

*"Jesus died for me;" this is all my hope and plea.*

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# The Baptist Examiner

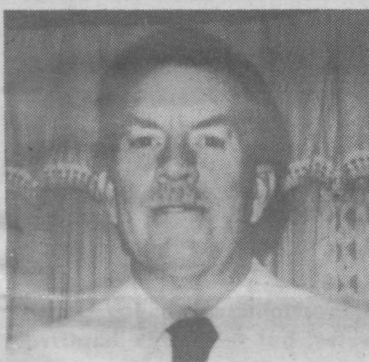
**Baptist Is Our Middle Name****Paid Circulation in All States and in Many Foreign Countries***"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" — Isaiah 8:20.*

VOL. 66, NO. 13 ASHLAND, KENTUCKY, JUNE 18, 1994 WHOLE NUMBER 2685

## SEARCH THE SCRIPTURES

By Jack Whitt

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (Jn. 5:39). Search the Scriptures! Let us consider this



portion of our text verse a commandment, a privilege, and a blessing. My friend, make no mistake, it is the Scriptures that over-rules all other authority in this world. Kings, Presidents, Prime Ministers, Congresses, Supreme Courts, Governors and all judicial systems, must be subordinate in power to the Word of God. In fact, it is God Almighty who has established civil authority. We read of this in the book of Romans: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." (Rom. 13:1-3). How much better would our world, our nation, and our communities be today if those in government, and especially our Supreme Court, legislators, and local officials, would read and heed these words given to us by the highest authority known to man.

Again verse one above says: "For there is no power but of God." Man will reject, deny and scoff at the thought of the supremacy of God, but will one day pay dearly for such arrogance and irreverence. Jesus, rebuking the Pharisees, said: "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22:29). It is the same today, man is in gross error not to recognize and acknowledge the power and authority of God.

Let us now examine some purposes and great need for "Searching the Scriptures" in our day and time. (1) PASTORS AND PREACHERS ARE TO KNOW THE SCRIPTURES. The Apostle Paul, writing to the young preacher, Timothy, said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:1,2). It is the responsibility and duty of every true preacher to be grounded in the truth of God's

Word. The Word of God is capable of reproof, rebuking and exhorting. Yes, the Word can reprove and rebuke those who listen, even preachers who sometimes hold their opinion of a matter rather than concede they were in error. There are times when rebuke may be necessary but it should be done without malice toward anyone. Someone has said; If your preaching offends someone, make sure it is the Word of God that offends, and not yourself. Brethren, we should let the Word do the convincing and convicting.

(2) THE SCRIPTURES AND RELIGION ARE ENEMIES. Does this sound strange? The world is religious but the majority of the world is not Christian. Christians therefore are to be separated from the world and its religion. Listen: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Ja. 4:4). Thus we see that the Scriptures do not merge with other views and beliefs no

(Continued on Pg. 6, Col. 1)

## ELECTION

By Willard Willis

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:4-6).

There are many who are not acquainted with the doctrine of election as it is set forth in the above passages. It has an unfamiliar face to them or it has a ring which they have never heard. They, therefore, consider that it must be

hearers. This doctrine, in fact, will be found in the oldest confessions of faith in the world. The Philadelphia Confession of Faith is a good example.

My son recently bought a new tire pump which clamps over the end of the valve stem. He advised me of this new technology. I, however, remember that my dad had such a pump over forty years ago. The doctrine of election, in like manner, is not new but as old as the Holy Scriptures. We therefore should incline our ears to the message which is before us, since God, according to Jeremiah 6:16, advises us to seek out the old paths.

How old is the doctrine of election? It is as old as the Holy Scriptures. This fact is brought out clearly in the following passage: "Who hath saved us, and called us with an holy calling, not according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9).



foreign to God's Word. The fact, however, is that this doctrine is not foreign to God's Word and that it was not unfamiliar to our forefathers.

I recall from about forty years ago that a gentleman came to visit my grandad in a car which started by turning on the key. We had never seen a car that started other than by a starter on the floor board. Most all cars start today by turning the key. This, however, is not a new innovation. This same truth applies to the doctrine of election. This doctrine is not new, but very old. It has just been out of use by multitudes of preachers and their

These passages and the above passages which set forth our text are very clear relative to the fact that God has only elected certain ones to be the recipients of His grace. Most people, however, when they read the above passages, contend that they don't mean what they appear to say. The reason most people make this judgment is because all people by nature are Armenians, that is, they are opposed to the absolute supremacy of God. Man, in other words, does not think like God thinks. Our ways and thoughts run contrary to the ways and thoughts of God. This fact is confirmed by the following passages: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9).

These passages make it crystal clear that we are not to lean to our own understanding, but to consult the Scriptures on every matter, and to accept the Scriptures whether we agree or not.

Those who read the Scriptures and accept that which they read, cannot help but believe that our God is the God of election.

What do we mean when we say (Continued on Pg. 3, Col. 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

### WHAT REALLY HAPPENED ON THE DAY OF PENTECOST?

"And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts 2:1).

Acts chapter 2 records the events which occurred on the day of Pentecost. There is much confusion and misunderstanding about these events. What really happened on



the day of Pentecost?

I. What some say happened; falsely so.

A. Some say this was the beginning of the church; i.e. the birthday of the Lord's churches. This is not so. The Scriptures are clear on this matter. The Lord's first church

(Continued on Pg. 2, Col. 1)



## THE BAPTIST EXAMINER

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Editor

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## WHAT REALLY

(Continued from Page 1)

was begun by the Lord Himself early in His earthly ministry.

**"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."** (Matthew 16:18).

It is clear that the Lord's church was not built on Peter (Petros) nor his confession of the truth in Matthew 16:16. The Lord's church was built on THE ROCK (Petra); it was built by the Lord on the Lord. He is the founder and He is the head. He said: **"I will build my church;.."** This He has done and is doing. This statement implies the building process had already

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JUNE 18, 1994

PAGE TWO

## Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

As I write today, Friday May 13th, I must tell you again of great blessings at the Calvary Baptist Church. This past Sunday four of our regular attenders were unable to be in church, however, our attendance was still forty-one. In that service we had three decisions. One came by statement of experience and faith. Two came for Scriptural Baptism. Then on Sunday night we had three visitors who were not present on Sunday morning and we had another decision. One came requesting Scriptural Baptism. We'll baptize the three, the Lord willing, on Sunday night, May 15th.

