

Whatever God wants us to do He will help us to do.

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The Baptist Examiner

Baptist Is Our Middle Name

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

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RESOLUTIONS FROM COTTON GROVE

By Mark Sweat

On 24 June, 1851 J.R. Graves, the well known minister and author, met with a number of Baptists in Cotton Grove, Tennessee. The reason for this meeting was to discuss the problems relative to Baptists recognizing pedobaptists preachers as Scriptural ministers and their man-made societies as gospel churches. From this meeting came what we know as the "Cotton Grove Resolutions", which served to attract the minds of Baptists to the problems at hand. These resolutions were offered in question form by Elder Graves and are as follows:

1. Can Baptists, consistently with their principles or the Scriptures, recognize those societies not organized according to the pattern of the Jerusalem church, but possessing different governments, different officers, a different class of members, different ordinances, doctrines and practices as churches of Christ?

2. Ought they to be called gospel churches or churches in a religious sense?

3. Can we consistently recognize the ministers of such irregular and unscriptural bodies as gospel ministers?

4. Is it not virtually recognizing them as official ministers to invite them into our pulpits or by any other act that would or could be construed into such a recognition?

5. Can we consistently address as brethren those professing Christianity who not only have not the doctrine of Christ and walk not according to His commandments but are arrayed in direct and bitter opposition to them?

Those who attended answered these questions in a manner consistent with the Bible. Their exact answers were not recorded but we know from the events that followed

what were the positions they took.

1. No, obviously Baptists cannot ever view man-made societies as churches of Christ.

2. No, these organizations should not be called gospel churches.

3. No, the preachers of these groups should not be recognized as Gospel ministers.

4. To invite such men into the pulpit is a terrible wrong and should never be done nor any other act that could be made to look like a recognition.

5. No, you cannot address those who are in opposition to the doctrine of Jesus Christ as brethren.

In our own day true Baptists are facing the same problems those men of God faced then and more besides. At a time when what is needed is a strict adherence to the Scriptures and those principles that have always distinguished the Lord's churches, we find the very opposite taking place. All too often there are reports of pastors, church members, institutions and churches falling away from the truths that Baptists have always held dear.

What is the cause of this defec-

tion? It would seem that in an age when so much of Baptist history is at our fingertips, when we have more information on our heritage, doctrines, trials and heroes than ever before, many are more than happy to ignore it. It would appear that some within our ranks cannot or will not learn from the mistakes of the past. They seem to have decided that to be condemned to repeat those mistakes, as the old saying goes, is not so bad after all.

This course of action is not worthy of the people called Baptist. It is not only a terrible injustice to all those tortured martyrs of the past who gave their very lives for what we claim (and some only pretend) to stand for, but it is an error for which there must be tremendous spiritual repercussions.

How can anyone believe for an instant that you can reject Bible truth and maintain a ministry, an outreach, a church, yes, even a life that is acceptable to God? Why would anyone, after coming to know the truth, want to cast it off to return to those things that are false and never satisfied them before?

(Continued on Pg. 6, Col. 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

LOOKING FOR JESUS



"And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus." (John 12:20-21).

We're going to take a trip, in our minds; we're going to look for Jesus. We'll be stopping at the

THE BAPTISM IN THE HOLY SPIRIT

By Wallace York, Associate Pastor

Ashland Avenue Baptist Church, Lexington, KY

The Bible reveals one God in His tri-personal existence as Father, Son, and Holy Spirit. In the nature of the one God, there are three eternal distinctions which are represented to us under the figure of persons, and these three are equal. Each possesses the essential characteristics or attributes of deity, such as: omniscience, omnipotence, and omnipresence.

In the Old Testament the Father is prominent; yet the Son and the Spirit are present and are often mentioned. In the Gospels the Son of God is prominent though the Father and the Spirit are also present. Since the day of Pentecost, the ministry of the Holy Spirit has been prominent.

As a young preacher I learned there is much confusion among Christians concerning the office work of the Holy Spirit. This is easily seen when one begins a serious study on the baptism in the

Spirit. Such things as tarrying services, speaking in tongues and interpretation of tongues must be dealt with.

For a few minutes let us consider the subject, "The Baptism in the Holy Spirit."

I. APPROACH

Most commentaries and Bible writers have taken the wrong approach to understanding this important subject. The secret to understanding scripture is to use the right key, and the key to understanding the baptism in the Holy Spirit is to approach it logically by first understanding baptism. A person who does not understand water baptism cannot be expected

to understand Holy Spirit baptism.

When writing to the church at Ephesus, Paul said there is only one literal baptism, and that is the baptism in water instituted by John the Baptist by divine commission, received by the Lord Jesus, and by Him committed to His church to be observed as an ordinance for disciples only. The other baptisms in the Bible are figurative and must be interpreted or understood by the literal baptism in water.

Four things are essential if baptism is to be scriptural;

A. There must be a proper administrator or authority. The first person in the Bible to administer baptism was John the Baptist. His authority to baptize was from the highest of all sources, God Himself, (John 1:33). Later, we find Jesus baptizing through the agency of His disciples. (John 4:1,2). Having organized His disciples into a church, Jesus com-

missioned it to continue making, baptizing and training disciples to the end of the age. (Matthew 28:18-20). That same church which the Lord founded and commissioned is still in the world carrying out those orders. Churches with a human founder have no such authority to administer this ordinance of the church.

B. There must be a proper subject to be baptized. Not just any person is qualified to be baptized. John the Baptist demanded "fruits meet for repentance: as a prerequisite to baptism, and Jesus required by precept and example that the making of disciples precede their baptism. (Matthew 3:7-9; 28:19; John 4:1). At Pentecost "they that gladly received his word were baptized," (Acts 2:41). Every person baptized in the New Testament was a professed believer. Not a single instance of so-called "infant baptism" can be found in the Bible.

C. Scriptural baptism also requires a proper mode. The Biblical act of baptism was immersion in water. A person with no knowledge of the Greek language can see this from the study of the New Testament in the King James version. John was baptizing where there was "much water"; when Jesus was baptized he "went up" (Continued on Pg. 3, Col. 5)

most popular places, places where people always look for Jesus. "...Sir, we would see Jesus."

