

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

SOLE NO. 388 RUSSELL, KENTUCKY, SATURDAY, SEPTEMBER 29, 1945 VOL. 14, NO. 38

Needed Church Discipline

Meditation



"I will meditate in thy precepts, and have respect unto thy ways thy statutes have been my songs in the house of my pilgrimage." Psalm 119:15,54.

Saviour For Israel Is His Promise For The Jew

In Sir Walter Scott's great romance of Ivanhoe, the heroine, splendid type of the Jewish a selfish villain is forced to choose between cruel execution and the surrender of self and honor to the will of this infamous roundel. He offers her safety in flight with him, but this means dishonor and Rebecca nobly rises to the highest traditions of her race as she hurls defiance in the face of her treacherous foe and gladly welcomes death rather than dishonor.

The only alternative offered her for some true knight of sufficient rank to appear as her defender and vindicator; but she is friendless and alone, and her

fate seems sealed. Then at the very last moment, when she is about to be led forth to her death Ivanhoe dashes into the court, flings down his glove, accepts the challenge, and stands forth as her vindicator and defender in the clash of knightly war. His heroic defense is rewarded with success; his enemy is disarmed; Rebecca's fair name is vindicated, and her great deliverance acclaimed far and wide.

So some glorious day, when the daughter of Zion stands helpless and lost in the grasp of her relentless foes, her glorious Redeemer will appear, and the shout shall rise from earth and heaven, "Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save my people, the remnant of Israel . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." (Continued on page four)

WHY T. B. E. IS NEEDED

15,000,000 copies of obscene magazines are sold in the United States every month. What a tragedy! This is just another sharp reminder of the desperate need of spiritual awakening in our country. At the same time it is a reminder to you as to how badly THE BAPTIST EXAMINER is needed today. We don't send out 15,000,000 copies monthly but we do thank God that we do send about 9,500 copies weekly.

Why not subscribe today for your pastor, your Sunday School teacher, and your friends, and while you are at it renew your subscription so as to be sure you do not miss a single issue.

ELDER LEE RECTOR
Ardmore, Oklahoma

"Archaic," says one; "antiquated," says another, and "outmoded," says still another. Such attitudes are widely reflected among professed church members when they are asked to appraise church discipline. To multitudes of them, it is no longer binding and should no longer be used. They assume that intelligence, and tolerance, and reason impeach such procedure. So, none should be surprised that church discipline has all but vanished among the churches of America.

Notwithstanding this attitude, the doctrine of church discipline is a tremendously important one. It is so because it is divine. The Lord ordered it, and who are we to decry it? All who are acquainted with the Word know that the founder and the builder of the church of the living God imposed church discipline upon it, and all who understand the condition of our churches today also know that the masses of them dodge this heaven-ordained responsibility — what a travesty!

Since church discipline is divinely ordained, we insist that no preacher, no deacon, no prelate, no bishop, no spiritual functionary, no local church body, no assembly of Christians has any authority to junk it. Had the Lord willed that church discipline be debunked by His followers, surely He would have given instruction to that end. Search the Scriptures and no such instruction can be found.

To appreciate the doctrine of church discipline, we must remember that the sway of both the Lord and His eternal are at stake; that the conduct of His house be in harmony with His holiness; and that His churches should be kept clean. Accordingly, none of us should forget that the Lord is holy, and righteous, and true; that He is the sum of beauty and loveliness, being reckoned "the rose of Sharon," the "lily of the valley," "the bright and the morning star," and "the chief of ten thousand altogether lovely;" and that the conduct of His blood-bought witness should comport with His holy, righteous, (Continued on page four)

Mused Uncle Mose

Cookin' up a chu'ch suppah an' prayin' down de bread frum Heab'n ain' xac'ly de same thing.

-- The First Baptist Pulpit --

"THE GOD WHO IS ALWAYS ON TIME"

"But when the fulness of time was come." — Gal. 4:4.

The majority of human beings are habitually late in the keeping of their appointments. You can observe this by noticing how a congregation comes into the church building, one by one, from the time the first song is sung

until just about time for the preacher to begin his message.

Not only is it true that folk are habitually late in keeping their engagements as to church going, but this is likewise true in practically every other phase of life. Each of you have found it to be true that if you make an

appointment with someone for a particular hour, that you will probably be late for it, and doubtless the other will be still later. I realize this personally to be true, for I likewise have a hard time keeping my appointments. Seemingly, I can't avoid (Continued on page two)

On File

John Kendrick Bangs

If an unkind word appears,
File the thing away.
If some novelty in jeers,
File the thing away.
If some clever little bit
Of a sharp and pointed wit,
Carrying a sting with it—
File the thing away.

