

Today, concentrate on ways to spread the Good News

"...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 not light in them"--Isaiah 8:20

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## THE RICH MAN AND LAZARUS

By Willard Willis



Luke 16:19-31

The Lord Jesus, prior to the text which is before us, warned the Pharisees regarding certain truths relating to love of money, the deceitful nature of riches, the right use of property, the unimportance of earthly esteem and the evils of adultery. The Lord's design was to impress the truth relating to these things upon the Pharisees and to warn them regarding hell-fire.

The narrative which is before us is not something the Lord made up, but it is a real story relating to people who actually lived upon this earth, died and went to their eternal abode. Our Lord, in fact, says that there was "a certain rich-man" and "there was a certain beggar". The Lord, if the subject before us was a parable, would have said so even as He did in Luke 15:3. We may go a step further and conclude that our Lord would not have used the proper name of Lazarus and Abraham if the subject story had been a parable. We may also conclude that the message conveyed by the story which is before us would not change even if it were a parable.

The "certain man" to which our text relates, must have been a Jew since he referred to Abraham as his father and Abraham referred to him as "son".

The "purple" in which the rich man was clothed, says to us that he was very wealthy. The color purple, in fact, was a royal color.

The "fine linen" in which he was attired, also speaks of the fact that he was very wealthy. His daily diet also says to us that he was able to purchase what ever his heart desired.

The rich man, due to his riches, was able to treat his body with every available earthly thing that would make it happy. He had the best of every thing which money could buy. His problem was that he did not regard his soul as having any value at all. He, in a sense of speaking, left it locked in a dark closet. The eyes of his soul were not bright with hope, but they had the appearance of death in them. His soul, in a sense of speaking, had the appearance of a man who had been in a concentration camp and starved to the point of death. The man, when looking into his mirror, thought that the physical man was all that he needed to be concerned with. He did not realize that his flesh and bones housed an eternal soul

that was millions of times more important than that which he could see in the mirror.

We may say that the rich man thought he had riches, when, in reality, the riches had him. It is as stated in the following passages of scripture:

**"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows"** (1Tim. 6:9,10).

God, by way of sick Lazarus, presented the rich man with a great opportunity for the right application of his wealth. The rich man, however, rather than laying hold of his great opportunity, would not even spare Lazarus a crumb which fell from his table.

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## The Baptist Examiner Pulpit

A Sermon by Interim Pastor Jack C. Whitt



## A CAUSE FOR ANGER IN GOD'S HOUSE

**"And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith**

**unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."** (Mark 3:3,4,5). In verse 5 above, we see Jesus became angry at the self-righteous Pharisees. The reason being, as stated, was for the hardness of their hearts. Jesus healed the man's withered hand

while inside the synagogue, a place where God was to be worshipped and a place where love and compassion ought to have been shown. In another place, it is recorded that Jesus was angered so that he made a scourge (whip) to drive out the money-changers from the temple where  
(Continued on page 2)

## GOD'S ELECTION OF GRACE

### Part I

By Ray Waugh, Sr.  
(Now with the Lord)



### Introduction

Without any doubt whatever, "God's Election" is one of man's most hated subjects. It puts to an end any unscriptural self-esteem. It shows the folly of all unscriptural pride. And it demonstrates our human helplessness, and the sovereign wonder of God's inestimable grace. So, I believe that it is one of God's most loved subjects, teachings, or doctrines, if you will. Similarly, it is a subject that is loved by all who truly love the Word of God by God's grace, apart from human pride.

We sometimes hear that God's Word, the Bible, is God's "Love Letter" to those of us who know the Lord Jesus Christ in saving faith, and who thereby can love God. Truly, the Word of God is that. That is, the Bible is God's Word, and it is God's "Love Letter" to us. God explains—as no one of us as a lover can—that He has loved us from everlasting.

### "Love At First Sight"

In our mortal situation and under the condition of our humanity, we sometimes speak of "love at first sight." I think that I know something about that. I am quite certain that I knew "love at first sight" with my beloved and late wife, Euradine. As a soldier in attendance at the luncheon which First Baptist Church in San

Antonio put on each Sunday during World War II, I believe that I had that experience.

As I prepared to sit down—my first time in the church, and my first time to eat there—for the luncheon, this beautiful blond smiled at me to make me welcome. Needless to say, other blondes and brunettes, as well as a red head or two had smiled at me during my youthful days. This smile, however, immediately seemed to be wonderfully different. Something happened in that eternal moment in time from which I never was able to escape. God brought that Northerner together with that Southerner. Until the hour of her death some 35 years later, I do not suppose that our loved ever waned.

This was a wonderful experience!

A union—truly planned in heaven!

### God's Love For Us

Yet, that love at first sight that endured many troubles, many trials, many testings, many happinesses, many joys, and some sorrows could not even compare with God's everlasting love. God explains to us that **"while we were yet sinners, Christ died for us."** (Rom. 5:8). While we were yet depraved and **"dead in trespasses and sins."** (Eph. 2:1), God, in His grace, loved us eternally with an everlasting love. Truly, this is a marvel of God's eternal provision that is beyond our comprehension, and we need to rejoice in this truth.

Let us hear those words again, and let us never forget them, **"While we were yet sinners, Christ died for us."** Very simply, if we have believed on the Lord Jesus Christ, then we are those whom God loved from everlasting; **"chosen...in Him before the foundation of the world"** (Eph. 1:4). Very simply, if we have believed on the Lord  
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## A CAUSE FOR

(Continued from page 1)

the Jews had been selling animals, and making God's temple into what we might recognize as a modern day flea-market. Jesus said to them: **"Take these things hence; make not my Father's house an house of merchandise."** (John 2:16).

