

It takes only a moment to be kind, but the result can last a lifetime.

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

The Baptist Examiner

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

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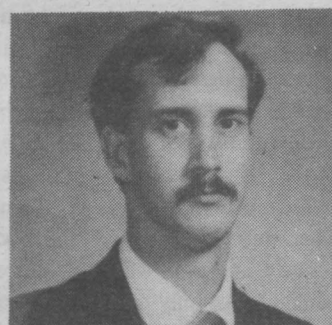
DEALING WITH MISTAKES

By Pastor Rick Presley, Gethsemane Baptist Church, Columbus, Ohio

"And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside; for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." I Samuel 12:20-25

In most of our churches today there are people who come to the Lord carrying a lot of emotional and spiritual baggage from their sinful pasts. We accept these people unconditionally as our Lord would have us do while we sing the invitation hymn, "Just As I Am". We understand that they were saved out of lives of sin and in many cases must live with the consequences of the bad decisions that they made before they came to know the Lord. We tend to be very gracious and accepting of them at the outset because that is the proper Christian response. After all, we were saved from sinful pasts as well (Ephesians 2:1-2). The difficulty that we have as older Christians has to do with how we deal with those who have been saved for years but fall into besetting sins. The twelfth chapter of I Samuel gives the example of how God's prophet dealt with the monstrous mistake of the nation of Israel in choosing a king.

I Samuel 12 serves as Samuel's



swan song as the last judge of Israel. It is the end of the era of the judges and the beginning of the era of the kings and Samuel was poignantly aware of the significance of this transition. Saul had just accomplished his first military victory and had been crowned in a festive ceremony that met with the approval of the people who had demanded a king. Samuel gave this speech as he departed the scene and officially transferred authority to Saul. He asked if he had personally done anything wrong that justified the cry of the people for a king and was told by the people that he had not (v. 2-5). He then recounted the history of God's provision since they were led out of Egypt, how He protected them through the period of the judges and finally their rebellious demand

for a king (v. 6-12). After he confronted them about their sin, he had the Lord confirm the people's guilt by sending an unseasonable thunderstorm resulting in a fear-some response from the nation (v. 13-19). In his closing words Samuel definitely acknowledges that what the people had done was wrong (v.20). Finally Samuel closes his speech by telling the people what they should do following their rebellion against God and what he would continue to do as their spiritual intercessor.

I. Samuel's Assurance (v. 20-22)

Samuel acknowledged once again that the people had committed wickedness in turning away from the Lord in asking for a king but he then continues with words of assurance. The first thing he instructed them to do was to dedicate themselves to service to God. They were warned against leaving the Lord and turning to empty promises. He then gives them the comfort that they are God's chosen people and that because of God's high regard for His own name, he would not forsake them. (Continued on Page 8)

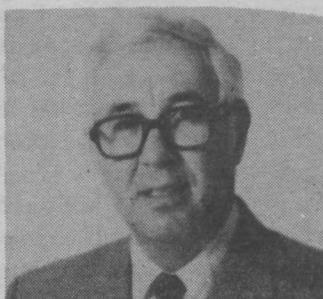
The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

MASTER SERGEANT HELTON REENLISTS! OOPS! PASTOR HELTON TO STAY ON AT CALVARY!

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

During the almost twenty-one years that I was serving in the United States Air Force, several times I came to the end of one



FAITH IN CHRIST (PART FOUR)

By Edward H. Overbey, Professor at Lexington Baptist College

VI. Faith In Christ Brings Great Blessings

A. Great Blessings

All of the blessings that Christ accomplished for us by His perfect life, death, and resurrection are ours by faith in Christ as our Saviour. Without faith in Christ none of these blessings are ours.

1. Life. John 3:36

2. Salvation. Acts 16:31; Eph. 2:8-9; Rom. 1:16-17; Rom. 8:24. Romans 8:24 says, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"

A person who believes in Jesus Christ is saved by faith. His soul is saved immediately but his body will be saved at the second coming of Christ when the Lord gives us a new body. The salvation we receive in Christ by faith is not complete until the second coming. The second coming with the completion of our salvation is our sure hope or expectation because the Lord has promised it and He cannot lie. We are saved completely by hope. This passage is speaking about the completion of our salvation, receiving our new body at the second coming. The previous verse makes this clear, verse 23. The word "hope" in verse 24a is dative and is more clearly translated "in hope". We are saved in the present in our souls by faith in Christ as the means, in hope or expectation of its completion in our bodies when Jesus comes again. The reason we have this sure hope is because we have faith in Christ to save us. Without faith in Christ we have no hope of a new body.

We have eternal life in our soul the moment we believe in Jesus



Christ. We do not have eternal life in our body until the second coming of Christ. We are saved now by faith in Christ "in hope of eternal life" in our body at the second coming. This future hope is sure because God cannot lie and He has promised it to all believers in Christ. Titus 1:2.

3. Adoption. Gal. 3:26 - 4:7.

4. Justification. Rom. 5:1; Gal. 3:24b.

5. Forgiveness. Acts 10:43; Rom. 3:25.

6. Sanctification. Acts 26:18.

B. Only For the Believer.

None of these blessings belong to the unbeliever. If the unbeliever was chosen to be saved by God before the creation of the world then he will in time believe on Christ as his Saviour. But, until he believes in Christ these blessings are not his except in God's plan and only God knows His plan until it is revealed. The man that has a plan to build a house does not have a house with its blessings until the plan is carried out. So, the person God has planned to save before the foundation of the world does not have the blessings of salvation until God has carried out the plan in time. These blessings are only for the believer.

VII. Faith in Christ Is an Act of the Will.

A. Those with Will.

The person who believes on Jesus Christ as Saviour wills to do so. The person who wills to believe on Jesus does so because of the power of the Holy Spirit. God gives life as a gift of grace through the Spirit and at that moment the person wills to believe on Jesus Christ whom he has heard about or is hearing about. Those who hear the gospel and will not believe on Jesus Christ as Saviour will not do so. They will not because of their sinful nature. Rev. 22:17; Matt. 16:24; John 1:12-13; Phil 2:13; Rom. 9:16; John 5:40.