If some bit of gossip come
File the thing away.
Scandalously spicy crumb,
File the thing away.
If suspicion comes to you
That your neighbor isn't true
Let me tell you what to do—
File the thing away.

Do this for a little while,
Then go out and burn the file.

—Heart and Life

Some Interesting Pick-ups Gathered Here And There

"I want to write and thank the Editorial Department for sending THE BAPTIST EXAMINER. I enjoy it very much and am enclosing \$5.00 to contribute on the indebtedness of the printing press. I am so thankful for the privilege to help on this indebtedness." — Mrs. Roy L. Wright, Filer, Idaho.

PASTE THIS IN YOUR BIBLE

An omer was 6 pints.
A gerah was 1 cent.
A farthing was 3 cents.
A shekel of gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$13,809.
A cubit was nearly 22 inches.
A shekel of silver was about 50 cents.
A hin was a gallon and 2 pints.
A mite was less than a quarter of a cent.
A piece of silver, or a penny, was 13 cents.
A day's journey was about 23 1-5 miles.

A Sabbath day's journey was about an English mile.

—World Evangel

Once a farmer had a horse to sell, but he could not furnish the animal with a very good recommendation. He was out driving one day with a summer visitor when the latter noticed that the horse often stopped. "What's the matter with your horse?" he asked. "Is he balky?" "No," the farmer answered, "There's nothing really the matter with him. He's just so afraid that some one will say 'Whoa!' and he won't hear it, that he stops to listen!" Some people are like that.

SANDY'S EXCHANGE

A Scotch minister preaching at Inverness was about to enter the pulpit, when word was brought to him that an aged Hollander, now eighty years of age, who had been converted at sixty, lay dying. Though here were only a few minutes to spare, he went over to see this man. Going to the house, he said to him, "I have just four minutes. Do you think you could tell me in that time how you were converted?" "Oh, yes," he replied, "I could tell you in two. When I was sixty years of age, the Lord Jesus came along and said to me, 'Sandy, I'll exchange you.' 'Exchange Sandy, and what did you give?' asked the minister." And Sandy replied, "I gave Him all my years of sin and my sinful heart and He gave me in return His righteousness."

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance 50c

(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"THE GOD WHO IS ALWAYS ON TIME"

(Continued from page one)
being late for my engagements.

Though this is true of the majority of folk, yet I rejoice that we have and serve a God who is always on time — a God who is never late. What a blessing it is to know that God is never ahead of time, and that He is never behind time, but rather, He is always on time.

GOD HAS A TIME FOR EVERYTHING. Our text indicates this to be true. Listen:

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." — Gal. 4:4.

This speaks of the birth of Christ which took place according to God's time. Literally this verse says, "When God got ready." In other words, Christ was born at the time decreed for His birth by God. He could not have been born one minute before nor could He have been born one minute after. Rather, He was born in God's time — "when God got ready."

That which was true concerning Christ, is likewise true of all other events pertaining to God. He has a time for everything. When the disciples asked as to whether Christ would restore the kingdom to Israel after His resurrection, He said:

"It is not for you to know the times or the seasons, which the Father hath put in his own power." — Acts 1:7.

The word translated "times" is the Greek word for "long period," while the word translated "seasons" is the Greek word for "short periods." This then would indicate that both the long periods and the short periods — "the times and the seasons" — are all placed within the Father's power. He has a time for everything.

When Paul was in the city of Athens, he preached a memorable sermon from Mars Hill. In that message he declared that God,

"Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." — Acts 17:26.

Two things stand out in this Scripture as to God's appointments. First of all, He has appointed the bounds of our habitation. That is to say, that He has appointed the place where we live. You and I are living today in the place appointed us

by the Lord and determined by Him before the foundation of the world. Then this text also indicates that not only are the bounds of our habitation determined by Him, but likewise our "times" are thus appointed. Surely this as well as these other verses would indicate that God has a time for every event of life.

This is definitely true concerning the judgment, for we are told that God has a day of judgment which is already determined and appointed before by Him in our behalf. Listen:

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:31.

Nothing could be plainer than the statements of this verse that God has appointed and pre-determined a judgment day.

