bled and died. But Christ died in my stead, He took my place that I now live, and know the joy of sonship with my heavenly Father.

Jesus had to be a man, yes, just as much as He had to be God. Take away either part and He would not be the perfect Saviour.

Jesus had a mission, given to Him by His Father, by my God, and my Father. He came not to be ministered to, but to minister, and to give His life a ransom for many. He came to preach the kingdom of God. He came to seek and save that which was lost. And the question must come to mind. Did Jesus come for you? Has He ministered to you? Did He give His life a ransom for you?

The song writer took a look at the words of Hebrews 10:10 which says, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." And he wrote these words:

1. And did the holy and the just,

The sovereign of the skies. Stoop down to wretchedness and dust,

That guilty worms might rise.

2. Yes, the redeemer left His throne,

His radiant throne on high.

Surprising mercy, love unknown,

To suffer, bleed and die.

3. He took the dying traitors place,

and suffered in his stead.

For man, O miracle of grace,

For man the Saviour bled.

4. Dear Lord, what heavenly wonders dwell,

In thy atoning blood?

By this are sinners snatched from hell,

and rebels brought to God.

5. What glad return can I impart,

For favors so divine?

O take my all, this worthless heart,

and make it wholly thine.

I tell you beloved, Jesus is my perfect saviour! I ask you, what is He to you? Why did God send His Son? Why must He have

been born as He was? Why must he have suffered, bled and died?

Could it have been to redeem you from the bondage of sin? What say you to the perfect Saviour?

## WE KNOW

(Continued from Page 1)

What a great verse of Scripture this is! For just a few moments today let's examine some of the things which it teaches.

First of all, it says, "we know." There is a branch of philosophy today which says that we can know nothing for a certainty. It says that nothing is black or white, true or false. It says that all things are relative to all other things. This is situation ethics. What is right to do at one time may perhaps be wrong at another time. Any act may be justifiable by the circumstance surrounding it.

This is, of course, in contrast to what the Bible teaches and what it says here in our text. There are certain things which we can know. So many religions of the world present a groping after truth. Their whole structure is built upon a seeking after truth throughout one's life. But the Bible says we know. There is no doubt whatsoever, for we know. Not we think, not we hope, not we wish, but we know.

But it is not everyone that knows. Remember Paul is writing this book as he tells us in the first chapter and the seventh verse "To all that be in Rome beloved of God, called to be saints..." Only those who have been redeemed by the blood of Jesus Christ can know, only they have a certainty. An unredeemed man or woman knows nothing. They know not where they came from, they know not where they are headed, they know not what their purpose here on earth is. But those who have been redeemed know. They know that God is their Father, that heaven is their destination, and that they are here on earth to give honor and glory to Christ their Saviour and God their Father.

The next thing we want to notice is what we know, "...we know that all things work together for good..." This means all things. Sometimes we cannot tell how all things work together, but we must rest content in the knowledge that they do. Even such unlikely things as other men's sins work together for our good.

How so? Well, first of all when we see others sin we ought to be humbled by the knowledge that in times past we were

(Continued on Page 11, Col. 1)



## WE KNOW

(Continued from Page 10)

they are, until God intervened to save us. This ought to make us so humble, knowing that any sin is not foreign to our thinking or doing. If God had not stopped us, we would be committing the very sins that people all around us commit every day. It ought to make us humble and thankful. Thankful to God that even though we were in the depths of sin, as depraved and wicked as we were, yet He had love and mercy for us and gave His Son Jesus Christ to take our sins upon Himself, bearing the punishment that was due us. When we see sin, we ought to be thankful to God for His wonderful salvation which was wrought through the blood of Jesus Christ our Lord.

Then, also, seeing others sin ought to be a spur to gospel witnessing. It ought to remind us of how much they need the Saviour also. Every time we see someone sin it ought to convince us all the more of the need of spreading the gospel.

Even our own sins work together for good. Every Christian sins. John says that if we say we have no sin we are liars and the truth is not in us. How then does our sin work for good?

Nothing else, our sins remind us of who we are. We get awfully swelled-headed sometimes. We think that we are so good, so important, so indispensable. Each time we sin ought to remind us of our real nature. We are depraved human beings. It ought to remind us how far short of the mark we are, but that, of course, does not give us a license to sin. No one ought to sin, for any reason. Yet, when we do sin, it works out for good.