In the first case, His anger was due to the hardness of their hearts. In the second case, it was due to a lack of reverence and respect for God's house. "Hardheartedness and irreverence in the house of God;" Two things that anger God, two things that ought never to be in God's churches today. Where these two conditions exist it can

THE BAPTIST EXAMINER

APRIL 1, 1997

PAGE TWO

## Editor's Update

By Interim Pastor Jack C. Whitt

Greetings once again to our TBE readers from all of us here at Calvary Baptist Church in Ashland, Ky. The Lord continues to bless us in so many ways. I truly hope, you all can feel God's presence in your lives, in your homes and in your church. This is our April edition of TBE. It is springtime now for sure and with the flowers springing up, we are reminded of Christ's resurrection and what hope we who love His appearing have. Because He arose, we too will one day rise to be with Him in heaven for evermore. We are told: "Wherefore comfort yourselves together, and edify one another, even as ye do." Friends, it is nearing time when the Lord will come again to take His purchased possessions away from this world that has little to offer to our comfort. May God help us to look toward that heavenly city not made with human hands and be encouraged to live by faith and feel no alarm.

The letters and phone calls from some of you continue to be a source of encouragement to me and to Calvary Baptist Church. We ask your continued prayers in our behalf as we strive to do the will of God.

Again I remind of the 1995-1996 bound volumes of TBE that may be purchased from our church. Both years are bound in one neatly, very durable material that will last indefinitely. They weigh about 2 pounds, 2 ounces. The cost is \$25.00 each. Checks (make payable to "The Baptist Examiner"), cash or money orders are acceptable. Send correspondence to the address shown on column #1 page 2.

Once again I believe you will enjoy reading the featured articles as well as the other shorter entries. If our paper is a blessing to you, it is because of the many contributors that God has blessed with writing talent that opens our insights to see "what wondrous gifts He has for those who love Him." A lot of credit is to be given to our computer operator, Kim Johnson, for her talents and skills which has been a great help to me. Until next time. God be with you all.

only bring destructive forces that will destroy any zeal, love or spiritual life the church may have had. Pastors are to be especially on guard against such roots of evil and to hastily put an end to them, should they be detected.

**LET US TAKE A CLOSER LOOK AT THESE TWO DESTRUCTIVE ATTITUDES**

**1. First, Hard-Heartedness.** The example already given above in our text, where the religious Pharisees valued keeping the sabbath over helping a neighbor in need.

The story of "The good Samaritan" in (Luke 10:30-37) is another example of being religious but lacking compassion to help a man who had been beaten and left for dead. Two very religious men, a priest and a levite, while coming upon the man lying on the road, crossed by to the other side to avoid him. It was the Samaritan (considered a social outcast), who came upon the wounded man and scripture says:

**"And when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."** (Luke 10:33, 34).

This story again reflects the hard-hearted attitude of a religious people that are just that; "religious" but lack compassion and a moral responsibility to go out of their way to help a suffering soul.

In our churches today many of us could be guilty of this same attitude. Are we more like the priest and levite or the good Samaritan? Should we walk to the other side of the street in avoiding a needy soul or should we cross to the other side to meet a needy soul?

**2. Secondly, Irreverence in the House of God.** The account of Jesus driving out the men who were selling animals in the temple might be considered an extreme example of abuse to God's place

## WOULD YOU IMPROVE GOD'S STATEMENTS?

If the doctrine of God's sovereignty and unconditional election be denied, regeneration and redemption must undergo a corresponding modification, and all the doctrines of grace will be more or less affected. While it is admitted that many of the people of God, through imperfect views of Divine truth, falter on the subject of election, it is a truth essential to the plan of salvation, and a truth most explicitly revealed.... The reason why many find it difficult to defend this doctrine is, that they suppose it necessary to account for it by human wisdom, and to justify the conduct of God. We have nothing to do with the grounds of the Divine procedure, we have to do only with the Divine testimony...

—The Epistle to the Romans, by Robert Haldane (1764-1842) p. 479,

Copied from the Doctrines of Grace Bulletin.

of worship. Yet I have heard and read about some churches? that are not much above the same, i.e. drawing for prizes, conducting dances, bringing in rock bands. No! false notions and irreverence to God has not changed from the days of Christ on earth, and in the eyes of many people, this is acceptable conduct in many so-called churches today.

And yet we would point to more common practices of irreverence to God and to His place of worship. God's people need reminded (and I believe in some cases, rebuked) for conduct unbecoming, to say the least, when meeting in some of our Baptist churches. Coming to church is not a place to catch up on the latest gossip. It is not a place of entertainment. One preacher once told me of a woman who would balance her checkbook during church services. A lot of church members don't know when to "shut up". I have watched some carry on conversations during a sermon. I have seen some fall asleep. Others gaze around and yawn in boredom. Is it any surprise why many people get nothing out of church services? Solomon says (Eccl. 5:1): **"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."**

Brother or sister, if you are a member of a true church, God expects your conduct to be in an attitude of worship and praise and to have a listening ear for what the preacher or teacher has to say. Here are more scriptures on this subject of reverencing God's house: **"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."** (Lev. 19:30). **"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are acquainted about him."** (Psalms 89:7). **"But the Lord is in his holy temple, let all the earth keep silence before him."** (Hab. 2:20). This call for reverence in God's house does not mean there is to be no show of spiritual joy. It does not mean putting on a cold, somber countenance. On the contrary, we should be glad and joyful, we should sing our songs and hymns in ecstatic joy and praise, thankful that we have a place to worship God with true purpose to glorify Him who is worthy of our praise.

Dear friend, does Jesus see in you a cause for anger against you in the way you come to church? In the way you honor His house and His pastor who preaches His word? Let us have no part of an attitude that shows hardheartedness or irreverence in our churches, that God would be pleased and not angry with us.





## The Baptist Examiner Bible Study Lesson

By Kirk R. Everman  
Member Calvary Baptist Church, Knoxville, Tennessee

"Study to shew  
thyself approved  
unto God..."  
2 Tim. 2:15

### Studies in Genesis Loving Restraint (Gen. 32:24-32)

We will begin this time by reviewing the events in our most recent studies (Gen. 31-32:23). Jacob, his family, and his possessions were spared from Laban's wrath by God's intervention after Jacob had secretly fled from Laban's household. As he continued on his journey home, Jacob was met by the angels of God at Mahanaim. Then Jacob sent a humble message to Esau in preparation for the eventual meeting of the two brothers. When the messengers returned and informed Jacob that Esau and his men were coming to meet him, Jacob was filled with fear and distress; he expected a violent welcome from Esau. In response Jacob did several things: He separated his camp into two companies, he cried out to God for deliverance, and he sent several droves of animals to Esau as gifts in an attempt to appease him. Finally, he took all that remained in his camp and sent them across the Jabbok.