B. Those Without Will

(Continued on Page 3)

enlistment and would have to reenlist to continue my service to my Country. Early into my service in the Air Force, I seriously considered not continuing, however, after much deliberation, I determined to go on serving my country. It seemed that staying in the Air Force was the best path for me and now

(Continued on Page 2)

Guard against evil or you'll be influenced by it.

THE BAPTIST EXAMINER

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Editor

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MASTER

(Continued from Page 1)

as I look back, I can see clearly that this was all part of God's plan for my life. It was a time of basic training and preparation for a greater service; a service in God's Army, right on the front lines of spiritual battle.

In the June 1, 1995, edition of The Baptist Examiner, I gave notice to the whole world that I would leave the Calvary Baptist Church and The Baptist Examiner in the near future. I really believed that I had accomplished, by God's grace, all that He had brought me to Calvary to do. I was tired and some-

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SEPTEMBER 1, 1995

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

The Calvary Baptist Church in Ashland, Kentucky is once again showing signs of forward momentum and progress.

The Lord has added two more to our ranks recently. Steve and Shannon Johnson have come to join with us in the work on the promise of a letter. Steve and Shannon were in attendance in almost every service for approximately six months before deciding that Calvary should be their church home.

We have been having visitors in every service and especially a substantial number (for Calvary) on Sunday mornings. Some are returning on a regular basis.

I personally feel a return to the zeal and vitality that we had at Calvary one year ago. We have resolved to do more in service to our Lord and I know that He is going to bless in great ways as our resolve results in actions. All of us have determined to respond to the Lord's blessings in the past, knowing and believing that increased faithfulness and works will yield more of the Lord's blessings. We can't out give the Lord. A surrender of our wills and our bodies, a living sacrifice will always result in greater blessings from our Lord. That's the way our Lord relates to His people in church capacity.

The Lord is so very good to us here at Calvary. May He also bless you and your church as you serve Him.

what discouraged in my efforts to build a strong church ministry which would overshadow and oversee the ministry of The Baptist Examiner. For far too long The Baptist Examiner was bigger than the Calvary Baptist Church.

In my efforts to bring about the desired change, the entire membership has stood with me and supported me. Everyone agreed that the Calvary Baptist Church is far more important than The Baptist Examiner. The Baptist Examiner is only a tool to be used by the church to convey doctrinally sound messages from and based upon the Word of God. However, to many around the country, The Baptist Examiner represented something more than that. I received many personal rebukes for changing what some apparently perceived to be sacred. I must say at this juncture that for every criticism I received, I received at least fifty or more telephone calls and/or letters and notes of approval. We have definitely moved in the right direction; a direction in which the Holy Spirit has been leading and is still leading.

To say that the Calvary Baptist Church had a total ministry like no other church would be an understatement.

Calvary was a very small church, but because of The Baptist Examiner and the way it was used, some seemed to view Calvary as a Baptist Vatican of sorts. I deplore that kind of thinking. All I ever want for the Calvary Baptist Church in Ashland, Kentucky, is to be the very best local New Testament Baptist Church we can be. I have worked to that end. In dealing with the externals and the other complexities of this ministry, I grew tired and weary. I wanted only to be a pastor of one local New Testament Baptist Church. I have no authority in any other church and I never have and never will use The Baptist Examiner to tear down people and churches; nor will I use The Baptist Examiner to champion and further someone's personal agenda. Some have tried to get me to do so and when I wouldn't their support was ended and subscriptions cancelled. I am pleased to say that since I became Editor of The Baptist Examiner that we now mail

more than two hundred additional papers in each mailing.

Yes, I grew tired and weary in trying to change a burdensome and complex operation into a functioning and successful local New Testament Baptist Church. I thought I had gone as far as I could go in the work here. Indeed we have come a very long way, but by God's grace we must go onward and upward in serving our Lord. There may not be much time left to do that.

The Lord has been dealing with me and with the entire Calvary Baptist Church. On Wednesday night, July 19, 1995, there was a unanimous agreement that by God's grace we could go on and would go on, together. We enthusiastically agreed to use every resource in our possession to take the Gospel message to a lost and dying world. There was a time when we had to wait. There was a time when our strength had withered. There was a time when we almost fainted. Not only did we not soar like eagles; we didn't run so well either. But God has delivered on His promises once again. The Calvary Baptist Church is on target and on course. We have resolved no longer to linger. We have waited on the Lord and we claim, as a church, the promise of Isaiah 40:31. **"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."**

Call it what you like. Pastor Helton is still in the Lord's Army and still serving on the front lines of the spiritual battlefield in Ashland, Kentucky. Pastor Helton is still pastor of the Calvary Baptist Church and editor of The Baptist Examiner. You might say that I reenlisted. Someday I may retire or be discharged from this service, but only God knows when that is and He'll surely tell me when the time comes.

May Our Lord Bless you as you serve Him!

LIFE

*To the preacher
life's a sermon,*

*To the joker
life's a jest,*

*To the miser
life is money,*

*To the loafer
life's a rest.*

*To the soldier
life's a battle,*

*To the teacher
life's a school,*

*Life's a great thing
for the thinker,*

*But a folly
to the fool.*

*Life is just
one long vacation
To the man who
loves his work,*

*But its constant
dodging duty
To the everlasting
shirk.*

*To the faithful,
earnest worker
Life's a story ever new;*

*Life is what we
try to make it -
What, my friend,
is life to you?*

- Anonymous

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support of The Baptist Examiner.**



The Baptist Examiner Bible Study Lesson

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

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

The Ministry of Intercession (Genesis 18:22-33)

