

*Church wreckers either run things or ruin them*

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 no light in them"—Isaiah 8:20*

VOL. 70, NO. 9 ASHLAND, KENTUCKY, SEPTEMBER 1, 1998 WHOLE NUMBER 2743

## THE CHRISTIAN'S WARFARE

By R. Murray McCheyne, 1840

"For I delight in the law of God after the inward man; But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Romans 7:22-25).

A believer is to be known not only by his peace and joy, but by his warfare in distress. His peace is peculiar; it flows from Christ, it is heavenly, it is holy peace. His warfare is as peculiar: it is deep-seated, agonizing, and ceases not till death. I have chosen the subject of the Christian's warfare, that you may know thereby whether you are a soldier of Christ whether you are really fighting the good fight of faith.

The Believer delights in The Law of God: "I delight in the law of God after the inward man."  
1. Before a man comes to Christ, he hates the law of God; his whole soul rises up against it "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom 8:7).

First, unconverted men hate the law of God on account of its purity—"Thy Word is very pure, therefore Thy servant loveth it." For the same reason worldly men hate it. The law is the breathing of God's pure and holy mind. It is infinitely opposed to all impurity and sin. Every line of the law is against sin. But natural men love sin, and therefore they hate the law, because it opposes them in all they love. As bats hate the light,

and fly against it, so unconverted men hate the pure light of God's law, and fly against it.

Second, they hate it for its breadth—"Thy commandment is exceeding broad" (Psa. 119:96). It extends to all their outward actions, seen and unseen; it extends to every idle word that men shall speak; it extends to the looks of their eye; it dives into the deepest caves of their hearts; it condemns the most secret springs of sin and lust that nestle there. Unconverted men quarrel with the law of God because of its strictness. If it extended only to my outward actions, then I could bear with it; but it condemns my most secret thoughts and desires, which I cannot prevent. Therefore ungodly men rise against the law.

Third, they hate it for its unchangeableness. Heaven and earth shall pass away, but one jot or one tittle of the law shall in no wise pass away. If the law would change, or let down its require-

ments, or die, then ungodly men would be well pleased. But it is as unchangeable as God: it is written on the heart of God, with whom is no variableness nor shadow of turning. It cannot change unless God changes; it cannot die unless God dies. Even in an eternal hell its demands and curses will be the same. It is an unchangeable law, for He is an unchangeable God. Therefore ungodly men have an unchangeable hatred to that holy law.

2. When a man comes to Christ, this is all changed. He can say, "I delight in the law of God after the inward man." He can say with David, "O how love I Thy law: it is my meditation all the day." He can say with the Lord Jesus in the 40th Psalm, "I delight to do thy will, O God, yea, thy law is within my heart." There are two reasons for this:

First, the law is no longer an enemy. If any of you who are

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## The Baptist Examiner Pulpit

By Pastor Donald Chance

### I KNOW THY WORKS (Part 2)

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

The early Christians had been promised and provided with spiritual gifts to give them the means whereby to grow. These were miraculous signs that God had attached to His church to prove that their message was from

heaven. As Jesus said "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:17-18).

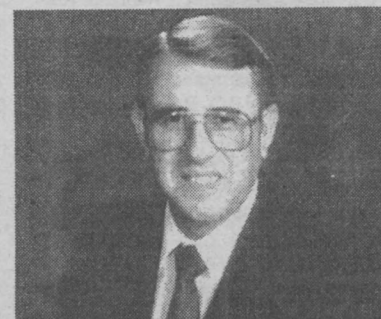
"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews 11:7).

The Bible definition of faith is found in verse one of this same chapter of Hebrews: "Now faith is the substance of things hoped for, the evidence of things not seen." Simply put: "believing what we cannot see." Yet, it is not just "believing" anything or anyone, but rather "faith" which is in Christ Jesus (1 Peter 1:8,9). This faith, through which we are saved (Ephesians 2:8-10), becomes a working principle in our lives. Chapter eleven of Hebrews is a list of examples of faith. There are seven elements of this "faith" that are demonstrated in Noah.

There is THE BASIS OF FAITH: "By faith Noah, being warned of God..." Faith is founded upon God's Word. Faith "...[cometh] by hearing, and hearing by the word of God." (Romans 10:17). We are not to believe everything that is proclaimed to be the Word of God. In 1 John 4:1 we read, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." With what do we try them? By the Word of God. Noah believed what God said. In the

## BY FAITH NOAH

By Rick Perdue



next phrase of our text we find THE REALM OF FAITH: "...of things not seen as yet..." The very heart of faith is believing what we cannot see. Every thing that we see is temporal, but the things that are not seen are eternal (2 Corinthians 4:18). As Moses, by faith we see Him who is invisible (Hebrews 11:27). When Jesus showed Himself to Thomas and reproved him for his lack of faith, He pronounced a blessing upon those who believe without seeing (John 20:29). THE CHARACTER OF FAITH is seen in the phrase: "... moved with fear..." Fear means reverence. This word does not come from the Greek word "fobos" (where our English word "phobia" comes from), but from eulabeia which, "signifies, firstly caution, then reverence,... in general, apprehension, but especially holy fear, 'that mingled fear and love which, combined constitute the piety [reverence] of man toward God..." (Taken from W. E. Vine's Expository Dictionary of New Testament Words). Such fear is the beginning of wisdom (Psalm 111:10). What was THE EVIDENCE OF FAITH with Noah? He "...prepared an ark..." Obedience is the evidence of faith, and faith worketh by love. Jesus said, "If you love me, keep my commandments." (John 14:15). Faith without works is no faith at all, it is dead. Our works demonstrate to others that we truly believe. As James said, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." (James 2:18). THE EFFECT OF FAITH is seen in "...to the saving of his house;". Our faith cannot save others, but the LORD may use it instrumentally. You may be the only Bible some people read. As

(Continued on page 8)



Now these gifts lasted until the Bible became a complete book, and if we are correct in our date of the completed composition it was around 96 A.D. After this event the message dwelt in the book instead of the inspired writers of the book. The Word was deposited into the hands of the

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THE BAPTIST EXAMINER

SEPTEMBER 1, 1998

PAGE TWO

## Editor's Update

By Pastor Donald Chance

Greetings to our readers in the name of our precious Lord. The month of September finds us rejoicing in our first year with Calvary Baptist Church and The Baptist Examiner. It has been a most wonderful year and to say the very least very eventful. Our services have been full and faithful for the work unto the Lord. As we start this year we do so with a lot of excitement and plans for the future.

