

# The Baptist Examiner

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

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## The Importance Of The Second Coming

By GEORGE HENDERSON

"The Second Coming of the Lord."

"For many years," says Bro. Pierson, "I was much in doubt and difficulty as to certain obscure truths of the Word of God. I had, as I thought, a tolerably complete system of theology, but one which made very little account of the Lord's second coming; and, as it is not easy to be satisfied with any method of interpretation that leaves out so prominent a feature of Scripture landscape, I betook myself to study and prayer; with the result that a key was found which unlocked for me two-thirds of my Bible, which had been before closed and sealed. That key was

No one can read the New Testament without feeling that the thought of Christ's return was everywhere present and powerful in the first age. It is the subject of promise, of exhortation, of vision. "It appears" says Gibbon, "to have been the reigning sentiment of orthodox believers, and it was productive of the most salutary effects on the faith and practice of Christians." "The Apostolic age maintained that which ought to be the attitude of all ages—constant expectation of the Lord's return" (Alford). Here are some striking facts:

It is mentioned over 300 times in the New Testament.

Paul refers to the Lord's second coming in 13 out of 14 epistles.

Christ spoke of His return in glory before His crucifixion, and after His resurrection.

The angels spoke of it at the time of His ascension.

The apostles preached it.

Fifty times in the New Testament Christians are exhorted to watch and be ready.

The Lord's Supper is linked to this glorious hope by the words, "Till He come."

With these facts in mind, it is difficult to see how anyone can (Continued on page eight)

## "I Should Like To Know"

1. Please explain I Cor. 15:29.

Corinth was a heathen city, and one of their heathen practices was to baptize a living person for the dead. History, not tradition, tells us that this practice began with heathen people in that city. Note well then the origin—it did not come from God, but rather from the heathen.

At the same time, many of these heathen denied the resurrection. Many of them taught that this life ended all.

They were thus badly confused and mixed up in their teachings. Their practices were definitely contradictory in their nature.

Many of these heathen had been saved and had gotten into the church, which had been established there by Paul. They were but babes to Christ, and knew not too much about God's Word. Having a heathen background, and knowing but little of the Bible, they naturally brought much of their heathen philosophy with them, when they united with the church. Accordingly, many of them were not clear on the resurrection.

Paul does not sanction the practice by alluding to it. He did this also at Athens. In speaking to the

heathen there, he quoted from heathen poets. Cf. Acts 17:28.

At the same time, Paul does not stop to examine nor expose the argument.

We need to remember that with God there are no proxies. Read Rom. 14:12. No one can believe for another, nor do aught for another in the realm of religion.

Finally, we need to remember that the death of Christ was sufficient. In giving the Lord's Supper, He said, "This is my blood of the new testament, which is shed for many for the remission of sins." Cf. Mt. 26:28. If one might secure the salvation of a dead friend by being baptized in his name, then the death of Jesus Christ is all in vain.

2. Was the prohibition in I Cor. 14:34 due to local conditions? If not, why not?

The enemies of the truth say that this was purely an injunction for the local church of Corinth. This is a positive lie. This was for all the churches. See Vs. 34, also I Cor. 1:2.

3. In what sense do folk "see" death? (Heb. 11:5).

In experience. (Continued on page eight)

## OUR BAPTIST PROGRAM, A BIBLE PROGRAM

By H. BOYCE TAYLOR, SR.

"Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:20.

"Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

The Baptist program includes all the commands of the Lord Jesus. "One is your Master: all ye are brethren." This program may be epitomized in four words. "Go: Disciple: Baptize: Indoctinate." The first three of these are discussed in other chapters of this book. We can not put too much emphasis upon them. They are vital, essential, fundamental. The Great Commission is the Baptist Magna Charta. "Teaching them to observe all things whatsoever I have commanded you" is just as truly the command of the Lord Jesus as any other part of that commission. But who pays any attention to it? The average Baptist preacher or Baptist church not only does not pay any attention to this command of his Lord; but openly and flagrantly disavows

