

Anyone who can laugh and has God in his heart never grows old.

MISSIONARY SOVEREIGN GRACE LANDMARK PREMILLENNIAL

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 65, NO. 23 ASHLAND, KENTUCKY, DEC. 4, 1993 WHOLE NUMBER 2671

THE GOSPEL IN REGENERATION

By Abraham Booth
1734-1806

The page of inspiration does not warrant our supposing that any one is born of God, before he believes in Jesus Christ; or, that regeneration is effected by the Holy Spirit, without the word of grace. For we are taught, by the sacred writers, to consider the word of truth with regard to adults, as the means of regeneration, and of many other happy effects. They teach, for instance: That it is the instrument of enlightening the mind, of awakening the conscience, and of softening the heart. "The entrance of thy words giveth light - the sword of the Spirit, which is the word of God - Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Psalm 119:130, Eph. 6:17, Jer. 23:29).

That it is the instrument, or seed, of regeneration. "The dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25). "In Christ Jesus I have begotten you through the gospel." (I Cor. 4:15). "My son, Onesimus, whom I have begotten in my bonds." (Phil. 10). "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures" (James 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (I Peter 1:23).

That they only, who believe in Christ, are the children of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12). "Ye are all the children of God by faith in Christ Jesus." (Gal. 3:26). "Whosoever believeth that Jesus is the Christ, is born of" (Continued on Pg. 2, Col. 1)



KNOWING GOD'S WILL

by Ray Waugh
PART II

We probably can walk into most churches here in America today or into most churches in the world of which we are a part and find many individuals who would be pleased to confess to us, "Yes, I am saved!" That, however, is about as far as most of them would be willing to go. Except for this "going to Church," as they sometimes say, and participating in some of the needful "social activities," the faith of these means very little to them. Generally, these have no interest in "working as Christ" or "working for Christ." Being "ambassadors for Christ" is terminology with which they are not acquainted or in which they have little, if any interest.

Sadly, then, some of those who are called Christians today and

some of those who are so-called Christians seemingly have very little interest, if any, in the will of God for their lives. In some instances, we may discover that some of these will know a few things about the Word of God as a result of having attended Sunday School Classes or as a result of having heard pastors, preachers, or evangelists now and then. We shall discover further, nevertheless, that not many of these really are happy with what they know about the Word of God. It really is no marvel, then, that most of the people in the religious worlds of which we are a part have very little interest either in studying the Word of God or of knowing the Word of God.

Our God is very explicit, and He is most absolute! If any of us are to know His will for our lives, and if we are to be "workmen" for Him, we must study the Word of God. We note in the 15th verse of the 3rd chapter of 2nd Timothy His specific command, "Study to show thyself approved unto God, a workman who needs not to be ashamed, rightly dividing the Word of Truth." Herein, we see that God is referencing a "workman." Clearly, if we are going to do anything with God or if we are going to

(Continued on Pg. 3, Col. 4)

The Baptist Examiner Pulpit

A Sermon by John R. Gilpin, Sr.

THE SEVENTH SAYING OF THE SAVIOR ON THE CROSS

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:46).

In six days God worked and created the heavens and the earth. When he had finished His task, He pronounced it "very good." Thus it was He contemplated it with

satisfaction. Immediately following this, He rested the seventh day.

In like measure, Christ had a work to do. He did it, and His sixth was, "It is finished." This corresponds to six days of earth's creation. Afterwards, corresponding to the seventh day of rest, Christ committed His spirit into His Father's hands - a place of rest.

It is interesting to notice the

If there is no fear of sin, it is because there is no fear of God. That men do not tremble at the very thought of their sin, of having to stand before Him in such a condition, is an indication of a very low opinion of the character of God. If personal sin and the consequent guilt are so serious in God's eyes that the death of Jesus Christ, His only begotten Son, was required in order to make atonement, then sin is not a matter to be taken at all lightly. Sin being such an abomination, it is also therefore something a believer, though now freed from all guilt and condemnation, can no longer tolerate in his life and experience in any form. He ought, indeed must, see that every remnant of sin is swept out of his life, so hateful is it.

It is a mystery how anyone confessing sin to be of such seriousness can then show so little concern about the sin that so evidently mars both life and witness. Does it not smack of insincerity only to have sin dealt with to such an extent as to remove any danger to ourselves, without any desire to be rid of it because of its offensiveness to God! "I am alright now, I am no longer in danger: I have believed in Christ alone for salvation; sin is no longer my concern; it is dealt with; I am justified in God's sight." With sins forgiven, further concern about the question of sin is deemed to be unnecessary. If what is being here supposed is that my attitude to sin after professing to trust Christ has no bearing upon whether I am right or not in God's sight, this being dependent only on faith in Christ, then I

am most tragically deluded. Such faith that has not first understood the loathsomeness nor the nature of sin, and does not continue to feel an abhorrence for it, is surely no faith at all and not the faith that saves.

If I am content to tolerate a continuance of that which held my Saviour on the cross, under whatever guise or excuse, even after professing faith in Him; if I am not prepared to lay hold of that provision God has given in Christ that sin should not have dominion over me, then there is good reason to conclude I am still in my sins and have never truly trusted Christ. If I am looking for theological or practical excuses to avoid dealing with the sin which I have for years kept under wraps, how can I at the same time claim to be in Christ in whom is no sin?

Many claim forgiveness of sins and a knowledge of the peace of God. "Look what God has done for me! they cry. There is a peace that comes not from the cleansing blood of the Lamb of God, but as a result of a stifled conscience, because sin is nailed down under the hatches, has been hidden away. To neglect the voice conscience is dangerous, for we shall soon cease to hear it at all. It is the stillness of an absence of life. It is not the peace of God, of a conscience cleansed and renewed, but the oppressive stillness of spiritual death, of being abandoned by God.

"We want no more of such preaching, let no one rock the boat. Give us messages that rather rock us to sleep, not that awaken us to our need!" Let no one bring on deck, into the glare of the sunlight, that which we have so successfully kept hidden for years. From time to time there are unfortunate reminders of sin's continued presence and we try to point to the plight of others in order to divert attention from ourselves. The sin that Jesus deals with is thrown into the depths of the sea to rise no more.

GOOD NEWS!
Gene Helton
New Pastor/Editor
At
Calvary Baptist Church
(See Editor's Update)

manner in which He did so, namely, in a "loud voice." He spoke thus that all might hear. He wanted His enemies to know He was not destitute and forsaken of God. Thus we read, "Father, into thy hands I commend my spirit." (Luke 23:46).

This seventh saying of the Saviour on the cross pictures the Saviour (Continued on Pg. 4, Col. 5)

THE BAPTIST EXAMINER

Jack C. Whitt

Interim Editor

Office Phone 606-325-2012

Owned, authorized and published by Calvary Baptist Church, Ashland, KY Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. **Church news items must reach us one month prior to publication.**

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication, provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials, may not be copied without written consent.

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

Subscription rates are \$6.00 per year.

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

Second Class Postage paid at Ashland, Kentucky.

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

THE GOSPEL

(Continued from Page 1)

God." (I John 5:1).

That is the means, in the hand of the Spirit, of conversion, of sanctification, and of salvation.

Of conversion: **"The law of the Lord is perfect, converting the soul"** (Psalm 19:7). **"He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."** (II Thess. 2:14).

Of sanctification: **"He that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit."** (Matt. 13:23). **"Ye are clean through the word which I have spoken unto you."** (John 15:3). **"Sanctify them through thy truth: thy word is truth"** (John 17:17).

