

Living faith is a rock with roots.

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.*

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THE CHURCH MUST GROW OR DIE

By Jasper Cortenus Massee

(Editors Note: The following appeared in The Baptist Examiner dated February 16, 1980.

This article appeared in The Pentecostal Fire, 1930 edition. It was timely in 1930;

It was timely in 1980; It certainly is timely and needed in 1994.)

The church is a divine organism of many members, whose continuance is dependent upon accretions of spiritually regenerated men and women. These are those who are born-again - those who are being saved. The Lord Jesus Christ is the life of the church. In Him it lives and moves and has its being. Apart from Him, it cannot live. The life of the church is as dependent upon the life of the branch as upon its connection with the vine. As the root cannot live separated from the soil so the church cannot live separated from the Lord. The church must so order its life and ministry therefore as to maintain constant and conscious contact with Him, for to miss or to lose that contact is to die. No course of life, no plan or policy of work, no organization or program must ever be adopted out of harmony with His plan, His purpose, His program. Any course out of harmony with Him means inevitable spiritual atrophy. Purpose discordant with His purpose is the seed of death.

Now the promised blessing of the Master's presence with the church is made to depend upon its obedience to the Great Commission. Read it again: "Go ye into all the earth, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit ... and lo, I am with you all the days, even unto the end of the age." Any church which is not being constantly enlarged by the addition of those who are being saved, must inevitably sooner or later, hear from the lips of the divine Master these words of doom, "I know thy works, that thou hast a name that thou livest, and thou

art dead." (Rev. 3:1).

This word of exhortation and warning is given to the church at Ephesus: "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." (Rev. 2:4-5).

What are the first works? Turn to Acts 6:7: "And the word of God increased; and the number of disciples multiplied in Jerusalem greatly." "They therefore went about preaching the word." (Acts 8:4). This is in keeping with the Master's promise: "Ye shall receive power, the Holy Ghost coming upon you: and ye shall be my witnesses unto the uttermost part of the earth." The ability of the church to realize the divine life and draw from it sustenance depends upon the faithfulness of its testimony. For the church, then, the first concern is

with the testimony it bears and with the result thereof in leading men to become disciples of the Lord Jesus Christ. It is by this means that the church is to grow permanently. Without this growth, it must inevitably perish.

Again, the church is not alone an organism receiving its life from the Lord. The church is a body whose growth is not yet complete. Now every incomplete living body must grow or suffer the deadly disaster of arrested growth. Growth is the law of life. Stagnation is the law of death. To arrest development is to invite stagnation and death. The application of this great natural law to the spiritual realm would indicate at once clearly the divine necessity for the continuous growth of the church. Life expands through self-propagation. Its fundamental law is that of enlargement, development, growth. It cannot be made too emphatic that growth is an imperative of all life. When growth ceases, death be-

(Continued on Pg. 2, Col. 1)

THE POWER OF COMPASSION

By Larry J. Robbins

President of The Lexington Baptist College

Please turn in your Bibles to Matthew chapter nine, verses thirty-six through thirty eight. The passages read as follows:

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

By way of introduction, it is important to look at the context. First, let's consider the context of chapters one through ten. Chapters one through four reveal the personal life of Jesus: His birth in chapter one and two, His baptism in chapter three, and His temptation in chapter four. Chapters five through seven reveal the principles of Jesus as given in the Sermon on the Mount. The principle of the Sermon on the Mount is the righteous standards of God's kingdom. Chapters eight through ten reveal the power of Jesus. Jesus proves He possessed the powers that the Old Testament Messiah would have by a series of miracles in chapters eight and nine; from power over disease to casting out demons, which is our text. Secondly, as we examine the immediate context of verses thirty-six through thirty-eight, Jesus' heart was moved with compassion because of what He observed in Israel. His people were being torn and lacerated by the false shepherds. He saw the need and was teaching His disciples

before they would see the need of people they must have a heart of compassion.

Not only must we examine the context, but also the consensus for the saved. Two things we need to consider. First, consider the neglect of transient shepherds. The basic need of people hasn't changed. They still need care, compassion, and constant shepherding by true shepherds. However, there are still false shepherds leading astray and abusing the people of God. By and large, multitudes are being neglected by transient, false shepherds. Secondly, consider the nature of the true shepherd concerned about the welfare of His people. He also pictures Himself as a harvester; the Lord of the harvest. But as a true shepherd, He is able to meet our deepest need because He is a God of compassion.

Lastly, in our introduction, let's consider the central thesis of our text, verses 36-38. The thesis I want you to consider is this; the true motivation needed to see that people are being misled, and that God's harvest field is already white unto harvest, is a genuine heart of compassion. The word compassion in the Greek is "splanchnizomai" and means to have one's bowels or inward parts moved. It is a word in which emotion is suggested by a physical figure. The message Jesus is giving to Christians is He was physically moved by the needs of His children; and if we are going to be effective servants, we must be moved in the same way with a heart of compassion.

The proper motivation to see that the fields are white unto harvest is heart of compassion. Our text reveals three major areas of the compassion of Jesus:

I. He saw: He had a vision of the lost in verse 36.

II. He said: His was the voice of the Lord in verses 37-38a.

III. He sends: He required visitation by laborers in verse 38b, c.

In the body of this sermon, consider first of all; He saw, He had a vision of the lost. Verse thirty-six tells us Jesus saw three things. First, He saw a great crowd, the multitudes. the response of the crowd

(Continued on Pg 6, Col. 1)

chre no longer contained the body of the crucified one. All this time they were talking to the risen Saviour and didn't realize it, because their faith was lacking.

The Lord, after listening to their story, said to them: "O fools, and slow of heart to believe..." (Luke 24:25). Why have you not believed the prophets? The prophets

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The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

HEARTS ON FIRE FOR JESUS

Please read Luke 24:13-32. Our text verse will be Luke 24:32 which reads: "And they said one to another, did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

We have here in Luke 24:13-32 an account of two people walking along the road from Jerusalem to Emmaus, a distance of approxi-

mately eight miles. During this journey the scripture says: "Jesus...drew near..." (Luke 24:15). These two had a personal encounter with the resurrected Saviour. They gave account to the Lord of His betrayal, His crucifixion, their trust that He was the promised Redeemer and of an angel saying..."that he was alive." (Luke 23). They also stated that the sepul-

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Eugene P. Helton
Editor

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THE CHURCH

(Continued from Page 1)

gins. The moment any life reaches
its full maturity, the inevitable
process of decay sets in. When the
sun reaches the meridian, it begins
to decline. When the church ceases
to grow, she begins to die. There is
no escape from the horns of this
dilemma - growth or death.