all obligations to pay any attention to it. So obsessed have we become with pleasing men and so little regard do we have for the Lord Jesus and His Word that multitudes of pastors and churches have whittled out of our Lord's commission the part that tells us to observe all things whatsoever He has commanded. A common saying of what Samuel Johnson calls "the bigots of laxness" is: "In essentials unity, in non-essentials liberty, in all things charity." A more traitorous utterance to the authority of the Lord Jesus was never spoken. Who are you and who am I to say that any command of the Lord Jesus is non-essential? If He thought it of sufficient worth to command it, how dare you insult Him and treat His Word with contempt by calling it a non-essential and refusing to obey it? There are no non-essential commands in God's Word. The Master's commands are like the members of my body. The members of my body are not all essential to life. You may lose a leg or an arm or an eye or an ear or your tongue or even your reason and still live. But what would you be worth to your family or friends or anybody else if you were eyeless, legless, armless, brainless and tongueless? So with the commands of the Word of God. The commands to repent and believe on the Lord Jesus Christ are the only two that are essen-

tial to life: but there are no non-essential commands. Every command of the Lord Jesus is essential for the purpose for which He gave it. Our usefulness, happiness, activity, fruitfulness, growth and power all depend upon our obedience to all the things that our Lord commanded. And we sin to our own detriment and the hurt and pain of others, if we count any command of His of so little importance that we think we can disobey it with impunity. There are no non-essential commands. There are non-vital commands; because some of them are not essential to life. But there are no non-essential commands. They are all essential for what the Lord gave them for: and He expects us to obey every one of them. But note what He commanded.

1. Teach All His Commands

He commanded His preachers and His churches to teach all things whatsoever He commanded. No choice was left to us. Whether it suited us or suited our members or suited our auditors or not, He commanded His churches and those who teach them to teach all that He commanded. We are under just as much obligation to teach what the Bible says about bobbed hair or immodest dressing as we are to teach what it says about the incarnation of Jesus or the resurrection of the body. The judgment will not be a very comfortable place for any man or for any church that is silent about any command of God's Word, because it is unpopular. The first Baptist preacher spoke out on the divorce question when it cost him his head. Divorce was one of the all things John was commanded to talk about and he fearlessly did what he was told to do.

2. Teach To Observe

We are not only commanded to teach all things He commanded; but we are commanded to observe them ourselves and teach others to observe them. The observance is the obedience. What Jesus wants is obedience. Obedience is the test of love to Him (John 14:15; 15:14). John the beloved said that the man, who professes to know and love Jesus and doesn't obey Him, is a common liar and is wholly destitute both of the love of Christ and of the love of the truth (I John 2:3; John 14:23,24).

Because John loved much, he talked very plainly about the hypocrite, who claims to love the Lord Jesus and yet refuses to obey Him.

3. Observe All Things

There's the rub. Not only teach all things: but observe all things He commanded. A missionary was

reading the sermon on the Mount to a lot of new converts just barely escaped from the blindness and superstition of heathenism. He came to this passage: "Give to Him, that asketh thee and from him that would borrow of thee turn not thou away" (Matt. 5:42). They had already borrowed everything out of his home that he could well spare. So he skipped that verse. Then the Spirit rebuked him for "shunning to declare the whole counsel of God." When the rebukes of the Spirit became unbearable, he came back to it one morning and read it. To his surprise, instead of wanting to borrow more, they began to return what they had borrowed. God is able to take care of His Word and of all who obey it. The word translated "observe" means to guard, to stand firmly in, to observe. It has all three of those ideas in it. Baptists are the guardians of the truth. Some Baptists sneer at the denominational watchdog. Yet that is the very first meaning of this word, to guard. We badly need more Baptist watchdogs today. That is a part of the Baptist commission. Then it also means to stand firmly in. That smites all Unionists, hip and thigh. All Unionists are (Continued on page five)

### THE BEST BOOK OF SERMONS

That is exactly the way I feel about the book of sermons that we recently printed for Mrs. Harm Rust, which were the sermons printed in THE BAPTIST EXAMINER just a few months prior to the death of her husband. I have said repeatedly that I think this to be the best book of sermons that I have ever printed.