As I write today, we're in the final stages of preparation for our special Three Day Meeting beginning May 19th through May 21st. Tomorrow, May 14th is a work day at the church. We expect to clean and generally make beautiful the Lord's house and grounds. We also intend to put the final touches on our new fellowship hall in the basement of the church building. We want to fellowship with the other churches of like faith and order in our area. Oh yes, there are some!

Once again, I want to thank all you individuals and all churches that have supported and continue to support the work of *The Baptist Examiner*. Your prayers, your words of encouragement and your financial support for our work means so much to me personally. Most every call or letter that I receive these days brings words of encouragement. Only occasionally is it otherwise. I never have been able to figure out why there is always one who has never known spiritual success and prosperity; is not now experiencing the same; and the prospects for spiritual success and prosperity seems dim; yet that same one consistently wants to tell the one who is experiencing spiritual success and prosperity where they are going wrong. I know of one who does this and in every case there is no truth in what this one says. Oh how sad. Please pray for this one, will you?

May our Lord bless and keep you.

P.S. Our attendance Sunday morning, May 15th: 48.

begun and the Lord was saying **"I will continue building my church."** The Lord further stated: **"the gates of hell shall not prevail against it."** It would not pass out of existence. It would not go into the unseen world. It would not be the object of a large protest movement with reform in mind, ultimately resulting in many other churches made by man. That protest was against Roman Catholicism and the churches resulting from the Protestant reformation have a short history and a man for a founder. The Lord made the powerful pronouncement of Matthew 16:18 two years before the day of Pentecost. Two years before the day of Pentecost, he was continuing the building of His church.

**"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."** (I Corinthians 12:28).

The first members of the first church were called and placed in

the church by the Lord. They were the apostles. He called them three and half years before Pentecost. This was the beginning of His ministry. This was the beginning of His church.

In Acts 1:15, we find one hundred and twenty church members meeting to select an apostle to replace Judas Iscariot. In this meeting of the church, Matthias was chosen to replace Judas. Only a duly organized and authorized church could conduct such important business. This business meeting of the church took place nine or ten days before the day of Pentecost.

**"When the day of Pentecost was fully come,"** the church that Jesus built was already three and a half years old.

B. Some say that the Holy Spirit had not yet come before Pentecost and that each believer receives a second blessing when baptized in the Holy Spirit. Again this is not so.

David spoke about the Holy Spirit in His life one thousand years before the day of Pentecost.

**"Cast me not away from thy**

presence; and take not thy holy spirit from me." (Psalm 51:11).

Eight days after the birth of Jesus and thirty-three and a half years before the day of Pentecost a man named Simeon was led of the Holy Spirit.

**"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple:..."** (Luke 2:25-27).

The Holy Spirit has been an active participant in the goings on of earth since the dawn of creation and in the affairs of man since the sixth day of creation. His relationship to the earth and man existed long before the day of Pentecost.

C. Some say each believer when receiving the baptism in the Holy Spirit will give evidence of this having happened by speaking in unknown tongues. First of all we need to understand now that the coming of the Holy Spirit on Pentecost was a baptizing of the church collectively and was not an individual experience. This was not an experience to be repeated for each church down through the ages. Each true church receives the effects and benefits of what the Holy Spirit did for the first church on the day of Pentecost.

As God gave gifts to the churches, tongues or more appropriately languages was only one of many gifts given by the spirit. Not all would receive the same gift. Today those who teach a second blessing, i.e. Baptism in the Holy Spirit, believe that anyone receiving the same will speak in unknown tongues. When studying the modern day tongues movement in light of the Scriptures, we find that every principle of Scripture regarding the gift of languages as given by God on Pentecost, is violated in the modern day movement. The modern day tongues movement is unscriptural in every way.

**"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the**

selfsame Spirit, dividing to every man severally as he will." (I Corinthians 12:8-11).

### II. What Really Happened at Pentecost?

A. Jesus, the second person of the Godhead was physically present with His church on earth. What more could anyone ask for, than to have God physically present with his people. Our Lord told His followers, i.e. His church that after His departure from the earth that the Holy Ghost, i.e. the third person of the Godhead, would come. By coming, He would lead them, teach them, comfort them and empower them.

**(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)** (John 7:39).

As I said previously, Jesus was physically present with them. After His departure the Holy Spirit would come in a special way to provide the resources needed to carry out all aspects of the work of His church.

B. The Holy Spirit was promised by the Lord to give His church power to carry out the great commission and all responsibilities relative to serving Him and living Christlike.

**"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."** (Acts 1:5).

**"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 Judaea, and in Samaria, and unto the uttermost part of the earth."** (Acts 1:8).

The baptism of the Holy Ghost on the day of Pentecost was a one time event to empower the Lord's churches to take the Gospel to the world, beginning right outside the door of the place they were in. Beginning in their own neighborhood; their own town. Every church of the Lord Jesus Christ must be missionary, and must be missionary to those folks who live in the shadow of their steeple. If the Calvary Baptist Church is not missionary in Ashland, Kentucky, then the Calvary Baptist Church is not missionary.

C. Looking back at the day of Pentecost, it is quite easy for the spiritual person to see that the tongues spoken on that day were nothing more than words of the languages spoken and understood by all the different nationalities of Jews gathered in Jerusalem: **"... every man heard them speak in**

(Continued on Pg. 8, Col. 1)



You cannot carry easily and well today's duties if you pile anxiety concerning the morrow on top of them.