Long years ago Job made answer to Eliphaz in the course of his defense against these supposed comforters, saying:

"Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?" — Job 7:1.

Though this is stated as a question, it is actually a declarative statement, and thereby tells us that man's time upon the earth is definitely according to God's appointment.

When we come to the book of Ecclesiastes, we find that Solomon gives utterance to the same truth, for he very forcibly tells us that everything is being done according to the plan of God and in God's own time. Listen:

"To every thing there is a season, and a time to every purpose under the heaven:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

"A time to kill, and a time to heal; a time to break down, and a time to build up;

"A time to weep, and a time to laugh; a time to mourn, and a time to dance;

"A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

"A time to get, and a time to lose; a time to keep, and a time to cast away;

"A time to rend, and a time to sew; a time to keep silence, and a time to speak;

"A time to love, and a time to hate; a time of war, and a time of peace." — Eccl. 3:1-8.

It will pay us to notice these verses carefully. In verse 2, he declares that there is a time to be born. As it was with Jesus' birth, so is it with the birth of each of us. Our birth is according to God's own time. In the same verse, he tells us there is a time to die; as if to say that man has an appointed number of days upon this earth. I verily believe this to be true. In fact, I confidently believe that all the nurses, doctors, surgeons, medicines, and hospitals of the world cannot prolong man's life one moment when God's time comes for us to die.

This second verse also tells us that there is a time to plant." Long ago God declared that the sun and the moon were given for signs.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for

signs, and for seasons, and for years." — Gen. 1:14.

And in this text of Ecclesiastes, Solomon tells us that there is a "time to plant." If you don't believe this to be true, then just go contrary to known and stated signs which have been observed through the years. As an example, this year I planted my tomatoes in the wrong season, with the result that I had the most luxurious growth of vines that anyone could ever have, and yet at the same time, the tomatoes just would not "set on" the vines. A friend of mine planted his tomatoes at the same time, and he had the same experience — plenty of vines but no fruit.

This verse (Vs. 2) likewise declares there is a time "to pluck up" that which was planted. It is so easy to transplant plants sometimes without injuring them, and at other times, they will die just as easily. In fact, plants cannot be transplanted with any degree of safety except by consulting definitely known signs, for as God declares there is a time to "pluck up."

In verse 3, he tells us there is also a "time to heal." Sometimes it is just impossible to get a wound to heal, while at other times, it will "scab" over practically over night. Some two years ago I was standing beside a kettle of hot road tar that was in the process of cooking. The heat became so intense that the tar bubbled over and burned my hand in three places — each of the places being about the size of a pinhead. It took almost seven weeks for these little spots to heal over. At other times I have had far worse wounds that healed in less than a week's time.

Then you notice that God even tells us there is a "time to dance." Now don't misunderstand me. God isn't talking about the Grizzly-Grapple, the French Can-Can, the Shimmy, the Buz-zard-Lope, or the Charleston. He is not talking about any of this skunk waltz, bunny-hugging proposition. God is talking about a man getting so happy in the Lord that he just has to dance about for joy.

Thus, if you read these verses carefully, you will see that God has a purpose and a time for everything. There is nothing that happens by accident. There is nothing that takes place by blind chance. There are no happen-sos with the Lord. Everything is pre-determined according to His own time.

In the last chapter of the gospel of John, Jesus told Simon Peter as to the time and the manner of his death. Jesus said:

"Verily, verily, I say unto thee, When thou was young, thou girdst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.

"This spake he, signifying by what death he should glorify God." — John 21:18,19.

Here was one man who knew he wasn't going to die until he got old, for Jesus told him that his death would thus occur in old age. Simon Peter also knew how he was to die, since Jesus told him that at his death he should "stretch forth thy hands" — which was an indication of death by crucifixion. I contend, beloved, that if God knew the time and the manner of the death of Simon Peter, that God likewise knows the time and the manner of the death of each of us. Certainly it would be logical that if He foreknew and foretold

Cowards In The Pulpit

Walter E. Isenhour

Afraid to preach the burning truth,
Afraid to warn the wayward youth,
Afraid to cross man's crooked path
Lest he should stir the devil's wrath;
Afraid to preach against the wrong
Because it's practiced by the throng;
Afraid to preach in thunder tones
Against the wicked on their thrones.

So many compromise today
For pulpits large and lots of pay;
For praise of men, both great and small,
Though God may frown upon it all;
Yes, compromise with Satan's fleet
That they may live on easy street,
While souls are going down to Hell
Where they in agony shall dwell.