One of the privileges and responsibilities of the Christian who is in fellowship with God is that of intercession. The Lord's announcement concerning Sodom caused Abraham to intercede for the city. There are several things we need to note in Abraham's intercessory prayer. First we need to note that Abraham was in God's presence, "Abraham stood yet before the Lord." (v. 22). The two angels had gone on toward Sodom to carry out that which God had decreed, leaving Abraham and the Lord alone. "Abraham drew near" (v. 23). This indicates that he was in fellowship with the Lord. In Hebrews 10:22 we are told, "Let us draw near with a true heart in full assurance of faith." Abraham, "in full assurance of faith," could intercede for the city. He was definite in his prayer. He asked for what he wanted. He was bold in his asking. There was no hesitation or fear in making his request... We are told to "come boldly unto the throne of grace." (Heb. 4:16). We need to note the extent of his request, it was for the whole city of Sodom not just for his nephew Lot. It is noted that there is no mention of Lot in his prayer. His plea was for the whole city which would include Lot. Abraham, believing that there must be some righteous people living in Sodom, was concerned that in the destruction of Sodom the righteous would be destroyed along with the wicked. "Wilt thou also destroy the righteous with the wicked?" He then asked the Lord if He would spare the city if there were fifty righteous in the city. He asked this question with the conviction that God would not destroy the righteous with the wicked. "Shall not the Judge of all the earth do right?" The Lord's answer was "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." (v. 26). Abraham then acknowledging his own humility, "I... am but dust

and ashes," lowers his request that if there are only forty-five righteous in the city would it be spared. The Lord replied, "If I find forty and five, I will not destroy it."

As Abraham lowered the number of righteous from fifty down to forty-five, forty, thirty, twenty, and finally down to ten, each time the Lord answered, "If I find... I will spare." God's statement, that He would not destroy the city "For their sakes", tells us that there is indeed a power and influence in the people of God. The whole city in spite of its terrible sin would have been spared if there had been at least ten righteous living there. Abraham left off asking at ten, no doubt he felt there must be at least that number there. Some one has said, "Abraham ceased asking before God ceased giving." While Abraham ceased interceding for Sodom, "I will speak yet but this once," we find in Hebrews 7:25 that Christ our Lord never ceases to intercede for us. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25).

Before leaving the study of this, the first great intercessory prayer recorded in the Bible, we need to note some of the things concerning this prayer. First there was communion with God (v. 33). For communion there must be fellowship. Abraham as a friend of God, had fellowship with Him. Then there was faith (v. 25). Abraham believed that "the Judge of all the earth" would do right. There was humility in Abraham, "I have taken upon me to speak unto the Lord, which am but dust and ashes." It was an earnest prayer and one of compassion. It was a persistent prayer. Abraham did not cease asking until he thought he had gained his request.

It is to be noted that while God did not find ten righteous in Sodom He did save Lot for Abraham's sake. "God remembered Abraham, and sent Lot

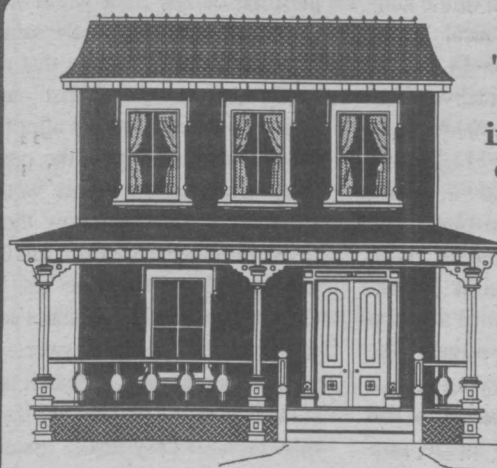
out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt" (Gen. 19:29).

As was stated at the beginning of this study it is the privilege and responsibility of the Christian to make intercession for others. In fact, in the words of Samuel, it is a sin against God to fail to pray for others. "God forbid that I should sin against the Lord in ceasing to pray for you:..." (I

Sam. 12:23). How many of our prayers are for others in comparison to prayers for ourselves? Over and over in the New Testament intercessory prayer is stressed. See (Jam. 5:16; II Thes. 3:1; Eph. 6:17,18; I Tim. 2:1). One of the best ways of showing our spiritual interest in others is to pray for them. Remember, "The effectual fervent prayer of a righteous man availeth much" (James 5:16).



Clyde & Mildred Everman celebrated their 60th Wedding Anniversary, June 29th.



**'Those that
be planted
in the house
of the Lord
shall
flourish
in the
courts of
our God.'
Psalm
92:13**

FAITH (PART4)

(Continued from Page 1)

When Adam sinned in the garden of Eden his sin affected all of his descendants and the earth over which God had given him dominion. Genesis 3:17-19.

Romans 8:20-22 says, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now."

The earth cannot will to sin and yet because of its connection with Adam it received effects of his sin.

Because of the grace of God and the work of Christ the earth receives the blessings of Christ's salvation. The earth was not guilty of Adam's sin but it received the effects of it because of being associated with Adam. Christ was not obligated to the earth nor was the earth deserving of Christ's redemption and its blessings and yet by grace it received it. The earth received the effects of Adam's sin without willing the sin and its effects and it will receive the effects of Christ's righteousness without willing to receive them. Rom. 8:20-22.

Babies come into this world with the effects of Adam's sin. They have a sinful nature and some die before they will anything. Because they are associated with Adam they justly receive these effects, Romans 5:12-14. Yet, they did not will the sin of Adam nor its effect. If they die before they will any sin of their own they will receive the effects of Christ's work of redemption without willing to receive them. God deals with those without will as He does with the unwilling earth. They receive the effects of Christ's redemption by grace but without will.

When the baby comes to a time that it wills to sin then to be saved it must will to receive Christ as Saviour by faith. The gospel message is not addressed to those without will. We are not to preach to rocks, rivers, trees, etc. Nor are we to preach to new born babies. These are all without will.

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SEPTEMBER 1, 1995

PAGE THREE

Sunset in one land is sunrise in another.



The Baptist Examiner Pulpit Forum

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



If all believers are raptured and judged, when will those saved during the tribulation appear before the judgment seat of Christ? Will they not partake of the wedding feast?

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In the chain of events of "things to come" we find by a study of Scripture the next great event will be the rapture of the saints. Christ will come in the air for all the saints, both the living and the dead (I Thess. 4:15-10). After this comes the judgment of the saints. Here the saints receive rewards or receive no rewards according to their works (I Cor. 3:14-15). This judgment is followed by the marriage of the Lamb (Rev. 19:7).

While these events are taking place in heaven there is great tribulation on earth as described in Matthew 24:21-22). During the tribulation there will be people saved and their judgment will take place at the end of the tribulation. It is "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left." (Matt. 25:31-33). The sheep on His right hand are those who were saved during the tribulation for, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (v. 34).

