

Speech is the one thing in which we are most likely to stumble

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 no light in them"--Isaiah 8:20

VOL. 70, NO. 7 ASHLAND, KENTUCKY, JULY 1, 1998 WHOLE NUMBER 2741

THE STAGE IS BEING SET FOR THE CLOSING OF THIS WORLD'S HISTORY

By John R. Gilpin
(Now In Glory)



"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye: return, come."(Isa. 21:11, 12).

Did you ever sit by a bedside at night and watch someone who was ill? Time after time you have doubtlessly looked at your watch and perhaps asked, "What hour is it?" During the long hours of the dark vigil, often you looked out and said, "Will the light soon dawn?" Isaiah, God's prophet was just such a watchman for Israel. The Edomites in a condition of humiliation and distress, said to Isaiah, "What of the night; how long before the morning?"

Today we read of pestilences, floods, wars, strikes, terrible world conditions and like the Edomites we ask, "What about the future: how long before things are going to be better?"

I. From a material viewpoint the future is exceedingly dark. This was likewise true in Isaiah's day for did he not say, "The morning cometh and also the night?" Literally he said, "If this night of trouble passes, it will but give place to another." I remember distinctly my first really long ride in a railroad coach from Cincinnati to Williamsburg, Ky., where I was

enrolling in school several years ago. On this railroad the tunnels are most plenteous. We would run out of the darkness of one into the light of day and then back into the darkness of another. It is thus with the world. We may pass through one night of darkness and may come into the sunlight for a little while and then again will come another night of darkness. In Boston, a man advertised, "I will answer any question, any time, for any one, anywhere, on any subject." A preacher by the name of Cook visited him and said, "What I want to know is, how are things?" He received this reply, "Rev. Dr. Cook, 'things is mixed.'" This Boston wise man may have been grammatically incorrect, but actually his reply characterized his day. It does not require a wise man to know that such is true today for surely

"things is mixed." There are distinct evidences that this world's history is fast drawing to a close and that the stage is fast becoming set for the closing of the history of this age.

Could the future be anything else other than dark, in view of the fact that human nature will remain the same through the ages that are before us? **"But as the days of Noah were, so shall also the coming of the Son of man be"** (Matt 24:37). Civilization, philosophy, education, and science will never make man-kind better in nature than since the beginning and thus, materially speaking, the future is exceedingly dark.

II. The world will never know any abiding conditions of peace among men or nations. **"And ye shall hear of wars and rumors"** (Continued on page 5)

The Baptist Examiner Pulpit

By Pastor Donald Chance



HOPE FOR TODAY

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;" (Titus 2:13).

As we are approaching the coming of our Lord Jesus Christ, the pressing need today is that we strengthen our hope. The elements of this world have little or nothing to give us for any assurance, or

even begin to help us endure the pressing failures of the day. The Apostle Paul warned us of the day coming; **"This know also, that in the last days perilous times shall come."** (2 Tim. 3:1). **"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves**

teachers, having itching ears;" (2 Tim. 4:3).

His meaning is clear and the steadfast aim of the Devil himself is to destroy, using his deception to rob us of the hope we need so badly. When we read the news papers, listen to the news, there is little to hope for when the day (Continued on page 2)

WHAT IS THE GOSPEL?

By Arthur Pink



Is the Gospel a message of glad tidings from heaven to make God-defying rebels at ease in their wickedness? Is it given for the purpose of assuring the pleasure-crazy young people that, providing they only "believe," there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the "evangelists," and the more so when we look at the lives of their "converts." Surely those with any degree of spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present, and future) can be obtained by simply "accepting Christ as their personal Savior" is but a casting of pearls before swine.

The gospel is not a thing apart. It is not something independent of the prior revelation of God's Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when Scripturally expounded, the Gospel presents the clearest demonstration and the climacteric proof of the inexorableness of God's justice and of His infinite abhorrence of sin. But for Scripturally expounding the Gospel, beardless youths and business men who devote their spare time to "evangelistic effort" are quite

unqualified. Alas, that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now confronting us, and because the "churches" and "assemblies" are so largely filled with their "converts" explains why they are so unspiritual and worldly.

No, my reader, the Gospel is very, very far from making light of sin. The Gospel shows us how unsparingly God deals with sin. It reveals to us the terrible sword of His justice smiting His beloved Son in order that atonement might be made for the transgressions of His people. So far from the Gospel setting aside the law, it exhibits the Savior enduring the curse of it. Calvary supplied the most solemn and awe-inspiring display of God's hatred of sin that time or eternity will ever furnish. And do you imagine that the Gospel is magnified or God glorified by going to worldlings and telling them that they "may be saved at this moment by simply accepting Christ as their personal Savior" while they are wedded to their idols and their hearts are still in love with sin? If I do so, I tell them a lie, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness.

No doubt some readers are ready to object to our "harsh" and "sarcastic" statements above by asking: "When the question was put, **'What must I do to be saved?'** (Acts 16:30), did not an inspired apostle expressly say, 'Believe on the Lord Jesus Christ and thou shalt be saved?'" Can we err, then, if we tell sinners the same thing today? Have we not divine warrant for so doing? True, those words are found in Holy Writ, and because they are, many superficial and untrained people (Continued on page 8)

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.

PUBLICATION POLICIES: All matter
for publication should be sent to the edi-
tor. All manuscripts sent should be typed
and double spaced. All such material be-
comes 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 nec-
essarily mean that the editor is in com-
plete agreement with the writer nor does
it mean he endorses all this person may
have written on other subjects.

COPYING PRIVILEGES: Unless oth-
erwise stated, any article published in the
paper may be copied by other publishers,
provided they give a proper credit line stat-
ing that such was copied from this publi-
cation, and the date of publication, pro-
vided 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 writ-
ten consent.

PUBLISHED EVERY MONTH: at
3339 13th St., Ashland, KY, with paid cir-
culation 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 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, Ken-
tucky.

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

MOVING?

Please notify
The Baptist Examiner®
of an
ADDRESS CHANGE
that you may
receive your issue
on time.

If there is no forward
address, the paper is
returned to us at a
50 cent charge for
each paper.

Therefore, we **DELETE**
your name due to no
forwarding address.