O pulpit coward, turn to God!
And go the path our Saviour trod,
Lest you should lose your precious soul
And fail to reach the heav'nly goal,
Along with those you failed to win
From paths of wickedness and sin.
To Christ who died to set men free
From sin and all its misery!

God wants the preacher to be brave,
And not to be a spineless slave
To men of base desire and pride
Who go the downward road too wide;
But who will warn the worldly folk
That sin and Hell is not a joke,
Then lead them to the Saviour's feet
Where they may find salvation sweet.

—From: The Bible Witness

the experiences of Simon Peter, that He could do likewise for each of us.

From these verses then, I have tried to show you that God has a time for everything and that everything is being worked out daily according to God's own unchanging and unchangeable plan. What a marvelous blessing then it is to realize this truth. How wonderful it is to know that we have a God who is thus taking care of us and who has a time for every event of our lives.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

II

SINCE GOD HAS A TIME FOR EVERYTHING, THEN IT

LOGICALLY APPEARS THAT GOD IS NEVER LATE AND THAT HE IS ALWAYS ON TIME. Many Bible illustrations stand out in the Scriptures to prove this truth.

When Abraham took his son Isaac, out on Mt. Moriah to offer him as a sacrifice to God, he did so at God's express and specific command. As they journeyed up the mountain, Isaac, on noticing that they had brought with them no animal for sacrifice, said in substance, to Abraham: "We have made a terrible mistake. We have brought the wood and the fire — the symbols of judgment — but we have made this trip without any lamb." And then he said definitely: "Where is the lamb for the burnt offering?" To this Abraham replied that God would provide. Then on Mt. Moriah when they had built an altar, Abraham placed his son upon it ready to offer him as a sacrifice in the light of God's command to him. I can see Abraham now as he stood by the altar with the lad upon it, with a knife in his upraised hand, ready to slash his son's jugular vein and thus send the soul of his son into eternity, as God had thus commanded. However, as he stood with his hand upraised, the unseen hand of God reached down and grasped the hand of Abraham so that the knife fell harmlessly to the ground, and at the same time when Abraham looked behind him, he saw a ram caught in the thicket by the horns which he offered as a sacrifice instead of his son.

In those last moments before this dramatic episode was brought to an end, Abraham definitely (Continued on page three)

THE GOD WHO IS ALWAYS ON TIME

(Continued from page two)

sacrificed his son in his heart. Though he did not kill him upon the altar, he did sacrifice him in his own heart. If God had intervened a few minutes before, he would have been before Abraham had definitely sacrificed his son. At the same time, if He had waited just a little bit, even a minute longer to intervene, it would have been too late and Abraham's son would have been allowed in his own blood as a sacrifice to God. Thus you see that God was not too early and neither was He too late. He was just on time.

Let me call to your attention another Old Testament incident. I am sure that you recall when the children of Israel came up before the Red Sea which stood as a formidable barrier before them. There was no way for them to get across to the other side, and behind them came Pharaoh with his armed chariots. Surely it looked as though all hope was gone and they would be destroyed without fail. Moses was the only thing that he could do for he told the people to stand still and that God would take care of the Egyptians. Well, that was all he could say, and it was about all most of us can do most of the time. It is surely true that the majority of us need to stand still and just let God work and have His way. He knows how to take care of the Egyptians today just as He did back Moses' day.

As Moses stood there by the Red Sea, God told him to move forward, and then perhaps one of the greatest miracles in all the Bible took place. God not only opened up a path in the sea, but He lifted up the ground so that Moses was able to lead the children of Israel safely through it. However, when Pharaoh and his armed forces attempted to do the ground that was solid beneath Israel became soggy beneath the Egyptians. The chariot wheels came off. Just as soon as the last Jew was safely on the other side, the water came together again so that Pharaoh and his 400 chariots, his horsemen, his horses, and all his armed forces were completely destroyed. Then, safely on the other side, Moses took his shepherd staff, and using it for a baton, he led the children of Israel in singing the praise of God over the destruction of their enemy.

Do you notice in this instance how that God was just on time? The children of Israel needed to learn a lesson as to faith. They needed to trust the Lord. If God had delivered them sooner, or had led them by some other route so that He need not deliver them, then in all probability they could not have learned this lesson of faith and trust. If God had delayed in His destruction of the Egyptians, they would have safely gotten to the other side and would have destroyed Israel's leader and would have taken this army of slaves captive back to Egypt. However, God was just on time. He waited long enough for Israel to learn a lesson of faith, and yet acted soon enough to destroy Israel's enemy.

