

*Beneath the robes of religion many carry a heart of stone*

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

# The Baptist Examiner®

**Baptist Is Our Middle Name**

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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*

VOL. 70, NO. 5 ASHLAND, KENTUCKY, MAY 1, 1998 WHOLE NUMBER 2739

## AN OUTDATED QUESTION?

By John R. Lenegar



**"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, 'God forbid that we should forsake the Lord, to serve other gods:'"** (Joshua 24:14-16).

There have been many times in my life, when I have been asked a question that possibly many of you have been asked. "WHY ARE YOU BAPTISTS SO NARROW MINDED?" With just a little thought, I am sure you will wonder, as I have, at this question. I was under the impression that true Baptists were possibly some of, if not the most tolerant group of others of various shades of belief, or practice. I believe that if a person wants to not believe in God, or wishes to follow the many foolish and deadly "doctrines of demons" today, they have the right to believe, or practice whatever they wish and will be rewarded accordingly by God.

Who are the people asking this question, or worse, acting on we

who hold to the narrow way? A large majority of those asking and acting on the question today are people wearing the label, "Christian". They usually ask the question with an ulterior motive. Usually, the question is asked because some part of Baptist doctrine (Bible Doctrine) is in conflict with what they, or their group, or pseudo-Christian practice believes. In order to understand this and what is happening, we need to understand our present day situation.

Today there are "new principles" coming into being which are really Satan's old ploys and concern the persecution of God's children. These new "politically correct" ideas and beliefs come from the top of government and their fellow correctors: the ACLU and the National Council of Churches, with the purpose of changing our political and social situations to one of peace and unity. It is unfortunate that many professing

Christians use their "supposed" liberty as a cloak of maliciousness instead of serving the living God.

There are three areas, or ideas that are thrust upon true Christians at practically every level of media. First: Scripture is twisted, sometimes torn, to mean something that it does not. For example: Matthew 7:1 is widely quoted by people who hold to these ideas. The verse says: **"Judge not, that ye be not judged."** The verse is taught to mean, in today's society, that we are not to criticize anyone for anything at any time. Everyone is right. While I would agree with not judging before the time and letting God do that, I would remind those who hold such doctrine to cover their sin, that anyone who habitually lives a life that is in opposition to God's Word has a very serious problem.

Secondly: We are told today that "all" groups, whether Christian, or  
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## The Baptist Examiner Pulpit

By Pastor Donald Charice



## A DIVIDED HOUSE or DOES IT MAKE A DIFFERENCE WHAT YOU BELIEVE? Part 1 of 2

**"But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth."** (Luke 11:17).

Let us make a definition so as to have a clear meaning of what

we are speaking about.

1. Kingdom === A government or country headed by a King.
2. The HOUSE, === Dwelling, implies, or a family unit.
3. Divided === dis-unite, difference between, speaks of disunity..

CONTEXT:

These verses were spoken against those of the religious group that would try to STOP the works of Christ. They claimed to believe but their actions spoke louder than their words. Their  
(Continued on page 2)

## THE BIBLE AND WATER BAPTISM - Part 1 of 2

By John R. Gilpin  
(Now In Glory)



**"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"** (Matt. 28:19).

I know of but few things that are more impressive than the ordinance of baptism. From the day on which this ordinance was initiated, it has been attended by large crowds. Thus in the days of John the Baptist, we read:

**"Then went out to him, Jerusalem, and all Judea, and all the region roundabout Jordan"** (Matt. 3:5).

As a child I attended a service at which this ordinance was administered. For weeks my older brother and I played at "baptism," going through the ceremony and even repeating the baptismal formula over each other. We said that, that was baptism, and in our childish way of thinking it was. However, there were certain things lacking which God says are necessary for valid baptism. What are these necessary requirements?

### THE PROPER SUBJECT

Only a believer can be such. Only such as have repented of their sins, believed with saving faith on Christ, been born again by the power of the Holy Spirit, and whose sin stains have been washed away in the blood of the Lamb can be fit subjects for baptism. There is absolutely no authority for the administering of this ordinance unto anyone who

has not passed from death unto life: but if we are dead unto this world of sin and alive unto God, through faith in Jesus Christ, we are then ready to obey this command of baptism.

If you will notice the command of our Saviour, you will see that baptism is an act which comes after belief, or the making of disciples:

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"** (Matt. 28:19).

Christ's first command in this text, to teach all nations, is rendered from the Aorist Imperative, "matheteusate," which means "to make disciples." Thus Christ's order is that of making disciples baptizing and teaching disciples. To change Christ's order would bring chaos to the Christian system.

But how did the early church interpret this command of Jesus?

**"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women"** (Acts 8:12).

Please note that no infants nor those who were unable to believe are mentioned.

**"And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest, And he answered and said, I believe that Jesus Christ is the Son of God"** (Acts 8:36,37).

**"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"** (Acts 10:47, Acts 10:43, 44) tells us that they had received the  
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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 sub-  
scriptions and communications should be  
sent. Address: P.O. Box 60, Zip Code  
41105-0060.

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**PUBLISHED EVERY MONTH:** at  
3339 13th St., Ashland, KY, with paid cir-  
culation in every state and many foreign  
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MAY 1, 1998

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## Editor's Update

By Pastor Donald Chance

### IMPORTANT NOTICE

It has come to the attention of the editor that Elder John Lenegar, a faithful writer for the forum and The Baptist Examiner over the years, is having a trying time with physical problems. To make things worse, his wife suffered a stroke, either during or after her surgery in March. Bro. Lenegar has not been able to work due to his back and knee problems and is now having to take care of his wife during this time.

I spoke with Bro. Lenegar and he has assured me that he covets the prayers of the Lord's churches and all of God's people. May I take the liberty and say that if any church would like to help in this time of need, please contact Bro. John Lenegar, 126 N. Washington St., No. 5, Delaware, Ohio 43015. (614)639-9434.

It is a heart felt desire that we as Brothers and Sisters in Christ, watch over those who have a genuine need in these dark days in which we live. May we live our profession.

**"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."** (1 Jn 3:17-18)

### DIVIDED HOUSE

(Continued from page 1)

claims were, "they were looking for the Messiah" YET they who were looking so hard, rejected HIM who was from GOD.