I would like to encourage you to continue to write and let us know how we are doing. It is like a drink of cool water when we receive your letters of encouragement. Also you might tell us what you would like to see in future issues. We have received a few letters expressing the need to write on various subjects, which we plan on doing soon. The Baptist Examiner is being published as a mission work to promote the Gospel of our Lord Jesus Christ and for our readers benefit.

It has been our plans to add more pages in the near future but there are a few things we need to work on first. In the month of July we received 19 returns for undeliverable papers. The post office charges us 50 cents per return, so you can see that amounts to a sum that could be used to mail out extras to your friends. MOVING? One thing you can do to help is please send us your change of address three weeks in advance, that way you won't miss a copy and we will use that money to send out other copies.

As editor, I would like to express my appreciation to Calvary Baptist Church for allowing me the opportunity of continuing our work that has been carried on over these many years. The Baptist Examiner is nearing its 68th year and it is our prayer that when Christ comes for His own that we might be about work of sending out the good news of the Gospel of Christ. May God bless each one.

### THY WORKS

(Continued from page 1)

church with the responsibility to "PREACH THE GOSPEL", thus carrying out the commission given to our Lord Jesus Christ at the time of His ascension back into the heavens. What a blessed privilege it is unto the church to hold forth the very "Word of God" and witness the power of God to save His elect from their sins.

In this article let me make a few remarks concerning the seven last letters of commendation, warning and promise our Lord left His churches. These seven churches were located in seven different cities in the Roman province of Lydia. They bore the names of the cities in which they were located. During the reign of Domitian, they suffered terrible persecution from without as well as those whom Paul spoke of within.

The great apostasy, which Paul alluded to in his address to the elders at Miletus, was shaping up. It was at this time he spoke and said, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing

the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:28-31).

History records the beginning of the apostasy of the church, as well as the rise of denominationalism which, is fast moving to weaken the church. This is not to be viewed as restoration of the church, for there is no means whereby the church can be restored except by going back to the standards set forth in these seven last letters recorded. Our Lord in speaking to each respective noted, "I KNOW THY WORKS", in a way of telling them that there were some things that pleased Him, but in the main they had already started to deteriorate. This is a plain warning to each church.

What we need to really understand the reading of these letters, is that they are the means for our recognizing evil as it approaches, so we can look for the right cure. It is like the human body and the various illnesses we have. From within the Lord designed each of us with a set of warning markers, which show up when there is a foreign matter

approaching. This goes from the simple cold to the most complex cancer. When the warning sign appears we should be aware enough that we instantly look for the cure. I fear that in all too many cases we put off the search, until we have been stricken to the point the hurt is unbearable and the infection has spread to inflict the whole body.

If we apply this to the church we find that when sin and evil enter into our midst, often times we "overlook" the warning and think that if we just look the other way, it will "go away". However the Lord has given us the means to recognize when there is a problem as well as the means of starting the cure. The means for recognizing the evil, is the Word of God, within the pages of God's record is all that we need for a good and healthy church. By this I mean, a church that will give God the honor and glory He requires.

The next thing after we recognize that there are evils around us is to search for the cure. I would be a foolish person if I was having trouble with my heart and go to a foot doctor. I'm sure that he would tell me that all I needed to do was to exercise by walking or running and that would surely help my heart condition. Many years ago I was told that I would not be able to hear by the time I was 30 years old. I took the doctors words and resigned myself to that plight. Several years later I was enticed to see a specialist in ears. All this doctor did was ear examinations, and as a result I had two operations which restored my hearing for the time. I said all that to say, the problem was solved by searching in the right place. The Word of God is the right place, these letters were written to be the age long means of treating the various evils that will come upon the church.

In this grand letter, written by John, are found seven special epistles dedicated from the Lord Jesus Christ to each of the communities of believers. The method John uses is as simple and as rational as one could imagine. It speaks warmly yet bluntly in order to get the attention of the readers. Often times our doctors speak bluntly to make us aware that the problem exists and we need the cure. In keeping with our theme, our Lord said to all seven churches, "I KNOW" and then preceded to tell them what He knew. By reading and practicing the things in this book, as far as we can understand, has always

been the means of receiving the blessings enjoined with each one.

In the benediction given at the outset of this letter, it is evident there is a need to be consistent in our continued study. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). Blessings are only attained after there is a movement toward the "keeping" of the general test. It takes a sincere pastor to keep constant watch over the flock he has been intrusted with. Like what we will see in our next few studies concerning these various churches. In helping to understand what we mean let us take an overall look at the surrounding of the area.

The churches to which these letters were written, were seven "local" churches located in seven different cities. They formed an elongated circle so that one would begin at Ephesus and travel north to Smyrna, Pergamum and then turning southeastern down to Thyatira, Sardis, Philadelphia and Laodicea. These churches bore the names of the cities in which they were located, much like our churches today. Hopefully in the next few articles we can learn something about both the cities and the conditions surrounding each church, in order to find out what were the surrounding circumstances each church had to face. I would like to visit these churches to witness where these churches deviated from the narrow path of the Word of God. It would be wonderful if we could visit each church, but they are non-existent, so we will take the Scriptures to visit each. May God Bless.