The most pitiable case of hope-
less suffering and despair I have
known is that of a mother whose
babe, four years old, had attained
only the strength and size of a six
months' old babe. His was a living
death; hers, a living despair. So the
church must grow or hinder and
shame her Lord. His is an expand-
ing enlarging life. He cannot live

THE BAPTIST EXAMINER

FEBRUARY 12, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of Our Lord Jesus Christ!!

Since our last writing, we've had our New Year's Eve Watch
Night Services here at Calvary Baptist Church. The occasion was
a time of great Christian fellowship. The presence of the Holy Spirit
was much in evidence. The attendance was approximately 65. I
could not possibly list all who were in attendance, however, I think
it appropriate to recognize in this column the preachers and pastors
who were in attendance. They are:

Robert Barkman, Pastor, Gethsemane Baptist Church, Marengo,
OH

Sydney Fisher, Pastor Emeritus, Waverly Road Baptist Church,
Huntington, WV

Clarence Grigsby, Pastor, Salem Baptist Church, Lost Creek, KY
Charles Lybrook, Pastor, Waverly Road Baptist Church, Hunt-
ington, WV

Jim Orrick, Pastor, Storms Creek Baptist Church, Ironton, OH
Larry Robbins, President, Lexington Baptist College, Lexington,
KY

Tim Underwood, Pastor, Faith Baptist Church, Quincy, KY
Jack Whitt, Former Interim Pastor, Calvary Baptist Church, Ash-
land, KY

The services were filled with great preaching and great singing.
Many provided special music; one of the many was Jeff Deel of the
Ashland Avenue Baptist Church in Lexington, KY. Jeff sang
several times for us, and at midnight, he sang and then led the
congregation in "Amazing Grace."

About halfway through the evening we enjoyed a wonderful
fellowship meal which had been prepared by the ladies of Calvary.

I think it good to note also that Brother Paul Kirkman, former
long-time Pastor of Grace Baptist Church in Fairborn, OH, visited
in our services during December.

By God's marvellous grace we're moving forward here at Cal-
vary. Please continue praying for us. We need your prayers. May
our Lord bless you richly. I love each of you in the Lord.

in an arrested body.

Again, the ingrowing process is
always the method of death. All
stock-raisers know that the in-
breeding process must ultimately
work disaster. Fresh blood and
new stock must be brought in. The
practical working of life seem to
indicate processes of devolution
rather than of evolution. Life must
extend itself and ever incorporate
new life in order to continue. The
fountain of life, purity, virility, and
power is exhausted in the succe-
sion of the generations. The church
that lives only by natural incre-
ment from the church families will
inevitably die as those families
themselves tend to die out. New
souls must be won. New families,
with many children, must be found
and brought in.

The contrast between the Sea of
Galilee and the Dead Sea has often
been pointed out. The Dead Sea is
dead because it has capacity to
receive, but no capacity to expand
or to overflow. The Sea of Galilee
receives, but enlarges its life by
giving the River Jordan to the val-
ley below. That is the difference

between growth and stagnation,
between life and death. Someone
has said, the difference between a
true church and a false is the differ-
ence between a stream and a pool.
The stream ever increases and
enlarges and grows in its journey
toward the sea. The pool takes in
the overflow and absorbs it upon
itself, and stagnates in the process.
Thus it becomes also a breeding
place of miasmatic diseases and
death.

Again, the human race is grow-
ing. When our Lord left the earth
and, in going, left the Great Com-
mission with the church, there were
approximately six hundred million
people upon the earth. Today there
are three times that many. Twice
as many upon the earth today do
not know the Lord Jesus Christ as
there were upon the earth when He
died for our sins twenty centuries
ago. Now this rapidly increasing
population of the globe is the field
of operation for the church. Its one
task is to convert this raw material
of humanity into the finished prod-
uct of citizens of the heavenly
kingdom. If the church does not

grow somewhat commensurately
with the increasing population of
the earth, it can readily be seen that
the church must without doubt be
overwhelmed by the unregenerate
mass of humanity. To be thus
overwhelmed is to be destroyed.
Numerically in the minority, the
church must be potentially in the
mastery. The church is the "tree
planted by the streams of water,
that bringeth forth its fruit in its
season, whose leaf also does not
wither, and whatsoever it doeth
shall prosper." The blessing of
Jacob upon Joseph was the bless-
ing of the fruitful vine. Of him the
patriarch said, "Joseph is a fruit-
ful bough, even a fruitful bough
by a well; whose branches run
over the wall." (Gen. 49:22).

Again, the church must grow in
order to keep its ranks filled. Death
is constantly taking toll. There are
those who insist, perhaps correctly,
that this is what the Master meant
when he said: "I will build my
church; and the gates of Hades
(the grave?) shall not prevail
against it." There is an age-long,
ceaseless struggle between death
and the church. One by one in an
never-ending procession, its
members are cut down by time, the
grim reaper. One by one, death
clasps them in bridal embrace. The
natural depletion, therefore, of the
church by death must sooner or
later destroy it unless there is more
than a corresponding replenishing
by birth. The present rate of in-
crease of world population by birth,
over the decrease by death, is one
to every eighteen hundred. Is the
church doing as well? the first law
of life for the church, as well as for
man, is the law of self-propaga-
tion. Not half so important to it is
the law of self-support and self-
government. It may govern itself
and die; it may support itself and
die. It must propagate itself to live.

All that has been written above
is simply an effort to say in other
ways and by other words that the
church must continuously, in spite
of all difficulties, pursue as its one
supreme passion the winning of
unsaved men and women to a liv-
ing vital faith in the Lord Jesus
Christ. This is its one business, its
supreme purpose, its imperative
inescapable task.

That minister is already dead
whose ministry has ceased to re-
sult in conversions. That church is
already dead that has ceased to
reach out and bring in the unsaved.
Its arms must be longer than sim-
ply long enough to embrace the
children of its own family. Its love
must be deeper than the shallow
pool of its own interests and con-

nections. Its energies must be di-
rected into channels far more vital
and compelling than those of rais-
ing money, maintaining organiza-
tion, and administering the formal
functions of a religious assembly.
God grant to arouse the church to
the fact more terrible than any
words can ever convey, that the
church must grow or die.