## The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon  
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### Genesis 5:21-24

**"And Enoch walked with God"** (5:22). This statement tells us so much about Enoch. First, it tells us that there had been a reconciliation with God. Enoch had been born with a sinful nature as has all of Adam's race. As a sinner it would have been impossible for a walk with God. But there had come a day in Enoch's life when there came a reconciliation with God. What brought about this reconciliation? In Hebrews 11:5 we are told that Enoch, **"had this testimony, that he pleased God"**. Now, **"without faith it is impossible to please God"** (Heb. 11:6), therefore, it was **"by grace through faith"** that Enoch could walk with God.

When did Enoch begin to walk with God? It would seem that it was at the birth of a son. When Enoch was sixty five years of age a son was born whom he named **"Methuselah"**. The name he gave his son implied that he must have gotten a revelation from God which resulted in a walk with God that lasted for three hundred years (v. 23). The name **"Methuselah"** means **"when he is dead it shall be sent"** referring to the flood. It would seem that God had said to Enoch, that when this boy died He would send judgment upon the world. This revelation must have had a profound effect upon Enoch and for 300 years he walked and communed with God.

For one to walk with God there must be harmony with God. To walk with God implies a will that is submitted to Him. To walk with God implies communion with God. **"How can two walk together except they be agreed"**.

The word "walk" implies a steady progress. Someone has said that Enoch "did not take a turn or two with God and then leave His company, but he walked with God for hundreds of years. What a splendid walk! A walk of three hundred years! It was not a run, a leap, a spurt, but a steady walk.

**"And Enoch walked with God."** Walking with God will result in "growth in grace". "Walking" implies progress. Walking with God implies growth in knowledge of God. After a walk of three hundred years Enoch would have a much deeper knowledge of God than he had at the beginning of that walk. Enoch's walk with God must have been one of peace and joy. How could one walk with such a Companion and be miserable? He could say with the Psalmist David, **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;"** (Psa. 23:4). Walking with God ensures protection from all harm. **"HE that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"** (Psa. 91:1). There is nothing that can harm the one who is walking along side the Lord God!

Another result of Enoch's walk with God was his witness for God. In Jude 14, 15 it is said that Enoch prophesied, foretelling of the coming judgment that was to come upon the ungodly. Here is a very important point, before we can witness for God we must first walk with Him. The divine order is faith in Christ, a walk with God, then service to Him.

**"...And he was not: for God took him"** (vs. 24). **"By faith**

**Enoch was translated that he should not see death: and was not found, because God had translated him:"** (Heb. 11:5).

**"And was not found"**— One day Enoch disappeared from this world, no where could he be found. God translated him. The word "translated" means "carried over" or "carried across". God had carried him across. Across what? Death is that which divides this world from the world to come. After living three hundred and sixty five years it was not said of Enoch, **"and he died"**, but **"God took him"**. God picked him up and carried him over the river of death and placed him on the other side. To quote another: Enoch, "walking along here in time and communing with God by faith, in an instant he was communing with God by sight in another world. Faith, oh precious faith! Faith had turned to sight, and hope had turned to fruition in a single moment. The life of faith was thus crowned by entrance into the life of perfect fellowship above". **"And they shall walk with me in white"** (Rev. 3:4).

Is not the translation of Enoch a picture of the rapture of the saints, which is the next event that is to take place? **"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye..."** (I Cor. 15:51,52). Just as Enoch was "carried across" without seeing death, the saints of God who are alive at the coming of the Lord will likewise be caught up **"to meet the Lord in the air: and so shall we ever be with the Lord"** (I Thess. 4:17).

Another way in which Enoch's

translation is a picture of the rapture of the saints is that his translation came before judgment fell upon the earth. Enoch was in heaven before the flood came. Likewise the saints of God who are raptured will be in heaven before the "Great Tribulation" which is to occur here on earth.

Are we "walking with God"? Can it be said of us that we "please God"? If so, and the Lord returns for His own, we too will not "see death" but be "carried over" the "river of death".

**"And, Lord, haste the day when the faith shall be sight. The clouds be rolled back as a scroll, the trump shall resound and the Lord shall descend. "Even so" — it is well with my soul.**

### ONE RAINY DAY

**"All the tediousness of the present life is but like one rainy day to an everlasting sunshine."** How readily, then, should we bear these shortlived troubles! They are but for a moment; just a passing shower, and then the sun will shine out forever. Time is nothing when compared with eternity. To a believer, this sorrowful life is like one drop of grief lost in a sea of glory, one speck of rain in a year of fair weather. These light and momentary afflictions are not worthy to be compared with the eternal bliss which awaits us. —C.H. Spurgeon

**"Temptation is the devil looking through the keyhole. Yielding is opening the door and inviting him in."** —Billy Sunday

## ELECTION

(Continued from Page 1)

that our God is the God of election? We mean that God, from eternity past, determined to save only certain ones from the human family. This decision was made before we were ever born so that His decision was not based on any good or evil which we do. The following passage leaves no doubt as to that which I am stating: **"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."** (Rom. 9:11-13).

I'm convinced, beyond the shadow of any doubt, that no one would be saved if our God was not the God of election. I draw this conclusion, because man, left to himself, would never choose God. This fact is confirmed by Romans 7:18 where Paul said: **"...for to will is present with me; but how to perform that which is good I find not."**

Paul, in this passage, is referring to the weakness of his flesh without the aid of God the Spirit. Now, if Paul, a saved man, could do nothing aside from God the Spirit, how could a lost person, aside from the work of God the Spirit, ever perform the good work of choosing Christ? We see then, that the power to become a child of God does not rest in the sinner. The sinner, left to him or her self, is just as helpless and hopeless as a log that lies in the woods. It is as stated in the following passage: **"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."** (John 6:63).

The sinner, spiritually speaking, is as dead as a log. It is therefore necessary that an outside force quicken or resurrect him to life. This is exactly what God does for the elect. It is stated in John 1:13; **"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."**

There are those who argue that God tries to save everyone. Do you think that there would be one log unsaved if God tried to save

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# The Baptist Examiner Pulpit Forum

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HOW DO YOU EXPLAIN I JOHN 5:18 WHICH SAYS THAT  
"WHOSOEVER IS BORN OF GOD SINNETH NOT"?  
IS IT POSSIBLE TO REACH SINLESSNESS IN THIS LIFE?