I never knew Bro. Rust personally, but had much correspondence with him in his later years. His manuscripts were always welcome and were eagerly and appreciatively read by our readers in every state of the union. The sermons were a blessing to me personally when they were printed in the columns of this paper, they blessed my soul as I read the proof on them when we prepared the book for printing, and I am sure they will be a blessing to every one who reads them in book form.

The title of the book is "Unto Him That Loved Us." The price is \$1.00. It is a "must" of reading for every preacher and Christian layman, who wants his spiritual life enriched. Order either direct— (Continued on page eight)

## The First Baptist Pulpit

### "An Exposition Of Ezekiel"

(Read Ezekiel Thirty-three)

Perhaps it would be well for me to remind you that the prophet Ezekiel has been in the country of Babylon, in captivity, all of the time that is thus far recorded in the book of Ezekiel. He had gone into captivity as one of the first group of captives that were taken from Jerusalem unto Babylon. Then, probably a dozen years later, the entire city of Jerusalem was destroyed, and the balance of the inhabitants were carried into Babylon, into captivity. As I say, Ezekiel was one of the first that went into captivity, and he was already in captivity at the time when he was giving the messages and delivering the prophecies that are recorded, which we have studied thus far in the book of Ezekiel.

May we notice also that all that we have studied thus far took place prior to the fall of the city of Jerusalem. From that chapter that we have for today henceforward, the balance of this book is yet unfulfilled. Bear in mind that up through the part that we have already studied, it is all ancient history. It has all been fulfilled. The rest of the book will all be fulfilled at some future date, and some later generation will come to see the fulfillment of the balance of the book of Ezekiel.

I

LET'S NOTICE EZEKIEL'S COMMISSION AS A WATCHMAN.

It was a marvelous commission that God gave to Ezekiel. The watchman was to stand upon the

wall to see if any enemy might arise, or if any enemy was to come against the land. Of course, if he saw any enemy approach, he was to blow the trumpet to give the warning, so the people of the land might thus prepare themselves for battle. The Bible tells us that if the prophet were faithful to his task and blew the trumpet and warned the people, that if the people refused to heed his warning and refused to believe his message by way of the blowing of the trumpet, that their responsibility was their own—that the prophet had done what he should do, and he was no longer responsible, irrespective of what was to come to pass, so far as the people were concerned. He said on the other hand, that if (Continued on page two)

### NOT FAINTING—JUST THANKING HIM

After John Davis, a Midland College sophomore at Fremont, Nebraska, had donated a pint of blood to the Dodge County bloodmobile unit, he received the usual cup of fruit juice and a sandwich.

John, a pre-theology student, bowed his head in thanksgiving, before eating the food. Nurses, thinking he was fainting, grabbed him and had him stretched on a cot before he could explain that he was thanking the Lord—not passing out!

It is not surprising that the nurses thought as they did—for the sight of a person in a public place with bowed head silently thanking God for food is a rare sight indeed.

It is to the shame of Christians that such is the case. Have you ever seen such a sight?

A better question still—have you ever given thanks silently for food in a public place, such as a restaurant, hotel or hospital? If not, why not?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" is what we are enjoined to do (Eph. 5:20).



# THE BAPTIST EXAMINER

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## THE DOLLAR A-MONTH-CLUB

Recently, one of our valued subscribers, Bro. L. E. Jarrell, Lordsburg, N. M., wrote suggesting that if 100 subscribers would contribute one dollar a month, that the note against our large newspaper press could be met with no difficulty at all. As a result of printing a letter from him to this extent, several others have written expressing the thought that this was a good idea, and stating their willingness and desire to cooperate.

Bro. Bob Thrower, pastor of the Lanett Baptist Church, Lanett, Ala., expressed his desire to thus cooperate, saying, "The dollar-a-month" idea is a good one. I am going to try by His grace to do it."