THE BAPTIST EXAMINER

NOVEMBER 20, 1993

PAGE TWO

Editor's Update

By Jack C. Whitt, Interim Editor

Greetings to you all. We are pleased to send out another edition of our paper. We again wish to emphasize our appreciation to our readers and supporters of The Baptist Examiner. In the November 6th edition, I mentioned that we welcome your comments, questions, and criticisms with regard to the paper. We again remind our readers that it is our intention to maintain the high standards and quality of articles which the TBE has been noted for these many years. Some of you have written to us about this, how the TBE has been a source of blessing to you for many years. We here at Calvary Baptist Church appreciate hearing this and we hope, by God's grace, to continue to be a blessing to you for many years to come.

I wish to keep you all informed about such things that are relevant and of interest to you as would be deemed appropriate. We will, whenever possible, publish short articles or notices of church conferences, special meetings, etc. However, we remind you that such requests must be sent to us four or preferably six weeks prior to the date of the event.

We have also been receiving some mail still addressed to our former Editor, Joe Wilson. For those who may not yet have heard, Brother Wilson is pastoring The Landmark Missionary Baptist Church in Tulsa, Oklahoma. Please address any correspondence to him at 413 S. 108th E. Ave. • Tulsa, OK • 74128. Also, Brother John Gilpin, Jr., is receiving some mail here. Brother Gilpin is in Florida and plans to return to Ashland in the spring.

I mentioned in the November 6th issue of my assumption of Interim Editor in addition to Interim Pastor, and this would likely not continue for a great length of time. We are now very pleased to announce that brother Eugene Helton has accepted the call from our church to become our Pastor/Editor. Brother Helton and his wife, Connie, plan to move into the parsonage on November 29. He will then begin officially as pastor on December 1. We are looking forward to God's blessing, he and Connie and Calvary Baptist Church. We wish to invite any of you, who can, to come visit our church and meet the Heltons.

I was honored to have participated in the Bible Conference hosted by Brother Walter Herrin and the Sovereign Grace Baptist Church of Silsbee, Texas on October 15 - 17. The preaching and fellowship was uplifting and I must say the food menu had to have been the best I've been privileged to enjoy at anytime. The catfish was just right and "finger-lickin'-good."

Brother Wayne Mowris and wife Lillian (Missionary at Ft. Smith, Northwest Territory, Canada) were our guests Saturday, Oct. 30. He preached for us Sunday morning, Oct. 31st. Brother Mowris is in the States and is visiting several churches before his return to Ft. Smith around February, 1994.

We wish to commend our Hagerstown, Maryland members who have been faithful to maintain home services. They continue to be regular in door-to-door visitation and passing out tracts. They continue to seek the Lord's will for a preacher to work with them with hopes of a church being established in the future. Their services are being conducted by Rodger Lewis and Russell Shoemaker. Anyone interested in contacting them may do so by writing to: Rodger Lewis • 316 S. Mulberry St. • Hagerstown, MD 21740-6135 or call (301) 797-4714.

We here at Calvary Baptist Church desire your prayers as we seek God's will. Brethren, pray for Us!

tify them through thy truth: thy word is truth" (John 17:17). **"That they also might be sanctified through the truth."** (John 17:19). **"God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."** (Rom. 6:17). **"The new man, which after God is**

created in righteousness and true holiness." (Eph. 4:24). **"The gospel; which is come unto you, as it is in all the world, and bringeth forth fruit"** (Col. 1:5,6). **"The word of God, which effectually worketh also in you that believe."** (I Thess. 2:13). **"You have purified your souls in obeying the truth through the Spirit."**

(I Peter 1:22).

Of salvation: **"The gospel of Christ for it is the power of God unto salvation, to every one that believeth."** (Rom. 1:16). **"The gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved"** (I Cor. 1:18). **"The engrafted word, which is able to save your souls."** (James 1:21).

Such is the language of inspiration, relative to the high importance of revealed truth, in the great plan of salvation by Jesus Christ! Hence, it appears, that few things are more evidently contained, or more strongly asserted, in sacred scripture, than the instrumentality of divine truth in renewing the hearts of sinners. For it is there described as the honored means as **"the word of God"** (I Peter 1:23), by which the Holy Spirit effects the regeneration, the sanctification, and the conciliation, of these that are saved. But it is impossible for us to conceive of the mind being enlightened, of the conscience being relieved, of the will being regulated, and of the affections being purified by the word of truth, and further than it is believed. It may therefore be concluded, that regeneration is not, in order of time, prior to faith in Christ, and justification by him.

To contend, indeed, that regeneration must be prior to faith, and to justification, is like maintaining that the eldest son of a nobleman must partake of human nature, before he can have that filial relation to his father which constitutes him an heir to the paternal estate, and entitles him to those honors which are hereditary in the family. For the human nature, derived from his parents, and the relation of a son, being completely of the same date; there is no such thing as priority, or posterity respecting them, either as to the order of time, or the order of nature. They are inseparable; nor can the one exist without the other.

Thus it is, I conceive, with regard to regeneration, faith in Christ, and justification before God. For, to consider any man as born of God, but not as a child of God; as a child of God, but not as believing in Jesus Christ; as believing in Jesus Christ, but not justified; or as justified, but not as an heir of immortal felicity; is, either to the last degree absurd, or manifestly contrary to the apostolic doctrine. Consequently, as they are the ungodly whom the Spirit regenerates by the truth, so persons of that character are warranted to believe in Jesus.

Still further to prove and illustrate the instrumentality of divine truth, in the regeneration and sanctification of sinners, the following quotations are pertinent. Thus, Mr. Charnock:

"We are new-created by the Spirit of God infusing faith into us. Faith is of absolute necessity to regeneration; the gospel is the instrument whereby God brings the soul forth in a new birth. The scripture doth distinguish the efficient and instrumental cause, by the prepositions *ek*, or *ex*, and *dia*. When we are said to be "born of the Spirit," it is, John 3:5, *ek pneumatos* I John 3:9, v. 1, *ek theu*; but we are nowhere said to be born of the word, or begotten of the word, but *dia logou*, by or with the word, I Peter 1:23; and *dia uangelion*, I Cor. 4:15, I have begotten you "through the gospel." The preposition *ek* or *ex*, usually notes the efficient or material cause; *dia*, the instrumental or means by which a thing is wrought.

"Sin entered into the heart of Eve by the word of the devil; grace enters into the heart by the word of God. That entered by a word of error; this by a word of truth. "Ye are clean through the word which I have spoken to you" (John 15:3), whereby our Saviour means the word outwardly preached by him. Not that it had this efficacy of itself, but as an instrument of their sanctification, rendering them ready to every good work.

The holiness therefore which it begets, is called the holiness of truth: (Eph. 4:24); opposed to the 'lusts of deceit,' verse twenty-two. Lusts grow up from error and deceit; and holiness of the new man grow up from truth. If the Spirit quicken, (or excite spiritual diligence) it is by some gospel precept; if it comforts, it is by some gospel promise; if it startles, it is by some threatening in the word; whatsoever working there is in a Christian's heart, it is by some word dropping upon it. The Spirit makes the word, not only the fire to kindle the soul, but the bellows to blow; it is first life, then liveliness, to the soul. It is through the word he begets us, and through the word he quickens us: Thy word hath quickened me. It is by the word God gathers a church in the world; by the same word he sanctifies it to greater degrees (Eph. 5:26). It is the seed whereby we are born; the dew whereby we are refreshed. As it is the seed of our birth, so it is the milk of our growth (I Peter 2:2).