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"We know that whosoever is born of God sinneth not; for he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

In I John 3:9 we are told that, "Whosoever is born of God doth not commit sin, but his seed remaineth in him: and he cannot sin, because he is born of God".

One interpretation is that the child of God does not habitually commit or practice sin. While it is true that the child of God does not continue to live a life of sin, I do not believe this is the meaning here. We need to note that the "Born of God" do not "Commit sin", who "cannot sin". We are given why this is so, it is "because he is born of God".

Our Lord told Nicodemus that "Ye must be born again" (John 3:6). In explaining what He meant by the new birth He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:7). When we are born into the world we are born with a nature of flesh, the nature of Adam which is sinful. That nature is described as being dead in trespasses and sin (Ephesians 2:1, Romans 8:7). Because of this, in order for one to become a child of God there must be a new birth, a spiritual birth.

The Word of God makes it very clear that there are two births, the fleshly birth and the spiritual birth. The apostle Paul tells us in Romans 7 that there is a warfare between the two natures, that it is his nature of flesh which causes him to sin, but the spiritual nature, the "inward man" "delights in the law of God" (v. 22).

John tells us that it is "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God". This means that when one is born of the Spirit of God he receives a nature that "sinneth not", a nature that "doth not commit sin".

How do I explain I John 5:18? I believe that the Bible teaches

(Continued on p. 8)

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"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

Let me begin by saying that in this life we cannot reach sinlessness, or sinless perfection as some have taught. God clearly tells us in I John 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." We all sin while we are in the flesh. It is something we shall not get away from in the earthly life until we are in the presence of God. Man is a sinner by nature and by choice until he, or she is apprehended and quickened by the Holy Spirit. The new nature placed in a believer is in opposition to the flesh. The Holy Spirit wars against the desires of the flesh and vice versa. Galatians 5:16, 17 tells us, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." We must live by the power of the Holy Spirit. Trusting and depending upon the Spirit for help in living the Chris-

tian life is imperative. We cannot do it in the power of the flesh, or natural body.

In I John 5:18 we are told that a believer's true inward nature is inherently sinless because it is born of God and therefore he keeps himself. The flesh, however, desires its own ways and lusts. When we sin, we have I John 1:9 to practice. He is always faithful and just to forgive us our sins and indeed then we are cleansed from all unrighteousness. What is being said in I John 5:18 is essentially the same thing as is being said in I John 3:7-9. A person who habitually sins as a way of life is not born of God. A person who habitually lives a righteous life is born of God. A person's actions will conform through practice to their true father, either God, or Satan. A mere "profession of faith" is not sufficient for salvation. The proof is in the manner of life one follows. Habitually sinful, or habitually righteous, one, or the other will prevail. Salvation is a complete and self-complementing package. Great is our God and greatly to be praised. A person belongs to the way he habitually follows. Therefore I say to you with Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

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It is vitally important in Bible study to always examine a verse in its total context. Most all spiritual errors, including those of the cults, culminate from isolating a verse out of its setting. If one were to read only part of I John 5:18, he might conclude that a person could attain sinless per-

fection. A precise reading of the verse however proves otherwise. The latter half of the verse reads, "But he that is begotten of God keepeth himself, and that wicked one toucheth him not And we know that we are of God, and the whole world lieth in wickedness." Now this part of verse 18 along with verse 19 sheds more light on the issue at hand. Those who are born again are clearly distinguished from the "whole world" of the lost who "lieth in wickedness." They have the new nature of the Lord Jesus Christ which actuates new desires for holiness and righteousness. So the born again person does not live in sin as to a habitual practice. I believe this is what the verse is saying. The trend of his life is holiness even though he does not attain perfection in this life. The Greek grammar enforces this interpretation. "Sinneth not" is a Lineal present active indicative which is rendered, "does not KEEP ON sinning." So the true believer will not keep on sinning like he did before he was saved. In sanctification we are saved from the penalty of sin as well as the power of sin! "What shall we say then? Shall we continue in sin, that grace may

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"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

This is a verse, like many others, misunderstood and misjudged by some to teach that Christians can reach a spiritual position whereby they are no longer susceptible to sin. To interpret this verse this way is to make Scrip-

ture contradict itself. The Bible clearly does not teach sinless perfection. I John 1:8-9 says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Read also Romans 7 where the apostle Paul describes the Christian's conflict with sin. It is the warfare between the old nature (the flesh), and the new nature (the spirit). This is a conflict that can never be completely dismissed in this life.

Though we cannot reach sinless perfection, as Christians we ought to strive against sin and not allow it to overpower us.

(Continued on Pg. 8, Col. 3)

Comments and  
suggestions  
are welcome.

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Page 3 with  
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ence in the life  
of others.

PRAY



## THE BIGGEST LITTLE TEXT IN THE BIBLE

By Pastor Jim Orrick

**CHRIST IS ALL.** Colossians 3:11

Although the text for this article consists of only three words, its boundary knows no limit. These three words speak of the completeness of Christ and tell us that all we need for our spiritual well being is found in Him. The combined tongues of men and angels could not do justice to this great text.

**THE FACT STATED — CHRIST IS ALL**

To many people, Christ is nothing at all. The masses do not care who He is, that He came to this world, that He died, or why He died. Most people today do not honor His day, they have no time for His house, and they do not speak His name unless it is to use it in an irreverent manner.

To many others, He is but little. Many think that He is just someone to help them save themselves.

Many times when I have talked to lost people about their need to trust Him alone for salvation, they have answered, "Yes preacher, but you have to do your part."

Many feel that Christ is only a partner with them in salvation.

They believe that if they do their part and Jesus does His part, the result will be their salvation. But it is heresy of the highest kind to think that Jesus came to only help you save yourself. The lost are said to be dead in trespasses and sins. "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1).

Those in such a condition cannot do anything toward helping to save themselves. The lost sinner is spiritually bankrupt and unable to contribute anything towards his redemption. The lost are as unclean things in the sight of a Holy God, and they are unable to do anything to bring about their cleansing. "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jeremiah 2:22).