In the book of Esther we have the story of Haman's attempt to annihilate the Jews. It is rather significant that the name of God the Father, God the Son, and God the Holy Spirit does not occur even once in the book of Esther, and yet there is no book wherein the hand of God is more clearly



"On a hill far away stood an old rugged cross,
The emblem of all suffering and shame;
And I love that old cross where the dearest and best
For a world of lost sinners was slain.

So I'll cherish that old rugged cross,
Till my trophies at last I lay down;
I will cling to the old rugged cross,
And exchange it some day for a crown."

seen than in this book of Esther. Haman desired the destruction of Mordecai, and spent a night building a gallows 90 feet in height. At the same time, King Ahasuerus had a sleepless night. He could not rest. Possibly he may have tried counting sheep and all the other remedies that folk use to overcome sleeplessness. Finally, he asked for a bedtime story, and strange as it may seem, there was brought in to him the book of the court records. You would think there would have been enough crime and bloodshed in those old court records to have driven sleep far from his eyes not only for one night, but for a million nights to come. Yet God was working in it all. While Haman was building a gallows to hang Mordecai, God kept the king awake, and when these court records were taken in and were read to Ahasuerus, it was found that Mordecai had foiled a plot that had been made against the king's life and thus had saved the life of the king. It was likewise learned that he had not been rewarded in any manner at all.

Whereupon the king resolved that immediately the next day Mordecai was to be properly rewarded for his deed of valor. Light of the new day dawned, and Ahasuerus had Hamon to honor Mordecai publicly, and within a few hours Haman was hanging upon the very gallows that he had built the night before for Mordecai. Thus, again it is seen that God was just on time. If the king had had that sleepless night twenty-four hours later, Mordecai's body would have dangled from the gallows. Yet while Haman built the gallows, God awakened the king that he might be the instrument for the saving of the life of Mordecai. Thus you can see again that God

is never late. He wasn't ahead of time, for he let Haman go to the end of his rope; and He wasn't behind time, for He intervened in time to save the life of Mordecai.

In the New Testament there are likewise incidents presenting to us the same blessed truths. In a home at Bethany lived Mary, Martha, and Lazarus. When Jesus was away on a preaching tour, Lazarus sickened and immediately the sisters sent for Jesus. After getting the message, He tarried two full days and then journeyed to their home. By this time Lazarus was dead and buried. Decomposition, disintegration, decay and putrefaction had already set in. One of the sisters came out to meet Jesus, and with a plaintive wail in her voice, said: "If thou hadst been here, my brother had not died." Literally she said: "It is too bad you got here too late." Her thought was that if Jesus had just gotten there sooner He would have saved her brother's life. It was then that Jesus raised that brother back to life as He stood beside the open grave. Then it was that those sisters learned a lesson of faith and trust they had never known before, and at the same time their brother was restored whole. Thus it appears that God was on time. He delayed long enough for Mary and Martha to learn a needed lesson of faith, and at the same time, He arrived in time to bring Lazarus back to life. Again we see from this incident that God is never early and never late, but always, just on time.

Another interesting experience in this respect grows out of Peter's imprisonment. James had already been beheaded and just as soon as the Passover was ended, it was the expectancy of the enemies of Jesus' church that

they would put Simon Peter to death too. Yet in spite of their desires, Simon Peter comfortably relaxed in the prison. He had no worry, for if he lived, he would live for the Lord; and if they killed him, he would go to be with the Lord. Thus, without fear, he lay sleeping. At the same time in the home of John Mark a group of women met for prayer and as they prayed, God heard them, and in turn He sent an angel who released Simon Peter from his prison. The chains feel miraculously from his arms, the three gates between him and liberty opened silently of their own accord, and the sixteen soldiers who were standing guard over Simon Peter, stood as statues and allowed him to pass. Thus, though there were two chains, three gates, and sixteen soldiers between Simon Peter and liberty, God delivered him.

What a remarkable illustration this is as to this blessed truth of God being on time. If God had intervened sooner, that group of women would not have learned the lesson they learned through prayer, and if God had waited only a few hours later, Simon Peter would have been offered as a sacrifice upon the altar of Roman hatred toward the cross of Christ. Yet just at the right time, God intervened and thus saved the life of Simon Peter.