YOU AND YOUR BIBLE

By Charles U. Wagner,
Senior Pastor,
Calvary Baptist Church
in Covington, KY

How many Bibles have you worn
out by reading them and carrying
them to church? Many, I hope.
From the time I was a small boy, I
have read and worn out Bibles. I
have a Bible I call my study Bible
that is written in, marked and
underlined. I have a Bible for
marking verses I have memorized,
plus a Bible to be used in preaching
and teaching. How do I feel about
the Bible? It is the Book of books.
Someone has written about the
Bible as being the Seven Wonders
of the World:

1. The wonder of its *formation*:
the way in which it grew is one of
the mysteries of time.
2. The wonder of its *unification*:
a library of 66 books, yet one book.
3. The wonder of its *age*: most
ancient of all books.
4. The wonder of its *sale*: best-
seller of any book.
5. The wonder of its *interest*:
only book in the world read by all
classes.
6. The wonder of its *language*:
written largely by uneducated men
yet the best from a literary stand-
point.
7. The wonder of its *preserva-
tion*: the most hated of all books,
yet it continues to exist. "The
Word of our God shall stand for-
ever." (Isaiah 40:8).

The New Testament is in the Old
Contained,
The Old is in the New Explained.
The New is in the Old
Concealed,
The Old is in the New Revealed.
The New is in the Old Enfolded,
The Old is in the New Unfolded.

- Speakers Sourcebook
God's Word will never fail:
Generation follows generation -
yet it lives.

Nations rise and fall - yet it lives.
Kings, dictators, presidents come
and go - yet it lives.

Hated, despised cursed - yet it
lives.

(Continued on Pg 6, Col. 5)



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
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Read Genesis Three: This chapter is one of the most important chapters in the word of God. It has been said that the book of Genesis is "the seed plot of the Bible". This is particularly true of this chapter. Here we find the source of many of the great truths of the Bible. To cut out this chapter, as many have done, and the rest of the Bible would be without meaning.

Because of the importance of this chapter we need to study its contents closely. In this chapter we see the theory of evolution shot down. Instead of man beginning at the bottom of the moral ladder and slowly climbing upward we find just the opposite. Man began at the top and fell to the bottom. We also find that even though being placed in a perfect environment does not prevent man from falling. Our first parents were made upright and placed in an environment which God had pronounced "very good". Only one restriction was placed upon them, they were not to eat of "the tree of knowledge of good and evil." (Gen. 2:17).

They only had one commandment which they were to obey. If man made in the image of God could not keep one commandment how can fallen man keep ten? It was disobedience to this one commandment that plunged the whole human race into sin and death, "By one man sin entered into the world, and death by sin; so death passed upon all men, for all that have sinned:" (Rom. 5:12).

The Temptation
(Verses 1-5). "Now the ser-

pent — said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

Here we see the Devil, in the person of the serpent, entering into the picture. Here we learn how Satan works to deceive mankind. His first words to Eve were to cast doubt upon God's words, "Yea, hath God said,". This is the first step to deceive man. Someone has said Satan's most often used punctuation mark is the question mark. If he can get men to question the inspiration of the Scripture, the virgin birth of Christ, the atonement, the resurrection, and many other doctrines of the Bible, he has gained a victory.

We need to note that God had given the man and the woman complete freedom to partake of the fruit of all the trees in the garden with the exception of one. Satan did not say anything about their God given liberty but calls Eve's attention to the one restriction. "Are you sure God told you not to eat of every tree?"

In verses 2 & 3 we have Eve's answer to this question, from Eve's answer we need to learn a great lesson. Someone has said there are three things we should never do in the study of the Word of God. (1) Take anything from it. (2) Add anything to it. (3) Change something in it. We find that Eve did all three of these. (1) She took from the Word of God. She left out the word "freely" in telling of God's permission to eat of all the trees of the garden (compare 2:16 and 3:2), thus making God less gracious. (2) She adds

to the Word. Of the tree of the knowledge of good and evil God had told them, "Ye shall not eat of it." Eve added, "neither shall ye touch it." Proverb 30:6 tells us, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." (3) Eve changed the Word of God. God had said, "for in the day that thou eatest thereof thou shalt surely die." Note that she added the word "touch" and changed "that thou shalt surely die" to "lest ye die."

Verse 4: Having cast doubt upon God's goodness and mercy Satan's next step was to deny the truth of God's Word. "Ye shall not surely die." By adding the word "not" to what God had said, Satan told Eve that God had lied to her.

Having gotten the woman to question God's goodness and mercy and to doubt His Word, Satan's next step was to tempt her by telling her what could be gained by disobedience to God's command, "Ye shall be as gods (God), knowing good and evil." (v. 5). He told her "if you eat the fruit ye shall not die but you will be equal to God. You will know as much as God Himself." In Isaiah 14:12-14 we are told that Satan at one time had attempted to take God's place in heaven. Now he tells Eve she can take God's place on earth. Man has ever since been trying to do this. This is what the "New Age Movement" is all about, man can become god. Where did this lie start? In the garden of Eden by the father of the lie (John 8:44).



A portion of a letter from a reader in Campbellsville, KY:

...I commend you for a very good paper. I enjoyed your editorial where you introduced yourself among other things. I like the small items of blessing, to be more specific the "Two Bears," The Uncle Sam drawing, and the article "Preacher Don't", I especially liked. I liked seeing my old Baptist College classmate, James Hobbs, as a contributor to The Baptist Examiner again.

I greatly enjoyed your sermon in The Baptist Examiner Pulpit, "Moderation Does Not Mean Compromise." I believe this truth is badly needed in our day, among our kind of baptist.

Thanks for a good paper. Keep up the good work. Be assured I am praying and pulling for you.

Your friend in Christ

Wayne B. Brickner

Wayne B. Brickner

SORRY FOR THE DELAY IN SENDING YOUR BAPTIST EXAMINER:

The past month has been a time of severe winter weather. We here in Ashland, KY have experienced one snow storm after another, and very cold temperatures. As a result, our transportation lines between Ashland and our printer in Ravenswood, WV have been closed or nearly closed at the times we needed them most. Normally, you will receive your Baptist Examiner during the week prior to the date of the particular edition.

*"Hast thou entered into the
treasures of snow? or hast
thou seen the treasures
of the hail." (Job 38:22)*

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The Baptist Examiner Pulpit Forum I

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

What does the Bible teach about: The priesthood of the church? The priesthood of the believer?

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Some Baptists, unlike the Bereans who searched the Scriptures daily to see if the things were so (Acts 17:11), are more like the Athenians on Mars' hill who spent "their time in nothing else, but either to tell, or to hear some new thing." (Acts 17:21).