But to those who are saved, Christ is all. In announcing His

birth, the angel of the Lord said "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matthew 1:21). He did not come to help people save themselves; rather, He came to save them. Isaiah wrote concerning the coming Saviour, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5-6). These verses clearly set forth the fact that as to our salvation, Jesus paid it all.

As to our salvation, justification, redemption, and cleansing from all sin, CHRIST IS ALL.

One of the things that Christ is called in the Scriptures is "Alpha and Omega" (Revelation 1:8). Alpha is the first letter in the Greek alphabet and Omega is the last. As to our salvation, Christ is the A to Z. There is no place between our new birth and our final glorification where He will fail and where we must do something towards our salvation. Our salvation begins with Him, it continues in Him, and it is finished in Him.

**CHRIST IS ALL**

God has put many things in this world for our well-being, but nothing that is good for all our physical needs. For example, coal is good for fuel, but it is not good for food. Chicken is good for food, but it is not good for fuel. But as to our salvation, Christ is all. Do you need salvation? Christ is all. Do you need a priest to make a sacrifice for your sins? Christ is all. Do you need a sacrifice for your sins? Christ is all. Do you need a covering for your soul? Christ is all. As to our salvation, He is all we need. He is the water of life to quench the thirsty soul, the Bread of Life to

feed the hungry soul, the Robe to cover the soul and make it presentable to God, the refuge where we find shelter from the wrath of God that will one day be unleashed on the world of the ungodly. In giving His Son to be our Saviour, God has given us all we need for both time and eternity.

There is a television commercial that asks the question, "How do you spell relief?" The answer they give is, "R-o-l-a-i-d-s." Drawing a spiritual lesson from this I ask you, "How do you spell salvation?" The answer is "C-H-R-I-S-T." How do you spell forgiveness, cleansing, and heaven? Again the answer is CHRIST, because CHRIST IS ALL.

W.A. Williams stated it very beautifully in the words of his hymn when he wrote,

I entered once a home of care,  
Forage and poverty were there,  
Yet peace and joy withal.

I asked a lonely mother whence,  
Her helpless widowhood's defense,

She told me, "Christ is all."  
I stood beside a dying bed,  
Where lay a child with aching head,

Waiting for Jesus' call,

I marked his smile was sweet  
as May,

And as his spirit passed away,  
He whispered, "Christ is all."

I saw the Martyr at the stake,  
The flames could not his spirit shake,

Nor death his soul appall,

I asked him whence his strength  
was given,

He looked triumphantly to  
heaven,

And answered, "Christ is all."

I dreamed that hoary time had  
fled,

And earth and sea gave up their  
dead,

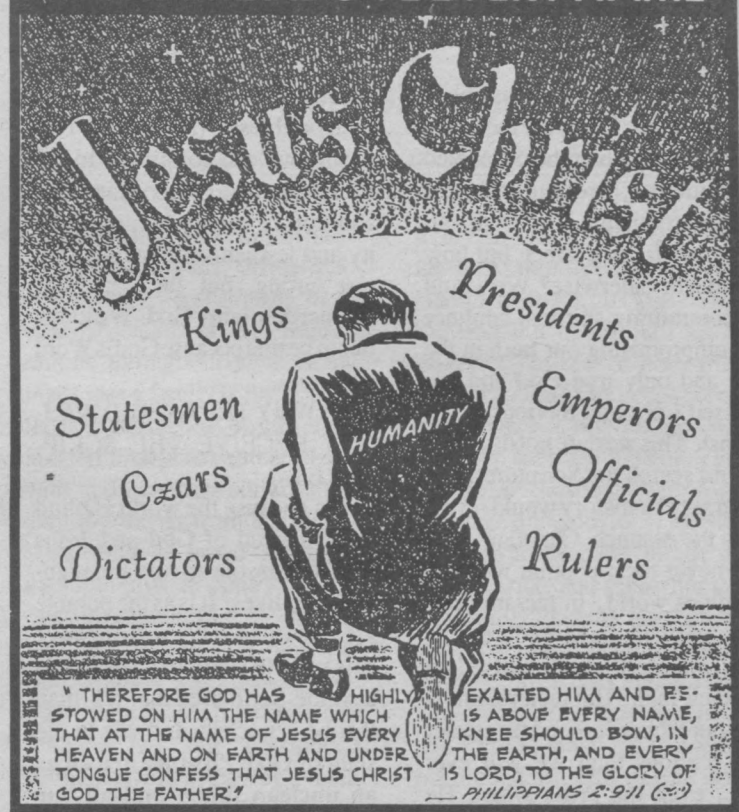
A fire dissolved this ball.

I saw the church's ransom'd  
throne,

I heard the burden of their song,  
Twas, "Christ is all in all."

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## THE NAME ABOVE EVERY NAME



## ELECTION

(Continued from Page 3)

all logs? I do not believe that our God ever tried to do anything. God always does as He pleases. It is as stated in the following passage: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." (Psa. 135:6).

You will observe from the following passages that our God only elected certain ones to be regenerated and that those He elected will be the only ones who will be regenerated. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." (Rom. 8:29-30).

Beloved, what are you going to do with these passages if you do not accept the message before us?

It is contended by some that God elects a person when He foresees that that person will believe. This belief, as you can see, has election based upon God's foreknowledge. They say in essence, that salvation and election are one and the same. We know, however, from the following passages that we are chosen from the beginning to salvation: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning cho-

sen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." (II Thess. 2:13-14).

You will observe from verse thirteen (above) that we were chosen from the beginning to salvation. This passage, therefore, does two things: it destroys the idea that election is salvation and answers those who suppose that we were saved in eternity past. It is true that our salvation was guaranteed in eternity past, but we are saved in time, since God has chosen us from the beginning to salvation.

I desire to point out again that the doctrine before us is not new, but as old as the Holy Scriptures. I desire to add that the oldest confession of faith (Waldensian Confession) known to man concurs with that which I am advocating. The Waldensian Confession states relative to election: "God saves from corruption and damnation those whom He hath chosen from the foundation of the world, not for any disposition, faith or holiness He foresaw in them, but of His mere mercy in Christ Jesus, His son, passing by all the rest according to the irreprehensible reason of His free will and justice."