My thought for this message is, **DOES IT MAKE A DIFFERENCE WHAT YOU BELIEVE?**

The one hand states; NO, as we are all God's children and we are all going to the same place. The devil's plan is for TRUTH to be mingled with error so that it is impossible to tell the difference. On the side of truth there is NO MIDDLE road. Error is Error no matter how it is presented. Truth will remain Truth even if we don't like it. One truth that is settled in the Word of God reads like this,

**"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."** (Eph.. 4:4-6).

**1. IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE ABOUT THE WORD OF GOD.**

You must believe the Bible is either fallible or infallible, it has errors in it or it contains NO ERRORS. It just contains the WORD of GOD written by man or it is the VERY Words of God Himself as they were given to the chosen writers of His words.

**"Knowing this first, that no prophecy of the scripture is of**

**any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."** (2 Peter 1:20-21).

If it is the Word of God then we are subject to its every, unchangeable precept. If man wrote it, then BELIEVE WHATEVER YOU WANT, but you will never feel the comfort and satisfaction of God's love and blessings upon your life.

**2. IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE ABOUT SALVATION?**

Which would you trust in:

(A). "Jesus alone, of all humans, has so far been saved."

(B). The Blood of Jesus only made it possible for man to be saved.

(C). Maybe Salvation is "IN AND THROUGH THE CHURCH".

(D). Maybe your salvation rests in your BAPTISM.

As believers, we believe in the infallible Word of God. We must hold that our salvation is in and through the finished work of Christ upon the cross.

**"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."** (Eph.. 2:8-9).

**"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of**

regeneration, and renewing of the Holy Ghost;" (Titus 3:5).

MY QUESTION to you who believe anything short of Christ's finished work, what are you going to do with the thief on the Cross?????

1. He was never BAPTIZED.

2. He never belonged to a the great Church.

3. He never took of the Lord's Supper.

**ALL HE HAD TO TRUST IN WAS THE SHED BLOOD OF CHRIST.** For he stated making plain for us to hear,

**"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."** (Luke 23:39-43).

**3. BUT, IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE ABOUT BAPTISM.**

1. Baptism is the first act of obedience, AFTER God's grace in imparted into the soul.

2 Baptism is necessary because it is an identification to the receiving of salvation.

3 Baptism has a threefold effect upon all who receive it:

(1.) It identifies us as having a new standing as a servant of our Lord

(2.) It opens the door of the Church.

(3.) It makes us privileged to sit at the Lord's table.

There is one verse that will spell it all out to the mind that will seek out the will of God;

**"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."** (Acts 2:41).

**4. IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE ABOUT THE CHURCH.**

The word "EKKLESIA" identifies the Church as a "A CALLED OUT ASSEMBLY", of baptized believers. It was never termed as a "UNIVERSAL MYSTICAL BODY", but always A LOCAL, VISIBLE,

INDEPENDENT body.

**BEFORE A CHURCH CAN BE LIKE "A CHURCH OF THE LORD JESUS CHRIST".**

It must have these basic marks of identification.

1. Proper ORIGIN: The new Testament Church had its origin during the personal ministry of its founder and Head, the Lord Jesus Christ. NO, a thousand times John the Baptist didn't organize the church. He only prepared the material from which Jesus began to build His church. One must look in the Scriptures to locate the first place where the church is found, and then you can place its beginning. **"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."** (Matt. 16:18).

All others which have a man for its head must bow down to the original founder, the Lord Jesus Christ.

2. It must have the proper NATURE in order to be a New Testament Church. By nature we mean that the church must be LOCAL, VISIBLE, and INDEPENDENT. Through out the Scriptures the churches were noted by their name noting their location. If the church was located in Jerusalem, then it could not take on the presence of the people of Ephesus. They were a separate body, as Paul so plainly put it, "To the Church at Rome" or "to the saints at Galatia".

3. To be like a New Testament Church, there must be the proper AUTHORITY. By this we mean where do they get their teaching material? For the most part a church is judged by its teaching. If they teach the same things, then there must be that mark that sets us apart from false churches. We must hold that the teaching the church does must come from "The Bible Alone". Christ's church has bled and died to maintain that the Word of God as our only rule of faith and practice. It makes no difference what kind of By-Laws, Rules, or Regulations you might have or how far back they may go, the New Testament church has always maintained that the Scriptures are the final authority in all matters pertaining to life.

4. The Church must have received the proper COMMISSION. Meaning, our marching orders, for going out and perpetuating the Truth. While Jesus was on this earth in the likeness of man, He was here as TRUTH

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

## The Baptist Examiner Bible Study Lesson

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



The study of Joseph's life is proving to be a true example of what suffering, devotion, purity, and perseverance will produce when God holds absolute sway over the lives of His servants. No other Old Testament character surpasses Joseph for purity of character, for steadfastness under trial, for perseverance in following what is right.

It is however, our main objective to show that the actions as well as the attitude of Joseph are a foreshadowing of the Lord Jesus Christ when He comes to earth and suffers at the hands of man. Many have written on the subject of, "Christ in the Old Testament" or "Christ in Genesis." Thus, it is fitting in our study to make reference to Christ whenever possible.

The similarities of Joseph to Jesus in certain aspects are obvious and too numerous to mention here but let us consider a few. By occupation, Joseph had been a shepherd as a young lad. Jesus said: **"I am the good shepherd, and know my sheep, and am known of mine."** (John 10:14). Joseph was hated without a cause, delivered into the hands of the Gentiles, sold for 20 pieces of silver. He was the well-beloved of his father. He was given a robe of many colors. He was sent by his father to his brethren with a message, but they despised him and cast him into a pit to die. Jesus had been sent by His Father to His brethren, but was rejected and crucified. **"He was in the world, and the world was made by him, and the world knew him not. He came unto His own, and His own received Him not."** (John 1:10, 11). Joseph had been falsely accused by Potiphar's wife and cast into prison. In prison, he was numbered with the transgressors, but in due time he was set free and exalted to the throne of Egypt (at the right hand of Pharaoh). He became the Saviour of the world during the famine.

Joseph exemplifies the life of Christ in other ways such as, his humility, his love and unconditional forgiveness to his brethren. Jesus spoke from the

cross: **"Father, forgive them; for they know not what they do."** (Luke 23:34).

### JOSEPH PREPARES A FEAST FOR HIS BROTHERS

**"And he lifted up his eyes, and saw his brother Benjamin, his mother's son and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother? and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And they set on for him by himself, and for them by themselves: and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and were merry with him."** (Gen. 43:29-34). Joseph makes no pretense about his affection for Benjamin, the younger brother. They both, after all, had been born of the same father and mother, a common bond which the other ten brothers could not claim.

### ONE MORE TEST TO COME

The kindness Joseph has shown to his brothers with the feast and merriment, is short-lived, for we shall see in this next chapter, they must suffer yet another humiliation imposed once again by Joseph.

