

A Bible in hand is worth two in a bookcase

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

The Baptist Examiner®

Baptist Is Our Middle Name

Paid Circulation In All States and In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word, it is because there is not light in them"--Isaiah 8:20

VOL. 70, NO. 3 ASHLAND, KENTUCKY, MARCH 1, 1998 WHOLE NUMBER 2737

WALKING WITH GOD - Part 1 of 2

By John R. Lenegar



"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:1, 2). "By faith Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Heb. 11:5).

The Psalmist in our opening verse tells us that one of the characteristics of a person belonging to the Lord is that they walk, or conduct themselves uprightly. The Hebrew thought here has the idea of, "whole mindedly, as well as blameless and innocent - requiring all their faculties". This is and always has been a simple, elementary, and joy evoking truth. I am sure that most of us realize that today many in the "Christian" realm have either reinterpreted this truth, or ignore it all together. With a small amount of investigation, we can readily find a large percentage of "Christians" today wear only that label. This group, often as not, has little interest, or no interest at all in living an exemplary life before the world.

The standards of Christian conduct are extremely low and permissive among large sections of what the world sees as Christianity. Among many "going

to church" is a part of society that all well rounded people incorporate in their business and social life. Many view going to church as a place of social contact and entertainment where they can hear only what will not offend them. If these things disappeared, they would no longer have a reason to attend. In spite of the Lord's admonition to us in Philippians 1:27: **"Only let your conversation be as it becometh the gospel of Christ:"**, the conduct of many wearing the Christian label is far below the admonition of this Scripture. The natural man, as well as the fleshly desires always finds this subject repulsive and a reason to rebellion, but the new man, the new life put within us of God desires to, **"walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you,"** (Deut. 5:33). I want us to make a few general observations on walking with

God, and then to note some specific, practice aspects of the Christian walk that I hope will stir up your pure minds by way of remembrance that we each might do the things that please Him.

I. WHAT IT MEANS TO WALK WITH GOD

What exactly does it mean to "walk" with God? Is it a totally spiritual state of mind which has little to do with our physical life in this world, as some would tell us? Is it almost totally a physical exercise of works to increase our favor, or state with God? Neither idea is correct. It is both spiritual and physical. The one preceding and producing the other. It is the duty and responsibility answering the moving of God's Spirit within us. The N.T. epistles are full of assurance that the imparted energy of God through the Spirit is sufficient for a proper walk, or life conduct, before God and the unregenerate world around us. **"It**

(Continued on page 6)

The Baptist Examiner Pulpit

By Pastor Donald Chance



THE GOSPEL RECORD

(1John 5:11) **"And this is the record, that God hath given to us eternal life, and this life is in his Son."**

I would like to bring to your attention a subject that is preeminently important. It is a subject that should be the concern of every person and deserves our utmost attention. With so many

preaching "Another Gospel" it is our desire to make a clear explanation of what is the Gospel Record given. I would like to approach the subject through four thoughts as presented in our text. 1. The Record is Eternal Life; 2. Eternal Life is the Gift of God; 3. Eternal Life is in Jesus Christ; 4. Eternal Life, is Recorded for Our

Belief.

1. The Record is Eternal Life:

When we think of life we are reminded that life is a very important term. It is often used to express "all possible good" and there is not a man that doesn't hope for good things to come and manifest itself to us. It may also

(Continued on page 2)

THE BIBLE TRIED AND PROVED

By C.H. Spurgeon
Delivered on May 5, 1889,
at the Metropolitan Tabernacle, Newington



"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." (Psalm 12:6)

In this psalm our text stands in contrast with the evil of the age. The Psalmist complains that the "godly man ceaseth; the faithful fail from among the children of men." It was a great grief to him, and he found no consolation except in the words of the Lord. What if men fail: the Word of the Lord abides! What a comfort it is to quit the arena of controversy for the green pastures of revelation! One feels like Noah, when, shut within the ark, he saw no longer the death and desolation which reigned outside. Live in communion with the Word of God, and, in the absence of Christian friends, you will not lack for company.

Furthermore, the verse stands in fuller contrast still with the words of the ungodly when they rebel against God and oppress His people. They said, "With our tongue will we prevail; our lips are our own: who is Lord over us?" They boasted, they domineered, they threatened, The Psalmist turned away from the voice of the boaster to the words of the Lord. He saw the promise, the precept, and the doctrine of pure truth, and these consoled him while others spake every man vanity with his

neighbor. He had not so many of the words of the Lord as we have: but what he had made his own by meditation he prized above the finest gold. In the good company of those who had spoken under divine direction, he was able to bear the threats of those who surrounded him. So, dear friend, if at any time your lot is cast where the truths you love so well are despised, get you back to the prophets and apostles, and hear through them what God the Lord will speak. The voice of earth are full of falsehood, but the word from heaven is very pure. There is a good practical lesson in the position of the text; learn it well. Make the Word of God your daily companion, and then, whatever may grieve you in the false doctrine of the hour, you will not be too much cast down; for the words of the Lord will sustain your spirit.

Looking at the text, does it not strike you as a marvel of condescension, that Jehovah, the infinite, should use words? He has arranged for us, in His wisdom, this way of communicating with one another: but as for Himself, He is pure spirit and boundless: shall He contract His glorious thoughts into the narrow channel of sound, and ear, and nerve? Must the eternal mind use human words? The glorious Jehovah spake worlds. The heavens and the earth were the utterances of His lips. To Him it seems more in accordance with His nature to speak tempests and thunders, than to stoop to the humble vowels and consonants of a creature of the dust. Will He in very deed communicate with man in man's own way? Yes, He stoops to speak to us by words. We bless the Lord for verbal inspiration, of which we

(Continued on page 5)

THE BAPTIST EXAMINER®

Donald Chance

Editor

Office Phone 606-325-2012

(USPS #042-340) (ISSN #1082-1147)

Owned, authorized and published by Calvary Baptist Church, Ashland, KY
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication, provided that such materials are not published for profit. If we are not on exchange with the publication copying, it is requested that a copy of the issue containing that articles be sent to our address. All copyrighted materials, may not be copied without written consent.

PUBLISHED EVERY MONTH: at 3339 13th St., Ashland, KY, with paid circulation in every state and many foreign countries.

Subscription rates are \$8.00 per year.

PLANNING TO MOVE?—Notify us three weeks in advance. The post office will only forward second class mail for 60 days at no charge to us. After this time the paper is returned to us at a 50 cent charge for each paper returned. Please save us this expense and the post office time.

Periodical Postage paid in Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

Renew your subscription or subscribe for a friend.

The Baptist Examiner®
—what a wonderful way to witness to a friend or neighbor!

Only \$8.00
per year!

Thank you for your continued support.

THE BAPTIST EXAMINER

MARCH 1, 1998

PAGE TWO

Editor's Update

By Pastor Donald Chance

Once again we send our greetings from Calvary Baptist Church in the Name, which is above every name, our Lord Jesus Christ. Our prayer is that this finds all our readers rejoicing in the blessings of our God Who is faithful. We here at Calvary are experiencing wonderful and exciting graces day to day.

We love hearing from some of our readers of days past and encourage others to write and tell us, "HOW WE ARE DOING". It is such a blessing to receive letters, as in this way we share in your ministry and you in ours. If we can be of service in announcing special services, you may submit them for printing as long as we receive them by the 1st of the month.