The nail I am trying to drive is

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# HAVE YOU RENEWED YOUR SUBSCRIPTION THIS YEAR??



## SEARCH

(Continued from Page 1)

matter how sacred they may be to the adherents. This very fact often results in Christians being labeled as prejudiced, discriminating and uncompromising. In truth, all three labels are correct, but how could it be otherwise? We would be committing spiritual adultery in compromising our faith in the one and only true God and our blessed Lord and Saviour, Jesus Christ. This we dare not do. If we would search the Scriptures, and even secular history would reveal that the staunch Christian faith has never been popular with the religious world. In fact millions of Christians have endured the supreme sacrifice of martyrdom for their faith. But then we know that our Savior endured far greater persecutions than we will ever face, even the cross where He paid the price for our sins. Christians may take consolation from Christ's example and from His words for us. He said: **"If the world hate you, ye know that it hated me before it hated you."** (Jn. 15:18).

(3) THE SCRIPTURES HAVE FINAL AUTHORITY IN REGULATING LIVES.

The Constitution of the United States established certain principles to regulate our government and maintain rights and freedoms we all enjoy. Most people would likely agree to this. The government has established laws and regulations to maintain peace and order in our land. The military has rules and regulations; police departments have laws they must enforce. Again, most people would agree we need these agencies and the laws to be enforced in order to regulate an orderly way of life. And yet most of these same people completely disregard the highest law made by the highest law-giver, God Almighty and the Scriptures given by Him to regulate the lives of mankind. My point is this: just as people understand and gladly recognize the authority of government to regulate certain aspects of our lives, it is likewise necessary to recognize that Christian lives are to be regulated by the commandments and principles of God's Word. This is where we get our orders. Just as the soldier gets his orders from his commanding officer, we

get our orders from God. Thus we are to search the Scriptures. The Scriptures tell us that the apostles **"spake the word of God with boldness."** (Acts 4:31). This is why we can boldly say to the President of the United States that abortion is wrong, homosexuality and lesbianism is wrong, not just wrong, but they are sins against Almighty God. We know this to be true because God's Word says so.

(4) WHY THE WORLD WILL NOT RECEIVE THE SCRIPTURES.

It is because the world is blind to their need of God and Jesus Christ as the one to rule and regulate their lives. It is as the parable in Luke 19:14, **"We will not have this man to reign over us."** It is also the Scriptures that tell man that he is unclean and vile in the sight of God; **"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."** (Isa. 64:6a). The natural man despises to hear this. It goes against his grain. And yet the true child of God gladly admits his unclean and sinful condition; bowing before God, he confesses and repents of his sins as he receives Christ to be Lord and Savior of his life. He has been made a new creature. His desires and affections are changed. He wants to serve His new master. As He **"Searches the Scriptures,"** he realizes his need to unite with a local New Testament Church and be in fellowship with God and the saints of God.

Many in the world today say it is wrong to discriminate in religion, that all religions have some good and it doesn't matter as long as you are sincere. But this is only in the imagination of man's unregenerate heart. As we search the Scriptures, it is seen where our Lord warned his disciples against false teachings and to avoid those who taught them. **"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees."** (Mt. 16:6). On over in Matthew 23, Jesus condemns the Scribes and Pharisees, calling them hypocrites, fools, and blind. If Jesus, who is our example, would not unite with false doctrine, how can true Christians do less in our day?

There is a great sweep of liberal views and tendencies toward unifying people into a religious attitude against fundamental, longheld Bible teaching. It is much too strict and out of date for

our times so they say of the King James translation. Liberals and feminists are removing gender and deity from God's Word to accommodate their personal tastes in promoting what they describe as equality to male and female. Christians are to beware of this modern theology surfacing in many churches of our day. Many professed Christians say that the Bible and evolution can be harmonized. I would challenge anyone who says they believe the Bible to be the infallible Word of God, to show how creation and evolution can be harmonized. One or the other must be wrong and Christians ought to know which it is. **"In the beginning God created the heaven and earth."** (Gen. 1:1). I believe this, don't you?

In closing, may I remind each of us, it is the Scriptures that provide wisdom, direction and great consolation to all who will believe and put them to practice as we live to please Him who is worthy. May God help us to **"SEARCH THE SCRIPTURES"**. Amen.

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## BIGGEST

(Continued from p. 5)

Then come to Christ, Oh! come today,  
The Father, Son, and Spirit say,  
The bride repeats the call,  
For He will cleanse your guilty stains.  
His love will sooth your weary pains,  
For Christ is all in all.

Chorus

Christ is all, all in all,  
Yes, Christ is all in all,  
Christ is all, all in all,  
Yes, Christ is all in all.

May you who are in yourself nothing look to Christ alone for your salvation because—**CHRIST IS ALL.**

[Article taken from "The Storms Creek Baptist Witness"; April 1994, vol. 25]

## ELECTION

(Continued from Page 5)

that those who are ordained to eternal life will be the only ones who will ever believe. You will have a difficult time with the following passage if you do not concur. **"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."** (Acts 13:48).

Some will not accept the doctrine before us because they consider it to be unjust. Their feeling is that it is not right for God to elect one and not another - that it is not right for God to love Jacob and hate Esau (Rom. 9:13). We, however, on the basis of the following examples, should be able to see that it is right for God to elect one and not another. Let's suppose, that as I am driving down the highway, I come upon a man who needs a ride. I stop and pick him up. I proceed down the road and observe another man begging for a ride. I, however, proceed to pass him by. Can it be said that I am unfair to the man that I passed by? I'm sure that you must say that I was kind and merciful to have picked up the one man, since I did not owe

either of them one red cent. God, in like manner, does not owe salvation to anyone. He, therefore, is very gracious and merciful if He only picks up one sinner here and there. We have all gone astray and turned to our own ways and deserve the worst. God, however, has chosen to pick some of us up.

