

Being Accepted By God

by Elder Phillip Nichols
Blackshear, Georgia

"Wherefore we labour, that, whether present or absent, we may be accepted of him." (II Corinthians 5:9).

As with all Scripture, we must look at this verse in its context. The main thought is being accepted of God. In II Corinthians 5:1, the word of God tells us that we know that if our body dies, we have another body that is not natural, but eternal in the heavens. Brother Paul here says we know, not we think, or I wish, or maybe; but we know! The reason we can be assured of this is that eternally speaking God has made us accepted of Him. In Ephesians 1:4-6, it tells us that God has chosen us in Christ before the world began, and predestinated us unto the adoption of children, and all of it was through Jesus and according to the good pleasure of His will, as well as to the praise of the glory of His grace, in which **He made us accepted** in the beloved! We find here that we had nothing to do with it, but only God alone. II Timothy 1:9 tells us that He saved us not according to our works, but to His own purpose and grace which He gave us before the world began (also see Titus 3:5). In Romans 8:28-30, it tells us that God called us according to His purpose, He foreknew

us, predestinated us to be conformed to the image of Jesus. He called, justified, and glorified us. In the mind of the Father, Jesus was as a lamb slain from the foundation of the world (Revelation 13:8). The reason He speaks in past tense in Romans 8:29-30 is because He (the Father) trusted in Christ (Ephesians 1:12), believing He would do His will.

We see in Hebrews 10:14, that Jesus by one offering hath perfected forever them that are sanctified (made holy, set apart for a holy use). Knowing that the Father chose us, and Jesus saved us by dying for us, we can have all assurance as Brother Paul said in II Corinthians 5:8 "We are confident, I say, and willing rather to be absent (or to die) from the body, and to be present with the Lord." Again he spoke with confidence and knew he would be present with the Lord when he died, not because of what he had done, but that God had saved him; and he knew or was persuaded that **nothing** could separate him from God's love in Christ Jesus our Lord (Romans 8:38, 39). For this cause, he had all confidence in these things as Paul began chapter 5 (II Corinthians) with "For we know!"

There is another acceptance that

he was not so sure about, because it is based on his labours. Paul has already stated (verses 1 and 8) that if we are absent from the body, we would be present with the Lord; and he wasn't worried about that, but he goes on to say "or absent, we may be accepted of him." He tells us in verses 6 and 7 that as long as we are in these natural bodies, we are absent from the Lord, that is the reason we walk by faith and not by sight. Right now, if we please God, it is through a spiritual walk of faith. One day this (flesh) body and these eyes will be changed to an acceptable spiritual body and eyes which will behold Him and be in God's presence (Job 19:28,27). Until then, if we are going to be accepted of the Lord while we live here in this world (if we are going to have fellowship with God now), we must walk by faith and do His will as it says in Acts 10:35, "But in every nation, **he that feareth him, and worketh righteousness, is accepted with him.**"! We, my brothers and sisters, can be positive that we will be accepted of God in Heaven, because of Jesus' work, but we must labor by faith in Christ in this life if we are going to be accepted of the Lord while we live. God help us to labor!

The Doctrine of Election

by Elder William M. Mullis
Waycross, Georgia

The word "elect" means to choose. As we study the Scriptures, we find that the Lord has made many different "choosings," of nations, cities, groups of people, and individuals. When we remember the sovereignty of God, and that His will is perfect, we know that He doeth all things well. Even when we do not understand the choices God makes, we know His choices are right.

Nebuchadnezzar expressed the fact that God has the authority to do as He pleases when the Scripture quotes him, "He doeth according to His will in the army of heaven and *among* the inhabitants of the earth: and none can Stay his hand or say unto him, What doest thou?" (Daniel 4:35). God said of Himself: "Remember the former things of old: for I am God and *there* is none else; I *am* God, and *there is* none like me, Declaring the end from the beginning and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it* I will also bring it to pass; I have purposed *it*, I will also do *it*" (Isaiah 46:9-11).

GOD CHOSE THE NATION OF ISRAEL

One of the first times in the Bible where we read about God electing or choosing a people is in Deuteronomy 7:6-11. "For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fa-

thers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."

Repeatedly in the book of Isaiah, God speaks of Him choosing the nation of Israel. "But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend. *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away" (Isaiah 41:8-9). "Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me" (Isa 43:10). "Yet now hear, O Jacob my servant; and Israel whom I have chosen: Thus saith the LORD that made thee, and formed thee from the womb, *which* will help thee; Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen" (Isaiah 44:1-2).

Throughout the Old Testament, we see God's mighty hand helping, guiding, supporting, and strengthening the nation of Israel. They were His special people because He had chosen them. They were not chosen to be His special people because they deserved His blessings. Their unfaithfulness to God cannot be denied. He would warn

them, chasten them, bring destruction, chaos and confusion because of their disobedience, but He loved them still. Great is His faithfulness!

GOD CHOSE THE CITY OF JERUSALEM

Within the nation of Israel, within the promised land, God chose a special city unto Himself, a city where He would especially pour out blessings; a city that would have special protection from the hand of God; a city where great spiritual blessings would be manifest. That city was Jerusalem! Look at some of the following declarations about this city being elected or chosen by God.

1. "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen" (I Kings II :13).
2. "(But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)" (I Kings 11:32).
3. "And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there" (I Kings 11:36).
4. "And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever." (II Kings 21:7).
5. See also II Kings 23:27 and II Chronicles 33:7.

Just think of all the ways God blessed Jerusalem. This city has become great for thousands of years because it was chosen by God. Even today, Jerusalem remains a place of

worldwide significance. What a marvelous God we serve, Who is able to choose a little city and make it famous in so many different ways!

GOD CHOSE JESUS

It is amazing to think of Jesus Himself as being one chosen by God the Father. "Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isaiah 42:1). This is a prophecy concerning our Lord and Saviour Jesus Christ. He was a servant, upheld by the Father, the Son with whom the Father was well pleased, having the Spirit of God upon Him! He was God's elect! And He brought forth judgment to the Gentiles.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (I Peter 2:6). Jesus Christ IS the chief corner stone! He is THE ELECT! He is precious! He is the one on whom we believe, and we shall not be confounded! Of all those chosen or elected by God, whether nation, city, groups of people, or individual, there has never been an elect, or chosen One, like Jesus Christ. He is the superior, sovereign, perfect elect of all the elect!

GOD CHOSE A LARGE NUMBER OF PEOPLE TO BE ETERNALLY SAVED

In Ephesians I, we read about God's chosen elect family who are redeemed by the precious blood of The Elect One, Jesus Christ! "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as *he hath chosen us* in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption

through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:3-7). We did not choose God! He chose us! We did not "accept Jesus Christ as our personal Saviour!" He made us accepted in the beloved!

Some people try to distort and deceive people into believing the doctrine of election pertaining to eternal salvation means only a few will be in the eternal heaven. However, the doctrine of election means that there is an elect people so great that no man can number, out of every kindred, and tongue, and people, and nation who are redeemed by the precious blood of Jesus Christ! (See Revelation 5:9-12; 7:9-10.)

When some see that the doctrine of election cannot be denied, they want to make the election based on God seeing who was going to be good. However, please look carefully at Romans 9:10-14. "And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac; (For the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand not of works but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid" (Rom 9:10-14). Since God created man, he knew man's response to election would be, "That is not fair." Before people argue with the fairness of God pertaining to the doctrine of election, they had better prayerfully read Romans 9:10-21! Notice especially these words to those who would argue with the doctrine of the fairness of election: "Nay but O man who art thou that repliest against God? Shall the thing formed say to him that formed it Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Romans 9:20-21).