While the marriage of the Lamb and His bride takes place in heaven during the tribulation period those saved during this time will not be at the wedding.

But as to the wedding supper which follows the marriage which takes place in heaven, there is Scripture that indicates that it will take place on earth at the end of the tribulation when Christ returns to set up His kingdom. If this is true the tribulation saints, while not being at the wedding, will be guests at the wedding supper.

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I think the problem here is that you assume that the judgment seat of Christ takes place at the same time or immediately after the "catching away" of the saints. I also assume that the questioner believes in a "Pre-trib rapture." The common idea is that the raptured saints would be caught up and that this judgment seat would immediately commence some where up in outer-space. I do not find any Scripture to support this.

The answer is found in Revelation 11:15-19. The sounding of the "seventh angel" commences the final outpouring of God's wrath upon the earth. Revelation 12 to 14 are parenthetical chapters that describe the history of Israel, the first time coming of Christ to die for His people, the nature and description of the anti-Christ and his diabolical "new-world order." Chapter 14 gives a brief preview of the final wrath of God. There are two harvests mentioned in chapter 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." (Vs. 14-15).

(Greek translates "dried".) This first reaping is the rapture of the saints. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." (V. 19) (The second is the reaping of the lost or the final outpouring of wrath which is described in Chapter 16).

Revelation 11:15 is a brief synopsis of the final wrath, judgment of the lost, and rewarding of the saints. The events of Revelation 11:15 commence with Revelation 15:1. The seven angels turn loose their plagues, the final bowls of wrath upon earth. Before this final outpouring of the wrath Revelation 15:2 informs us that all the believers are in heaven. They are singing "the song of Moses and the Lamb of God!" Christ has already cast in His sickle and removed them from earth. They are spared from the tribulation.

Now look again at Revelation 11:18... "And the nations were angry, AND THY WRATH IS COME, and the time of the dead, that they should be judged, and that THOU SHOULDEST GIVE REWARD UNTO THY SERVANTS THE PROPHETS, AND TO THE SAINTS, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Notice importantly here, that in God's time-table He links the time of His final wrath with the giving of rewards to the saints. This leads me to believe that the "Judgment seat of Christ" and giving of rewards occurs after the tribulation, probably at the onset of the millennium. This would solve the problem of how those saved during the time of tribulation would be with the rest of God's people at the judgment seat of Christ. I hope this answer will provoke the readers to search and study the Word of God on these matters. It is easy just to assume something is true because someone tells you so. Let us be as the noble Bereans who "searched the

Scriptures daily, whether those things were so."

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First let me make it perfectly clear that I believe, and am sure, that the Bible teaches the Pre-Tribulation / Pre-Millennial coming of our Lord. I do not believe in a Mid-Tribulation, Post-Tribulation or a partial rapture. God's people will not go through the wrath. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (I Thess. 5:9). See also Rom. 5:9 and I Thess. 1:10.

There will be people saved during this tribulation period. First there will be two witnesses (Rev. 11:3) who will preach to the Jews and 144,000 will be saved who in turn will preach to multitudes (see Rev. 7). These are those who "... came out of great tribulation..." (Rev. 7:14). Since we are not told much about these people we can only speculate. My opinion is that those who are saved will be martyred and ascend up to heaven as the two witnesses. "... And they ascended up to heaven in a cloud; and their enemies beheld them." (Rev. 11:12).

As to their appearance before the judgment seat of Christ, we are not told. I assume that the judgment will continue until all of God's elect has been there. So I assume that they will be judged when they arrive.

Again concerning the wedding feast. Since the bride of Christ is made of members in good standing of the Lord's (Baptist) church, and since the church will no longer be on the earth (having been taken up in the rapture) it is obvious that they will not be in the bride. They could, of course, be in those who make up the guests at the wedding.

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"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10). "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Revelation 7:9).

We live in a day when men and churches are changing their positions on prophecy in general, as well as particular end time events. Let me begin this question by stating again my position. I am and have always been, Pre-millennial (futurist) and Pretribulation. I understand the Bible, which is the Word of God, literally, except where it is obviously figurative.

As to the judgment seat of Christ, I believe that every believer will appear at the Bema seat for manifestation of works, reward, or loss of reward. Since the Bible does not explain some of the questions asked, I want to be sure that it is understood that I am giving my opinion at this point. We tend in our studies to box everything neatly into packages, or units that we can manage. We sometimes take it for granted on some events, that they are instantaneous and that everything does not overlap and that it fits together sharply, 1-2-3- etc... Because of II Corinthians 5:10, I am of the opinion that the judgment seat of Christ is not just an instantaneous event that is quickly over

(Continued on Page 5)

Like a kite, a Christian can rise the highest when the winds of adversity blow the hardest.

FORUM

(Continued from Page 4)

with between the rapture and the second coming of Christ. In order to take in all believers, I believe that the Bema seat judgment begins at the translation of the church (all believers to that point will also be translated) and will continue until all believers (tribulation saints) have appeared before it.

Certainly a vast number of Jews and Gentiles will be saved during the 7 year tribulation period. I believe that they will also die a martyr's death. There are the 144,000 Jews saved as recorded in Revelation 7:4-8. Then we find Revelation 7:9 telling us of a great multitude that no man can number that will be saved during the Tribulation. I believe that these will also appear at the Bema seat judgment of Christ.

Will those saved after the translation of the Lord's church partake of the wedding feast? The answer must and needs to be "no". I believe that the bride of Christ is taken from His churches. Since those saved during the tribulation come after the church has been taken, they cannot be in the bride. There is no universal bride made up of every believer, just as there is no universal church.

JACK C. WHITT

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TEACHER:

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First, allow me to say the judgment spoken of here will have nothing to do with the believer's sins. They are no longer charged to him. Jesus has already paid the penalty for the sins of all who have received Him to be their saviour. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4:7,8). Then again we read: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:12). See also John 5:24 and Romans 8:1. This judgment is for rewards or for the loss of rewards according to our works. (I Cor. 3:12-15).

