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CHANGELESS TRUTH FOR CHANGING TIMES

By Pastor David Pitman, Temple Baptist Church in Murfreesboro, TN

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment" (I Chronicles 12:32). This is our greatest need today: Men who know the unchanging truth of God's Word and know how to communicate that truth through the changing tides of human conventions. I present for your consideration two men who understood their times and knew what to do.

"By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them" (Hebrews 11:22-28). Two of the most fascinating heroes of faith highlighted in Hebrews 11 are these two men, Joseph and Moses. Their references are placed here together. Moses dominates the books of Exodus, Leviticus, Numbers, and

Deuteronomy. Joseph is the central figure of Genesis 37-50, a portion of Scripture equal to that given to Abraham. Joseph and Moses stand as two pillars supporting the time of the Israelites in Egypt; one stands at the beginning and one at the end.

Notice first of all their lives in COMPARISON:

1. Both men experienced the prestige of Egyptian royalty. Both men knew firsthand the glory of Pharaoh's house.
2. Both men endured persecution and rejection by their own brethren.
3. Both men suffered through places of deep disappointment; for Joseph it was the prison; for Moses it was the desert.
4. Both men demonstrated faithful persistence in laboring where they were; Joseph became prison steward; Moses kept his father-in-law's sheep.
5. Both men rejected the pleasures of sin by choosing to serve God; Joseph fled from Potiphar's wife; Moses fled from Egypt.
6. Both men illustrate pictures of Christ. Joseph: the Father's

favorite, rejected by his brethren, betrayed for a price, successfully endured temptation, suffered terrible injustices, became a Deliverer and was ultimately exalted above all others. Moses: the Shepherd of Israel, was endangered at birth, laid aside royalty for the work of redemption, performed great miracles, and led his people in a great exodus from bondage. These, and other pictures, are vivid types of the Lord Jesus Christ.

Notice second of all, their lives in CONTRAST:

1. Joseph received Egyptian royalty in the latter years of his life; Moses received royalty in the early years of his life.
2. Joseph brought Israel into Egypt; Moses brought Israel out of Egypt.
3. Joseph heard God speak in dreams; Moses heard God speak directly.
4. Joseph delivered Egyptians through a famine; Moses destroyed Egyptians in a flood.
5. Joseph prophesied Israel's departure; Moses performed Israel's departure.

(Continued on Pg. 6)

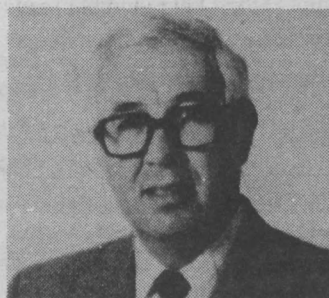
The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

STRAIN OUT THE GNATS, SWALLOW THE CAMELS

"Ye blind guides, which strain at a gnat, and swallow a camel" (Matthew 23:24).

The Scribes and Pharisees were very good at telling others what to do and not to do. They were very quick to judge with no authority for their judgments except their own legalistic tradition and opinions.



I. Let us first examine the Scriptural passage from which our text verse was taken. Please read Matthew 23:13-33.

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that

(Continued on Pg. 2)

THE THREE CUPS OF OUR LORD

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

"For thus saith the LORD God of Israel unto me; Take THE WINE CUP OF HIS FURY at my hand, and cause all the nations, to whom I send thee, to drink it" (Jeremiah 25:15).

"I will take THE CUP OF SALVATION, and call upon the name of the LORD" (Psalms 116:13).

"Then said Jesus unto Peter, Put up thy sword unto the sheath: THE CUP WHICH MY FATHER HATH GIVEN ME, shall I not drink it?" (John 18:11).

As we open God's Word, we find a cup is used to describe God's workings in the midst of mankind. The two major ways God works among mankind is by sending wrath (fury) or by sending mercy (salvation). Both are pictured in two of our above texts by the figure of a cup.

Why would the Word of the Lord use the figure of a cup to describe God's wrath and mercy among mankind?

To answer this question we must draw our attention to the use of a cup:

1. A cup is used to serve its owner. It is totally under its owner's control.
2. A cup is used to measure a substance.
3. A cup is used to hold a substance for future use.
4. A cup is used to pour out the substance it is holding to move the substance and to partake of the substance.

All of the above four uses of a cup apply to God's workings with

mankind (in wrath or mercy).

1. A cup is used to serve its owner. It is totally under its owner's control. Both wrath and mercy are totally under the Lord's control.

A. The wrath of our Lord is His hot anger that is exercised in the punishment of sin. This cup is under His control, He is the One who controls the wrath that falls upon man.

"Thus, saith thy Lord the LORD, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again:" (Isaiah 51:22).

B. The mercy of our Lord is His deliverance from the punishment we deserve. The cup of His mercy (salvation) is also totally under His control and exercised for His glory.

"The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot" (Psalms 16:5).

"So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16).

2. A cup is used to measure a substance. Both God's wrath and His mercy is given in the proper quantities.

A. He is not unjust in His wrath. Never does God send more punishment than is deserved.

"The just LORD is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame" (Zephaniah 3:5).

