

*Moderation in temper is a virtue, but moderation in principle is always a vice*

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

# The Baptist Examiner

**Baptist Is Our Middle Name**

**Paid Circulation in All States and in Many Foreign Countries**

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

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## THE GOOD SAMARITAN

By Pastor Willard Willis, Northland Missionary Baptist Church, Delaware, Ohio



**Luke 10:25-37**

Our Lord, in the story which is before us, informs us that a certain man went down from Jerusalem to Jericho. Our Lord referred to the man as going down since Jerusalem is 3700 feet above the Dead Sea, while Jericho is below the sea level. Jericho, in fact, is 900 feet below the Mediterranean Sea.

**Jericho Is About Fifteen Miles From Jerusalem**

The Jericho, in our Lord's day, was about one mile from the original Jericho. It was in this particular city that the short rich man by the name of Zacchaeus lived; the short rich man who was chief of the publicans (tax collectors).

Jericho has always been a key city, since it is situated at the entrance of two passes-passes that lead through the hill country. One of these passes leads up to Jerusalem while the other leads to Bethel.

You may recall that our Lord, when going down to Jericho on one occasion, has an encounter with a blind man. We, in fact, read the following from Luke 18:35 "And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging."

It is estimated that 1,200 priests who worked in Jerusalem lived in the city of Jericho.

**The Occasion of the Story Before Us**

The occasion of the story which

is before us, stems from a lawyer's discussion with Jesus relative as to what he needed to do in order to inherit eternal life. An examination of the discussion between our Lord and the lawyer, shows that the lawyer had great confidence in his own abilities. The lawyer, in fact, even tried to use the law as a means of justifying himself. The lawyer felt, that due to his past life, he had eternal life in his back pocket. He, in fact, felt that he had kept the law to the letter. Our Lord, however, in that which is before us, will reveal to the lawyer and to us, that the law, the Levitical priesthood, or the legal sacrifices, can never be a means to take away sins and thus enable us to inherit eternal life. Jesus began His discussion with the lawyer by saying: "A certain man went down from Jerusalem to Jericho..." (Luke 10:30).

The "certain man" to whom our Lord makes reference, was none other than the lawyer whom the Lord was addressing. One, in fact, will find that our Lord used similar analogies in this story as we find in His dealings with the woman at the

well. He, in other words, used literal things to convey spiritual truths.

**The Good Samaritan Represents No One But Jesus**

Henry Halley, in his excellent handbook of the Bible, says regarding the Good Samaritan that "This is one of the most superb classics on the subject of human kindness in all literature." There are numerous other commentaries which take this same position. Most say that any one who aids another who is in need is a "good Samaritan." The subject which is before us, however, does not relate to acts of human kindness, but to Divine kindness being bestowed upon a lost sinner. The "certain man" in fact, represents all sinners having gone from Jerusalem, the place of peace, "down" to Jericho. All men and women, boys and girls have gone from Jerusalem down to Jericho in the fall of Adam. Adam, in a sense of speaking, rather than working his way up, worked his way down. Richard Burton said regarding Elizabeth Taylor's son, "he worked his way down."

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## The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

### PASTOR HELTON TO LEAVE CALVARY; SEEKING NEW OPPORTUNITY

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary..." (Isaiah 50:4).

I've never thought of myself as having great gifts or talents. I've always considered myself as rather ordinary. It has been said by some, that my strength in the ministry is



working with churches that are down and discouraged. Jim Jeffries, a pastor friend of mine, told me that he always thought of my ministry as a healing ministry.

When I first visited the Calvary Baptist Church in Ashland, Kentucky, on August 8, 1993, I knew immediately that Calvary was a

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## FAITH IN CHRIST (PART ONE)

By Edward H. Overbey, Professor at Lexington Baptist College

### Introduction

The subject of the Bible is Jesus Christ and His salvation. It is of the utmost importance that one be correct on this way of salvation. To be wrong on the way of salvation means one is lost forever. Jesus spoke to some religious leaders of His day who were in error on salvation and He urged them to study the Bible that they might learn God's plan of salvation and be saved. John 5:39-40 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."

The Bible teaches that one is saved forever by faith in Christ. This sums up this teaching of salvation. Acts 10:43 summarizes the way of salvation in these words, "To him [Christ] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

### I. Faith IN Christ Is Depending on Christ

#### A. Meaning

Faith in Christ means to depend on Christ for salvation from sin. The basic meaning of "faith in" is "depend on" or "trust in" or "believe in" or "believe on" or "rest on." All of these terms mean the same thing. It is depending on Christ to do all that is necessary to save us from sin.

It is important to note that faith demands an object. Faith does not exist without an object. In the Bible record, an object is always present or is implied in the context. The faith that saves has an object,



Jesus Christ. To say, "I have faith" must be clarified. Faith in what? Self, your works, baptism, the preacher, Christ? The capacity for faith is not faith. All human beings have the capacity for natural faith. But one does not have faith in a bank to keep his money until one places faith in a bank. One does not have spiritual faith until he has faith in Jesus Christ to save.

Not only must Bible faith have an object before it exists but it must have the right object. The right object is Jesus Christ. There is no other Saviour whereby human beings can be saved (Acts 4:12). To depend on oneself to save oneself from sin is to have a real faith, but it is the wrong object and this kind of faith cannot save. To have faith in ceremonies, a church, sincerity, etc. is to have an object but the wrong one. Only Christ is the right object of faith to save from sin.

A true Bible faith also demands the right purpose. A genuine faith depends on Christ, the right object, to save from sin, the right purpose. To depend on Christ to give one financial success may be very sincere but if that is one's only purpose then he does not have the right purpose and he is not saved from sin. Believers mentioned in the Bible were concerned with being saved from their sins. After one depends on Christ to save from sin he should also depend on Him for everything He teaches us. To depend on Christ to get well from an operation is not the right purpose if one wants to be saved from sin.

The definition of faith in Hebrews 11:1 is a definition from the standpoint of the purpose of faith. The faith spoken of in 11:1 is a faith in Christ for the purpose of saving one from sin as the previous verse, 10:39, and the previous chapters make very clear.

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## THE BAPTIST EXAMINER

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## PASTOR

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church in need of healing and exhortation. I've worked to that end in the time that I have been pastor here.