Romans 8:28-39 sets forth some

of the most beautiful truths about the eternal security of God's elect. In the middle of this passage, the question is asked, "Who shall lay any thing to the charge of God's elect? It is God that justifieth" (Romans 8:33). The elect were predestinated, called, justified, and glorified in the eternal mind and purpose of God from before the foundation of the world. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Revelation 13:8). Oh how we should rejoice that we were not only chosen before the foundation of the world, but our eternal security was established by the sovereign God of Heaven and earth. Therefore, with Paul we can say, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

GOD CHOSE OTHER INDIVIDUALS FOR SPECIFIC TASKS

There are a number of individuals who were chosen by God, or elected, to do a specific work during their lifetimes. **Jeremiah** was one elected by God to be a prophet. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:5, 10). Jeremiah was a special man because God chose him and made him special!

Think about the special way **David** was chosen by God to be king. As the sons of Jesse were brought before Samuel, one by one they were eliminated by God as the future king of Israel. Samuel said, "The Lord hath not chosen these" (I Samuel 16:10). Though some of them were of great

stature and looked like the ones any one else would choose, yet God "seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Samuel 16:7). "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he" (I Samuel 16:11-12). Thus, David was chosen by God to be the King of His chosen nation! (See also Haggai 2:23; I Chronicles 28:6; and II Chronicles 6:6.)

Coming to the New Testament, we read the words of Jesus concerning His **Apostles**: "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Then, we read about Jesus speaking to His apostles these words, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. (John 15:19). We also read that Jesus gave commandments unto His apostles whom He had chosen. "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:2).

Just as Jesus chose and ordained His apostles to go and bring forth fruit (which they did), there are others of God's children whom He has chosen to hear, believe, and obey the truth. In all ages of the world, God has had a remnant of His children whom He has reserved unto Himself that they will

worship and serve Him, and will not bow their knee to the false gods of this world. As most of the Jews turned their backs on God, Paul declared, "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:1-5) A remnant according to the election of grace was reserved by God from among the children of Israel. Paul was one of that remnant, an apostle chosen by God out of due time!

Jesus speaks of the "very elect" as he foretells the destruction of Jerusalem in Matthew 24. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible they shall deceive the very elect" (Matthew 24:22-24). Though many children of God may be deceived, yet God had so preserved His "very elect" that they would not be deceived.

There is a preserved elect, ordained to this faithfulness, among the elect family of God. We sometimes call this group "the elect within the elect." It is impossible to deceive "the very elect" because God opens their eyes in a special way to see the devices of the

devil, and gives them special strength to overcome his temptations. If it were not for God's working in their lives to deliver them, except for His hedge around them, they also could be defeated and destroyed by the devices of the devil, thereby losing their fellowship with God. Though all the elect family of God is eternally secure, and the devil cannot separate them from the love of God, and they shall be with Him in the eternal Heaven, yet there are many of the elect family of God who perish in this life because of their unbelief. They do not lose their eternal salvation, but they can lose the joy of His salvation. It is wonderful to be part of the elect family of God. It is indeed a special blessing to be among "the very elect!"

Isaiah prophesied of the coming of the kingdom of heaven. Through him, God said, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there" (Isaiah 65:9). There was not just a possibility that these elect would inherit it. This was a promise from God that His elect shall inherit it, and his servants shall dwell there! "The very elect" shall inherit it! In addition to them, among the rest of the elect family of God, His servants (those who really serve the Lord) shall also dwell there! "They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isaiah 65:22).

Please prayerfully study these Scriptures and others which are about the doctrine of election, or God choosing. There are many different "elections" or choosings taught in the word of God, and we must study to be able to rightly divide the word of truth on the doctrine of election and every other subject in the word of God!

According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ephesians 1:4

What Is To Be, Will Be!

by Elder W. A. Mullis
(deceased)

There are many doctrines taught in the word of God that many of the people of God in the world today harden their hearts against in unbelief. God's doctrine of "What is to be, will be" is one of those doctrines. This doctrine is taught throughout the Bible. Every person who believes that the Lord Jesus Christ is coming back to this world in the final resurrection believes "What is to be, will be." The Lord Jesus Christ is coming back to this world because God has ordained it. The doctrine of "What is to be" consists only of **that which God has ordained to be**. Please study this article carefully, and pray for God to bless you to see the truth of it. No doctrine in the word of God is misunderstood any more than this doctrine.

In Revelation 1:19, Christ said to the Apostle John: "Write the things which thou hast seen, and the things which are, AND THE THINGS WHICH SHALL BE HEREAFTER." At the time God inspired the Apostle John to write these words, all those things which John wrote in the Book of Revelation, "which shall be hereafter" **were going to be**, because God had declared and ordained them to be! This is what we mean by: "What is to be, will be."

In Revelation 4:1, the word of God says: "After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking to me; which said, Come up hither, and I will shew thee things which **MUST BE HEREAFTER**." Everything contained in the Book of Revelation from that point on contains the doctrine of God which teaches "What is to be, will be." Again God's doctrine of "What is to be, will be" consists **ONLY** of that which God has declared and ordained to be.

Romans 4:17 tells us that God **"CALLETH THOSE THINGS WHICH**

BE NOT AS THOUGH THEY WERE."

Again, this last expression in this verse is teaching "What is to be, will be." Listen to the expression: "And calleth those things which be not as though they were." If the people of God understood the truth of this great doctrine, there would not be near as many in unbelief of it!!

In Isaiah 46:9-10, the word of God says: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, **Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel SHALL STAND**, and I will do all my pleasure." The God of heaven and earth declared the end of the world from the beginning! He also declared "from ancient times the things that are **NOT YET DONE**, saying, My counsel shall stand, and I will do all my pleasure!!" This is teaching, "**What is to be, will be**," because this doctrine of God consists **only of that God has declared to be**, and it is going to be exactly as God declared it to be!

Now God bless us to look at some scriptures where God has declared "What is to be, will be." In Genesis 15:13-14: "And he said (God said) unto Abram, Know of a surety that **thy seed shall be a stranger** in a land that is not theirs and shall serve them; and they shall afflict them four hundred years, And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance." Here was God telling Abram nearly two hundred years before the children of Israel went down into Egypt exactly what was going to happen. At the time God told Abram this, God was teaching "What will be, will be." Notice please that God told Abram: "and afterward shall they come out with great substance." Then in Exodus 11:2-3, we

find God speaking to Moses: "Speak now in the ears of the people, and let every man borrow of his neighbor, (the Egyptians), and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians." The children of Israel came out of the land of Egypt with "great substance" as promised in Genesis 15:14. This was six hundred years before it ever came to pass; but it came to pass **exactly** as God said it would! This was part of God's judgment upon the Egyptians for having kept the children of Israel in bondage for four hundred years. "What is to be, will be!"

Next we look at Isaiah 2:2-3: "And it **shall come to pass** in the last days (the last days of the Jewish dispensation,) that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations (the Gentiles) shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Here was God telling Isaiah that the gospel church would be established in the top of the mountains, and exalted above the hills and that "all nations" shall flow unto it. This would come to pass in the last days of the Jewish dispensation and the Gentiles would flow unto it. At the time God inspired Isaiah to write these words, it was about seven hundred and fifty years to the future. God was teaching Isaiah that "What will be, will be!!" God was going to bring it to pass! God said: "And it shall come to pass in the last days." It came to pass exactly as God said it would!!"

In Isaiah 7:14, the word of God says:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." God told Isaiah that a virgin would conceive and bear a son, and would call His name Immanuel. This was more than seven hundred years before Christ was conceived in the womb of Mary and is another proof of the doctrine of God that "What is to be, will be." Then in Isaiah 9:6, God continued to inspire Isaiah to prophesy concerning the birth and life of the Lord Jesus Christ: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." God told the names by which Christ would be called. Again, it would be more than seven hundred years to the future and it would be **exactly** as God said.