B. Nor is He incomplete in His mercy. Never does God send less mercy than is needed to save from all the punishment of our sins no matter how great.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:" (Romans 5:20).

3. A cup is used to hold a substance for future use. When we speak of God's wrath and His mercy, in both cases, there is a future dispensing of these to mankind.

(Continued on Pg. 3, Col. 5)

THE BAPTIST EXAMINER

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STRAIN

(Continued from Page 1)

are entering to go in" (Matthew 23:13).

The Lord here is addressing religious people. They were so religious that they were devoid of love, compassion and understanding. They were obsessed with a religion of tradition that exalted themselves and not the Lord. Their attitude was "My way or no way." The Lord surely spoke of the likes of these when He inspired Isaiah to write the following:

"I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;" (Isaiah 65:2)

THE BAPTIST EXAMINER

JULY 2, 1994

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Today is Monday, May 30th. Since our last communication with you, we have had our special three day meeting with emphasis on Bible prophecies relative to the second coming of our Lord Jesus Christ. The Lord blessed in great and wonderful ways in each meeting. Our attendance was 58 the first night; 87 the second night; and 78 the final night. Many from our sister churches in the area attended the meetings. The singing was beautiful. I enjoyed great liberty in my preaching. The spirit of revival prevails at the Calvary Baptist Church.

In our evening service yesterday, we had another HOLY SPIRIT LED decision. Jessie Smith has come under the watch care of the church on the promise of a letter. The Lord has added to and is adding to the Calvary Baptist Church good folks to help do His work here. We truly are experiencing great spiritual prosperity here at Calvary. **"Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of His servant"** (Psalm 35:27).

The folks here at Calvary are so good to Connie and me. The words and acts of encouragement which come our way reflect Christian love and the attitude one can only find in Spirit filled and Spirit led people. How I thank God for every one of them. How our Lord will bless such people. When the truth is present; when love is present; and when a Christlike spirit is present, then surely the blessing of spiritual prosperity will also be present.

Until next time, may our Lord bless and keep you!



"Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day" (Isaiah 65:5).

These are a "holier than thou" kind of people. The world has not changed; there are some today just like these described by our Lord and Isaiah.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte..." (Matthew 23:15).

These are never happy with others who are not just like themselves. Acceptance by them is dependent upon one becoming a religious clone of themselves. They spend their time and energy making proselytes. This is the only way they can build or add to their religious movement. It seems they lack the love, compassion, and zeal necessary for conveying, to the lost, the simple gospel of salvation in the shed blood of the Lord Jesus Christ. They would rather win a doctrinal debate; make a prose-

lyte, than tell one poor lost soul about Jesus.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

"Judgment;" Not legalistic judgment; but righteous judgment. Judgment that will yield good; not bad. **"Mercy;"** Some spend all their time making their case for a position so narrow that they have no time to show "mercy." They would rather hear another say: "You're right, I agree, I'm going to be just like you from now on," than to take time from their busy schedule of practicing Phariseism to show mercy. **"Faith;"** Oh if these truly had faith, they wouldn't build with proselytes, but would build with converts and commitments to Christ and His instructions to His churches.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matthew 23:28).

The only way some people can feel lifted up is to tear someone else down. These seem to always want to tell others how righteous they are and how unrighteous the other person is. This is not righteousness; this is self-righteousness. If I must tell others how good I am when compared to everyone else, than perhaps I'm not as good as I believe myself to be.

II. Strain out the gnats and swallow the camels.

"And why beholdest thou the mote that is in thy brother's eye, but considered not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matthew 7:3-5).

The Pharisee has 20/20 vision when he examines another's life. When looking at his own life, he's as blind as a bat. The modern day Pharisee has the same vision problem. I say what the Lord said: **"Thou hypocrite."** The Lord gave no one authority to be judge, jury, and executioner to all others. The likes of these, though they be few in number, do exist. They think of themselves qualified to judge all others. They constitute within their ranks a jury in effect; passing down a verdict of guilty of the accused one not measuring up to their "holier than thou" standard. The next step in their judicial process is the execution. They do this with lies and deceit; with pen and tale bearing; and sometimes with a gross misuse of God's pulpits. Their attitude is: "If this one refuses to conform to our ways, then we must execute him with our mouths and with our pens. If he lives and succeeds then our followers will dwindle and we will be exposed as those who talk about religious things, but inwardly are not really committed to carrying out the marching orders of Christ in a Christlike manner." These act like God has died and left them in charge. Not so my friends, God lives and He only is in charge.

"Thou therefore which teachest another, teachest thou not thyself? thou that preacheest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost

thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Romans 2:21-23).

If we're going to teach others to be perfect then we first must be perfect ourselves. One might say, I can teach another not to steal because I never steal myself. Is it wrong to work in such a way as to steal a church member? Without question, it is wrong. Is it wrong to divide people by stealing the affection they have for one another? Without question, it is wrong. Oh, why do some make it their business to set the whole world straight when they haven't themselves scaled the mountain of spiritual maturity.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Galatians 5:1-4). **"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another"** (Galatians 5:13).

(Continued on Pg 6)

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The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
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THREE CUPS

(Continued from Page 1)

A. God's wrath will be dispensed in the future to lost mankind during the Great Tribulation; Battle of Gog and Magog and the Great White Throne Judgment. (see Rev. 19-20).