**"And Jacob was left alone..."** (v.24). We pause to consider Jacob's state. Perhaps it had been twenty years or more since he had last found himself in a circumstance of similar solitude. In the times between he had the fellowship of Laban's household as he served for his wives and the companionship of his family as he sought his wealth; although each of these were strained at times. Now he is attempting to obey God in returning home, but it means that he must face Esau. His focus now appears to be neither life nor family, nor possessions; he had already been willing to concede portions of these to Esau (v.8, 20). It seems that Jacob has already submitted, or surrendered, to Esau that he might save his own life.

His isolation, however brief and for whatever purpose, is interrupted: **"and there a man wrestled with him until the breaking of the day."** Jacob will

have no more time during the darkness of night to make preparations for Esau.

Regardless of our previous conceptions of Jacob physically, he proves himself to be a tireless wrestler against his unknown assailant. **"And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."** (v.25). While Jacob has not yielded, he is injured in the struggle.

Jacob's opponent is ready to end the match: **"And he said, Let me go, for the day breaketh"**. Jacob however, is not willing to simply call it a draw, **"And he said, I will not let thee go, except thou bless me"**. The opponent then asks for his name to which Jacob identifies himself. The opponent proclaims **"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed"** (v. 28).

Jacob responds in kind by seeking the identity of his opponent who has given him the new name of Israel. His opponent replies, **"Wherefore is it that thou dost ask after my name? And he blessed him there"** (v. 29).

His Opponent's final answer, posed as a question, seems to say, **"If you understand what this new name means, then you know Who it is that gives it to you."** Jacob realizes the Identity of his Adversary. **"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved"** (v.30).

**"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh"** (v.31). Jacob enters the new light of morning having received two things from the Lord—the glorious name of Israel and a humbled walk.

This passage finishes with an explanation of a dietary consideration for the people of Israel to remind them of Jacob's encounter with God. **"Therefore**

**the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank"** (v.32). In contrast, Jacob was probably never more than a step away from being reminded.

#### Preparing for Battle?

There are several physical observations that can be made concerning this night of wrestling and blessing. Because of the wrestling, Jacob had neither time nor opportunity to initiate any further schemes to save himself from a potentially hostile brother. Similarly, Jacob was occupied throughout the remainder of the night, in case he had considered any plans for fleeing under the cover of darkness. Finally, when the light of morning arrived, Jacob would find himself to be much less mobile than in previous days.

During the narrative of Jacob's journey home, the actions recorded in this passage are a surprising and significant interruption. As we put forth effort to study God's Word that we might learn and grow in the knowledge of truth, there are times that we are confronted with challenges and questions that do not get fully answered or explained according to the manner that we desire or expect. Questions we could ask could include "What was Jacob's intent when he was alone? Was he seeking the Lord in prayer, or was he trying to hide or flee by separating himself from the more visible camp?" or "If Jacob was seeking deliverance from Esau, as demonstrated by his earlier prayer, why would God wrestle with Jacob and not Esau? Would it not have been better to cripple Jacob's approaching brother?"

Such questions are rarely addressed directly. As demonstrated in His interaction with Jacob (v.29), God often reveals truth which transcends the boundaries of the question while simultaneously displaying the perspective of the questioning

heart. This is accomplished not so much by direct answers, but by the questions He gives in response.

Jacob refused to yield to the One that contendeth with him throughout the night; Jacob identifies Him as God in naming the site Peniel (meaning "face of God"). Comparing this with Jacob's readiness to concede to Esau illustrates a danger in the life of a believer. We resist obedience to God's revealed will, even as we allow our actions to be controlled by the fear of men. This shows that we do not fully comprehend the power and position that we have by being found in Christ. In Jacob's night of struggle, we see that he was not tested beyond what he could endure, even as the injury demonstrates that it was not Jacob's strength, but God's restraint.

God prepares His children for victory in battles, using techniques that might seem foolish to an unbelieving world. Maturity in a natural sense often refers to increasing strength and independence; a believer's growth in many respects is opposite this. To the believer, **"I can do all things"** is a battle cry for defeat, except it is sealed with **"through Christ which strengthened me."** The mighty warrior is not one who is without scar or infirmity, but who has learned to depend totally on the Lord as the source of strength and the giver of victory. At times the Lord will ensure that you do not miss the battle so that He might demonstrate His provisions of blessing and victory to a heart of little faith.

TODAY,  
with faith in  
God,  
you can face  
any trouble that  
you encounter.

## FAILURE IS SUCCESS

A Moravian missionary named George Smith went to Africa. He had been there only a short time and had only one convert, a poor woman, when he was driven from the country. He died shortly after, on his knees praying for Africa. He was considered a failure.

But a company of men stumbled on the place where he had prayed and found a copy of the Scriptures he had left. Presently they met the one poor woman who was his convert.

A hundred years later his mission counted more than 13,000 living converts who had sprung from the ministry of George Smith.





## The Baptist Examiner Pulpit Forum

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



### What is the proper way to discipline a child, especially today with government interference in the home?

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**"Train up a child in the way he should go, and when he is old, he will not depart from it."** (Prov. 22:6). **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."** (Prov. 29:15).

Most certainly we live in a day of lawlessness, blindness, and rebellion toward anything, or any principle that comes from, or has to do with God. A lack of logic and a large dose of stupidity replace common sense and teachableness as far as God's commandments and ways are concerned. One of the areas most neglected today is the education of a child as to God's way. Part of this education is discipline which is essential to learning, conduct, and deliverance from error that will mark, scar, and SET the habits of adult life and conduct later on.