There is no need to look in Bethlehem's inn for the Scripture says: "...there was no room for them in the inn." (Luke 2:7).

I. Our First Stop in Looking For Jesus.

The little town of Bethlehem; (Continued on Pg. 2, Col. 1)

THE BAPTIST EXAMINER

Eugene P. Helton

Editor

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LOOKING

(Continued from Page 1)

six miles from Jerusalem. In Bethlehem, we seek out a manger. Some say we can find Jesus here. To Bethlehem many have gone seeking an encounter with Jesus. The wise men from the east came seeking Jesus. Herod directed them to Bethlehem. When they arrived, they found not a babe in a manger, but a young child in a house. "And he sent them to Bethlehem, and said, Go and search diligently for the young child;" (Matt. 2:8) "...the star... stood over where the young child was." (Matt. 2:9) "And when they were come into the house, they saw the young child..." (Matt. 2:11).

THE BAPTIST EXAMINER

JUNE 4, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Oh how wonderful is our Lord! The Calvary Baptist Church is being blessed in excess of what I expected. We're continuing to have new visitors and repeat visitors. I like all visitors, however, repeat visitors indicates what we already know to be true; a growing warmth and love in the church. By the time this edition of *The Baptist Examiner* is printed, I fully expect the Lord will have added again to the Calvary Baptist Church.

The Calvary Baptist Church has not changed in any way doctrinally. We still believe in and preach Sovereign Grace. We still believe in and preach all five points of the Doctrines of Grace. We still believe in and preach the local church and Baptist perpetuity. We still believe in and preach missions and fully intend to increase our support of missionary efforts. We continue to practice the ordinances in the same scriptural way as before this pastor came. The elements of the Lord's Supper have not changed.

There are some things that have changed at Calvary. There is a new and higher level of enthusiasm for the church. There is an ever increasing zeal for the work of taking the gospel to our local community. There is a love present that even the most casual observer can feel and see. There is a peace that only comes when a church is unified in the spirit and committed to doing the work of the ministry in a Christlike manner. I suppose I must confess; the Calvary Baptist Church at Ashland, Kentucky has changed and is changing. The changes are not doctrinal, but rather changes in attitude and spirit. Changes that are good. Changes that result in spiritual prosperity.

Until next time, may our Lord richly bless you. We do love you in the Lord.

We've visited the manger in the little town of Bethlehem. We couldn't find Jesus here. The manger is empty!

II. Our Second Stop in Looking For Jesus

Golgotha, a high place near the city of Jerusalem. A cross made of wood; some say we can find Jesus here. To the top of this hill many have gone seeking an encounter with Jesus. "And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him..." (John 19:17-18). "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just;" (Luke 23:50) "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre..." (Luke 23:52-53).

We've visited Golgotha; we've looked for one hanging on a cross of wood. We couldn't find Jesus here. The hill and the cross are empty!

III. Our Third Stop in Looking For Jesus

We look for a sepulchre; a tomb. This is His place of burial. Some say we can find Jesus here. To an

empty tomb many go seeking a personal encounter with Jesus. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, ..." (Luke 24:1). "And they entered in, and found not the body of the Lord Jesus. ... two men stood by them in shining garments:....., they said unto them, Why seek ye the living among the dead? He is not here, but is risen;" (Luke 24:3-6).

We've visited the sepulchre; the tomb. We couldn't find Jesus here. The tomb is empty!

IV. Our Fourth Stop in Looking For Jesus

With our hearts and our minds, using the inspired, inerrant and infallible Scriptures, let us look for Jesus in one more place. The place is heaven. A place far from the cold, dirty little stable; a place far from Calvary's mountain; a place far from the cold, dark tomb.

Stephen said he saw Jesus here. Stephen was being attacked and was soon to be stoned to death. As this was happening Stephen, under the power of the Holy Spirit, was able to look into heaven. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God,

and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56).

John said he saw Jesus here. In Revelation 1:12-17, John speaks of what he saw as the Lord began to give him the Revelation. "And I turned to see the voice that spake with me." (Revelation 1:12). He saw the Lord in all His glory. He saw one that is majestic, holy, powerful and eternal. He saw Jesus. John again describes Jesus, in Revelation 19. Jesus as He will appear at His coming to the earth to conquer and reign. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16).

Yes friends, we've found Jesus, heaven is full of His glory!

Some would keep Jesus in the manger or on the cross, because there they see Him not as Lord and King, but weak and at the mercy of men. Some would keep Him in the tomb because one who is dead cannot reign over them nor judge them. I declare to you today:

The manger stands empty!

The cross stands empty!

The tomb stands empty!

Jesus in all His glory stands at the right-hand of the throne of God!

Friends, I know where Jesus is today, not because I found Him, but because He found me. "Once I was lost but now I'm found."

Give
thanks to
Him.

CORRECTION TO

MAY 21, 1994

EDITION:

Article Entitled:
**WHERE THERE IS
NO VISION, THE
PEOPLE PERISH.**

The first paragraph after the Scripture should read as follows:

I'm fifty-five years old. I've been trained and educated in many different areas. I've traveled a good portion of this old earth. I've seen and experienced many things. I've been exposed to many cultures. I've acquired a great deal of knowledge in many different areas. I've enjoyed a full life of learning. However, in the last five months I've been exposed to some attitudes and doctrinal positions that heretofore I had only heard about.



A Letter to the Editor

A new subscription
from a past subscriber:

"It has been years since I have taken the paper but I still miss the blessings it brought me."

A reader in
Christ,

Norma Hudson

Longview, TX

The Baptist Examiner Bible Study Lesson

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

Direct All Questions & Comments to: Clyde T. Everman • 108 Burdsall Ave. • Ft. Mitchell, KY 41017



In chapter 4 we have the record of Cain and his descendants living their lives apart from God. Chapter five gives us the account of the Sethites who called "upon the name of the Lord".

The seventh in the line of Cain was Lamech, a man who was a murderer and a polygamist. The seventh in the line of Seth was Enoch, a man of whom it is said that he "walked with God". He had the testimony that "he pleased God", and that God translated him to heaven. It is what is said of this man we need to carefully study.