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (2 Thessalonians 1:6-10).

B. God's mercy not only is dispensed now but in the future also. His mercy will be dispensed in a very special way to saved mankind from the glorification of our bodies throughout eternity.

"But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;" (Psalms 103:17).

4. A cup is used to pour out the substance it is holding to move the substance and to partake of the substance.

A. God's wrath upon lost mankind descends from heaven to earth. His wrath comes to the earth so that sinful mankind will partake of it.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;" (Romans 1:18).

"His eyes shall see his destruction, and he shall drink of the wrath of the Almighty" (Job 21:20).

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup" (Psalms 11:6).

B. Likewise, God's mercy finds its origin in heaven but is sent to earth for God's chosen people to

(Continued on Pg. 5, Col. 4)

THE BAPTIST EXAMINER

JULY 2, 1994

PAGE THREE

Genesis 5:25-6:7

METHUSELAH

"And all the days of Methuselah were nine hundred sixty and nine years: and he died" (5:27).

While Methuselah lived nine hundred and sixty nine years there is not much told about his life, except that he lived and "he died". But a study of the Scripture reveals several things about the oldest man that ever lived. His father was Enoch one of the two men of whom it is said, that he "walked with God". His grandson, Noah, was the other man (6:9). His name means "when he dies it will come". A study of dates reveals that in the year of his death the flood came. When Methuselah was 187 years old his son, Lamech, was born (v. 24). When Lamech was 182 years old his son, Noah, was born (v. 28). Noah was 600 years old when the flood came. So we see that the flood came 969 years after Methuselah was born, the year of his death. We might note that Adam was living when Methuselah was born and lived for another two hundred eighty-two years.

One day, when Methuselah was three hundred years old his father, Enoch disappeared and "he was not; for God took him" (v. 24). He "was not found, because God had translated him" (Heb. 11:5). One of these days the Lord will return for all those for whom He died and those who are then living, like Enoch, will not be found for they too will have been translated, "carried over", "And so shall we ever be with the Lord" (I Thess. 4:17).

"And he died": Eight times in this chapter we have these words. With the exception of Enoch this is

said of Adam and those who were his descendants who are listed in this chapter. It can be said of all who have lived with the exception of two, Enoch and Elisha. This shows us that it was "By one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned" (Rom. 5:12).

NOAH

"These are the generations of Noah" (6:9). Chapter six begins a new section of the book of Genesis. Enoch has passed from the scene. His walk with God here on earth ended with God translating him to heaven sixty-nine years before Noah his great grandson was born (5:21-30).

Before beginning the account of Noah we are given the times and conditions of the world in which he lived. What were the conditions? "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (6:1, 2). There is a difference of opinion as to who were the "sons of God". There are some who believe they were some of the fallen angels who came and married women and their offspring becoming "mighty men which were of old, men of renown" (v. 4). Others believe that the "sons of God" are the descendants of Seth, those who called upon God (4:26), who married "the daughters of men" (the descendants of Cain). I believe the latter to be the true meaning.

Regardless of which of the above theories are correct, we see the effect of the mingling of that which

is of God with that which is of Satan. In the judgment of men this union seemed to be very good as we read, "And they bare children to them, the same became mighty men which were men of old, men of renown" (v. 4). God's judgment was quite different from that of men. God does not see as man sees. What did God see? "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (v. 5). The condition of men in that day is summed up in verse 11 by two words; "corrupt" and "violence". Does not those same two words describe conditions in today's world? "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Does this not tell us that the time of God's judgment for this world draws near?

Satan's first effort to defeat God's purpose was to put the holy seed (Abel) to death, when this failed, he sought to accomplish his purpose by corrupting it. One thing we must ever bear in mind, that there can never be a true union between "the sons of God" and the "daughters of men". There is much talk about union today, union of nations, (one world government) and union of churches (one world church) but we must realize that there can be no true union at the expense of truth. We as Christians must "maintain truth at all cost". Over and over God warned the nation of Israel against any union with the other nations, disregarding these warnings caused the downfall of that nation. There is no way that there can be a true union between God's people and

the Devil's crowd.

"And the LORD said, My spirit shall not always strive with man...yet his days shall be an hundred and twenty years" (6:3).

The Lord said He would give man another 120 years to go on in his own way, but then, "I will destroy man whom I have created from the face of the earth..." (6:7).

"But Noah found grace in the eyes of the LORD" (6:8).

GRACE GREATER THAN ALL OUR SINS

It is when sin of man had reached its climax that the grace of God is brought forth. Here for the first time the word "grace" is used. This is to teach us that in the midst of sin and corruption there is no hope for man apart from the grace of God. There is nothing in man that is well pleasing to God. Grace is the basis for all our blessings. It was the grace of God which preserved Noah from the flood. When God said "I will destroy man..." it would seem as if He was about to wipe out the entire human race. "But Noah found grace in the eyes of the Lord". Here was one man who was living in a world where "all flesh had corrupted his way upon the earth" (v. 12). Yet by the grace of God Noah was able to "Walk with God" (v. 9).

To Be Continued...