SNOW, SNOW, and more SNOW, that is what I said when I woke up and looked out and saw about a foot of it, then 24 hours later it was still here. Now, in Texas we didn't keep anything of this nature around so long. However, I did get to use my new snow shovel and that is about all I want to say on that subject. One thing we must always remember though, this is just one of the ways, the Lord has of preserving the beauty of His earth. For I do find north eastern Kentucky a beautiful place, so God's goodness extends far beyond our expectations.

Until next month, God bless each one.

GOSPEL RECORD

(Continued from page 1)

present itself by meaning "good favor" in things possessed for our improvement. But when we view life in the spiritual since, we must see it as a relationship before God. In essence, eternal life is the opposite of the condemnation, guilt, and alienation from God. Paul states in Romans 8:6-10; "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Eternal life is this favor perpetuated and is blessed in its consummation to the believer in Christ. It is full, free and a continual blessing flowing from God to His elect. It is an uninterrupted enjoyment of God's divine favor, wrought in Christ Jesus. Peter tells us that it is actually an inheritance from the Father; (1 Peter 1:4) "To an inheritance incorruptible, and

4. At "the receipt of custom". Matt. 9:9

undefiled, and that fadeth not away, reserved in heaven for you,"

Next, it is represented to us as "a kingdom"; "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:" (Matthew 25:34). While John in Revelation relates to it as being "a crown of life" "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10).

Let me ask, "What is Eternal Life?" It is the "Eternal Weight of Glory" (2 Cor. 4:17) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;". Might we conclude the answer to our question by seeing that Peter stated that it was a "Crown of Glory" to be brought by the Chief Shepherd when He comes to receive us; "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:4).

2. Eternal Life is the Gift of God.

Yes, beloved, as the blood bought saints of God, we have

inherited "ETERNAL LIFE" through the Father's good pleasure and Gift. "God hath given us eternal life"

Life essentially is in God as He is the Living God, and as the Word states; "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen" (1 Tim. 6:16). In God we recognize that His life is underived, perfect and in itself eternal. This brings us to the conclusion that "All life proceeds from Him". It is God that gives life to his creatures; to the beasts, man, and His angels; "In whose hand is the soul of every living thing, and the breath of all mankind." (Job 12:10). If we conclude that man's physical life is from God and is controlled by Him, then we must concede that our spiritual life MUST of necessity be from God also.

All life must be His gift, but eternal life is especially so, as it was given in the highest and most gracious sense. It was given to His creatures when there was no merit found in them, or better still, when there was a positive demerit on our part. There was no motive that might have moved the Sovereign God of heaven to act in such a way, except His own unbounded compassion and mercy.

3. Eternal Life is in Jesus Christ.

It is here we see this eternal life is inseparably connected with the "Divine Nature" of the Son of God which is testified in the Word of God; "For as the Father hath life in himself; so hath he given to the Son to have life in himself;" (John 5:26). As living bread, He is, "... the life of the world." (John 6:51).

Eternal Life in Christ is grounded on the mediatorial work which He finished upon the cross; "And being made perfect, he became the author of eternal salvation unto all them that obey him;" (Hebrews 5:9). It is Christ that procured for us this record of eternal life in His obedience and death; "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (1 Cor. 15:3), and again, "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9).

Next, let us consider that this

life, as the Gift of God, has been officially bestowed by His Son Jesus Christ, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10); again in verse 28, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In this we must hasten to say that this is the real record of what is eternal with God. Here is what John states for our admonition, "He that hath the Son hath life; and he that hath not the Son of God hath not life". (1 John 5:12).

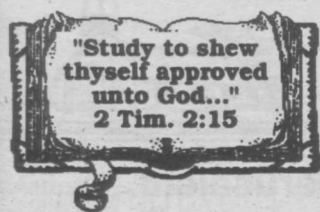
One of the most informative questions asked in the Scriptures was asked by Peter when the Lord posed the question to them, "Will ye also go away", to which Peter stated as a question that answers, "Lord, to whom shall we go? thou hast the words of eternal life". Eternal life was not in Moses, or Elijah, or John the Baptist, nor was it in the apostles themselves. It is not in the duties we perform, nor the ordinances as we observe them, it is only in and through the work Christ did on the cross. However, there are things that are connected because of His work, namely repentance and faith, which are results of our receiving eternal life. This is what John meant when he said, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5:20).

4. Eternal Life is Recorded.

I don't know about you but that is an exciting statement, "This is the Record", which means that it has been recorded. In our world of time we know and rely on records. We have them for almost all our personal and real property. These are our title deeds to ownership in which we place our trust. Should it not be just as true when it comes to our spiritual lives? Our future life rests in the record that has already been recorded by the great and sovereign God of heaven.

(1) Where is it recorded? Let me tell you, first in the Scriptures, which themselves are eternal, second in the Psalms, the Prophets, the Gospels and Epistles. Herein we find His

(Continued on page 6)



The Baptist Examiner Bible Study Lesson

By Jack C. Whitt
Member Calvary Baptist Church, Ashland, KY



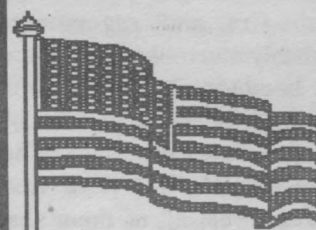
KING'S ADDITION BAPTIST COLLEGE & BIBLE INSTITUTE

Anyone interested in attending a Baptist centered and Baptist teaching Bible College please contact:
King's Addition Baptist Church, P.O. Box 634, South Shore, KY 41175
or call: (606) 932-4741, church or James Hobbs, pastor at (614) 259-2402

BIBLE QUIZ

(Find the answers in the paper)

1. When Jesus heard a disciple's request for leave to bury his father, what did Jesus answer?
2. What did the inhabitants of a nearby city do when Jesus cast the devils into a herd of swine?
3. What did Jesus want the scribes to know when He cured "a man sick of the palsy" ("Arise, take up thy bed, and go unto thine house")?
4. Where was Matthew when Jesus called him to discipleship?
5. In Matthew 9, when the Pharisees questioned the disciples about the company Jesus kept, who were they talking about?



"If we can effectively kill the national pride of patriotism of just one generation, we will have won that country. Therefore, there must be continued propaganda abroad to undermine the loyalty of the citizens in general and the teenagers in particular. By making readily available drugs of various kinds; by giving a teenager alcohol; by praising this wildness; by strangling him with sex literature and advertising to him, or her the psychopolitical preparation can create the necessary attitude of chaos, idleness and worthlessness" (Joseph Stalin)

THE BAPTIST EXAMINER

MARCH 1, 1998

PAGE THREE

We continue our study in the life of Joseph who has been made governor over all of Egypt, second only to Pharaoh himself. A brief review of our previous study, will recall that Joseph has accused his ten brothers of being spies and placed them in prison. But after 3 days, he decides to free nine of the brothers and hold the one, (Simeon), sending the rest back to their father, Jacob, then to return with the youngest brother, Benjamin. (read Gen. 42:14-20.)