I've been the pastor of the Calvary Baptist Church and editor of The Baptist Examiner for one and one half years. Now it is becoming evident to me that the time is approaching when I should leave Calvary and seek a new opportunity. One might be tempted to wonder why the Lord didn't put me into another work eighteen months ago and bring another to Calvary; someone who would

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JUNE 1, 1995

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## Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

Spring has come to Ashland, Kentucky in all its glory and this Baptist pastor has spring fever. The hills are alive with blooming Dogwood (pink and white) and Redbud trees. The beauty of God's creation is all around me.

The Calvary Baptist Church is now in the final stages of preparation for our June meeting. On June 1st and 2nd, we will have to minister to us the Gospel group "Ministry." "Ministry" is a trio of Baptist pastors. Steve Kittle from Fairborn, Ohio; Jonathan Gordon from Cincinnati, Ohio; and David Pitman from Murfreesboro, Tennessee. Each will preach for us and the group will sing for us. I fully expect a revival.

On Saturday, June 3rd, Calvary Baptist Church will host a singspiration and an area fellowship of churches of like faith and order.

We invite all to attend one or all of our meetings.

I've been the pastor of Calvary Baptist Church and editor of The Baptist Examiner for 1 1/2 years now, and I've seen the Lord bless in great and wonderful ways. If Calvary stays on the course that she is on, then someday Calvary will truly become a great church. It is beginning to become clear to me that the work which the Lord brought me to Calvary to perform is nearing completion. The time is approaching when I can move on to a new work; a work that can benefit by whatever talents and skills that I may possess. Calvary will need a new pastor; a doctrinally sound man, energetic, zealous to take the Gospel to the lost and must have a great capacity to love.

We've come a long way in 1 1/2 years, however, there is still a long journey ahead. Please pray for the Calvary Baptist Church that the Lord will supply exactly what she needs.

Until we meet again, may our Lord bless you and your church!

remain for many years as pastor. Mine is not to question, but to do. I believe with all my heart that it was incumbent upon me to be the pastor of the Calvary Baptist Church and the editor of The Baptist Examiner for this period of time. God had a work that He wanted me to do. In the providence of God, I had no choice, but to pass this way. "And he must needs go through Samaria" (John 4:4). The Lord, in fulfilling His Father's divine plan, had to pass through Samaria where He touched forever the woman at the well. I had to pass through the Calvary Baptist Church in Ashland, Kentucky to fulfill some small part of God's divine and providential plan. I'm sure God wanted a new direction for the Calvary Baptist Church and The Baptist Examiner. I'm sure also that it was to be a time of preparation and learning for me. Possibly the Lord wanted me and my message to become known to many people through The Baptist Examiner, so that I could go in His name, preaching His wonderful

Word.

Many people and many circumstances have touched my life recently which have caused me to believe in the correctness of this decision. I've encountered long time friends and new acquaintances, at unexpected times, in unexpected places who seem to have a message for me, leading me in the direction the Lord would have me go.

Many Scriptures came to mind as I deliberated this matter. Some are: "...Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And as ye go, preach, saying the kingdom of heaven is at hand" (Matt. 10:7). "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27). "...Let the dead bury their dead: but go thou and preach the kingdom of God" (Luke 9:60).

Before I close this writing, I must tell you about the people that make

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## FAITH (PART 1)

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An explanation of Hebrews 11:1: Faith in Christ to save from sin is the substance or basis for things hoped for which are a new body like Christ's, free from all sin, and a new world without the curse of sin on it and faith in Christ to save from sin is the evidence or proof that we have for things not seen by our eyes which are full forgiveness of all sins right now and sonship in God's holy family right now.

Faith in Christ to save from sin is the basis for the desired purpose. Since Christ lived a perfect life and died for the penalty of our sin and arose again then He did all that was necessary to attain the purpose of being saved from sin for us. When one has Him by faith then he has the purpose He attained. Jesus' work of living, dying, and arising saves from sin. We receive future and present benefits because of Him. The penalty is removed and one is saved from hell. The power of sin is being overcome and one has His life and is a child of God. The presence of sin will be removed and one will receive a new resurrected body like His at the second coming and a new world. When one has Christ by depending on Him then the believer has the purpose Christ attained and will receive the benefits, some the moment the believer receives Christ by faith and others at the second coming of Christ.

Depending on Christ to save from sin is life trusting a bearer bond to give financial benefits now and in the future. When one receives the bond by faith to give financial benefits he can't see the benefits but he has the basis or guarantee of those benefits which is the purpose of the bond by receiving by faith the bond.

When he goes to the bank and shows the bond he receives the present interest and when he returns in the future he gets the rest of the interest. When a person depends on Christ for salvation from sin then he has the basis or guarantee of forgiveness from the penalty of his sin and in the future the basis or guarantee of a new body that is not affected by sin.

Faith in Christ is not a profession of faith in Christ. Faith in Christ is within the soul, but a profession is in words. It is possible for a person to give a false profession sincerely or insincerely. Since man can only see the outside and not the soul, he assumes that the profession is sincere unless there is something that indicates

otherwise. Then, he may doubt the reality of the person's faith but he cannot be absolutely sure because he cannot look on the inside. The Bible many times writes about those that profess to believe as if their professions were genuine until revealed otherwise because we can only see the outside even though God can see inside and knows all things.

Romans 10:10 says, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

B. Companion

Faith in Christ to save always has a companion, repentance. Repentance and faith are inseparable. They are in the soul. Repentance is always first but they come together. Repentance means "change of mind." We are commanded to repent, change our mind, and believe or depend on Jesus Christ (Matt. 3:1, 2; Mark 6:12; Luke 13:3). We cannot truly depend on Jesus Christ to save us unless we change our mind first about our sin and need of God's salvation and what that salvation is. When one changes his mind or repents he automatically has faith in Christ to save. If one has faith in Christ to save he automatically has to change his mind first or he would not have faith in Christ. Sometimes the Bible mentions both together with repentance always being first (Mark 1:15; Acts 20:21). Sometimes it mentions repentance by itself or faith by itself. In these cases the one not mentioned is always implied for you cannot have one without the other. It is not always necessary to mention them both.

To change one's mind or repent requires that there must always be something to change one's mind to stated or implied in the context. Jesus preaches the gospel and then says repent or change your mind. To what? To what He has been preaching, the gospel. This is true of the other Bible preachers also.