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IN HEBREWS 6:4-6, WHO ARE THE ENLIGHTENED, AND THOSE WHO MAY FALL AWAY, AND WHAT MAY THEY FALL AWAY FROM?

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"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6).

Who are these people? They have been "once enlightened," they heard the Word of God. They have "tasted of the heavenly gift." They have been made "partakers of the Holy Ghost." Is this not the experience of those who are saved? These are saved people.

As these are saved people, is the writer of Hebrews telling us that it is possible for ones once saved, to be lost again? No! This would be a flat contradiction against the multitude of passages in the New Testament that teach that one saved can never be lost again.

I believe that the writer is presenting a hypothetical case, one which in reality is impossible. The phrase, "if they shall fall away," does not mean that there is a possibility of them doing so. For example, the Apostle Paul used a hypothetical case when he told the Galatians that even if an angel from heaven came preaching another gospel they were not to receive it (Gal. 1:8).

What the Holy Spirit is telling us here in Hebrews is that "if" (note the little word "if") one who is once saved could fall away, be lost again, it would be impos-

sible for that one to again be saved. Why? "They crucify to themselves the Son of God afresh, and put him to an open shame." What this means is that "if" one could fall away and be lost, then the death of Christ was all in vain. If He could not keep those for whom He died, He would be put to shame. But thank God this is an impossibility. Christ said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

Hebrews 6:3-5, instead of teaching that it is possible for one, once saved to be lost, is teaching how impossible that would be.

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"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

He is definitely writing to born again believers. He is urging them to move on from the "principles of the doctrine of Christ, not laying again the foundation of repentance from dead works, and of faith toward God." Now in verses four through six the writer is setting forth a hypothetical scenario. "If they shall fall away." Notice the "if." He did not mean that they would or even could fall away. If a person is in Christ he cannot fall out of Christ! These "tasted of the heavenly gift, and were made partakers of the Holy Ghost." This certainly speaks of saved people for the Bible tells us "That He which hath begun a good work in you

will perform it until the day of Jesus Christ." The Holy Spirit does that effectual work of grace in us! If we could fall away and be lost then Christ would have to come back and die all over again for us. The words "fall away" (parantes) means literally, "to turn aside or wander off." This is not apostasy but rather a drifting from the truth. At the time this was written, the temple was still standing in Jerusalem. The writer is warning these Jewish believers about wandering off again to the old sacrificial system of worship that Christ had already fulfilled. If they returned to these ceremonies and rituals they would in effect put the completed redemptive work of Christ to an open shame! The theme of these verses seems to be an emphasis on the need for spiritual progress. The Christian life is a growing process. There are many Christians who are still clinging to the "ABC's" of the faith. They are not ingesting spiritual meat. When believers refuse to move from the milk bottle to the meat of the Word they usually end up hindering the cause of Christ more than helping it. We need to grow up in Christ; we need to grow in spiritual wisdom so that we may know how to glorify Him. The writer summed it all up in verse nine: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

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"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance;

seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6).

These verses have been the source of much controversy, even among many sound Baptists. I have heard the Armenian view, which say these verses speak of Christians backsliding from salvation. And yet these same ones (and their churches), will invite the backslider to repent and be born again...again? If this were true, it would be impossible to renew a backslidden Christian as verse 4 would apply in this case.

There are three popular interpretations held by most of our Baptist brethren, at least from my point of view. One is that the writer, whom I believe to be the Apostle Paul, is presenting a hypothetical illustration for the benefit of those who thought one could lose his salvation, and is disproving this view, as in the above description of the Armenian belief; showing the impossibility of renewing salvation. If one could lose it.

The second view is of those who have come a long way toward salvation but never quite get there. Those who are "almost persuaded" perhaps like King Agrippa told Paul in Acts 26:28, "Almost thou persuadest me to" (Continued on Page 8)

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Please read Hebrews 6:4-12

We must begin by saying that this is admittedly a difficult passage. We must also remind ourselves as we look at this Scripture that the overall teaching of Scripture points to the Divine preservation and perseverance of God's true children. None will ever be lost. God who promises both cannot lie, or contradict Himself.

His Word is settled forever. The overall teaching of Scripture is not changed by a seeming contradiction. There are no contradictions in the Word of God.

I believe in this case the "enlightened" are primarily the Hebrews who were in a very pathetic and dangerous state. They were made aware and had a clear intellectual understanding of the Gospel, the Messiah, and the miracles of the Holy Spirit, but had not gone on to perfection, or salvation. They had only tasted. They were in danger in their state of going back to Judaism and thus leaving their profession of Christianity all together. Thus, they could not be restored if that happened.

I believe, however, that here (Continued on Pg. 8)

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IN THE IMAGE OF GOD

By Brother Jack Whitt

"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27).

How wonderful it is just to think: Being created in the image of God! I dare to say, most of us do not give enough thought to this marvelous and blessed standing that is ours. Man has been blessed above all God's creation. Verse 28 of this chapter goes on to say: "And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." God's original creation of all things, including man was good. We know this to be true because He said so. "And God saw every thing that he made, and, behold, it was very good" (Gen. 1:31a). But something happened to change all the good that God created. Man became a sinner and as such brought a curse upon himself and the earth in which he dwelt (see Genesis 3).