Now we see how all these strange turn of events has pricked the consciences of Joseph's brothers to a sense of guilt as they reflect back to the wrong they had done to him. As they talked the matter over in their native Hebrew tongue, they never suspected Joseph, whom they thought to be an Egyptian, understood them, much less that he was the person whom they spoke of: "And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." (Gen. 42:21-24.)

From these verses we can gather some practical lessons: (1) Time will not blot out the guilt of sin. Sooner or later we must face and acknowledge our sins. Moses speaking to Israel said, "And be sure your sin will find you out." (Num. 32:23). (2) The benefit of afflictions. Many times, through afflictions, we are made the better rather than the worse. Especially so, when it is God who can and often does bring His people conviction leading to repentance. Job, perhaps of all people, understood this lesson more than most would when he said: "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." (Job 5:17). The

psalmist wrote: "Before I was afflicted I went astray: but now have I kept thy word." (Psa. 119:67).

God will not allow His people to go on in sin. And why is this? Because He loves us? Yes! And because we are to show our love for Him and set this example before the world to see. Being ambassadors for Christ, how can we live so as to bring shame and reproach to Him who loved us and gave Himself for us on the cross?

JOSEPH'S COMPASSION TOWARD HIS BROTHERS

Notice again in v. 24. "And he turned himself about from them, and wept." Such is the tenderness of our Lord God toward repenting sinners and to backslidden Christians who turn from sin to godliness. In this we see that Joseph feels the pain and anguish his brothers are enduring. And so it is with Jesus toward His dear children of whom He loves with an everlasting love. He sympathizes with each of us and provides comfort in time of distress. Paul wrote of this to the Corinthians: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:3-4).

As Joseph weeps for his brothers, we are reminded of the familiar account given in John ch. 11, of how Jesus sympathizes and is moved with compassion toward Mary at the death of her brother, Lazarus. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the Spirit, and was troubled." (John 11:33). The shortest verse in the Bible then says: "Jesus wept." (John 11:35).

There are many reasons why people weep, and I believe everyone ought to feel the need to weep. There are tears of joy and happiness and there are other times tears express sadness and sorrow. It is all part of life and we should be grateful for the benefit God has given to shed tears. Perhaps one of our greatest Christian virtues is the capacity to weep. We should take time to weep. We show true concern and

love for our brothers and sisters when we can help bear their burdens and weep with them. I like the old hymn, "Blest be the tie," which was written in the year 1782 by John Fawcett. In it, the third verse reads; "We share our mutual woes, Our mutual burdens bear; And often for each other flows the sympathizing tear."

Now let us go on with our story of Joseph.

AGAIN JOSEPH SHOWS MERCY TO HIS BROTHERS

"Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And as one of them opened his sack to give his ass provender in the inn, he espied his money; for behold, it was in his sack's mouth. And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?" (Gen. 42:25-28). Simeon remains in custody while the others are released to return again to their families in Canaan. They came down to Egypt for corn and it was corn they got in abundance, and not only that but every man had his money restored in his sack's mouth. While it is mercy and kindness shown on the part of Joseph toward his brothers, yet it is a bewilderment for them to make any sense of the predicament in which they are in. A sense of guilt already aroused, made the entire group of brothers see the hand of God working in what has taken place. "What is this that God has done to us?" This is a good question for them to ask for surely God is in all that is taking place. Another way of putting the question would be; what is God wanting us to do? This question could be and should be asked by all Christians.

Joseph's tests were important in God's plan to bless the seed of Abraham. God planned to bring the family to Egypt so that it would grow there into a great nation. But it was necessary that the brothers be tested before they could participate in God's blessings. Joseph's prodding had to be subtle, the brothers must understand the hand of God

moving against them so that they would acknowledge their wrong doing against Joseph and also their prior disbelief in his dreams.

THE BROTHERS ARRIVE HOME

GEN. 42:29-38

"And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country." (Gen. 42:29, 30). When they arrived home in Canaan, the nine brothers told Jacob what had happened. Jacob was grieved because he thought another son was dead, (Simeon), and refused to allow Benjamin to go back to Egypt with them.

From strictly a human point of view, it is understandable why Jacob is despondent after learning all that has happened to his sons. In v. 36, he says, "All these things are against me."

The tendencies of the human mind is often quick to assess the trials and immediate distresses of life as, "everything is against me," there is no hope. Yet there is always hope for the people of God. Just as so many of God's people have learned that trials together will strengthen our faith in God and often provide a needed unification in family relationships, as with the case of Joseph and his family.

If we could grasp the wisdom and understanding of the Apostle Paul as he speaks of his own trials and afflictions, we would do well. Listen: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:8, 9). Paul had a bodily affliction which is not described. God would not remove his affliction in order that he might not glory in the strength of his own flesh. (Read the first seven verses of ch. 12 for a better understanding). Paul said in v. 9, "that the power of Christ may rest upon me." In other words the authority of Christ to govern his life. Friends, herein lies the answer to what makes a victorious life: "Which is Christ in you, the hope of glory." (Col. 1:27).

2. "they besought Him that He would depart". Matthew 8:34



The Baptist Examiner Pulpit Forum

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



Please explain (Rev. 21:1-2) relative to the New Heaven, New Earth, and Jerusalem.

GEORGE R.
SLEDD

920 Upsala Rd.
Sanford, FL
32771

PASTOR:

Jordan Missionary
Baptist Church
Sanford, FL



We know from the Word of God that there will be major changes in the earth and space at the beginning and end of the millennial reign of Jesus. In this new creation there will be a complete absence of sin in any form. The Apostle Peter also commented on this change. "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:12-13).

This of course does not mean that the first heaven and first earth are annihilated. They will be purged with fire and regenerated, probably much like they were in the beginning at the garden of Eden. Psalms 102:26 describes this process in more detail: "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed." It's like putting on a new suit. Structurally it is the same but it is new and better? If you carefully examine Revelation 21 and 22 you will find seven new things, "a new light," and "a new paradise." It will be a wonderful paradise. "There will be no more sea." At present the oceans comprise about 70% of the earth's surface. John does however describe a river of life coming from the throne of God.

In verse two it says, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as

a bride adorned for her husband." This is a literal city, the new capital of the new earth. I personally believe this city will be suspended between heaven and earth during the millennium. The glorified saints and angels will have access to it during that time. In fact, when God burns the old earth, the saints will be safe in that city. Now the city settles on the new earth for the nations of the saved to walk in it. Surely this will be wonderful. There will be no tears in that city. Death will no longer exist because sin is forever gone! All sorrows will cease there and there will be no more pain.

JAMES E.
HOBBS

Rt. 2, Box 182
McDermott, OH
45652

PASTOR:

King's Addition
Baptist Church
South Shore, KY



"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:1-2).

As we come to a close of John's vision we see nothing but glorious light and blessings. In this chapter, we are coming to the climax of all of God's Word and it is reaching the highest point now.