From South Carolina, we receive this letter:

I would like for you to put me down as one of the hundred on the list for one dollar per month to be applied to the debt on the new press as Bro. L. E. Jarrell (Continued on page eight)

## "An Exposition Of Ezekiel"

(Continued from page one) the prophet failed to blow the trumpet, and if the watchman failed to give the proper warning, and the people themselves were killed, then the responsibility should be upon the watchman, or upon the man whose business it was to blow the trumpet and thus give the proper warning.

This would tell us, beloved, that we have a commission identical to the one that was given to Ezekiel almost 600 years before the birth of the Lord Jesus Christ. It was his business to be a watchman unto the house of Israel. It was his business to preach the message of Almighty God faithfully and fearlessly, and to give the message of Almighty God to the people so that men might prepare themselves and not be taken in their sin.

What was true in Ezekiel's day is just as true in this modern day. I, this morning, have the same commission. I am God's watchman unto you as a flock. I think that you, likewise, have the same commission as individuals, and that you are a watchman unto your family, and unto your friends, and unto your neighbors, and unto the people that you come in contact with day by day. As Ezekiel was a watchman unto the house of Israel, so you and I each have a similar commission and a similar task today. We are God's watchmen for the world today, and I believe that it is my business to warn you of error and of evil, just the same as it was the duty of Ezekiel to warn the house of Israel 600 years before the birth of the Lord Jesus Christ.

Let me read to you a Scripture which will show to us the responsibility which is yours and mine:

"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise

ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

—I Cor. 14:7-9.

This tells us, beloved, that the trumpet is to give a certain sound, and that the trumpet, when it is blown, is to make a distinction as to sound.

Suppose we bring that over into modern warfare and analyze it in the light of modern methods of warfare. When the trumpet is being blown for mess call, certainly the men want to know that it is that particular call that is being blown; or if it is being blown for them to go to bed at night, they want to know the particular sound so as to know what is expected of them. In other words, it isn't just the matter of blowing the trumpet that counts in the army, it is the matter of blowing the trumpet particularly so that each man will know what is expected of him.

Beloved, I am sure that the apostle Paul meant was that we are to be mighty, mighty sure that we give forth the right kind of a sound—a distinct sound—one that has a distinct tone, so that the world may know just where we stand, and that the world might be warned of the approaching avalanche of sin and apostasy that is coming in upon the world today. As a watchman for God's people, our task and our commission is that we might tell people fully, quietly, fearlessly, and candidly, what the Word of God says, so that men might know, without any possibility of being mistaken, just where they stand in the sight of God.

Let's consider some of the doctrines of the Bible that we ought to place the right emphasis upon, so that the world might be warned.

Take, for example, the doctrine of the **SOVEREIGNTY OF GOD**. I take pride in emphasizing Sunday after Sunday the sovereignty of Almighty God. I am glad that I can preach to you about a God that is sovereign, and I am glad that I can hold up to you a God that does what He desires, without taking man into consideration—a God that is sovereign in every particular.

Now, beloved, the majority of the people of the world do not believe in a God like that. As you know, the message that has gone forth from the majority of the

pulpits, has not had a distinct ring as to God's sovereignty, with the result that most people have in mind a God who is a very, very puny God. Listen:

"Thou thoughtest that I was altogether such a one as thyself."  
—Psa. 50:21.