Thus Dr. Owen: **"This (regeneration) is wrought by the Word. "We are born again, not of cor-** (Continued on Pg 5, Col. 3)



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
Calvary Baptist Church • Ashland, KY

Genesis 1:1-5

Introduction: Who? When? How? Why? These are the questions that men have been asking and to which they seek the answers. Who created the universe? How did it come into existence? When did this take place? Where did man come from? How long has he been here?

In a study of the book of Genesis we find the answers to these as well as answers to many more. The Hebrew word for "Genesis" means beginnings. As we study this book we will find many beginnings. Therefore, as we begin a study of the Bible we will start at the beginning, in the book of Genesis.

While we are not told who wrote the book, all indications are that it was Moses. While Moses lived hundreds of years after the events recorded in Genesis took place, he received his information by revelation from God and wrote it by inspiration of God. **"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."** (II Pet. 1:21). While Moses wrote the book it was the Holy Spirit who is the Author of the book.

Verse 1

"In the beginning God created the heaven and the earth." This has been called, "the most sub-

lime and comprehensive sentence in the human language." **"In the beginning God created."** At one stroke, all the theories of men as how the universe was formed, are struck down. It was not by a "Big Bang" or even by a little bang, but **"God created."** The Hebrew word for "God" is in the plural form which indicates a triune God, God the Father, God the Son, God the Holy Spirit. **"In the beginning God..."** We are told in Hebrews 11:3 that, **"the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."** In Psalm 33:9, **"For he spake, and it was done; he commanded and it stood fast."**

Verses 2-5

"And the earth was without form..." Is there a time gap between verse 1 and verse 2? Many Bible students believe that somewhere between verses 1 and 2 there came into the perfect order of God's creation a catastrophe which changed cosmos into chaos, and perfect order into utter desolation. But this theory does not stand the test of the Scripture. In Romans 5:12 we are told that death came as a result of sin and sin came by Adam. As Adam was created on the sixth day of creation there could not have been any death before that time. Verse

2 does not begin an account of the "restoration" of that which had fallen into ruin, but is a day by day account of the creation. Verse 1 tells us that God created, the rest of the chapter tells us how that creation was accomplished.

"And the earth was without form, and void; and darkness was upon the face of the deep." Here we have the scene as God saw it before creation, all was darkness, but the "spirit of God moved upon the face of the waters. And God said..." Note it was by the Spirit of God, and the Word of God which produced light. It is the Holy Spirit and the Word which brings light into the heart of fallen man. We are born again by the Spirit (John 3:5) and by the Word (I Peter 1:23).

"And the evening and the morning were the first day." What is meant by the word day? Is it a period of time that may be years or millions of years or is it a twenty-four hour period of time? I think God has made it very clear that the day was a 24 hour day as only a 24 hour day has an evening and a morning. If the "day" was a long period of time Adam would have lived millions of years the sixth and seventh days, yet the Bible tells us he lived 930 years (Gen. 5:5). There are many other proofs that the day was a 24 hour day.

KNOWING

(Continued from Page 1)
do anything for God, then we, as persons and as individuals, must study His Word for ourselves. God specifically indicates that a "workman" must have studied the Word of God for himself or herself. When He states that we are to continue to be "workmen," we must realize that it is essential that we continue to study the Word of God.

Resisting God's Will

On occasion, we may find that there are some who have an interest in God's Word, but they give themselves to disobeying God's call or God's will for their lives. Once, there was a man by the name of Jonah. He has become somewhat famous because we are part of a world that likes to make fun of the fact that Jonah was swallowed by "a great fish" that most people refer to as "a whale." This Jonah was a man who knew something about the Word of God, and he also had a desire to know God's holy will for his life. Yet, when God advised Jonah to go and to speak the words of life to the thousands of wicked people in the great city of Nineveh, Jonah had some other ideas. When God asked Jonah to speak to the Ninevites concerning the fact that they were great sinners, and that he was going to destroy them if they did not repent and believe, the man Jonah bowed his neck against the will of God.

Jonah apparently had some of his own ideas about the wickedness of the Ninevites, and he was willing for God to destroy them all and send them to Hell. We might say that Jonah had his own ideas as to what he wanted to do and perhaps where he wanted to do it. The last thing in the world that Jonah wanted to do was preach the good news of salvation to those wicked Ninevites. Consequently, instead of conceding to the rightness of God's will for his life in this situation, Jonah followed his own desires and took off in another direction. In the further story of his life, we learn that Jonah obtained a ride on a ship that was going in a different direction from Nineveh. As many who are called Christians today, Jonah was ready to serve God, but he wanted to serve God on his own terms and in his own way. He was not ready to concede God's sovereignty! He was not content with His God's omniscience!

If Jonah gave any thought to what he was doing, it doubtless is probable that he concluded that

he was not hurting anyone other than himself. Yet, when Jonah disobeyed God's will for his life, what happened? Many other lives were put in jeopardy. He had been befriended by the unsuspecting captain of a ship whose major concern was the collection of his fee for the passage. Jonah's action, however, had caused this man's ship to be in danger. In a very real sense, because Jonah was on the ship disobeying God's call and God's will for his life, disaster was in the process of overtaking the ship and the captain and all others who were on board. These who had welcomed Jonah aboard this ship could not have known that they had "booked an albatross," but they had.

Thankfully, Jonah was awakened from his sleep in the hold of the ship, and he confessed to the Captain and to the others on the ship: **"I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and dry land... Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? And he (Jonah) said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you... So they took up Jonah, and cast forth him into the sea: and the sea ceased from her raging. Then the men feared the Lord."** (Jonah 1:9, 11-12, 15-16).

After Jonah's experience in the great fish, he had a dramatic change of heart. We find him preaching the message of salvation to that wicked and great city of Nineveh that is estimated to have had at least 600,000 souls. And from the King to the beggars in the street, everyone of those Ninevites repented and believed — the only earthly city that has ever been saved in its entirety — and God accepted their believing unto salvation. The people were saved! The city was saved! This shows us most dramatically how very important it is that the people of God should do the will of God, and that without regard to what we might think or suppose personally or individually.

There are many ways that we can resist the will of God. We can know that there are many in our churches today who are very faithful. (Continued on Pg. 6, Col. 1)

THE BAPTIST EXAMINER
NOVEMBER 20, 1993

PAGE THREE

Listen to the Children

Take a moment to listen today, to what your children are trying to say
Listen today, whatever you do, or they won't be there to listen to you.

Listen to their problems, listen for their needs.
Praise their smallest triumphs, praise their smallest deeds.
Tolerate their chatter, amplify their laughter.
Find out what's the matter, find out what they're after.

But tell them that you love them, every single night
And though you scold them, make sure you hold them
And tell them "Everything's all right; tomorrow's looking bright!"

Take a moment to listen today, to what your children are trying to say.
Listen today, whatever you do, and they will come back to listen to you!

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



The Baptist Examiner Pulpit Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is the besetting sin in Hebrews 12:1?

DOUG
NEWELL

Rt. 1 Box 170-H
South Shore,
KY 41175

PASTOR:

Beauty Ridge
Missionary
Baptist Church



The besetting sin spoken of here is a sin that hinders us in our race. Paul used a race as an example of Christian service. It is a difficult race and one that takes much exertion if run properly. It seems to this writer that Paul had a fondness for athletics for he often used them as examples in his teachings. Paul understood the race and the importance of wearing the proper attire in a race.