### SPECIAL MEETING

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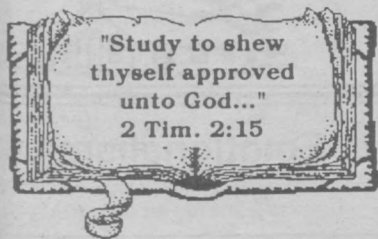
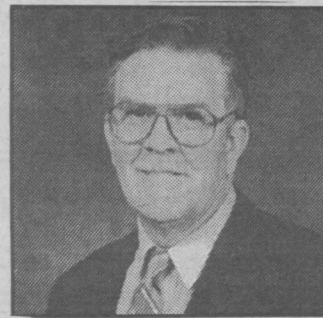
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## The Baptist Examiner

### Bible Study Lesson

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



#### GENESIS CH. 46

In our study for this time, we will conclude chp 46 then move into chp 47. Verses 8 through 25 names the 12 sons of Jacob with their offsprings. Also, are shown the offsprings of Rachel, Leah, Zilpah, Bilhah, Jacob's wives and concubines. In verse 26, we read: "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." Then in verse 27: "And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten."

#### A JOYFUL MEETING

"And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians." (Gen. 46:28-34).

From the above verses, we see: 1). Joseph's love and respect for

his father, Jacob. Time had not diminished his sense of love and obligation. 2). Joseph's care for his brothers is an example of true Christian spirit; rendering good for evil. 3). The Egyptian's hate for shepherds should come as no surprise since Egypt is a picture of the world system that opposes Jesus Christ, who said: "I am the good shepherd: the good shepherd giveth his life for the sheep." (Jn. 10:11).

#### GENESIS CH. 47

"Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan; and, behold, they are in the land of Goshen." (47:1). Joseph, through God's providence, had become a man of great means and stature in Egypt. Yet he was not ashamed to own his attachment to his brothers who were of meager means in comparison. We can easily see that Joseph was not a high-minded person. He realized that it was not himself, but God that had blessed and gave him all that he had. Joseph did not become infatuated with himself, the more he prospered, the more he trusted in God to supply his need. Would it not be wonderful if all God's people would be so trusting and dependant upon God's sustaining power.

It is a sad sight indeed when so many pastors and T.V. evangelists become so caught up in themselves thinking they are something great when they are not. This happens sometimes when man is lifted up in pride in himself rather than seeing himself as he really is: poor and needy, totally dependant on God.

#### ISRAEL SETTLES IN EGYPT

Though Israel settles in Egypt, they must remain separate from Egypt. The dislike of the Egyptians for shepherds would make certain their lives or lifestyles would not co-mingle. Jacob's family must remain a separate unit. One may ask. Why

should this be, why could they not all be joined together and live in peace and harmony? The answer is simple, really. It is because God chose them (Israel) to be His people. He did not choose Egypt. But that sounds unfair, as many would say. But man looks on fairness in a different way than God does. We may not understand why God does certain things but this should not keep us from believing He is fair and righteous in His judgments. Israel was to be God's peculiar people. They were not to intermingle with heathen nations. Why, again it is asked? Here is what God spoke to Israel in the book of Deuteronomy: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods." (Deut. 7:3,4). Later on, we learn from the Book of Exodus, that the children of Israel did in fact intermingle and intermarry with some of the Egyptians. This brought on the "mixed multitude" and became a thorn in the side of Israel during their exodus from Egypt in later years. Because they were not God's chosen, they complained about everything from lack of proper food to fears of dying in the wilderness.

There are many practical lessons to be gained in all thus far pictured before us. There has always been a requirement for the people of God to remain separate from the world. It is no less true in our day, for we see sin abounding at every turn. Jesus said in His prayer to the Father with reference to His disciples: "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I

am not of the world." (Jn. 17:14,15,16).

If you are a Christian, my friend, be glad you are not of this world. This world is soon to pass, but before it does, the wrath of God will be poured out upon it. This is made very clear in God's Holy Word.

Is it not true that worldliness, with its appeal to the flesh, has drawn away Christian folk who were once dedicated to God and to their church, but now seemingly care little for Christian fellowship and assembling together on Sundays, much less on Wednesday night prayer and Bible study? The Word of God, in our day, does not convict of sin as it once did. This is not the Word's fault, but the fault of backslidden Christians. Still, I wonder how many so-called back-slidders have never "front-slidden."

One thing is evident above many other things, that is that all of us should know where we stand and who we are serving. Separation from the world means the same as separation from sin. God's argument is simple: Israel is His special nation, a chosen people, separate from all other nations. God chose them because He loved them. This principle of separation runs all the way through the Bible. Just as He commanded Israel to be separate from other nations, He also commands His true disciples today to be separate: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17,18).

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## OTHERS MAY YOU CANNOT

If God has called you to be really like the Lord Jesus, He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires and work schemes to carry out their plans, but you cannot do it, and if you attempt it, you will meet with such failures and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their successes, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence upon Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work more precious He may let others get credit for the work you have done, and thus make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke (Continued on page 8)





## The Baptist Examiner Pulpit Forum

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



### Explain the difference between "Worshiping in the Spirit" and "Worshiping in Emotionalism". How can you tell the difference?

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"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24). In these days, which are very close to the end of the age, many seem to be in a daze.

Among many groups "anything" is called worship and the feeling, that no one has any right to question, or disagree with anyone else on the subject of worship. Emotionalism seems to be the standard among many groups who use it to promote their doctrines and practices. Many have thought that this emotionalism produces spirituality and the Holy Spirit is its promoter. WORSHIP is the ACT OF HONOR, the ACT OF PRAISE, and the ACT OF REVERENCE for Almighty God; Creator and Sustainer of all things.

Worshipping in the Spirit has several aspects. We must come realizing that God is to be worshipped in fear (reverential respect (Psalm 89:7), given glory (Psalm 29:2), and be given glory and offering (1 Chronicles 16:29).

I believe that that offering is ourselves. We are to honor and glorify Him from our hearts in song and word. He is to be the focal point of worship, not man, or man's ideas. The Spirit is to lead us in worship, in understanding, and in prayer. I have seen some folks who worship according to emotionalism come into a so-called worship service seeming

near normal in appearance, but changing into something else when supposedly worshipping. They remind me somewhat as people who are like Nadab and Abihu; they offer strange fire before the LORD. No, we do worship Him that we do know because of Who He is and our knowledge of Him, because of our relationship with Him, we worship Him in a pleasing, orderly, and knowledgeable way.