We give one more scripture from Isaiah that teaches this great doctrine of God. The entire 53rd chapter of Isaiah is a prophesy of Christ. In this chapter, God was "calling those things that be not, as though they were." In Isa-

iah 53:4-10a, God was speaking in the past tense of the crucifixion of Christ as though it had already happened, when it was yet more than seven hundred years to the future! Remember that Romans 4:17b says God "calletth those things which be not as though they were." This is what God did in Isaiah 53:4-10a. He spoke of the crucifixion of Christ as though it had already come to pass because the crucifixion of Christ "was foreordained before the foundation of the world." (I Peter 1:20). Revelation 13:8 declares Christ to be a "Lamb slain from the foundation of the world." That which God declared and ordained to be is as sure and certain as if it had already come to pass. This is the reason God "calletth those things which be not as though they were."

In Isaiah 53:6, the word of God says: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord **hath laid on him the iniquity of us all.**" This verse of scripture declares that God "**HATH LAID**" on Christ the iniquity of "**US ALL.**" "All we like sheep" - This declares that Christ had all the sins of the elect family of God from Adam to the end of the time

world laid on Him by God the Father. "What is to be, will be." is the doctrine of God throughout the Bible, but **it consists only of that which God has declared and ordained to be! It is that which God shall bring to pass!**

In I Corinthians 15:53-57 God has declared: "For this corruptible **MUST** put on incorruption, and this mortal **MUST** put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." This is something that God has declared to the praise of His own glory. He is going to bring it to pass! He has given His elect people, (a multitude so great that no man can number), the victory over sin, over the grave, and over hell, through our Lord Jesus Christ.

"What is to be, will be" because God shall bring it to pass!!

Grow in Knowledge

1. "For they being _____ of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."
2. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the _____;"
3. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand _____ as one day."
4. "Lest Satan should get an advantage of us: for we are _____ ignorant of his devices."
5. "Now concerning spiritual _____, brethren, I would not have you ignorant."
6. "For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits;

that blindness in part is happened to _____, until the fullness of the Gentiles be come in."

7. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took _____ of them, that they had been with Jesus."
8. "So foolish was I, and ignorant I was as a _____ before thee."
9. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark, _____ lying down, loving to slumber."
10. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no _____."

The Fall of Man

by Elder McKinley Wright
Jacksonville, Florida

In recent months, I have become quite concerned at an idea which has gained a degree of acceptance among Primitive Baptists. I have seen it expressed in literature and have also heard it expressed from the pulpit. This idea is that Eve “fell” when she ate the forbidden fruit, that Adam saw her in a state of sin, and deliberately joined her in that condition. The first time I ever heard this idea put forth, it came from a semi-Arminian, unaffiliated, radio evangelist-teacher. He said that Adam saw Eve in the fallen state and joined her there because he could see no other way of delivering her from her fallen condition. He went on to say that Adam failed in his effort, and became trapped himself.

Some Primitive Baptists have said that he saw her in the fallen state, and joined her there because of his love for her. Of course, the motive being expressed in each instance is appealing. But the facts stated are just not true. The Fall of Man (including Eve) came when Adam ate of the forbidden fruit, and not when Eve ate of it. If Eve “fell” when she ate, this establishes the precedent of an individual “Fall” rather than a family “Fall”. This is the Arminian concept. But instead of saying “because it is Arminian it is wrong,” let us look at some Scriptures which bear upon the subject.

In the **fifth chapter of Romans**, there are several passages which emphasize that the “Fall” was in **Adam**. Verse twelve says that Sin entered into the world by one man. Some might think that the word “man” here is used to denote the human family as distinguished from animals instead of to denote the sex of the individual being considered. But such an assumption would logically place the “fall” in Eve instead of in Adam. This is not con-

sistent with Genesis 3:7, which will be looked at later. Several other passages in Romans 5 (verses 15, 16, 17, 18, and 19) teach that death came by **one!** This leads to the conclusion that the “Fall” was in either Adam or Eve, but not in them both together. In 1 Corinthians 15:22, Paul (also the writer of Romans) tells who the one was, about whom he was writing. “As in **Adam** all die...” This time there is no way to misunderstand whom he was considering. The Fall of Man was not in Eve, but in Adam.

I Timothy 2:14 appears at first glance to be on the opposite side of this question. It says that “Adam was not deceived, but the woman being deceived was in the transgression.” The context shows, though, that the Apostle was simply saying that the woman is the weaker vessel. She did have a part in the transgression. She was the instrument which Satan used in order to tempt Adam. Satan succeeded in getting Eve to believe that she would be better off if she ate the fruit. Believing what he said, she ate. She then gave the fruit to Adam, and he ate, also. He ate without being deceived. His action was **deliberate disobedience**, while hers was the result of her being deceived. This, though, does not imply that when we are deceived when doing a thing that it is not sin. In this scripture, Paul is not referring to her ability to “Fall,” but is speaking of her inability to see through Satan’s wiles. He is not suggesting that she was responsible for her own sinful condition.

Let us now look at the record. Genesis 1:27 tells of the creation of mankind. The verses which immediately follow tell of mankind’s dominion. Beginning at Genesis 2:7, and continuing through the remainder of the second chapter, there is an expansion of Gen-

esis 1:27. Here, the creation of mankind is studied in more detail. Verse seven tells of the man’s being formed. We conclude that this refers to Adam’s being formed rather than the whole human family, because verse eighteen clearly speaks of Eve not yet having been formed. That it was Adam alone is also inferred in that it was “the man” and not “man” who was placed in the garden. This language indicated that there was only one person. So, Adam was formed and was placed in the garden (verse 8 and 15)! Then, **God gave Adam the law** concerning the eating of the fruit of the Tree of Knowledge of good and evil (verses 16 and 17). His help meet (Eve) did not receive this law, because she was not yet there, her formation not being recorded until verses 21 and 22. Her only portion in this law comes about through her relationship with Adam. She could have no part in it by herself. She was his help meet. Her identity was not herself alone but in him. This is the teaching of Scripture concerning husbands and wives. The animals had no part in this law, because they had no relationship with Adam. But Eve was of his flesh, so she had a part with him. **We** are of his flesh, so **we had a part with him even though we were unborn at the time!** If she could “fall” outside of him, then individuals who came later could fall outside of him. God gives this detail concerning Eve’s place in the transgression in order that we might know beyond doubt that **we were born in a state of Sin!** The fact that she “fell” with him when he ate, and not ahead of him when she ate, proves that we are not just sinners by virtue of our own disobedience, but **we are sinners by virtue of our relationship with Adam!**

The third chapter of Genesis tells of the advent of Sin. As the chapter

begins, the man and the woman are living in the garden in a condition of perfect bliss. Satan approaches the woman and gets her to eat. I believe that Adam was away at the time, because if he had been present, he surely would have prevented her eating. She ate first and gave to Adam and he ate (verse 6). Verse seven begins, "And the eyes of them both were opened..." This tells me that they both had their eyes opened at the same time. It tells me that this occurred **when Adam ate**, and not when Eve ate! This eye opening led them to know of their nakedness and unfitness. The eye opening was the result of the eating. I take it that the result followed immediately. Logic dictates that it be this way. Without question, Eve ate first. If her eating had plunged her into sin and opened her eyes causing her to see her awful situation, would she then have offered the fruit to Adam? Would she not, instead, have pled with him to flee from the fruit? When she offered it to him, she must have thought that she was doing him a favor. If he saw how hideous she had become, would he have taken the fruit for himself? (If we feel that the words "awful" and "hideous" are too strong, this indicates that we are afflicted with the modern malady of feeling that Sin isn't really very bad!) I

believe that the language indicated that her eyes were not opened when she ate, but that when Adam ate, the eyes of them both were opened at the same time. This concept is supported by the penalties which God passed upon the three individuals who had a part in this activity. God told Satan, "Cursed art thou..." He told Eve that she would know **personal suffering** and humiliation. He told Adam, "Cursed is the ground for thy sake..." The severity of God's language to Adam shows that God was placing all of the **responsibility** upon him. It was for his sake that the ground was cursed - not for Eve's nor for Satan's sake.