THE BAPTIST EXAMINER

JULY 1, 1998

PAGE TWO

Editor's Update

By Pastor Donald Chance

Once again it is a privilege to send greetings to each of our readers, through the name of our Savior Jesus Christ. It has been a busy, but enjoyable month with the excitement growing with each service. We only wish that we could share in person all the blessings the Lord has given us.

We continue to have many letters of encouragement from week to week. I only wish I could tell each one just what these letters have meant to myself as well as the church. We have received several letters asking for subscription from those who have come in contact with the paper from a friend. This is an encouragement in itself as we still look at The Baptist Examiner as a very worthwhile mission work. We have heard from the Philippines, Canada, and Thailand. We are hoping to reach out into the areas untouched as yet. If there are any of our readers that you might know that have missed their paper, please have them contact us as we have had some problems with the computer printout. This, according to Murphy's Law, will enviably happen. We have been working hard to get this problem straightened out but I fear that there have been a few mishaps along the way.

Also, we are always looking for new subscriptions. One of the finest gifts you can give a friend would be a years worth of sound Bible teaching. I personally know of several sound preachers and Christian friends that come to know the truth of God's word through the Examiner. Wouldn't you like to help someone else, then send us a subscription.

I want to thank the many readers that responded to Bro. John Lenegar's need, our prayer is that it has helped to make life just a little easier. Once again we see the principle of the book of James applied, **"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works"** (James 2:18), so Thank You All. May God bless each one.

HOPE FOR TODAY

(Continued from page 1)

breaks for the morrow. In our text Paul gives us the formula for the strengthening of our hope in His appearing. Notice his outline; (1) **"Aged men, be sober, grave, temperate, sound in the faith, in charity, in patience; (2) Aged women, likewise... in behavior as becometh holiness...teaching (3) the young women to be sober, to love their husbands, to love their children...(4) young men,In all things shewing thyself a pattern of good works."**

Our pattern is laid down in that, **"the grace of God that bringeth salvation hath appeared to all men,"** (v-11). Our pattern is complete in that God has provided, through His Son the very basis for such great hope. While we wait we should be about those things that are the products of God's gift namely, **"Teaching us that, denying ungodliness and**

worldly lusts, we should live soberly, righteously, and godly, in this present world;" (v-12) Let us just renew our acquaintance with the word "hope" in order to make it a reality in our lives.

I. IT IS YOUR HOPE.

Now that makes it a personal hope that will give you what you need for the trials of the hour. This is what Paul meant when he said; **"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death"**, (Philip. 1:20). It should be the hope of each child of God for a personal return of the Lord Jesus Christ. Too often we are caught up in the troubles of the day that even when we hear someone talking about the "Second Coming" it seems so far away. The devil has taken away our personal hope. The hope of the coming of the Lord is

summed up in these words of John; **"And every man that hath this hope in him purifieth himself, even as he is pure"**. (1 John 3:3).

II. IT IS A LIVING HOPE.

By this we mean that our hope lives because **"HE LIVES"**. Each first day of the week we meet to commemorate the truth that our Lord lives and because He lives, He's coming again, just as He promised. I believe that Peter said it quite well when he stated; **"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"** (1 Peter 1:3). Now that's a "living" hope.

III. AN INDWELLING HOPE.

The reason that more people of our churches are not influenced by the coming of the Lord is because there is no hope within. Peter again says concerning this hope; **"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"** (1 Peter 3:15).

This hope being within can and does influence both the inward worship and our outward manifestation of our being a child of God. One song I love to hear sung is the song, "Because He Lives". The song goes like this, "because He lives, I can face tomorrow" and that is the expression that hope indwells within.

IV. OUR HOPE IS A GOOD HOPE.

The meaning of the word "good" is beautiful. It is within itself blessed with what Paul said; **"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,"** (2 Thes. 2:16). Now in the words of my grandmother when she read this verse to me for the first time, she said, "Now, isn't that beautiful!" Yes beloved, I hardly knew what she meant at that time but now hope has been very beautiful, through grace given.

V. IT HAS BECOME A BLESSED HOPE.

Just to say a few words on our text, blessed means "Happy", and I want you to know that the second coming of Christ will be the occasion of happiness in the Lord Jesus Himself, and to ourselves as

well as to our loved ones. It will be a time when He will invite us into His very presence and there with a table spread invite us to come and sit with Him once again. If that doesn't make your heart leap for anticipation then your hope has gone on vacation or maybe just died. We should hold that hope which is filled with joy which passeth all understanding. What I mean is that when your hope becomes a real joy then you can understand what Paul was telling the Romans in their time of trouble, notice; **"Rejoicing in hope; patient in tribulation; continuing instant in prayer;"** (Romans 12:12).

Those who truly know Christ, realizes that this hope within will cause him to rejoice even in the midst of tribulation, knowing that his redemption draweth nigh.

VI. IT IS A SURE, STEADFAST HOPE.

There are few things in this day that are steadfast, of things that we can hold on to as Paul states in Eph. 2:12; **"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:"** The world is hoping to have a better time but are in reality drifting along with the tide of destruction. Its Saturday night's are filled with revelry, headaches, and heartaches with no hope in which to rest, Paul said concerning them, **"...even as others which have no hope"**. Our hope is sure; **"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;"** (Hebrews 6:19).

An anchor reaches down and grips an unseen foundation and holds on until the storm passes. Hope reaches out and grips onto our Lord holding fast until the storms of life are past, for He it is that stills the storms. An anchor keeps the ship from drifting out and breaking up on the rocks, while we are fastened to the Rock of Ages, and this makes us steadfast and sure. Finally;

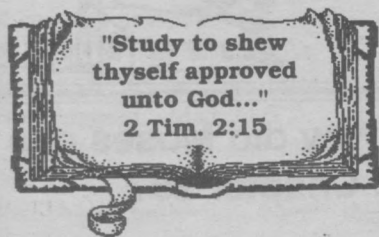
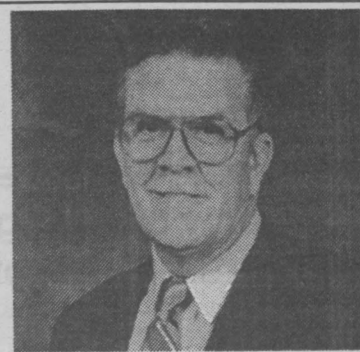
VII. THERE IS A BETTER HOPE.