"This is the book of the generations of Adam." (5:1). Chapter 5 begins a new section tracing the line of Seth. As the line of Cain was destroyed in the flood who came into the world since the flood have come through the line of Seth. In Matthew 1:1 we have a similar statement, "The book of the generation of Jesus Christ." These two statements tell us that the two books are about the line of the two federal heads. The first book is about the fallen descendants of the first man-fallen Adam, the second tells

of those who have been redeemed by the Second man - Jesus Christ. The first is a book of death, the second book is the Lamb's Book of Life.

Eight times in this chapter we have the statement, "and he died." One of the lies with which Satan deceived Eve was, "Ye shall not surely die," but the phrase, "and he died" gives proof that God's warning was vindicated.

Beginning with the death of Adam, six times the funeral bell tolled. Of each one it is said, He "lived — and he died." But when we get to Enoch instead of saying this of him, we find it said, "Enoch walked with God; and he was not; for God took him." (5:24).

A little girl when asked what she had learned in Sunday School said, God came to His friend, Enoch, and walked with him. Every day they walked and talked, greatly enjoying the walk, the talk, and the fellowship. One day God and Enoch walked and walked so far from Enoch's house that God told Enoch, "You just come on home with me," and God took

Enoch home with Him.

"Enoch walked with God." What does this imply? (1) It implies that Enoch was in agreement with God. "Can two walk together, except they be agreed." (Amos 3:3). Enoch had not always been in agreement with God, for as Enoch was born in the likeness of his father he had a sinful nature, a fleshly nature and "They that are in the flesh cannot please God" (Rom. 8:8). Therefore he was not always in agreement with God. We are not told when this change took place, but it would seem that it was at the birth of his son, Methuselah (vs. 21,22). More about that later.

"Walked with God" implies fellowship with God. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). God has made it very plain that for sinful man to begin to have fellowship with Him there must first be a sacrifice. It was at the "mercy seat" that the Lord told Israel "There I will meet with thee." (Ex. 25:22). The "mercy seat"

was a type of the place of our sacrifice, the cross of Calvary. We see this when we read Romans 3:24-25 where we are told that Christ was set forth by God, "to be a propitiation through faith in his blood." The word "propitiation" carries the meaning of "mercy seat".

"Enoch walked with God." It implies that Enoch had faith, "Without faith it is impossible to please God." (Heb. 11:6). For three hundred years Enoch walked with God. (v. 22). During this walk Enoch enjoyed constant fellowship with God, "I will never leave thee nor forsake thee." (Heb. 13:5). It implies that it was a walk of great joy, "Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore." (Psa. 16:11). It was a walk of peaceful rest. "And he said, My presence shall go with thee, and I will give thee rest." (Ex. 33:14).

All Christians may experience the same things if we walk with Him.

BAPTISM

(Continued from Page 1)

straightway out of the water"; and the Ethiopian eunuch, after having trusted in Jesus for salvation, said, "See, here is water; what doth hinder me to be baptized," (Acts 8:36). Had sprinkling been the mode of baptism they would have had drinking water sufficient for that purpose. That this is not the way to baptize is clear since it is said that the chariot was stopped and Philip went down into the water with the eunuch where he baptized him. That baptism is by immersion is very clear in Romans 6:4 where Paul says, "Therefore we are buried with him by baptism into death". A so-called baptism that does not involve immersion of the whole person in water is not scriptural baptism.

D. The fourth essential element of scriptural baptism is a proper purpose. Baptism, like the Lord's supper, is an outward expression of an inward experience. That is, baptism is a preaching of the gospel in a picture. It portrays the subject's belief in the death, burial and resurrection of Jesus Christ for the salvation of his soul. Because he believes Jesus died on the cross for his sins, was buried and rose again for his justification, the believer wants to picture what Jesus has done for him. This he can do in water baptism.

II. APPLICATION

Now that we understand these minimum essentials for scriptural baptism let us apply these same essentials to the baptism in the Holy Spirit.

A. First, there must be a proper administrator. The way some people discuss the subject they lead one to believe the Holy Spirit is the administrator of this baptism. Jesus, not the Holy Spirit, is the agent at work in the baptism in the Holy Spirit. This is seen from the Bible. Listen to John the Baptist: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire," (Matthew 3:11, see also Mark 1:9). It should be clear to any student of the scripture that John is speaking of Jesus, who would baptize with

(Continued on Pg. 5, Col. 4)

THE BAPTIST EXAMINER

JUNE 4, 1994

PAGE THREE



*To walk with God! Oh, fellowship Divine,
Man's highest state on earth - Lord be it mine!
With thee may I a close communion hold.
To Thee the deep recesses of my heart unfold,
Yes, tell Thee all: each dreary care and grief,
Into thy bosom pour, till there I find relief.
Oh, let me walk with Thee, Thou Mighty One!
Lean on Thine arm, and trust Thy love alone.
With Thee hold converse sweet where'er I go,
Thy smile of love my highest bless below.*

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The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
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The Scriptures teach that God is a God of love. But, does God also hate a certain number of people? Explain Psalm 5:5 and Proverbs 6:16. Is it the nature of God to hate a person in the same way that man can hate?

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"He that loveth not knoweth not God; for God is love." (I John 4:8). "The foolish shall not stand in thy sight: thou hatest all workers of iniquity." (Psalms 5:5).

The Scriptures indeed affirm that God is not only a God of love, but is love itself. His love is perfect. His love is focused on His children and His well ordered creation. We who are His can rejoice with Jeremiah in the truth, also to us as well, as to Jeremiah in Jeremiah 31:3, **"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."**

Indeed, many other Scriptures point out the fact that God is love, is the Source of love and communicates that love to a seemingly innumerable multitude of lost human beings. Blessed be our God.

The Scriptures also teach that God has anger and hate, or rejection as part of His being. It must be remembered, however, that God is a perfectly balanced Being. No attribute cancels another, but they are all in harmony one with another. Therefore, mercy tempers His wrath and hatred. The Scriptures are clear in Psalm 5:5 and Proverbs 6:16 that God hates, or rejects (has a lack of love for) some human beings.