Repentance is of the soul not the body. It is internal not external. Saying prayers, giving money, doing works are all of the body. Repentance is of the soul, and particularly of the mind as the meaning of the word makes clear. It is a change of mind not body. Repentance and faith are both of the soul and always come together with repentance first. Repentance is not godly sorrow or fruits such as stopping some particular sin such as stealing or idolatry. Godly sorrow and fruits are important but

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## The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon  
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### God's Covenant Renewed Genesis 17

Chapter 16 ends with the statement that "Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." Chapter 17 begins with "And when Abram was ninety years old and nine, the Lord appeared to Abram." There was a space of 13 years of which there was complete silence between God and Abram, a silence that must have been more terrible to Abram than a severe rebuke would have been. His unbelief and impatience in the matter of Hagar had broken his fellowship with God. To have fellowship with God we must trust His Word and have patience for Him to act. This Abram failed to do, hence the long years of broken fellowship.

But now God breaks the silence, "The Lord appeared unto Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Here God revealed Himself as the "Almighty God" (Hebrew: El Shaddai). The meaning is the One with all power, the "All Sufficient One", the One who needed no help to carry out His promises. "Walk before me, and be thou perfect." I believe these words were works of rebuke to Abram. God had promised Abram a son. Abram should have trusted God to fulfill that promise. This he failed to do thinking that he must help God to accomplish His promise. God is telling him, "I, the Almighty God am able to keep my promise." Abram needed to be reminded of the "Almightiness" of God. We today need to be reminded over and over of this same fact and realize that God

does not need our help to carry out His promises. What we need to do is what God told Abram "Walk before me and be thou perfect."

Abram was commanded to "walk before me"; the Almighty God. The children of Israel were commanded to "walk after" the Lord: "Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice" (Deut. 13:4). It is said of Enoch and Noah that they "walked with God" (Gen. 5:24; 6:9). In Colossians 2:6, those who have received Christ are told to "walk ye in him." Looking at these four passages we get the picture of the believer in his relation with the Father and His Son. To "walk before" suggests a child who is walking before his father with the assurance that there is no danger for him for his father is just behind him to protect him from all harm. To "walk after" indicates a servant walking after his master. To "walk with" means fellowship and friendship. To "walk in" is to be in union with one.

From this we see that as the children of God, we walk "before" God as His "children" with the assurance that no harm can come to us. We walk "behind" Him as His "servants" careful to do as HE commands. We walk "with" Him as His "friends" in fellowship with Him. To walk "in" Him as being in union with Christ, being one "in Christ."

"Be thou perfect [upright, sincere]. And I will make my covenant between me and thee, and will multiply thee exceedingly." God is telling Abram that he is the "Almighty God," the "El

Shaddai," the All Sufficient One that he can "walk before" Him with the assurance that He can and will do what He has promised, that He "will multiply thee exceedingly."

At this point, Abram realizing how great and mighty was the God that spoke to him and realizing what a terrible mistake he had made in trying to help the "Almighty God," "fell on his face" as an act of confession, repentance, and worship. The apostle John told us "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"And God talked with Him." Now that fellowship had been restored, God reminds Abram of an already existing covenant ("my covenant is with thee") then proceeds to tell him some of the coming results of this covenant. Neither the birth of Ishmael nor the thirteen year break in fellowship did not change God's purpose concerning Abram. In verses 4-8 God tells some of the things that are contained in His covenant. There are three great facts: (a) Abram himself, (b) the seed, (c) the land. Abram's name is changed from Abram (meaning "exalted father") to Abraham (meaning "Father of many nations"). His seed was to become "many nations." In chapter 12, God revealed to Abraham concerning his seed: "make of thee a great nation." In chapter 13, "as the dust of the earth." In chapter 15, "as the stars of heaven." In chapter 17, "many nations." The land of Canaan was given to Abraham's seed "for an everlasting possession; and I

will be their God."

In verses 9-14, Abraham is told what he is to do: "Thou shall keep my covenant therefore, thou, and thy seed after thee in their generations." Abraham's part of this covenant was to obey God. This is an example of the covenant of grace where God is the Giver and man is the receiver, not the equal. We need to note that at least 7 times in this chapter that God called the covenant "My covenant." Also it is called an "everlasting covenant."

"This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised" (v. 10). God established a visible seal and sign of His covenant, "it shall be a token of the covenant betwixt me and you." All the males of Abraham's household were to receive this sign, both "he that is born in the house, or bought with money of any stranger, which is not of thy seed."

"As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah [princess] shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her" (vv. 15-16). God had not forgotten Sarai. Now for the first time it is announced that Sarah is to be the mother of the promised "seed." Up to this time the "seed" was referred to as Abraham's seed without any special reference to Sarah. God's promises become more definite and detailed as time goes on and the need arises.

To Be Continued...

## FAITH (PART 1)

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they are not repentance. Godly sorrow worketh repentance and repentance results in fruits (Matt. 11:20, 21; II Cor. 7:10; Matt. 3:8).

### C. Growth

Faith in Christ may grow and should grow. Since this is true, faith in Christ may be very small. The apostles were rebuked because their faith in Christ was small (Matt. 8:26).

Others were commended because their faith was great (Matt. 15:28).

Faith begins with the preaching, teaching, or reading of the Bible and increases with the preaching of the Bible.

A weak faith in Christ will save from sin as much as a strong faith in Christ because the power of faith in Christ is in the object which is Christ. Even faith the size of a grain of mustard seed can do mighty things because the strength is not in the faith as such but in the object of faith, Christ. He is always the same (Heb. 13:8). He saves completely the one with weak faith in Him just as He saves completely the one with strong faith. The merit and power is in Christ, the object of faith.

Repentance also grows as faith does. Since they go together, they grow together.

### D. Value

Faith has no value in itself. The value or merit is in its object. By the nature of its meaning it does not do anything, it does not itself work, it does not have value or merit in itself. Faith depends on its object to do something, to work, to have value or merit.

The one who needs surgery depends on the doctor to do the operating. The patient does not work or operate. The object of his faith, the doctor, does the work of operating. There is no merit or value in the patient as far as the operation goes. His faith does not deserve the praise or glory because there is no value or merit in it. The value and merit is in the object of faith, the doctor, and he should receive any praise or glory humanly speaking. Faith stops working and depends on the object of faith to do the work (Rom. 4:5).

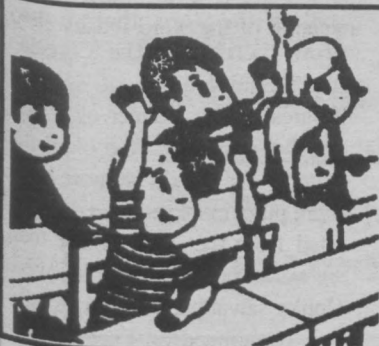
Salvation is by grace (Eph. 2:8-9). Grace means unmerited favor. Since this is the way God

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A Sunday School teacher asked her class who wanted to go to heaven. All in the class raised their hand except for little Bobby. "Bobby, don't you want to go to heaven?" the teacher asked. "Well, I would" he said "but Mommy told me to come home right after Sunday School!"