There is an old song that goes something like this, "Face to face with Christ my Savior, Face to face what will it be, When with rapture I behold Him, Jesus Christ who died for me?" Here the thought is that, hope which is the better hope and just keeps getting

(Continued on page 8)

The Baptist Examiner Bible Study Lesson

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



GENESIS CH. 45

Our last study had been dealing with the first eight verses of chapter 45. In those verses, we learned how Joseph revealed his true identity to his brothers, how he wept with great emotion, how he freely forgave his brothers for their terrible wrong committed against him some thirty years past. He also explained how God had sent him to Egypt to preserve the lives of his father and all their family during the seven years of famine.

The outstanding lesson in all this is God's providence, not man's will, that is taking place. This is evident from the way the Egyptians, (a heathen nation), accepted Joseph and elevated him to the high position of governor over all the land.

Now we continue in ch. 45, beginning with verse 9 as we consider first:

JOSEPH'S FAMILY LOYALTY

"Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." (45:9-15). Joseph has been away from his father a long time but that has not diminished his love nor

devotion for him. We would take special notice of verse 11: "And there will I nourish thee." This brings to mind the subject of "Respect for and honoring our parents." In the O.T., it was God's written law to Israel: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee". (Ex. 20:12). In the N.T. we read: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother, which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." (Eph. 6:1-3). In the Old Testament, disobedience or disrespect to parents would most often carry serious or even devastating consequences to the errant child.

It is a much different story in America today. Many children not only do not respect their parents or obey them, but in many cases, it is the parents that receive verbal and physical abuse from the children. But then, who is to blame? In the largest percentage of such cases, it is a lack of parental concern in the home. There are two ingredients most necessary for proper child-rearing, which I personally feel is being greatly neglected in so many homes today: "lots of love and lots of discipline." They go hand in hand. In loving a child, we want them to grow into adulthood having learned to appreciate the benefits afforded them. Only by showing children at an early age, the need to obey and respect authority in the home, will they likely turn out to be likable, lovable, and a blessing in later years.

Some modern child-rearing methods now being taught by so-called child psychologists has led many parents to believe that a child must not be restrained or punished in the old-fashioned, traditional way: "Applying the board of education to the seat of knowledge."

Though dwindling in number, I am glad for those families that still hold with Biblical principals of raising children. Those who believe God's Word is sufficient to every need. When secular teaching conflicts with Biblical, we ought to choose the Biblical. Solomon wrote: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. 19:27). Again, Solomon wrote: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." (Prov. 22:15).

Joseph gives us the example of how children are to take care of their parents in old age, yet another issue of concern in our day.

A TIME TO MOVE

In the book of Ecclesiastes, Solomon speaks about, "a time for all things". The time has come to move for Jacob and his family in accordance to God's plans and purposes. Joseph sends a message to his father, Jacob: "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me." (v. 10). Bible history tells us the land of Goshen is the part of Egypt located at the NE section of the Nile delta. It is said to be fertile farming land. Surely a good place for Jacob's family to settle. The move would not be a difficult task for these Jewish nomads who were accustomed to moving from place to place ever since God spoke to Abraham saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." (Gen. 12:1).

From the human point of view, a family moving may often be a cause for sadness, even grief. Yet it is sometimes necessary for job relocation or other reasons. Many people become attached in their present environment. Our house, lands and things become a fixed part of our lives. This can become a problem for us if earthly things cause us to lose sight of heavenly

things. As Christians, we must be reminded that our permanent home is in heaven, not here on earth.

JOSEPH'S LOVE FOR HIS FAMILY, EXEMPLARY TO CHRIST'S LOVE FOR HIS CHURCH

Again, in our text verse 10, Joseph says, in referring to his father, "and thou shalt be near unto me, thou, and thy children." In the Gospel of John, Jesus praying to God the Father with reference to His disciples says: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me: for thou lovedst me before the foundation of the world." (John 17:24). It is a comfort to all God's children to know we will one day be in the presence of our Lord and Savior, Jesus Christ throughout all eternity, and that we will behold Him in all His glory.

MORE TEARS SHED

Once again, we refer to our text verses 14, 15, where both Joseph and his brother, Benjamin, embrace each other and weep. This is the fourth time Joseph has wept since seeing his brothers. He will weep yet again upon meeting his father.

We have mentioned in a previous study, reference to the beneficial effects of shedding tears. Weeping is not a sign of weakness nor is it limited to young children and women. It is a way of giving vent to emotions, and it shows in other ways, our ability to sympathize with others in distress. In any case, "JESUS WEPT". (John 11:35).

JACOB'S REACTION TO THE GOOD NEWS

"And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, And told him, saying Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the

words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: And Israel said, It is enough: Joseph my son is yet alive: I will go and see him before I die." (45:25-28). Jacob's first reaction was to disbelieve his son's report of Joseph being alive. Why was this? It is most likely because his sons had told many lies before. We know for certain they lied about Joseph when they cast him in the pit and reported him to have been killed by a wild beast.

A reputation for lying will always bring with it, suspicion and distrust from those so acquainted with such an individual. Lying is not just a bad habit, it is sin. The Apostle Paul writes: "Lie not one to another, seeing that ye have put off the old man with his deeds." (Col. 3:9). To lie is to follow after the devil, "for he is a liar, and the father of it". (John 8:44).

Christian folks, especially, should guard their reputation, not only about lying, but all manner of conduct, that those about us, would have no cause to accuse us of wrong doing. We read again from God's Word: "A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold." (Prov. 22:1).

The whole of the Christian life is to live in such a way as showing our love for Christ and the brethren. That God would get glory from what we say and do.

We never know the love of the parent until we become parents ourselves.
-Henry Ward Beecher

"...he who has a wise son delights in him."
(Prov. 23:24)



The Baptist Examiner Pulpit Forum

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



**Did only believing Israelites enter into the Land of Canaan (Deut. 5:3); if so, why did Moses cite Covenant of the Law (ministration of death) instead of the covenant in Chapter 29?
Please give scripture concerning the first half.**

JOHN R. LENEGAR

126 N.

Washington St. No. 5
Delaware, OH
43015

PASTOR:

Walnut Creek
Missionary
Baptist Church
Delaware, OH



I believe that the Scriptures show us that not all of Israel (individuals) were saved when they entered Canaan. However, they were the covenant people. Israel had wandered for forty years because of unbelief and failure. The death sentence had been carried out on that unbelieving generation. Now the survivors stand before Moses just before entering Canaan land with a new leader. We must remember that wandering Israel sinned against God in several ways. First, they did not circumcise their children because of unbelief. (Joshua 5:5-6). Secondly, unbelieving Israel ceased offering sacrifices at the tent of the Tabernacle. (Amos 5:25-26) Not only did they not offer sacrifices, but they were idolaters. (Acts 7:42-43).