As the brothers prepare to return to Canaan and their father we read: **"And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth**

**of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto the steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? Ye have done evil in so doing. And he overtook them, and he spake unto them these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?"** (Gen. 44:1-8). In modern day language, we could say that Joseph "framed" his now eleven brothers, having planted the silver cup in the sack of Benjamin. **"And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack."** (44:12).

One might easily think of Joseph as being unduly harsh and unfair to his brothers by subjecting them to so many trials. But we must understand the underlying purpose behind it all. Through all that is taking place, the brothers are coming to understand that God is working in their lives. They must take full responsibility for their actions and acknowledge their sins, even though God is bringing about His divine purposes through their evil deed. Yes, even man's evil deeds will bring God glory. **"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."** (Ps. 76:10).

The brothers once again must return to face Joseph. **"Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his**

**brethren came to Joseph's house; for he was yet there: and they fell before him on the ground."** (44:13, 14).

We now see the real purpose behind Joseph's actions. The brothers must be brought to their knees before him and confess their sins, in doing so, they fulfill Joseph's dreams and they show true humility, that a change of heart has taken place. By now they are convinced that, **"God is not mocked: for whatsoever a man soweth, that shall he also reap."** (Gal. 6:7).

The brother's exalting and bowing to Joseph pictures for us what the Apostle Paul wrote concerning Jesus in Philipians: **"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."** (Phil. 2:6-11). Again, we find a similar passage in (Rom. 14:11): **"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."** And let me add verse 12: **"So then every one of us shall give account of himself to God."** These verses bear record to the inescapable reality that man is accountable to God. He will bow to God, acknowledging his faith in Jesus Christ as his Saviour, **NOW IN THIS LIFE!** or face the eternal consequences of hell. Verse 12 is a reminder to each of us who are saved. Yes, we too will give account to God for what we do or do not do for His glory. May God and His Word inspire us to take sword and shield and fight the good fight of faith.

The story of Joseph and his brothers gives to us a picture of redemption and how it comes about in every individual that is saved. There must always be heartfelt conviction of personal sins. We must receive faith in the atoning blood Jesus shed for our sins. We must place ourselves at

the mercy of God, that He will abundantly pardon all who come to Him through His Son, Jesus Christ. It is simply believing the Gospel, that Christ died, was buried and rose from the grave. It is believing that mine (and your) sins, placed Him on the cross. Hallelujah! what a Saviour!

Back in our text, Gen. 44:16, Judah shows the right attitude toward all that has happened. **"And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found."** Here we see a convicted, repenting, condemned man who has no defense for himself or his brothers: What shall we say? or what shall we speak?

No man has a defense for his sins.

### JUDAH MAKES INTERCESSION

**"Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh."** (44:18). Judah is pleading for his brother, Benjamin, of whom Joseph has decreed must remain as his servant while the others return to Canaan. Judah's compassion is for both Benjamin and his father, Jacob, knowing that not returning with Benjamin would bring about the death of Jacob. The remaining verses of this chapter continue Judah's intercessory pleas as he rehearses the events that brought them before Joseph. It is a very moving and touching plea that Judah makes, revealing how the grace of God has moved upon him and his brothers.

We will learn in our next chapter 45, that Joseph has been touched by Judah's passionate plea. He will then reveal his true identity to the brothers.

THE BAPTIST EXAMINER

MAY 1, 1998

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## The Baptist Examiner Pulpit Forum

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



**How does one reconcile the duty of man to seek God (Isaiah 55:6),  
with the fact that no man can come to God except he be drawn by God? (John 6:44).**

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Although some Bible students see an apparent or alleged contradiction between these two verses, I do not believe at all that an actual contradiction exists between them. Please allow me to explain my reason for reaching this conclusion.

Isaiah 55:6 is addressed by God to the disobedient and worldly children of Israel, not to the world of lost mankind. In this verse and its immediate context, God calls upon the Israelites to turn from their idolatrous practices and return unto the LORD their God. He promises them that if they will do so, God will have mercy upon them and will abundantly pardon them. In other words, God promises to abundantly bless the children of Israel if they will confess and forsake their sins and draw near unto Him. This is not, however, an invitation to eternal salvation.

In John 6:44, on the other hand, the Lord Jesus Christ makes it perfectly clear that no unregenerate human being can come to Him in repentance and faith for salvation unless and until he is effectually called or drawn by God the Father. The Greek word ("helkoo" or "helko") that is translated as "draw" in this verse does not mean merely "to attract or invite." Rather, it means "to pull or drag in such a way as to meet with no resistance." The same word is used in such verses as John 18:10; 21:11; Acts 16:19; 21:30; and James 2:6. In John 12:32-33, this word is used to teach that all of those men are the same ones mentioned by Jesus in

John 6:37, where He said, "All that the Father giveth me shall come to me." In other words, the "all men" are all of God's elect children.

Even if we would remove Isaiah 55:6 from its historical text and apply it to the world of lost mankind, it would still be true that no man can or will seek or call upon the Lord until and unless he is first effectually drawn by the power of God. Spiritually-dead sinners do not seek after God until He takes the initiative and seeks after them (Rom. 3:11).

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This question is asked many times by thinking Christians, who say: "If God predestines everything then all of the lost people should not be held accountable." They are helpless and only do what God has predestinated them to do. There are some Baptists, unfortunately, who use the same argument to excuse sin and willful acts in their lives.

Isaiah 55:6 says: "**Seek ye the LORD while he may be found, call ye upon him while he is near:**" There are three things here that we should note. First, there is a call to seek God. Secondly, there must be a desire to seek God. Thirdly, God is to be sought while He is near. Only the Holy Spirit can prompt these aspects of seeking God. Romans 8:7 tells us that natural man rejects God's law, or precepts: "**Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**"

Also look at 1 Corinthians 2:14. Romans 2:15 tells us that God puts His witness to His law in the

conscience of man. All men have this, but not to the extent of salvation, or worship. The exception being that the saved are enabled to love God's law and precepts. God quickens them. Paul says: "**For I delight in the law of God after the inward man.**" (Romans 7:22). The wicked reject the witness..

The last verse of Romans 9:15-18 says: "**Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.**" Why is man then responsible to seek God, and to be responsible for his actions? If man has spiritual inability, does he also have spiritual responsibility? Yes! We need to remember that man is to blame for his spiritual inability. Man is born with this inability which comes down from the beginning of the race: Adam. See Romans 5:12.