We can know that worship is not in the Spirit when people do things that the Spirit does not do. 1. The Spirit of God NEVER leads anyone to do anything against any part of the Word of God, while explaining that the experience shows it true. 2. The Holy Spirit always leads everything in worship as decent and orderly. (1 Corinthians 14:40). 3. The Holy Spirit always honors and glorifies Jesus, not individuals, or disorder. Barking, laughing, running, and babbling are not appropriate for worship, but evoke much emotion. 4. The Holy Spirit NEVER goes outside the word in teaching, or practice. Worshipping in the Spirit brings true joy and peace to a believer. We are to call attention to Christ, not to ourselves. Our worship is to be centered on Him.

Emotionalism finds its object of worship in self and its desire to provoke, or arouse self to flatter. Emotionalism is a tendency to appeal to, or to display emotion for the sake of producing a desired effect. Emotionalism is the attitude and practice of those whose inclination, or disposition is toward unbridled feeling as and necessary. Emotionalism never produces true worship, but true worship can produce true emotion; joy, peace, praise, thankfulness, and even an "amen". Let us worship Him in spirit, that is produced by His Spirit and in the truth that results.

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Our Lord addressed this very thing in speaking to a woman at the well in Samari **"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit and they that worship him must worship him in spirit and in truth."** (John 4:23-24 AV). Strong's dictionary gives the following definitions of "worship." 1) to kiss the hand in token of reverence 2) to fall upon the knees and touch the ground with the forehead as an expression of profound reverence 3) in the NT by kneeling or prostration to do homage or make obeisance, whether in order to express respect or to make supplication. There are two things inherent in true worship. First it is a physical activity and secondly, it is an internal response. Physical worship is prostration or bowing before God, taking a position of humility before Him. This is done privately in your secret chamber and publicly corporate worship in the church. It is getting into a position where you can be still and know that He is God! Worship is also internal. We are conscious of coming into God's awesome, Holy presence. What does it mean when Jesus said we are to worship God "in spirit?" Again I refer to Strong. He defines the word "spirit" here as the (the rational spirit, the power by which the human being feels, thinks, decides, the disposition or influence which fills and governs the soul of any one, the efficient source of any power, affection, emotion, desire, etc.) To worship in spirit then is to rationally

recieve God's word in a humble attitude, being ready to perform the instructions of God's word. **"But be ye doers of the word, and not hearers only deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass."** (James 1:22-23 AV). True worship is rational, that is the worshiper is in control of his faculties. He is conscious of his thoughts and praises directed to the Father. He is focused on Christ as Master and Savior of his life. He relishes the truth of the word of God. He desires to experience the presence of Christ. He waits upon the Lord to obey his every command. That my friends is a true worshiper. You worship God in faith and truth and as a result of such worship, emotions are produced that are pleasing to God. On the other hand, there is a false worship which is wholly subjective in nature. Its primary focus is on feelings rather than truth. We see much of this today. Some time back I watched a program of the so called revival in Brownsville, Texas. They showed an auditorium full of people, some of whom were howling like a bunch of wolves. Others were barking, chanting, and doing other nonsensical things. They call this the longest running revival. I don't think this is from God! **"For God is not the author of confusion, but of peace, as in all churches of the saints."** (1 Corinthians 14:33) When you see people who have lost control of their bodies and mentally rational, you can be sure it is not spiritual worship. It is demon worship. The real difference between spiritual worship and emotional worship is its end product. Spiritual worship leads to a magnification of God's sovereign grace and whole counsel of God. Emotional worship leads to magnification of self and to further emotional experiences.

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Before we answer this question let's get some definitions down. Emotionalism means to base a theory or policy on an emotional conviction. Emotion- "1. a disturbance, b. excitement. 2.a. The affective aspect of conscience: FEELING, b. A state of feeling, c. A psychic and physical reaction (as anger or fear) subjectively as strong feeling and physiologically involving changes that prepare the body for immediate vigorous action." Merriam Webster's Collegiate Dictionary.

Emotionalism is pertaining to fleshly feeling. Salvation is not based on our feelings, **"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). Brethren, we are not saved by feelings neither are we kept saved by feelings.

To worship in the spirit means simply to worship while we are resting in the Lord and following the Holy Spirit who dwells in us. **"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."** (Rom. 8:9).

A good way to test those who claim they are worshipping properly is to ask the question "Does that emotionalism or spirit you follow conform to the Word of God?" False spirits and emotionalism will lead people to disobey the Bible but the Holy Spirit, who inspired the Bible will only lead people to obey the Word. For instance, I've heard women say that the Spirit told them to preach. That is not true since the Bible says that a woman cannot preach. We must worship in Spirit and in truth.



## THE CHRISTIAN'S

(Continued from page 1)

trembling under a sense of your infinite sins, and the curses of the law which you have broken, flee to Christ, you will find rest. You will find that He has fully cancelled the demands of the law as a Surety for sinners, that He has fully borne all its curses. You will be able to say, "Christ hath redeemed me from the curse of the law, being made a curse for me, as it is written, Cursed is every one that hangeth on a tree" (Gal 3:13). You have no more to fear, then, from that awfully holy law; you are not under the law, but under grace. You have no more to fear from the law, than you will have after the Judgment Day. When that awful scene is past—when the dead, small and great, have stood before the Great White Throne—when the sentence of eternal woe has fallen upon all the unconverted, and they have sunk into the lake whose fires can never be quenched; would not that redeemed soul say, I have nothing to fear from that holy law; I have seen its vials poured out, but not a drop has fallen on me? So may you say now, O believer in Jesus! When you look upon the soul of Christ, scarred with God's thunderbolts, when you look upon His body, pierced for sin, you can say—He was made a curse for me; why should I fear that holy law?