One of the latest "new things" which they have come up with is the "priesthood of the church." The new term came to light only a few years ago. As the Bible has nothing to say concerning this, it can not be true. As someone has said, "truth is not new," and since this is new, it can be ruled out.

The "new doctrine" has caused a great split among Baptists. Many good men have been led astray by this thing. It has led to hyper-churchism and is the first step that leads to the belief that one must be a Baptist before he can go to heaven. Some have even gone so far as to maintain that one must hear the gospel preached by a Baptist preacher in order to be saved. This "new doctrine" has led more and more far out and weird beliefs.

While the Bible does not teach the "priesthood of the church" it does teach the "priesthood of the believer." In I Peter where the Apostle Peter is addressing the "Elect according to the foreknowledge of God—" (I Pet. 1:2), we read, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5). The Apostle John in speaking of Jesus Christ who "washed us from our sins in his own blood, and hath made

us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." (Rev. 1:5b-6). It is said that those who have been redeemed, "to God by thy blood out of every kindred, and tongue, and people, and nation;" shall sing, "And thou hast made us unto our God kings and priests: and we shall reign on the earth." (Rev. 5:9,10). Also in Revelation 20:6 we are told that those who have "part in the first resurrection —, shall be priests of God and of Christ, and shall reign with him a thousand years." This verse refers to individual believers not to the churches.

Yes, the Bible speaks of the priesthood of the believer but not of the priesthood of the church.

SOME THINGS OUR LORD NEVER DID

In at least four ways the deity of our Lord Jesus Christ is established by the Scriptures, by what He was, by what He did, and by what He did not do.

The most outstanding way in which the deity of Jesus is shown is by what He did not do. There are at least twelve things that Jesus did not do that mark Him as the eternal Son of God and the Mystery Man of the ages.

1. Jesus never sought advice. There has never been, in all history, any man who did not at some time or other seek advice; but not so Jesus. Why? He was the power of God, and the wisdom of God (I Cor. 1:24). Abraham sought advice, Moses sought advice, Solomon sought advice, but not so with Jesus.

2. Jesus never changed His mind. He moved with such supreme insight that He never had to change His mind. He never uttered a sentence or a word that He had to repeal or correct. Jesus was the God-man. Jesus was perfect in body, mind and speech. What man in all history could say that he never had to change his mind?

3. Jesus was never in a hurry. He had time to leave the tomb in order. He folded the napkin and laid it aside at the tomb. In Luke 24:12 we read: "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." The human race is nervous and always in a hurry; but not so with Jesus. This speaks of divinity. Jesus was not in a hurry when He made this world; He was not in a hurry when He chose His twelve disciples, when He performed His miracles, and when He came to the tomb of Lazarus.

4. Jesus never showed personal fear. He showed no personal fear in His wilderness temptation, in the cleansing of the Temple, in His arrest and trial before Pontius Pilate, on His way to Calvary, nor while dying upon the Roman cross.

5. Jesus never made a mistake. Ingersoll wrote about the mistakes of Moses, but he never wrote about the mistakes of Jesus. Why? Jesus never made mistakes.

6. Jesus never showed surprise. It is said that the disciples were amazed - but not so with Jesus. Jesus was not surprised when Judas Iscariot betrayed Him, for He knew who Judas was and just what he would do (John 6:70-71). Jesus was not surprised when Peter denied Him, for He knew what Peter would do when the crisis came (Mark 14:66-72). In John 2:24-25 we read "But Jesus did not commit himself unto them, because he knew all men and needed not that any should testify of man: for he knew what was in man."

7. Jesus was never defeated in a controversy. The Pharisees, the Sadducees, the Herodians and the scribes all failed to entrap Jesus in His words or to defeat Him in a controversy (Matthew 22:15-22).

8. Jesus never distrusted God. In Luke 23:46 we read of Jesus saying, "...Father, into thy hands I commend my spirit: (Continued on Pg 8, Col. 5)



On a Lonely Mountain Top
By Erwin Perdue

Two climbed up on a mountain high
And heard murmurs from the wind
Two looked up into the sky
As two thought of lonely men.

Two looked down to see a river flow
Like a silver thread of lace
Winding weary to and fro,
As if to find a resting place.

Then a soft voice whispered near
With tender words to say,
Come with me and have no fear
And I'll show the way.

It seemed I saw Mt. Calvary high
And a cross where Jesus bled,
My lonely heart began to cry,
There for me His blood was shed.

No more this sinful world I'll roam
Now my debt for sin Christ paid.
Soon with Jesus I'll go home
For to live beyond the grave.

Not I, But Christ

It is told of the great nineteenth century musician, Charles Francosi Gounod, whose Faust and other compositions are known to music lovers the world over, that he acknowledged of himself: "I used to say, 'I.' Then when Mozart got into my blood I would say, 'I and Mozart.' Later it became, 'Mozart and I.' But now I simply say, 'Mozart.'"

It is a wonderful thing when one comes to the place where he knows that the "I" is helpless alone; he needs Christ. It may be that, at first, his Christian life takes on the "I and Christ" attitude. But as he goes on with the Lord and begins to behold His perfection and grace, it becomes, next, "Christ and I" and finally, surely, "Christ alone." Like the three disciples on the transfiguration mountain, spiritual perception and growth bring us to the "No man anymore, save Jesus only."

The greatest of Christians declared, "...not I, but Christ..." (Gal. 2:20). And he of whom our Lord said: "...Among them that are born of women there hath not risen a greater than John the Baptist..." (Matt. 11:11), gave this testimony: "He must increase, but I must decrease." (John 3:30). May this be the desire and experience of all of us. - Copied.

The Baptist Examiner Pulpit Forum II

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

Does "turtle" in Lev. 12:8; Nub. 6:10; Song of Solomon 2:12, and other places refer to a reptile, or is it an archaic word meaning "turtledove"? Should words which have changed their meaning since 1611 be updated in Bible translations. Please explain.

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TEACHER

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In answer to part one of this two-part question. The word turtle does mean turtledove as used in the Scriptures; Lev. 12:8, Num. 6:10, S.S. 2:12, Jer. 8:7. As far as I can tell there are ten other references using the word turtle dove and turtledoves. They are: Gen. 15:9, Lev. 12:6, Ps. 74:19, Lev. 1:14, 5:7, 5:11, 14:22, 14:20, 15:14, and Lk. 2:24. They refer always to a bird, not a reptile.

Should words which have changed their meaning since 1611 be updated in Bible translations? In my opinion, the answer is no. I believe it is better to preserve the language at the time of translation. The King James translation is the most accurate of all the others. Even though many of its words have changed, meaning through time, it is not too difficult to consult a reliable concordance, such as Strong's Exhaustive Bible Concordance, and determine the modern definition of any Bible word.