This ought to remind us also of the sovereignty of God. We could never take our sins, our failures, our shortcomings and work them out for good. In our hands our lives would be an impossible mess. God is such a high sovereign, He is such a great ruler that He can work out all of our imperfections for good. God is the only one who can take a group of bad happenings, at least, bad to our human understanding, and turn them around in such a way that they will work out for good.

Job is a good example of this. We would never see any way that all of the sufferings that Job went through could work for good. None of us, however, could say that Job was not better off, both spiritually and materially, after his afflictions than he was before them. Beyond that, his story has served since his time as an example and inspiration to millions of God's people down through the ages.

All things work together for good because we worship a good God. Lucifer, the great deceiver who wanted to be God, never worked things out for good for anybody. Lucifer desires only their hurt and injury. God desires good for His people. What is more, He brings that good to pass. Yes, all things work together for good, thanks to our sovereign Lord, who rules all the universe with wisdom and righteousness.

We have seen that we know all things work together for good and we have seen a little bit of how they work together for good, now let us notice to whom they work together for good.

This verse cannot be applied to everyone's life and circumstances, for it is written for a particular group of people. Our verse says that "...all things work together for good to them that love God, to them who are the called according to his purpose." The question might be asked, Do things work together for good to every man? We would then ask the question, Do all men love God? The obvious answer is that all men do not love God. Certainly, they do not obey His commandments. They lie, cheat, steal, take His name in vain, persecute His churches and His people. It is plain that all men do not love God. Some people have for their philosophy of life that things will all work out good in the end somehow, in some way, That is a vain deceitful philosophy if someone does not love God.

Hell is not a good place, but for those who love not God every action they take, everything that happens in their lives, even though they may think of them as good things, does nothing but lead them closer to the fiery pits of hell.

We should not be ashamed of our love for God and it should grow more every day. After all, does He not provide for us, food, clothing, shelter, a job, a family, and any other good thing that we have? Does He not work out all things for our good? God is a working God. He is not indifferent to our needs. He is not passive in the events of our daily lives, but is constantly working. Everything that happens to us is a work of God. Do you wake up in the morning? You don't wake yourself up, God wakes you up. You do not have any power to arise out of your sleep, only God can awaken you. Do you go to sleep at night? That is not of your own power either. Most people have had a time or two in their lives when they wanted to get some sleep, but for some reason or other just could not go to sleep. You see, you don't have the power to sleep whenever you

want to. Even sleep is a gift from God.

Everything we have, or are able to do, is a gift from God. We ought to be so thankful that God works all things for His people's good. Should not this make us love God even more? I am reminded of the chorus of the song, "Oh, how I love Jesus, Oh, how I love Jesus, because He first loved me." God loved us while we were yet sinners. His only begotten Son, Jesus Christ, loved us enough to die for us. How much love we ought to give to God! How much worship and praise and glory belong to Him!

Now notice that these things work together for good to those that love God, to them who are the called according to His purpose. Nobody ever loved God without being called by God. We are as human beings, in a natural state of total depravity. We have no love for God. We have no yearning after the things of the Lord. We have no desire to serve God in the manner we ought to. We are dead in trespasses and sins, alienated from God and a stranger to Him. There is nothing we can do to approach God, God must approach us. So many people use the expression, "I found the Lord." I didn't know that He was lost. I did not find God, God found me. The Holy Spirit revealed the gospel to me and took out that heart of stone which I had possessed all of my life and placed within a new heart. A heart which had love to God and respect and fear of Him in it. The Lord showed me how that Jesus Christ had died for my sins and paid the penalty which was due me. You say, "If that is true, God made you to go against your will." No, God didn't make me to go against my will, He just made me willing to go. Before, I had not wanted God or His Son Jesus Christ, or the blessed Holy Spirit--now all three persons of the Trinity were my great desire. God sought me and because He sought me, then, and only then, did I begin to seek after Him. I hear so much talk of how people today are searching after something. Oh, yes, they are searching after something. They are searching after sin. When they go into religion they are searching for an easy way out, an easy way to soothe their troubled minds. They are searching for a way to obtain happiness by their works and their deeds. They are not searching for the real Christ, the real gospel and the real God. They want a God that they can control, rather than a God who will control them.