Time would fail me to tell of many other incidents of like nature in both the Old and New Testament which indicate that God is never behind time but always just on time in behalf of His own.

III

IN THE LIGHT OF THIS TRUTH THAT GOD HAS A TIME FOR EVERYTHING AND THAT GOD IS ALWAYS ON TIME, THERE ARE SOME PRACTICAL LESSONS WHICH WE MAY LEARN.

First of all, in the light of this marvelous truth we see that there is no need to worry. The child of God does not have to worry about anything. He has a Father to take care of him and there is no occasion nor necessity for worry on his part. Why should any Christian be disturbed or why should any Christian worry in the light of this blessed truth! This calls to mind two great Scriptures. Listen:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose." — Rom. 8:28.

"In every thing give thanks; for this is the will of God in Christ Jesus concerning you." — I Thess. 5:18.

Another practical truth that comes to us in this respect is that there is a divine predestination behind our lives. Listen:

"The steps of a good man are ordered by the Lord: and he delighteth in his way." — Psa. 37:23.

In this verse the Psalmist speaks of a "good man." This means a saved man. He does not speak of one who is righteous in himself, but rather, one who has the imputed righteousness of Christ, and therefore he says that the steps of such an individual are God-ordered; or in other words, their lives are governed by divine predestination.

Still again, a most helpful and a most practical conclusion grows out from this truth in that we see that God answers prayer. We don't always get the answer just as we have prayed here in life. However, we do always have the peace of God to comfort us even when we do not get an answer

from Him. Listen:

"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." — Phil. 4:5-7.

However, we do have the assurance that eventually all prayers will be answered. This appears in the light of Rev. 5:8. Listen:

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints."

Mother's prayers and father's prayers; brother's prayers and sister's prayers; husband's prayers and wives' prayers — everybody's prayers will some day be answered.

God is always on time, and in His own appointed time every one of these prayers will be answered. It may not be until we get into His presence in eternity, but even then we will see how these prayers are definitely answered. Many times you plead for an answer seemingly in vain.

Just remember this that God never gets in a hurry and at the same time He is never late. In His own time the answer to prayer will come.

Another most glorious conclusion is seen in the light of this truth. Since God has a time for everything, then He has a time when Jesus Christ is coming back again. We don't know when that time is. Even Christ declared that that was left in the hands of the Father when He said:

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." — Matt. 24:36.

Though we don't know when He is coming, yet we are assured that He is coming. The last message of the Bible is a message relative to His return.

"He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus." — Rev. 22:20.

It therefore appears that since Jesus has a time for everything, that He has a time to come back to this world, and since He thus has a time, He will come on time. We can't hurry His return, and at the same time He will not be late. His coming will be just according to God's own time.

Surely no more blessed truth could a child of God peruse than this. It ought to encourage our faith, stimulate our hope, and make us rejoice in heart and in spirit just to know that God will work out every event of our lives in His own appointed time — not ahead of time nor behind time, but on time.

In view of this fact, you need to trust Him, and the only way you can trust Him is to depend upon Him through His Son, Jesus Christ. Listen:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

May God bless you as you thus lean heavily upon Him, trusting Him as a Saviour, and then day by day walking with Him in faith, remembering that what He does, He does on time and that everything He does is according to His own time, purpose, and good will.

May the Lord bless you!

CHURCH DISCIPLINE

(Continued from page one)
and benevolent nature, as well as with His beauty and loveliness. Accordingly, both truth and logic demand that His saints honor Him by keeping His houses clean.

Today, many churches are cursed with worldly-wise and carnally-wise leadership. Under such guidance, the grossest kind of offenses are being committed against the law of God, against the house of God, and against His holy and righteous name. Many churches have become cold and unresponsive, holding to a "form of godliness but denying the power thereof."

The divine challenge to churches to exercise discipline is seen in the character, the walk, and the work of the Lord. His regnancy, respectability and righteousness must be honored by His body.

Regnancy

Eph. 1:22-23 clearly declares the headship of Jesus Christ over His churches. Surely, as head, He is the Lord of them, and as the Lord, He would rule through them in righteousness. Accordingly, rules of decorum honoring His headship must be acknowledged and honored by God's witnesses on earth. The dominion of His will must be honored by His church bodies.