I have taught and preached from the King James 1611 translation for several years. I see no need to make any changes.

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I searched Vine, Young, and several other works in reference to turtles and turtle doves. It seems that they could not help me as to some places it reads turtle while other places it reads turtle doves. As far as I can tell, it does not seem that a reptile turtle was used as offerings. Perhaps, my

fellow forum writers can help more than I have.

Should words which have changed their meaning since 1611 be updated in Bible translations? If they would just change the words to the English we use today without changing the meaning altogether it would be great. However, when translators get their slimy hands and perverted minds on our Holy Bible, they add too, and take away, or change the word, or words so that we are still in the dark as to what God said.

I'm comfortable with the KJV 1611 version and plan on using it until my Lord gets done with me and my ministry.

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"Turtle" in Leviticus does not mean a reptile. A reptile could in no way refer to the sacrifice that our Lord made on Calvary.

All of the offerings, sacrifices in the Old Testament either was a type of the work of Christ or His suffering and sacrifice in His dying for our sins. The word "turtle" does not mean or refer to a reptile. A reptile would not be similar in kind to a pigeon. A reptile would not be suitable in type to the Lord Jesus. The instruction in the Scripture referred to was that if the woman was too poor to own a lamb or to buy one, then she could bring a turtle, which means a "turtledove." This shows to us that no matter how poor a person might be the Lord has made arrangements for them. No one is barred from or hindered from coming to Jesus except his own inherent depravity. The poorest of the poor may come and those that are counted as nothing the Lord

has chosen and called, and He justifies them and will glorify them, that He may confound the high and the mighty. No, I do not think that words that have changed their meaning should be updated to fit modern day meaning. How could we know what was the accepted meaning in the original text. If changes continue we will not know what the Bible teaches in many scriptures. For instance the word "baptize" was not translated properly. If the Greek word from which baptize was translated had been properly rendered, which is "dip," there would have been no excuse for sprinkling or pouring. If words are changed to suit every man's fancy, pretty soon our Bible would be shredded. No, I am not in favor of updating words that have changed their meaning since 1611. I am not in agreement with some changes that were made from the ancient Greek in the King James translation. But it is the best we have. Leave it like it is.

THE YOUNG PREACHER

James McDougall, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Malair, the sexton, slowly shook his head as he said, "I hae me doots o' you laddie." He had seen many candidates mount those steps, some in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin mused, "Aye, laddie, if ye had gone up as ye came down, ye might hae come doon as ye went up."

INFLUENCE OF TV

George Will of the Washington Post Writer's Group believes parents may be our only hope in fighting the TV-spurred epidemic of violence. He cites that physical aggression was monitored among first and second graders before they ever watched TV and that after two years of TV, the rate increased 160%. The rate of aggression in a town where they had had TV for years did not change. "A 14-month-old infant can adopt behavior it sees on TV." Will continues and quotes a noted public interest quarterly that says parents should be alert to the dangerous degradation of taste and behavior produced by entertainment saturated with violence. "Wiser parents are our only hope. The TV industry exists to draw audiences for advertisers."

It Can Be Done

By Edgar A. Guest

Somebody said that it couldn't be done,
But he with a chuckle replied
That may be it couldn't,
but he would be the one
Who wouldn't say so till he's tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

Somebody scoffed: "Oh, you'll never do that;
At least no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he had begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you
it cannot be done,
There are thousands to point out
to you one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done," and you'll do it.

*God Bless You
And Keep You Safe.*

COMPASSION

(Continued from Page 1)

was they followed Him wherever He went. Matthew 4:23-25 and 5:1 gives a description of the people that followed Him, because He cared and filled their needs physically and spiritually. Then the Sermon on the Mount reveals they fed upon His words as He explained God's righteous standards for His kingdom.

The reaction of Christ was that He was visibly and physically moved by their needs. Hebrews 4:12 tells us, "[He] is a discerner of the thoughts and intents of the heart." His heart was moved because of how He saw His people being treated. We must ask ourselves, how do I see lost humanity? We can't see exactly as Jesus did, but we must have the same power of compassion in our hearts.

The renewal of Christians will be in proportion to the compassion shown by our churches. They were harassed and helpless against the attacks of false shepherds in Israel.

Secondly, in His vision of the lost, He saw with great compassion. How did Jesus view the crowd? He viewed them emotionally. As said earlier, the word means having ones bowels, or inward parts, moved. He was moved physically and emotionally because of the spiritual needs of the people. He also viewed them excitedly. What excited His divine and human sympathy was not their numbers or their physical condition but their spiritual destitution. He viewed them empathically. The writer of Hebrews (4:15) says, "For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Why did Jesus view the crowd? Simply because He was their true Shepherd. The Bible reveals that God's true shepherds will do at least three things: first, they will find the sheep (as shown in Luke 15:4,8), secondly, they will feed the sheep (as shown in Ezekiel 34:2; I Peter 5:2), and thirdly, they will fold the sheep (as shown in John 10:1-18). Jesus also viewed the crowd because He was the Lord of the harvest. He owns the field and it gives Him pleasure to harvest the crop (Matthew

7:7-11).

Thirdly, in His vision of the lost, He saw great consequences. Two major consequences are given in this verse. They fainted and they were scattered abroad. Fainted in the Greek is "skullo" which means to vex or trouble. Perhaps this referred to the confusing and conflicting advice given by the false shepherds. This word could also be translated "harassed" which describes the religious condition of the people. Scattered in the Greek is "rhipto" which means to throw, cast, hurl, or prostrate. It is used here to refer to people who were being jerked around and thrown down by the false shepherds' deceiving lies. This could also describe people in a state of mental dejection. They were playing mind games with them.

The second major division is found in verse 37-38a. He said that His was the voice of the Lord. In these verses, notice three things Jesus said with authority. First, He said there is a plentiful harvest in verse 37a. This was spoken to His disciples concerning the value and abundance of the harvest. Also implied was the possible waste and loss of the harvest. This speaks to us today. The Apostle Paul said in I Corinthians 3:9, "For we are laborers together with God: ye are God's husbandry, ye are God's building." The word, "truly", in Greek is "men" and expresses a concession or admission. That is, it is admitted the harvest is great. The word "but" in Greek is "de" and the implication is to what avail is that if there are not enough reapers to work in the field.