This verse speaks to us of weights and a besetting sin. Both are a hinderance to the runner. When I was in high school our coach used to put weights on our ankles. After an hour or so we would remove them. We felt like we were walking on air. The weights held us back and kept us from being able to run quickly while they were attached.

In our spiritual life we need to be careful of things that will hold us back. The besetting sin is a sin that we have a great deal of trouble with. Now this sin is not the same sin for every one. All of us have a problem with a particular sin. Yours may not be mine and mine yours, but we all have a sin that is a particular problem for us. I wonder how much praying we do over our besetting sin. You know often times this sin is one that we simply do not want to give up. This is the way Paul mentions those in chapter eleven showing us how much they gave up to be faithful to God.

It is time for God's people to wake up concerning our sins and especially those that beset us or throw us off course. It is time that we really repent and turn from these sins, rather than committing them and then hypocritically asking forgiveness for them.

JOHN
PRUITT

Rt. 1 Box 452B
Williamson,
GA

30292

PASTOR:

West Griffin
Baptist Church
Griffin, GA



I am inclined to think, considering the context which reaches back into chapter 10 and forward through chapter 12, that "the sin" in chapter 12:1 is the sin of unbelief in the life of the child of God. Perhaps the key verse is chapter 10:38, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." This is a quotation taken from the Old Testament book of Habakkuk 2:4. It is used two other times by Paul in Romans 1:17 and Galatians 3:11. In these two places Paul uses the statement in connection with salvation; but in Hebrews 10:38 it is applied and properly so, to the child of God. Therefore, after having explained the full work and present offices held and maintained by Jesus the Substitute Lamb, the heavenly Altar, and the High Priest/Apostle, he teaches us that these now become the foundation for continuing faith. Not only are we justified by faith, but we now shall continue to live by faith.

We are then given a host of names of folks who demonstrated what it meant for the just to live by faith. They are called in chapter 12:1, a "great... cloud of witnesses." "The sin" is simply whatever it is that steers you away from living by faith.

JOHN
LENEGAR

126 N.
Washington St.
No. 5
Delaware, OH
43015

PASTOR:

Walnut Creek
Missionary
Baptist Church
Delaware, OH



"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin

which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrews 12:1).

I believe that the "besetting sin" spoken of in this verse refers to the flesh and its sinfulness. Beset can be translated "ensnare". Hence, we are speaking of sin that ensnares, ambushes, or entangles us. The weight is outward impediments, or hindrances. The besetting sins here is inward. The flesh is strong. It raises its ugly head at practically every instance of our Christian life. Although besetting sin may have a different expression in each Christian's life, it comes from the flesh and its desires. We have in the flesh a propensity to sin. It is always there waiting, desiring to have its way. Unbelief is more times than not, a great besetting sin. Not believing God is usually at the heart of sin that ensnares and hinders a Christian's progress.

Bless God, however, for we have a great promise and weapon found in Romans 6:14 which says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." Therefore, in the power of God we can lay aside the sin that so easily ensnares, entangles us. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Romans 6:11-13).

Let us lay aside the outward weights that trouble us and also lay aside, overcome the sin that so easily encircles us. We are running the race, or course of the Christian life which requires the freeing of ourselves outwardly and inwardly of hinderances to ourselves in the form of external and internal sin and entanglements. We must do this in order to run with perseverance the course laid out for us. Endurance

and persistence is what the Holy Spirit has been teaching in the last chapter and it is that which He emphasizes here in Hebrews 12:1. Let us be aware of these truths and practice the casting aside of these hinderances, and the restraint of the flesh and its desires.

CLYDE T.
EVERMAN

108 Burdsall
Ave.

Ft. Mitchell, KY
41017

DEACON:

Calvary
Baptist Church
Ashland, KY



"Wherefore seeing we also are compassed about with so cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1).

"Let us run with patience the race that is set before us." Here the Christian is likened unto an athlete and his life is a race. The thought is, the Christian must not be hindered or to be slowed down in this race of faith. In order to do this he must "lay aside every weight." This means any and every thing which would prevent him from running at his very best, any thing which would slow him down. The weight in itself may not be evil but if it is such that it slows us down then we must cast it aside just as the athlete casts aside his coat and any clothing or any thing he is carrying that would impede him. Each Christian must examine himself to see if he/she is carrying weights that would hinder in this race.

Not only is the Christian to lay aside "every weight" but also, "the sin which doth so easily beset (Greek, "encompass") us." What is the "besetting sin?" It may not be the same sin for all Christians. To one it might be the temptation for drink while that may not be a temptation for another. As Brother Wilson has said, "If the doughnut shop across the street was a liquor store it would not be a temptation to me." While liquor is not a temptation to many of us, yet each of us have some specific sin that if not laid aside will hinder us in the race of faith, that will and does "easily beset us."

There is a sin which is common to all Christians and many believe it is the besetting sin re-

ferred to here. That is the sin of unbelief. No doubt the sin of unbelief is a besetting sin and should be removed but I do believe the besetting sin is the sin in one's life which slows one down in the race.

SEVENTH

(Continued from Page 1)

our back in communion with the Father. From the time that Christ came into the world until His experience at Calvary, there was perfect communion between Him and the Father. This we learn from John 11:41, 42; "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

In fact, He was still in communion at the time of His first utterance from the cross. We hear Him saying, "Father, forgive them; for they know not what they do." (Luke 23:34).

And now His last utterance - this the seventh utterance - shows Him in communion for we hear Him say, "Father, into thy hands I commend my spirit." (Luke 23:46).

However, between the first saying on the cross and His seventh statement, the Father withdrew His presence. Of this we are given assurance by Jesus' own words: "And about the ninth hour Jesus cried with a loud voice saying, 'My God, my God, why hast thou forsaken me?'" (Matt. 27:46).

But after having been out of communion with the Father, we see Him in fellowship again, and His first word is "Father" This reminds us of Jesus' Sermon on the Mount in Matt. 5,6,7; for in these three chapters we hear Him use the word "Father," seventeen times. It also reminds us of what I choose to call the "Sermon in the Valley" - at least it was the sermon preached in the valley of the shadow of the cross - John 14,15,16: for in this message we hear Him use the word "Father" forty-five times. It would even remind us of His high priestly prayer of John 17, for in this He uses the word "Father" six times.

Only the one who is in the proper relationship and fellowship, can speak thus to God. The unsaved man is denied this privilege. (Continued on Pg 7, Col. 3)

The Baptist Examiner Pulpit Forum II

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

Colossians 1:15 speaks of "the invisible God." Does this mean that the saved will never visibly see God the Father?

DAN PHILLIPS
868 Bethel Drive
Bristol, TN 37620

PASTOR:
New Testament Baptist Church
Bristol, TN



John 14:9, "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father." Read the next two verses.

The disciples saw God the Father in the body of the Lord Jesus. John 4:24 tells us that God is Spirit. We earthlings cannot see a spirit, we can only see tangible things. The body of Jesus was tangible, and since the Lord Jesus was God manifested in the flesh, they saw God manifested before them. Hebrews 10:5 says, "A body has thou prepared me." This was not a body born in sin, but a special body began when the Holy Spirit overshadowed

Mary and she became pregnant with the Son of God. Look at Luke 1:35.

Isaiah 9:6 says, For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

I believe in a Divine Trinity. By the Trinity, I mean that there is one God and that He manifests Himself in three persons, Father, Son, and the Holy Spirit. The term person is used in a limited sense. God is one, but He reveals Himself to us in three persons. God is not three different persons united in one person.