As we consider the question about the new heaven and the new earth we must carefully examine the Scriptures as we must in all study of the Word of God. Will this earth be destroyed in the sense that it will cease to be? Not according to Eccles. 1:4, "One generation passeth away, and another generation cometh: but the earth abideth forever" and Psalms 104:5, "Who (God) laid the foundations of the earth, that it should not be removed for ever". Keep in mind that the words "passed away" is used and consider what the Bible tells us about our salvation. "Therefore if any man be in Christ, he is a

new creature (creation): old things are passed away; behold, all things are become new." (2 Cor. 5:17). With these thoughts in mind we must realize that we're not talking about destruction and creating a different heaven and earth but a re-creation or renewal of this one just as we were given a new life and person. The old will not be remembered (see Isa. 65:17 and 66:22) because that old will be dissolved during the re-creation. The major difference between the change in our salvation and the re-creation of the earth will be that we still retain our old nature but the earth will be redeemed from the curse of sin that is upon it. The only difference about heaven that I can see is that we will always have access to it.

New Jerusalem, the city of God. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. 52:1). The city is "prepared as a bride". This tells me that the city is built for the bride of Christ. The rest of God's elect will dwell on earth and have access to the city but His bride will dwell inside.

JOHN
KOHLER

P.O. Box 5566
3912 Plantation Rd. NE
Roanoke, VA
24012

PASTOR:

Brentwood
Baptist Church
Roanoke, VA



"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:1-2).

The following Bible passages seem to teach that the earth will abide forever; Deut. 4:40; Psalms 78:69; 104:5; 119:90; and Eccles. 1:4; 3:14. At the same time, the

following Bible passages teach that the present heaven and present earth will pass away, and that there will be a new heaven and a new earth that will be far superior to the former heaven and the former earth; Psalm 102:26; Isa. 51:6; 65:17; 66:22; Matt. 5:18; 24:35; Mark 13:31; Luke 16:17; 21:33; Heb. 1:10-12; 2 Pet. 3:7, 10-13; Rev. 21:1. Although there are no actual contradictions in the Bible, we do find here an apparent contradiction in God's Word. The question that must then be asked is, how do we resolve this apparent contradiction by reconciling these passages one with another?

It is my personal conviction, though there is little room for dogmatism on a speculative issue of this kind, that the new heaven and the new earth will be neither in substance or matter nor created "ex nihilo" or "out of nothing," but rather that they will be new in character or quality. When God's elect people are made new creatures in Christ, old things are passed away and all things become new (2 Cor. 5:17). This does not mean, however, that Christians become new in substance or matter, but only that they become new in character and quality. In the same way, I am inclined to believe that the present heaven and present earth will not be annihilated, but simply renovated. I find support for this view in 2 Peter 3:6, where we are told that the world that existed during Noah's day perished in a universal flood and was replaced by a world that was new in character and quality, though it was not new in substance or matter. In my humble opinion, the present heaven and present earth are going to be purified by fire and fervent heat, making the new heaven and new earth a perfect environment wherein dwelleth righteousness.

As to the new Jerusalem mentioned in Revelation 21:1, I see this as the eternal abode of our Lord Jesus Christ and His beloved bride (Rev. 21:9-10), which will consist of elect, glorified human beings who served as faithful members of true New Testament

churches during their pilgrimage on earth. Once again, I am not prepared to be overly dogmatic on a somewhat speculative issue such as this one, but I am sharing with the reader what I honestly believe the Bible teaches on this subject. Unfortunately, not all true Baptists see eye-to-eye on this point, so there is a need for all of us to diligently search the Scriptures together until we arrive at unity in the faith.

JOHN R.
LENEGAR

126 N.
Washington St.
No.5
Delaware, OH
43015

PASTOR:

Walnut Creek
Missionary
Baptist Church
Delaware, OH



Most certainly this passage of Scripture through the 22nd chapter of Revelation is one of the most exciting, glorious, and marvelous aspects of the eternal ages. There are many (because of the lure, or fixation with the world today) who misinterpret these verses, or simply relegate them to, "pie in the sky by and bye". We need to note that there are people in Christianity who spiritualize these two verses in strange and wrong ways. Still others believe that the millennium is spoken of here. I believe that we must take these verses literally, because there really is no other way to take them. They contain our future as God's children and give us a fulfillment of God's promise in Revelation 21:5: "Behold I make all things new." These verses are speaking of a literal New Heaven, New Earth, and New Jerusalem, prepared by God for a death-free, pain-free, sin-free, and free from any other hindrance to eternal joy, fellowship, and service in the presence of Almighty God.

Just before this time in verses 1 and 2, the fulfillment of Isaiah 51:6 and Isaiah 66:22 has taken place. The first creation with its curse, sin, corruption, defilement,

(Continued on page 8)

THE BIBLE

(Continued from page 1)

esteemed the words of thy mouth more than my necessary food." I do not know of any other inspiration, neither am I able to conceive of any which can be of true service to us. We need a plain revelation upon which we can exercise faith. If the Lord had spoken to us by a method in which His meaning was infallible, but His words were questionable, we should have been rather puzzled than edified; for it is a task indeed to separate the true sense from the doubtful words. We should always be afraid that the prophet or apostle had not, after all, given us the divine sense: it is easy to hear and to repeat words; but it is not easy to convey the meaning of another into perfectly independent words of your own: the meaning easily evaporates. But we believe that holy men of old, through using their own language, were led by the Spirit of God to use words which were also the words of God. The divine Spirit so operated upon the spirit of the inspired writer, that he wrote the words of the Lord, and we, therefore, treasure up every one of them. To us **"every word of God is pure,"** and withal full of soul nutriment. **"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."** We can heartily declare with the Psalmist, **"Thou art my portion, O Lord: I have said that I would keep thy words."**

Our condescending God is so well pleased to speak to us by words, that He has even deigned to call His only-begotten Son **"The Word."** **"The Word was made flesh, and dwelt among us."** The Lord useth words, not with reluctance, but with pleasure; and He would have us think highly of them, too, as He said to Israel by Moses, **"Therefore shall ye lay up these my words in your heart and in your soul."**

We believe that we have the words of God preserved for us in the Scriptures. We are exceedingly grateful that it is so. If we had not the words of the Lord thus recorded we should have felt that we lived in an evil time, since neither voice nor oracle is heard to-day. I say, we should have fallen upon evil days if the words that God spake of old had not been recorded under His superintendence. With this Book before us, what the Lord spake two thousand years ago He virtually speaks now: for **"he will**

not call back his words" (Isaiah 31:2). His word abideth for ever; for it was spoken, not for one occasion, but for all ages. The Word of the Lord is so instinct with everlasting life and eternal freshness, that it is as vocal and forceful in the heart of the saint to-day as it was to the ear of Abraham when he heard it in Canaan; or to the mind of Moses in the desert; or to David when he sang it to his harp. I thank God that many of us know what it is to hear the divine word re-spoken in our souls! By the Holy Ghost the words of Scripture come to us with a present inspiration: not only has the Book been inspired, it is inspired. This Book is more than paper and ink, it talks with us. Was not that the promise, with this prayer, **"Speak, Lord; for thy servant heareth"**; and we often close it with this feeling, **"Here am I; for thou didst call me."** As surely as if the promise had never been uttered before, but had been spoken out of the excellent glory for the first time, the Lord had made Holy Scripture to be His direct word to our heart and conscience. I say not this of you all, but I can say it assuredly of many here present. May the Holy Spirit at this hour speak to you yet again!