We need to realize that while God delights in doing good to His creatures rather than evil to them, He will none-the-less, release His anger and rejection on them and

against all sin. His holiness and justice demand it to be so. He hates evil/sin and the wicked who habitually live wickedly as their way of life. Those who reject God and His way love death. We need to realize also, that God's hatred, or rejection is not executed in revenge as in man's. God does not have a desire for retaliation, or revenge as, or in the same way as man. God rather gives to every man, woman, and child according to their works. The wages of sin is death. Jeremiah 17:10 tells us, **"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings."** Therefore, God's hatred/rejection is perfectly right and not out of character. Psalms 145:17 says, **"The Lord is righteous in all his ways, and holy in all his works."** Great is our God and greatly to be held in reverential fear and awe by His children.

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Most of the religious world believe that God loves everyone without exception. Is it not often said that God loves the sinner but hates his sins? Have you not seen the bumper sign which says, **"Smile, God loves you?"** But we must not depend upon what man says but upon the Word of God for our answer to this question. We must believe what it says and not make it mean what we want it to say.

It is true that God is love but, we are also told that **"God is angry with the wicked every day."** (Psa. 7:11). And that He **"hatest all workers of iniquity."** (Psa. 5:5). These passages are just as true as the statement which

states that God love them that fear Him. The apostle Paul said that we all **"were by nature the children of wrath."** (Eph. 2:3).

The Scripture teaches that judgment was passed upon all men in Adam, that all are dead in trespasses and sin. It also teaches that it is only through grace that anyone is saved. This is brought out very plainly in a passage that men have watered down and done everything they could do to make it mean something other than what it says, but it still says, **"As it is written, Jacob have I loved, but Esau have I hated."** (Rom. 9:13). Men have tried to change the word **"hated"** to **"love less"**, or **"slighted"**. But the questions and answers that follows in verses 14-24 show the word **"hated"** means exactly that. **"What shall we say then? Is there unrighteousness with God? God forbid."** (v. 14).

While God has a nature to hate it is not the same as the nature of man to hate. Men often hate without a reason, **"They hated me without a cause."** (John 15:25). God's hatred is toward sin. By Adam's sin all of his seed became sinners by nature as well as sinners by practice, they all are **"children of wrath"**. If it were not for God's grace there would none of Adam's race be saved, but **"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:) That in the ages to come he might shew exceeding riches of his grace in his kindness toward us through Christ Jesus."** (Eph. 2:5-7).

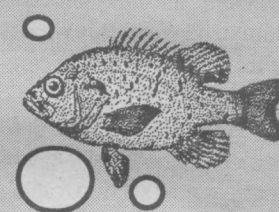
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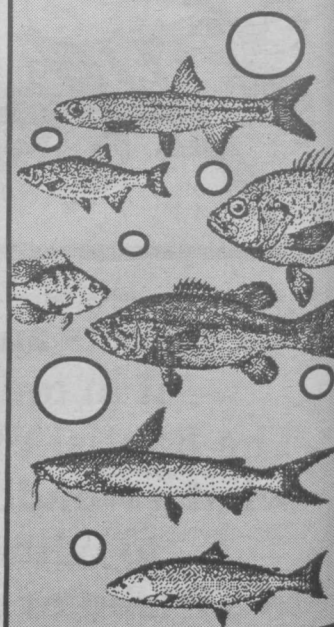
It is certainly true that God is love. That is one of his communicable attributes. It is equally true that God also hates. This is

born out in the references cited in the question, **"The foolish shall not stand in thy sight: thou hatest all workers of iniquity."** I looked up the word **"hate"** in *Wilson's Study of Old Testament Words*. In some passages it is translated, **"Enmity or hostility."** In other places it is rendered, **"To hate with deep and implacable malice and persecution."** William Wilson defines the Hebrew word **"hatest"** in Psalm 5:5 this way: **"To hate; which is not always to be understood in the strongest sense, but must sometimes mean only a less degree of love and regard; to be cold and indifferent to, to show less favor to."** When the Psalmist David said that God hates all workers of iniquity he does not refer to a hatred of malice which would be a sinful kind of anger. So I would have to answer this question by saying that it is not in the nature of God to hate as man hates. When a man hates someone, that hatred usually has a great degree of selfishness and malice. God can not hate in that fashion. The idea of God hating the workers of iniquity simply means that there are some people that God does not set his affection upon as far as salvation. So hate is used in a comparative sense. God loved Jacob and blessings that he gave Jacob and his posterity. God has a right to do with his creatures as He pleases. He has a right to show mercy upon whom He chooses! I believe that God hated Pharaoh. By that I mean that He simply placed him in the circumstances where Pharaoh developed his own wicked character. God did not make either Esau or Pharaoh evil men. God is not the author of sin! God simply permitted them to develop their natural character. In that sense he hated them as the workers of iniquity. Now when God loves someone he works directly upon them to draw them to himself through the Lord Jesus Christ. He loved Jacob even though Jacob was undeserving of that love. In fact, Jacob was probably as immoral if

not more so than Esau. In this we see the absolute sovereignty of God in setting His love upon a person and bringing them into a relationship with Himself! It presents no difficulty for me to understand why God hates some and allows them to go on in their rebellion, it does amaze me that He loved many of Adam's race to bring them into favor with Himself.



And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. (Mark 1:17).



LOOKING OUR BEST

By Jack C. Whitt

It's been said "Don't judge a person by the clothes they wear." There is truth to this old saying. Some folks dress in expensive or extravagant attire while others may dress very modest or even what some may refer to as, "shabby". The clothes do not make a person good or bad, holy or unholy, it's what is underneath.

Many people go to a lot of effort to clean up and dress in their very finest in preparation for social functions or going to church. There is nothing wrong with this. Personally, I like to wear the best I have in the Lord's house, but I should not look down on those who do not or cannot afford clothes equal to mine.

But now may I ask, how much effort do we put into our spiritual dress? Yes, how do we look when we gaze into God's mirror? What do we see staring

back at us? Let us take a little spiritual exam as we read from God's Holy textbook. "But now



seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him... Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, (love) which is the bond of perfectness." (Col. 3:8-10, 12-14).

Well, how did you do on the exam? I don't know about you, but I think I could stand to dress up a little better.

ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another,

PASSPORT TO PARADISE

By The Late Rosco Brong

Former Dean, Lexington Baptist College, Lexington, KY

NEW LIFE FOR A DYING MALEFACTOR FROM THE KING OF LIFE ETERNAL

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." (Luke 23:43).

God is concerned with individual souls. Men who deal with other men in large numbers are prone to lose sight of individuals and think only of groups and masses. But God never does so. On the contrary, He appears sometimes to have more regard for one particular soul than for a whole multitude of others. And the soul that gets His attention is the soul that looks to Him in faith. Such a soul was the malefactor to whom Jesus spoke in the words of our text.

Two malefactors, or evildoers, as Luke calls them, were crucified with Jesus. Matthew and Mark call them thieves, and Mark adds that so the scripture was fulfilled, "he was numbered with the transgressors." (Mk. 15:28). One Who had done only good, and two who had done only evil; these three were crucified together. From the salvation of one of the evildoers we may draw several important lessons.

A COMMON NEED

Surely it is obvious enough that both these thieves were in desperate need of salvation. Their lives in this world were already ruined and nearly ended; above all else they needed a spiritual salvation for the life to come. Certainly they needed the forgiveness of sins, deliverance from eternal punishment, admittance to a better world.

Even so, you and I also need the salvation of the Lord. Granted some difference in variety or degree of sin, there is yet no difference in the fact that "all have sinned, and come short of the glory of God." (Rom. 3:23). "There is not a just man upon earth, that doeth good, and sinneth not." (Ecc. 7:20).

We need not be nailed to a Roman cross to be lost. "In Adam all die." (I Cor. 15:22), and this death is spiritual, physical, and eternal unless we obtain the salvation provided in Christ. The need of the thief may be more apparent, but our need is no less real.

GRACE IN SALVATION

One malefactor got saved while the other remained lost. Why? Certainly NOT because the one

was any better than the other. Both alike are called thieves, transgressors, malefactors. Both alike, for a time, mocked and reviled Jesus. (Mat. 27:44, Mk. 15:32). But finally one of them changed his mind, and rebuked his former partner in crime.

"Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." (Luke 23:40-41).

Divine grace had changed this man's way of thinking, and so he changed sides. Now he rebuked the sin, confessed his own guilt, and justified God. So it is always when God's grace brings a sinner to salvation.

If this sinner was to be saved at all, it had to be by grace. He was in a position where he could not contribute anything to his salvation. But neither can any other sinner, whatever his condition or means, because the only salvation that God has for sinners is salvation by grace. He never did save anybody any other way, and He never will.

SIMPLICITY OF
(Continued on Pg. 6, Col. 4)

BAPTISM

(Continued from Page 3)

the Holy Ghost. The baptism in the Holy Spirit is to be interpreted by water baptism.

There is another baptism that Jesus shall administer: the baptism in fire. That this is not to be confused with Pentecost and the baptism in the Holy Spirit may be seen by looking at the following verse: "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into the garner; but the chaff he will burn with fire unquenchable." The wheat represents Christians who will be gathered by the Lord and the chaff represents lost people who will be "immersed in fire". Anyone praying for a baptism in fire is ignorant of the scriptures.

B. Next, there must be a proper candidate to receive the baptism in the Holy Spirit. Contrary to popular belief the Bible does not teach a baptism in the Spirit for individuals any more than it teaches a spiritual baptism. The church that Jesus built was the proper candidate for this baptism, and she received it on the day of Pentecost. During His earthly ministry Jesus organized His kind of church and after His resurrection He commissioned it saying. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." This was a tremendous task for such a small band of Christians. They were powerless to do such a work. Jesus knew that and told them that "they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me," (Acts 1:4b). "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," (Acts 1:8). Now, to nail this point down, look at verse 4 of chapter 1. "And, being assembled together with them, commanded them that they should not depart from Jerusalem." A church is a local, visible body of baptized believers who are assembled together in one place to carry out God's will in that locality. They were assembled; they were a called-out

congregation waiting to be "baptized with (or in) the Holy Ghost not many days hence," (Acts 1:5).

C. Then we notice the mode of baptism is by immersion. We have already seen Jesus as the administrator and the church as the subject to be baptized. Paul said, "One Lord, one faith, one baptism." An individual may be scripturally baptized one time. The same is true with the church and that baptism of the church in the Holy Spirit took place on the day of Pentecost. We are given the account in Acts 2. On that day they were all in one place, and in one accord, sitting... not praying, nor taking part in a tarrying service... and they were baptized by Jesus, as a church, in the Holy Spirit. Collectively, they were baptized in the Spirit; individually, they were filled with Spirit. There is a difference between a burial and a filling. When the church was baptized, individuals were filled with Holy Spirit and began to speak with other tongues. Please notice that when the Christians spoke in other tongues, it was not some kind of ecstatic utterances but speaking in a language they had not spoken before. (See Acts 2:4-8).

D. What is the purpose of the baptism in the Holy Spirit? It is two-fold:

(1). They were endued with power from on high (Luke 24:49) that they might preach the gospel of the Lord Jesus Christ with power. The result of such preaching was the conviction of sinners by the Holy Spirit, their conversion, and continuing steadfastly in the apostle's doctrine. "and the same day there were added unto them about three thousand souls," (Acts 2:41).

(2). It was to identify or accredit the church as being of the Lord. John the Baptist identified believers with the Lord Jesus Christ by His baptism in water. Jesus baptized His church in the Holy Spirit and thereby identified it was a divine institution with power from on high. (Unbelievers will be identified with the baptism in fire throughout the endless ages of eternity.)

My aim or purpose in writing this article is to help the Christian to rightly understand the Word of God that he be not deceived by Satan. The Devil will lead a per-

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THE BAPTIST EXAMINER

JUNE 4, 1994

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RESOLUTIONS

(Continued from Page 1)

What can there be among Arminians, Hardshells, Priesthood-types, Universal Churchites, Papists or any other error filled church that some Baptists (?) want to be allied to that is more powerful or more precious than Jesus Christ our Lord?