## The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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



Please explain sanctification from the Baptist position versus the Nazarene position

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Both the Baptists and the Nazarenes hold to the belief of sanctification of the believer. The difference is when and how this takes place. The Nazarene believes that there is a work of grace, called the "second work of grace," in which both body and soul of the believer is sanctified making that one completely free of sins. This is called sinless perfection. Although that one is now sinless, by committing sin he becomes lost and on his way to hell. To renew him again to repentance and sanctification, the process must be repeated, sometimes over and over.

The Baptist position (and I believe the Biblical position) on sanctification is, to quote T.P. Simmons: "Regeneration removes all depravity from the soul, or spiritual nature of man, so that the only sin that remains in man is the sin of the fleshly nature, which is often referred to as the body. We believe this kind of sanctification is referred to in II Thess. 2:13 and I Pet. 1:2, also in I Cor. 6:11" (*Systematic Study of Bible Doctrine*, page 285).

While the soul has a perfect sanctification, there remains in the believer a need of sanctification of the body. This sanctification, which begins with regeneration, is a progressive sanctification. II Corinthians 7:1 shows us that sanctification of the body is progressive, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." In Ephesians 4:11-12,

it states that God set apostles, prophets, evangelists, pastors, and teachers, "for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ."

The sanctification of the body which begins with regeneration is completed only at the coming of Christ. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (I Thess. 3:11-12). The apostle Paul, near the end of his life lets us know that he had not yet obtained perfection, "Not as though I had already attained, either were already perfect: but I follow after, if I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

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As we begin, please understand the Baptist position on anything is the Bible's position. I will simply tell you what the word means and what the Bible says about it. As to the Nazarene position, I have never read or heard their position. I have heard that they call sanctification some sort of a "second blessing." If that is their position then the Scripture will easily disprove that.

Two Greek words are used in the New Testament that are translated "sanctify" or "sanctification." Hagiazō translated "sanctify" and means "to purify or consecrate." Hagiasmos translated "sanctification" means "purification, holiness."

As used in the Bible, sanctification means "to be purified." "For this is the will of God, even

your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour" (I Thess. 4:3, 4). We as God's children are responsible to live a pure life, and the way to do so is to learn the Word. "Sanctify them through thy truth; thy Word is truth" (John 17:17) is the prayer Jesus prayed for His people.

Spiritually we are sanctified upon salvation. "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13). "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). Romans 15:16 tells us we are sanctified by the Holy Spirit and I Corinthians 1:2 says we are sanctified in Christ Jesus.

As can be plainly seen by the Scripture we are made pure by the Holy Spirit at the time of our salvation and thus we can come before God pure and clean in Christ Jesus. We also see that as a Christian we have the responsibility to live a pure clean life physically. None of this would in any way teach or imply a "second blessing" or a special so called gift to do things that are not shown in the Bible.

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The word "sanctification" refers to the act in which God sets apart persons on things for His holy service. Baptists by and large have taught from the Scriptures that sanctification is composed of two aspects. First, it is a

single act of making a person holy by the blood of our Lord Jesus Christ. God infuses the righteousness of Christ in a person at the moment they are saved. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). You should not confuse justification with sanctification. The first is a legal act in which God declares us no longer guilty of sin; sanctification is a moral act in which God actually cleanses us from sin. Secondly, Baptists teach that sanctification is an ongoing process. Jesus said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." The Holy Spirit takes the truth and draws us to Christ daily. As we obey the Lord, we grow and bear fruit every day. Theologians call this "progressive sanctification." Through the direct means of the study of the Word and prayer, witnessing, and other good works we are being sanctified. We will not attain perfection in this life, yet we are to strive for holiness!

Most Nazarenes embrace the views of John Wesley as to sanctification. Now you have to understand that there are divergent groups in the Nazarene denomination. Some groups are more conservative in their views like that of Baptists. Some are Pentecostal or "holiness." They believe in what is called "a second work of grace." This is the belief that a person can be saved and then later on be totally delivered from sin altogether. Wesley made this statement: "I believe a person filled with the love of God is still liable to involuntary transgressions. Such transgressions you may call sins, if you please; I do not." This was his response to the Scripture which says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). This

was Wesley's way of dodging the glaring contradiction in his heretical theology. He was not willing to call sin what it really is—SIN—whether voluntary or involuntary! The very fact that God chastens every one of His people is proof itself against the false doctrine of "sinless perfection." "If ye are without chastening, whereof all are made partakers, then are ye bastards, and not sons" (Heb. 12:8). God's true children hate sin; they would be free from it if they could. Yet the fact remains that we do still sin and we need to be corrected for our waywardness.

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A study in a lexicon or Bible concordance on the word "sanctification" will reveal a close relationship to other words such as holiness, purity, and to set apart.

Baptists rightfully believe that all those who are saved are sanctified the instant that regeneration takes place in the soul. This means the newly born-again believer is set apart from the world and is indwelt by the Holy Spirit. But there is much more to the doctrine of sanctification. We, as Baptists, believe that as Christians there ought to be maturity and growth. We commonly call this "progressive sanctification." We read in I Peter 2:2 "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The Christian life should be one of spiritual progress. In a manner of speaking, we might say "the older the better." We should be more holy, more pure, more set apart or separated from the world today than we were when we were first saved. Unlike salvation, which is totally

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## THE CHANGELESS GOD

By Jack Whitt

**"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed"** (Mal. 3:6).

"Oh, to grace how great a debtor daily I'm constrained to be." So these words say from the well-known hymn. What depth of meaning we may find and rejoice in the above verse of Scripture. What comfort and assurance we have in knowing we have a God that changes not, that we are not consumed because God promised through His covenant to Abraham, Isaac and Jacob, that they and all their seed would live forevermore in a land that is fairer than day. What a privilege and what blessed joy and hope are given to the sons and daughters of Jacob. Yes, friend, all who have trusted in Jesus Christ, those who are born again, those whose sins have been forgiven through His sacrificial death on the cross at Calvary, are the sons of Jacob and thus will never be consumed. **"Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham"** (Gal. 3:7-9).