Respectability

Since a local church founded by the Holy Spirit is the Lord's house and since such a body is the abiding place of God through the Spirit, Eph. 2:22, then surely the deeds of this house of witness should comport with His own holy nature. Thus, the church of the living God should remember, "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world," Jas. 1:27. The house of God must require nothing less than this from its membership. By deeds short of this, the skirts of God's churches would become spotted with vices and corrup-

tions and iniquities, and so they would shame our blessed God. God's churches can live above shame only by maintaining church discipline.

Righteousness

Satan is set to destroy the sanctity of the Lord's houses. To achieve this, he seeks to move the world into the Lord's churches and so take over. The church at Pergamos, Rev. 2:12-17, illustrates what Satan does when he invades God's houses. For a church to refuse to exercise discipline clearly shows that carnally-wise and worldly-wise leadership has taken over God's house of witness, and that said church has settled down in the world, Satan having made it his sea. A church cannot maintain the righteousness of God by admitting the dominion of carnally-wise and worldly-wise leadership in its life. To keep a church honorable and upright, clean and worthy, discipline must be indulged. Justice demands that sin be punished.

The Book of God declares "God is love," I Jno. 4:8 and 16. The same book, answering the inquiry, "What is the first commandment," says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment," Mark 12:30. We submit that no church honors this command which permits the world to invade God's house to vitiate and corrupt its life. Such a state of being declares the infidelity of local church membership and testifies to its forfeiture of the truth for the sake of selfish expediency.

We submit that churches loving the Lord will demand that His house be an house of respectability; that it be an house of holiness; and that it be an house of righteousness. The regality of the Lord's heart demands that His churches be subject to Him and that they honor His holy and righteous purposes in their lives.

In the New Testament, we find the Master three times trimming out the temple worshippers at Jerusalem for the way they conducted His house. They corrupted

the Lord's house of worship by making it a house of merchandise and a den of thieves, and the Lord applied discipline. At first He says, "Make not my Father's house an house of merchandise," Jno. 2:16. Second, He says, "but ye have made it a den of thieves," Matt. 21:13. And third, He declares, "Behold your house is left unto you desolate," Matt. 23:38. These statements clearly show a retrogression in the walk of the temple forces, downgradeism dominating its life step by step. It descended from the Father's house to Israel's house. Israel was much disciplined for temple sins.

The worship in the Tabernacle of Witness, or in the Temple, constituted a type of the worship set up for churches of the living God. They worshipped in shadow and we in substance and thus it is.

Bible Instruction on Discipline

Now, having surveyed some verities involved in God's purposes in church discipline, let's look briefly at the occasion for, the urgency of, the kind of, and the consequences of church discipline.

The Occasion for Church Discipline

The presence of unregenerate hearts, functioning in the life of a church body, explains one of the reasons for church discipline. These, not knowing the Lord in the free pardon of their sins and not being spiritually interested in the precepts of the Master, find themselves willingly running roughshod over God's laws, and over His church's rules of decorum. Flouting these, church discipline becomes a divine imperative in order to save the Lord's witness.

The presence of unrestrained flesh operating in the lives of the saints, is another reason for church discipline. The way of the flesh is the way of Satan, a yielding to it can but beget offenses against the divine laws of the Lord's house. Worldly-minded saints are offenders at this point.

The presence of untutored enthusiasts in our churches, clamoring for conformity to things practiced round about, brings in doctrinal corruption, and thus constitutes a third reason for the exercise of church discipline.

The operation of these three groups in the life of any church, if uncurbed, will destroy the unity and the power and the fellowship of the Lord's house. These occasion need for church discipline.

The Urgency of Church Discipline

The presence of spiritual rebellion and spiritual virus and dissipating influences in the life of a church demand action. These must be dealt with in their incipency else the spiritual life of the church will become corrupted and the testimony of the church played down to the level of the flesh and the carnal. For a church to dodge dealing with these down-grade influences spell spiritual ruin.

Members of churches have been heard to say, "O we can't exercise discipline in our church. If we did we would have to turn everybody out." Perhaps there is a large measure of truth in this word. The existence of such a church situation does not discount the doctrine of church discipline, but discredits the leadership of churches where such corruption obtains. The dominion of

such carnality in our churches strongly challenges them to clean house, and at once. Churches must move to clean up, else we shall find ourselves in a universal apostate condition.

Kinds of Church Discipline

There are three classes of church discipline disclosed in the Scriptures. These deal with personal offenses, public offenses, and doctrinal offenses.