Jesus Christ is the way, the truth and the life. There is no man that comes unto the Father but by Him. It is through the work of Jesus Christ and His sacrifice upon the cross of Cal-

vary that we gain acceptance with God. It is not through baptism, church membership, our works, our prayers, even our belief, but it is only through Christ and His finished work on our behalf. If you are trusting in anything to get you to heaven besides Jesus Christ, your trust is in the wrong place, and your hope is false. We urge you today to believe in Jesus Christ!

## A CALL

(Continued from Page 1)

are living are marked by the spirit of compromise. On every side we behold unholy mixtures, ungodly alliances, unequal yokes. Many professing Christians appear to be trying to see how near to the world they may walk and yet go to heaven.

"Be ye not unequally yoked together..." This is a call to godly separation. In each dispensation this Divine demand has been made. To Abraham Jehovah's peremptory word was, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel He said, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances" (Lev. 18:3). It was for this disregard of these very prohibitions that Israel brought down upon themselves such severe chastisements.

At the beginning of the New Testament we are shown the forerunner of Christ standing outside the organized Judaism of His day, calling on men to flee from the wrath to come. The Saviour announced that "...he calleth his own sheep by name, and leadeth them out" (John 10:3). On the day of Pentecost the word to believers was, "...Save yourselves from this untoward generation" (Acts 2:40). Later, to the Christian Hebrews Paul wrote, "Let us go forth therefore unto him without the camp..." In the tribulation period, God's call to His people in Babylon will be "...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

"Be ye not unequally yoked together..." This is God's Word unto His people today. Nor does it stand alone. In Romans 16:17 it is said, "...mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." In II Timothy 2:20 we

read, "...in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use..." II Timothy 3:5 speaks of those "Having a form of godliness, but denying the power thereof;" then it added, "from such turn away." What a word is that in II Thessalonians 3:14, "If any man obey not our word by this epistle, note that man, and have no company with him..." How radical is the admonition of I Corinthians 5:11, "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."

"Be ye not unequally yoked together..." We are fully persuaded that it is disregard of this commandment, for command it is, which is largely responsible for the low state which now obtains so generally among Christians, both individually and corporately. No wonder the Spiritual pulse of many churches beats so feebly. No wonder their prayer meetings are so thinly attended. Christians who are unequally yoked have no heart for prayer! Disobedience at this point is a certain preventative to real and whole-hearted devotion to Christ. No one can be an unshackled follower of the Lord Jesus who is, in any way, "yoked" to His enemies. He may be a truly saved person, but the testimony of his life, the witness of his walk, will not honor and glorify Christ.

"Be ye not unequally yoked together..." This applies, first, to our religious or ecclesiastical connections. How many Christians are members of so-called churches, where much is going on which they know is at direct variance with the Word of God--either the teaching from the pulpit, the worldly attractions used to draw the ungodly, and the worldly method employed to finance it, or the constant receiving into its membership of those who give no evidence of having been born again. Believers in Christ who remain in such churches(?) are dishonoring their Lord. Should they answer;

(Continued on Page 12, Col. 1)



## A CALL

(Continued from Page 11)

"Practically all the churches are the same, and were we to resign what could we do? We must go somewhere on Sundays." Such language would show they are putting their own interests before the glory of Christ. Better stay at home and read God's Word, than fellowship that which His Word condemns.

**"Be ye not unequally yoked together..."** This applies to membership in secret orders. A "yoke" is that which unites. Those who belong to a lodge are united in solemn oath and covenant with their brother members. Many of their fellow members give no evidence of being born again. They may believe in a "Supreme Being," but what love have they for God's Word? What is their relationship to God's Son? **"Can two walk together, except they be agreed?"** (Amos 3:3). Can those who owe their all to Christ, both for time and eternity, have fellowship with those who despise and reject Him? Let any Christian who is thus unequally yoked get from under it without delay.

**"Be ye not unequally yoked together..."** This applies to marriage. There are but two families in this world: the children of God, and the children of the devil (I John 3:10). If, then, a daughter of God marries a son of the evil one, she becomes a daughter-in-law to Satan! If a son of God marries a daughter of Satan, he becomes a son-in-law to the devil! By such an infamous step an affinity is formed between one belonging to the Most High and one belonging to His arch enemy. "Strong language!" Yes, but not too strong. And oh, the bitter reaping from such a sowing. In every case it is the poor Christian who suffers. Read the inspired histories of Samson, Solomon, and Ahab, and see what followed their unholy alliances in wedlock. As well might an athlete, who attached to himself a heavy weight, expect to win a race, as a Christian to progress spiritually by marrying a worldling. Oh, what watchfulness in prayer is needed in the regulation of our affections!