Is this a splitting of hairs? Is it the enlargement of something all out of proportion? Is it a lot of excitement about what is really nothing? I believe that the idea of Eve "falling" outside of Adam is a **grievous** error because the suggestion that there is a "fall" outside of Adam allows the suggestion that there is a salvation outside of Christ! First Corinthians 15:22 says that "**As in Adam all die, even so in Christ shall all be made alive.**" If we admit the possibility of some (even one) dying outside of Adam, we are admitting the possibility of some being saved outside of Christ! To admit such a possibility is to dishonor Him who is our

All in All! The idea of a separate "fall" for Eve also encourages the idea that if the relationship of Adam and Eve (declared to be the same flesh) was so loose that she could "fall" outside of him, it is loose enough that the individual yet unborn did not have to "fall" in him. This is the cornerstone of the Arminian concept that the individual is completely responsible for his own condition and salvation. And once the idea of a separate "fall" is accepted as a fact, the whole Arminian concept follows surely and quickly!

Bretheren, let us be careful what we teach. There is nothing that has to do with the word of God that is of such little importance that we should say it without looking beneath its surface at the consequences which are sure to follow. We need to be more familiar with the word of God-both the spirit and the letter of it. It should be so much a part of us that we will immediately recognize any deviations from the truth which we might hear. When we know what the Bible teaches, we should then declare it to our people. The Bible teaches definitely that the Fall of Man was in Adam alone, and that our salvation is in Christ alone! No other concept of either the Fall or Salvation will stand the test of Scripture. May God lead us to be more diligent in the study of His word.

Answers to Grow in Knowledge

- | | |
|-------------------------------|-------------------------------|
| 1. Ignorant - Romans 10:3 | 6. Israel - Romans 11:25 |
| 2. Sea - I Corinthians 10:1 | 7. Knowledge - Acts 4:13 |
| 3. Years - II Peter 3:8 | 8. Beast - Psalm 73:22 |
| 4. Not - II Corinthians 2:11 | 9. Sleeping - Isaiah 56:10 |
| 5. Gifts - I Corinthians 12:1 | 10. Hope - Thessalonians 4:13 |

God's House

Here is a house close by
the side of the road,
The House of the risen Lord,
And men of deep faith

worshipping there,
Sing His praises with one accord.
Hearts attune to songs
of His Blessed Peace,

Find rest from worldly care;
The Gospel's sweet story
can refresh your soul,
If you enter God's house
standing there!

He being dead yet speaketh

The Purpose of Gospel Preaching

by Elder A.R. Crumpton
(Preached in Miami, Florida in 1949)

"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, throughly furnished unto all good works."

(11 Timothy 3:16,17).

DOCTRINE: The first and primary purpose of the gospel is to enlighten God's children on the doctrine of the Bible. This is the preacher's business, and in order for him to be able to thus enlighten, he himself must have a knowledge of the scriptures. He must be apt to teach. This knowledge of the scripture is acquired by his faithful studying, prayer, and meditation.

When we think of doctrine, we usually think of the fundamentals of the Bible, such as election, choice, predestination, effectual calling, justification, final preservation of the saints, the resurrection, and glorification. **This is but a part of the doctrine. It is the FUNDAMENTALS of the doctrine, or the DOCTRINE OF GRACE.** There are two other phases of the doctrine: **WORKS** and **EXPERIENCE**. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost"; **GRACE**. "Arise and be baptized"; **WORKS**. "Oh, wretched man that I am! who shall deliver me from the body of this death?"; **EXPERIENCE**. The word doctrine means teaching. The doctrine of the scriptures is the teaching of the scriptures. When Paul charged Titus to "speak the things which become sound doctrine," he meant that his words should be as becometh the teachings of the scriptures. He charged Titus further, "In all things shewing thyself a pattern of good works: in doctrine

shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned" (Titus 2:7,8). He further charged him to exhort servants to obedience, "that they may adorn the doctrine of God our Saviour in all things." The words "adorn" means to beautify; to decorate; ornament. They were to beautify themselves with the ornament of the doctrine, thus decorating their lives with the teachings of God's holy word. They are to learn how to do this through the preaching of the gospel of the Lord Jesus Christ.

God said through the mouth of His servant Moses, "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, as the showers upon the grass. Because I will publish the name of the Lord." (Deuteronomy 32:2,3.) The greatest method of publishing the name of the Lord is through the gospel. Therefore His doctrine shall drop through the gospel. For a thing to DROP, it must come from above. It is the law of gravitation that causes objects when loosed to drop to the earth. Scientists tell us that if there were an opening through the earth and an object were dropped through the opening, the object would stop dead still on reaching the earth's center. On reaching the center of the earth, there would be gravitation from both directions. The gospel of our Lord Jesus Christ is from above. It is the law of gravitation in the soul of man caused by the marvelous work of regeneration that causes God's doctrine to drop into that man's soul. Jesus said, "My doctrine is not mine, but his that sent me." Jesus did not claim the doctrine which He taught, but He honored God with the ownership of the doctrine. God is above all, therefore His doctrine shall

DROP. As the rain and dew sustain the life that is in vegetation, and causes the vegetation to grow and bring forth fruit, so does the doctrine through the gospel drop into the hearts and lives of God's people. They thus become grounded in the doctrine of the fundamentals, they grow in the doctrine of good works, and shine in the doctrine of experience.

REPROOF: Reproof is to be made with the doctrine through the gospel. This, I am aware, is not too pleasant a task for the preacher, yet it becomes his duty when he sees that such reproof is needed, and he should not shun this duty. As an undershepherd and overseer of the flock, God has required at his hand that he shall by gospel preaching reprove the children of God. Do they need reproof? Yes, they are very imperfect in the mesh and are likely to err, and sometimes they do err. Reproof of sins in the individual lives, reproof of error in departing from the faith or from the teachings of the word, is a duty incumbent upon the minister. He is to shun not to declare all the counsel of God. He must not let rash feeling nor a greed for filthy lucre hinder him in the performance of this duty. If he does, then he himself needs to be reproofed. The salvation of the church and of the truth of the Lord Jesus Christ rests largely upon his shoulders. Reproof must be made in the spirit of love and fear. If the preacher is in the right spirit and if the erring brother is in the right spirit, a soul can be saved from death and a multitude of sins hidden. The apostle Paul and the apostle Peter, I am sure, were very close to each other, yet Paul reproofed Peter because he lived after the manner of the Gentiles, and then compelled the Gentiles to live after the

manner of the Jews. He said that he withstood Peter to the face because Peter was to be blamed for the disorder and confusion that had arisen. This is what one man's influence can do. Jesus with His doctrine reproved Martha because of her care about so many things and that she could not take the time to serve Him. Paul reproved Philemon because he could not forgive his servant Onesimus who had wronged him. No greater reproof could have been given when Paul said, "if he hath wronged thee, or oweth thee ought, put that on mine account." Just another way of saying, "Charge it to me." Here are records of sins in individual lives-the sin of being unfaithful, the sin of omission, and the sin of unforgiveness. Did Paul and Jesus hesitate to reprove those who had thus sinned? They did not, neither did they make excuse for the sins.

All along through the ages of the church, there has been a departure from the truth, some who would err from that which God has laid down in His word. When such has been the case, the error has been reproved through the gospel. Paul charged Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 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; and they shall turn their ears away from the truth, and shall be turned unto fables " (I Timothy 4:2-4). The preacher should be alert and ready to preach the word at all times.

Are they to cease preaching because some will not endure sound doctrine? Nay, but they should put forth greater effort and should rebuke and reprove, not only with the doctrine in gospel preaching, but it should also be done with long suffering. When one of God's little children has turned his ears away from the truth, we should not be too ready to cut that person off, but we should exhort him to turn from his error as well as to rebuke and

reprove. We are commanded by the word of God after the first and second admonition to reject the heretic.