We must believe in God. We must believe in Christ. We must believe in the Holy Spirit in order to be saved. Each has a part in our salvation. The Father chose us and gave us to the Lord Jesus Christ that we might become the recipient of grace. The Holy spirit moves upon us and quickens us that we might be born again and

become holy and blameless before Him in love.

Jesus said in John 14:6, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He said in another place that He was the door. Colossians 1:16 that He created all things. We see God the Father used the Son to create everything. God used the Son in paying the debt that was brought on by sin, Jesus suffered as no man could in body that He might redeem us from all sin.

What am I saying? To answer the question, I believe from reading these Scriptures that in the eternal state, God the Father, God the Spirit, will indwell the God prepared of the Lord Jesus, and we shall dwell with Him in our resurrected bodies that will be glorified and be likened to the resurrected body of the Lord Jesus. About five hundred watched Him ascend into the heavens. He is at the right hand of the Father in His prepared body.

THE GOSPEL

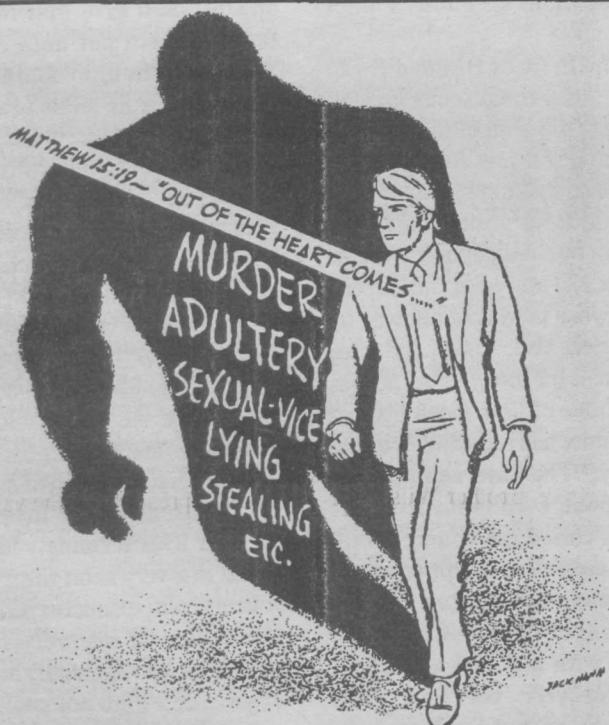
(Continued from Page 2)

ruptible seed, but of incorruptible, by the word of God.' Wherein, not only the thing itself, of our regeneration by the Word, but the manner of it also, is declared. It is by the collation of a new spiritual life upon us, whereof the Word is the seed. As every life proceeds from some seed, that hath in itself virtually the whole life deduced from it, by natural ways and means; so the Word in the hearts of men is turned into a vital principle, that, cherished by suitable means, puts forth vital acts and operations. By this means we are born of God, and quickened, who, 'by nature, are children of wrath' dead in trespasses and sins.' So Paul tells the Corinthians, that he had 'begotten them, in Jesus Christ, by the gospel.' It is the instrument of God for this end; and mighty and powerful, through God, it is for the accomplishment of it."

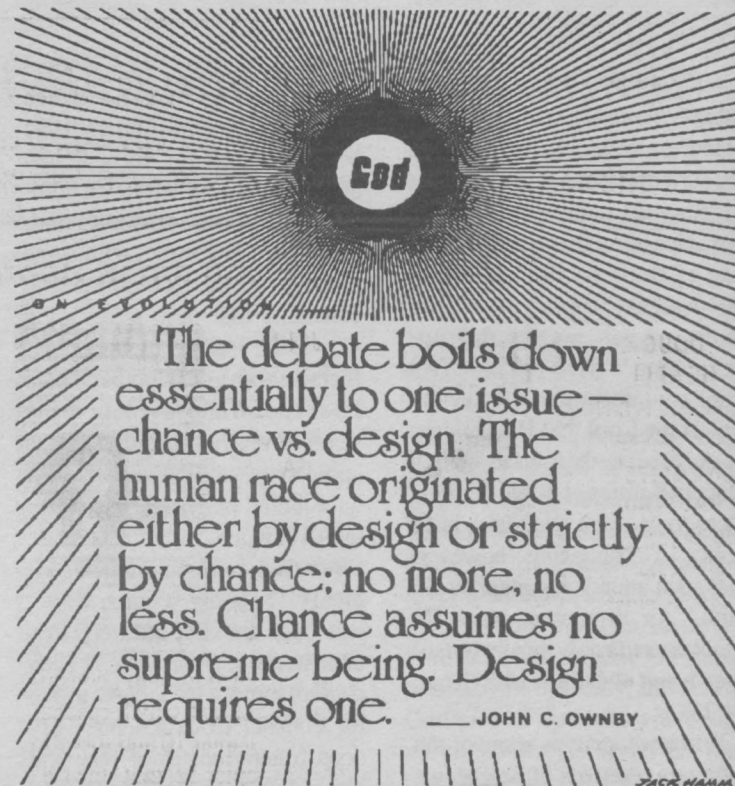


Is Jesus Christ considered as an honored guest in your home... or as an abiding resident?

More than Law Change --Heart Change!



"IN THEIR HEARTS PEOPLE EXERCISE THE FAITH THAT LEADS TO RIGHT STANDING" — ROM. 10:10 (WMS.TS.)



The debate boils down essentially to one issue — chance vs. design. The human race originated either by design or strictly by chance; no more, no less. Chance assumes no supreme being. Design requires one. — JOHN C. OWNBY

ALL MY DUCKS IN A ROW

By Paul Jackson

"And as it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27).

Some time ago I was sitting in a Vidalia restaurant eating lunch when I saw a man in there who had been in the hospital ICU. I asked him how he was getting along and his answer to me was, "The doctor said I had better get all my ducks in a row." I indicated that this sounded very serious. He said that it was.

A lady came in the restaurant a short time later and asked the same man how he was feeling and he responded in the same manner to her. She said, "I want the doctor to tell me when I am going to die because I want to repent for a lot of sins." The conversation went on for awhile about man's time to leave this world. I told the woman that I couldn't help but overhear her statement about having time to repent for her sins, and that a doctor doesn't have to tell her she is going to die. I told her that I could tell her now that she is going to die and why not consider repenting for her sins now? She realized the point and acknowledged her need.

I conveyed the above event to bring a great truth to each of you today. The truth is God has already appointed each man's death. This is a truth taught throughout God's word. Look at Job's statements: "Is there not an appointed time to man upon the earth? are not his (man's) days also like the days of an hireling?" (Job 7:1). "Seeing his

days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." (Job 14:5). Man shouldn't need another fallible human to tell them death is imminent. The Bible does that clearly.

Man is warned to prepare for the time when he must leave this world. The text of this article warns us of imminent death, but that is not all the warning - judgment is also coming. Man must stand before a holy and righteous God and be judged for every sin that has not been remitted. The Apostle Paul says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

God has provided a precious sacrifice for His children. The Bible instructs each of God's children to look to Him to save them from their sins. We need not to fear leaving this world. We can this very second trust the Lord for salvation. You don't need to wait on the fallible doctor to tell you to get "all my (your) ducks in a row." You can get ready now.

You are a breath away from eternity. It could be a sudden stroke, sudden heart attack, etc. - what difference does it make? Your time could be now. Are you prepared? I surely hope so.