As to when those saved during the tribulation period will appear before the judgment seat of Christ, I cannot be sure. The Apostle

Paul writes: "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." (II Cor. 5:10). This will be a time of giving account for what we have been doing with our time and talents. To some it will bring great honor. To others it likely will be a time of regret for not having done more in service and commitment to Christ.

It may be that the tribulation saints will appear at the same judgment as all other pre-tribulation saints.

Since only the true new testament churches are espoused to Christ (II Cor. 11:2), it is my opinion the bride of Christ will be made up of or taken from these churches. Others who are saved but not part of the true church body will be those in attendance as guests of the bridegroom. Those who are saved during the tribulation may be part of the wedding guests. Again, there are different opinions on this subject. We may not know for sure what God's plans are on some issues in the Bible. Yet we can be sure God will bring about His master plan to perfection.

The rapture and second coming of Christ has been the glorious expectation of all God's people since this promise has been made known through His Word. It has cheered, strengthened and encouraged them down the darkest of times. May His soon return be our motive for godly living and faithful service.

A Note of Encouragement from our faithful in the Philippines:

... Grace unto you!
Blessed be the Lord.
I write directly to
The Baptist Examiner,
because of its
wonderful word which
gives me detail in
the area of my life
that I need.

Saved by his Grace,
Bro. Ronaldo Ballonado
Brother
Ronaldo Ballonado

MOSES - A TYPE OF CHRIST OUR CONSOLATION

By Pastor Robert Barkman, Landmark Baptist Church, Collinsville, IL

In the Old Testament writings, Moses gives us a very clear picture of Christ as our Consolation. The term "consolation" means to comfort and remove grief when a loss is sustained. A modern day example of this is the well-known "consolation prize". A "consolation" prize is a prize given to help comfort and ease the pain of losing a contest.

As we study the life of Moses, we find 7 specific instances where Moses performed the ministry of consolation for the nation of Israel. Please notice in each case, Moses stood between Israel and Jehovah, seeking to bring peace and comfort to Israel. Of course, in these examples, Moses is a picture of Christ our Consolation and the nation of Israel is a picture of the saints, God's chosen people.

I. The Mount Sinai

Experience (Deut. 5:1-5)

"And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount;) saying..."

II. The Golden Calf

Experience (Deut. 9:15-21)

"So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against the Lord your God, and had made you a molten calf: ye had turned aside quickly out of the way which the Lord had commanded you. And I took the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of

the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord hearkened unto me at that time also. And the Lord was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time."

III. The Experience of Miriam's Leprosy

(Num. 12:9-16)

"And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee."

IV. The Experience of Korah's Rebellion

(Note Aaron's role)
(Num. 16:44-50)

"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed." (Please note in this example both Moses and Aaron worked together to bring consolation to Israel.)

V. The Experience of the Vipers (Num. 21:6-9)

"And the Lord sent fiery serpents among the people, and

they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people."

VI. The Disbelieving Spies Experience (Num. 14:11-20)

"And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, ... "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word:"

VII. The General Sinfulness of Israel (Deu. 9:22-29)

"Ye have been rebellious against the Lord from the day that I knew you. Thus I fell down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. I prayed therefore unto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand."

We have been considering Moses as the consolation of Israel. During our study the ministry of consolation has become clear for all to see. Moses, when acting as consolation, always stood between Israel and God, bringing about comfort and peace to the sin-laden people who had lost fellowship with their God.

Let us notice the four passages in the Bible that Christ is referred to as our "consolation".

Luke 2:25

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man (Continued on Page 6)

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PAGE FIVE

FAITH (PART4)

(Continued from Page 3)

We should teach babies and children from the earliest age and pray for them so that they might trust Jesus as their Saviour as soon as they are able to will. When a child comes to the place that it wills to sin it has sins of its own as well as the sinful nature received at birth. The child should then will to believe on Christ as Saviour but he won't because of his nature unless God's grace is manifested toward him and enables him by the Holy Spirit to do so. God is not obligated to do this to anyone but He will have mercy upon whom He will. No one is treated unjustly by God but those who receive of His mercy and grace will to believe on Jesus Christ as their personal Saviour, Romans 9:14-18.

Those without wills such as babies or those who never become competent to will even though physically matures have no sin of their own even though they have a sinful nature. Every sin is an act of the will. The Bible teaches us that the man who kills another man when the head of his ax comes off and hits him is not guilty of murder or sin because he did not will to do this. There was no penalty for this man for he did not sin because he did not will it. However he still was spared because he went to a city of refuge which is a type of Christ. (Deut. 19:1-10).

All are born with a sinful nature and the effects of our forefathers are visited upon us but the penalty of our fathers' sins are not our penalty and we do not go to Hell for them. A person goes to Hell for his sins, the ones he willed. Ex. 20:5-6; Ezekiel 18; Psalm 51:5; 58:3; Romans 1:18; Mark 7:20-23.

The Bible says, "All have sinned" (Rom. 3:23a). The "all" here refers to all men that are capable of willing. The "all" does not refer to Christ as the Bible makes clear. It does not refer to God the Father or the Holy Spirit. It does not refer to trees, rocks, rivers, babies, etc.

The Bible says, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36b). This refers to those who have will. This does not refer to rocks, birds, lakes, infants, etc. Rom.

1:18.

God has one plan of salvation which is by His grace through Jesus Christ. This salvation is applied to those who will when they believe on Jesus Christ as Saviour. This salvation is applied to those without will without believing on Jesus Christ. The soul of the one who dies in infancy goes to heaven to be with the Lord because of God's grace and the work of Jesus Christ. This one will believe on Jesus when made capable in Heaven. The details of how God deals with these is not revealed but it is revealed that those without will are saved by the grace and redemption of Jesus Christ.

David knew his baby that died as an infant went to heaven. He said inspired by the Spirit of God, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me." (II Sam. 12:22-23).

The Lord has revealed enough to us to know that those without will share in the salvation in Christ and infants who die as infants go to heaven. This comforts us and we can praise His grace in this. We would desire to know more but He is not pleased to reveal more now. Deut. 29:29.

When does a child become responsible and commit or will sins? We don't know so we should seek to teach them very early the things of God. We do know though that when a child is born there are many things it does not have the capacity to do. The potential is there but not the capacity. An infant can not father a child or give birth to a child. It can not speak, read or understand. It does not have teeth. It also does not have the capacity to will a sin.