Corporal punishment (not beating because of anger, or irritation) in some form has always been a part of raising a child in God's economy. Today, we are told that we should never spank a child, or otherwise discipline them, but discuss, reason, and attempt to advise them. We are told that we can easily damage them for life by giving them all sorts of problems and curbing their natural advancement and creativity. God says, **"Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him."** (Prov. 22:15). God says

that a child has inherent foolishness and some amount of corporal punishment is necessary because of this. I understand that the government attempts to interfere on both a local and a national level. We must use more caution in correcting and disciplining our children, but we cannot ignore, or disobey God's way. It is our responsibility to **"....but bring them up in the nurture and admonition of the Lord."** (Eph. 6:4).

The words of God are to be taught by us to our children on a consistent and constant basis. **"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."** (Deut. 6:7). God's instructions for life, the situations of life, and how to behave, or conduct ourselves, must be taught gently and early. Corporal punishment is not always a "spanking", although it certainly has its place. Deprivation on many levels is also acceptable. For example, no TV for a certain period of time (although I would count that a favor), or some other temporary deprivation to impress and correct. Above all, the parent must always be in control, never the child. Pay no attention to godless ideas, or instruction. Follow God's way and you will have good success.

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Regardless of what the government does or says, we are required to guide our lives and actions according to the teachings of the Holy Word. My answer, therefore, will be according to the Bible.

The first form of discipline is

instruction or education. **"Train up a child in the way he should go: and when he is old, he will not depart from it."** (Prov. 22:6). The Bible emphatically emphasizes teaching. **"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."** (Deut. 6:6,7). See also Deut. 4:9, Joshua 8:35, Psalms 34:11, and Joel 1:3. According to the Bible a wise son hears these instructions. (Prov. 13:1 and 4:1).

Teaching your child begins as soon as you bring your child home for the first time. He learns as he observes your life. If the husband is the head of the home and assumes the headship as a child of God, he will take his place in love, not as a slave driver but as a loving leader. The wife will be in subjection as a child of God, and will show that love in respect for her husband. (Eph. 5:22-6:3). As the child grows in this environment and is being taught the Word of God, he will grow in love and obedience.

Now, we all know that sometimes even the best of children will rebel and need physical discipline. The Bible speaks of it very clearly. **"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."** (Prov. 13:24). **"Chasten thy son while there is hope, and let not thy soul spare for his crying."** (Prov. 19:18). **"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."** (Prov. 22:15. see also Prov. 23:13, 14 and 29:15, 17). The word "rod" comes from something that will do damage, it means a rod that will discipline the child to teach him. Remember the entire family is to live and act in love for God and for one another, so no discipline will harm but instruct.

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**"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die."** (Prov. 23:13). Some might infer the condoning of child abuse from the latter half of this verse. The Bible does not teach torture for correction. The word "beatest" is translated to strike or swat. It does not mean here abuse. "The Rod" is translated as a "shaft of an arrow." We could equate this use of the rod with using a switch or paddle. I remember getting the paddle used on me when I was in school. My friends also got paddled by the principal more than once! We all survived and were better for it. Spanking is not always necessary. It is just one form of chastisement. Children have different temperaments. You may have to spank one defiant child while another child will be corrected without physical punishment. In this day and age many consider spanking child abuse. I disagree with this! In fact, I think you can do more harm and abuse to a child verbally than physically. It would probably be better to swat a backside of a child than to tell them that they are a "no good loser that will not amount to anything." Such words stay with a young person for life. They usually get over the whipping. First of all, a parent should have a right mind and be in control of themselves as they exercise discipline. You can hurt a child physically and emotionally if you lose control of your senses. Correction must have a purpose of teaching or life forming. Punishment without loving guidance leaves a child confused. When I chastise one of my children, I always make sure to explain to them why I'm doing it and then I seek to teach them the

proper way of behavior. Secondly, you want to instill a trust in you child. You do that when you are consistent. You cannot chastise a child for a certain sin one time and then let them get away with it on another occasion. Thirdly, be fair. Let the child communicate their side of the story. Be willing to hear them out before correction is administered. Children can become frustrated when they believe you are not willing to communicate with them. Fourthly, it is wiser to render correction privately. It is certainly true that we are living in an age when our family privacy is being invaded. There are however real cases of child abuse going on, even in professed homes of Christians. Abused children need the protection of the law. Everyone has their own opinion of what constitutes abuse. There is a difference between a red mark on the backside from a spanking and starving a child. There is a difference between withholding a privilege from a child and putting them in a closet for two days. I have no problem with the government protecting such children from real proven abuse. The key here is "proof of real abuse." I have no doubt that there are good people working in agencies across our country who have a sincere desire to stop abuse. Unfortunately, there is also considerable incompetence and even anti-Christian bias in the system. Parents must daily ask God for wisdom that they would bring up their children the right way.

**"AIN'T  
THAT THE  
TRUTH?"**

**"Moderation in  
sin is no more  
possible than  
moderation in  
hanging."**



## GOD'S ELECTION

(Continued from page 1)

Jesus Christ, then we are those whom God has loved from everlasting. If we are those who will believe on the Lord Jesus Christ, then that is because God has loved us from everlasting. How very needful, then, it is that we hear the words, and that we let them burn into our very beings, **"While we were yet sinners, Christ died for us."**

Do you? Can you? Will you realize what this means, really? Do you have it within your heart in this moment, in this hour, or in this day to believe and to rejoice in, **"While we yet were sinners, Christ died for us"**? If you have believed or if you can believe, you have been elected by God unto salvation **"before the foundation of the world..."**

This is the wonder of it all! For those of us who have believed, or for those of us who will believe, Jesus was and is **"the Lamb slain from the foundation of the world"** (Rev. 13:8). It is important that we realize that though we who have believed have been chosen in Christ **"BEFORE the foundation of the world..."**, it needs to be noted that **"the Lamb was slain FROM the foundation of the world."** Sometimes preacher brethren fail to make this distinction. Therefore, the people of God too often never learn that there was no provided means of salvation before God in His grace prepared for the creation of man, though each one of the elect was **"chosen in Christ Jesus before the foundation of the world."** We need to let these words sink deep into our beings, into our hearts, and into our minds, for they are followed by some that are equally as wonderful and equally as eternal.