Can it be that the praise of men intent on building the Great Whore Church is more respected, more valued, more exciting than, "Well done, thou good and faithful servant?" Is it possible that some who claim to be Baptists are more interested in the creature than the Creator? Has it come to the point where Baptists are afraid to be Baptists, that some in the rush for the acceptance of men, would desert what the Lord God of heaven and earth has established?

Centuries ago, as most of us are aware, Baptists were murdered wholesale because of their beliefs. In the present day some who wear the name Baptist are afraid that some heretic will point a finger at them and accuse them of believing the Bible. Some are afraid that a cult member will say that Mr. Baptist is lacking in Christian love because he will not allow a pulpit exchange with the cult's preacher. Those that tremble at the pointed finger, the false accusation, the tearful, pleading lie are not worthy to be named with those who carried their convictions to the stake.

Was it for this that Christ said He would build His church? Was it for this that He promised the gates of hell would never prevail against it? Was it for this He commissioned the first Baptist church to preach the gospel to every creature, teaching them to observe ALL things He had commanded them? Was it for this that so many believers suffered, toiled and died by the millions?

Have the consciences of some people become so degenerated, become so seared, that now they have no regard for Bible principle? Can it be that now in these last days when the world is falling apart at a frightening rate and men's hearts are failing from fear that some Baptist backbones are turning soft?

I do not at all believe and will never accept the idea that a ma-

jority of Sovereign Grace Landmark Missionary Baptists are falling away from the truth. I do not doubt however that some among us are mere professors and not possessors of the faith. Some are reprobates, false brethren and the like that have never been saved. Some may be Satan's ministers, trying to pass themselves off as angels of light. We are aware that by their fruit we may know them and their fruit becomes daily more apparent. It is time for the Baptists to come to their senses and realize the danger they face in these people.

It is time for men and women of God to act like MEN AND WOMEN OF GOD. It is time for Bible faith, Bible truth and Bible action. It is long past the time that Baptist churches should put up with liars, false prophets, compromisers, traitors, and seducers. There is absolutely no excuse under heaven that any true Baptist church should allow any man to preach to them or lead them in any way whatsoever who is not totally committed to Jesus Christ, His gospel and His churches. No group of born again believers, who owe their eternal life to the Sovereign God of the universe, should so disgrace themselves or their Master by keeping themselves under the influence of a man who may be an Arminian, a Hardshell, a Priesthood-type, a compromiser with man-made religious societies, a Papist or anything else contrary to sound, Bible-based Baptist doctrine.

If a preacher is openly or secretly Arminian, he must go. If he is a Hardshell, he must leave. If he is Priesthood-type, let him depart. If he is a compromiser with unscriptural groups, turn him out. If he is a Papist or in any way opposed to Bible based Baptist doctrine, kick him out. The leaven must be purged.

If a leader of any type of Baptist institution will not adhere to and govern his policy by what all real Baptists refer to as the Landmarks of the faith then he should not be supported by Baptist strength, Baptist money or Baptist prayers. A man that is a heretic after the first and second admonition reject. Titus 3:10.

Anyone who has read the works of J.R. Graves knows that the Lord blessed his writings. Elder Graves did not write Scripture, he made Scripture clear for many because of his God-given talent for teaching and exposition. He did not found Landmarkism, he

merely pointed out the principles that Baptists had always grasped from the beginning unto his day and urged his brethren to maintain the Baptist heritage and standard.

Today when error abounds, trust seems limited and truth is not respected we need to turn back to the right road. The problems addressed by the Cotton Grove Resolutions are facing Baptists once again with a few modern-day twists. We can do now what they did then: Demand that Baptists be Baptist through and through. It is not too late for Baptist churches to reaffirm the Cotton Grove Resolutions as a clear indication of their position, to insist that their polity be consistent with the Bible truths contained therein and that any Baptist preacher or leader of any sort conduct his ministry in a manner that shows he is in agreement with the Landmarks of the faith.

The Resolutions are not Scripture nor are they equal to Scripture but they do spell out Scriptural guidelines in a way all can understand. They are not a creed or a confession of faith but they serve rather as a yardstick to measure the position of those who claim to be sound and seem not to be. In a day of strife, disunity and false unity, true Baptists need to rally in a truly united front not based on organic unification but singleness of purpose.

Baptist churches have always functioned together when to all outward appearances they were the most independent. The reason for that is because Jesus Christ is the head of every true church and He does not cause discord. He leads in such a fashion that all things concur with His will. It is of the utmost importance that Baptists remain in those doctrines and practices that the Lord has ordained for them so that they will retain the blessings of God.

It is said there is safety in numbers and so it is. With Baptists, there is safety in numbers if those who comprise the group are sound in doctrine. A large number, sprinkled with heretics, does not provide any safety but is a snare and a danger instead. Let us be what we say we are. As an indication of our Baptist stance, in a day when Landmarkism is being retreated from instead of prized, let us declare that we still hold to the truths expressed by the Cotton Grove Resolutions of 1851. Such was the start of the turning away from apostasy in

those days. Now there is another drift towards that same evil. Let us take action and put our principles in motion to protect and defend God's heritage.

PASSPORT

(Continued from Page 5)

SALVATION

The dying thief was saved the same way that Abraham was saved, the same way that Paul was saved, the only way that any sinner ever was or can be saved, through simple faith in Christ. "It is of faith, that it might be by grace." (Rom. 4:16).

No doubt this dying man experienced such a change of mind and heart that if he had been given time and opportunity he would have lived a quite different life from that which he had lived. But it was too late for that.

He could not join a church, because the church members were scattered and in no condition to receive him. He could not be baptized, because he was nailed to a cross. But after all, God never did tell anybody to join a church or to be baptized in order to be saved from hell.

"To him that worketh NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5). Well, this dying thief was too near gone to do any work, but by God's grace he could believe; and that is all that any sinner can do to obtain salvation. It is that simple, and so it is hid from the wise and prudent, and revealed unto babes. (Matt. 11:25).

IMMEDIATE SALVATION

"Lord remember me when thou comest in thy kingdom," were the words of the malefactor. God generally gives us more than we ask for. No doubt the dying thief had in mind a future manifestation of God's kingdom on earth, but Jesus had a promise for that very day:

"Verily I say unto thee, Today shalt thou be with me in paradise."