Second, the Spirit of God writes the law on the heart. This is the promise: "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people" (Jer 31:33). Coming to Christ takes away your fear of the law, but it is the Holy Spirit coming into your heart that makes you love the law. The Holy Spirit is no more frightened away from

that heart; He comes and softens it; He takes out the stony heart and puts in a heart of flesh; and there He writes the holy law of God. Then the law of God is sweet to that soul: he has an inward delight in it. "The law is holy, and the commandment holy, and just, and good." Now he unfeignedly desires every thought, word, and action, to be according to that law. "Oh, that my ways were directed to keep Thy statutes: great peace have they that love Thy law, and nothing shall offend them." The 119th Psalm becomes the breathing of that new heart. Now also he would fain see all the world submitting to that pure and holy law. "Rivers of water run down mine eyes because they keep not Thy law." Oh that all the world but knew that holiness and happiness are one. Try yourselves by this. Can you say, "I delight in the law of God after the inward man"? Do you love it now? Do you long for the time when you shall live fully under it—holy as God is holy, pure as Christ is pure? Oh come, sinners, give up your hearts to Christ, that He may write on it His holy law! You have long enough had the devil's law graven on your hearts; come you to the Lord Jesus, and He will both shelter you from the curses of the law, and He will give you the Spirit to write all that law in your heart; He will make you love it with your inmost soul. Plead the promise with Him. Surely you have tried the pleasures of sin long enough. Come now, and try the pleasures of holiness out of a new heart. If you die with your heart as it is, it will be stamped a wicked heart to all eternity: "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still" (Rev 22:11). Oh come and get the new heart before you die; for except you be born again you

cannot see the kingdom of God.

A true believer feels an opposing law in his members: "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." When a sinner comes first to Christ, he often thinks he will now bid an eternal farewell to sin: now I shall never sin any more. He feels already at the gate of heaven. But a little breath of temptation soon discovers his heart, and he cries out, "I see another law."

1. Observe what he calls it—"another law," quite a different law from the law of God a law clean contrary to it. In v. 25 he calls it a "law of sin" a law that commands him to commit sin, that urges him on by rewards and threatenings. In Rom. 8:2 it is called "the law of sin and death"—a law which not only leads to sin, but leads to death, eternal death: "the wages of sin is death." It is the same law which in Galatians is called the flesh: "the flesh lusteth against the spirit" (5:17). It is the same which in Eph. 4:22 is called "the old man," which is wrought according to the deceitful lusts. The same law which in Col. 3 is called "your members" which is wrought according to the deceitful lusts: "mortify therefore, your members which are upon the earth" (v. 5). The same is called in Romans 7:24 "this body of death." The truth then is, that in the heart of the believer there remains the whole members and body of an old man, or old nature—there remains the fountain of every sin that has ever polluted the world.

2. Observe again what this law is doing—warring. This law in the members is not resting quiet, but is always fighting. There can never be peace in the bosom of a

believer. There is peace with God, but constant war with sin. This law in the members has got an army of lusts under him, and he wages constant war against the law of God. Sometimes, indeed, an army is lying in ambush, and they lie quiet till a favorable moment comes. So in the heart the lusts often lie quiet till the hour of temptation, and then they war against the soul. The heart is like a volcano, sometimes it slumbers and sends up nothing but a little smoke, but the fire is slumbering all the while below, and will soon break out again. There are two great combatants in the believer's soul. There is Satan on the one side, with the flesh and all its lusts at his command; then on the other side there is the Holy Spirit, with all the new creature at His command. And so "the flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other, so that ye cannot do the things which ye would."

Is Satan ever successful? In the deep wisdom of God the law in the members does sometimes bring the soul into captivity. "Noah was a perfect man," and Noah walked with God, and yet he was led captive: "Noah drank of the wine, and was drunken." Abraham was "the friend of God," and yet he told a lie, saying of Sarah his wife, "She is my sister." Job was a perfect man, one that feared God and hated evil, and yet he was provoked to curse the day wherein he was born. And so with Moses, and David, and Solomon, and Hezekiah, and Peter, and the apostles.

Have you experienced this warfare? It is a clear mark of God's children. Most of you, I fear, have never felt it. Do not mistake me. All of you have felt a warfare at times between your natural conscience and the law of God. But that is not the contest in the believer's bosom. It is a warfare between the Spirit of God in the heart, and the old man with his deeds.

If any of you are groaning under this warfare, learn to be humbled by it, but not discouraged. First, be humbled under it. It is intended to make you lie in the dust, and feel that you are but a worm. Oh! what a vile wretch you must be, that even after you are forgiven, and have received the Holy Spirit, your heart should still be a fountain of every wickedness! How vile, that in your most solemn approaches to God, in awfully affecting situations, you

should still have in your bosom all the members of your old nature. Let this make you lie low. Second, let this teach you your need of Christ. You need His precious blood as much now as you did at the first. You can never stand before God in yourself. You must go again and again to Him to be washed. Even on your dying bed you must hide under Jehovah, our righteousness. You must also lean upon Christ. He alone can overcome in you. Cleave closer and closer to Him every day.

The feelings of a believer during this warfare:

1. He feels wretched. "O wretched man that I am." (v. 24) There is nobody in this world so happy as a believer. He has come to Christ, and found rest. He has the pardon of all his sins in Christ. He has as near approach to God as a child. He has the Holy Spirit dwelling in him. He has the hope of glory. In the most awful times he can be calm, for he feels that God is with him. Still there are times when he cries, O wretched man! When he feels the plague of his own heart—when he feels the thorn in the flesh—when his wicked heart is discovered in all its fearful malignity—ah, then he lies down, crying, "O wretched man that I am!" One reason of this wretchedness is that sin discovered in the heart takes away the sense of forgiveness. Guilt comes upon the conscience, and a dark cloud covers the soul. How can I ever go back to Christ? he cries. Alas! I have sinned away my Savior. Another reason is, the loathsomeness of sin. It is felt like a viper in the heart. A natural man is often miserable from his sin, but he never feels its loathsomeness; but to the new creature it is vile indeed. Ah! brethren, do you know anything of a believer's wretchedness? If you do not, you will never know his joy. If you know not a believer's tears and groans, you will never know his song of victory.