Secondly, He made a plea for laborers in verse 37b. This is the reality of the plea; the fields are white unto harvest, but the workers are not available or don't see the need. Workers aren't ready for the field. General church statistics reveal that approximately twenty percent of church members are doing the work of the eighty percent, and that is probably a conservative figure. What is the problem with the eighty percent? The neglected ingredient in many people's lives is compassion. Compassion is the lost doctrine in Baptist churches throughout our nation. The result of the plea shows how Jesus sent out his twelve in chapter ten. Their calling, as well as ours, was for a specific task. They were to go to the lost sheep of the house of Israel, preach the king-

dom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, and cast out demons.

Thirdly, he said you pray for laborers in verse 38a. Two things are shown in the verse: the remedy and the result. First, the remedy is an injunction from Jesus; you pray. A genuine compassion on people will lead us to pray for them. Also, this remedy is to receive his instruction. We must have His vision of the multitudes. Secondly, the result is shown by two metaphors: the sheep and the harvest. In the shepherd and sheep, we see man's need being met by God. In the harvest field, we see God's need being met by man. Both metaphors are necessary to get the total picture.

The third major division is found in verse 38b, c: He sends; the visitation by laborers. There are two major thoughts given here: God must send and God must select.

First, God must send forth into His harvest field. Send forth literally means to thrust out or cast out. It implies urgency or haste, and laborers should be sent immediately into the harvest field. As taught in Acts 13:1-2, the local church must be the authorizing agency to send forth; but the power to accomplish the work must come from the power of the Holy Spirit. In Acts 13:1, the word sent means to authorize; but the word sent in verse four is the same as used in our text and means the power to labor in the harvest field must come by the power of the Holy Spirit.

Secondly, God must select the place of service. We are to go into His harvest as the text says, literally His own harvest. The implications is they must be His laborers, sent into His own harvest field, working by the power that God gives through the operation of the Holy Spirit.

God not only selects the harvest field, but He also chooses helpful fellows to accomplish His task.

In conclusion, after studying this passage several questions come to mind. Do I have the same kind of vision for the lost that Jesus did? Do I hear the voice of God speaking to my heart about the harvest and need for laborers? Am I convinced that He sends laborers into His harvest field, and am I willing to be one of them?

It is impossible to see, hear, or respond to Jesus' commands to

go to His sheep, His harvest field, unless our hearts are moved with the same kind of compassion that Jesus had?

In closing, allow me to share with you this illustration by Erma Bombeck on compassion: "It was one of those days," wrote humorist Erma Bombeck, "when I wanted my own apartment — unlisted!" It was a day in which she simply was not in the mood for small talk. However, this was the day on which her young son had chosen to describe, to the last detail, a movie he had just seen. And as the boy punctuated his monologue with a constant flow of "you know's?" Erma Bombeck felt herself being driven further and further up the wall. "My teeth were falling asleep," she said. Then came three telephone calls — "Three monologues that could have been answered by a recording," she said. "I fought the urge to say, 'It's been nice listening to you.'" Later, on her way to the airport, she was forced to listen to still another monologue. This time it was the taxi driver talking about his son who was away at college. Finally, in the airport... At last there were thirty beautiful minutes before my plane took off — time for me to be alone with my own thoughts, to open a book and let my mind wander. A voice next to me belonging to an elderly woman said, "I'll bet it's cold in Chicago." Stone-faced I replied, "It's likely." The elderly woman persisted: "I haven't been to Chicago in nearly three years. My son lives there." "That's nice," I said, my eyes intent on my book. Again, the elderly woman spoke: "My husband's body is on the plane. We've been married for fifty-three years. I don't drive, you know, and when he died a friend drove me home from the hospital... the funeral director let me come to the airport with him."

I don't think I have ever detested myself more than I did at that moment. Another human being was screaming to be heard and, in desperation, had turned to a cold stranger who was more interested in a novel that in the real-life drama at her elbow. She needed no advice, money, assistance, just compassion. All she needed was someone to listen. She talked numbly and steadily until we boarded the plane, then found her seat in another section. As I hung my coat, I heard her plaintive voice say to her seat companion, "I'll bet it's cold in

Chicago." I prayed, "Please God, let her listen."

May God help us to have the power of compassion that Jesus had so we can have His vision, hear His voice, and visit His harvest fields.

Someone recently said, "People don't really care how much you know, until they know how much you care." May God help us to care.

BIBLE

(Continued from Page 2)

Doubted, suspected, criticized - yet it lives.

Condemned by atheists - yet it lives.

Scoffed at by scorners - yet it lives.

Exaggerated by fanatics - yet it lives.

Misconstrued and misstated - yet it lives.

Ranted and raved about - yet it lives.

Yet it lives - as a lamp to our feet.

Yet it lives - as a light to our path.

Yet it lives - as the gate to heaven.

Yet it lives - as a standard for childhood.

Yet it lives - as a guide for youth.

Yet it lives - as an inspiration for maturity.

Yet it lives - as a comfort for the aged.

Yet it lives - as food for the hungry.

Yet it lives - as water for the thirsty.

Yet it lives - as rest for the weary.

Yet it lives - as light for the heathen.

Yet it lives - as salvation for the sinner.

Yet it lives - as grace for the Christian.

To know it is to love it.

To love it is to accept it.

To accept it means life eternal.

-Religious Digest

"Open thou mine eyes, that I may behold wondrous things out of thy law." (Psalm 119:18).

The Bible is our training manual. Long distance races have been lost by people who didn't obey the rules and got off course. Not only are we told how to prepare for the run, but we are given the answers for strength in the running and the secrets for winning. So if you want to run the races successfully, keep referring to the manual and obey it. It will certainly give you the needed edge as you reach for the prize!

HEARTS

(Continued from Page 1)

spoke of all these things. On another occasion, concerning another matter, the Lord replied to Peter and others in the form of a question "...Are ye also yet without understanding?" (Matthew 15:16). These had heard the words of the prophets and yet were without understanding. Many today practice religion and some play church, but have no understanding of basic Bible truth. When the Lord told the twelve about His coming betrayal, His death, and His resurrection, the Scripture records their response as follows: "And they understood none of these things:" (Luke 18:34).

In Luke 24:27 we read the following: "...He expounded unto them in all the scriptures the things concerning himself." The Old Testament Scriptures, from which He expounded, is a book about Jesus, containing so much information, painting such a clear picture of His coming, that it's hard to imagine the Jews really didn't recognize Him as the promised Messiah. The New Testament is a book about Jesus. The Bible in its entirety, from Genesis to Revelation, is a book about Jesus Christ Our Lord! Philip asked the Ethiopian Eunuch, "...Understandest thou what thou readest?" (Acts 8:30). The Eunuch replied, "...How can I except some man should guide me?" (Acts 8:31). "Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." (Acts 8:35). Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39).