To be absent from the body is to be present with the Lord. (II Cor. 5:8). Certainly there are still future aspects of salvation, including the resurrection of the body; but Jesus saves immediately every soul that trusts in Him. Our experience of salvation begins in regeneration, continues in sanctification, and will be completed in resurrection.

Even if you are in your dying hour, you can still be saved, as the malefactor was saved, through faith in Christ. But if you have some longer time to live, why live it like the thief, robbing yourself and God of the joys of salvation that could be yours right now? Trust Jesus now, and He will save you now.

A SUNDAY SCHOOL TEACHER'S SUNDAY By "Big Al" Woods

I get up each Sunday morning
While the dew is on the ground,
I bathe, get dressed,
have breakfast,
Then it's off to church
I'm bound.
I always get there early
Cause that's where
I like to be,
For I don't want to miss
What the Lord
has there for me.

To be alone in church
Is the time I like the best,
For when one's
alone with Jesus
That one is truly blest.
But soon there is a stirring
And the folks start coming in,
A hand shake and
a greeting,
It is soon time to begin.

Then it's off unto
our classrooms
The boys and girls to teach,
To tell of our Lord Jesus
And some poor lost soul
to reach.
We open up our Bibles
To teach the Holy truth,
To show the Christian
way of life
To each and every youth.

We have our
Worship Service,
It's the Pastor's time
to preach
Every line and precept of
God's Word for us to teach.
We come back for
Evening Service,
Once more the Word to hear,
For then the same
as morning
God's Word is just as dear.

A prayer and service is over
With each Word
in your heart,
We ask the Lord to bless us
As we homeward do depart.
And now that day is over
With the setting of the sun,
We know that our
work's not over,
It's only just begun.

THE TRUTH OF GRACE: OUR FATHER'S SEAT IN HEAVEN

By Pastor Robert Barkman, Gethsemane Missionary Baptist Church in Marengo, OH

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:16).

After this manner therefore pray ye: "Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9).

One of the greatest gifts that Christians receive from the Lord is access to the throne of grace. In the above texts, we have presented to us two reasons why the ability to pray is such a great blessing to Christians.

First of all, the Lord we pray to is ruling over all. This truth is presented to us by the phrases "the throne" and "which art in heaven." Both these phrases teach us that our Lord is exalted higher than all. He is greater than all. He is the Sovereign Ruler over all. He is the One who controls all things. He is never helpless, nor does He ever fail in accomplishing what He sets out to do. Our Lord is truly the King who is higher than all others. Our Lord is able to perform anything He desires for us.

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:34-35).

How should the truth of God's rule over all things affect our prayer life?

He truly controls all, therefore, we should realize there is no problem too big for Him. He is the One we can go to with full assurance He can act on our behalf. God's sovereignty is an issue of ABILITY. As Sovereign over all He is able to do all things He chooses to do. NONE CAN STOP NOR UNDO HIS WORKINGS.

"Ah Lord God! behold, thou hast made the heaven and the

earth by thy great power and stretched out arm, and there is nothing too hard for thee: Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jeremiah 32:17,27).

Secondly, the Lord we pray to is gracious and compassionate. This truth is revealed in the phrases "of grace" and "Our Father." The Lord is constantly aiding and blessing those of us who deserve nothing from Him but the lake of fire. He is the One that acts on behalf of His people in times of trial. He is the God that gave His very Son to die for those He loved. Our Lord is a God of love.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:7-10).

How should the truth of God's grace affect our prayer life? As we understand God is a God of grace and love we can look to Him in our time of need, realizing He will always do what is best for us. He loves us with a never-ending love as a father loves his children. A father's love drives him to do what is beneficial for his child. Likewise, our Heavenly Father's love for us causes Him to perfectly work on our behalf. God's grace is an issue of DESIRE. As our Gracious Father, He will always do what is best for us. NEVER WILL HE DO OR ALLOW ANYTHING THAT IS NOT FOR OUR LONG-TERM GOOD.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the

will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

Prayer is a tremendous grace that all Christians share in. What a blessing to be able to take all our hurts and desires to our Father, the One who is both sovereign and gracious.

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." (Psalms 145:8-13).



We love receiving
notes of
encouragement
from our readers,
such as this
lovely note
from a reader
in Indiana:

May the Lord
continue to
bless the
work there -
the paper is
better.

Ruth Shores

Ruth Shores,
Cannelton, IN



A Woman's Touch

By Wendy Barkman



The Word of God is very clear when it comes to instructing moms and dads about the responsibility they have to raise these precious little ones in such a way that He is honored and glorified. The task may be difficult, but the rewards are many. The time spent, the tears shed, the talents used, are not in vain, when we see that little one come to the Lord for salvation. We must take the time to instruct and discipline. Though our knees ache, our hearts are broken, and the tears are flowing, we must continue to pray. Though we often feel inadequate, we must give them our all, and may God help us to do better. Deut. 4:9,10, 6:7, 11:19; Prov. 22:6; Eph. 6:4; Col. 3:21. We have two examples, in the Scriptures, where a concerned parent went to Jesus on behalf of a sick daughter. One daughter had actually died. The other daughter had a demon living inside her body. Both were helpless; both teach us about sin and its devastating effects.

Jairus' Daughter

(Matt. 9:18-26; Mark 5:21-43; Luke 8:40-56)

Now Jairus' job as a ruler of the synagogue, his many tasks, were indicative of his close association with the Jewish faith. But what about Jesus? What did Jairus think about Him? Was he like another ruler, Nicodemus, afraid to let on that he really believed that this man Jesus was who He said He was, the Christ, the Son of God? Whatever his situation, and for whatever reason, we find Jairus at Jesus' feet, begging Jesus to come to the aid of his twelve year old daughter, for she was dying. She was his only daughter. Before Jesus reached Jairus' home, the twelve year old girl did, in fact, die. Jesus comforted Jairus and ignored the laughter, as he entered the room along with Peter, James, John, and Jairus, and the little girl's mother. He took her by the hand and commanded her to rise up. And upon His command, she immediately arose. Her parents could not believe their eyes, when they saw their little girl, who only moments before, showed no sign of life, sitting up and her health restored. He firmly instructed the little girl's

parents to give her food for physical strength and energy. Dear Christian mother, dear Christian father, do you find yourself at the feet of Jesus, praying for the salvation of your lost son/daughter? Do you realize that this child is dead in his/her sins and totally helpless to do anything about it? Eph. 2:1; Col. 2:13. Have you experienced the joy and amazement, the wonder of your child's salvation? Are you helping your child to grow in the faith, instructing him/her from God's Word, encouraging and aiding in the spiritual growth of your child. John 21:15-17.