Let's suppose that two tramps knock at my door. I proceed to open the door and give one of them ten dollars, but I give nothing to the other one. Here, again, you must consider that I would be merciful to have given ten dollars to the one, since neither deserved anything from me.

There are those who question the use of preaching if God has already elected certain ones to be the recipients of His grace. The answer is that God has chosen to use the gospel as a means in drawing the elect to Himself. It is as stated in II Thessalonians 2:14 where we read: **"...whereunto he called you by our gospel..."** We are to preach to all men as if all were the elect, since we have no knowledge as to who they are. We are to obey our Lord and go into all the world and preach the gospel.

May our Lord bless you with the message He has set before us.

## Ask The Pastor



Dear Pastor,  
I am a pastor also, could you please tell me what is the proper amount of time to deliver the sermon each service?

A:

Dear Pastor Also,  
I find that if you pop a breath mint in your mouth before you begin, you will know when to end when it dissolves. Careful that you don't pop a button in your mouth instead!





# I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST

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

"And it came to pass, that, as they went in the way, a certain man said unto him, LORD, I WILL FOLLOW THEE WHITHERSOEVER THOU GOEST." (Luke 9:57).

This "certain man", if sincere, is setting the ultimate example for every Christian. We all, as servants of the Lord, should be willing to follow the Lord no matter where the Lord might lead us.

This type of unconditional service is based in love. The greater our love for the Lord, the more dedicated we will be in His service. I John 5:3 presents this truth to us: "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

I. "For this is the love of God,"

Note the word "love" used here in I John 5:3 is the Greek word 'agape', which refers to a self-sacrificial type of love. (see John 15:13, Gal. 2:20, I John 3:16, etc.)

A true commitment of unconditional service to Christ WILL INVOLVE SELF-SACRIFICE. Matthew 10:32-39 clearly emphasizes the self-sacrificial nature of service to Christ.

A. The Lord never promised us that serving Him could be done in secret, to avoid public ridicule: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

B. Nor did He promise that serving Him will always lead to peace with those around us:

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

C. Christ never said that we would not be called upon to suffer for Him:

"And he that taketh not his cross, and followeth after me, is not worthy of me."

D. At times, Christ will ask us to make the ultimate sacrifice, to give our very lives for Him:

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Christ clearly told us a life of service for Him would involve a life of sacrificing the temporal things of this world for the immortal things of eternity. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matthew 6:19-20).

II. "That we keep his commandments: and his commandments are not grievous."

Note secondly, in I John 5:3 that the true love of God is linked with His commands. We are told here that true love involves both the proper actions and attitudes.

A. The proper actions that reveal a true love for Christ are actions that result in His commands being kept. The word "keep" here teaches us we are to be continually obeying the commands of Christ by being conscious of them at all times.

"Thy word have I hid in mine heart, that I might not sin against thee." (Psa. 119:11).

"I have inclined mine heart to perform thy statutes alway, even unto the end." (Psa. 119:112).

B. The proper attitudes that result from a love of Christ are attitudes that desire to obey and willfully submit to His will for our lives.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." (Acts 20:22-24).

This is what true service to our Lord and Saviour Jesus Christ is all about: A WILLINGNESS TO

SACRIFICE OURSELVES, THROUGH OBEDIENCE TO HIS COMMANDS, FOR HIS GLORY. Once we realize these truths it becomes far easier for us to understand the basic principles that lie behind Mark 12:30-31: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

In these verses, again, we find the principle of self-sacrificial love. In this case, we are told that we are to have a self-sacrificial love toward both God and man (our neighbors). In both cases, we are to be willing to give of ourselves for the benefit of another (either God or our neighbors).

Why are we told that "There is none other commandment greater than these"? These two commands (our need of love to God and our need of love to man) when fulfilled, results in the keeping of all of the responsibilities God has given to us. (see Matt. 22:40 - "On these two commandments hang all the law and the prophets.").

What a simple truth and yet what a profound truth. If we, as Christians, simply love God and man as we should we ARE FULFILLING our responsibilities to God. Every time we sin we are failing in our love to God and/or man. If we would simply be willing to sacrifice ourselves totally for God and man we would be consistent, faithful servants to our Lord.

But how disturbing it is to see selfishness creep into our lives. How sad it is to see a wrong set of priorities in our life simply because we are not willing to give our all to Him. What a disgrace to think we are not setting the first priority in our life to give our all to Him who gave His all for us:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Corinthians 5:14-15).

## A Woman's Touch

By Wendy Barkman



### The In-laws From Moab Ruth 1:1-4:22; Matt. 1:5

The judges were ruling in the land of Israel, at this time of famine throughout their nation. What was a family to do? Elimelech, of Bethlehem Judah, found himself unable to provide for his wife and two growing boys. So they journeyed from Bethlehem ("the house of bread") Judah to the south eastern country of Moab (waste, nothingness). Elimelech, his wife Naomi, and their two sons Mahlon and Chilion, were now living in Moab, a land where Jehovah was not worshipped. Elimelech died, leaving Naomi and her two sons alone in this heathen country. What was a mother to do? Her heart must have been broken, as her sons became of age, as she watched them take these Moabite women for their wives. Chilion married Moabitess named Orpah, and the name of Mahlon's wife was Ruth. Time passed, and both Mahlon and Chilion died, leaving their mother and their wives alone. Death had claimed the lives of three men, making widows of an elderly woman and her two young daughters-in-law. What were these women to do?

Naomi, having heard that there was no longer a shortage of food back home in Bethlehem, decided to head for home. At last, her sorrow, her ten years of grief and pain, in this heathen country, would soon be over, Orpah and Ruth! What did the future hold for these two Moabite women? What would they do? They were going to travel, with their aged mother-in-law, back to Bethlehem Judah. But something happened, as the three of them began their long journey toward the land of Judah. Naomi's concern for the welfare of her daughters-in-law kept pricking at her heart. Finally, she began to speak to Orpah and Ruth, lovingly and kindly trying to convince each girl to return to her own home. After all, they were travelling with an old woman, heading for a foreign country, far away from their own families, their own gods. Both girls began to cry, insisting they would go with Naomi back

to her country. More tears from the girls, more persuading from Naomi, and each girl would make the decision that would set the stage for the rest of her earthly life. In making this decision, one girl wanted a relationship with Jehovah; the other did not. Thus, the eternal destiny of each girl becomes quite obvious. Orpah's decision to take her mother-in-law's advice, and return home to her family and to her heathen gods is very sad indeed. We read how she turned back, though sadly and with tears, leaving Naomi and Ruth to make the trip alone, but the saddest truth of it all is her rejection of Jehovah.