II. Faith in Christ Is

Pictured by the Ordinances

A. Baptism.

The two ordinances of baptism and the Lord's supper picture the believer's faith in Christ.

Baptism is a likeness or picture of a person's faith in Jesus' death, burial and resurrection for him.

Romans 6:3-5. Note the word "likeness" in this passage.

I Peter 3:21. Note we are not saved by baptism literally. Baptism is a "like figure". Baptism does not put away the filth of the flesh, that is, our sins. Baptism is the answer of a good conscience. You must have the good conscience first then that conscience answers that it wants baptism. You must be saved before you

can have a good conscience, Heb. 9:14. Baptism is desired by the saved because the saved want to obey Christ and give a picture of their salvation.

After Paul was saved he was told to be baptized to "wash away thy sins" in Acts 22:16b. He was to wash them away in a picture since he was already saved and the blood of Christ had already washed away his sins. I John 1:7b.

B. the Lord's Supper.

The Lord's supper pictures the believer's faith in the body and blood of Jesus Christ. The body is pictured by the unleavened bread that is eaten. It is to remind one of the perfect sinless body of Christ that was nailed to the cross to suffer for his sins. The eating pictures the person's faith in Christ's body. The blood is pictured by the wine that is drunk. It is to remind one of the perfect blood of Christ that was shed to cleanse us from all our sins. The drinking pictures the person's faith in Christ's blood.

Matt. 26:26-30; I Cor. 11:23-34. Note that this is to be done "in remembrance of me" and it is to "shew the Lord's death till he come". These statements make it clear that it is only a picture of the body and blood of Christ and our faith in Him.

The ordinances do not save or help save except in a picture. They symbolize the person's faith in Christ.

Conclusion:

In conclusion we need to examine ourselves. These questions can help us in this examination. Am I saved according to what the Bible teaches? Am I teaching others the Bible way of salvation?

Some religious leaders had taught the people in Galatia a wrong way of salvation and Paul led by the Spirit of God condemned false plans of salvation in the strongest language. Note Galatians 1:6-9. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received,

let him be accursed."

The main problem in Galatia was not the facts of the Gospel, how Christ died and rose again but how one receives the salvation Christ procured. The false teachers said you must be circumcised and keep the law to be saved by Christ. Through the centuries there have been many false teachings concerning the way of salvation. Some have changed the facts about who Christ is and what He did to save us but many times the false teaching has been concerning how one receives Christ's salvation. Some have said you must be baptized and do good works. Others have said you must go through certain ceremonies, etc. Some have said you need do nothing to receive eternal salvation. If you are going to be saved you will be saved regardless of any one bringing the message of salvation to you and your receiving it by faith. The Word of God pronounces a curse on any one that changes the way of salvation in any way. It is well that each of us examine ourself to see that we have received Jesus Christ by faith to save us eternally. We need to be sure we are teaching others the truth concerning salvation. The Bible is clear; eternal salvation is by faith in Jesus Christ.

MOSES

(Continued from Page 5)

was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him."

2 Cor. 1:5-7

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

Phil. 2:1

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies."

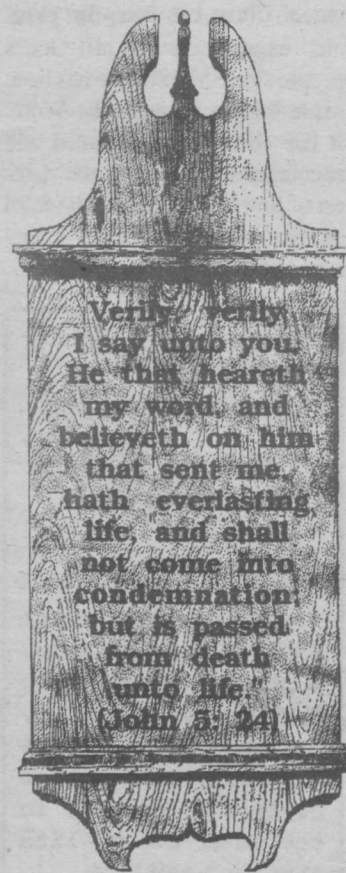
2 Thess. 2:16

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace."

Truly Christ, as Moses, had a ministry of consolation for His people. Just as Moses was the consolation of Israel, so too, Christ was the consolation of His people, the saints of God. Just as Moses stood between his people and God, so too, Christ stands between us and God bringing about comfort and peace to us. Oh, let us thank our Lord for His consoling ministry to us.

Phil. 4:6-7

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."



BLESS YOU

"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).

A little encouragement can spark a great accomplishment.

IS THERE CONSOLATION IN CHRIST?

By Jack C. Whitt

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." (Phil. 2:1-2). The Greek definition of the word "consolation", is in part; a calling near, a summons to one's side. It is also a word that means to console and comfort.

The question which heads this article asks: "Is there consolation in Christ?" May I now reply with a most definite and resounding "YES" there is great consolation in Christ. In fact there can be no consolation that even remotely compares to the consolation that Christ gives to His people. The Scriptures are abundant that attest to the comfort and assurance of Christ's words. For example: "Come unto me all ye that labor and are heavy laden, and I will give you rest." (Mat. 11:28). And again, "Let not your hearts be troubled: ye believe in God, believe also in me." (Jn. 14:1).

Christ is our source of consolation in every circumstance of life. He is always near when we are lonely, discouraged, at our wits end, when facing terminal illness, losing a loved one.

While all that is said is true, it is only true to those who have received Christ as their personal Saviour. No one can benefit in the comfort of Christ while remaining indifferent to His command to: "Repent ye: for the kingdom of heaven is at hand." (Mt. 3:2). The fact is that those who remain unsaved will one day find that Christ, instead of becoming their consolation, will become their judge and condemnation. "And this is the condemnation, that light is come in the world, and men loved darkness rather than light, because their deeds were evil." (Jn. 3:19). We are told to: "Seek ye the Lord while he may be found, call ye upon him while he is near." (Isa. 55:6). There are those today who want the name "Christian" but with no strings attached. They say: "Don't tell me I must repent of sin, that would be humiliating." "Don't tell me I must love my neighbor, you haven't seen my neighbors." "Don't tell me I should go to church, I don't need a church." These are the, Don't tell me anything, I already know what's best for me, people. They are as bound for hell as the rankest heathen ever was. It is for such as these our churches should earnestly pray that God would soften their hearts and bring upon them godly sorrow unto repentance.