Here then, standing before Moses, is a new generation. Only Moses, Joshua, and Caleb survived the "old generation". The "old generation" had obviously not taught those born in the wilderness anything much about the law as evidenced by the reasons cited in the last paragraph. Now this new generation must be given the knowledge of the Law and an understanding of taking the place of their parents (old generation) and all its implications. Hence, Moses gives instruction. This generation was unspotted by the failures that punished their parents, but they were also unlearned and untested.

They are in Deuteronomy 5:1 told to "hear", to "learn", to "keep", and to "do" God's presentation through Moses.

Moses is here reviewing the law given forty years ago, now to a new generation that needs to be taught (reminded) of its seriousness. It was necessary for survival. Moses is endeavoring to prepare them for the coming future, with a review and lessons of the past. This is a renewal of the covenant of Horeb. Moses says that this covenant at Horeb was not made with the disobedient and dead fathers, but now with the new generation who were alive that day. Of course, the Abrahamic covenant backs all of this up with its unchangeable grace to Israel as a whole, no matter what the outward appearance. The law always reveals sin and prepares, or points to Christ the Messiah. It was necessary for Israel to remember and hear the basics of blessing and cursing. The Abrahamic covenant was sworn by God to Himself. The reviewing and presentation in our Scripture text was conditional to obedience.

It is my opinion that the covenant in Deuteronomy 29 is not a separate covenant, (except in the Scofield Bible notes) but is a restating of the Sinai covenant. The thing to remember, is that God's covenant with Abraham has not, and will not cease until He fulfills His promises to Israel.

JOHN KOHLER

P.O. Box 447
Rupert, WV
25984

PASTOR:

Morris Fork
Baptist Church
Meadow Bridge, WV



"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. 5:2-3).

Beginning in Exodus 19:5-8,

God instituted the Mosaic Covenant with the nation of Israel at Mount Sinai or Horeb. The Mosaic Covenant consisted of the commandments (Ex. 20:1-26), the judgments (Ex. 21:1-24; 11), and the ordinances (Ex. 24:12-31; 18). These three divisions together formed the Mosaic Law.

Starting in Deuteronomy 5:1, the provisions of the Mosaic Covenant were reiterated by Moses for the benefit of the new generation of Israelites who would enter the promised land in Canaan. In verse three of this same chapter, Moses said, **"The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."** What did Moses mean when he said that the Mosaic Covenant was not made by God with the fathers of this new generation of Israelites? He could not have been speaking of their immediate fathers after the flesh, for God had indeed made the Mosaic Covenant with these men at Mount Sinai. It seems more likely that Moses had reference to the first fathers of the nation of Israel - Abraham, Isaac, Jacob, and Joseph - when he taught that the Mosaic Covenant was not made by God with the fathers of this new generation of Israelites.

Another possible explanation of this passage is that Moses suggested by his words in verse three that the Mosaic covenant was made by God not only with the immediate fleshly fathers of this new generation of Israelites, but that it was made with their offspring as well and was still binding. I must confess, however, that this explanation seems less plausible to me than the first explanation. This is because the second explanation does not seem to agree with the plain language of the Biblical text.

The agreement God made with the nation of Israel beginning in Deuteronomy 29 was the Palestinian Covenant, which gave the conditions under which the nation of Israel would enter the promised land. Although all of the

Israelites who entered the promised land were among God's chosen earthly people, it seems highly doubtful to me that all of them were among God's chosen heavenly people, or that they were all saved human beings. More likely than not, it was just a remnant within the nation of Israel that knew the Lord Jesus Christ as Saviour. The only thing that might make me believe otherwise are the words we read in Joshua 24:31 and Judges 2:7, which state that **"the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel."**

JAMES E. HOBBS

Rt. 2, Box 182
McDermott, OH
45652

PASTOR:

King's Addition
Baptist Church
South Shore, KY



Frankly, I don't understand the purpose of this question and I doubt that I will be able to answer in such a way as to help you derive the answer you want. I could answer simply "I don't know" and drop it there, but I won't. I will attempt to answer to the best of my ability. Please keep in mind that any event that occurred during the journey of Israel that is a type of some Spiritual lesson, will not be perfect within itself. There may be some things that will not fit in the pattern.

Were there strangers with the children of Israel? I think so. **"And I charged your judges at that time saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him."** (Deut. 1:16). **"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land**

within thy gates." (Deut. 24:14). These two passages of Scripture indicates that they always had strangers (or bond servants that were not Israelites) with them, and they were **"...in thy land within thy gates."** So, as I said, I think so, in fact I could say a definite yes.

As to your question about the covenant that was given them, I must say that I have never tried to question why God does something. He has His own reasons for doing what He does. I simply say "Praise the Lord" and rejoice with whatever He does. Moses did not give them the covenant, God did through Moses. As I said, I don't question what God does - and neither should you.

GEORGE R. SLEDD

920 Upsala Rd.
Sanford, FL
32771

PASTOR:

Jordan Missionary
Baptist Church
Sanford, FL



NOTE: Bro. Sledd is on a mission trip in Peru, South America. He is unable to submit at this time.

BIBLE CONFERENCE JULY 17-19

7:00 pm nightly

**Parkway Landmark
Baptist Church**

P.O. Box 950

Springfield, Oregon

If interested in
attending or preaching
please contact
Mike Dewitt
(541) 747-2397

*Meals will be
furnished by the
church*

THE STAGE IS

(Continued from page 1)

of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom" (Matt. 24:6,7). The League of Nations has become a league of notions and its boasted peace conferences have not been so peaceful, nor have they succeeded in producing peace. H. G. Wells says, "In 6,000 years of human history we have had but 226 years of peace." It is true that a day is coming when the swords shall be beaten into plowshares and war shall be no more. However, this will not be until the Prince of Peace returns. Until then, God says, concerning the earth, **"I will overturn, overturn, overturn it"** (Ezek. 21:27). Just now the tramp of armies all over Europe and Asia is heard, while the clang of hammers in the work shops tells a grisly story of death-dealing material being manufactured. Man's inhumanity to man has filled the pages of history and until Jesus returns there can be no abiding conditions of peace among men or nations.