The church should be reproved for any irregularity or disorder. The minister should be faithful along this line. When he sees and knows of such in the church, he should not hesitate to make such reproof as is necessary. He should admonish the church to correct such irregularity or disorder, and to warn them what their end shall be if they do not. No church can go on with her lamp trimmed and her light shining if she continues in such sins. The apostle John thus reproved and warned the seven churches of Asia. If the watchman fails to reprove and to warn the church, and goes on and becomes a partaker with the church in her sins, he not only must suffer with the church, but the blood of her death will be upon his hands.

CORRECTION: Where there is need for correction, there is sin. God foreseeing the sins and the irregularities in the lives of His children and in the churches, fixed in the scriptures those sayings that will serve for their correction. The minister of the gospel should so acquaint himself with those sayings that he can know when and how to make those applications. If the minister is faithful along these lines, many sins can be corrected, whereas if he is not faithful, much suffering will be the result. When the disciples of Jesus had disputed among themselves as to who is the greatest in the kingdom of heaven, Jesus corrected them by His own teaching. Jesus made the correction by saying, "if any man desire to be first, the same shall be last of all, and servant of all." Is there any among us today who desire to be first in the church? Then let us preach the great importance of service, and that no man can live unto himself, but that every one is dependent upon the other. Let us preach that it was the mind of Christ, not to be ministered unto but to minister, and to use in this connection Paul's admonition to the church at Philippi, "Look not every man on his

own things, but every man also on the things of others, Let this mind be in you, which was also in Christ Jesus... ..but made himself of no reputation, and took upon him the form of a servant." If the preacher is faithful in handling the word of God in preaching a full gospel, he can correct this sin of the desire to exalt, and other sins, even when he is not aware that they exist. Often I have had members to say, "You were preaching right to me," when in fact I had no individual person in mind. God was using His gospel where and upon whom it was needed. Brethren, this is why we should pray more earnestly for the guidance of the Holy Spirit in our preaching. We cannot know what our congregation needs; but God knows, and He can direct our minds

The house of Israel was saved from idolatry through the faithful correction of Joshua. Israel was almost gone. They had turned from the true and living God; they had forsaken Him who had bought them and had led them through all those years with an outstretched arm. I do not wonder that God said He was a jealous God. Joshua said, "Now therefore fear the Lord and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served on the other side of the flood or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said God forbid that we should forsake the Lord to serve other gods." (Joshua 24:14-16). Do you think this sin would have been corrected among God's people if Joshua had not been faithful to use the laws of the Lord, though an unpleasant task it may have been for him? The church at Corinth had a great disorder among them by having in their membership a fornicator, such fornication as was not so much as named among the Gentiles,

that a man should have his father's wife. Must the church go on in this sin? Could she go on like this? Someone may say that the church could have gone on all right until the man died or until something else happened to him and God would have taken him out of the way. Did the apostle Paul wait for that? He did not. He exhorted the church to excommunicate that person. They did as he advised them. By so doing they saved the man and the church was saved. In Paul's second letter to the church he advised the church to take this person back, seeing that the punishment was sufficient there unto. God has ordained by His word and through His gospel that such corrections should be made by the churches.

INSTRUCTION: The minister of the Lord Jesus Christ is to be an instructor. The gospel is his MEDIUM OF instruction. The children of God are the SUBJECTS OF His instruction. The word of God is the MATERIAL FOR his instruction. For him to rightly instruct he must have a knowledge of the word of God. He must be able through his knowledge to rightly divide the word of truth. God's children can obtain great knowledge of the word of God by studying the word, but they can come to a greater knowledge through instruction by the gospel. When Philip joined himself to the Ethiopian eunuch as he sat in his chariot, he found him reading Isaiah the prophet. Philip said, "Understandest thou what thou readest?" The eunuch answered, "How can I, except some man guide me." He did not know if it was the prophet who spoke of himself, or if he spoke of some other man when he told of the crucifixion of Christ on the cross. "Then Philip opened his mouth and began at the same scripture and preached unto him Jesus." (See Acts 8:28-40.) This was truly instruction. Instruction in the scriptures through the preaching of the gospel necessitates instruction in the fundamental truths. God's children should be established in the doctrine of grace and in the or-

dinances of the church. We must learn that any doctrine preached will not do, and that a substitute for an ordinance will not do. It necessitates instruction in individual living, "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor." (Ephesians 5:1,2). It necessitates instruction in home life. "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 upon the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:14). It necessitates instruction in business life. "Recompense to no man evil for evil. Provide things honest in the sight of all men." (Romans 12:17). It necessitates instruction in church life. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15). This was written to a preacher, but it will do for any church member. Brethren, as I go further into this subject, I am possessed with a keener sense of the great responsibility that rests upon the ministry.

For Winning to the Church God's Saved People

God has a saved people in the earth, and others whom He has chosen He will yet save. Their salvation is the independent work of God through the operation of the Holy Spirit in their hearts. Salvation is by grace and grace alone. "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:15,16). That God is Sovereign in the salvation of His people, Paul explains in Romans 9:22-24, "What if God, will-

ing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" God saves independent of the gospel and of the church. He needs no help in the salvation of His people. The church of Jesus Christ is made up of those whom God has saved by His grace. They are the called out by the gospel out of the called out by the Holy Spirit. The gospel calls out for the church the called out of God for heaven. I know of no greater way of winning God's children to the church than through the gospel. Here is where the church needs to wield her influence in getting the people to attend her services and worship. None will hardly be persuaded to attend her services except those who are interested in the church, and those who manifest such interest have the mark of salvation. You cannot preach to folks unless they come to church, except you preach on the corners of the streets or by the highway, and I have never seen this prove very successful. God has ordained that His people gather in His house for His worship and service and for the preaching of the gospel. As churches and pastors, we need to put forth every effort and lawful means to build up our congregations and increase the church attendance. Church members can do their part by their daily touch with others, inviting them and encouraging them to attend church services. Not many church members who go among their friends even mention the church to them nor show any interest in them. Somebody must have been interested in David and talked with him about the house of God, for we hear him saying, "I was glad when they said unto me, Let us go into the house of the Lord." (Psalm 122:1). The pastor can do his part by taking time to have a word with the people and showing

his kindness and hospitality. Solomon said, "The fruit of the righteous is a tree of life; and he that winneth souls is wise " (Proverbs 11:30). There are many more of God's people who are out of the church. The church needs their presence and their membership to help carry on. The command is, "Go ye into all the world, and preach the gospel to every creature " (Mark 16:15.) The commission is unlimited; the word of God is not bound. Wherever we can find a creature, we are at liberty to preach. Paul requested the Thessalonians brethren to "pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." (II Thessalonians 3:1.) It is not the purpose of the preaching of the gospel to populate heaven and to increase the great family of God, but that God's people might be saved to the truth and to the church. There are thousands of God's children who are hungering and thirsting after righteousness and who would joyfully embrace the truth if they could but hear the truth. It is our business to take the truth to them. The churches in the first century grew and prospered under the proclamation of the gospel. The people of God received the word gladly and were baptized. Has the gospel lost its purpose and power today? We say that is has not. If we are awake and about our Master's business and carrying the gospel here and yonder, the gospel will find the children of God, and they will be admonished and encouraged unto their duty.

For Reconciling God's People to God and to All His Providences

God has given to us, or He has committed unto us, two kinds of reconciliation to be proclaimed by the gospel. First, the ministry of reconciliation, which is, "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." God reconciles the sinner unto Himself by imputing his trespasses unto Christ. Christ atoned for his sins on the cross. Thus, "while we were enemies we were reconciled to God by the death

of His Son." God makes this reconciliation. Second, He has committed unto us the word of reconciliation. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God " (11 Corinthians 5:20.) In the ministry of reconciliation, as ambassadors, we are calling on no one to be reconciled to God but by the word of reconciliation we are praying God's people to be reconciled to God.