Man is responsible for the knowledge in his reach. Romans 1:19-23 speaks of this and tells us that man did not choose God, but he had the witness of what could be known of God in his conscience, from God and the witness of the creation. Hence, as the last part of Romans 1:20 says: "**... so that they are without excuse:**" They choose to suppress that knowledge, thus, all men are accountable to God. Man can be "religious" without truly knowing God. Man has a free will and can act in a rational, self-determined way. The problem is that man's free will is controlled by his nature, or character. His nature is corrupt and cannot make a choice unto salvation. In his natural state, man can do not, but as his nature dictates. See Jeremiah 13:23. Man is responsible for what can be known of God, because of his conscience and natural witness.

John 6:44 tells us that God must draw men. He must initiate His will within them and supplant their nature. Therefore, God changes their will. "**For it is God who worketh in you both to will and to work for His good pleasure.**" (Philippians 2:13). "**Salvation is of the Lord.**" (Jonah 2:9).

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Isaiah 55:6 says to seek the Lord but Rom. 3:11 says "**There is none that seeketh after God.**" Do we have a contradiction here? Certainly not. It is man's responsibility to seek to come, to believe but because of sin he will not. You see God does not compel man to sin, but He allows it. "**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).

Why is it that man will not come? Because he is spiritually dead. The question is asked then if man can be blamed for what he cannot do. Again the answer is a definite "he most certainly can and is." You see man is to blame for his spiritual inability. We all sinned in Adam and from then on all men are spiritually unable to seek after God, even though it is his responsibility to do so. "**Wherefore, as by one man sin entered into the world, and death by sin; and so death passed unto all men, for that all have sinned.**" (Rom. 5:12).

If then we are responsible to seek after God but we will not because we are spiritually dead, there is no hope that anyone can be saved. Absolutely no one can be saved! We are lost, damned and doomed for hell, according to our sinful nature. But, thank God, there is a way that we can be saved. Because of the grace of God and only by His grace.

It is our duty to preach the Gospel of Jesus Christ to every creature. We must warn them of the wrath to come. We must tell them that they are sinners and they must believe in Jesus. Why? Can they be saved? Certainly souls can and will be saved, but not because they

sought the Lord or because we persuaded them to do so. We must be like Ezekiel in the valley of dry bones when God asked him if those bones could live. His response was that he did not know but God knew. When I preach the gospel I don't know if anyone will

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"**Seek ye the LORD while he may be found, call ye upon him while he is near.**" (Isaiah 55:6 AV). "**No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**" (John 6:44 AV). First I would say that you don't have to reconcile friends. You reconcile enemies. The sovereignty of God and the responsibility of man are both set forth in the Word of God. They are friends! They join hand in hand in God's amazing scheme of redemption. The problem with man is that they are trying to turn these friends into enemies. The real question is this: Why would anyone call upon the Lord? Why would it enter the heart of any man to seek the Lord? Consider the world for a moment. People seek for some peace of mind, some satisfaction or meaning to life. They do this in a number of ways such as entertainment, recreation, career, relationships, and other things. All people by their very nature are adverse to God. They are not seeking him at all. The scripture says that much. "**The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.**" (Psalms 14:2-3).



## BAPTISM

(Continued from page 1)

Holy Ghost through believing in Christ.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved... And he took them the same hour of the night, and washed their stripes: and was baptized" (Acts 16:30-34).

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house, and many of the Corinthians hearing, believed, and were baptized" (Acts 18:8).

Thus in every instance the early church interpreted Christ's command by baptizing only those who had believed in Christ. If it is the Master's command to baptize only believers, then that same command would of necessity forbid us to baptize unbelievers. Since faith comes before baptism, I cannot baptize unbelievers, in order to save them, as the Catholic, Episcopalian and Campbellite churches do. Until I have seen some evidence of one's faith in Jesus, God's Word stands as a locked door into the waters of baptism; faith in the Son of God as Saviour, unlocks the door into the baptistry.

Since faith comes before water, infants are necessarily excluded from the ordinance of baptism. One might as well baptize an idiot with no mind at all as to baptize an infant, for neither would be the proper subject, until the capacity to believe had become theirs. That infants have not the capacity of believing in Christ need not be argued. That they know nothing as to the meaning of the rite can be seen from the following: In a staunch formal southern church, a child of about two years of age was to be baptized (?). As the mother held the child in her arms and as the minister dipped his hand into the fount, the child voiced its disapproval of the whole affair by crying out, "I don't want a jink; I don't want a jink."

Some months ago I was talking with a Presbyterian concerning infant baptism. In the course of our conversation, I suggested that he have his pastor give him ONE verse of Scripture that would justify its existence. I have seen this brother a number of times since, but as yet I haven't the passage of Scripture. From the dawn of infant baptism, the world has been waiting for ONE verse that would give proof for this rite. Over 800 years have elapsed and the world is still waiting. If over

thirty-two generations cannot find Biblical authority for this procedure then it is high time to call a halt and discard that which God condemns.

The advocates of infant baptism uphold it on the grounds that it is a beautiful ceremony. Evidently Eve thought the same about the forbidden fruit, but she brought a world of trouble upon herself and trouble upon a whole world, by partaking of that which was forbidden. I grant you that it may be beautiful, but beauty doesn't justify what God condemns. Your neighbor's wife or automobile may be beautiful, but that doesn't give you the liberty of appropriating either the wife or the automobile to yourself. The ceremony of heathen worship may be beautiful, but that is no reason why I should attempt to add it unto the church which Jesus established. For to do so would be to add to completion. To add infant baptism is equally as bad.

### II. A PROPER MODE

There are certain churches and individuals that are saying today: "There are three modes of baptism: immersion, affusion and sprinkling: either is as good as the other; the candidate may take his choice." Paul, speaking words given him of God, says: "**ONE Lord, one faith, and ONE BAPTISM**" (Eph. 4:5).

Heathen peoples have all through the ages turned from the one Father, one Lord, and one Spirit, and have thus ruined their one hope of eternal life. Christian peoples have turned from the one body which Jesus established, from the one faith which He gave to the body, and instituted three baptisms, instead of the one which He gave. If sprinkling be the proper mode, then immersion and affusion are wrong; but if immersion is right then affusing and sprinkling are wrong. One and only one can be right.

For many reasons, I believe that immersion and only immersion is the proper mode. If immersion is the only proper mode, then, any other mode is improper.

#### 1. The Example of Jesus.

That Jesus was immersed is a question that is settled beyond dispute. Commentators of the leading denominations, although they may disagree regarding the proper mode today, thoroughly agree that Jesus was immersed.