III. Opposition to God and His people will never cease, **"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold"** (Matt. 24:9-12). **"But thou hast fully known my doctrine, manner of life, purpose, faith, long-sufferings, charity, patience, persecutions, afflictions, which came unto me at Antioch, at**

Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:10-12). In Russia the national salute today is for one to pause and shake his fist toward the heavens in defiance of God. Churches by the thousands have been destroyed and Christians by the tens of thousands have been killed. I saw sometime ago a cartoon of a workman climbing a ladder with a chisel and a mallet in his hand and an angry scowl upon his face as he climbed upward into the ethereal space. Underneath was the descriptive caption, "Now that we have finished with the earthly czars we will tackle the heavenly ones." That spirit of opposition to a greater or lesser degree prevails the world around and will continue thus until the closing of the age.

IV. Society will become more and more corrupt. **"For where-soever the carcass is there will the eagles be gathered together"** (Matt. 24:28). The word "eagle" used in the King James version is the word for "buzzard." Whenever you see an old buzzard flying around in the air you can know that something dead and putrefying is near at hand. Until Jesus Christ returns to this earth, society will become more and more corrupt and will be nothing but a rotten carcass when He returns. In this same chapter of Matthew's gospel, Jesus gives a further description of social life. **"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark"** (Matt. 24:37, 38). The eating and

drinking indicates hilarious living. The "marriage and giving in marriage" finds explanation in our divorce courts and remarriage often in the same day. Of recent date we have heard of married couples by mutual agreement exchanging partners for hilarious weekends, with no thought of God's woe resting upon them. Unconsciously they fulfill Jesus' prediction just read. Paul gives an accurate description of the social conditions which shall exist in the last day. **"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away"** (II Tim. 3:1-5). Verse one's characteristics of the last days and then looks about at conditions as they exist today, there is little need to wonder if we are not living now in the very last of the last days.

For years it has been debated as to whether the world is getting better or worse. As if in answer, Paul says, **"Evil men and seducers shall wax worse and worse, deceiving, and being deceived"** (II Tim. 3:13). In the prophecy of Daniel, King Nebuchadnezzar dreamed of an image, the form of which was terrible, with a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron. Daniel interpreted this as a dream of history, showing that the head of gold represented Babylon, breast of silver, Media Persia, the belly of brass, Greece, and the legs of

iron, Rome. Starting with the head of gold please note the metals of this image -- gold, silver, brass and iron. Though there is an increase of strength in these metals there is a deterioration as to the finer qualities. Truly this illustrates the world's condition morally for there has been a deterioration of finer qualities through the ages.

V. Religiously, the world will get farther and farther from God. In prophecy of the world-wide dictator, Paul says, **"That day shall not come, except there come a falling away first"** (II Thess. 2:3). When he speaks of perilous times in the last days, Paul describes the world as, **"Having a form of godliness, but denying the power thereof"** (II Tim. 3:5). In the majority of churches, there is a form of worship which is devoid of the Spirit's power. But did not Jesus also prophesy a spiritual declension? **"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened"** (Matt. 13:33). Leaven causes fermentation and spoilage. Is not the whole world, religiously speaking, well on the way to spiritual fermentation? Surely any spiritually-minded student of the Scriptures and current events must realize that we are living today in the light of these Scriptures.

And, are not the preachers greatly to blame for existing conditions? Fully nine-tenths of the preachers themselves are lost, if they believe that they preach, for 90 per cent preach salvation by works or salvation by the cities' water-works, instead of salvation by grace, as taught in the scriptures. Many hundreds of the so-called ministry have compromised the doctrines of the Bible. They have taken God out of Christ, the water out of the baptism, the fire out of hell, the Holy Spirit out of regeneration, the blood out of the cross, the Spirit out of the Bible, faith out of salvation, and life out of the grave. In many instances, they are preaching a bloodless, twentieth century religion, which will send souls to a first century hell. Actuated by a spirit of fear or favoritism, many hundreds more have been effectively silenced. All of this has reacted most unfavorably on the morals and policies of the ministry. Many of them have become religious charlatans and "busters of the Word." Some time ago we heard one of these religious racketeers

of the air say, "This is station WHAM and this is evangelist Whoop-it-up, Cloud-Smasher, Put-on-the-pressure, Sky-buster. We are in great need. Send in your offering at once. This is desperate. We must go off the air if help doesn't come at once. And then you good people listening in, I must be taken care of. I like white shoes, size seven; also white socks. I wear size fifteen in a shirt and thirty-eight in a suit. And the doctor says I will have to go on a diet, so send me lots of oranges, apples, bananas, beans, celery, strawberries, potatoes, onions, parsnips, black-eyed peas, cucumbers, cabbage, carrots, and ice cream."

Perhaps we have overdrawn the words he actually used, but the spirit of his appeal is as described. The sad part of it is that most church members are pleased with that kind of a ministry. The prophet of old said, **"The prophets prophesy falsely, and the priests hear rule by their means; and my people Love to have it so"** (Jer. 5:31). As in the days of Jeremiah, so today a carnal people love a carnal priesthood. With that type ministry it is no wonder the average Christian does not travel fast enough to avoid a tail-end collision with the Devil. Just as long as the ministry continues in its degeneracy, then religiously we will get farther and farther from God.

VI. In these perilous days, the Bible will continue to be our resource. After that Paul describes the apostasy of the last days, he says, **"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"** (II Tim. 3:1-17). This is our hope for the perilous days before us. It shall remain such, for did not Jesus say, **"Heaven and earth shall pass away but my words shall not pass away"**. (Matt 24:35).

(Continued on page 8)

THE BAPTIST EXAMINER

JULY 1, 1998

PAGE FIVE

Have YOU renewed YOUR subscription this YEAR?

Clip this and
send it in today!

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

Only \$8.00 a year!

MAIL TO: The Baptist Examiner
P.O. Box 60
Ashland, KY 41105-0060

Name _____

Address _____

For additional names, please print or type the list. Thank You!