2. He seeks deliverance. "Who shall deliver me?" In ancient times, some of the tyrants used to chain their prisoners to a dead body; so that, wherever the prisoner wandered, he had to drag a putrid carcass after him. It is believed that Paul here alludes to this inhuman practice. His old man he felt to be a noisome putrid carcass, which he was continually

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THE BAPTIST EXAMINER

SEPTEMBER 1, 1998

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## FOOD FOR THOUGHT



The following 12 rules for raising children was published in a Houston, TX, newspaper. Of course almost everyone has some advice on this subject don't they? This one seemed so timely, for parents or grandparents, and although it is practiced by many today, it still deserves to be repeated.

"1. Begin with infancy to give the child everything he wants. In this way he will grow up to believe the world owes him a living." (Why not. Isn't this easier than denying him anything?)

"2. When he picks up bad words, laugh at him. This will make him think he's cute. It will also encourage him to pick up cuter phrases that will blow off the top of your head later." (We do want him to have a good vocabulary don't we?)

"3. Never give him any spiritual training. Wait till he is 21 and then let him decide for himself." (Sure, he may not even want to go to church. He may want to fish or sleep on Sunday when he grows up, so why get him in the habit now? After all, we make him get up early to go to school, let him sleep or watch TV on Sunday, this way we can sleep in too!)

"4. Avoid use of the word "wrong". It may develop a guilt complex. This will condition him to believe later, when he is arrested for stealing a car, that society is against him and he is being persecuted." (Of course he didn't do anything "wrong". He never learned the meaning of the word.)

"5. Pick up everything he leaves lying around - books, shoes, and clothing. Do everything for him so he will be experienced in throwing all responsibility onto others." (This trait will certainly help build a good marriage when he grows up.)

"6. Let him read any printed matter he can get his hands on. Be careful that the silverware and drinking are sterilized, but let his mind feast on garbage." (Just be careful he doesn't read the Bible, as he might not understand something. There is probably no need for concern here, as he probably couldn't find a Bible in the house.)

"7. Quarrel frequently in the presence of your children. In this way they will not be too shocked when the home is broken up later." (This is also good education for them. They will know how to "hold their own" when they get into an argument.)

"8. Give a child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?" (Sure he needs a lot of spending money. How else can he buy the drugs, alcohol etc. he wants?)

"9. Satisfy his every craving for food, drink and comfort. See that every sensual desire is gratified. Denial may lead to harmful frustration." (Just be sure not to give him any spiritual food, drink or comfort. We wouldn't want to confuse him would we?)

"10. Take his part against neighbors, teachers, and policemen. They are all prejudiced against your child." (How dare anyone think our child would do anything wrong! Why are they "picking on" him?)

"11. When he gets into real trouble, apologize for yourself by saying, "I never could do anything with him." (How could this happen? We gave him "everything".)

"12. Prepare for a life of grief. You will be apt to have it." (Why did God let this happen to ME? Does the Lord really tell us to "Train up a child in the way he should go: and when he is old, he will not depart from it" Proverbs 22:6, or Proverbs 23:13 when He tells us about correction for our child?)

Did I fail to mention the name of the article? It is "HOW TO RAISE A JUVENILE DELINQUENT" by the Houston Police Department. Doesn't it sound like a fool proof method?

Just a little Food For Thought  
until next month



What controversies have been engendered by this subject in the past! But what truth of Holy Scripture is there which has not been made the occasion of theological and ecclesiastical battles? The deity of Christ, His virgin birth, His atoning death. His second advent; the believer's justification, sanctification, security; the church, its organization, officers, discipline; baptism, the Lord's supper and a score of other precious truths might be mentioned. Yet, the controversies which have been waged over them did not close the mouths of God's faithful servants; why, then, should we avoid the vexing question of God's foreknowledge, because, forsooth, there are some who will charge us with fomenting strife? Let others contend if they will, our duty is to bear witness according to the light vouchsafed us.

There are two things concerning the Foreknowledge of God about which many are in ignorance: the meaning of the term and its Scriptural scope. Because this ignorance is so widespread, it is an easy matter for preachers and teachers to palm off perversions of this subject, even upon the people of God. There is only one safeguard against error, and that is to be established in the faith; and for that, there has to be prayerful and diligent study, and a receiving with meekness the engrafted Word of God. Only then are we fortified against the attacks of those who assail us. There are those today who are misusing this very truth in order to discredit and deny the absolute sovereignty of God in the salvation of sinners. Just as higher critics are repudiating the Divine inspiration of the Scriptures; evolutionists, the work of God in creation; so some pseudo Bible teachers are perverting His foreknowledge in order to set aside His unconditional election unto eternal life.

When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the Enemy sends along

## THE FOREKNOWLEDGE OF GOD

By A. W. Pink

some man to argue that election is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw certain ones would be more pliable than others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He accordingly, predestinated them unto salvation. But such a statement is radically wrong. It repudiates the truth of total depravity, for it argues that there is something good in some men. It takes away the independency of God, for it makes His decrees rest upon what He discovers in the creature. It completely turns things upside down, for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very reverse of the truth. Scripture affirms that God, in His high sovereignty, singled out certain ones to be recipients of His distinguishing favours (Acts 13:48), and therefore He determined to bestow upon them the gift of faith. False theology makes God's foreknowledge of our believing the cause of His election to salvation; whereas, God's election is the cause, and our believing in Christ is the effect.

Ere proceeding further with our discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? To know beforehand," is the ready reply of many. But we must not jump at conclusions, nor must we turn to Webster's Dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is used in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple rule which is responsible for so much confusion and error. So many people assume they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of a concordance. Let us amplify this point.

Take the word "flesh." Its meaning appears to be so obvious that many would regard it as a waste of time to look up its various

connections in Scripture. It is hastily assumed that the word is synonymous with the physical body, and so no inquiry is made. But, in fact, "flesh" in Scripture frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context. Take the word "world." The average reader of the Bible imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted. Take the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, my reader, it is foolish and wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen these words are never applied to the soul, but always to the body.

Now what has been said on "flesh," the "world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they occur require to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favour, denoting not mere cognition but an affection for the object in view. "I know thee by name" (Ex. 33:17). "Ye have been rebellious against the Lord from the day that I knew you" (Deut. 9:24). "Before I formed thee in the belly I knew thee" (Jer. 1:5). "They have made princes and I knew not" (Hos. 8:4). "You only have I known of all the families of the earth" (Amos 3:2). In these passages "knew" signifies either loved or appointed.