"**And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. And straightway coming up out**

**of the water, he saw the heavens opened, and the Spirit like a dove descending upon him**" (Mark 1:9,10).

"**Then cometh Jesus from Galilee to Jordan unto John, to be baptized. But John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him. Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, went up straightway out of the water**" (Matt. 3:13-16).

Was such ever seen at a sprinkling or pouring, either on the part of infants or adults? Surely Jesus going up out of the water means nothing, if immersion did not take place within the water.

#### 2. The Practice of the Early Church.

"**And the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip**" (Acts 3:36-39).

In this passage we are told that both Philip and the eunuch went DOWN INTO the water; there Philip baptized the eunuch; then they CAME UP OUT OF the water. One would have to be considerably prejudiced to see anything but immersion there. I once heard of a man who walked some sixty odd miles behind a wagon to see if the back wheels ever caught up with the front ones. We say that was a fool's errand. It looks to me like a bigger fool's errand if Philip took the eunuch into the water for any purpose other than to immerse him. No greater folly could be found than for the baptized and the baptizer to go down into the water in order to sprinkle the candidate.

#### 3. The Method of John the Baptist.

"**And John also was baptizing in Aenon near to Salim, because there was much water here**" (John 3:23).

Why was much water necessary for John's baptism if only a few drops were used for each candidate? That which is said regarding John's baptism is a

guarantee for the integrity of immersion.

#### 4. The picture which baptism presents.

Baptism is to picture a burial and resurrection.

"**Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life**" (Rom. 6:4).

Neither pouring nor sprinkling will present this picture. Immersion and immersion only reveals such. Another mode of baptism will blur and destroy the picture. Suppose you remove your wife's picture from your desk, and place there the picture of another woman. Will your wife be pleased? Will she be satisfied with the substitute? Is Christ satisfied when we substitute or even destroy altogether the picture which is to keep His passion and triumph in remembrance until He comes?

Greek lexicons. More than forty of these give the primary meaning of the word "baptize" to mean immerse, plunge, or dip. Thayer, possibly the most widely used New Testament lexicon says. "Baptism to plunge repeatedly, to immerse, submerge. An immersion in water:" while Liddell and Scott give, "Baptism to dip in or under water."

Commentators of all denominations have translated "baptize" as immerse. George Whitefield (Methodist) says. "It is certain that in the words of our text (Rom.6:4), there is an allusion to the manner of baptism by immersion."

Cardinal Gibbon (Catholic) says. "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century, the practice of baptism by affusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

Luther (Lutheran) says. "Baptism is a Greek word, and may be translated 'immerse.' I would have those who are to be baptized to be altogether dipped."

Wall (Episcopalian) says, "Immersion was in all probability the way in which our blessed Saviour, and for certain, the way by which the ancient Christians, received their baptism."

Lightfoot (Presbyterian) says, "That the baptism of John was by plunging the body. Seems to

appear from those things related of him, namely, that he baptized in Jordan, and that he baptized in Aenon, because there was much water there."

Dean Stanley (Episcopal Church of England) says, "For the first thirteen centuries the almost universal practice of baptism, was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed in water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word"

John Calvin (Presbyterian) says. "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church."

The practice of Greek Christians today.

The Greek language has undergone changes, but "baptizo" is still translated "immersed." Missionaries of all denominations in Greece today are compelled to immerse both adults and infants.

From the foregoing we can easily see that immersion is the proper mode for baptism. If Christ gave immersion as the proper mode, then who gave us the power to change it?

(Continued next month)

A PROPER PURPOSE

## SPECIAL MEETING

**MAY 18-22**

7:00 pm nightly

**Midland Missionary**

**Baptist Church**

Old Route 52

Franklin Furnace, Ohio

Harry Balmer, pastor

(740)354-9629

**Speaker:**

**PARVIN HALL**

Murray, Kentucky

**If you would like to announce church meetings, please send information at least one month ahead.**

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## ANOTHER GOSPEL

By Arthur Pink

Satan is not an initiator but an imitator. God has an only begotten Son, the Lord Jesus, and so has Satan "the son of Perdition" (2 Thess. 2:3). There is a Holy Trinity, and there is likewise a Trinity of Evil (Rev. 20:10). Do we read of the "children of God," so also we read of "the children of the wicked one" (Matt. 13:38). Does God work in the former both to will and to do of His good pleasure, then we are told that Satan is "the spirit that now worketh in the children of disobedience" (Eph. 2:2). Is there a "mystery of godliness" (1 Tim. 3:16), so also is there a "mystery of iniquity" (2 Thess. 2:7). Are we told that God by His angels "seals" His servants in their foreheads (Rev. 7:3), so also we learn that Satan by his agents sets a mark in the foreheads of his devotees (Rev. 13:16). Are we told that "the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10), then Satan also provides his "deep things" (see Greek of Rev. 2:24). Did Christ perform miracles, so also can Satan (2 Thess. 2:9). Is Christ seated upon a throne, so is Satan (Rev. 2:13-Gr.). Has Christ a church, then Satan has his "synagogue" (Rev. 2:9). Is Christ the Light of the world, then so is Satan himself "transformed into an angel of light" (2 Cor. 11:14). Did Christ appoint "apostles," then Satan has his apostles, too (2 Cor. 11:13). And this leads us to consider "The Gospel of Satan."

Satan is the arch-counterfeiter. The Devil is now busy at work in the same field in which the Lord sowed the good seed. He is seeking to prevent the growth of the wheat by another plant, the tares, which closely resembles the wheat in appearance. In a word, by a process of imitation he is aiming to neutralize the work of Christ. Therefore, as Christ has a Gospel, Satan has a gospel too; the latter being a clever counterfeit of the former. So closely does the gospel of Satan resemble that which it parodies, multitudes of the unsaved are deceived by it.

It is so this gospel of Satan the Apostle refers when he says to the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another, but there be some that trouble you, and would pervert the gospel of

Christ" (1:6,7). This false gospel was being heralded even in the days of the Apostle, and a most awful curse was called down upon those who preached it. The apostle continues, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." By the help of God we shall now endeavor to expound, or rather, expose this false gospel.

The gospel of Satan is not a system of revolutionary principles, nor yet a program of anarchy. It does not promote strife and war, but aims at peace and unity. It seeks not to set the mother against her daughter nor the father against his son, but fosters the fraternal spirit whereby the human race is regarded as one great "brotherhood." It does not seek to drag down the natural man, but to improve and uplift him. It advocates education and cultivation and appeals to "the best that is within us." It aims to make this world such a comfortable and congenial habitat that Christ's absence from it will not be felt and God will not be needed. It endeavors to occupy man so much with this world that he has no time or inclination to think of the world to come. It propagates the principles of self-sacrifice, charity and benevolence, and teaches us to live for the good of others, and to be kind to all. It appeals strongly to the carnal mind and is popular with the masses, because it ignores the solemn facts that by nature man is a fallen creature, alienated from the life of God, and dead in trespasses and sins, and that his only hope lies in being born again.