There can be no middle ground with Christ. You're either saved or lost. You're now either bound for heaven or hell. Dear friend, how is it with you? The message in our day is urgent. Jesus could return at any day. Have you made Jesus your choice? Is there consolation in Christ... FOR YOU?

Letters to the Editor



Dear Brother Helton,

Greetings in our blessed Saviour's name! I trust this finds you and yours in adoration and appreciation of our great God! East Side Baptist Church holds an annual one-day Bible conference each Fall, the Lord providing. We would enjoy the company of the readers of The Baptist Examiner at the upcoming conference.

The Date: Saturday, October 14, 1995

The Times: Morning Session begins at 10 a.m.

Afternoon Session begins at 2:00 p.m.

The Theme: THE DOCTRINES OF GRACE

The Place: East Side Baptist Church
311 Fifth Street (Corner of Fifth and Hoover)
Benton, Arkansas 72015

The Preachers Scheduled:

- Pastor Wayne Gregory, Columbus, Mississippi
- Pastor F.P. Wolfe, Greenville, Mississippi
- Pastor James White, Vernon, Alabama
- Pastor-Emeritus Earl Smith, Plumerville, Arkansas
- Pastor Orval Heath, Mena, Arkansas

• A Noon Meal Will Be Served •

Anyone desiring further information should feel free to contact me at either (501) 778-8443 or at my home: (501) 776-8537.

Thanks in Advance!
in Him,

Stephen G. Raines

Stephen G. Raines, Host Pastor

A Woman's Touch

By Wendy Barkman



Beginnings

EVE (Gen. 1:26-5:4; I Cor. 11:8-9; II Cor. 11:3; I Tim. 2:13-14)

"In the beginning... God created man in his own image, in the image of God created he him; male and female created he them... And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man... And Adam called his wife's name Eve; because she was the mother of all living... Male and female created them; and blessed them, and called their name Adam, in the day when they were created." Our first parents, Adam and Eve, enjoyed perfect communion with their creator, and all of the beauty of paradise, because their world was free from SIN and all of its ugliness. But that old snake in the garden was very convincing, and Eve began to take notice of the forbidden fruit. After all, it "was good for food... pleasant to the eyes... to be desired to make one wise". She ate and convinced her husband to do the same. They immediately became ashamed of their nakedness, sewing fig leaves together, making aprons to cover themselves (man's works). They tried to hide from the Lord, but found that they could not. Adam blamed Eve; Eve blamed the snake. After pronouncing judgment on the serpent, the woman, and Adam, the Lord made coats of skins, and clothed Adam and his wife (the woman) (God's grace). No longer allowed to live in the garden, Adam and Eve began to feel the heartbreaking results of SIN. Adam's body was now tired from working so hard, and it was the pain of childbirth that brought great sorrow into Eve's life. One son murdered the other son. But in the midst of all of this turmoil, the Lord gave them hope, and therein lies our hope, the promise of a saviour, who would someday shed his blood. He spoke concerning "her seed" (Christ), of the opposition between the lost world and Christians, of Christ's victory over Satan. He killed animals, and covered their naked bodies with the skins of the animals, teaching that "without shedding of blood there is no remission." (Lev. 17:11; Heb. 9:22). We are given the names of three of her sons (Cain, Abel, and Seth), and through her son Seth, He would keep His promise.

The Four Females In The Ark (Gen. 6:18, 7:7, 13, 8:16, 18; Heb. 11:7; I Pet. 3:20-21; II Pet. 2:5) - "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5). The SIN problem had grown continually worse throughout the years. Men and women were becoming more and more ungodly, more wicked in their thoughts and in their actions. "And the Lord said, I will destroy man whom I have created from the face of the earth." (Gen. 6:7). The Lord determined to destroy mankind. "But Noah found grace in the eyes of the Lord." (Gen. 6:8). Noah preached; Noah warned of God's coming wrath. How sad that only Noah, his wife, and their three sons and their wives, were the only ones who believed God would punish, He would judge (their faith). Eight people entered the ark, which the Lord had instructed Noah to build. The waters came and flooded the earth (God's wrath). On the other side of the flood, when all was said and done, we find that "Noah only remained alive, and they that were with him in the ark." (Gen. 7:23). "Be fruitful, and multiply, and replenish the earth." (Gen. 9:1). This was His command to Noah's family. Shem, Ham and Japheth, the three sons of Noah, began raising families. From these families came all the nations of the earth. Noah's wife, the

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"...unto Him be glory
in the church..." -
Ephesians 3:21

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PAGE SEVEN

DEALING

(Continued from Page 1)

We need to have the same consistency in our response to those who have backslidden or fallen into besetting sins when they come forward in repentance. We should never be guilty of minimizing the awfulness of sin. Too often the modern response is to act as if the sins were inconsequential and nothing to be worried about. In our day of open minded (or rather mindless) tolerance for faults and failures, we see a tremendous leaning to act as if sin were really nothing more than a simple mistake rather than the vile transgression against a holy God that it is. On the other extreme are those who make sin out to be unpardonable. Usually it is a particular sin such as homosexuality, drug or alcohol abuse, divorce, adultery, or in extreme cases, disagreeing with the church membership about petty issues. Hypocritically intolerant church members often view these as unforgivable in saints of God and intolerable in any church member. Somewhere between these two extremes lies the Biblical view of sin and the proper response to it.

Jesus exemplified the proper response in John 8:11 where He told the woman taken in adultery, "Neither do I condemn thee; go, and sin no more." No one knew the awfulness of sin better than Jesus Himself for He paid the price for it on the cross. Yet He had the grace to say to a woman shamefully caught in the very act of sin that He did not stand in condemnation of Her. Our response should be just as gracious and uncondemning as our Savior while simultaneously recognizing the sinfulness of sin. Jesus also incorporated the same important injunction that Samuel admonished the people with in I Samuel 12:20. Jesus phrased it as a prohibition against further sin while Samuel did the same and even included an injunction to the nation to serve the Lord with all their heart. Our response should include the same warnings against further sin and encouragements to maintain a dedicated heartfelt service toward God in the lives of those who have been overtaken in faults and been restored in the spirit of meekness (Galatians 6:1-2).