In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old Testament. "Then will I profess unto them, I never knew you" (Matt. 7:23). "I am

(Continued on page 7)



## LETTER II.

AMONG the first temptations which you will probably experience, will be an effort, on the part of your spiritual enemies, to deceive you back to the pleasures of the world. Sometimes it will be a direct and powerful attack. The ways of religion will be represented as difficult, whilst those of worldly pleasure will be strewn with flowers. "What," the tempter will exclaim, "shall one so young, so susceptible of enjoyment from all the varied delights of sense—one who has it in her power to command almost any imaginable happiness—shall she put on the grave aspect of piety and thus debar herself from every innocent pleasure? Look abroad, see thy young companions, how their hearts beat with rapture, as they float amid the circles of beauty and of fashion. Why shouldst thou become a sober religionist, when thou art ripening for so much bliss?" In such false and flattering colours, will the tempter array the world. Knowing that vanity is one of the strongest principles of our depraved nature, he will constantly, and often successfully, appeal to it. His flatteries will respect your person, your accomplishments, your fortune. He will suggest that with such advantages, the world must pay you homage, and become a sort of perpetual paradise. Had you, my young friend, been one of pleasure's gay devotees, as I have been, he could not, and probably he would not, thus address you. I could say, from experience—thou seducing spirit, what thou sayest is false. Have I not mingled in the festival? Have I not courted pleasure in the brilliant assembly, and the crowded theatre, where beauty and wealth have poured around their shining and fascinating attractions? And what did I ever



## ADVICE TO A YOUNG CHRISTIAN

### By A Village Pastor

ON THE IMPORTANCE OF AIMING AT  
AN ELEVATED STANDARD OF PIETY

gain? A momentary rapture, I admit; an uplifting of spirits, and a temporary forgetting of my cares. But this was all. And even these fleeting joys were not reduced. Jealousy, and envy, and hatred, and disappointment, would occasionally let fall the bitter drop, as the cup was passing to the lip; and disgust, and self-loathing, would succeed. But conscience was more powerful than all. What restless hours of wakeful solicitude, what anticipated wrath, what vain resolutions, what unavailing regrets! And shall the tempter tell me, that the pleasures of the world are worthy to be preferred to the calm delight of communion with God, and the high enjoyment of religion? "He was a liar from the beginning," and when, my young Christian friend, he assaults you with such suggestions, or when, through his agents in human form, he would seduce you from your allegiance, recollect his character, resist his suggestions—and, according to the promise, **"he will flee from you."**

But it is far more probable, that his insinuations will be almost unrecognized. A direct and powerful attack may throw a Christian on his face, and overwhelm him with agony; but Judah's lion shall appear, and affright the bold adversary. It is when your spiritual enemies are making a gradual advance on your purity and devotedness, that they are most to be dreaded, as most

likely to be successful. Now, you are, I trust, conscientious in the discharge of the duty of private devotion. You love to retire from human observation, to commune with God. I would believe, that you are never so happy as when thus engaged; that you have a consecrated spot, which you call your Bethel, where the soul daily drinks in the waters of life. Happy, dear youth, happy will you be, if that Bethel is always thus attractive and interesting. But the great danger is, that it will be neglected, and perhaps forsaken. You are ready to exclaim, "impossible! I shall never cease to pray. I could sooner dispense with my daily food, than forego the privileges of a throne of grace." This is the language of sincerity, I doubt not. You verily think so; but how little do you know the temptations which surround you, and the deceitfulness of your own heart? You have much to fear.

When called myself from nature's darkness, and made, as I hope, to taste the sweetness of redeeming love, I was of the same opinion. I had waked up in a new world.

'Twas as if the Creator had formed a new being, akin to the happy spirits in heaven, and dropped him on the earth, in the spring time of nature's magnificence and beauty.

The foliage seemed greener and fresher than ever. The dew-drops glittered more brilliantly; the sky looked purer; and every

thing seemed to shine and save, in silent but emphatic praise of God, their Creator.

My soul beat in happy unison with these silent worshippers, and I thought I could never cease to sing and pray. My very being seemed to consist in it. But has it been so ever since? Oh ye hours of anguish, ye days of

carnality - ambition - and folly; ye can say how guilty, how careless, how ungrateful, I have been. Little did I then dream of loving and serving the world. I thought I could have spent an eternity of happiness, on some lonely rock in the ocean, if God were with me there.

I thought my soul would never forsake him, nor my voice ever be silent in his praise. But I knew not my own heart, nor the power of the world's allurements.

Now do not suppose, that because I and others have been tempted to backslide, and have yielded to the temptation, you must necessarily follow our disgraceful defection. I hope you never will. If you are a child of God, you need not. You may go "from strength to strength."

You may accomplish victory after victory. God grant that you may! But, should you, by mournful experience, have to look upon yourself as a backslider, you will remember this warning, and wish you had heeded it. Like the prodigal, you will be in spiritual beggary. I know of no condition, except that of hardened rebellion, more pitiable than the condition of a backslider. Conscience is too quick to allow him to enjoy the world; and religion is too much neglected to yield him the smallest comfort. He lives in disquietude, and anguish, until he repents, and finds anew the favour of his God.

## FOREKNOWLEDGE

(Continued from page 6)

the good shepherd and know My sheep and am known of Mine" (John 10:14). "If any man love God, the same is known of Him" (1 Cor. 8:3). "The Lord knoweth them that are His" (2 Tim. 2:19).

Now the word "foreknowledge" as it is used in the N.T. is less ambiguous than in its simple form "to know." If every passage in which it occurs is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere perception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this we shall now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." If careful

attention is paid to the wording of this verse it will be seen that the apostle was not there speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by," etc.

The second occurrence is in Rom. 8:29,30. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called," etc. Weigh well the pronoun that is used here. It is not what He did foreknow, but whom He did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves, which is here in view.