In contradistinction to the Gospel of Christ, the gospel of Satan teaches salvation by works. It inculcates justification before God on the ground of human merits. Its sacramental phrase is "Be good and do good"; but it fails to recognize that in the flesh there dwelleth no good thing. It announces salvation by character, which reverses the order of God's Word-character by, as the fruit of, salvation. Its various ramifications and organizations are manifold. Temperance, Reform Movements, "Christian Socialist Leagues," Ethical Culture Societies, "Peace Congresses" are all employed (perhaps unconsciously) in proclaiming this gospel of Satan-

salvation by works. The pledge-card is substituted for Christ; social purity for individual regeneration, and politics and philosophy, for doctrine and godliness. The cultivation of the old man is considered more practical than the creation of a new man in Christ Jesus; whilst universal peace is looked for apart from the interposition and return of the Prince of Peace.

The apostles of Satan are not saloon-keepers and white-slave traffickers, but are for the most part ordained ministers. Thousands of those who occupy our modern pulpits are no longer engaged in presenting the fundamentals of the Christian faith, but have turned aside from the Truth and have given heed unto fables. Instead of magnifying the enormity of sin and setting forth its eternal consequences, they minimize it by declaring that sin is merely ignorance or the absence of good. Instead of warning their hearers to "flee from the wrath to come" they make God a liar by declaring that He is too loving and merciful to send any of His own creatures to eternal torment. Instead of declaring that "without shedding of blood is no remission," they merely hold up Christ as the great Exemplar and exhort their hearers to "follow in His steps." Of them it must be said, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Their message may sound very plausible and their aim appear very praiseworthy, yet we read of them, "For such are false apostles, deceitful workers, transforming themselves (imitating) into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing (not to be wondered at) if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:13-15).

In addition to the fact that today hundreds of churches are without a leader who faithfully declares the whole counsel of God and presents His way of salvation, we also have to face the additional fact that the majority of people in these churches are very unlikely

to learn the Truth themselves. The family altar, where a portion of God's Word was wont to be read daily is now, even in the homes of nominal Christians, largely a thing of the past. The Bible is not expounded in the pulpit and it is not read in the pew. The demands of this rushing age are so numerous, that multitudes have little time and still less inclination to make preparation for the meeting with God. Hence the majority who are too indolent to search for themselves, are left at the mercy of those whom they pay to search for them; many of whom betray their trust by studying and expounding economic and social problems rather than the Oracles of God.

In Prov. 14:12 we read, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." This "way" which ends in "death" is the Devil's Delusion the gospel of Satan a way of salvation by human attainment. It is a way which "seemeth right," that is to say, it is presented in such a plausible way that it appeals to the natural man: it is set forth in such a subtle and attractive manner, that it commends itself to the intelligence of its hearers. By virtue of the fact that it appropriates to itself religious terminology, sometimes appeals to the Bible for its support (whenever this suits its purpose), holds up before men lofty ideas, and is proclaimed by those who have graduated from our theological institutions, countless multitudes are decoyed and deceived by it.

The success of an illegitimate coiner depends largely upon how closely the counterfeit resembles the genuine article. Heresy is not so much the total denial of the truth as a perversion of it. That is why half a lie is always more dangerous than a complete repudiation. Hence when the Father of Lies enters the pulpit it is not his custom to flatly deny the fundamental truths of Christianity, rather does he tacitly acknowledge them, and then proceed to give an erroneous interpretation and a false application. For example: he would not be so foolish as to boldly announce his disbelief in a personal God; he takes His "existence" for granted and then gives a false description of His character. He announces that God

is spiritual Father of all men, when the Scriptures plainly tell us that we are "the children of God by faith in Christ Jesus" (Gal. 3:26), and that "as many as received him, to them gave He power to become the sons of God" (John 1:12). Further, he declares that God is far too merciful to ever send any member of the human race to Hell, when God Himself has said, "Whosoever was not found: written in the book of life was cast into the lake of fire." (Rev. 20:15). Again; Satan would not be so "foolish as to ignore the central figure of human history — the Lord Jesus Christ; on the contrary, his gospel acknowledges Him to be the best man that ever lived. Attention is drawn to His deeds of compassion and works of mercy, the beauty of His character and the sublimity of His teaching. His life is eulogized, but His vicarious Death is ignored, the all-important atoning work of the cross is never mentioned, whilst His triumphant and bodily resurrection from the grave is regarded as one of the credulities of a superstitious age. It is a bloodless gospel, and presents a crossless Christ, Who is received not as God manifest in the flesh, but merely as the Ideal Man.

In 2 Cor. 4:3 we have a scripture which sheds much light upon our present theme. There we are told, "if our gospel be hid it is hid to them that are lost: In whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." He blinds the minds of unbelievers through hiding the light of the gospel of Christ, and he does this by substituting his own gospel. Appropriately is he designated "The Devil and Satan which deceiveth the whole world" (Rev. 12:9). In merely appealing to "the best that is in man," and in simply exhorting him to "lead a nobler life" there is afforded a general platform upon which those of every shade of opinion can unite and proclaim this common message.

Again we quote Prov. 14:12 "There is a way which seemeth right unto a man, but the end thereof are the ways of death." It has been said with considerable truth that the way to Hell is paved with good intentions. There will be many in the lake of fire who commended life with good

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## ANOTHER GOSPEL

(Continued from page 7)

intentions, honest resolutions and exalted ideals—those who were just in their dealings, fair in their transactions and charitable in all their ways; men who prided themselves in their integrity but who sought to justify themselves before God by their own righteousness; men who were moral, merciful and magnanimous, but, who never saw themselves as guilty, lost, hell-deserving sinners needing a Saviour. Such is the way which *"seemeth right."* Such is the way that commends itself to the carnal mind and recommends itself to multitudes of deluded ones today. The Devil's Delusion is that we can be saved by our own works, and justified by our own deeds; whereas, God tells us in His Word—*"By grace are ye saved through faith..not of works lest any man should boast."* And again, *"Not by works of righteousness which we have done, but according to his mercy He saved us."*

A few years ago the writer became acquainted with one who was a lay preacher and an enthusiastic "Christian worker." For over seven years this friend had been engaged in public preaching and religious activities, but from certain expressions and phrases he used, the writer doubted whether his friend was a "born again man". When we began to question him, it was found that he was very imperfectly acquainted with the Scriptures and had only the vaguest conception of Christ's work for sinners. For a time we sought to present the way of salvation in a simple and impersonal manner and to encourage our friend to study the Word for himself, in the hope that if he were still unsaved God would be pleased to reveal the Saviour he needed. One night to our joy, the one who had been preaching the Gospel (?) for several years, confessed that he had found Christ only the previous night. He acknowledged (to use his own words) that he had been presenting "the Christ ideal" but not the Christ of the Cross. The writer believes there are thousands like this preacher who, perhaps, have been brought up in Sunday School taught about the birth, life, and teachings of Jesus Christ, who believe in the historicity of His person, who spasmodically endeavor to practice His precepts, and who think that *that* is all that is necessary for their salvation.