THE BAPTIST EXAMINER
NOVEMBER 20, 1993
PAGE FIVE

KNOWING

(Continued from Page 3)

ful in "church attendance." Some of these may actually have learned the scriptural truth that we are not to **"Forsake... the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as you see the day approaching."** (Heb. 10:25). We can know, then, that it is the desire of the Lord that His children be faithful in their local church responsibilities, but He expects them to exercise their faith in so doing. God explains, however, that such attendance must be "in faith," for in another place He enables us to know that **"whatsoever is not of faith is sin"** (Rom. 14:23).

When we analyze some of the religious practices of people, we learn to our sorrow that though multitudes may sometimes be faithful in "church attendance," many of them are simply going through the motions of religion. Nothing really is being accomplished by God through them, and they really are not accomplishing anything for God. Some of these may seem to have a measure of interest in the Word of God, but throughout, their lives are in continual resistance against the will of God.

From a very personal perspective, I can testify to the folly of such religiosity. Many years ago, I was a member of a small Baptist church of some 200 members. When some of the brethren learned that I seemed to have a measure of knowledge about the Word of God and an interest in speaking, I was made to be an associate. Soon, I was preaching on a fairly regular basis and conducting many funerals, as one of the directors took a liking to me and the way I preached. I was involved in other day to day activities of the Church, as my work would permit.

It was not long until there was a vacancy in the Sunday School, and I became superintendent. Next, as I recall, the treasurer moved elsewhere, and since I was in accounting at the time, who better for the job on a temporary basis, as they said, than "Brother Waugh?" Later, this little church needed a willing secretary and an "auditorium teacher" for the older

young people.

Little by little, I had worked myself into a busyness which caused conflict in my home. I had very little time for my wife and even less for my child. In addition to this, I was sometimes finding myself in conflict with some of the brethren of the church who conceded that they were doing very little. One momentary conflict was with a dear brother whom I had known and loved for many years. When he retired, he left his home state, and he and his dear wife joined our little church primarily, I would suppose, because I was there and recommended it highly. Too, my "church work" was even making me very irritable in my regular work. I even caused some who looked to me for counsel to experience very deep frustration. In a very real sense, I was resisting God's will for my life with my busyness. As Jonah in another day, I had "taken ship," as it were, in a direction that was not the will of God for my life. Resultantly, I and some others were having to pay a very high price for my folly!

My wife and I counseled among ourselves, and we discussed the situation with our one child at the time. To myself, by that time, I was saying, "I have had just about enough." I had gotten myself into the busyness by legitimate means, but I apparently had not taken the time to find God's will for my life. So, during a Wednesday evening business meeting, I resigned from everything. As Jonah of old, I "jumped ship," so to speak. Thankfully, I once again had the time to study the Word of God and then hear Him as He talked to me. I would have the time, also, to learn His will and the time to do His will as I understood it. My! What relief was mine then! I could hear - my Saviour's call!

I had worked myself into a religious busyness that had nothing whatever to do with serving the Lord. It had nothing whatever to do with the will of God for my life. It had been so very easy to get myself into circumstances and situations where I was indulging in "a lot of going," as it were - as Jonah in a distant day - and involving myself in doing a lot with respect to church activity and churchanity. In the process, I had become so involved in religion that God seemingly had just about ceased to communicate with me, apart from my crying to Him to "give me strength."

The Certainty of God's Will

Nevertheless, I yet believe that we can know the will of God for our lives. Too, I sincerely believe that God has His certain will for each one of us. In the New Testament book of Colossians, the 9th verse of the 1st chapter, we find a very wise and a very spiritual man saying to us, **"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."** If we have the mind to receive the truth that is being expressed for each one of us who has believed on the Lord Jesus Christ, I conclude that the Apostle Paul is explaining that we can "be filled with the knowledge of God, and of His will for our lives." Along with this knowledge and with this understanding, there is the further word that "all wisdom and spiritual understanding" is our God's desire for each one of us.

In Psalm 143:10, David gives us an insight into his great wisdom in his prayer to God, "Teach me to do thy will; for thou art my God: Thy spirit is good. Lead me into the land of uprightness." Quite obviously, it was the earnest prayer of David that he might know the will of God for his life. It is no marvel, then, that God Himself speaks of this mortal man who failed so often and so very seriously "I have found in David, the son of Jesse, a man after my own heart, who will do all my will." (Acts 13:22). Most of us will sin, even as David, though perhaps not always in the same way, but each one of us who knows the Lord in saving faith can likewise be in the will of God if we, as David, desire that our lives might be continuing testimonies for our Lord.

If I am understanding the Scriptures correctly, Jeremiah had something of the same attitude. In some respects, his experiences were quite similar. I do not mean to indicate that Jeremiah was the overt sinner as David, but Jeremiah recognized that God was in charge of his life from the beginning to the end. In one place, Jeremiah shares with us his measure of wisdom in this direction, **"The word of the Lord came unto me saying, before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations. Then, said I, Ah, Lord! Behold, I cannot speak, for I am a child."**

(Jer. 1:4-6). The heart cry of Jeremiah was that he might both know and do the will of God, and God assured him that he would do so. Jeremiah, however, had his own degree of weakness for he faced God with the fact that he was "as a child" and that "he could not speak." Nevertheless, because Jeremiah wanted to know and to do the will of God, the will of God was made known to him, even as it will be to us individually and personally.

The Apostle Paul also explains to us and for us that he was **"called to be an apostle of Jesus Christ, through the will of God and Sosthenes, our brother."** (I Cor. 1:1). Very simply, Paul is explaining to us that he was in the will of God because God had called him and because he had responded. In another place, the Apostle Paul explains, **"For though I preach the gospel, I have nothing to glory of (that is, no ground for boasting): for necessity is laid upon me; yea, woe is unto me, if I do preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."** (I Cor. 9:16-17). This may be the plight of many of us today who are involved as Christians in the things of our Lord. Sometimes, we may know the will of God for our lives, but in our humanity we resist doing His will or we do so reluctantly and miss the blessing. Thereby, we miss the happiness and the joy that the Apostle Paul was able to experience in the midst of all of his trials.

The Price of Disobedience

Because we may sometimes fail to apply the truth of the Word of God to our hearts and our lives, we must sometimes pay a very high price for disobeying God's will for our lives. Jonah, it seems to me, had a taste of this experience when he was swallowed by that great fish. Then for three days and for three nights he was conscious of how much his disobedience had cost him. We hear his cry, **"The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast thou brought up my life from corruption, O Lord my God."** (Jonah 2:5-6). I believe that if we were to talk to David today, he would explain to us that he also

knew something of the cost of disobedience. Because of his disobedience, his family really was a disaster. The most piteous cry of his heart ascended heavenward, however, in the hours that his little baby was dying because of his disobedience.

I would not want to press a truth beyond what the Holy Spirit would provide for us, but I believe that disobedience to the call and to the will of God sometimes results in death. The Apostle Paul explains this most dramatically in relationship with the Lord's Supper. He says, **"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."** (I Cor. 11:29-30). There are some very positive words from the pen and the lips of one of our God's greatest servants, a man who both knew the will of God and a man who did the will of God.

We do not often hear preachers, pastors, and evangelists preaching on this subject in our day, but it is an important truth for it is in the word of God. The Apostle John likewise has some similar thinking that is seldom approached by those of us who like to think of ourselves as Christians. Despite our failure to declare "the whole counsel of God," however, the Apostle John declares very clearly, **"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it."** (I John 5:16). I have had some of the old-time pastors and evangelists discuss this subject with me. In most instances each one of these who had been in the ministry a long time could speak of individuals who had died "mysteriously" and "unexpectedly" subsequent to what they knew to be the will of God for their lives. Their failure to follow through on some detail of the will of God that they knew to be right for their lives seemingly had resulted in a very short life.