In trying to handle my text, there will be three points to dwell upon. First, the quality of the words of God **"The words of the Lord are pure words"**; secondly, the trials of the words of God **"As silver tried in a furnace of earth, purified seven times"**; and then, thirdly, the claims of these words derived from their purity and the trials which they have undergone. Eternal Spirit, help me to speak aright concerning thine own Word, and help us to feel aright while we hear!

I. First, then, beloved friends, consider THE QUALITY OF THE WORDS OF GOD: **"The words of the Lord are pure words."** From this statement I gather, first, the uniformity of their character. No exception is made to any of the words of God, but they are all described as **"pure words."** They are not all of the same character; some are for teaching, others are for comfort, and others for rebuke; but they are so far of a uniform character that they are all **"pure words."** I conceive it to be an evil habit to make preferences in Holy Scripture. We must preserve this volume as a whole. Those sin against Scripture who delight in doctrinal texts, but omit the

consideration of practical passages. If we preach doctrine, they cry, "How sweet!" They will hear of eternal love, free grace, and the divine purpose; and I am glad they will. To such I say-Eat the fat, and drink the sweet; and rejoice that there are fat things full of marrow in this Book. But remember that men of God in old time took great delight in the commands of the Lord. They had respect unto Jehovah's precepts, and they loved His law. If any turn on their heel, and refuse to hear of duties and ordinances, I fear that they do not love God's Word at all. He that does not love it all, loves it not at all. On the other hand, they are equally mistaken who delight in the preaching of duties, but care not for the doctrines of grace. They say **"That sermon was worth hearing, for it has to do with daily life."** I am very glad that they are of this mind; but if, at the same time, they refuse other teaching of the Lord, they are greatly faulty. Jesus said, **"He that is of God heareth God's words"** I fear you are not of God, if you account a portion of the Lord's words to be unworthy of your consideration.

Beloved, we prize the whole range of the words of the Lord. We do not set aside the histories any more than the promises.

*"I'll read the histories of thy love,
And keep thy laws in sight,
While through the promises I rove
With ever fresh delight."*

Above all, do not drop into the semi-blasphemy of some, who think the New Testament is vastly superior to the Old. I would not err by saying that in the Old Testament you have more of the bullion of truth than in the New, for therein I should be falling into the evil which I condemn; but this I will say, that they are of equal authority, and that they cast such light upon each other that we could not spare either of them. "What therefore God hath joined together, let not man put asunder." In the whole Book, from Genesis to Revelation, the words of Jehovah are found, and they are always pure words.

Neither is it right for any to say, "Thus spake Christ himself; but such-and-such a teaching is Pauline." Nay, it is not Pauline; if it be here recorded, it is of the Holy Ghost. Whether the Holy Ghost speaketh by Isaiah, or Jeremiah, or John, or James, or Paul, the authority is still the same. Even concerning Jesus Christ our Lord this is true; for He says of Himself,

"The word which ye hear is not mine, but the Father's which sent me." In this matter He puts Himself upon the level of others who were as the mouth of God. He says again, **"for I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."** We accept the words of the apostles as the words of the Lord, remembering what John said **"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error"** (I John 4:6). A solemn judgment is thus pronounced upon those who would set the Spirit of Jesus against the Spirit which dwelt in the apostles. The words of the Lord are not affected in their value by the medium through which they came. Revealed truth is all of the same quality even when the portions of it are not of the same weight of metal.

Abiding by the text, we observe, next, the purity of the words of the Lord: **"The words of the Lord are pure words."** In commerce there is silver, and silver alloy, and silver free from baser metal. The Word of God is the silver without the dross; it is as silver which has been purified seven times in a crucible of earth in the furnace, till every worthless particle has been removed: it is absolutely pure. David said truly; **"thy word is truth."**

It is truth in the form of goodness, without admixture of evil. The commandments of the Lord are just and right. We have occasionally heard opponents carp at certain coarse expressions used in our translation of the Old Testament; but the coarseness of translators is not to be set to the account of the Holy Spirit, but to the fact that the force of the English language has changed, and modes of expression which were current at one period become too gross for another. Yet, this I will assert, that I have never yet met with a single person to whom the words of God have of themselves suggested any evil thing. I have heard a great many horrible things said, but I have never met with a case in which any man has been led into sin by a passage of Scripture. Perversions are possible and probable; but the Book itself is preeminently pure. Details are given of very gross acts of criminality, but they leave no injurious impress upon the mind. The saddest story of Holy

Scripture is a beacon, and never a lure. This is the cleanest, clearest, purest Book extant among men; nay, it is not to be mentioned in the same hour with the fabulous records which pass for holy hooks. It comes from God, and every word is pure.

It is also a book pure in the sense of truth, being without admixture of error. I do not hesitate to say that I believe that there is no mistake whatever in the original Holy Scriptures from beginning to end. There may be, and there are mistakes of translation; for translators are not inspired; but even the historical facts are correct. Doubt has been cast upon them here and there, and at times with great show of reason-doubt which it has been impossible to meet for a season; but only give space enough, and search enough, and the stones buried in the earth cry out to confirm each letter of Scripture. Old manuscripts, coins, and inscriptions, are on the side of the Book, and against it there are nothing but theories, and the fact that many an event in history has no other record but that which the Book affords us. The Book has been of late in the furnace of criticism; but much of that furnace has grown cold from the fact that the criticism is beneath contempt. **"The words of the Lord are pure words"**: there is not an error of any sort in the whole compass of them. These words come from Him who can make no mistake, and who can have no wish to deceive His creatures. If I did not believe in the infallibility of the Book, I would rather be without it. If I am to judge the Book, it is no judge of me. If I am to sift it like the heap on the threshing-floor, and lay this aside and only accept that, according to my own judgment, then I have no guidance whatever, unless I have conceit enough to trust to my own heart. The new theory denies infallibility to the words of God, but practically imputes it to the judgments of men; at least, this is all the soul with a guide inspired from heaven, than with the differing leaders who arise from the earth at the call of "modern thought."

Again, this Book is pure in the sense of reliability: it has in its promises no admixture of failure. Mark this. No prediction of Scripture has failed. No promise

(Continued on page 6)

THE BIBLE

(Continued from page 5)

that God has given will turn out to be mere verbiage. **"Hath he said, and shall he not do it?"** "Take the promise as the Lord gave it, and you will find Him faithful to every jot and tittle of it. Some of us are not yet entitled to be called "old and grey-headed," though the iron-grey is pretty conspicuous upon our heads; but hitherto we have believed the promises of God, and tested and tried them; and what is our verdict? I bear my solemn testimony that I have not found one word of the Lord fall to the ground. The fulfillment of a promise has been delayed sometimes beyond the period which my impatience would have desired; but to the right instant the promise has been kept, not to the ear only but in deed and in truth. You may lean your whole weight upon any one of the words of God, and they will bear you up. In your darkest hour you may have no candle but a single promise, and yet that lone light shall make high noon of your midnight. Glory be to His name, the words of the Lord are without evil, without error, and without failure.