Frequently, this class when they reach manhood go out into the world, encounter the attacks of atheists and infidels and are told that such a person as Jesus of Nazareth never lived. But the impressions of early days cannot be easily erased, and they remain steadfast in their declaration that they *"believe in Jesus Christ."* Yet when their faith is examined, only too often it is found that though they believe many things *about* Jesus Christ they do not really believe in Him. They believe with the *head* that such a person lived (and, because they believe this imagine that therefore they are saved), but they have never thrown down the weapons of their warfare against Him, yielded themselves to Him, nor truly believed with their *heart* in Him. The bare acceptance of an orthodox doctrine about the person of Christ *without* the heart being won by Him and the life devoted to Him, is another phase of that way *"which seemeth right unto man" but the end thereof are "the ways of death."* A mere intellectual assent to the reality of Christ's person, and *which goes no further*, is another phase of the way which *"seemeth right unto man" but of which the end thereof "are the ways of death,"* or, in other words, is another aspect of the gospel of Satan.

And now, where do you stand? Are you in the way which *"seemeth right"*, but which ends in death; or, are you in the Narrow Way which leadeth unto life? Have you truly forsaken the Broad Road which leadeth to death? Has the love of Christ created in your heart a hatred and horror of all that is *displeasing* to Him? Are you desirous that He should *"reign over"* you? (Luke 19:14). Are you relying wholly on *His* righteousness and blood for your acceptance with God?

Those who are trusting to an outward form of godliness, such as baptism or "confirmation!" those who are religious because it is considered a mark of respectability; those who attend some church or chapel because it is the fashion to do so; and, those who unite with some demonination because they suppose that such a step will enable them to *become* Christians, are in the way which *"ends in death"*—death spiritual and eternal. However pure our motives, however noble our intentions, however well-meaning our purposes, however sincere our endeavors, God will not

acknowledge us as His sons, until we accept His Son.

A yet more specious form of Satan's gospel is to move preachers to present the atoning sacrifice of Christ and then tell their hearers that *all* God requires from them is to *"believe"* in His Son. Thereby thousands of *impenitent* souls are deluded into thinking they have been saved. But Christ said, *"Except ye repent, ye shall all likewise perish"* (Luke 13:3). To *"repent"* is to hate sin, to sorrow over it, to turn from it. It is the result of the Spirit's making the heart contrite before God. None except a *broken* heart can saintly believe on the Lord Jesus Christ.

Again, thousands are deceived into supposing that they have *"accepted Christ"* as their "personal Saviour," who have not first received Him as their *LORD*. The Son of God did not come here to save His people in their sin, but *"from their sins"* (Matt 1:21). To be saved *from* sins, is to be saved from ignoring and despising the authority of God, it is to abandon the course of self-will and self-pleasing, it is to *"forsake our way"* (Isa. 55:7). It is to surrender to God's authority, to yield to His dominion, to give ourselves over to be ruled *by Him*. The one who has never taken Christ's "yoke" upon him, who is not truly and diligently seeking to please Him in all the details of life, and yet supposes that he is *"resting on the Finished Work of Christ"* is deluded by the Devil.

In the seventh chapter of Matthew there are two scriptures which give us approximate results of Christ's Gospel and Satan's counterfeit. First, in verse 13 and 14, *"Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."* Second; in verses 22 and 23, *"Many will say to me in that day, Lord, Lord, have we not prophesied (preached) in thy name? and in Thy name 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:"* Yes, my reader, it is possible to work in the name of Christ, and even to preach in his name, and though the world knows us, the Church knows us, yet to be *unknown* to the Lord! How necessary is it then

to find out where we really are; to examine ourselves and see whether we be in the faith; to measure ourselves by the Word of God and see if we are being deceived by our subtle Enemy; to find out whether we are building our house upon the sand, or whether it is erected on the Rock which is Jesus Christ. May the Holy Spirit search our hearts, break our wills, slay our enmity against God, work in us a deep and true repentance, and direct our gaze to the Lamb of God which taketh away the sin of the world.

## DIVIDED HOUSE

(Continued from page 2)

INCARNATE, He told His church to "Go and Make DISCIPLES of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit; Teaching THEM to "OBEY and OBSERVE" all things whatsoever the Lord has COMMANDED in His Word. *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."* (Matt. 28:19-20). Only the TRUE commissioned church of the Lord Jesus, has these orders, and we are bound by His Word to fulfill ALL of its precepts.

5. There must be the proper MESSAGE, in order to be like a New Testament church. That message is the Gospel of our blessed Lord and Saviour Jesus Christ. As just stated, the Commission as set forth was to, *"PREACH THE GOSPEL"* and any thing short of that is not the mark of a New Testament church. Today we have a "Social Gospel" that is geared to helping families live better in this old sin racked world. Godliness is a needed message for every family yet we must remember that a sinner cannot ever expect to live a godly life.

The message from the New Testament church must be three fold in its nature. First: we must teach, "All men by nature are GUILTY, HELL-DESERVING, and SPIRITUALLY-DEAD". In this condition they HATE GOD and LOVE SIN. For the Scriptures state, *"As it is written, There is none righteous, No, not one"*. (Rom. 3:10).

Second: There must be a message that answers the question, "Who can be saved?" With man it

is impossible, thus we must present Christ Jesus as He died to save sinners. His death was in the form of a SUBSTITUTIONARY death which satisfied the Divine Justice of an OFFENDED and RIGHTEOUS GOD. Beloved, Jesus took our place and suffered the WRATH of All Mighty God.

Third: Then it is the responsibility of the church to teach those who come to know that their sins have been paid for, that they must "Obey and Observe" the ALL THINGS the Lord commanded. This is not to be according to the traditions of men, or to your feelings, but must be to the revealed Word of God.