In my own personal experience, I have known one very famed evangelist who seemingly had this experience. I did not know him real well, but I had known and loved and led the music for his evangelist brother in what turned out to be a most crucial revival (Continued on Pg. 7, Col. 1)

KNOWING

(Continued from Page 6)

Crusade in a distant city. This younger brother of this famed evangelist was somewhat aware of some of his brother's problems, but he was not expecting him to die at the tender age of 45 years. He was not surprised, however!

Personally, I can recall a very dark day when I was more conscious of my sin than I was of my responsibility to God and to my fellowmen. In that hour, I disobeyed God. There was an opportunity to speak and to sing. Yet, being especially conscious of my own unworthiness and most unconscious of the honor and the opportunity afforded me at the time, I declined to do so. I have rued that day until this one. Though that disobedience of mine seemingly did not seem to have any immediate adverse effect on me or my life, it definitely had a fateful effect on the life of another. As David carried the agony of some of his disobedience to his death, I doubtless shall carry the agony of that disobedience of mine to my grave. Even when I stand before my Lord in glory, I doubtless will hang my head in shame that I failed, that I grieved the Spirit of God, and that others had to pay a desperate price for my disobedience.

Since that most important moment in my life, there never has been an opportunity that I did not accept to the best of my ability, regardless of my "feeling" at the time. I am certain that there always have been others who could have done what I was doing far better than I. That, however, has been of no concern! The fact that some others may be better able to do what God has called me to do does not really enter into my thinking any more. I can now realize that the will of God for my life is the most important thing that has ever come my way. So, until I breathe my last earthly breath, I know that the will of God for my life will be the most important thing for me. God has never asked me to perform His will as someone else might do it. God asks only that I follow through with respect of His will for my life. Still, in my humanity, there are moments when I want to make excuses and even question God's will for my life, but I know the price for such disobedience. Therefore, so long as life shall last, and I continue to have a measure of my sanity beyond

these more than 75 years, I must do His holy will joyously, happily, and willingly!

Others have done as I, and they, too, paid a very high price. Abraham, for example became impatient when the promised son did not come right away. He went to Hagar, and out of that godless union there came Ishmael and the Ishmaelites. His family was in conflict the rest of his earthly life. Today, the Muslims, the Moslems, or the Mohammedans continue their continual conflict with "the Children of Promise," the Jews, or the Israelites! The whole of the civilized world at one point or another somehow becomes embroiled with one or both of these peoples on a continuing basis. Yes, Abraham's compromise has affected the lives of unnumbered millions of mortals across every subsequent generation.

Moses, likewise, was called upon by God to perform a tremendous task. He was taking some 3,000,000 Israelites to "The Promised Land." At a given moment in time, however, Moses disobeyed God's command. He struck twice at the rock which was to be struck only once. As a result, Moses had to die outside of the earthly "Promised Land."

As eternal forgiveness was provided by God for each of these Old Testament saints who failed in a measure, I have no doubt that eternal forgiveness will be mine through "the sprinkling of the blood of my Savior." As Moses with his last earthly look from the other side of the Jordan, as David praying fruitlessly for his dying baby, as Jeremiah who knew the Sovereignty of God but who wept somehow, and as a Paul who cried "O wretched man that I am," however, the agony which I have known across several decades doubtless will be mine until the end of time for me.

It is most important, then that we, the children of God, seek to know the will of God for our lives. It is equally important that once we know the will of God that we follow through to the best of our ability. As the children of God - as Christians - we need to realize that it is folly to disobey God by making excuses. It is folly, too, to attempt to do more than God has directed us to do. Also, it is the height of folly to do something which may even seem to be good if God has not commanded it. Knowing and doing the will of God, then, is extremely crucial and important for each of

us.

(To Be Continued)

SEVENTH

(Continued from Page 4)

lege, for God is not his father. Instead, the Devil is his spiritual father. Listen: **"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."** (John 8:44).

The only way that one can have God for his spiritual father is to receive Jesus Christ as a Savior. **"For ye are all the children of God by faith in Christ Jesus."** (Gal. 3:26). **"But as many as received him to them gave he power to become the sons of God, even to them that believe on his name."** (John 1:12).

This seventh saying of the Saviour on the cross likewise represents a sharp contrast over His experience of the previous twelve hours. In these twelve hours He had been in the hands of men. This Jesus had prophesied. Listen: **"And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again."** (Matt. 17:22,23).

It was the same message that He had given to the sleeping disciples after He had prayed the third time in the Garden of Gethsemane. **"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners."** (Matt. 26:45).

On the morning of His resurrection, the angels, in speaking of His resurrection, declared that Jesus had been in the hands of men. **"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."** (Luke 24:6,7).

What a contrast between these Scriptures and our text: **"Father, into thy hands I commend my spirit."** (Luke 23:46). Now Christ voluntarily delivers His spirit into the hands of His Father. Through eternity past, He had been in the hands of the Father. For twelve hours on the cross He had been in

the hands of men, and now for eternity to come, His spirit is in the hands of His Father. What a precious, blessed contrast!

In like manner, this seventh saying of the Saviour on the cross shows us how Christ was perfectly yielded to God. Throughout all His life He had always been perfectly yielded to the Father. When lost in the temple as but a lad twelve years of age, He said to His mother and foster father, **"How is it that ye sought me? wist ye not that I must be about my Father's business?"** (Luke 2:49).

He showed how perfectly yielded He was to God even when He was tempted of Satan, for we hear Him saying: **"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."** (Matt. 4:4).

Even when He came to this world He came yielded perfectly to the Father to do His will. We find Paul saying in His behalf: **"Lo, I come to do thy will, oh God."** (Hebrews 10:9).

While His life had always been beautiful in that it was perfectly yielded to the Father, His last act was exquisitely beautiful. May I ask the sinner friend? Is your life yielded to God? To receive Jesus Christ as a Saviour, means that you must yield yourself to the Son of God and take Him as your Saviour. Hear the Apostle Paul as he would state his own personal experience in this respect: **"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."** (II Tim. 1:12).

In like measure, let me ask those of you who are saved, "My Christian brother, my Christian sister, how is it with you? Have you yielded your life to God? This we are positively beseeched to do. **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."** (Romans 12:1)

Christ's example of being perfectly yielded to the Father certainly should be the example for the Christian to follow, and an exhortation to the unsaved to likewise receive Him.

The seventh saying of the Saviour on the cross was used of God to convince a skeptic. Just as soon as Jesus thus spoke, saying,

"Father into thy hands I commend my spirit" the centurion, whose business it had been to see that the crucifixion was properly carried out, broke the silence on earth as Christ had broken the silence of the cross, saying, **"Certainly this was a righteous man."** (Luke 23:47). Thus Jesus last saying from the cross convicted a skeptic. Often it takes an evidence of the supernatural to accomplish this.