We will not delve further into this account of man's fall into sin through Adam, but I wish to present some thoughts for our consideration as they relate to my subject: "In the image of God." Actually there are 3 sub-topics which are: (1) WHAT IS THE IMAGE OF GOD?, (2) HOW CAN MAN LIVE IN THE IMAGE OF GOD?, (3) IS CREATED IN THE IMAGE OF GOD THE SAME AS CREATED IN THE IMAGE OF CHRIST? First, WHAT IS THE IMAGE OF GOD? Has any man seen God to know what He looks like? To answer this question, let's look at some more Scripture on the subject. "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us" (I John 4:12). To be created in God's image, does not mean in physical likeness. The image or likeness of God refers to His

character and nature. That is, His love, affections, desires, His holiness and His hatred for sin. We need to point out that Jesus Christ is the express image of God. The writer of Hebrews, speaking of Jesus in chapter 1 verse 3 says: "Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Note that Jesus is not simply the image, but the "express" image of God, which means He is equal with God. Scripture again bears this out: "Who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6).

Having now an understanding of the image of God, let us consider point (2). HOW CAN MAN LIVE IN THE IMAGE OF GOD? To answer this question, let us refer back to God's original creation of man. Adam was the first man created from the dust of earth (Gen. 3:23). This, by the way, dispels any and all speculation to the origin of man through the so-called evolutionary process. Some have said, "The Bible says it, I believe it, and that settles it." It should rather be, "The Bible says it, that settles it, and I believe it." Whether or not man will ever believe has no bearing on the validity of God's Word. "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). Man was created in the image of God and he is no less responsible today, than Adam to live and conduct himself according to God's decree. To live in the image of God, is to first of all, believe what the Bible says. That man is responsible to God in serving, honoring and worshiping Him. And yet the vast majority of the world do not obey God's commandment to worship Him. The question then may be asked: Are all men created in God's image, since so few believe and obey His word? The answer is yes, man was created in the image of God, irrespective of their willingness

to believe it. And I might add, they are without excuse to do so. Again God's Word answers this question. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:18-20). So we see God has revealed Himself to the world. We have His Word, we have His preachers, His missionaries, His true churches to show all nations and kindreds that man is made responsible to God.

Third and lastly, IS CREATED IN THE IMAGE OF GOD THE SAME AS CREATED IN THE IMAGE OF CHRIST? We have already shown that Christ is the express image of God, and that Christ and God are one. To believe in God while denying Christ is to disbelieve the Bible and deny the deity of Christ. It is Jesus Christ who is the essence and foundation to the Christian faith. He is the second person of the triune Godhead and the only source of eternal life in heaven. Jesus said: "I am the way, the truth, and the life; no man cometh to the Father, but by me" (John 14:6). Before we can live in the image of God, we must believe and receive the Gospel of Christ. That is, that He died on the cross at Calvary, shedding His precious blood for sinners, that He was buried and after three days He arose bodily from the grave, and now sits at the right hand of God the Father. This is the simple truth but also a critical truth to become a born-again child of God. Most people do not believe this, but listen again to the Word of God: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this

(Continued on Pg. 6)

THREE CUPS

(Continued from Page 3)

partake of.

"Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand" (Psalms 20:6).

"And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive" (I Kings 8:30).

We have seen in our study that the Bible pictures both God's wrath and His mercy as being dispensed with the use of "cups." Finally, we must consider what makes the difference between those who receive His cup of fury and those who receive His cup of mercy.

To understand the difference we must look at the final cup that the Bible speaks of, "The cup which my Father hath given me" (John 18:11). Here we have Christ speaking. He is describing, with the use of the figure of a cup, the sufferings and death that He would partake on the cross. Christ's death was the partaking of the cup of God's wrath. This cup of suffering Christ willingly partook upon Himself so that we, as believers, would not have to partake of God's wrath. Christ partook of the Father's cup of wrath so we would not have to.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:" (I Peter 3:18).

This suffering and death is said to be from the Father because the Father was in absolute control of Christ's death and desired for Christ to faithfully partake of it.

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not

watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me" (Matthew 26:36-46).

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

The difference between those receiving mercy and wrath is found in the work of Christ on the cross. Any who receive the work of Christ into their life will receive the cup of mercy and not wrath.

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven:

(Continued on Pg. 8)

THE BAPTIST EXAMINER

JULY 2, 1994

PAGE FIVE

**HAVE YOU RENEWED YOUR
SUBSCRIPTION THIS YEAR??**

CHANGELESS

(Continued from Page 1)

6. Joseph served God by living in Egypt; Moses served God by leaving Egypt.

Notice third of all, some spiritual lessons from their lives in CONCLUSION:

1. Some things are always right. Some things are always wrong. It is always right to serve God wherever He places you; it is always right to obey God's revealed will; it is always right to keep yourself pure; it is always right to help God's people and others as you have opportunity; it is always right to witness and work for God. It is always wrong to disobey God; it is always wrong to become entangled with the world; it is always wrong to put self ahead of others; it is always wrong to forget about Divine priorities and prerogatives.