Yes friends, **IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE**, for if we yield ourselves to the whims of time and teaching that is not grounded in the Word of God, we will have a "HOUSE DIVIDED". As we near the promised coming of our Lord, we must always be about guarding the Truth, against those who would divide in order to conquer.

Might I URGE each one that we "Examine Ourselves" whether we be in the faith, should we not "Prove Our Ourselves"? In this way we shall establish the walls and guard against the "Wiles of the Devil" and the allurements of the world. May we be ever found faithful at the "COMING of OUR LORD". May God bless is our prayer.

## FORUM HOBBS

(Continued from page 4)

be saved or not, but I preach a message that can be used by the Holy Spirit to quicken them and save them. Remember Paul said, *"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."* (Rom. 1:16).

Thus we see that it is necessary for the dead sinner to be made alive and brought to the Saviour, and Jesus said, *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."* (John 6:44).

Thank God for a salvation that is positive, sure and secure because God did it and not we ourselves.

Blessed is the one who is too busy to worry in the daytime and too sleepy to worry at night.

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## QUESTION?

(Continued from page 1)  
not, are right and we are all headed to the same place. We are all brothers. That idea includes Islam, Christian, Jewish, and all other groups, but it does not include me, or any of God's children. The Bible is the rule book and the guide in all things to do with God and man. We can judge sin and anything that is outside God's revealed ways to us. We not only can recognize a tree by its fruit, a workman by his works, but we are told that we are in a sorry state of affairs when good and evil are purposely mixed and confused. Isaiah 5:20-21 says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34).

Thirdly: Anyone who stands on God's truth and revealed principle is today labeled a heretic, or at best, a trouble maker by today's foolish wisdom. Christians who hold fast the word today are portrayed on TV and other media as "fanatics", or as people who are one, or two bubbles off center. No matter our lives should dispel that idea. God tells us: "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Corinthians 16:13).

Today, Christianity per se, contains a vast number of people who wish to compromise for the sake of unity. Can unity be acceptable to God, when unity is compromise? No! God tells us, His children, such things as Proverbs 4:26 and 27: "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." In what areas are Baptists so "narrow minded"? Why do they clash with modern groups, denominations, or other religions?

**I. Doctrine:** This is a great area of compromise today. In order to have Promise Keepers, etc. doctrine has to be ignored, or changed. God says that doctrine is extremely important. 1 Timothy 4:16 says: "take heed unto thyself, and unto the doctrine; continue in them: for in doing

this thou shalt both save thyself, and them that hear thee." The observance and preaching of good doctrine is vital to the ministry of each one of us. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Timothy 4:6). Apart from the Bible, we cannot understand sound doctrine. (John 7:16-18). Doctrine is imperative to the work of the true minister of God. 2 Timothy 4:2 tells us: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Misinterpreting the Scripture can only bring trouble and loss to those who do it. Note the admonition given to us in Colossians 2:8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." In fact, our weapon being the Word of God, we are to defeat with sound doctrine those who are blind, or ignorant willingly of the Word. God's ministers are to be: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gain sayer." (Titus 1:9).

**II. Separation:** Here is another hard hit area among Christians. It is politically correct today for all groups to mingle, otherwise you may be a bigot, or heretic. After all, God wants us to unite and find peace and begin a brand new age; or so the teaching goes. What should the Christian do, or how should he, or she act toward the flesh, wickedness, or false religious groups? God says: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11). What about others who call themselves Christians, but in reality deny Him? "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (1 Thessalonians 3:6). The vast mixed multitude that is unifying today are heading for a ONE WORLD CHURCH master who will be the opposite of the Lord Jesus. Mixed multitudes always bring problems and those who see

the truth come out from them, or move them aside, Nehemiah 13:3 tells us: "Now it came to pass when they had heard the law, that they separated from Israel all the mixed multitude."

**III. PRACTICE:** God has His way for His people to live, to govern the church, and to do His work. The flesh always looks for justification of its ways. God tells us that there are specific things that He requires and conduct is one of them. Our behavior and station in this life is to be a certain way. Philippians 1:27 says: "Only let your conversation be as it becometh the gospel of Christ:

that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;" Our life and practice both individually and as a church must be according to God's practice. Our behavior is to be above reproach. We are ever to take up our duty and not only practice it, but guard it. There should be no occasion to bring a blame upon the ministry.

Many have avoided the narrow way today in order to take the broad path where all of the "action" seems to be. Compromise and

change is the new wave heading toward one world government, one world church, and God's wrath. Our witness to the wicked and to the mixed multitude should be: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live;" (Deuteronomy 30:19). It is ever the same message that is narrow minded to the world; serve God on His terms, in His way, and according to His will. The narrow way leads to life everlasting and the joy of the Lord forever.

The second Sunday in May, is one day out of the year we recognize our Mothers. In thinking about this, naturally my own Mother comes to mind. She is now with our Lord, but she was a

wonderful mother, and although she has been gone sixteen years, hardly a day passes without something she said or did being recalled to my memory.

There are many more things to think about on Mother's Day, that may not be as pleasant as thinking of our Mothers. Have you ever thought about the memories your children will have of you as a Mother?

A book by Paul Holdcraft lists some things we should see in a Christian mother: 1. A Bountiful Ministry, which consists of a clothing establishment, laundry, restaurant, while also being a police officer, health officer, truant officer, bank officer, so she can face all problems of economy (financial shortages, depressions). At the same time a friend, companion, and teacher of all things. 2. A Beautiful Maturity, shows in a mother's face as John Ness says, "Some faces, like evening primroses, open most beautifully in the evening of life".

This book also lists the characteristics of The Ideal Mother as suggested in the 28th chapter of Proverbs. (1.) She is virtuous. Verse 10; (2.) She is industrious. Verses 13-19; (3.) She is a good manager. Verse 16; (4.) She is charitable. Verse 20; (5.) Gives her husband prestige. Verse 23; (6.) She is intelligent. Verse 26; (7.) She is reverent and religious. Verse 30.

Wouldn't it be wonderful if we could be the "Ideal mother" as the Bible says, "Her children arise up and call her blessed; her husband also, and he praiseth her." Proverbs 31:28.

Some qualities of motherhood at its best are: 1. Communion with God; 2. Comradeship; 3. Comfort. Isa. 66:13; 4. Constancy. John 19:25; 5. Counsel; 6. Care. In the sense of love and service.

Will Proverbs 31:31 truly apply to us? What will our testimony as a mother truly be? "Give her of the fruit of her hands; and let her own works praise her in the gates".

-Just a little food for thought until next month-

## FOOD FOR THOUGHT



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