**"Be ye not unequally yoked together..."** This applies to business partnerships. Disobedience at this point has wrecked many a Christian's testimony and pierced him through

with many sorrows. Whatever may be gained of this world by seeking its avenues to wealth and social prestige, will but poorly compensate for the loss of fellowship with the Father and with His Son, Jesus Christ. Read Proverbs 1:10-14. The path which the disciple of Christ is called to tread is a narrow one, and if he leaves it for a wider road, it will mean severe chastenings, heart breaking losses and perhaps the forfeiting of the Saviour's "Well done" at the end of the journey.

We are to hate even the "garment"--figure of our habits and ways--spotted by the flesh (Jude 23), and are to keep ourselves **"...unspotted from the world"** (James 1:27). What a searching and sweeping word is that in II Corinthians 7:1, **"...let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."** If any occupation or association is found to hinder our communion with God or our enjoyment of Spiritual things, then it must be abandoned. Beware of "leprosy" in the garment (Lev. 13:47). Anything in my habits or ways which bars happy fellowship with the brethren or robs me of power in service, is to be unsparingly judged and made an end of--"burned," (Lev. 13:25). Whatever I cannot do for God's glory must be avoided.

**"...for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?..."** How explicit and emphatic are the terms used here! No excuse whatever is there for failing to understand the terms of this exhortation, and the reason with which it is supported. "Fellowship, communion, concord, part, argument" are so plain they need no interpretation. All unions, alliances, partnerships, entanglements with unbelievers are expressly forbidden to the Christian. It is impossible to find within the whole range of Holy Scripture plainer language on any subject than we have here, "Righteousness" is right doing; "unrighteousness" is wrong doing. The unerring and only standard of right doing is **"...the word of righteousness..."** (Heb. 5:13). By this alone is the Christian's life and walk to be regulated. But the worldling disregards and defies it. Then what "fellowship" can there be between one who is in subjection to God's Word with one who is not? "Light" and "darkness." God is light (I John 1:5), and His saints

are **"...the children of light"** (Luke 16:8). But the children of the wicked one are darkness (Eph. 5:8). What communion, then, can there be between members of families so dissimilar? "Christ" and "Belial"--what concord can there be between one to whom Christ is everything, and one who despises and rejects Him?

**"...for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."** How blessed is this! First, we have the exhortation given, **"Be ye not unequally yoked together;..."** Second, the reason adduced, **"for what fellowship hath righteousness with unrighteousness?..."** Third, the inducement proffered: This is a Divine promise, and it is striking to note it is a seven-fold one:--(1) **"I will dwell in them,"** (2) **"and walk in them,"** (3) **"and I will be their God,"** (4) **"And they shall be my people,"** (5) **"...and I will receive you,"** (6) **"And will be a Father unto you,"** (7) **"and ye shall be my sons and daughters."**

**"I will dwell in them,"** is fellowship; **"and walk in them,"** is companionship; **"and I will be their God,"** is relationship. First, in them, then with them, now for them; and **"...If God be for us, who can be against us?"** (Rom. 8:31). **"and they shall be my people,"** is ownership, acknowledged as His. **"and I will receive you,"** means being brought to the place of experimental and conscious nearness to God. **"And will be a Father unto you"** means I will manifest Myself to you in this character, and impart to your hearts all the joys of such. **"and ye shall be my sons and daughters"** means, that such godly separation from the world will afford demonstration that we are His "sons and daughters." Compare Matthew 5:44.

**"...saith the Lord Almighty."** This is the only time the Divine title "Almighty" is found in all the 21 epistles of the New Testament! It seems to be brought in here for the purpose of emphasizing the sufficiency of our Resource. As another has said, "Let any Christian act on the command of separation given in II Corinthians 6:14-17, and he will find his path beset with difficulties and so tending to arouse the hostility of all, that if his eyes are not kept fixed on the almighty God who has thus called him out, he will surely have a breakdown." But let it be noted that these promises are conditional, conditional on obeying the preceding exhortation.

Yet if the heart lays hold of this blessed inducement, then obedience to the command will be easy and pleasant.

# CALVARY BAPTIST BIBLE CONFERENCE CANCELLED

It is with great sadness that I announce that our Bible Conference has been cancelled for this year. I am sorry for any inconvenience this may cause any of you.

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