HOW TO BEHAVE IN THE HOUSE OF GOD A BAPTIST CHURCH COVENANT

The following church covenant, written in 1790, was drawn up by the Baptist Church in Horse Fair, Stony Stratford, Bucks, England. Every church would indeed be a little bit of heaven on earth if its members would observe this precious and godly agreement.

We whose names are underwritten do now declare that we embrace the Word of God as our only guide in matters of religion, and acknowledge no other authority whatever as binding upon the conscience. Having, we hope, found mercy at the hands of God, in delivering us from the power of darkness, and translating us into the Kingdom of His dear Son, we think and feel ourselves bound to walk in obedience to His divine commands.

On looking into the sacred Scripture, we find it was common in the first ages of Christianity for such as professed repentance towards God and faith in our Lord Jesus Christ, voluntarily to unite together in Christian societies called churches. Their ends in so doing were to honor God and promote their own spiritual edification.

Having searched the written Word, in order that we may know how to act, as well as what to believe, and sought unto God by prayer for divine direction, we heartily approve of, and mean to follow their example. With a view to this, we now solemnly, in the presence of the all-seeing and heart-searching God, do mutually covenant and agree, in manner and form following.

1. To maintain and hold fast the important and fundamental truths of revelation.

2. To seek by all proper means the good of the church with which we are connected. To this end we engage to attend regularly, as far as we have opportunity, all seasons of public worship, church meetings, and meetings of prayer appointed by the church.

When we are absent we will be ready to give an account why we were so, if required. We will diligently watch for the appearances of God's work in our congregation; and if we see any setting their faces Zion-ward, we

will endeavor to instruct and encourage; and having hopeful evidence of the reality of God's work upon their souls, will lay before them the privileges they have a right unto, and the duties they ought to be found in, of following Christ in His ordinances and institutions.

If called to the painful work of executing the penalties of Christ upon the breakers of the laws of His house, we will endeavor to exercise it in the spirit of the gospel, without respect of persons.

We also engage according to our ability, we will contribute our share towards defraying all necessary expenses attending the worship of God. We will likewise promise to keep the secrets of the church and not expose its concerns to the world around.

3. To esteem our pastor highly in love for his work's sake, this we will endeavor to manifest by frequently and fervently praying for him; diligently attending on his ministry; encouraging his heart and strengthening his hands to the utmost of our power in the work of the Lord; freely consulting him as we have occasion and opportunity, respecting our spiritual affairs; treating him affectionately when present, and speaking respectfully of him when absent.

As he is a man of like passions with others, we will endeavor to conceal and cover with a mantle of love, his weaknesses and imperfections; also to communicate unto him of our temporal good things, knowing that the Lord hath ordained that they that preach the gospel should live of the gospel.

4. To walk in love toward those with whom we stand connected in bonds of Christian fellowship. As the effect of this, we will pray much for one another. As we have opportunity, we will associate together for religious purposes. Those of us who are in more comfortable situations in life than some of our brethren will administer as we have ability and see occasion, to their necessities.

We will bear one another's burdens, sympathize with the afflicted in body and mind, so far as we know their case, under their trials; and as we see occasion, advise, caution, and encourage one another. We will watch over one another for good.

We will studiously avoid

giving or taking offenses. Thus we will make it our study to fulfil the law of Christ.

5. To be particularly attentive to our station in life, and the peculiar duties incumbent on us in that situation. We who are husbands or wives will conscientiously discharge relative duties to our yoke-fellows. We who are heads of families will maintain the daily worship of God in our houses, and endeavor to instruct those under our care, both by our words and actions. We who are children will be obedient to our parents in the Lord.

We who are masters will render unto our servants that which is just and equal. We who are servants engage to be diligent and faithful, not acting with eye-service as men pleasers, but with singleness of heart as unto God, knowing we have a Master in heaven.

We will in our different places of abode, inquire what we can do for the good of the church to which we belong, and as far as we have ability, we will open or encourage the opening of a door wherever we can, for the preaching of the Word, remembering that we ought to be as the salt of the earth.

6. To walk in a way and manner becoming the gospel, before them that are without, that we may by well-doing put to silence the ignorance of gainsayers. We will practice the strictest honesty in our dealings, and faithfulness in fulfilling all our promises.

We will abstain from all vain amusements and diversions, by which time would be foolishly spent, money wasted, our minds carnalized, and be exposed to many dangerous temptations.

We engage in a special manner to sanctify the Lord's Day. It shall be our study to keep our garments unspotted by the flesh, and walk as becometh saints.

7. To receive such, and only such, into communion with us we think are born again; have been baptized according to the primitive mode of administering that ordinance, and profess their hearty approbation of, and subjection to, this our solemn church covenant.

These things, and whatever else may appear enjoined by the Word of God, we promise in the strength of divine grace to observe

Food For Thought

A Woman's View



Have you ever really stopped to think about what a FRIEND is? Are you really a FRIEND to anyone? Many times we tend to use the term "friend" when the word "acquaintance" would be more appropriate. One dictionary defines acquaintance as "a person or persons one knows, the state or relation of being acquainted". This same dictionary defines "friend" as "a supporter or sympathizer, a person whom one knows well and is fond of".

Most of us have a lot of "friends", but how many of these could we really depend upon in times of trouble? How many would offer to help, without being asked? Do they repeat things you say, or do they keep them confident without even being asked? Are you always comfortable with them, not having to be concerned about whether or not they misunderstand something and get their feelings hurt? Do they understand when you have to cancel or change some plans you have made?

On second thought, should this "lot of friends" be changed to "lot of acquaintances"? Someone once wrote if a person could honestly count five "real friends" in a lifetime, they were fortunate indeed. This seems to be a foolish statement until we realize what a "real friend" is.

Job thought he had "friends", but were they? There are many references to "friends" in the Bible, but Proverbs 18:24 is one of my favorites. **"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother".**

Do we need to "shew" ourselves more friendly rather than worry about how others treat us? Do we help others without being asked, keep all confidences, keep that "chip" off our shoulder and think the best of someone rather than look for their faults or assume the worst from their actions.

The Word of God tells us, **"Wealth maketh many friends; but the poor is separated from his neighbour."** Proverbs 19:4, and **"Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts."** Proverbs 19:6. Are we this type of "friend" to anyone, having them as "friends because of what they can do for us, or do we have any of these "friends"?