After the Lord expounded the scriptures to them "... their eyes were opened and they knew Him" (Luke 24:31). It is the Lord that opens the eyes of the blind. "Then the Lord opened the eyes of Balaam and he saw..." (Numbers 22:31). "I once was blind, but now I see." Only the amazing grace of God can provide spiritual sight. "And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw:" (II Kings 6:17).

A true personal encounter with Jesus Christ will always make a deep and lasting impression. One who comes to know Him as Lord

and Saviour is "in Christ... a new creature." (II Corinthians 5:17). These two, walking along the road to Emmaus encountered personally the risen Saviour. The effect was dramatic, to say the least. "...Did not our heart burn within us..." (Luke 24:32). These two hearts were set on fire by and for Jesus. Just like creation was by and for the Lord, so is salvation by and for the Lord. Two hearts were set ablaze as He spoke to them. "... while He talked with us..." (Luke 24:32). When the Lord speaks, something happens. He spoke creation into existence. Two hearts were ablaze at the proclamation of the Word of God. "... Did not our heart burn... while He opened to us the scriptures?" (Luke 24:32). The Word of God effects change, it kindles a fire in our hearts. "Is not my word like as a fire? saith the Lord;" (Jeremiah 23:29).

God's presence kindles a fire in our hearts and in our churches. "Now when Solomon had made an end of praying the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." (II Chronicles 7:1). "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever." (II Chronicles 7:3). If there is no fire in our heart and no fire in our church for Jesus, we surely must be doing something wrong. The presence of the Lord provides warmth and love that even the lost see and ask the reason why. Churches should never be cold and harsh. A constant message of doom, despair, and agony on me will never be the rule where churches are on fire for the Lord Jesus Christ.

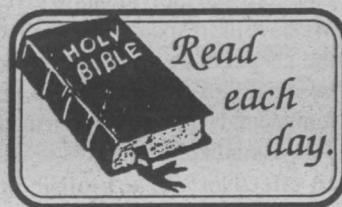
Meditation on the things of God fans the fire in our hearts. "My heart was hot within me, while I was musing the fire burned:..." (Psalm 39:3). Sometimes we could do well by talking less and meditating more on the things of God. We could do well if we spent more time listening to God speak to our hearts. "Be still, and know that I am God:..." (Psalm 46:10).

One cannot extinguish a heart on fire for Jesus. Jeremiah the Prophet thought he could, but he

couldn't. "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jeremiah 20:9). This pastor (Pastor Eugene P. Helton) has thought at times that I could extinguish the fire in my heart to preach the gospel. I thought at times that I too would be better off doing something else. But like Jeremiah, "I could not stay." (Jeremiah 20:9). "...yea, woe is unto me, if I preach not the gospel!" (I Corinthians 9:16).

We, as individual Christians, need to have "hearts on fire for Jesus." Our churches should be set ablaze with the love and compassion of Jesus and for Jesus. If the Lord is present, there will be warmth and love. It could be no other way.

Is your heart on fire for Jesus?



SELF-INQUIRY

By Jack Whitt, Former Interim Pastor, Calvary Baptist Church, Ashland, KY

"So then everyone of us shall give account of himself to God." (Rom. 14:12).

If ever a time was needed for "self-inquiry" as to where we stand with God and what our religious convictions are, it is in the days we now live. At no time in history has religion, with its varied concepts and dogmas, been spread abroad to the populations of the world, influencing the lives of so many. Perhaps we may say; we live in an age of peculiar "spiritual privilege". But too, we may also say, we live in an age of "spiritual danger." Thus it is incumbent to every serious-minded, religious conscious soul, to make self-inquiry on the matter of: Where do I stand before an almighty God, who will judge the quick and dead?

Yes, it is "spiritual danger" to those who may feel comfortable with their religion and yet be ignorant of the real truth of what the word of God requires us to believe. A case in point: I recently talked with a pastor friend of mine who related the story of a charismatic preacher who pastored a large congregation in a community in Northern, Ohio. As the

story goes, he was a very popular preacher who was on constant call to speak at various meetings and conferences. He basically preached from a set of fifty-five sermons he had developed over a period of time. However, as time went by, and the constant usage of these sermons, he became aware of a greater need for more timely, up to date messages. Thus, he began to study his Bible, looking for fresh insight. This began the turning point of his ministry. The diligent study of God's Word opened his eyes to the fact that the messages he had been preaching did not harmonize with the truth found in the Bible. It was an agonizing and difficult time for him, but realizing his duty to be honest with God and himself, and after much prayer, he confronted his associates with his dilemma. To make a long story short, he came out of the charismatic movement, convinced the church of the truth, and has succeeded in building a thriving, spiritual Baptist church.

Folks, when we want the truth and when we want to seek the will of God and not the traditions of religion or man, we can find it. It

is in the Word of God. By the way, this same preacher is still very much on call to preach. Just as much as he was before he became converted. Except now he preaches the truth. And yet sometimes it doesn't work this way. Sometimes we may (often will) be less popular with people when we go against error and heresy. But to whom are we to be faithful, to God or man? I like what the Apostle Paul wrote in Gal. 1:9,10. "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."

Self-inquiry then will make us (if we are truly seeking God's will) to realize it is not man but God we seek to please. Still, I have talked with others, who would admit they find error in their church but because of friend-

(Continued on Pg. 8, Col. 1)

SELF-INQUIRY

(Continued from Page 7)

ships and family ties, they could not afford to leave. I am not simply talking of minor differences, for likely this may exist in most of our Baptist churches, and as a matter of fact, we ought not to be fussing with our brothers and sisters in such cases, but rather offer those things which make for love and peace. I speak of those who have no real concern one way or the other, as to Bible truth and whether or not the Scriptures are presented in truth. Too often these are they who have not felt the need to repent of their sins and become a new creature in Christ (II Cor. 5:17). This then is the spiritual danger, to be religious but without knowledge of a personal relationship with Christ. Jesus said "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39).

Thus it is, many people think they have eternal life because they are religious. It may be religious in church attendance. It may be religious in giving time to civic duties, or active in benevolent organizations, etc. But only and if the Scriptures show to us that we are wretched sinners, unclean in God's sight, and that God is a Holy God who despises our sin, and that He sent His Son, Jesus Christ, to die on the cross, taking our sins upon himself, then arose from the grave and now sits at the right hand of God, the Father making intercession for those for whom He died. This is what the scriptures must reveal to us of Jesus Christ.