Beloved, that is exactly how the majority of the people of the world think about God today. They think that He is just a little bit more than man, that He is just a little bit bigger than man, and that He is just a little bit more powerful than an ordinary powerful man. Brethren, that is not the God of the Bible. That is not the God of this Book. That is not the God, beloved, that is taught within the Bible. Instead, we read of a God that is so powerful that He can shut the mouth of lions. He can protect His prophet alive as he walked around in the lion's den unharmed. The God of the Bible is a God who can hold back the natural instincts of the ravens to such an extent that instead of eating the food that they have foraged for themselves, they bring that food and lay it down at the feet of the prophet Elijah, God's own man. The God of the Bible is such a God that He is able to cause three of the Jews to walk about in the fiery furnace unharmed, though the furnace was heated seven times hotter than ordinarily, and the heat was so intense that the men who threw those Jews into the furnace were slain by the heat thereof. The God of the Bible is so sovereign that He can allow a disobedient preacher by the name of Jonah to go down into the belly of a whale to stay there for three days' time, and then come forth out of the belly of the whale to preach in the city of Ninevah, to the extent that the entirety of that whole city with its vast population was saved as a result of his message. I say, beloved, that the God of the Bible is a God of absolute sovereignty, so sovereign that in the Old Testament there were three dead ones that He brought back to life, in the Gospels there were three more that were brought back to life during the ministry of the Lord Jesus Christ, and in the book of Acts there were two others who died that were brought back to life. I say to you, beloved, the God of the Bible is so sovereign that even the Lord Jesus Christ could not

be held by death, but after three days and three nights the Son of God came out of the grave and was alive forever more. I mention these things that you might see that the God of the Bible is a God of sovereignty.

Beloved, if the watchman for Israel needed to stand upon the wall and blow the trumpet loud and long, clear and distinct, that men might understand the meaning, how much more is it true today that God's preacher needs to stand forth for the Lord, to preach the Word of God as to the sovereignty of God in such a way that men might distinctly understand what the Word of God says.

There is another truth that needs to be spoken today from all of the pulpits, and that is the truth of **SALVATION BY GRACE**. If you will talk to the people whom you come in contact with on the streets, you will find that the majority of them do not believe in salvation by grace, but rather, the majority of them believe in a mixture of grace and works. The average man will tell you that if you believe on the Lord Jesus Christ and join the church and are baptized and live a good life, and just before you die ask the Lord to forgive you for any unforgiven sin, that the Lord will save you and you will go to Heaven when you die. Beloved, that is a mixture for salvation—a mixture of grace and works. The person who is depending in the least upon his church membership, or upon his good works, or upon his confession just before he dies, is as sure of Hell as though he were already roasting in the flames thereof, but the majority of the people of this world believe it. Why? Because it is preached Sunday after Sunday from the majority of the pulpits of the world.

Listen to God's Word:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8,9.

"Salvation is of the Lord."

—Jonah 2:9.

"And when they had NOTHING TO PAY, he frankly forgave them both."—Luke 7:42.

The world says that a man has to do good to be saved. The world says that you have to do good and be good in order to be saved. The world says, beloved, that there is something for man to do in order to be saved, but Heaven echoes, "Nothing to pay." My brother, my sister, salvation is a matter of the grace of God. It is all of grace, with nothing to pay. As the old songs say:

"In my hand no price I bring,  
Simply to Thy cross I cling."

"Jesus paid it all,  
All to Him I owe:  
Sin had left a crimson stain,  
He washed it white as snow."

Beloved, all over the world today, there are preachers who are giving forth a different message from what I am giving to you this morning. They are saying that you save yourself by your works, or that you save yourself partially by your works, or that you save yourself by your religion, and so far as salvation by grace is concerned, it is not much heard of in the majority of churches today. Beloved, listen, if the watchman back there wanted to be sure that he gave forth the right sound in order that they might be warned in the days of Ezekiel, how much more must you be certain that God's watchman, your pastor, give forth the right sound so far as salvation by grace is concerned.

There is another truth which surely needs to be emphasized, and that is the truth of the **AUTHORITY OF THE SCRIPTURES**. I believe that the Word of God is our whole, sole, and entire authority so far as this church, its doctrines, its practices, and its ordinances are concerned. I believe that the Bible is the whole, sole, and entire authority so far as your life as a Christian is concerned, but how many people would agree with me in regard to that? You know as well as I

that the majority of the people of this world do not consider the Word of God as the sole authority. The Catholics, for example, surely do not. They say that authority is summed up, as follows: first, the Scriptures, in a very mild manner; second, the councils that have been held by the church in the days gone by; third, what tradition has handed down; fourth, papal infallibility—that the pope is infallible, and that what he says is final in every particular.