2. Some things that are right for others may not be right for you. Some things that are wrong for others may not be wrong for you. This is a most difficult area; and if it were not a Biblical principle, I would surely avoid the controversy it engenders. This is not "situational ethics." This is not "compromise." This is not "Laodicean Christianity." This is spiritual discernment. Moses could not criticize Joseph for bringing Israel into Egypt; Joseph could not criticize Moses for refusing the Egyptian royalty that Joseph had accepted. The time has come when God's servants need to spend less time (if any) rebuking the methods of others whose messages identical to our own and more time reviewing our own motives and attitudes toward Christ and His cause. I will risk the accusations of "liberal" and "compromiser" if it will help some of us see the futile error of castigating good men who are doing God's work the best they know how. If you cannot pray for them and help them, at least leave them alone!

3. Interpret the Bible contextually. II Timothy 2:15 still says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Our opinions and personal preferences really do not matter when it comes to granting others the liberty of serving God

as best they know how. Most of our quarrels are over traditions and Pharisaical nitpicking. May we grow up in Christ and move on to better things!

4. Be busy doing what God requires of you. The best way to call others to faithfulness in principles and practice is to demonstrate faithfulness. The best way to offer truth is to speak the truth in love. Many times our fretting over the methods and styles of others suggests real doubts in the sovereignty of God over His own affairs. If others are falling short of God's perfect will, do not spend so much time in critical analysis that it leads to spiritual paralysis.

5. Assume, as much as possible, that others are doing what God requires of them. Two Bible passages come readily to mind: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:38-40) and "But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:39).

I have not always perfectly applied these principles, especially those of Christian courtesy in differences of opinion. May God help me to do better. May God help us all to do better.

(Article taken from "Ashland Avenue Baptist"; June, 1994; vol. 72; no. 6)

LORD, KEEP US MIND-
FUL OF THE COST, THE
PRICE OF LIBERTY --
BRAVE MEN AND
WOMEN GAVE THEIR
LIVES TO CONQUER
TYRANNY.



STRAIN

(Continued from page 2)

The Pharisees of old placed themselves in bondage and it was their goal to bring others into bondage with them. The modern day Pharisees do the same. They strain at gnats and swallow camels. Conservative Baptists need to concern themselves with camels not gnats. The camel of legalism will choke a church to death. The camels of unscriptural judgment and criticism will destroy love within a church and fellowship outside the church. In recent months, I've become increasingly more aware that some are straining at gnats and swallowing camels. They're not content just to choke themselves to death spiritually; they want to choke as many others as they possibly can.

God gave us no authority to legislate new laws. To do so would be as the Pharisees of old. If God gave us a commandment we should do our very best to obey it, however, we must not change it to suit ourselves; we must not add to it and we must not

impose rules that He didn't make.

Galatians 5:1 tells me Christ has made me free. Galatians 5:13 tells me I've been called unto liberty and I'm to use this liberty to serve others. Wherever you find people who build ministries on unscriptural judgment; people who constantly want to meddle in the affairs of another church of like faith and order trying to clone them in their own image; people who lift themselves up by tearing others down; people who can only increase by proselyting, you'll always find Phariseeism and bondage. Such people and such churches are characterized by the absence of a Christlike spirit. Where there is a Christlike spirit there will never be Phariseeism; there will never be bondage. Where there is a Christlike spirit there will be liberty "...and where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17).

Friends, let us not strain at gnats and swallow camels. Gnats will pass on through; camels will choke us to death.

May our Lord bless you richly.

IMAGE

(Continued from Page 5)

world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:3, 4, 6). Thus, it is to be created in the image of God, is to be created in the image of Christ. Jesus said: "I and my Father are one" (John 10:30).

IN SUMMARY: God created man in His own image. My friend, what does this mean to you? Does your life show forth God's image in the way you live? May God help each of us to be more like Christ, who is the express image of God. May we follow the example that Jesus gave us, to love one another and to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.



THE BIBLE'S FIRST QUESTION

By Waldo Whiddon

"And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (Gen. 3:8-10). The words of this text are unique in that they ask the first question that is found in the Bible. The circumstances leading up to this question are recorded in the first eight verses of this chapter. Here we read that Adam and Eve sinned against God by partaking of the tree of knowledge of good and evil. As a result of this sin, the record states: "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7).

I. The speaker. The speaker is identified as being none other, than the Lord God Himself. He is the One who made Adam from the dust of the earth and gave him life. Certainly such a One had the right to know where His creation was, yes, and what he was doing. The speaker, beloved, was the One from whom no one can hide. Sin makes people do foolish things. Adam thought he could run and hide from God, but there is no way to escape the all-seeing eye of God. "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). Also we read in Jer. 23:24, these words: "Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD."

People today seek to hide from the fact that there is a God, and that they are responsible to Him for their actions. But there is no place they can hide and escape the presence of God. Let us read Psalm 139:7-12 together, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right

hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hidest not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

II. Three lessons. There are three great lessons that we can learn from this question. The first is that Adam was lost. God knows all things. "Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5). And yet He is pictured as looking for Adam. We look for things that are lost and this is the term that God uses to describe those who are away from Him in sin. "But if our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). The word "lost" has an alarming sound to it. When a child is lost in the forest, or somewhere in some desolate place there is alarm and fear. But, beloved reader, it is more fearful to be away from God, and to be lost in sin. There are only two classes of people in the world, those who have received Jesus as their Saviour, and have been reconciled to God, and those who have not received Him, and are lost.