We should also include, as did Samuel, a warning against following the common knowledge of the world which is vain, empty, insubstantial and unfulfilling (v. 21). Current popular psychology has much to offer in the way of advice and help for those who are hurting from the consequences of sin. Unfortunately, most of it is worthless when it comes to bringing about a permanent deep-seated change in the lives of its followers. Only the Word of God can offer anything of lasting consequence. We need to encourage those who have fallen into sin to remain in the Word to maintain their relationship with the Lord.

Samuel also encouraged the people through the teachings of God's elective and predestinative purpose (v. 22). Our awareness of the doctrine of the grace of God is more than a theological and intellectual exercise to impress others with the depth of our knowledge. Rather, it should serve as the basis for encouraging saved people who have made bad decisions that God has a purpose for them and that they were saved with the view of glorifying God's holy name (Ephesians 2:10). All of God's children need to realize that we are saved not for any inherent goodness on our part but because God desires to demonstrate to the world His goodness and greatness in making us His people. This teaching would encourage the most fallen sinner to bow down before God in humility and love recognizing God's grace as it is applied to each person. It also rebukes us when we go to the extreme of ostracizing repentant sinners from our midst because we are refusing one whom God has graciously accepted and forgiven.

II. Samuel's Attitude

The personal attack that Samuel felt when the people demanded a king and his sense of rejection were particularly acute as he poured out his complaint to God in the beginning of chapter 8. God assured him that the people were not personally rejecting Samuel but that they were rejecting the divine economy for government that He set up as part of His original plan. This was most likely a small consolation to Samuel and we need to pay particular attention to the attitude of God's man as he relates to the Israelites his personal attitude toward their rebellion in spite of the personal pain that he felt at

their rejection. He calls on God personally to witness against him if he were to fail to pray for them and teach them what God expects of them. It is imperative that we as spiritual leaders take the same responsible approach to those who have stumbled in their Christian lives and are living under the consequences of their own rebellious choices.

Our first duty to the fallen in our midst is to remember them in prayer. We need to mention them before the throne of God's grace and intercede on their behalf. It is our solemn responsibility to bring before God any who are in desperate need. This is especially true of the household of faith. We should also follow Samuel's example of instructing the fallen in the good and right way. This presumes that we already know what the good and the right way is in our own lives and are qualified to instruct others. The proper Christian attitude is also evidence of a concern that goes deeper than simply judging our brothers and sisters but also seeks to restore them to favor with God as much as possible. Galatians 6:1-4 gives us the formula for restoration of the fallen brother and I Peter 4:8 admonishes us to have fervent charity among ourselves because love covers the multitude of sins. Love forms the basis of our attitude because it does not gloss over sin and its consequences, nor is it unjustly harsh in response to it. Instead, it encourages us to perform the dual functions of intercession and instruction. This should become the consistent attitude we display to our fallen brethren.

III. Samuel's Admonition (v. 24)

This verse contains the basis for the advice that Samuel gives to the children of Israel as he prepares to leave his office and turn over the control of the government to Saul. He gives them three words of advice that are worth a great deal to us today. First of all, fear the Lord; secondly, serve Him, and finally, remember what He has done for us. The same advice applies to us as we deal with those who are facing the challenges of living with the results of sinful choices that they have made in the past.

The content of our instruction should center around these foundational ideas that Samuel mentioned. A reverential fear of the Lord will prevent the saints of God from yielding to the allures

of temptation and keep them from being entangled with the snares of the Wicked One. Service to God will keep saints too busy to find temptation. Too often, God's people don't have enough activity going on at church to occupy their idle time. This is not just recreational time or fellowship time but there should be ample ministries that the local church is involved in to keep her members occupied about service to God. Churches do their members a disservice when they do not provide opportunity for every member to participate in some aspect of the church's outreach or member-building activities. Both Peter and Paul in their writings speak of keeping members busy about the work of the gospel (Ephesians 4:7-16; I Peter 4:10,11). And even the most jaded member can be encouraged to serve God when reminded about the great price that Jesus has paid for our salvation and the great works that He has done in providing for us and protecting us.

IV. Samuel's Alarm (v. 25)

The prophet's final word is one of warning as he turns to leave the scene. He tells them that if they continue in sin, they will be destroyed and the very thing that they requested to protect them, their king, will be destroyed along with them. This solemn warning applies to both restored saints as well as those who are active in service to God.

We should all recognize "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." (Proverbs 29:1) In other words, God expects his children to heed His warnings. If we fail to do so, then we can expect, not just the devastation from the consequences of

our sins, but the retribution of God as well. God does not let sin go unpunished and we should make sure that all of the saints of God are aware of the fact. We can forgive, encourage and admonish those who are fallen, but if they remain in sin, they are no longer our responsibility but are remanded to the hand of God. From Him there is no escape, a warning to us all.



WOMAN'S

(Continued from Page 7)

mother of these three sons, became the ancestress of all the people, of all the nations of the earth, through her three sons. The wives of these sons became the mothers of all the nations of the earth. From Japheth and his wife, we have the caucasian race (settling mostly in Europe and Asia Minor). (Gen. 10:2-5; I Chron. 1:5-7). From Ham and his wife, we have the original inhabitants of the land of Canaan, the Canaanites (Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, Jebusites) inhabitants of Egypt and Africa (Negro race). (Gen. 10:6-20; I Chron. 1:8-16). From Shem and his wife, we have the Arabs and the Jews (the promised Messiah), and the oriental races. (Gen. 10:21-31, 11:10-32; I Chron. 1:17-9:44). We must remember that it was not the ark that brought these women safely through the flood, but it was the One controlling that ark, which was a picture of the One who is our safety, our refuge in the time of storm, and our only hope of deliverance from the wrath to come. (Ps. 57:1; Isa. 4:6; Joel 3:16; I Thess. 1:10).

*"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."
Matthew 4: 18-19*