Furthermore, on this first head, the text not only speaks of the uniform character of God's words, and of their purity, but of their preciousness. David compares them to refined silver, and silver is a precious metal: in other places he has likened these words to pure gold. The words of the Lord might have seemed comparable to paper-money, such as our own banknotes; but no, they are the metal itself. I recollect the time when a friend of ours used to go into the western counties, from one farm to another, buying cheese, and he was in the habit of taking quite a weight of coin with him, for he found that the farmers of that period did not care for banknotes, and would not look at cheques; but they were more ready to sell when they saw that they would be paid in metal, down on the nail. In the words of God you have the solid money of truth: it is not fiction, but the substance of truth. God's words are as bullion. When you have them in the grip of faith, you have the substance of things hoped for. Faith finds in the promise of God the reality of what she looks for: the promise of God is as good as the performance itself. God's

THE BAPTIST EXAMINER

MARCH 1, 1998

PAGE SIX

words, whether of doctrine, of practice, of comfort, are of solid metal to them and of God who knows how to put them in the purse of personal faith. As we use silver in many articles within our houses, so do we use God's Word in daily life; it has a thousand uses. As silver is current coin of the merchant, so are the promises of God a currency both for heaven and earth: we deal with God by His promises, and so He deals with us. As men and women deck themselves with silver by way of ornament, so are the words of the Lord our jewels and our glory. The promises are things of beauty which are a joy forever. When we love the Word of God, and keep it, the beauty of holiness is upon us. This is the true ornament of character and life, and we receive it as a love-gift from the Bridegroom of our souls.

Continued next month

See Part II, C.H. Spurgeon

THE GOSPEL

(Continued from page 2)

person, His works, His suffering, His offices, and all His benefits are all recorded.

(2) How are they recorded? In a very plain manner as one can read, **"Life and immortality brought to light"**. This is a day that all the prophets and kings longed for when all of the types, shadows, and ceremonies would be caught away in the very person of the Saviour for whom they looked and longed. It was recorded fully, not by bits and pieces but as God

provided for the keeping of His Word.

(3) Why was it recorded? In closing let me say, it was recorded, for our information, that we may know the joyful news. Again, it was recorded for our faith, for it is that **"the just shall live by faith."** It was recorded for the assurance of our very salvation, as the Scriptures say, **"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"** (John 20:31).

As a final admonition, let us search the Word, read the record, and look to the Son of God, and so let us prize the record that God hath given, **"ETERNAL LIFE"**. May God bless Each one.

3. That He had the power to forgive sins. Matt. 9:1-8

WITH GOD

(Continued from page 1)

is God which worketh (energizes) in you both to will and to do of His good pleasure:" (Philippians 2:13).

A. We would put this definition of walking with God for our purposes in this article. "To Walk With God". Living according to the plan and practices laid down by our God in His Word and in particular those expounded in the New Testament. Living a life pleasing and acceptable to Him with Whom we have to do. Living in close proximity to the Guide and Director of our steps. In short,

living a consistently balanced Christian life. Our God is in perfect balance in all aspects and all things without man's interference, would have perfect balance. The believer is to be in balance in all aspects of his life and testimony. Would to God it were true more often as not.

B. Our walk as Christians has a two-fold aspect put there by God. First, our walk, or conduct is God-ward. An example is Joshua 22:5, **"But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul."**

Secondly, our walk is man-ward in that we maintain a love and testimony toward God, but we are to have the same for those about us. An example of this is found in 1 Peter 2:11, 12, where we read: **"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by our good works, which they shall behold, glorify God in the day of visitation."** Therefore, our Christian walk is to first please the Lord for our own spiritual well-being. Secondly, we are to use that walk in maintaining an effective testimony before unbelievers.

II. THOSE WHO CAN WALK WITH GOD AND THOSE WHO CANNOT

Cannot anyone at anytime decide to walk with God? Isn't the promise of fellowship and abiding open to all? Yes, all that are able to respond, but not everyone is able to respond. Today, we hear constant admonitions of "walk the heavenly way", take the hand of the man who stilled the water, "walk with God and he will walk with you". Cannot anyone, at any time, of his, or her own free will, as a free moral agent decide to walk the Christian way with Jesus? If they are able to receive and decide, yes! If God opens their heart and understanding, yes!

The fact is, that most preaching today operates under a false concept when undergirded by the belief that everyone at any time can choose God and His way over evil and destruction. God says: **"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."** (Jeremiah 13:23). No one can walk with God unless they have been born from above. The old question on which everything pivots is: "Is man totally depraved, or not? God says of the wicked: **"They know not, neither will they understand they walk on in darkness:"** (Psalm 82:5). Unregenerated men and women continue on according to their own will in this life. The catch is that that will is governed by their nature.

(Continued on page 8)

FOOD FOR THOUGHT



---A Woman's View---

Have you ever wondered what causes the most conflicts in churches, friendships, and families? A major cause: WRONG RESPONSES TO AN EVIL REPORT. This may be distortion or incomplete facts, or false information and is usually given with wrong motivations.

Do we realize listening to such a report is nothing more than IGNORANCE on our part? Who wants to be ignorant? Read II Corinthians 2:11 to see how Satan will gain an advantage over us. Ignorance is not being aware of the destructive power of untrue or distorted words, gestures, tonal patterns, or even facial expressions.

Are we ignorant of who gives evil reports? Isn't it part of the fallen nature of every person? We have several: **WHISPERER**: This one secretly or privately passes on evil reports. **GOSSIP**: This person sensationalizes and magnifies rumors and partial information. **SLANDERER**: This one seeks to destroy another's credibility, or reputation with damaging facts, distortions of facts, or evil suspicions. **BUSYBODY**: This one digs up evil reports and makes it his business to spread them by means of gossip, slander, or whispering. God classifies this action as great a sin as stealing or murder (I Peter 4:15).

What motivates someone to give these "evil reports"? **ENVY**: Desiring what someone else has. **GUILT**: Justifying past actions or attitudes. **BITTERNESS**: Reacting because of personal hurts. **REBELLION**: Justifying an independent spirit. **PRIDE**: Wanting to exalt self. **DECEPTION**: Believing that evil reports are right to give.

Are we ignorant of the fact Satan uses "evil report" to discredit spiritual leadership, to prompt non-Christians to mock Christianity and reject Christ to multiply conflicts and produce more ungodliness, and to cause Christians to close their spirit toward each other?

There are five questions to ask, that will help detect an "evil report", before listening to the carrier. (1) What reason do you have for telling me? (2) Where did you get your information? (3) Have you gone to those directly involved? (4) Have you personally checked out all the facts? (5) Can I quote you if I check this out?

Our Bible is full of scriptures on this topic. Take time to read James 3:16, Proverbs 17:9, Psalms 41:7, Numbers 14:36, Proverbs 27:12, Psalms 101:5 Proverbs 26:21,22, Proverbs 17:4 and Proverbs 16:28.

Infection is responding to an "evil report" with human reasoning and emotion, rather than genuine love and spiritual understanding. Are we infected?

Just a little Food For Thought - until next month

The Scriptures and SIN

By Arthur Pink

perfect, thoroughly furnished unto all good works." Observe what is here omitted: the Holy Scriptures are given not for intellectual gratification and carnal speculation, but to furnish unto "all good works," and that by teaching, reproving, and correcting us. Let us endeavor to amplify this by the help of other passages.