Now, beloved, they surely do not believe in the Word of God as the final basis of authority. I talked to a Catholic sometime ago, who is a good friend of mine. He said in substance, "I am sure that there is a lot that you believe, that you can find in the Bible, and you believe it because that you find it in the Bible; there is a lot that I believe that I could not find in the Bible, and I believe it just because I have been taught that the pope is infallible and I believe him." Beloved, I believe what I believe, because I believe that the Word of God is final. He believes what he believes, because he believes that the pope is final. I do not care for what any Catholic says, whether he be friend or enemy. The Word of God is the final basis of authority. Listen:

"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.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book: And if any man shall TAKE AWAY from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

—Rev. 22:18,19.

Beloved, it doesn't make any difference what I think about any doctrine, or what you think about any doctrine. The Word of God is final in every particular. We are not to add to it, nor take from it.

Likewise, the Protestants do not consider the Word of God as the sole authority. Take, for example, those Protestants who believe in sprinkling for baptism. They know that it is not to be found within the Word of God, yet they practice it. They are not willing to accept the Word of God as the final basis of authority.

Take, for example, those individuals in the various Protestant denominations who believe in the sprinkling of babies, or believe in baby baptizing. They know that they can not find one single instance in the Word of God where a baby was ever baptized, yet they practice it. They are not willing to let the Bible be the final basis of authority within their lives.

Let's notice the doctrine of the **SECURITY OF THE SAVED**. You know from having studied God's Word that when God saves a man, He saves him forever. God does not do a white-washing job, that has to be done over after every rainstorm. God washes you white, and what God does, lasts forever.

"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."—Rom. 8:38,39.

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand."

—John 10:27-29.

There is that old song that we sing so often, which says:

"I've found a Friend, oh, such a Friend!  
He loved me ere I knew Him;  
(Continued on page seven)

## WHY, LORD?

By DOROTHY C. WAGNER

I wonder, Lord, and deeply ponder why  
My pathway should in pleasant places lie  
While others, who far worthier than I,  
Are bowed with sorrow, and in anguish cry.

All around, on every hand I find  
Token of Thy favor, bountiful and kind,  
While some who honor Thee with heart and mind  
Have burdens sore and cares which grip and bind.

This gift of health, of home, of loved ones dear,  
The deeper peace of Thine own presence near,  
The joy of friends who comfort and who cheer,  
The love of God which casts out every fear.

Rich blessings countless, Thou hast kept in store,  
Abundant—all that I could ask and more:  
And yet throughout the world in trouble sore  
Are those who worship Thee and Thee adore.

And as I wonder, deeply ponder why,  
And feel that God's ways often mystify,  
I find some words which help to satisfy,  
Though man can never fully clarify:

"If sweet be thy cup, then drink it with grace,  
Not seeking thyself a difficult place;  
But if God should send a cup bitter to face,  
Then in sweet communion with Him bear its taste."

Dear Lord, from Thy hand have come blessings untold,  
Joys that have proved far more precious than gold.  
And, oh, if the future should sorrow unfold,  
Let not faith in Thee depart or grow cold.

And as from Thy hand I rich blessings receive,  
Beyond what my heart and my mind can conceive,  
Use me burdened hearts to cheer and relieve,  
And help sin-sick souls in Christ to believe.



# THE ONLY GOOD SAMARITAN THE WORLD EVER SAW--JESUS

By ELD. HENRY H. POWELL

An Outline Of The Parable

The parable of the Good Samaritan, recorded in Luke 10:30-37, is the most misunderstood and the most widely misinterpreted of all the parables of our Lord. In all the expositions, commentaries, and interpretations of the Scriptures I have read (including our Sunday School and training union literature), it is used to teach the law of benevolence. Such an interpretation has Jesus teaching salvation by good works; for, if you will notice what has gone before, you will see that Jesus had been talking to His disciples about Himself, saying: "Prophets and kings have desired to see those things which ye see . . . and to hear those things which ye hear" (v. 24). Then this lawyer stood up and tempted Him by asking: "WHAT SHALL I DO TO INHERIT ETERNAL LIFE?"