1. Personal offenses:

Matt. 18:15-17 describes the procedure the Lord requires for personal offenses. The offended one shall go to the offender, and if the offender does not satisfy the wrong, then the offended one shall take one or two witnesses to the offender, and if he refuses still to satisfy the wrong done, then the offended one shall take the personal offense to the church, and if the offender refuses to satisfy the offense before the body, then the church shall "let him be unto it (thee) as a heathen man and a publican."

Please note that no committee is here named by the church to settle this problem, and none is needed.

2. Public offenses:

I Cor. 5:1-13 describes the Lord's method of disciplining one who is guilty of a public offense against the house of God. The Lord by Paul instructs the church when it comes together, in the name of the Lord Jesus, to withdraw fellowship, and to do this upon the basis of a common report. Following this divine plan, no church can be sued for slander. Using a committee, following up a public charge of immorality against another member, subjects a local body to the possibility of a damage suit.

The Holy Spirit by the Apostle Peter did quick work indeed in his dealing with Ananias and Sapphira. His discipline there was just and complete. See Acts 5:1-11. We had better take note of the examples the Lord leaves us concerning public offenses.

3. Heretical offenses:

Titus 3:10 shows the Lord's way of dealing with a doctrinal offender, or a heretic, after the first and the second admonition. The Lord expressly says, "a man that is an heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." He counsels withdrawal of fellowship.

Another example of the Lord's dealing with an offender against His doctrines, or divine doctrinal commitments, is set forth in 2 Thess. 3:6. Here the Lord reckons a failure to honor the doctrine or tradition handed down by the apostles as disorderly conduct. Surely the disorderly conduct here is simply a refusal to honor the traditional teachings of the church of the living God. To illustrate: When men preach more than "one baptism" for us today, or when men proclaim instant "divine healing" for the sons of men today, they break with divine teachings and Baptist doctrinal tradition. For such offenses they should be disciplined. Surely this illustrates what the Holy Spirit means in 2 Thess. 3:6. We are also convinced that church discipline should be applied to all fleshly obstructionism appearing in the life of the church of the living God.

Please note that no church committee is authorized to deal with heretical offenses.

The practice of churches naming committees to effectuate

discipline is completely without direct Scriptural sanction. Accordingly, such a practice being a human invention, has often betrayed churches into further and further trouble.

Someone might inquire, "Does not a church have authority to name a committee to serve it as its own will?" Yes, this authority is inherent in the divine "keys" the Lord delivered to His church by which it "binds" and "looses," Matt. 16:19; and Matt. 18:18. Nothing in these studies is intended to discount the divine authority granted the local church.



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by the Lord Himself. We are insisting, however, that the Scriptures make no definite provision for committee function in church discipline. If one should reject this contention, the burden of proof is on him to show that the Lord has not been remiss in His instructions. We know the Lord is remiss, never.

Consequences of Church Discipline

Churches practicing discipline find the Lord maturing the spirit of love and the spirit of devotion to His house; find the Lord's house Holy Spirit led and cleansed; find a unified and heaven-blessed spirit in His house of witness; and find a courageous and conquering membership unfolding.

Churches practicing discipline will honor the expressed teachings of the Word about every aspect of its ministry, both in message and method.

Churches practicing discipline find two things obtaining:

1. They find the world and the worldly-minded church members frowning upon such action, and

2. They find the Lord and His faithful ones smiling upon and blessing such action. Let's all strive to merit the Lord's smiles and the sanction of the faithful.

Churches practicing discipline, under the leadership of the Holy Spirit, are "steadfast, unmovable, always abounding in the work of the Lord," 1 Cor. 15:58.

May it ever be so.

THE SAVIOUR OF ISRAEL

(Continued from page one)
For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he."

Then shall Israel's glorious destiny be fully realized, and this wonderful people become under God the heirs of the world and the benefactors of the whole human race. — A. B. Simpson, from Salvation, A. A. F. J. E.

Give Away!

"Carve your name high above the shifting sands,
Where the steadfast rocks defy decay;
For all you can hold in your cold, dead hands
Is what you have given away.

"Build your pyramids skyward, and stand
Gazed at by millions: cultured, they say;
But all you can hold in your cold, dead hands
Is what you have given away.

"Sail your wide conquest of sea and land,
Heap up your gold horde as you may;
All you can hold in your cold, dead hands
Is what you give away.

"Conquest and gold and fame; Ah how grand!
King of the salon; the mart, a day—
But all you can hold in your cold, dead hands
Is what you have given away."

—Dr. E. M. Poteat