Though Orpah was persuaded to return to her home, Ruth could not be persuaded. Ruth's decision can be summed up by using her own words, the words she spoke to her mother-in-law Naomi. "...for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16,17). The story goes on: Naomi and Ruth returned to Bethlehem, and Ruth worked in the fields, supporting both herself and her mother-in-law. Naomi encouraged Ruth in her relationship with Boaz. Boaz, a near relative of Naomi's deceased husband, had shown kindness to Ruth by allowing her to work in his fields, protecting her from harm and abuse. The love story of Ruth and Boaz is one of innocence, tenderness, and caring and respect for each other. The Lord blessed the marriage of Ruth and Boaz with a baby boy named Obed. Through this son Ruth became the great-grandmother of David and ancestress of Christ.

Orpah lived the rest of her life in obscurity; Ruth was given a privileged position in the family of David and Christ. Orpah re-

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## WHAT REALLY

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his own language." (Acts 2:6). "And how hear we every man in our own tongue, wherein we were born?" (Acts 2:8).

What was the message they heard in their own tongue, i.e. their own language? The answer is found in verse 11. "... we do hear them speak in our tongues the wonderful works of God." (Acts 2:11).

They heard the gospel message. They heard about salvation in the Lord Jesus Christ. Peter preached a mighty message about salvation in Jesus Christ. Peter said: "... know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36).

D. The results of what God did on the day of Pentecost stagger the imagination of a mere mortal man such as I. The Holy Spirit was sent to bring power to do the work of His church. Peter and the others spoke in clear understandable words about "the wonderful works of God." The Scripture records the response of the people: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). The gospel was spoken by many, and preached by Peter; all spoke not in words of confusion, but in words that made the simple gospel plain and understandable to three thousand souls. No modern day tongues gibberish here.

We must note in Acts 2:41, belief and acceptance preceded baptism, and baptism caused the three thousand souls to be added to the church. Repentance and faith brings salvation. Baptism pictures salvation, but doesn't save. Baptism provides not a doorway to heaven, but a doorway into a local New Testament Baptist Church for the one who is already saved.

The church at Jerusalem had received the power to carry out the great commission. When the church at Jerusalem received power so did the Calvary Baptist Church in Ashland, Kentucky. The Scripture records concerning the church at Jerusalem: "... And the Lord added to the

church daily such as should be saved." (Acts 2:47). Until the Lord raptures His saints, the great commission must be carried out by His churches as He has empowered them to do. To those churches who faithfully hold the truth in a good spirit and carry out His instructions, I believe He will add to those churches "such as should be saved."

May our Lord richly bless you!

## FORUM

(Continued from Page 4)

### EVERMAN

that we come into the world with a sinful nature and that we become children of God by a new birth, thereby receiving a new nature, (not the old nature worked over) a spiritual nature, the nature of God, a nature that "cannot commit sin". The two natures are often referred to by Paul as the "old man" and the "new man". The old man sins, the new man, that which is "born of God sinneth not".

### SLEDD

abound? God forbid, How shall we, that are dead to sin, live any longer therein?" "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." (Romans 6:1-2, 6-7). "The body of sin is destroyed." That is, sin is no longer my master. Now I'm still tempted to sin. I do sin as a believer but I am not a slave to sin! I have been justified from all my sin by the blood of Christ; I am being sanctified from the power of sin even now. I will never reach perfection in this life yet one day I will stand perfect when I am with Christ. Even though I know that I will not reach perfection in this life, I should still strive for holiness! In fact, a true believer will desire and strive to be holy even as his Lord is Holy. My friend, do you desire and strive for holiness?

### WHITT

What does I John 5:18 mean? It means a drastic change has taken place in the soul that has been born of God. He has a new nature that hates sin and loves righteousness. He has Christ dwelling inside. His body is now the temple of God. His views of good and evil takes on new meaning. Just

as in II Cor. 5:17: "Therefore if any man be in Christ, he is a new creature: old things are past away; behold, all things are become new."

Thus we see that whosoever is born of God no longer desires to sin but now detests it. Thus it is the new nature, not the old, which does not commit sin. We should also consider the second portion of verse 18 which says: "He that is begotten of God keepeth himself, and that wicked one toucheth him not." This speaks of personal responsibility to guard our lives so that we do not become easy prey to Satan who is always tempting us to sin.

### Proverbs 16:7

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him."



### "SURELY GOODNESS AND MERCY SHALL FOLLOW ME."

—Psalm 23:6

Finally, I look behind, and now I see the full dimension of His love and care, The full extension of His grace for me, look back! Goodness and mercy...follow there.

By Pastor Charles U. Wagner

## A WOMAN'S

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jected Jehovah; Ruth accepted Him as her God, the one she would worship. Will your decision be like Orpah's, resulting in a life lived in vain, with eternal punishment awaiting? Will you be like Ruth, turning your back on all your idols, making Christ the one you worship and serve, looking forward to great blessings and eternity with Him?

"A giant striking with a straw cannot put forth his strength with it. So in blessing, no creature nor ordinance can convey all the goodness of God to us." —Spurgeon



"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:31).

## UPCOMING SPECIAL MEETINGS

# 1994 CALVARY BAPTIST CHURCH BIBLE CONFERENCE SEPTEMBER 16-17, 1994

A special gospel quartet of four Baptist pastors called  
**THE BLUEGRASS BOYS**  
will enlighten us with singing and preaching on Sept. 17th.  
Make plans to attend this most enjoyable conference.