The Syrophenician Woman's Daughter (Matt. 15:21-28; Mark 7:24-30)

This mother, who was not even a Jew, came to Jesus, falling at His feet, begging Him to cast the demon out of her daughter. Jesus was not obligated to heal this woman's daughter, but the woman kept insisting, begging Him to show a little grace. Shunned by Jesus' disciples, because she was a Gentile, it appeared that Jesus Himself was also ignoring her. She, however, showed great faith and persistence, recognizing that the very least of the crumbs of God's grace were enough to heal her daughter. This woman's faith was commended, and her daughter was healed. Dear Christian mother, do you recognize the Lord's grace in your life? Have you knelt in prayer, pleading for the Lord to save your lost child, knowing that He is under no obligation to do so? Did you recognize the Lord's grace in the life of your child, when, at last, salvation came, and now Jesus lives in that little heart.

HAVE YOU
RENEWED
YOUR
SUBSCRIPTION?

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HUMILITY AND FEAR

By Waldo Whiddon

"By humility and the fear of the Lord are riches, and honour, and life. Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them." (Prov. 22:4-5). As we look back on our past life, even though there have been many hardships and disappointments, it has been a great life, with its blessings of the Lord. In the above scripture, our text, we have the formula for a successful and better life. We would like to discuss about five points concerning this wonderful subject.

(1). **FIRST: Humility.** The first thing that a person should do, is to humble himself before God. Within ourselves we are ungodly, unrighteous, and unholy. But, as Peter put it to the elders, and the younger, **"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. Casting all your care upon him; for he careth for you."** (1 Pet. 5:6-7). Beloved reader, to humble one's self under the mighty hand of God, is to realize our great need of Him. God is the ONE who has created this world and made everything in it. We must recognize His sovereignty and humble ourselves for His use.

Nebuchadnezzar, the great king of Babylon did not humble himself before God until God took away his mind. After seven seasons passed over him, he came to realize that the great God of heaven was the One that was in

control of all things. Daniel had to remind Belteshazzar of this lesson as listed in these verses, **"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointed over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;"** (Daniel 5:20-22).

(II). **SECOND: Fear of the Lord.** The writer of Proverbs puts his finger on the heart of the matter when he says; **"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."** (Prov. 1:7). When we see ourselves lost sinners, hopeless and helpless in our sins, and then hear the gospel and are pointed to the cross at Calvary, as He, the Holy Spirit of God convicts us of our sins, and brings us to our knees in humility before the Lord, we repent of our sins and place our faith in Jesus Christ, His love fills our heart and gives us such reverential awe of God that we want to be obedient unto Him. We want to glorify Him. This is what the real fear of

the Lord is.

(III). **THIRD: Riches.** Here are the fruits of humility and the fear of the Lord. The real riches of this world is not gold and silver, but it is peace and joy, happiness, and security, which are all gifts from the Lord. Jesus said; **"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."** (John 14:27). This comes as a result of what happens in our soul when we have truly trusted Jesus Christ for soul's salvation. It is as the Apostle Paul said; **"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."** (Rom. 5:1). We have so many blessings to be thankful for, but the greatest of all blessings is that sweet peace that Jesus can put in our hearts when we know that our sins are forgiven forever.

(IV). **FOURTH: Honour.** The greatest honor anyone can bestow upon you is to say that you are a Christian! Every child of God should be living such a Christian life, such a dedicated life, that other people can see Jesus in them. We need to show our gratitude unto the Lord by living a life that will glorify Him. What an honor it is to live for Jesus! What an honor it is to serve the Lord through one of His New Testament churches. What an honor to be a part of such a great missionary endeavor, reaching souls for

Jesus Christ in this world of sin. The world does not understand us, and will ridicule us and persecute us, but our honor will be greater when this happens.

(V). **FIFTH: Life!** Here we come to the climax of a successful life. It is having eternal life from Jesus Christ, our Savior, when we humble ourselves before God in repentance and faith and place our faith completely in Jesus Christ. **"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."** (John 10:27-28). Eternal life, everlasting life, life that cannot, and will not end. Jesus Christ Himself is the resurrection and the life, and when we have placed our faith in Him, He comes into our heart and gives abundantly as He gives eternal life.

In conclusion, let me say, how much we have to be thankful for. Not only just as we worship today, but every day of each year that God is willing for us to remain on earth. Beloved, we should give God thanks and praise for these wonderful blessings that make our life a success. We should be happy children of Christ. Let us daily remember these five things that we have discussed in the message. May the Lord continue to so richly bless all of you. Amen.

BAPTISM

(Continued from Page 5)

son into believing there is such a thing today as a baptism in the Spirit and will cause him to waste valuable time trying to get it. The church was baptized in the Spirit on the day of Pentecost and that baptism was sufficient for every New Testament church. As I was seminally in Adam when he sinned, the church which I pastor was seminally in the First Baptist Church of Jerusalem when it was baptized at Pentecost.

Christians who do not understand the truth about the baptism in the Holy Spirit are looking for such an experience for a selfish reason. Some of them are not sure they are saved and want an additional experience to prove they are. They do not need an additional experience; they need to believe the Word of God.

We are no where in the Bible commanded to be baptized with the Holy Spirit, but we are told to **"be filled with the Spirit,"** (Eph. 5:17-18). A Spirit-filled Christian may be distinguished from others by the subject of his conversation. Jesus said of the Spirit. **"He will guide you into all truth: for He shall not speak of himself... He shall glorify me,"** (see John 16:13-14). Simon Peter did not speak of himself on the day of Pentecost. He did not mention how he felt as a result of that infilling. No, he spoke of Jesus. Any person who is filled with the Holy Spirit of God will not speak of himself; he will want to glorify Jesus.



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