Can anything be more clear as to this? The same Gospel that saved Abraham, Isaac, and Jacob saved the apostles, the converted Jews during Jesus and the apostles' ministry on earth, and it has saved multitudes during the Dark Ages of religious persecution. It is the Gospel that will continue to save until God says:

"It is enough, I have all My jewels gathered."

It may be well at this point to ask my reader: Do you find comfort from the words and Scripture thus given? Are you one of the "blessed with faithful Abraham"? I sincerely hope you know for certain of your hope in Christ, that as a son of Jacob, you are not consumed.

Returning to our text once again: **"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."** How comforting it is to know we have a changeless God. Man is fickle and so often he changes and yet, oftentimes, change is for our good. If we are living a lifestyle that is sinful, unholy, or unhealthy, we ought to change. We ought to change our attitudes if such need be. We may find our relationships with others could improve if we changed from our selfish desires and try and please others. And yet we should be changeless as to our commitment, devotion, and love for God. In fact, our love and devotion to Him should increase. God said: **"For I am the Lord, I change not."** I am glad for this. That even when, as I so often have failed and sinned against God, that He remains faithful to His promise. **"For the Lord will not cast off his people, neither will he forsake his inheritance"** (Ps. 94:14). And again we read: **"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"** (Heb. 13:5).

Yes, we often, in our human frailties, forsake God but He will

never forsake us who are the chosen of His inheritance. Even undeserving as we are, we are recipients nonetheless of His divine grace that no human intelligence can comprehend or explain. Yea, and if I dare to say, even the angels of heaven are awed and in wonder of God's actings with men.

Thus, because we have a changeless God, and because we shall never be consigned to a burning hell, what might we say? What might our attitude and our response be to Him? Our text verse tells us we are not consumed because God does not change. It is because God decreed in eternity past who should not be consumed by His wrath in the day of His vengeance (see Jude 6-7). This verse gives comfort, assurance, and hope for those who are saved. And this only because of God's covenant promise to Abraham, Isaac, and Jacob and to all their seed. This covenant cannot be broken no matter what man may do. God remains faithful. I am once again reminded of the hymn verse: "Oh, to grace how great a debtor, daily I'm constrained to be." My friend, may you and I be constrained more in our daily lives as debtors to love God more and to appreciate more the fact of God's changelessness, the fact that we have an inheritance **"incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time"** (1 Pet. 1:4-5). Amen.

## FAITH (PART 1)

(Continued from Page 3)

saves, He appointed "faith" as the means of receiving salvation because there is no merit in it. A grace salvation demands a grace means of receiving it. Faith is what grace means. Romans 4:16b says **"Therefore it is of faith, that it might be by grace."** And Ephesians 2:8-9 says **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."** This passage makes it clear that "saved through faith" is grace. Not "saved" is grace but "saved through faith." "Saved through faith" is a gift of God, it is not of oneself, it is not of works, the person who has it cannot boast of his salvation through faith.

There is no value or merit in "faith" because it is contrasted with works or merit. Faith is not a meritorious work that earns salvation. Faith is just the opposite of works or merit. It is contrasted with works (Eph. 2:8-9; Gal. 3:2, 5, 11; Rom. 3:27-28; 4:4-5).

Faith in Jesus Christ to save leads to works out of love and appreciation for Christ. Because of the salvation one receives by faith in Jesus Christ, he wants to obey Christ and serve Christ and do the works that would please Christ (Gal. 5:6b; Eph. 2:8-10; James 2:17). He has salvation as a free gift through faith. He need not work to attain it because he has it. He need not work to keep it because God keeps him by His grace.

The work that a person does who is saved by faith does not earn or keep this salvation but is an expression of love to the Saviour who did all the saving.

Faith in itself does not have any merit for the person who exercises it. The person who has faith in another or depends upon another is not working but has stopped working for the thing he depends on another to do. But, since faith is a function of life, it is a creation of God or a work of God. God brings this life function into existence. It is not a work of man.

The Bible says, **"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life..."** They were not to work for material things as their purpose in life but to work for spiritual things as their main purpose. This should

be their purpose but He did not say they could attain it by their works. Jesus told the rich young ruler in a similar situation to keep the commandments to have eternal life. Jesus didn't say that he could keep them. He went on to say with men this was impossible but with God all things were possible (Matt. 19:16-26). Jesus brings out the same truth in John 6:28b-29 when the people said, **"What shall we do, that we might work the works of God?"** Jesus answered and said unto them, **This is the work of God, that ye believe on him whom he hath sent."** In this context Jesus reinforces this thought when he says, **"But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me...No man can come to me expect the Father which hath sent me draw him...It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me"** (John 6:36-37b, 44a, 45). It is clear that faith is produced by God. It is His creation. The man believes on Christ but he didn't produce his faith. It is the work of God. This creation or work of God has no merit in itself as has been shown for the person believing.

In Isaiah 55:1-3, we are told to buy salvation without money or price. The milk and food represent the salvation blessings in Christ. We are to attain them by buying without money which is faith. Buying is a means of receiving food but money is involved in material food. We earn the food by buying with money. But, spiritual food which is salvation in Christ is received by a means with no value or merit in it. This means is faith and buying without money or works represents this means.

God is said to be pleased with the one who believes, not because of merit in the believer but because of merit in the object one believes in which is Christ (Heb. 11:6; Eph. 1:6; Col. 1:19-23). God is well pleased with us because of Christ, our representative (Matt. 3:17).

Repentance like faith has no merit in it. By its very nature it is impossible for it to have merit.

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### A SPECIAL MEETING:

**Calvary Baptist Church at 3339-13th Street in Ashland, Kentucky will be holding special meetings on June 1st and 2nd. The gospel trio and evangelistic team "Ministry"--including Steve Kittle, David Pitman, and Jonathan Gordon--will be singing and preaching. The meeting will begin at 7:00 p.m. each evening. Please come and join us!**



## SAMARITAN

(Continued from Page 1)

### The Certain Man Fell Among Thieves

Jesus informed the lawyer that the "certain man" who had left Jerusalem (place of peace), while on his way down to Jericho, "fell among thieves." The thieves, no doubt, relate to Satan and the various ways that he wars against the souls of men and women. Adam and Eve, in fact, after their encounter with Satan, found that he had robbed them and left them in a state of complete destitution. They, prior to Satan's arrival on the scene, enjoyed every good thing, but Satan, after the greatest robbery in the annals of history, left them completely penniless, or in a state of total poverty as far as their own righteousness was concerned. You and I, due to our inheriting Adam's blood line, are in the same condition. We, too, as was true of Adam and Eve, have been "stripped" of all our righteousness. It is as stated in the following passages of Scripture: **"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one"** (Ps. 14:2-3).