Wouldn't this be a better world if we could pattern ourselves after our most precious "friend", our Lord Jesus Christ!

Just a little food for thought
—until next month—

and practice. But knowing our insufficiency for anything that is spiritually good, in and of ourselves, we look up to Him who giveth power to the faint, rejoicing that in the Lord we have not only righteousness but strength. 'Hold thou us up, O Lord, and we will be safe'. Amen. (Copied from the Baptist Vision).

BY THE LAW IS THE KNOWLEDGE OF SIN

By Arthur Pink

and that nothing remains but for him to "believe," to trust in the infinite merits of His blood. And so widely does this conception now prevail in "orthodox" circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one to now challenge it and denounce it as being so inadequate and one-sided as to be deceptive and erroneous, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works. Yet, notwithstanding, the writer is quite prepared to run that risk.

Salvation is by grace, grace alone, for a fallen creature cannot possibly do anything to merit God's approval or earn His favor. Nevertheless, divine grace is not exercised at the expense of holiness, for it never compromises with sin. It is also true that salvation is a free gift, but an empty hand must receive it, and not a hand which still tightly grasps the world! But it is not true that "Christ has done everything for the sinner" He did not fill His belly with the husks which the swine eat and find them unable to satisfy. He has not turned His back on the far country, arisen, gone to the Father, and acknowledged his sins. Those are acts which the sinner himself must perform. True, he will not be saved for the performance of them, any more than the prodigal could receive the Father's kiss and ring while he remained at a guilty distance from him!

Something more than "believing" is necessary to salvation. A heart that is steeled in rebellion against God cannot savingly believe it must first be broken. It is written: **"Except ye repent, ye shall all likewise perish"** (Luke 13:3). Repentance is just as essential as faith, yea, the latter cannot be without the former: **"Ye... repented not afterward, that ye might believe"** (Matt. 21:32). The order is clearly enough laid down by Christ: **"Repent ye and believe the gospel"** (Mark 1:15). Repentance is a heart-repudiation of sin. Repentance is a heart-determination to forsake sin. And where there is true repentance, grace is free to act, for the requirements of holiness are conserved when sin is renounced. Thus, it is the duty of the evangelist to cry, **"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him"** (Isa. 55:7). His task is to call on his hearers to lay down the weapons of their warfare against God, and then to sue for mercy through Christ.

The way of salvation is falsely defined. In most instances the modern "evangelist" assures his congregation that all any sinner has to do in order to escape hell and make sure of heaven is to receive Christ as his personal Savior. But such teaching is utterly misleading. No one can receive Christ as his Savior while he rejects Him as Lord! It is true, the preacher adds, that the one who accepts Christ should also surrender to Him as Lord, but he at once spoils it by asserting that though the convert fails to do so, nevertheless heaven is sure to him. That is one of the devil's lies! Only those who are spiritually blind would declare that Christ will save any who despise His authority and refuse His yoke: why, my reader, that world not be grace, but a disgrace charging Christ with placing a premium on lawlessness!

It is in His office of Lord that Christ maintains God's honor, subverts His government, enforces His Law; and if the reader will turn to those passages (Luke 1:46-47; Acts 5:31; 2 Peter 1:11; 2:20; 3:1) where the two titles occur, he will find that the order is always "Lord and Savior," and not "Savior and Lord." therefore, those who

have not bowed to Christ's scepter and enthroned Him in their hearts and lives, and yet imagine they are trusting in Him as their Savior, are deceived, and unless God disillusion them, they will go down to the everlasting burnings with a lie in their right hand (Isa. 44:20). Christ is **"the author of eternal salvation unto all them that obey him"** (Heb. 5:9), but the attitude of those who submit not to His Lordship is **"We will not have this Man to rule over us"** (Luke 19:14). Pause then, my reader, and honestly face the question: Am I subject to His will? Am I sincerely endeavoring to keep His commandments?

Alas, alas, God's "way of salvation" is almost entirely unknown today, the nature of Christ's salvation is almost universally misunderstood, and the terms of His salvation misrepresented on every hand. The "Gospel" which is now being proclaimed is, in nine cases out of every ten, but a perversion of the Truth, and tens of thousands, assured they are bound for heaven, are now hastening to hell as fast as time can take them. Things are far, far worse in Christendom than even the "pessimist" and the "alarmist" suppose. We are not a prophet, nor shall we indulge in any speculation of what the Biblical prophecy forecasts. Wiser men than the writer have often made fools of themselves by so doing. We are frank to say that we know not what God is about to do. Religious conditions were much worse, even in England, one hundred and fifty years ago. But this we greatly fear: Unless God is pleased to grant a real revival, it will not be long ere **"the darkness shall cover the earth, and gross darkness the people"** (Isa. 60:2), for the light of the true Gospel is rapidly disappearing. Modern "evangelism" constitutes, in our judgment, the most solemn of all the "signs of the times."

What must the people of God do in view of the existing situation? Eph. 5:11 supplies the divine answer: **"Have no fellowship with the unfruitful works of darkness, but rather reprove them;"** and everything opposed to the light of the Word is "darkness." It is the bounden duty of every Christian to have no dealings with the "evangelistic" monstrosity of the day, to withhold all moral and financial support of the same, to attend none of their meetings, to circulate none of their tracts. Those preachers who tell sinners that they may be saved without forsaking their idols, without repenting, without surrendering to the Lordship of Christ, are as erroneous and dangerous as others who insist that salvation is by works, and that heaven must be earned by our own efforts.

The Baptist Examiner
P.O. Box 60
Ashland, KY
41105-0060

Letters to
the Editor



Dear Pastor Chance,

The latest edition of TBE was a blessing to us, as usual. We are so glad to have it.

I'm not sure if you realize just what a blessing you and your associates are. In Arkansas it is very tough to get the Doctrines of Grace, unless you take the Primitive Baptists along with it. The same was true in Raleigh, N.C. where we lived 15 years. ...

L.P., Batesville, AR

Dear Brethren,

Greetings in Jesus' precious name. I have read a copy of TBE, vol. 69 and the writings were very sound and effective. Is there a possibility of me getting a copy once a month? Would very much appreciate such. ...