AMBASSADOR: 1. A government agent of highest rank representing his country's interest at a foreign capital. 2. Any representative or agent of another charged with a special mission-Webster. The minister of Jesus Christ is the agent of highest rank in the church, representing the interests of his heavenly Father in his country that hath foundations whose builder and maker is God. He represents the Tri-une-God in the special mission of the gospel. God's ambassador is to pray and beseech his subjects to be reconciled to Him and to all His providences. When Christ was on the earth He represented His father and His heavenly country and besought His followers to be reconciled to God and to His will concerning them. He taught them to pray, "Thy will be done on earth as it is in heaven." (Matthew 6:10) He is no longer here in person as the great Ambassador of that country, but He has returned home, and now in His stead we are praying and beseeching His people through the mission of the gospel to be reconciled to His doctrine and to His truth. So many of God's children are not willing to accept His truth as it is, and because they cannot understand and comprehend the depths of God's wisdom and ways, they become confused in their own minds and deny God's sovereignty. As ambassadors we are not commanded to pray the people to search out the secret things of God and be able to comprehend His judgments and ways, which judgments are unsearchable and whose ways are past finding out, but to pray them to be reconciled to the fact that

secret things belong unto God and revealed things belong unto us and to our children that we may do all the words of His law. If we are not reconciled to this truth, we cannot do all the things of His law, and instead we shall be groping around in darkness and be filled with discouragement.

We are commanded to preach reconciliation not only as to the doctrine and truth of God's Bible, but to preach reconciliation as to God's dealings with His people. Some of these are as hard to understand as some of His doctrine. I know of no greater text to preach on reconciliation than the one Moses preached to the children of Israel: "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." (Deuteronomy 32:4.) God is not only all this in the salvation of His people, but He is this in all His dealings with His people. David was reconciled to the death of his child when he said, "Can I bring him back again? I shall go to him, but he shall not return to me." (11 Samuel 12:23). He was reconciled in knowing that his baby was in heaven and some bright glad morning he would see it again. Esther the queen was reconciled when she said, "I will go in unto the king ... and if I perish, I perish." (Esther 4:16.) It is to perish if she does not go, and by going it could mean salvation, and salvation it meant. James and John were reconciled to seek first the kingdom of God and His righteousness when they left their business with their father Zebedee and stepped out on the promises of God. The foundation upon which we are to preach reconciliation is the closing expression of our lesson, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (11 Corinthians 5:21.) If God was reconciled to give His only begotten Son, and if Jesus was reconciled to give Himself the supreme sacrifice on the cross for us, surely, surely, we can become reconciled to Him.

(To be Continued)

Too Self-Sufficient?

by Elder Roland Green
Dardanelle, Arkansas

I read the following recently in a publication, and it shook me up a bit.

"We have been the recipients of the choicest bounties of heaven. We have grown in number, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us. And we have vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us." (Abraham Lincoln, excerpt from Proclamation of 1863).

In his famous Gettysburg Address, Mr. Lincoln called this country a "nation under God," and expressed hope that as such it would not "perish from the earth." Our coins, pennies, dimes, et cetera, bear the motto, "In God We Trust." How wonderful it would be if this

were universally true in our nation; but it isn't.

It was my privilege in 1966 to visit Lincoln State Park in Southern Indiana. There I saw a small frame "meeting house" where Abe Lincoln went to church as a boy. The large cemetery by the little building had many unpretentious grave markers, including some of the Lincoln family. The original log building, in which members and friends of Little Pigeon Church met, was torn down in 1875 and moved to a nearby farm, where it was used for a barn.

The Lincolns and the other folks from miles around would either walk or ride in wagons to church once a month - the preacher had other rural churches under his care. They would arrive on Saturday afternoon for services, then have a "dinner on the ground." Those who came from a distance would spend the night in homes close by, or camp out at the church.

These pioneer people took their religion seriously. They recognized that God, through "amazing grace", had

been mighty good to them in giving them such a "firm foundation" on the "Rock of Ages." Such blessings called for "songs of loudest praise" to Him, who through "redeeming love" had given them a "blessed hope, sure and steadfast."

This is the type of faith upon which the greatest nation in the world was built. But as David said in Psalm 9:17; "The wicked shall be turned into hell, and all the nations that forget God." In contrast, David said in Psalm 33; "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance...Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy, To deliver their soul from death, and to keep them alive in famine."

How thankful we ought to be that God has given us this great country. Let us pray for it, pray for our leaders, those in authority. Let us pray and work to the end that this nation under God will truly trust in God, and will not perish from the earth.

The Race

by Bro. Ted Floyd
Newnan, Georgia

*I come near an end to this earth-
bounded race,
Poor in earth's goods, but rich
with God's grace,
Never lacking once for things
that I need,
And losing my grip
on my nature's greed.
I bring to my ALTAR thanksgiving
and praise*

*For the sense of His presence
and love of His ways
That guided and kept me through
my fleeting days.
The brief span of time allotted to man
Should stir him to labor in strength
while he can,
Not much for gain that other men see,
But for God's "Well done;*

*I'm well-pleased with thee."
I would that those words
my spirit might hear
When the race is complete
and release has drawn near,
And I speed to the arms of my
Savior-at rest-
Aware He gave all,
and I gave back my best.
September 2011*

Vengeance

by Bro. Chris Bond
Patterson, Georgia

With all of the evil that is present in today's world, it can be challenging to be the disciples that God has called us to be. Sin abounds all around us: on television, the radio, magazines, and let's not forget about the internet. However, Ecclesiastes 1:9 says, "There is nothing new under the sun." Evil has abounded since the Garden of Eden, and our Heavenly Father has always been there to protect and defend His faithful children when they need it. How often do we try to take matters into our own hands and try to avenge ourselves when we've been offended in some manner? Paul teaches us in Romans 12:19, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." This message from God does indeed bring comfort when all is well, but when we've been offended, how often do we really meditate on it?

The natural man within us likes to play tit for tat: you hurt me, then I'll hurt you. This usually starts a never-ending cycle that causes us to fill our hearts with hate and cruelty. I believe God inspired Paul to preach this truth because typically our first reaction to being hurt by someone is to get them back for it. In Ephesians 4:6, Paul writes "Be ye angry and sin not." Anger is a very powerful emotion that God has

given us. Is it okay to be angry when someone has brought shame and reproach on the cause of Christ? Yes. Is it okay to be angry when someone has hurt us personally? Yes. However, it's what we do when our anger is kindled that matters.

Be angry and sin not!?! Easier said than done, obviously, so how do we do it? Let's take a look at two kinds of anger: righteous and unrighteous. Righteous anger is caused when we are offended spiritually. For example, when we hear people speak in favor of homosexual marriage or abortion, it should light a fire in our belly because these are two sins that God hates. Therefore, we must hate these sins also and do all that we can to help those involved in such abominations.

In Matthew 21:12, Jesus overthrows the tables of the moneychangers and the seats of them who sold doves. Why was Jesus so angry? Let's look at Matthew 12:13, "It is written, my house shall be called the house of prayer, but ye have made it a den of thieves." It certainly took a lot of courage and boldness for Jesus to walk into the temple and cast out those who had bought and sold, but it had to be done because what they had done was an offense to God and His house. Taking a stand against ungodliness is not the same thing as taking vengeance. God

teaches us how we are to deal with sinners throughout his Word. The Bible teaches us lessons on admonishment, shunning, and even putting someone to death for their actions.

Let's now move on to unrighteous anger. What is it? Unrighteous anger is when we have been offended in our flesh, personally offended. Pride is usually the source of the anger that arises out of personal offenses. Picture pride as being a mean, nasty dog and hurtful comments or actions as being a person with a stick. When the two come in contact, it's not pretty. How do we deal with unrighteous anger? In Matthew 5:44 Jesus says, "Love your enemies, bless them that despitefully use you, and persecute you." That is probably the most difficult commandment in the entire Bible, but if we apply it, it works miracles.