Regardless of denominational affiliation, salvation must come to each individual on the merits of God's grace only as the gospel informs and enlightens through the Holy Spirit. One does not have to be a student of the Bible to be saved. We may know very little Bible content. But we must have knowledge of the gospel. The Apostle Paul again writes "For I am not ashamed of the gospel of Christ: For it is the power of God unto salvation to everyone that believeth; to the Jew first and also to the Greek." (Romans 1:16).

It is not belonging to a particular denomination that makes us Christians. I believe there are

saved people among other than Baptist churches. Yet I believe no other denomination has the truth or practices the truth as does the New Testament Missionary Baptist Church. Even so, many of our Baptist churches, while sound in doctrine, yet are failing because love is not shown in preaching and fellowship to members and to God. Everything else can be to the letter and still a church or individual will fail miserably without a show of love. Truth without love will never succeed. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, (love) I am nothing." (I Cor. 13:2).

The most eloquent, knowledgeable, doctrinally sound person may as well stay at home and keep his mouth shut. He is of no benefit to anyone unless love is uppermost of his gifts.

No doubt there are those, who upon making self-inquiry, feel their salvation is real, and no doubt is, having trusted in Christ by faith in His finished work on the cross. And yet for some reason there is no joy or personal satisfaction, though he know this to be true. Christians often become like King David when he said: "Restore unto me the joy of thy salvation." (Ps. 51:12). So often we lose the joy of salvation, which we must confess is not hard to do at times with so much to distract and divert our thoughts to things of the world and away from the things of God. It is most imperative that we do not allow ourselves to remain long in this condition. We dare not yield to the flesh; for to do so we break fellowship with God. Our communion with our God is vital; it is not an option. We may be quite confident of our union with Christ, but still without communion with Him. We have the resources to make this happen: the reading and meditating upon His Word, and prayer are two essentials that cannot be left off. I personally find spiritual joy when I know I am in some way contributing or giving to the work of the Lord. Often, this is the case; we do not receive, because we do not give. True Christianity is based upon giving. Giving of our time, talents, our tithes and offerings are part of it. But more important is the giving of ourselves. The Apostle Paul said "But this I say, He which soweth sparingly shall

reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: For God loveth a cheerful giver." (II Cor. 9:6,7) Then in II Cor. 8:5, the Apostle explains how the churches of Macedonia experienced abundance of joy through their liberality in giving. But he says they first gave their own selves to the Lord. This is the key to giving. Giving first, ourselves to the Lord, and then it is much easier to give ourselves to our brothers and sisters and to the work of our church. Churches would do well likewise in giving a helping hand to strangers and to the poor. Do not the scriptures teach us this? "Let brotherly love continue. Be not forgetful to entertain strangers: For thereby some have entertained angels unawares." (Heb. 13:1,2). There are so many ways for churches and individuals to give. We have the responsibility to give the gospel of Jesus Christ to the unsaved, and yet to those who are hungry and without shoes on their feet, it is unlikely our words would be effective. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; not withstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:15,16). Thus it is that by our giving to others, we in turn are given to. But too, we must be reminded it is the spirit and motive for which we give that is so important. We give because we love. Not because we expect a reward. When a Christian understands giving, he or she has come a long way in growing up in God's grace and knowledge.

Self-inquiry is good only if we allow it to work for us. It is of little value if we see the need to make a change or a new commitment and we haven't the resolve, fortitude or courage to carry out what we know we should do. This could mean sometimes, our need to consider relationships with others. Sometimes honest soul-searching, leads to forgiving someone or asking someone to forgive us. Sometimes our attitudes can be improved by giving careful thought. Sometimes things just seem to go better when we try to please others and forget about self.

But now let us bring to summation our key objectives in writing

this article. We began in stressing the need for self-inquiry into what constitutes sound religion. We pointed out the fact, we live in an age of "spiritual privilege" but also an age of "spiritual danger". Our privilege is that we have the Bible, God's completed Word to reveal the way of salvation and how to live a productive, spirit-filled life once being saved. The spiritual danger is that we dwell among the multitudes of false prophets, deceivers, fakes and frauds (children of the devil) who are luring unsuspecting thousands into their ranks.

Still there are those like the preacher spoken of here. He had been saved, was zealous in his church but knew very little Bible truth until he began to study and realize he was in error, which led to his becoming a sound Baptist pastor. A success story for sure, thanks to God's blessing him with wisdom to make self-inquiry. More people would do well to search the scriptures and come to the truth. No, you do not have to be a Baptist to be saved, and go to Heaven, but you do have to be saved the same way Baptists are, the verse that heads this article says: "So then every one of us shall give an account of himself to God." (Rom. 14:12).

Knowing this to be true, may God lead all who read this, to examine their faith, seek the truth from God's Word, and live in the assurance, hope and love we may have in Christ Jesus. Amen.



A portion of a letter from a new foreign subscriber in the island of Singapore:

...I recently came across your magazine in the study of Pastor Yan of Auckland, New Zealand. I browsed through your magazine and found that it is very instructive, informative and current. As a theological student myself and one who is deeply interested in what is happening to Christ's kingdom in other parts of the world, I do not want to miss out on your excellent magazine.

Yours in Christ,

Bernard Low
Bernard Low

Reaching out to all corners of the Earth, perhaps you could use it to reach out to a neighbor or a friend. Subscribe today, details on page two in the left hand column. Write us today.

SOME THINGS

(Continued from Page 4)
and having said thus, he gave us the ghost." He trusted God in the dark, for at this time the earth was gripped with a thick darkness from the sixth hour unto the ninth hour (Luke 23:44).

10. Jesus never denied a good request. He granted every good request that was asked of Him. This sounds like God, for we know that God loves us and earnestly yearns for us to have His best. God withholds nothing from us that would be for our good and His glory.

11. Jesus never confessed a sin. Why? He had none to confess. He forgave sins. Jesus said in John 8:46, "Which of you convinceth me of sin?..." None of the Old Testament prophets dared to make such a statement, but Jesus could, for He was perfect and without sin in thought, word, deed or nature. In all history there has been but one perfect man on earth- "... the man Christ Jesus." He was perfect in motive, thought, word and deed - He was God as well as man.

This Perfect One was made sin for us "...that we might be made the righteousness of God in him." (II Cor. 5:21).

12. Jesus never apologized for anything that He ever did, for anything that He ever said, nor for anything that He did not do. You and I spend much of our time apologizing for what we have said, done, or failed to do; but not so with Jesus. He was the perfect Man - the God-man.