J.C.D., Trinidad, West Indies

Rejoice in
the Lord always!

THE BAPTIST EXAMINER

JULY 1, 1998

PAGE SEVEN

THE GOSPEL

(Continued from page 1)

conclude that they are justified in repeating them to all and sundry. But let it be pointed out that Acts 16:30 was not addressed to a promiscuous multitude, but to a particular individual, which at once intimates that it is not a message to be indiscriminately sounded forth, but rather, **a special word to those whose characters corresponds to the one to whom it was first spoken.**

Verse of scripture must not be wrenched from their setting, but weighed, interpreted, and applied in accord with their context; and that calls for prayerful consideration, careful meditation, and prolonged study; and it is failure at this point which accounts for these shoddy and worthless "messages" of this rush-ahead age. Look at the context of Acts 16:31, and what do we find? What was the occasion, and to whom was it that the apostle and his companion said, **"Believe on the Lord Jesus Christ?"** A sevenfold answer is there furnished, which supplies a striking and complete delineation of the character of those to whom we are warranted in giving this truly evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these Words were spoken had just witnessed the miracle-working power of God. **"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened; and every one's bands were loosed"** (Acts 16:26). **Second**, in consequence thereof the man was deeply stirred, even to the point of self-despair: **"He drew out his sword and would have killed himself, supposing that the prisoners had been fled"** (v.27). **Third**, he felt the need of illumination: **"Then he called for a light"** (v.29). **Fourth**, his self-complacency was utterly shattered, for he **"came trembling"** (v.29). **Fifth**, he took his proper place before God—in the dust—for **"he fell down before Paul and Silas"** (v. 29). **Sixth**, he showed respect and consideration for God's servants, for he **"brought them out"** (v. 30). **Seventh**, then, with a deep concern for his soul, he asked, **"What**

must I do to be saved?"

Here then, is something definite for our guidance, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to "simply" believe; but instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was awakened soul (v.27). In his case there was no need to press upon him his lost condition, for he obviously felt it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken to him unto those who are totally blind to their depraved state and completely dead toward God, would be more foolish than placing a bottle of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and "simply telling them" to believe in Christ!

THE STAGE

(Continued from page 5)

"Last eve I stood beside the blacksmith's door

And heard the anvil ring the vesper chime;

Then looking in, I saw upon the anvil

Old hammers worn with beating years of time.

"How many anvils have you had, said I,

To wear and batter these hammers so?

Only one, said he, the anvil wears the hammers out, you know.

"And so, I thought, the anvil of God's Word

For ages skeptics' blows have heat upon,

And though the sound of falling blows was heard,

The anvil is unhurt - the hammers gone."

Isn't it glorious to know that in the days before us, the Bible cannot be destroyed and will continue to be our chiefest resource?

VII. The old gospel of Jesus Christ will continue triumphant. **"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations"** (Matt. 24:14). We hear today that the gospel does not

interest people as it once did. It isn't the old gospel that has lost its power: it's the ministry instead. When I first entered the ministry, preachers were complaining of a difficulty in getting crowds and many were beginning to substitute theatricals for preaching on Sunday evening and in the summer season, many were closing their buildings on Sunday night. I made a resolution something like this: "When the old Gospel fails to draw folks, then I'll quit the ministry." Since then, I've failed in many ways in the ministry, but I've never deviated from my initial ministerial resolution. I have never labored without blood in the basin and have never preached without telling sinners that they could be saved only through Jesus' shed blood. For many years I've been preaching the Gospel, and I've never preached to more people in my life than I'm preaching to today, both at home and away from home. No! No! Brother preacher, if you are having your troubles, don't forget that the old gospel is still **"the power of God unto salvation to everyone that believeth"** (Rom. 1:16). We are living in a day when modern science adds a "less" to everything—horseless carriages, smokeless shells, iceless refrigerators, beardless wheat and seedless fruit. And now we have a bloodless religion. As surely as we live, a bloodless religion will send souls to a never-ending hell. Thank God, the gospel hasn't lost its power, but will continue triumphant to redeem the elect until Jesus comes.

"Dear dying Lamb thy precious blood

Shall never lose its power

Till all the ransomed church of God

Be saved to sin no more."

VIII. Eventually the Lord Jesus is coming back to take possession of the world that has been forever rebellious against Him. On the day when Jesus left this earth to ascend back to the Father, two angels stood beside Christ's disciples and said, **"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you unto heaven, shall so come in like manner as ye have seen him go into heaven"** (Acts 1:11). **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"** (1 Cor. 11:26). Every time we observe the memorial supper, we have a

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

prophecy of Christ's return. Thank God, He's coming back! What difference does it make if the future is dark, and God's people are being oppressed on every hand, and society is rotting, and the world is getting farther from God, and the

preachers are compromising the Truth, and the world is going to Hell in high gear? Jesus Christ is coming back! What difference does it make if we do have floods to beggar us, wars to threaten us, strikes to worry us, and terrible world conditions to confront us? What does it matter if the Communists with their hellish anti-God propaganda are subtly securing a foothold in our political, social, industrial and religious life? Jesus Christ is coming back!

During the dark days of the struggle for Italian liberty the people looked upon General Garibaldi as their invincible deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming!" And when the news of his approach near to a city was announced the people broke out into the rapturous shout, "Garibaldi is coming!" He came, and Italy broke her political and

religions fetters, never to be so enslaved again. A greater Garibaldi is coming to God's people. The desire of all nations is on the way. Jesus is coming, coming to reign.

Are you ready for His coming? If not, then heed the words of Jesus: **"The time is fulfilled, the kingdom of God is at hand: repent ye, and believe the gospel"** (Mark 1:15). May you cry out today as the Philippian jailer in his midnight darkness, **"What must I do to be saved?"** Then pause for a moment to hear the answer, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31).

HOPE FOR TODAY

(Continued from page 2)

better all the time. The Apostle said, "The law made nothing perfect" showing that our works will not perfect the works of God's hands. For in that He does all things through the hand of perfection. So it's not the law, it is the "bringing in of a better hope;"

So when we hear the trumpet sound with the shout of the archangel we shall rise to meet our Lord in the air, hope will be left behind for then it will not be needed, we will have reality in the very presence of Jesus, and as those words say, **"And so shall we ever be with the Lord, AMEN"**