The second lesson that can be learned from this text is that God delights to show mercy. Notice that God is not pictured as rushing to Adam and calling out angry words of judgment, but as calling out entreatingly to him. This is because God is slow to wrath, and does delight in showing mercy. "The LORD is merciful and gracious, slow to anger, plenteous in mercy" (Ps. 103:8). He could have left Adam and Eve alone to perish in their sins, but as a Father He calls out to His lost child, "Adam where art thou?"

There is also a sad lesson in this record; the lost sinner, left to himself, will never seek God. Adam had disobeyed God. He should have run to God seeking Him, calling out to Him and asking for forgiveness, but instead he runs from God and seeks to hide from Him. Sinners do the same thing today. "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" (Isa. 53:6). This is all the lost sinner will do on his own. He is also depraved, and he will never

take the initiative and seek God. "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:11-12). Today God calls to lost sinners by His Spirit, and His Word, inviting them to come to Him for forgiveness for their sins.

III. Where are you? Today God calls to us and asks: "where art thou?" Each of us is standing, either in Adam or in Christ. "For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:22). Beloved, to be in Adam, is to be lost. It means that one is against God if he is lost. The Lord Himself said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Think of it! There are people that we think of as being really good people, yet if they have not been saved by the marvelous grace of God, they are against God.

To be in Adam means to be on the broad road that leads to destruction. The Lord mentioned that also "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). If we were traveling down a road and a flagman stopped us and warned us that a bridge had been destroyed just ahead of us by a flood, would we continue on that road? No, certainly not! Yet God warns the unsaved of the certain destruction that awaits them if they keep traveling, rejecting His Son. Still so many yet are spurning His warning and continue on their mad rush toward hell. Oh, how foolish. To be in Adam means that you are resting on a faulty foundation, one that cannot stand. The Lord said: "And the rain descended, and the floods came, and the winds blew, and beat upon the house, and it fell: and great was the fall of it" (Matt. 7:27). So, the Lord Himself says to us, "Build not on something weak that will not stand." Most builders know the importance of a solid foundation. To build upon a faulty foundation is certainly to ask for trouble. To be in Adam is

(Continued on Pg. 8, Col. 1)

A Woman's Touch

By Wendy Barkman



Barren Wombs (Part One)

"He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord" (Psalm 113:9). In God's Word, we find six examples of women who, for reasons known only to God, had to endure the grief and pain, the sadness brought about by her inability to give birth. How her heart aches; how her tears flowed. But our God is truly a God of miracles, and we shall see the evidence of this, as we read of His great blessings in the lives of these women. We must, however, remember that our Lord is never under any obligation to perform such miracles in our lives. We should remember that "with God nothing shall be impossible" (Luke 1:37) and "...there is nothing too hard for thee:" (Jer. 32:17). Though we cannot, and we must not, obligate the Lord to work in our lives in the very same way He chose to work in the lives of these six women, we should not lose our hope, our faith.

Barrenness In The

Christline

Sarah

Gen. 11:29-31; 12:1-20; 16:1-16; 17:15-17, 19, 21; 18:6, 9-15; 20:1-18; 21:1-7, 9-12; 23:1-2, 19; 24:36, 67; 25:10, 12; 49:31; Isa. 51:2; Rom. 4:19; 9:9; Gal. 4:21-5:1; Heb. 11:11; I Pet. 3:6

Rebekah

Gen. 22:23; 24:1-67; 25:20-26, 27-28; 26:1-35; 27:1-28:5;

29:12; 35:8; 49:31; Rom. 9:10-13

Sarah, the wife of the patriarch Abraham, laughed at the idea. The birth of Ishmael, the son of Sarah's Egyptian handmaid Hagar and Abraham, had caused great heartache for this family. But Isaac was born, the son of 90 year old Sarah and Abraham, who himself was 100 years old. It was through Isaac, that all the nations and the families of the earth would be blessed.

Rebekah, the daughter of Abraham's nephew Bethuel, married Isaac. Rebekah's inability to conceive became a matter of prayer for her husband Isaac. The Lord heard Isaac's prayers, and Rebekah did conceive. After twenty years of marriage, twin sons were born. Esau and Jacob were total opposites. Rough and rugged Esau became the favorite son of Isaac, but Rebekah held a special place in her heart for her homebody son Jacob. Esau's heathen wives broke his mother's heart, but it was deceit that tore this family apart. Jacob went to uncle Laban's. He married his cousins, Leah and Rachel, whose handmaids were Zilpah and Bilhah. Together, they formed the nation of Israel. The descendants of Esau and his wives became known as the Edomites. It was through Rebekah's son Jacob, that God would keep His promise to bless all the families of the earth.

To Be Continued...

HE KNOWS

THE THOUGHTS THAT ARE HIDDEN TO MAN; HE
SEES THE HEART AS NO OTHER ONE CAN. ALL
SECRETS AND MOTIVES THAT LIE BURIED
THERE ARE NOTED BY HIM BEFORE WHOM
HEARTS LIE BARE.