Over in Tennessee a number of years ago, lived an infidel who was most blatant and blasphemous in the opposition to God. Throughout his life he was notorious for his infidelity, and on several occasions in ridiculing the glorious doctrine of the resurrection, he declared that his grave was to be his eternally, and defied God to ever open his grave and move his body. When he was buried, he was placed inside a concrete vault six feet down in the ground, with a concrete slab fastened securely over the top of it. On the day of his burial, as the crowd was leaving the cemetery, it was noticed that a storm was approaching. a terrible electric storm followed, and after the storm was over, thinking that the lightning had struck some place in the cemetery, on investigation it was found that the lightning had struck the grave where this old infidel had just been buried a few moments before, and in spite of the concrete vault which surrounded his body, there on top of the ground lay the body of this old infidel. God had answered his challenge just like He used the supernatural to convince the centurion who stood by the cross of Jesus.

Over in North Benton, Ohio, there lived an infidel notorious for his blasphemy of God and his dishonest dealing with man. He held a mortgage on pretty nearly everyone's property in that section. Through his dishonest financial dealing, he amassed quite a fortune. When he attended services at the little Presbyterian church house at North Benton on rare occasions, his presence caused a frigidity to come over the entire congregation. Before his death he decided to build a tomb for himself. Wanting an inscription for the door of this tomb, he went to a poet in that

(Continued on Page 8, Col. 1)

THE BAPTIST EXAMINER

NOVEMBER 20, 1993

PAGE SEVEN

SEVENTH

(Continued from Page 7)

section and paid him \$10.00 in advance for a suitable small poem which would be placed on the door of his vault. A few days later the poet delivered him the following lines: "This is the grave of Chet Bedell, Here lies his body, his soul's in Hell."

Somehow the infidel seemed to think that that was an unsuitable poem and sued the poet for the recovery of the \$10.00. The court returned the verdict in favor of the poet, who in turn sued the old infidel for libel and won a judgment of \$50,000 against him. This experience dampened his spirit as to the vault and he decided to build a monument in life-size form which he erected in the cemetery of North Benton, Ohio. The monument depicts him with his feet trampling on the Bible and in one of his upraised hands is a scroll with these words, "Universal Mental Liberty." Before he died he wrote in his will, "If there be any truth in the Bible or in the things which I have denied, let my grave be inhabited by snakes." When he had died and they started to dig his grave, the workmen had to kill several snakes. When his body was lowered into the grave, a snake fell down in the grave along side the casket. From that time on the grave has apparently been a mound which has been infested by snakes. All around the base of his monument are the holes where they enter the ground to live beneath his monument. It is not uncommon for one to find snakes on top of the ground stretched out on his grave at any time during the summer days. When I visited the community wherein this infidel formerly lived and began to inquire for the cemetery and Chet Bedell's grave, a native grinned and said, "You are looking for snakes aren't you?" Another a little later on said, "Well, if old Chet Bedell asked for snakes, he sure got them."

It was thus in the case of the centurion, God often uses the supernatural to bring men to see the truth.

This seventh saying of the Saviour on the cross also shows us the place of security. Jesus committed Himself into the Father's hands. How secure one is when he is in the hands of God.

Listen to Jesus' own words: "And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28,29).

In fact, there is nothing that can separate one from God when he is in the hand of God, for he is in the place of security. Listen to this declaration by Paul: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:38,39).

Sin cannot separate one from the hand of God. "For sin shall not have dominion over you." (Romans 6:14).

Neither can temptation separate one from God's hand. "There hath no temptation taken you but such is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13). Likewise, the law cannot take a person from God's hand. "For ye are not under the law, but under grace." (Romans 6:14). Even Satan cannot take a believing soul out of the hand of God. "He that is begotten of God keepeth himself, and that wicked one toucheth him not." (I John 5:18)

In fact, the individual can't even take himself out of God's hand so secure it is. "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." (Jeremiah 32:40).

Will you note with me God's covenant which He made with Christ concerning the redeemed before the foundation of the world: "Also I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Never-

theless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the things that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Psalms 89:27-37).

I declare beloved, that when one is in the hands of the Father, he is surely in a place of security, for the Father will never allow one to fall who has believed on Him and received Him and is walking with Him in faith.

This seventh saying of the Saviour on the cross likewise shows us that we can enjoy communion with God irrespective of our circumstances. What a marvelous truth is this, and how precious to the suffering saint! While on the cross, Christ was surrounded by a taunting crowd. His body was in intense agony, and He was passing through excruciating physical sufferings as well as spiritual anguish. In spite of all this, He was in perfect fellowship with the Father. Do I speak to some suffering saint or to some child of God who may be passing through deep waters? As Jesus enjoyed communion with His Father in spite of His circumstances, may God grant that you shall be able to do likewise.

This is not anything new though, for the Hebrews cast into the fiery furnace long years ago had this same blessed fellowship in spite of their circumstances. The king himself said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." (Daniel 3:25).

Oh yes, Jesus is a refuge unto us in time of trouble. I would rather walk in the fiery furnace with the Lord Jesus than to walk outside the fiery furnace without Him.

Even Daniel, when he was cast into the lion's den, had this same type of communion with the Father in spite of his circumstances. On the next morning, after a sleepless night, when the king came to the lion's den, we read: "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, Oh Daniel, servant of the living God, is thy God, who thou servest continually, able to deliver thee from

the lions? Then said Daniel unto the king, O king live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt." (Daniel 6:20-22).

Look at the experience of Paul and Silas in the jail at Phillipi. Their backs were bleeding, but the Scriptures say: "And at midnight Paul and Silas prayed, and sang praises unto God." (Acts 16:25).

Though their feet were in the stocks, their hearts were in the skies. It is always true that the flag of joy is flowing from the castle of the heart whenever the king is in residence there.

I tell you beloved, in spite of our circumstances, we may have fellowship with the Father. Christ did so in the hour of His death, and even in the hour of our own death we can be in perfect communion with Him for the God who provides saving and keeping grace, will likewise provide grace to die by. "Precious in the sight of the Lord is the death of his saints." (Psalm 116:15).

Some day I expect to come to the end of the way, and then to be able to say: "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Psalms 23:1-4).

This seventh saying of the Saviour on the cross also tells us that there is a sure refuge for God's children even after death. Hear Jesus again as He says: "Father into thy hands I commend my spirit." (Luke 23:46).

We are encompassed about with dangers on every hand. The world, the flesh, and the Devil - all fast friends - are enemies to the true child of God. How these and other dangers daily surround us. Some day we will come to the end of the way, and these dangers shall be left behind, and then there is rest - sweet rest - for the child of God. Of this we are assured by Jesus Himself. Listen: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3).

While it has been sweet to contemplate this seventh saying of the Saviour, and to notice the communion and security which the child of God can enjoy in this life, and while it is precious to know that we have a refuge after death, this text is likewise awe-inspiring, for, if this be the lot of the Christian, then the converse is true concerning the unsaved. Although the sinner's spirit will fall into the hands of God at death, it is in an entirely different manner to that concerning the spirit of the saved, for God says concerning the unsaved man: "It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31).

When Jesus was here in the days of His flesh, men cried, "Away with Him." When the unsaved fall into the hands of God, Jesus is going to say, "Depart from me." Therefore, in view of the dreadful future appertaining to the lost, and with the hope of a glorious eternity in behalf of the saved, may God grant that you shall receive Jesus now as your Saviour and become a child of God.



Too Busy?

You are too busy
this morning
in the maelstrom
of family care,

The children are sent
to the schoolroom,
And the grind of
the day begins
With no Word from God
to remember,
Nor the echo
of strengthening hymns?

What wonder
the burdens seem heavy
And the hours seem
irksomely long!
What wonder that
rash words are spoken
And life seems discordant
and wrong!

Oh, pause for a little
each morning
And again at the close
of the day,
To talk to the Master,
who loves you.
Remember,
He taught us to pray!