### Satan Is a Thief

Satan is still in the business of robbery. He, in fact, is always trying to steal the truth from us and to replace it with error. This fact is set forth in the following passages of Scripture: **"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light"** (II Cor. 11:13-14).

Satan, by way of his system of lies, declares that eternal life is obtained by way of a good character rather than by the shedding of our Lord's innocent blood. Satan, by way of his lies, substitutes philosophy for doctrine. His false doctrine lifts up the carnal man to the point where the Lord Jesus is no longer needed. The theme of Satan's gospel is self sacrifice, charity and acts of love towards our fellow men and women. Satan's gospel holds up our Lord as a good example for us

to live by. His gospel, however, completely ignores the fact that without shedding of blood there is no remission for sins. We, then, can easily see how it is that Satan assumes the role of a thief.

### The "Certain Man"

#### Stripped Of His Raiment

Our Lord, when speaking to the lawyer, informed him that the "certain man," who was on his way from Jerusalem to Jericho, was "stripped" of his raiment (Luke 10:30). Raiment, throughout the Scriptures, speaks of righteousness. Note, for example, the following passage of Scripture: **"But we are all as an unclean thing, and all our righteousness are as filthy rags: and we do fade as a leaf; and our iniquities, like the wind, have taken us away"** (Is. 64:6).

The lawyer, then, if he was given ears to hear what our Lord was saying, would have known that all his good works—good works that he was so proud of—were as "filthy rags" in the sight of the Almighty God. God, in fact, saw the lawyer and each of us as it is stated in the following passage of Scripture: **"They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no, not one"** (Rom. 3:12).

### The Certain Man Left Half Dead

Our text informs us that the "certain man" was left by the side of the road in a half dead state. The part of man which is dead is the spiritual part of him. His physical being, or the other half of him, is alive, but under the penalty or sentence of death. This fact means that the spiritual half of man needs to be quickened (made alive) to life. We, in fact, read the following from Ephesians 2:1: **"And you hath he quickened, who were dead in trespasses and sins."**

The fact that the "certain man" and the balance of humanity, aside from the new birth, are dead spiritually, can be seen by the fact that they cannot comprehend spiritual truths. Their spiritual senses of seeing, hearing, feeling, tasting, and smelling are non-existent. This fact is set forth in the following passage of Scripture: **"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned"** (I Cor. 2:14).

### A Priest Passed By That Way

It is pointed out in our text that a priest, as he was travelling from Jerusalem to Jericho, passed by, or ignored the half dead man as he lay by the way side. Keep in mind that our Lord is addressing the young lawyer who thought that he could earn eternal life by way of his good works. Jesus, then, by making reference to the fact that the priest passed the man by, was saying to the young lawyer that the office of the priest was of no value relative to the obtaining of eternal life. The priest, in fact, represents the law of God which says: **"Do or Die."** The law could not help the young man, since the law kills rather than makes alive. The law, in fact, states: **"The wages of sin is death"** and the law knows no mercy. Paul, when referring to this matter, said: **"Had there been a law that could have given life, verily righteousness should have been by the law"** (Gal. 3:21).

You will recall from Luke 10:26 that Jesus asked the lawyer to define to Him that which was written in the law. The lawyer replied by quoting a portion of the law (Luke 10:27). This fact makes it quite obvious that our Lord's reference to a priest passing by the "certain man," is a reference to the effects of the law as far as one's salvation from hell is concerned. Those, in fact, whose hope it is to be saved by the law, should ponder very carefully the following passage of Scripture: **"Cursed is every one that continueth not in all the things that are written in the book of the law to do them"** (Gal. 3:10).

We know from Galatians 2:21 that the death of our Lord was a vain death if righteousness can come to us via the law.

### A Levite Also Passed By The Half Dead Man

The young lawyer was looking to the law and the Levitical priesthood as the basis for inheriting eternal life. He considered these things vehicles that would transport him to that eternal city. Jesus, however, by way of His story, points out that the Levite—the Levite who represented the priesthood, also passed by the half dead man. He was saying to the man and to us that the sacrifices made by way of the priesthood can never take away one's sins. The Levitical priesthood could have offered up one thousand sacrifices for the half dead man and he would have remained half dead. This fact is pointed out in the following pas-

sage of Scripture: **"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"** (Heb. 10:11).

**"For it is not possible that the blood of bulls and goats should take away sins"** (Heb. 10:4).

### The Priest and The Levite Left The Man Half Dead

The subject man which is before us, after being passed by the law and the priesthood, was in great need for some one to raise him from his dreadful condition. He, after all, had been stripped of his raiment and left in a half dead state by the side of the road.

### The Certain Samaritan

It is pointed out in our text that a "certain Samaritan" did for the half dead man that which the others did not do and could not do. The "certain Samaritan," in fact, "came where he was." The phrase "came where he was" has much to say to us. The law and the priesthood never came to the sinner, but the sinner was required to go to the Tabernacle to worship God. The "certain Samaritan" on the other hand, "came where he was." Our Lord Jesus, in other words, has come to us in that He took upon Himself the form of man. He has sought us out rather than us seeking Him out. You and I, due to our sins, are in the far country away from God. We are like sheep who have gone astray. He has sought us out and come to our rescue. It is as stated in the following passage of Scripture: **"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, con-**

demned sin in the flesh" (Rom. 8:3).

**"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"** (Acts 4:12).

### How Does Jesus Christ Heal Sick And Wounded Sinners?

Let us now ask relative to what manner it is that Jesus Christ heals sick and wounded sinners? The answer is that our Lord is the physician who dies for His patient, or dies so that His patient may live. The remedy, after all, for the sickness of sin, is the death of an innocent substitute. The poet wrote:

**"Canst thou be sick and such a doctor by?**

**Thou canst not live unless the doctor die.**

Strange kind of grief, that find no medicine good

To as wage their pains, but the physicians blood!"

### The Samaritan Poured Oil And Wine In the Man's Wounds

The certain Samaritan, after going where the half dead man was, poured oil and wine into his wounds. He then proceeded to bind up his wounds. What was Jesus, by way of the oil, wine and binding, saying to the young lawyer? We can be sure that the wine relates to the healing effect of our Lord's blood (our Lord's blood via the Lord's Supper is represented by wine). The oil points to the work of the Holy Spirit in quickening the dead to life. There are many passages of Scripture which use the word "oil" when referring to God the Spirit. (Continued on Page 8)

### Letters to the Editor



Dear Brothers and Sisters in the Lord,  
Charity Baptist Church in Gladstone, Michigan will hold the 3rd annual Great Northern Bible Conference on June 15, 16.