### God's Choosing of Us

We take a moment, then, to notice how our God climaxes those words, **"He hath chosen us in Him before the foundation of the world,"** with words of glorious assurance, **"that we should be holy and without blame before him in love"** (Eph. 1:4). Wonderfully, God continues on through the pen of the Apostle Paul, **"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will to the praise of the glory of his grace, wherein he hath made us accepted in the**

**beloved"** (Eph. 1:5-6).

Oh! Eternally **"accepted in the Beloved"**!

There can be - no more wonderful word!

Preachers, people, priest, and prophets — from wherever you may hail—can you grasp what this means? Baptists, Pentecostals, Catholics, Methodists, Episcopalians, Seventh Day Adventists, Charismatics, Lutherans, Presbyterians—all who profess the name of Christ Jesus in faith—can you not comprehend what God is saying? Can you not hear the Word of God as the Holy Spirit of God is providing it for us sinful mortals who will believe?

Let us hear those words once again, God **"has chosen us in him [Christ] before the foundation of the world"**. Although most religious folk may read these words on occasion, very few ever truly believe them. Two of the most famed evangelists [both claiming to be Baptists] of this century who have spoken and written to more people than any other two men in history have consistently taken their stand against "God's election of grace." Tragically, most religious men read these words in the book of Ephesians, chapters one and two, and then raise their fists against God. Most men refuse even to suppose that God has done all of the saving, and that God is doing all of the saving.

### Men Reject God's Choosing

Impossible, though it may seem to be, most men want "salvation by baptism," "salvation by works," "salvation by confession," "salvation by repentance," "salvation by prayer," "salvation by the sacraments," "salvation by steps"—one, two, three, four, five, six, or even seven—or "salvation by a thousand and one other religious schemes" of mortal and dying men. In our depravity, we may sometimes delight in supposing that we have had a part in saving ourselves. In our depravity, we want God to know that He may have cast one vote in our favor, while Satan cast his vote against us, but that we ourselves have cast the deciding and "saving vote." We sometimes hear the blasphemy, "It takes two to tango"! A friend of mine has a tract, "It Takes Two."

One of the most famous pastors! has deceived a multitude with it!

In our brazen and boastful humanity, we like to suppose that we can "lift ourselves by our own bootstraps." In the process of indulging in our irrationality and our human depravity, we may even presume that dead Lazarus had "some part" in raising himself from his grave.

God's message, however, is eternally clear. Before ever there was a universe; before ever **"The morning stars sang together"** (Job 38:7); before ever the heavens were created; before ever the earth was a material reality; and before ever there was any life brought forth in the earth, God had determined that we—those elect ones of us who had not yet ever been born—"should be holy and without blame before Him in love"! Wonderfully, even now, God is declaring for all who can believe and for all who will believe in His Son—**"The Lamb slain from the foundation of the world"**—that He has **"predestinated us unto the adoption of children by Jesus Christ to Himself."**

(Continued next month)

## SLUGGARDS HATE LIGHT

By C.H. Spurgeon

*"The lazy world would fain lie upon the bed of ease, draw the curtains and rest; and therefore light is troublesome to it. In these days men begin to tire of gospel music, and thirst and pant for the old unsavory moral strains, which deal with sin in general, and do not irritate men by close personal applications."*

Faithful preachers are like those men whose business it is to arouse slumbering workmen and call them to their labors. The sound is not welcome to those who desire a little more slumber; they wish no blessings upon the head of the noisy watchman. Yet if they be aroused and reach their work betimes they have a good word in the end for him who caused them to be up and doing. The watchman should not take notice of a hasty word from one half awake; he may rest content that he will have their good word by and by.

Manton was right in his suspicion that mere moral preaching would continue to have its admirers. Many nowadays reckon it a crime for the preacher to be rousing and personal; they prefer a good sound moralist who will tell servants their duty, and let their masters and mistresses sleep. O that men were wise, for then they would count him to be the best preacher who the most earnestly calls them out of their beds of sinful ease to seek and find salvation. None do this but spiritual, gospel preachers. Your "moral" teacher pretends to be very practical, and yet if you watch for the results of his efforts, what will you see? When you have looked through a microscope you will only say, "There is nothing," for truly there are no results worth mentioning. Sin is a serpent which these moralists cannot tame, charm they never so wisely.

Lord, help us to cry aloud, and spare not till the slumberers arise; and let us use thy truth as the best awakener. Let thy light shine on sluggards and awaken them. If these things suffice not, O Lord, thunder at them, and by some means break their death-sleep.



## BATHING BEAUTIES



It is still true that **"...he that soweth to his flesh shall of the flesh reap corruption..."** An investigation as to what happens to the majority of young girls who engage in bathing beauty parades would bring a shocking revelation. The American Weekly states that of the fifteen "Miss Americas" who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife whose husband had fallen for the bathing beauty. One married a millionaire theater operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims. Quite a number of the "Miss Americas" have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: "I might have been happy if I had been ugly." God's idea of beauty is modesty, virtue, simplicity, and grace coming out of a heart indwelt by His divine spirit. **"But she that liveth in pleasure is dead while she liveth."**

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Trouble is only a challenge to spur you on to achieve the best that God has to offer if you have the faith to believe!

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## THE RICH MAN

(Continued from page 1)

He, in other words, did not partially ignore his great opportunity, but he ignored it completely. He, in fact, channeled all of his wealth towards the filling of his stomach and the clothing of his own body. He followed this procedure even though it was God who gave the ability to obtain his riches.

We may say, then, that the sin of the rich man lay, not so much in what he did, but in that which he did not do.

Lazarus had no home, no inheritance, no rest home and no welfare checks to rely on. He, as was true of his Lord, had no place to lay his head. He, therefore, was in great need of someone holding out their hand to him. He didn't ask for much. He, in fact, as our text states, desired only the crumbs which fell from the table of the rich man.