1. An individual is spiritually profited when the Word convicts him of sin. This is its first office: to reveal our depravity, to expose our vileness, to make known our wickedness. A man's moral life may be irreproachable, his dealings with his fellows faultless; but when the Holy Spirit applies the Word to his heart and conscience, opening his sin-blinded eyes to see his relation and attitude to God, he cries, "Woe is me, for I am undone." It is in this way that each truly saved soul is brought to realize his need of Christ. "They that are whole need not a physician, but they who are sick." Yet it is not until the Spirit applies the Word in Divine power that any individual is made to feel he is sick, sick unto death.

Such conviction that brings home to 'the heart the awful ravages which sin has wrought in the human constitution is not to be restricted to the initial experience which immediately precedes conversion. Each time that God blesses His Word to my heart, I am made to feel how far, far short I come of the standard which He has set before me, namely: "**Be ye holy in all manner of conversation**" (I Pet. 1:15). Here, then, is the first test to apply: as I read of the sad failures of different ones in Scripture, does it make me realize how sadly like unto them I am? As I read of the blessed and perfect life of Christ, does it make me recognize how terribly unlike Him I am?

2. An individual is spiritually profited when the Word makes him sorrow for sin. Of the stony-ground hearer it is said that he "**heareth the word, and anon with joy receiveth it; yet hath he not root in himself**" (Matt. 13:20,21); but of those who were convicted under the preaching of Peter it is recorded that "**they were pricked in their heart**" (Acts 2:37).

The same contrast exists today. Many will listen to a flowery sermon, or an address on

"dispensational truth" that displays oratorical powers or exhibits the intellectual skill of the speaker, but which, usually, contains no searching application to the conscience, and it is received with approbation; but no one is humbled before God or brought into a closer walk with Him through it. But let a faithful servant of the Lord (who by grace is not seeking to acquire a reputation for his "brilliance") bring the teaching of Scripture to bear upon character and conduct, exposing the sad failures of even the best of God's people, and, though the crowd will despise the messenger, the truly regenerate will be thankful for the message which causes them to mourn before God and cry: "Oh, wretched man that I am." So it is in the private reading of the Word. It is when the Holy Spirit applies it in such a way that I am made to see and feel my inward corruptions that I am really blessed.

What a word is that in Jer. 31:19: "**After that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded!**" Do you, my reader, know anything of such an experience? Does your study of the Word produce a broken heart and lead to a humbling of yourself before God? Does it convict you of your sins in such away that you are brought to daily repentance before Him? The Paschal Lamb had to be eaten with "bitter herbs" (Ex. 12:8); so as we really feed on the Word, the Holy Spirit makes it "bitter" to us before it becomes sweet to our taste.

Note the order in Rev. 10:9, "**And I went unto the angel, and said unto him, Give me the little book, and he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.**" This is ever the experimental order: there must be mourning before comfort (Matt. 5:4); humbling before exalting (I Pet. 5:6).

3. An individual is spiritually profited when the Word leads to confession of sin. The Scriptures are profitable for "reproof" (II Tim. 3:16), and an honest soul will acknowledge its faults. Of the carnal it is said: "**For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be**

reproved" (John 3:20). "God be merciful unto me a sinner" is the cry of a renewed heart, and every time we are quickened by the Word (Psa. 119) there is fresh revealing to us and a fresh owning by us of our transgressions before God. "**He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy**" (Prov. 28:13). There can be no spiritual prosperity or fruitfulness (Psalm 1:3) while we conceal within our breasts our guilty secrets; only as they are freely owned before God, and that in detail, shall we enjoy His mercy.

There is no real peace for the conscience and no rest for the heart while we carry the burden of unconfessed sin. Relief comes when it is fully unbosomed to God. Mark well the experience of David: "**When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer**" (Psalm 32:34). Is this figurative but forcible language unintelligible unto you? Or does your own spiritual history explain it? Ah, there is many a verse of Scripture which no commentary save that of personal experience can satisfactorily interpret. Blessed indeed is the immediate sequel here: "**I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin**" (Psalm 32:5).

4. An individual is spiritually profited when the Word produces in him a deeper hatred of sin. "**Ye that love the Lord, hate evil**" (Psa. 97:10). "We cannot love God without hating that which He hates. We are not only to avoid evil, and refuse to continue in it, but we must be up in arms against it, and bear towards it a hearty Indignation" (C. H. Spurgeon). One of the surest tests to apply to the professed conversion is the heart's attitude towards sin. Where the principle of holiness has been planted, there will necessarily be a loathing of all that is unholy. If our hatred of evil be genuine, we are thankful when the Word reproves even the evil which we suspected not.

This was the experience of David: "**Through Thy precepts**

I get understanding: therefore I hate every false way" (Psa. 119:104). Observe well, it is not merely "I abstain from," but "I hate;" not only "some," or "many," but "every false way;" and not only "every evil," but "every false way." "**Therefore I esteem all Thy precepts concerning all things to be right, and I hate every false way**" (Psa. 119:128). But it is the very opposite with the wicked: "**Seeing thou hatest Instruction, and castest My words behind thee**" (Psa. 50:17). In Prov. 8:13, we read: "**The fear of the Lord is to hate evil,**" and this godly fear comes through reading the Word: see Deut. 17:18-19. Rightly has it been said, "Till sin be hated, it cannot be mortified; you will never cry against it, as the Jews did against Christ—Crucify it, Crucify it, till sin be really abhorred as He was" (E. Reyner, 1635).

5. An individual is spiritually profited when the Word causes a forsaking of sin. "**Let everyone that nameth the name of Christ depart from iniquity**" (II Tim. 2:19). The more the Word is read with the definite object of discovering what is pleasing and what is displeasing to the Lord, the more will His will become known; and if our hearts are right with Him the more will our ways be conformed thereto. There will be a "**walking in the truth**" (III John 4). At the close of II Cor. 6, some precious promises are given to those who separate themselves from unbelievers. Observe, there, the application which the Holy Spirit makes of them. He does not say: "Having therefore these promises, be comforted and become complacent thereby", but: "**Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit**" (II Cor. 7:1).

"**Now ye are clean through the word which I have spoken unto you**" (John 15:3). Here is another important rule by which we should frequently test ourselves: Is the reading and studying of God's Word producing a purging of my ways? Of old the question was asked, "**Wherewithal shall a young man cleanse his way?**" And the Divine answer is "**by taking heed thereto according to Thy word.**" Yes, not simply by

(Continued on page 8)

THE BAPTIST EXAMINER

MARCH 1, 1998

PAGE SEVEN

THE SCRIPTURES

(Continued from page 7)

reading, believing, or memorizing it, but by the personal application of the Word to our way. It is by "taking heed" to such exhortations as "flee fornication" (I Cor. 6:18), "flee from idolatry" (I Cor. 10:14), "flee these things" a covetous love for money (I Tim. 6:11), "flee also youthful lusts" (II Tim. 2:22), that the Christian is brought into practical separation from evil; for sin has not only to be confessed but "forsaken" (Prov. 28:13).

6. An individual is spiritually profited when the Word fortifies against sin. The Holy Scriptures are given to us not only for the purpose of revealing our innate sinfulness, and the many, many ways in which we "come short of the glory of God" (Rom. 3:23), but also to teach us how to obtain deliverance from sin, how to be kept from displeasing God. **"Thy Word have I hid in mine heart, that I might not sin against Thee"** (Psa. 119:11). This is what each of us is required to do: **"Receive, I pray thee, the law from His mouth, and lay up His words in thine heart"** (Job 22:22). It is particularly the commandments, the warnings, the exhortations, we need to make our own and treasure; to memorize them, meditate upon them, pray over them, and put them into practice. The only effective way of keeping a plot of ground from being overgrown by weeds is to sow good seed therein: **"Overcome evil with good"** (Rom. 12:21). So the more Christ's Word dwells in us "richly" (Col. 3:16), the less room will there be for the exercise of sin in our hearts and lives.