Several speakers from around the country will speak and we are expecting another great conference. For further information, please contact Pastor James Green at (906) 786-0577 or Mark Blau at (906) 474-6721. Hope to see you there.

In Christ's Name,

*Mark E. Blau*  
Mark Blau, clerk



## IS GOD FAITHFUL TO US?

By Pastor Robert Barkman, Gethsemane Baptist Church, Marengo, Ohio

All of us have faced trials and troubles during the course of our life. Many times, during our trials, we have questioned the Lord's workings in our lives. We ask, "How can He allow this to take place?" or "Doesn't His Word promise us better times than this?" I'm sure we have all had these feeling from time to time. Today, let's examine the question "Is God faithful to us?"

The Word of God is filled with blessings God gives to His people.

**"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine"** (Ps. 33:18-19). Here, we have a clear declaration of God's blessings. They involve Him keeping His saints from hunger and even physical death. And yet we all know that the saints of God do die and at times they even die of starvation. Is God faithful to us?

**"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass"** (Ps. 37:4-5). Here, we have the two blessings spoken of. The first blessing involves material needs being supplied; and the second the receipt of the desires of our heart. Once again, experience clearly proclaims to us that we do not always receive everything we desire or need. Is God faithful to us?

**"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies"** (Ps. 41:1-2). Here we find the multiple blessings of deliverance from troubles, preservation of physical life, and victory over our enemies being spoken of. And yet, once again experience teaches us that, at times, our troubles remain for a lifetime, we all physically die, and the physical enemies in this world do get the victory over us. Is God faithful to us?

**"Train up a child in the way he should go: and when he is old, he will not depart from it"** (Prov. 22:6). Here we find a very familiar, precious blessing that experience teaches which does

not always come to pass. We all know of those faithful parents who live heartbroken lives because of their child never receives Christ as their Savior. The parents live their lives in dread as they watch their child live in rebellion against the very God he was brought up to obey. Is God faithful to us?

**"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly"** (Ps. 84:11). Here, we find a perfect summary of all the blessings we can receive from God. We have seen in the previous verses that the Lord tells us He will graciously give us many good things. Here, we are told that God will not withhold any good thing from us. But again, experience teaches us that this is not the case is "real life." Many times the "good things" seem to pass us by while we diligently seek to serve Him on earth. Is God faithful to us?

And now to answer our question: YES, He is ALWAYS faithful to us.

**"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)"** (Heb. 10:23). This verse declares two truths in a very plain fashion. First of all, YES HE IS FAITHFUL. Secondly, at times, with our physical eyes it may appear that He is not being faithful but we should not allow that to hinder our service. We must continue our service in faith not wavering because we know He truly is faithful to us (despite what our experience may seem to tell us).

If God is always faithful to us, how do we explain all the situations in life that seem to teach otherwise? The answer to this question lies in the nature of God's faithfulness. Our Lord is faithful to us in two ways:

1. He is faithful in always working that which results in good for us. **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose"** (Rom. 8:28). Our Lord works all to our benefit. Many times what really benefits us is not what our eyes of flesh tell us is good for us. Sometimes, it is truly for our good to go hungry or to not have our health or wealth;

it is even better for us to die than continue to live on earth. **"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better"** (Phil. 1:23).

Yes, we can be certain He is faithful to us. He always does what is for our long-term good. He never grants us anything that will end up hindering us and our service to Him. Paul understood this truth when the Lord chose not to heal Paul of his infirmity. Paul clearly explains he knew it was for his own good. **"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong"** (II Cor. 12:7-10).

2. He is always faithful in working all things for His glory. Our Lord is always faithful in working out everything so that He might receive the glory in them: Never, does the Lord grant us a blessing that will ultimate result in our receiving praise and honor. When everything is said and done, He will receive the glory that is due Him. **"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us"** (II Cor. 1:20).

The gospel going to the Gentiles is one example of this truth. What was the root cause of the gospel going to the Gentile? The blinding of the Israelites to the truth. Yet, He was faithful. He used the Jews blinding to bring glory and honor to Himself. **"I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy. Now if the fall of**

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## A Woman's Touch

By Wendy Barkman



### Widows (Part VI)

#### He Took Notice

**He was Her Only Son** (Luke 7:11-17) - **"And when the Lord saw her, he had compassion on her...."** Jesus was entering a city called Nain, located in Galilee, and many of His disciples were with Him. Jesus noticed a funeral procession passing by. Now, Jesus was entering the city and the dead man was being carried out, for the body would be buried outside the city, according to Jewish custom, which evolved from Old Testament law (Luke 21:1), which evoked the fear of being defiled (made dirty) from dead bodies. This was the funeral of a young man, the only son of his widow mother. The Lord had compassion on the woman, went up to her, and said, to her, **"weep not."** Jesus touched the bier (coffin, stretcher) then commanded the young man to arise. The dead son of this widow sat up and began to speak. Jesus delivered the young man to his mother. Many people feared and glorified God, recognizing that a great prophet, even God Himself, was among them, showing Himself, to His people, in a very special way. Jesus had approached the woman. She did not seek Him for this miracle, nor is the greatest miracle of all, the salvation of a helpless, lost soul, sought with the human will, but is the result of His seeking (Ps. 14:1-7, 53:1-6; John 1:13, 6:44, 65; Rom. 3:10-18).

**All She Had** (Mark 12:41-44; Luke 21:1-4) - **"And he saw also a certain poor widow...."** It was Passover week, and our Lord was about to go to the cross. He was in the temple watching people give their gifts and offerings at the designated place, **"and many that were rich cast in much."** Jesus noticed a poor widow casting into the treasury, or offering box, two mites, which equal one farthing. A mite was the smallest coinage (worth the least), worth about one eighth of one cent. The Syriac version says that she gave two menin. According to the Talmud, she gave two prutes. The Persic version tells us that she gave two bottoms of thread or yarn. The one thing we know for certain is that Jesus noticed a poor little widow giving all that she had. Jesus brought to the attention of His disciples (probably the twelve called apostles) this woman's sacrificial giving. He went on to explain how the rich were giving out of their abundance. This poor woman had given out of her want, giving everything she had to give. She had nothing left to give. We need to take notice of this woman's very unselfish act; her kind deed. The Lord Himself took notice and commended her, even finding it necessary to teach His disciples from her example. Truly, this poor widow, with her small act of faith, has been the example of what true "giving" is all about. My husband and I were privileged to know and help such a woman, who lived in our community, in Greentown, Ohio, where my husband pastored his first church. She was a widow in her eighties, a Christian woman, a very poor woman, a woman who taught my husband and me a great deal concerning giving and relying on the Lord to supply. Thinking of our friend, Carrie, always brings to mind this nameless widow of the Scriptures. Just as our Lord took notice of this poor widow, giving of her want, and watched the rich give of their abundance, He notices and is watching the good and the evil in the world today (Prov. 15:3; Heb. 4:12-13).