We are informed that the name of the poor man was that of "Lazarus". This name is the equivalent of the name "Eleazar" which means, "God only is his help". We are to see, then, that he had the correct name for the beggar that he was. We are also to see that he had the correct name in respect to the fact his deliverance from hell depended entirely upon his God in the person of the Lord Jesus Christ. The words, "nothing in my hand I bring" and "my hope is built on nothing less than Jesus blood and righteousness", can most certainly be applied to poor Lazarus.

We may say that the body of Lazarus was in a horrible condition, but that his soul, which his poor body housed, fared sumptuously every day. Lazarus, within his sickly body of clay, had riches that would last forever.

God, by causing Lazarus to be laid at the gate of the rich man, reminded the rich man, each time he passed through his gate, of the opportunity He had given to him. The rich man, no doubt, on many occasions, had the great opportunity to help one who, when in heaven, would be superior to the angels. God, in a sense of speaking, would have smiled even if the rich man had given His child a drink of water. He, however, by totally ignoring God's sick child, increased the wrath of God against

himself.

It was not that the sickness of Lazarus was that which the rich man could not have assisted in relieving. Proper food and care could have been of great value to Lazarus. The care of his sores would have enabled him to sleep at night and thus reduced his downward trend into a worse condition. The rich man, then, not only failed to provide rest for him and the removal of his pain.

The record which is before us shows clearly that God kept an hour by hour record of all that occurred. God even noted in His record that the dogs did more for Lazarus than did the rich man.

The record which is before us states that the rich man and Lazarus died. This fact means that the rich man will have to stand before the Judge of all the earth and give an account of all his actions. It is as stated in the following passage of Scripture.

**"And as it is appointed unto men once to die, but after this the judgment"** (Heb. 9:27).

The record before us shows that the rich man, after dying, became the poor man while Lazarus became the rich man. It appears that the rich man, when arriving at his destination, did not know where he was until **"he lifted up his eyes"** (Luke 16:23), or until he opened his eyes. He, when lifting up his eyes, observed that he was in torments. He, when looking around himself, saw that there was no place to hide and no one to call upon for help. He, in fact, could not pick up a phone and dial 911. His fate was forever sealed.

The rich man knew full and well that he was not in the place which some refer to as purgatory, that is, a place from which he might eventually escape.

Many question how it is that a person can be susceptible to bodily suffering even before being rejoined to their body at the resurrection. The answer to this question rests in the fact that the seat of the five senses is in the souls and the souls retains these senses even after the death of the flesh. It must be remembered that our bodies were made for the purpose of housing the soul. The five senses, therefore, are ministering servants to the souls, or that which may be termed, the real you. This is the reason that the rich man, when out of his physical body, could still exercise his senses.

There are those who do not

believe that a spirit can suffer torment. Those who hold to this belief must also believe that neither can a spirit enjoy bliss. There, of course, are many passages of Scripture which refute this idea. The following is one of those scriptures.

**"...I adjure thee by God, that thou torment me not"** (Mark 5:7).

We may say that the rich man most certainly retained his sense of sight, since he was able to look across the great gulf where he observed Abraham and Lazarus. We may say that his sight was much better than it was while he was in his physical body. He, in fact, was able to see from hell to paradise.

The rich man, when looking across the great gulf, saw the same poor man that he had previously seen lying at his gate. The poor man, however, was free of his sores and the pain which they had caused. The poor man, in fact, was resting in the bosom of Abraham, that is a place of rest and security to which all believing Jews were carried at the point of death. The rich man, if he had look more carefully, would also have seen Moses, Daniel, Joseph, Jacob and many others.

It is to be noted that the rich man, after death, still retained his faculty of speech. He, in fact, conversed with Abraham by asking him to have mercy on him. It was at this point that the rich man became the beggar. You will note, however, that he did not beg for justice, but for mercy. He knew full and well that he was receiving justice. He, in fact, did not ask to be released from hell, for he obviously knew that his fate was forever sealed. He did not even ask to go over where Abraham and Lazarus were, since he obviously knew that no unclean person could ever go there. The request of the rich man was that Lazarus be sent to help him by giving him a drop of water from his finger, or, in a sense of speaking, a crumb from his table. We may say that the day of God's mercy was past. The rich man, no doubt, is still begging for that drop of mercy, or that one crumb from the table of Lazarus.

Abraham's response to the rich man was, **"Son, remember"**. The ability for souls in hell to remember will, no doubt, be one of their worst torments. Their memories will be like fuel that is poured on a flame. This fact will be especially true of those who

will remember messages preached to them about Jesus and His ability to save them from hell.

Abraham, as is pointed out in our text, informed the rich man that he had made his choice while he lived among men. He, in other words, had made his bed and now he must sleep in it, or be tormented in it, Abraham's reply to the rich man was as follows:

**"But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented"** (Luke 16:25).

There are multitudes today whose hopes and dreams are centered only in this life. They sit up late and rise up early in an effort to sink their roots more deeply into this world. All of their plans and schemes are centered in this life even though their present life is leaking from their bodies like the air that is leaking from a tire that is going flat. Each day that passes means that we have twenty-four fewer hours to live. We, then, in a sense of speaking, are like tires that are gradually going flat! Most people, however, still worry and fret in an effort to entertain and feed their flesh-their flesh that is passing away. They, on the other hand, fail to feed and nourish their eternal soul which is housed by their flesh. They, in other words, give little thought to the world which is to come.

Abraham pointed out to the rich man that his choice had been made and sealed and besides this, said Abraham, **"between us and you there is a great gulf fixed..."** Lazarus, in other words, could not have become a water boy to the rich man even if he had wanted to.

The rich man, after being convinced that no help could be sent to him, asked that Abraham send Lazarus to warn his five brothers not to come to that horrible place. The rich man, due to the fact that he did not mention his wife and children, must have been a single man. His concern was only for his five brothers.

We are all aware of many out of the body experiences which have been told in recent years. The only out of the body experience, however, which we should put any stock in is the one which is before us. We, in fact, in the narrative which is before us, have an actual account of two men who had died and arrived at their destiny.