It is not sufficient merely to assent to the veracity of the Scriptures, they require to be received into the affections. It is unspeakably solemn to note that the Holy Spirit specifies as the ground of apostasy: **"Because the love of the Truth they received not"**, (II Thess. 2:10, Gk.). If it lie only in the tongue or in the mind, only to make it a matter of talk and speculation, it will soon be gone. The seed which lies on the surface, the fowls in the air will pick up. Therefore hide it deeply; let it get from the ear into the mind, from the mind into the heart; let it soak in further and further. It is only when it hath a prevailing

sovereignty in the heart that we receive it in the love of it—when it is dearer than our dearest lusts, then it will stick to us" (Thomas Manton).

Nothing else will preserve from the infections of this world, deliver from the temptations of Satan, and be so effective a preservative against sin, as the Word of God received into the affections. **"The law of his God is in his heart; none of his steps shall slide"** (Psa. 37:31). As long as the Truth is active within us, stirring the conscience, and is really loved by us, we shall be kept from sinning. When Joseph was tempted by Potiphar's wife, he said, **"How then can I do this great wickedness, and sin against God?"** (Gen. 39:9). The Word was in his heart, and therefore had prevailing power over his lusts. The ineffable holiness, the mighty power of God, who is able both to save and to destroy. None of us knows when he may be tempted, therefore it is necessary, to be prepared against it. **"Who among you will give ear... and hear for the time to come?"** (Isa. 42:23). Yes, we are to anticipate the future and be fortified against it, by storing up the Word in our hearts for coming emergencies.

7. An individual is spiritually profited when the Word causes him to practice the opposite of sin. **"Sin is the transgression of the law"** (I John 3:4). God says "thou shalt," sin says "I will not," God says "Thou shalt not," sin says "I will." Thus, sin is rebellion against God, the determination to have my own way (Isa. 53:6). Therefore sin is a species of anarchy in the spiritual realm, and may be likened unto the waving of the red flag in the face of God. Now the opposite of sinning against God is submission to Him, as the opposite of lawlessness is subjection to the law. Thus, to practice the opposition of sin is to walk in the path of obedience. This is another chief reason why the Scriptures were given: to make known the path which is pleasing to God for us. They are profitable not only for doctrine and reproof, but correction, and also for "instruction in righteousness."

Here, then, is another important rule by which we should frequently test ourselves. Are my thoughts being formed, my heart controlled, and my ways and works regulated by God's Word? This is what the Lord requires:

"Be ye doers of the Word, and not hearers only, deceiving our own selves" (James 1:22). This is how gratitude to and affection for Christ are to be expressed: "If ye love Me, keep My commandments" (John 14:15). For this, Divine assistance is needed. David prayed **"Make me to go in the path of Thy commandments"** (Psa. 119:35), "We need not only light to know our way, but a heart to walk in it. Direction is necessary because of the blindness of our minds; and the effectual impulsions of grace are necessary because of the wickedness of our hearts. It will not answer our duty to have a naked notion of truths, unless we embrace and pursue them" (Thomas Manton). Note it is "the path of Thy commandments," not a self-chosen course, but a definitely marked one; not a public "road," but a private "path."

There are other ways of being spiritually profited from God's Word than those we have named, and some of them we hope to consider (D.V.) in a future article. But let both writer and reader honestly and diligently measure himself, as in the presence of God, by the seven things here enumerated. Has your study of the Bible made you more humble, or more proud—proud of the knowledge you have acquired? Has it raised you in the esteem of your fellow men, or has it led you to take a lower place before God? Has it produced in you a deeper abhorrence and loathing of self, or has it made you more complacent? Has it caused those you mingle with, or perhaps teach, to say, I wish I had your knowledge of the Bible; or does it cause you to pray, Lord give me the faith, the grace, the holiness Thou hast granted my friend, or teacher?

"Meditate upon these things: give thyself wholly to them; that thy profiting may appear unto all?" (I Tim. 4:15).

WITH GOD

(Continued from page 6)

Again God says: **"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."** (John 3:19). Unregenerate man cannot walk with God of his, or her own desire. In order for a person to walk with God, God must put that person into the way. God must put them in, open the way for them to enter the straight and narrow. Without divine

An Invitation from CALVARY BAPTIST CHURCH

3339 13th Street • P.O. Box 60
Ashland, Ky. 41105-0060
Phone/FAX: 606-325-2012
Donald Chance, Pastor

SERVICES

Sunday:

9:30 am Sunday School
(All Classes)

10:30 am Morning Worship

7:00 pm Evening Worship

Wednesday:

7:00 pm Mid Week Prayer Meeting

Publishers of

The Baptist Examiner

A monthly Publication

intervention, God says: **"The way of the wicked is as darkness: they know not that they stumble."** (Prov. 4:19).

Only the elect, quickened by the Spirit can walk with God. We begin when we first realize the fact of His presence with us. We have received Him and are sealed unto the day of redemption. Now our desire is that our conformity, our effort, and our aim is to commune with Him continually. We must keep fresh our consciousness of His presence with us. Psalm 16:8 says, **"I have set the Lord always before me: because he is at my right hand, I shall not be moved."** Our thoughts through the day should turn again and again to Him. WE need to remember that we live and walk by faith. THE UNSEEN IS REAL; THE MATERIAL IS MERELY APPARENT. 2 Corinthians 5:7 says, **"For we walk by faith, not by sight."**

We shall look at the practical applications of "Walking with God" in Part 2 of this message.

FORUM LENEGAR

(Continued from page 6)

and death has passed away, even as 1 Peter 3:10-12 describes. The annihilation of the old creation and all of its taint and filth is passed. It exists no more. Having

1. "Follow me; and let the dead bury their dead". Matthew 8:21-22

accomplished this, God then fulfills His glorious preparation for us. A New Heaven, a New Earth, and a New Jerusalem. Best of all, our Lord is there and nothing that is sinful, or defiled can enter that state of perfection as God's children serve and enjoy Him forever.

The New Earth spoken of here is a new sphere of life for all of God's people for all of eternity. It contains a new spiritual environment in that there will be no temptations, no defects, and no sin as in this mortal life. There will be no night there, no time, and no cessation of serving and worshiping God Who dwells among his children face to face.

The New Jerusalem is a glorious creation prepared by God. A holy city housing the Bride of Christ. The rest of chapter 21 describes the city, its walls, its gates, its magnitude, as well as its guardian angels, and overall glory. Instead of preoccupation with this world, we should do as Abraham in Hebrews 11:10; **"For he looked for a city which had foundations, whose builder and maker is God."**

The New Heavens, the New Earth, and the New Jerusalem are where we are traveling on this course of life here below. Large parts of Christianity have liberalized and even apostatized to the point that not many look to our final destination. Let us look toward that complete satisfaction with great anticipation.