Jesus did not only preach these words of wisdom, but He exemplified them during His entire life on this earth. He especially showed love toward His enemies during the final moments of His life. Praying for our enemies may or may not change their hearts, but it will bring us closer to God, and give us the peace required to put aside thoughts of revenge. God has reserved vengeance for Himself and will bring His judgment at a time of His choosing. May we lay our wrath aside and turn our hearts to Jesus.

My Boy

A careful man I want to be;
A little fellow follows me.
I do not dare to go astray.
For fear he'll go
the selfsame way.

I cannot once escape his eyes;
What'er he sees me do, he tries.
He thinks that I am good and fine,
Believes in every word of mine.
this little chap who follows me.

I must remember as I go,
Through summer's sun and winter's
snow I'm building for the years to be
For that little chap who follows me.

“TARRYING BY THE STUFF”

“Then answered all the wicked men and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them ought of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart. Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but **as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.** And it was so from that day forward, that he made it a statute and an ordinance for Israel unto this day” (I Samuel 30:22-25).

There had been 600 soldiers of Judah under David’s leadership who were pursuing their enemies, the Amalekites. When they reached the Brook Besor, 200 of the soldiers were so weary and faint that they could not continue to follow in the battle. The other 400 soldiers continued with David until they caught the Amalekites, and “smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels and fled” (I Samuel 39:17). David and his soldiers recovered all that the Amalekites had taken, and also took much spoil after defeating the Amalekites.

When David and his soldiers returned to the Brook Besor, the wicked men and men of Belial (who had gone with David into the battle) did not want to share the spoil with those weary 200 who had tarried beside the Brook Besor. But David spoke up for those 200 men and declared to them all, “**as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike**” (I Samuel 30:24). David knew those 200 soldiers had gone as far

as they could go. He knew they were not lazy, knew they were not cowards, and knew they were willing but unable to pursue.

This principle became a statute and an ordinance for Israel. It is based upon God’s principle that to whomsoever much is given, much is required (Luke 12:47-48). Jesus gave us at least two parables about the kingdom of heaven which teach this same lesson. In the parable of the five, two, and one-talent servants (Matthew 25:14-30), Jesus tells us that each of the servants were given “according to his several ability” (Matthew 25:15). The five-talent servant produced five more talents, while the two-talent servant only produced two more talents. However, notice that the reward to each of those servants was exactly the same: “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matthew 25:21 and 23). Why did they receive the same reward? Like the 200 weary men, the two-talent servant had done the best he could with what he had! He had not been slothful or negligent. Laziness, lukewarmness, and inactivity are never condoned by God. We need to all be busy about our Father’s business, lest we hear our Lord say to us as the one-talent servant into outer darkness: there shall be weeping and gnashing of teeth” (Matthew 25:30). Failure to serve our Lord to the best of our ability will not be tolerated by Jesus!

“As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike!” Those words need to be vivid on our hearts and minds. Think about this principle as we consider the parable of the laborers in the vineyard (Matthew 20:1-16). “For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers

for a penny a day, he sent them into his vineyard” (Matthew 20:1-2). He hired more laborers in the third hour, others in the sixth hour, more in the ninth hour, and finally some in the eleventh hour. All of these laborers were people who had been standing idle! When evening was come, each laborer received the same amount for his labor. Those who had labored all day murmured against the goodman of the house, complaining that those who had only worked one hour should not have received the same as they who had worked all day long! It is amazing to see those who have recently come to know the Lord, recently started serving Him, and yet they seem just as happy in the kingdom of heaven as those who have labored for many years before these ever started serving! God has the right to give the same degree of joy to those who tarry by the stuff as those who do down into battle. He can give two-talent servants the same degree of joy as those who have five talents. He is God! He doeth all things well!

Our human nature is such that we often feel like others should not have the same blessings as us. We may feel we have done more and deserve more. Our greed and covetousness often rob us of the joy that we could be experiencing because of our “That’s not fair” attitude. Do you remember when Jesus kept telling Peter to “Feed my lambs and feed my sheep.” Peter turned toward John and asked Jesus, “Lord, and what shall this man do?” (John 21:21). Peter did not want to have a job and responsibility without everyone else working too! And thus it is with human nature! If we show up at the meeting house alone to work cleaning the yards or the building, and others were supposed to show up too, we may begrudge them, or may be so foolish as to just go home, feeling that if they are not going to work, then we will not either!

AS HIS PART IS THAT GOETH DOWN TO THE BATTLE, SO SHALL HIS PART BE THAT TARRIETH BY THE STUFF!

Bible Reading Calendar for November

DATE	MORNING	EVENING
1	Jer. 29,30	Titus 1
2	Jer. 31,32	Titus 2
3	Jer. 33,34,35	Titus 3
4	Jer. 36,37	Philem.
5	Jer. 38,39	Hebrews 1
6	Jer. 40,41,42	Hebrews 2
7	Jer. 43,44,45	Hebrews 3
8	Jer. 46,47,48	Hebrews 4
9	Jer. 49,50	Hebrews 5
10	Jer. 51,52	Hebrews 6
11	Lam. 1,2	Hebrews 7
12	Lam. 3,4,5	Hebrews 8
13	Ezek. 1,2,3	Hebrews 9
14	Ezek. 4,5,6	Hebrews 10:1-23
15	Ezek. 7,8,9	Hebrews 10:24-39

DATE	MORNING	EVENING
16	Ezek. 10,11,12	Hebrews 11:1-19
17	Ezek. 13,14,15	Hebrews 11:20-40
18	Ezek. 16	Hebrews 12
19	Ezek. 17,18,19	Hebrews 13
20	Ezek. 20,21	James 1
21	Ezek. 22,23	James 2
22	Ezek. 24,25,26	James 3
23	Ezek. 27,28	James 4
24	Ezek. 29,30,31	I Peter 1
25	Ezek. 32,33	I Peter 2
26	Ezek. 34,35	I Peter 3
27	Ezek. 36,37	I Peter 4
28	Ezek. 38,39	I Peter 5
29	Ezek. 40	I Peter 6
30	Ezek. 41,42	II Peter 1

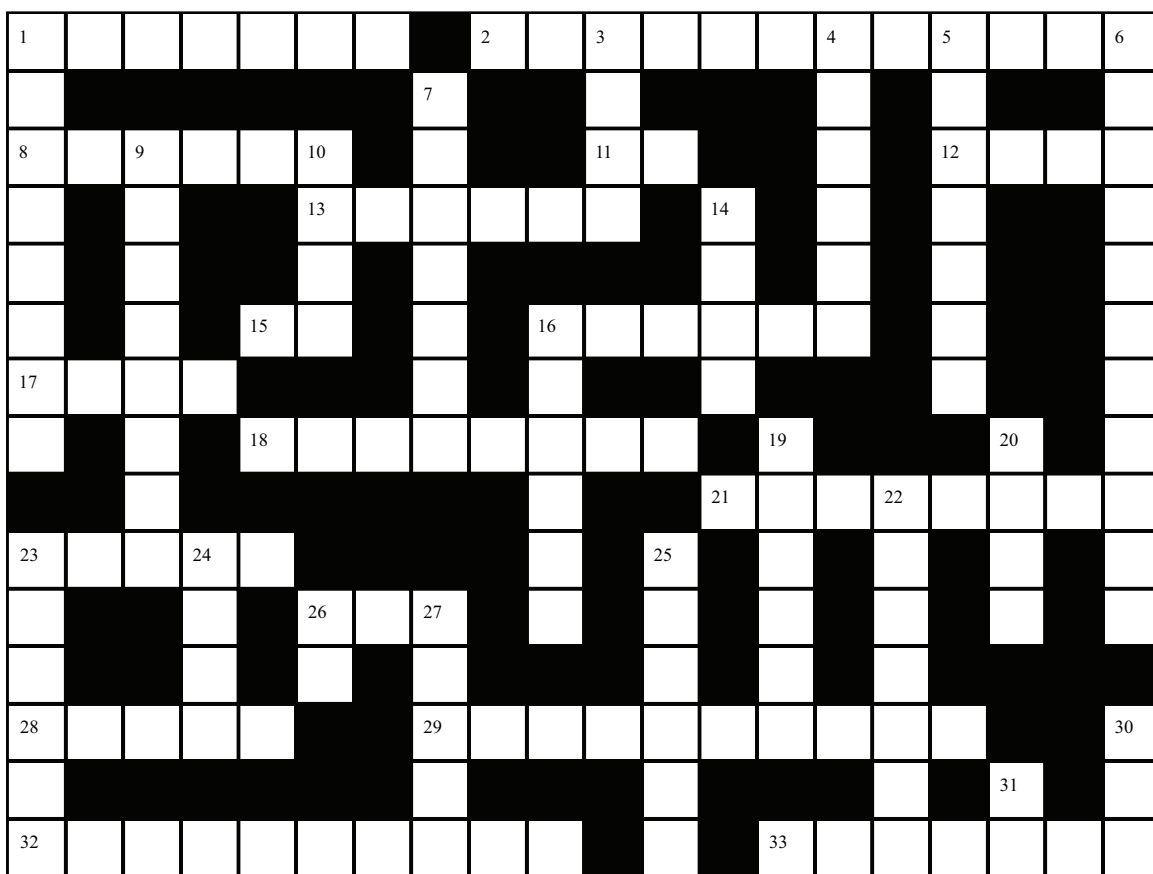
ANSWERS TO CROSSWORD PUZZLE OCTOBER 2011