"God hath not cast away His people which He foreknew" (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in 1 Peter 1:2: "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father"? The

previous verse tells us: the reference is to the "strangers scattered," i.e., the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now in view of these passages (and there are no more) what scriptural ground is there for anyone saying God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, none whatever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe, yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to God's foreknowing persons; then let us "hold fast the form of sound words" (2 Tim. 1:13).

Another thing to which we desire to call particular attention is that the first two passages quoted above show plainly and teach implicitly that God's "foreknowledge" is not causative, that instead,

something else lie behind, precedes it, and that something is His own sovereign decree. Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God" (Acts 2:23). His "counsel" or decree was the ground of His foreknowledge. So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then, does the previous verse say? This, "all things work together for good to them ... who are the called according to His purpose." Thus God's "foreknowledge" is base upon His purpose" or decree (see Psa. 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. The truth is; He "foreknows" because He

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## BY FAITH NOAH

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Paul said of the Corinthians, "Ye are our epistle written in our hearts, known and read of all men: (Forasmuch as ye are) manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." (2 Corinthians 3:2,3). Wives with unbelieving husbands are encouraged by Peter that "...they also may without the word be won by the conversation of the wives; while they behold your chaste conversation (coupled) with fear." (1 Peter 3:1,2). Next, there is "THE WITNESS OF FAITH:...by which he condemned the world,..." The Christian's life is a reproof to the world. If the world hated our Lord and Saviour Jesus Christ, don't be surprised that they hate us. In Jesus' great high-priestly prayer He said, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:14,15). Peter's manner of speech gave him away as a disciple of Jesus even while he was trying to hide it (see Matthew 27:69-75). There is just something about a true disciple of Jesus Christ that cannot be hidden. His faith will shine through, even though it be a treasure in an earthen vessel (2 Corinthians 4:7). Finally we see THE END OF FAITH: "...and became heir of the righteousness which is by faith." Christ is our righteousness. He is "...the end of the law for righteousness to every one that believeth." (Romans 10:4). Christ's righteousness is imputed to every believer. "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;" (Romans 4:3,22,23). We are joint heirs with Christ according to Romans 8:16,17. If it be pointed out that we must first suffer with Him, I must hardily concur. For just as surely as it is given unto us to believe on Him, it is also given to

us to suffer for His sake (Philippians 1:29). We have an incorruptible inheritance reserved in heaven for us (1 Peter 1:3-5). Without faith it is impossible to please God (Hebrews 11:6). Do you have the faith described in this lesson? Have you heard God's warning? Have you believed to the saving of your soul? REPENT OR PERISH!!

## FOREKNOWLEDGE

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has elected. This removes the ground or cause of election from the creature, and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (2 Thess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His son," etc. God did not predestinate those whom he foreknew were "conformed," but, on the contrary, those whom he "foreknew" (i.e. loved and elected) He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift, seeing is the consequence of my using His gift. So faith is God's gift (Eph. 2:8,9), believing is the consequence of my using His gift. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have grounds for "boasting," which Scripture emphatically denies: Eph. 2:9.

Surely God's Word is plain enough in teaching that believing is not a meritorious act. It affirms that Christians are a people "who have believed through grace" (Acts 18:27). If, then, they have

believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing meritorious, it could not be the ground or cause which moved God to choose them. No; God's choice proceeds not from anything in us, or anything from us, but solely from His own sovereign pleasure. Once more, in Rom. 11:5, we read of "a remnant according to the election of grace." There it is, plain enough; election itself is of grace, and grace is unmerited favour, something for which we had no claim upon God whatsoever.

It thus appears that it is highly important for us to have clear and spiritual views of the "foreknowledge" of God. Erroneous conceptions about it lead inevitably to thoughts most dishonouring to Him. The popular idea of Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning, but He planned, fixed, predestinated everything from the beginning. And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of the world (Eph. 1:4), and chose not because He foresaw you would believe, but chose simply because it pleased Him to choose; chose you notwithstanding your natural unbelief. This being so, all the glory and praise belongs alone to Him. You have no ground for taking any credit to yourself. You have "believed through grace" (Acts 18:27), and that, because your very election was "of grace" (Rom. 11:5).

## THE CHRISTIAN'S

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dragging about with him. His piercing desire is to be freed from it. Who shall deliver us? You remember once, when God allowed a thorn in the flesh to torment His servant, a messenger of Satan to buffet him, Paul was driven to his knees. "I besought the Lord thrice, that it might depart from me." Oh this is the true mark of God's children! They of the world have an old nature; they are all old men together. But it does not drive them to their knees. How is it with you, dear souls? Does corruption felt within drive you to the throne of grace? Does it make you call on the name of the Lord? Does it make you say, like the importunate widow,

## An Invitation from CALVARY BAPTIST CHURCH

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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

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"Avenge me of mine adversary"? Does it make you, like the Canaanitish woman, cry after the Lord Jesus? Ah, remember, if lust can work in your heart, and you lie down contented with it, you are none of Christ's!

3. He gives thanks for victory. Truly, we are more than conquerors through Him that loved us; for we can give thanks before the fight is done. Yes, even in the thickest of the battle we can look up to Christ, and cry—Thanks to God! The moment a soul groaning under corruption rests the eye on the Lord Jesus, that moment his groans are changed into songs of praise. In Christ you discover a fountain to wash away the guilt of all your sins. In Christ you discover grace sufficient for you—grace to hold you up to the end—and a sure promise that sin shall soon be rooted out altogether. "Fear not, I have redeemed thee. I have called thee by My name; thou art Mine." Ah, this turns our groans into songs of praise. How often a Psalm begins with groans, and ends with praises! This is the daily experience of all the Lord's people. Is it yours? Try yourselves by this. If you know not the believer's song of praise, you will never cast your crowns with them at the feet of the Lamb. Dear believers, be content to glory in your infirmities that the power of Christ may rest upon you.

## YOU CANNOT

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you for little words and feelings or for wasting your time, which other Christians never feel distressed over. So make up your mind that God is an Infinite Sovereign, and has a right to do as He pleases with His own.

He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hands, or closing your eyes in ways that He does not seem to use with others. Now, when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.