The rich man's brothers, no

doubt, inherited his riches and were eating with is silverware from the same table from which he had eaten. It is likely that they were wearing his "purple and fine linen". He, therefore, asked Abraham to dispatch Lazarus to warn them of their pending doom. Abraham, however, pointed out that there was no need to send Lazarus, since they had "Moses and the prophets", that is, they had the first five books of the Bible and the writings of the prophets, or the remainder of the Old Testament. They, in fact, had the fifty-third chapter of Isaiah where it is said that the Lord Jesus was led as a lamb to the slaughter, etc. They, therefore, needed to put their forks down and read that which God had said to them. They also needed to repent of their sins and believe that which God had said.

There are many who see no need to preach to sinners. Abraham, however, did not advocate such. He, in fact, said: **"they have Moses and the prophets; let them hear them"**. This fact raises the question regarding how it was that Abraham knew about Moses and the prophets. He, in fact, had died many years prior to the birth of Moses and the prophets. It becomes obvious that the people in paradise are kept up to date regarding the events that occur on the earth. Moses and the prophets, of course, were there with Abraham. It would appear, therefore, that saints, when they die and go to paradise, inform the other saints relative to events on the earth.

The rich man knew that his brothers, as had been true of himself, loved darkness and pleasure more than any thing else. He knew that his brothers, as had been true of himself, would continue to ignore the holy Scriptures. He concluded that the only person who could turn them around would be a person God had raised from death. He believed the sight and words of a dead person would do more than the holy scriptures in bringing his brothers to the place of repentance and faith. He failed to understand that repentance and faith are gifts which are wrought only by the quickening power of God the Spirit. It is stated in the following passage of scripture.

**"Him hath God exalted with His right hand to be a Prince and Savior, for to give repentance to Israel, and**

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## THE RICH MAN

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**forgiveness of sins" (Acts 5:31).**

It would be just as impossible to scare a person into repentance and faith as it would be with a cow or horse. People, after all, are physical creatures and we are talking about acts that are spiritual. The following passage of scripture explains that the physical, left to itself, cannot perform that which is spiritual.

**"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" (1 Corin. 2:14).**

Abraham's reply to the request of the rich man to send Lazarus to his brothers is as follows:

**"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).**

Did people listen to Martha and Mary's brother Lazarus, after the Lord raised him from the dead? We know from John 12:10,11 that they made plans to put him to death again. We can be sure that the action of the rich man's brothers would have been that of hating Lazarus who had been the beggar. It is likely that they would have treated him worse than their brother had treated him.

Let me point out that the only way for you to escape the eternal flames of hell is for you to repent of your sins and believe on the Lord Jesus as your personal Savior. I pray that God will enable you to hear that which I'm saying because there is not going to be some one raised up from the dead to confirm my words to you. Our Lord points out from the following passage of scripture that there is no way to escape hell aside from repentance and faith.

**"I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).**

## LITTLE FOXES

By Irene Orrick

To vindicate those involved in this story I must confess that when I was a child roaming by myself in fields and woods, no play was ever too rough for me, nor the possible outcome too forbidding. But this attitude tended to make me a ready victim of the pranks of my two older brothers who were a good bit older than I, and, I used to think, merited my trust. It took several experiences before I began to question their integrity. The one nearest in age to me was most expert in devising his entertainment at my expense. For example, he once spent a good part of the morning driving dozens of nails up through the bottom of a wheelbarrow, then persuaded me that I would be especially privileged to take the first ride on it. I was duly deceived and he gave me the trial run. I tried to convince myself that I was having a good ride—my brother was telling me that I was—and surely it was so.

Another time, the two boys were clearing some new ground on a hill in front of the house. I had brought them some water and was hanging around, most likely in the way. One of them put it into my mind that it would be fun if I would climb to the top of a right-good-sized oak that he was about to cut and ride down as it fell. I shinnied up and sure enough, he was right—the ride down was tremendous—but the landing left me stunned.

After some of these experiences I would declare, "I'll never fall for his tricks again." But I always did. It might be questioned that I could have been so void of intelligence and easily duped. However, the devil must have noticed some of these escapades and have seen my gullibility and realized that he could use some very silly temptations on me. Let me illustrate. One of my besetting weaknesses is covetousness (which is about the same as idolatry). Specifically, I covet what my husband calls junk—old junk. Now the love of junk may seem trivial. (Remember, the devil does not have to be imaginative with me: I fall easily). But if I am not careful, the love of junk and the pursuit thereof takes way too much of my time, and I neglect more important things. Then the Lord may find it necessary to reprimand me, which makes me promise myself, "I'll never have to learn that lesson again!" But the next time I see a yard sale, my heart races, my eyes widen, my smile broadens, and I screech to a stop. And an auction is really almost too much joy to bear. No, coveting my neighbor's husband nor my neighbor's ox doesn't interest me, but coveting my neighbor's antique is another matter.

The devil is observant enough to know that there is not much use in tempting me with luxurious, expensive sins; I couldn't afford them. But it is the "little foxes" that destroy my spiritual vines (Song of Solomon 2:15). He uses the same strategies over and over; again and again I fall, and I have to relearn the same old lessons. The spiritual thud that I get is much more painful than the one I got falling with the oak tree. It seems the devil has got his routine with me so down pat that he can handle it while dozing with only one eye open.

What are the little foxes that pester others? I wonder. Are they things so harmless as sports, clothes, diet, television, career, house, spouse or children? A certain preacher said, "Whatever occupies the most of your time, money and effort is the thing most important to you." Nothing is trivial when it leaves us no time for growing in the grace and knowledge of our God.

## WHAT'S ALL THIS TALK I HEAR?

I hear and read that we have been having revival in my lifetime. Where, except in very localized areas, is this taking place? Any nationwide revival in these times? Well, possibly in countries of intense persecution.

I see ads announcing "Revival" with dates mentioned. Saw one announcement recently that "revival had been canceled" and gave the dates that applied.