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Crossword Puzzle

ACROSS

1. "For I _____ in the law of God after the inward man:" 2. "For whom he did foreknow, he also did _____..." 8. "Because the _____ mind is enmity against God: for it is not subject to the law of God, neither indeed can be." 11. "Whosoever _____ born of God doth not commit sin;..." 12. "So then they _____ are in the flesh cannot please God." 13. "...that blindness in the part is happened to _____, until the fulness of the Gentiles be come in." 15. "Now then it is no more I that do it, but sin that dwelleth in _____." 16. "...ye should earnestly contend for the faith which was once delivered unto the _____." 17. "...Now if any man have not the Spirit of Christ, he is _____ of his." 18. "For by one _____ he hath perfected for ever them that are sanctified." 21. "Esteeming the _____ of Christ greater riches than the treasures in Egypt." 23. "Brethren, my heart's desire and prayer to God for Israel is, that they _____ be saved." 26. "Moreover whom he _____ predestinate, them he also called..." 28. "For I know this, that after my departing shall grievous wolves _____ in among you, not sparing the flock." 29. "Choosing rather to suffer _____ with the people of God, than to enjoy the pleasures of sin for a season." 32. "If we say we have _____ with him, and walk in darkness, we lie, and do not the truth." 33. "By faith Moses, when he was come to years, _____ to be called the son of Pharaoh's daughter."



DOWN

1. "Therefore leaving the principles of the _____ of Christ, let us go on unto perfection;..." 3. "but the _____ which I would not, that I do." 4. "And we know that all _____ work together for good to them that love God;..." 5. "But the _____ man receiveth not the things of the Spirit of God;" 6. "And so were the churches _____ in the faith, and increased in number daily." 7. "If we confess our sins, he is faithful and just to _____ us our sins, and to cleanse us from all unrighteousness." 9. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are _____ wolves." 10. "And if Christ be in you, the body is dead because of sin; but the Spirit is _____ because of righteousness." 14. "I _____ then a law, that, when I would do good evil is present with me." 16. "But ye are not in the flesh, but in the _____, if so be that the Spirit of God dwell in you..." 19. "Nor _____, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." 20. "For I bear them record that they _____ a zeal of God, but not according to knowledge." 22. "All scripture is given by inspiration of God, and is profitable for doctrine, for _____, for correction, for instruction in righteousness." 23. "So the with the mind I _____ serve the law of God; but with the flesh the law of sin." 24. "Howbeit Jesus suffered him not, but saith unto him, Go _____ to thy friends and tell them how great things the Lord hath done for thee...." 25. "But in every _____ he that feareth him, and worketh righteousness, is accepted with him..." 26. "For the good that I would I _____ not...." 27. "O wretched man that I am, who shall deliver me from the body of this _____?" 30. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of _____;" 31. "Only let your conversation be _____ it becometh the gospel of Christ..."

Being Content

by Elder Don McWilliams
Carlinville, Illinois

"The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

The natural man is like this parable of the rich fool. He heaps unto himself his goods, never thinking of those in need around him. If he has sufficient for himself, that is all of his concern.

There is a story of a very rich miserly man who would spend his time thinking of himself and counting his money. He would sit for hours letting his silver coins flow through his fingers, over and over. He was one of the richest men in the county. He ate fine foods, wore expensive clothes, lived in a very large house, and had many servants to wait on him.

Because of his selfishness, he had no interest in the outside world, had no time for what went on around him, nor did he care about the plight of other people who daily passed by his window. He was so busy with himself, he had no time to gaze out of that window.

He began to worry about himself, because he had not been sleeping well. He no longer enjoyed the fine food prepared for him; even counting his money no longer held any joy for him. So he sent a message to the wise man to come and visit. When the wise man arrived, he asked what could be wrong. He was informed that the man no longer found pleasure in life. The wise man led him to the window overlooking the street. After a few moments he asked the man, "What do you see through this window?" "I see people," said the man, "What kind of people?", asked the wise man. "I see a poor woman trying to protect herself from the cold. I see a man peddling vegetables from his cart. I see a little boy helping an old lady across the street."

The wise man led the man back across the room to the mirror on the wall. "Now what do you see?", asked the wise man. "I see myself," said the rich man.

The wise man took the mirror from

the wall and turned it over to show its silvered back. He said, "In the window there is glass, and in the mirror is glass. When you look through the window, **you can see people's needs!** But when you add a little silver, you have created a mirror, in which you can only see yourself."

The Apostle Paul said, "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4). Our concern for others must be motivated by love for God, for Who else has given us so much through His precious Son and our redeemer, Christ Jesus?

Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matthew 6:19-21).

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out." (I Timothy 6:6,7).

THINK ON THESE THINGS!

TEACHERS

We teach children

who put chocolate fingers everywhere; who like to be tickled; who stomp in puddles and ruin their new pants, who sneak popsicles before supper, who erase holes in math workbooks, who can never find their shoes.

And we teach those

who stare at photographs from behind barbed wire, who can't bound down the street in a new pair of sneakers, who never "counted potatoes," who are born in places we wouldn't be caught dead, who never go to the circus, who live in an x-rated world.

We teach children

who bring us sticky kisses and fistfuls of dandelions, who sleep with a dog and bury goldfish, who bug us in

a hurry and forget their lunch money, who cover themselves with band-aids and sing off key, who squeeze toothpaste all over the sink and slurp their soup.

We teach children

who never get dessert, who have no safe blanket to drag behind them, who watch their parents watch them go hungry, who can't find any bread to steal, who don't have any rooms to clean up, whose pictures aren't on anybody's dresser, whose monsters are real. We teach children who spend all their allowance before Tuesday, who throw tantrums in the grocery store and pick at their food, who like ghost stories, who shove dirty clothes under the bed, and never rinse out the tub, who get visits from the tooth fairy, who don't like to be

kissed in front of the carpool, who squirm in church and scream in the phone, whose tears we sometimes laugh at and whose smiles can make us cry.

We teach those

whose nightmares come in the daytime, who will eat anything, who have never seen a dentist, who aren't spoiled by anybody, who go to bed hungry and cry themselves to sleep, who live and move, but have no being. We teach children who want to be carried and those who must be, those we never give up on and those who don't get a second chance. We teach those we smother....and those who will grab the hand of anybody kind enough to offer it.

BY Ina Hughes

Please Pray for teachers!