**FAITH, HOPE,  
LOVE**

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## PASTOR

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up the membership of the Calvary Baptist Church. When I first came here on August 8, 1993, I was so pleasantly surprised to find some of God's choicest saints here at Calvary. I didn't expect it to be so. Since then, I have found that my first impression was more than a good impression. In the one and one half years since my becoming pastor, the Lord has added more of His select elect to the membership. Truly, the Calvary Baptist Church is special. The blessing and experience of having been her pastor for one and one half years has favorably influenced me in the conduct of my future ministry.

I will leave my position at Calvary in the near future. After leaving Calvary, I can be contacted at my central Kentucky address as follows:

Eugene P. Helton

2000 Ash Grove Rd. #69

Nicholasville, KY 40356

Telephone: (606) 271-3014

I want to serve my Lord Jesus Christ and I want to be of service to His people. I'm available to pastor full time; I'm available to supply; and I'm available for evangelistic meetings. Please contact me if I can be of assistance in ministering to your church.

Please pray for the Calvary Baptist Church. Please pray for me. May our Lord bless you as you serve Him.

## FORUM

(Continued from Page 4)

### SLEDD

We will not be totally free from sin until we stand in the very presence of our perfect Lord and Saviour! "And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." I close by giving you four marks of progressive sanctification. I found this in the excellent volume, "A Systematic Study of Bible Doctrine" by T.P. Simmons, (1) A deep sense of unworthiness—a true sanctified soul will not boast; (2) An increasing hatred of sin—sin is not the dominant affection of his life; (3) A grow-

ing interest in the means of grace; (4) An increasing love of heavenly things—"This love replaces the former love for sin; and causes the child of God to seek those things which are above."

### WHITT

of God, our growth as a Christian is dependant upon our own desires and efforts as we apply ourselves in faithful church attendance, personal and group Bible study, and of course membership in a true New Testament church.

Sanctification will not improve the body (or the flesh) as some seem to think. The old nature does not change. Paul makes this clear in Romans 7:24-25. What sanctification will do, however, is give the new nature more control over the flesh or the old nature which is prone to sin. Progressing in sanctification then will enable us to sin less but we will not become sinless while remaining in our present state.

As to the Nazarene position on sanctification, I cannot speak with authority as to their official teaching, however, in speaking with others and with some of Nazarene faith, there is a wide difference in their teaching and that of Baptists. One aspect I have learned about is that of a "second work of grace." From my understanding on this subject, a believer may suddenly be elevated to become more holy or even to sinlessness. In fact, I once talked with a woman who claimed total sinlessness. She used the Scripture found in I John 5:18a which states: "We know that whosoever is born of God sinneth not...." Of course, this verse, like some others in the Bible, is often misunderstood or misinterpreted. A true rendering of the verse would reveal that it actually means "does not practice sin."

And so this is my answer to the question on sanctification. I hope that it will be of some help to my readers in their own understanding of this most important doctrine of the Bible.

## FAITH (PART 1)

(Continued on Page 5)

Repentance is a change of mind, from our wrong ideas to the Lord's truth. The one who repents is saying in a sense my ideas are all wrong on this subject and therefore I change my mind to the Lord's truth. The person accepts truths concerning salvation that

he did not create. He cannot claim for himself any merits whatever for what he changes his mind to is entirely of the Lord's doing.

## SAMARITAN

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### The Purpose Of The Samaritan's Beast

Let us, in understanding the "beast," examine the purpose of the "beast" rather than the "beast" itself. Our examination of the purpose for the "beast" was to carry the half dead man to the "inn." The "inn", to the half dead man, was a place of comfort—a place where he would be nourished and strengthened. The "inn", then, to which our Lord carries those that He has picked from the side of the road, is His church—the church where the new believer is comfortably nourished and strengthened. The Lord has assigned His churches to take care of those that He has redeemed by His own blood. The Lord, after all, according to Ephesians 4:11-14, has placed gifts of the Spirit in His churches for the purpose of comforting, nourishing and strengthening His chosen ones. These passages of Scripture read as follows: "And he gave some apostles; and some prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto a measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie wait to deceive."

We are to see that the certain Samaritan's own beast was a reliable one—one that would not carry the rider to any place except that place where there was true comfort, nourishment, truth, etc. The nail I'm trying to drive is set forth in the following passage of Scripture: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

### I Will Repay Thee

Our Lord, after leaving the certain man at the inn, promised the people in the inn that He,

when returning, would repay them for whatever their cost and efforts were relative to the certain man that He had delivered to them. This repayment, no doubt, relates to rewards that our Lord will bring with Him when He returns for us. He, in fact, has said: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

## FAITHFUL?

(Continued from Page 7)

them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" (Rom. 11:11-12). "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name" (Rom. 15:8-9).

Yes, OUR GOD IS FAITHFUL. He is faithful to us and to Himself. He will work out what is for our good and His glory. We must realize He never promised we will experience a perfect existence now. Our perfect existence

is still awaiting us in eternity. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son" (Rev. 21:1-7).

## CHURCHES NEEDING PASTORS:

**Sovereign Grace Baptist Church in Sebring, Florida, is in need of a pastor. Contact Gaylord Brown at (813) 452-6572.**

**Arbuckle Baptist Church in Lebanon, Kentucky, is in need of a pastor. Contact Frank Hall at (502) 692-6708 or (502) 789-2241.**

**Citrus Missionary Baptist Church in Inverness, Florida, is in need of a pastor. Contact Virgil Davis at (904) 726-6149.**

**Lakewood Village Baptist Church in Sunnyvale, California, is in need of a pastor. Contact the Lakewood Village Baptist Church Pulpit Committee at P.O. Box 60801, Sunnyvale, CA 94088.**