Submitted by: Ruth Ulmer

REJOICE

THE BAPTIST EXAMINER

JULY 2, 1994

PAGE SEVEN

QUESTION

(Continued from Page 7)

to build on a foundation that will not stand God's judgment when it breaks forth. By contrast, to be in Christ means that you are accepted by God, the Father. **"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved"** (Eph. 1:6). Nothing could be more wonderful than this. Who could want anything more? To be in Christ means that you have a perfect righteousness. **"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works"** (Rom. 4:6). This blessed man that Paul is talking about here is the one who believed on Jesus Christ alone for the salvation of the soul.

Beloved reader, there is no comparison with being in Adam and being in Christ! To be in Adam means to be in the filth of sin, Isaiah 6, while to be in Christ means to be cleansed from all sin, Revelation 1:5. To be in Adam is to be clothed with the filthy rags of unrighteousness, Isaiah 64:6, while to be in Christ is to be clothed with a perfect robe of righteousness, Isaiah 61:10.

In conclusion, let me say; in the Garden of Eden, God called to Adam and said: **"Where art thou?"** Today, my beloved, God is asking **"Where are you?"** I have one question to ask you as we close. Are you in Christ? Or, are you still dwelling in the old house of Adam? To move into the new building means more blessed beautiful surroundings. Yes, we will continue in this old house of flesh until we die. However, by faith in the Beloved, we receive new clothes while yet living in this old body of sin. One day God may call you, as He has many others down through the ages of man. He will call! Please trust Him when He does, won't you? Remember, you are trusting Him unto eternal salvation. Amen.

DO UNTO OTHERS AS
THOUGH YOU WERE

THE "OTHERS"



THE BAPTIST EXAMINER
JULY 2, 1994
PAGE EIGHT

FORUM

(Continued from Page 4)

WHITT

be a Christian."

Still a third interpretation is that the writer is talking of repentance, not salvation. To understand this view it is necessary to read most of the entire chapter (which always should be the case to gain understanding of controversial issues). **"For it is impossible to renew them unto repentance."** The idea here is the renewal of a backslidden Christian to fellowship with the Lord.

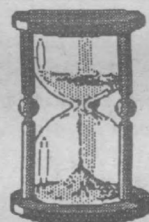
Two key words in verse 6 are important to this concept. They are: "fall away" and "crucify". Fall away here, does not mean apostasy as in one of my reference books on this subject puts it, it means to fall beside, to turn aside, to wander. It is similar to the word, trespass, in Galatians 6:1 which states **"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou be tempted."** Thus verse 6 describes a believer who has experienced the spiritual blessings of God, but who falls by the side or trespasses. Now, having done this he is in danger of divine chastening (see Heb. 12:5-13). He may become a spiritual castaway as Paul describes in I Corinthians 9. This does not mean losing his salvation but rather loss of rewards and of course earning God's disapproval. These verses in Heb. 6:4-6 do not teach that a sinning saint cannot be brought to repentance at all, but rather that he cannot be while he is continuing in sin by putting Christ to an open shame. The phrase, "seeing they crucify" could read as, "while they are crucifying". That is continuing in their sin. The believer who continues in sin proves he has not repented.

All three interpretations may have some merit. I have personally been inclined toward the first viewpoint, but must admit the Scripture truth of the last.

LENEGAR

also are those professing Christians like Judas Iscariot. People who have been illuminated by a clear presentation of the gospel, tasted, or participated in some activity of Christianity, and tasted the goodness of the Word of God by intellectually approving its message and presentation, are a group of the mixed multitude

always with us. Like their predecessor Judas, they may have tasted the power and miracles of the Holy Spirit though never entered by Him. Judas preached and even the demons were subject to him, yet in the end he fell completely away and there was no restoration for him as there is none for any professor of this order. Judas had tasted the Word by seeing intellectually, but not as a born again Christian. He spent those years professing with Christ who knew his heart. He entered into their activities as one of them, but in the end lost all. These people who fall away are even as Peter tells us in II Peter 2:20-22 **"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."**



Make time
to pray.

HYPOCRITICAL

HYMN-SINGING

1. We sing "Sweet Hour of Prayer" and are content with 5 or 10 minutes a day.
2. We sing "Onward Christian Soldiers" and wait to be drafted into His service.
3. We sing "Blest Be the Tie that Binds" and let the least little offense sever it.
4. We sing "I Love to Tell the Story" and never mention it at all.
5. We sing "The Whole Wide World for Jesus" and never invite our next door neighbor.

THREE CUPS

(Continued from Page 5)

not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever" (John 6:52-58).

This is the cup we must partake of to receive His cup of mercy: we must receive the Lord's work unto our life. In the following verse the phrase "to call upon the name of the Lord" is referring to the receipt of the work of Christ into our hearts.

"I will take the cup of salvation, and call upon the name of the LORD" (Psalms 116:13).

"For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

How do we receive Christ's work? By exercising faith in the work of Christ through which we receive the forgiveness of our sins.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1-2).

When we trust in Christ as our personal Saviour and receive the gracious, multitude of blessings contained in the forgiveness of our sins; we can say with the Psalmist **"my cup runneth over"** (Psalms 23:5).

THANK YOU
LORD FOR
FREEDOM!

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.