Forty and fifty years ago I attended meetings and conferences on "Revival" with some anticipation, but after so many disappointments I am not inclined to rush to attend any more. Much of what is promoted as "revival" is usually a matter of promotionalism, or maybe it should be called "revivalism".

I have come to the opinion that genuine revival is a work of God, not something gotten up by men. In fact, I see it now as a sovereign work of God, — not something "prayed up", "planned", "promoted" or what have you. I do think that when God is planning revival He may cause some folks to get burdened about the need and they may express that burden by praying and seeking the face of God.

I think I have known of a few times when a local church had what might be called "revival" in a correct sense, but it has been very localized and we thank the Lord for that much. But statewide or nationwide, I have not seen it. The so-called "charismatic revival" of this recent quarter-century is very disappointing as a revival of genuine Christianity—what I have seen of it is more a fleshly or carnal thing, and not necessarily a working of the Holy Spirit.

If there has been "revival in our time" (a popular slogan forty and more years ago) it may be that it has and is taking place in places of intense persecution, —like China and southern Sudan, for instance. So, if you are praying for nationwide revival, are you willing for it to come by the route of preparation that involves intense persecution? —Be honest now!

-by Robert Haldene

Copied from the Doctrines of Grace Bulletin

## HOME

*Dear Lord, Bless our home  
Make faith its foundation  
Roof it with honesty  
Strengthen its beams with wisdom  
Insulate its walls with courage  
Window it with joy  
Hinge its doors with compassion  
And fill it with Thy love.*



**Pray for the children!**

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## DEAD AT THE ALTAR

By Paul Jackson

**"Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, and caught hold on the horns of the altar" (I Kings 2:28).**

Joab was the trusted and faithful captain of David. He served David faithfully, yet he despised David's sons, David's health declined to the point of death. This left the kingdom very vulnerable and Adonijah declared himself to be the king. He sought the allegiance of Joab and Abiathar the priest. They responded with hearty support.

Word of this came to Nathan the prophet and he told Bathsheba, the mother of Solomon, that Adonijah had purposed to take over the kingdom promised to her son, Solomon. She approached David, her husband, concerning his promise to make Solomon the next king after he departed. David fulfilled that promise and made Solomon king. This was more disastrous to Joab and Abiathar — it sealed their sure execution.

The Bible teaches that Abiathar was spared because of his religious position and his close relationship with David. However, word came to Joab that Solomon sought his life. This is what caused him to run to the house of the Lord and grasp the horns of the altar thinking this would in some way preserve his life. It did not. Benaiah didn't want to slay him while he was clinging to the altar, but after futile pleads, he slew him where he sat.

What is the purpose of the above account? What does it have to do with religion today? Joab is a vivid picture of the religious souls who, when they think their time has come, will run to the house of the Lord and cling to religious things; thinking in some way God will see their works and spare them. These, like Joab, are very deceived. The terrible news to these sad souls will be that God does not and will not recognize these works as redeeming factors. They will die and go to hell clinging to these religious things.

Jesus said, **"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"** (Matt. 7:22-23).

Running to religious things is not the answer. Getting right with God is not the answer. The only answer to one in this dilemma is if God sees fit to show mercy as Solomon did in the case of Abiathar. God has always had the choice and will always have the choice.

*If you live close to God  
And His infinite grace,  
You don't have to tell,  
it shows on your face.*



"OK, OK. The youth group can go to Disneyland."

## YOU MUST NOT QUIT

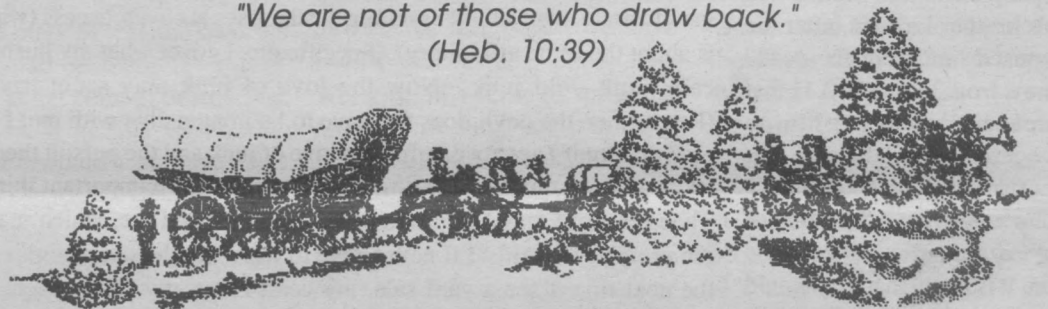
When things go wrong as they sometimes will,  
When the road you're trudging seems all uphill,  
When the funds are low and the debts are high  
And you want to smile but you have to sigh,  
When care is pressing you down a bit,  
Rest if you must, but don't you quit.

Life is strange with its twist and turns  
As every one of us sometimes learns;  
And many a failure turns about  
When he might have won had he stuck it out.  
Don't give up though the pace seems slow;  
You may succeed with another blow!

Success is failure turned inside out,  
The silver tint of the clouds of doubt;  
And you never can tell just how close you are;  
It may be near when it seems so far,  
So stick to the fight when you're hardest hit;  
When things seem worst, you must not quit.

-Perry Tanksley

*"We are not of those who draw back."  
(Heb. 10:39)*



## SPECIAL NOTICE

Calvary Baptist Church has found it necessary to conduct a survey of our TBE mailing list to determine those subscribers who have either never paid or have failed to renew their subscription. According to our computer data, many people fall into this category. Accordingly, as of June 1997, names will be removed unless we should hear from those affected, by that time. Only those who have life-time subscriptions and some of our readers in foreign lands are excluded. We would make exceptions to special cases of those under handicap and financially burdened. The annual rate of \$8.00 may be paid in any way convenient to the subscriber. We are aware that in some cases, it is simply oversight. We regret having to take these measures but our cost in publication and mailing fees has made it necessary. We hope our readers will understand.

Today thank God for holding you in the palm of His hand  
- a hand that is both gentle and strong.