Now this whole parable was designed and given for one purpose only—to answer this lawyer's question. Surely Jesus did not try to evade this all-important question, even if it was asked in insincerity. Jesus gave the parable as a self-explanatory answer, saying: "Go and do thou likewise," and left him alone, turning His attention to others.

I believe his lawyer, learned in all the law of Moses and the writings of the prophets, understood this parable to teach salvation by grace through faith in the Lord Jesus Christ; and that Jesus meant to make Himself known to this lawyer as the Savior of men. We are not told that this lawyer ever put his trust in Jesus, but I believe he understood the parable. He had heard Jesus say: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him" (vs. 21, 22).

This lawyer knew that Jesus had reference to him when he spoke of things hidden from the wise and prudent and revealed unto babes—ignorant and unlearned disciples. It was these very words that caused him to stand up, a Mr. Big Shot, and taunt Jesus with his question. He thought he knew all the answers because he was worldly wise, learned, and a prudent lawyer. So he decided to take over and put Jesus to test, only to lose out in the first round. He must have been satisfied with the answer Jesus gave him, for he asked no further question.

I do not—I cannot—believe that Jesus was thrown off the track by this lawyer. In his attempt to tangle Jesus, the lawyer quoted Deut. 6:5: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," adding to this a part of Lev. 19:18: "And thy neighbour as thyself." He quoted the first passage because he did not believe Jesus to be God. The second passage was quoted in an effort to introduce new matter and thus confuse Jesus on our relationship to God and our relationship to man. Jesus said: "Thou hast answered right: this do, and thou shalt live"—keep first things first in your mind. "Thou shalt love the Lord thy God"—Jesus is God; this he did not wish to face. So he went around this issue and tried to justify himself by asking, "Who is my neighbor?"

Now let me lead your hearts in the study of this parable and see if we can determine just what Jesus meant to teach by it. I invite you to lay aside any preconceived opinion you may have and follow me prayerfully in this study.

1. "A certain man went down from Jerusalem to Jericho"—a type of all men lost in sin.

2. "A certain priest"—representing the law of sacrifice contained in ordinances.

3. "Likewise a Levite"—representing the Levitical law.

4. "A certain Samaritan"—a type of Jesus Christ our Lord.

5. The binding up of the wounds and pouring in of oil and wine represents the work of the Holy Spirit.

6. The host represents God the Father who is offended by sin.

7. The paying of the innkeeper represents the finished and complete work of redemption.

## I

"A CERTAIN MAN WENT DOWN FROM JERUSALEM TO JERICHO" (v. 30).

1. He went down of his own free will and accord. "All we like sheep have gone astray; we have turned every one to his own way" (Isa 53:6). Ever since Adam and Eve went down under temptation of Satan in the Garden man's face has been away from God.

2. He chose the downward way unmindful of the danger lurking in his way. No doubt he had heard that many had fallen among thieves while traveling this way, yet he was heedless of the danger. How many today are traveling this same road unmindful of the fact that all who have gone before them have gone down under the power of sin.

## II

"FELL AMONG THIEVES."

1. We know that the Devil is a thief and a robber, and the adversary of all who travel this downward road. He has been a liar from the beginning, who comes to break through and steal, to rob and destroy; "the prince of the power of the air" (Eph. 2:2).

2. "Stripped him of his raiment." This very first glimpse we get of man after the fall shows him naked to his shame before God. Nakedness is one of the characteristics of lost men all through the Bible. To be saved man must have a covering that only God can give, even the righteousness of Christ.

3. "Wounded him," leaving him more dead than alive; polluted in his own blood, helpless, robbed, stripped, bleeding, and dying, headed in the wrong direction. All who travel this downward way from God today will come to the same tragic end. "I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:3).

4. "Wounded him," leaving his body full of sores, exposed to all kinds of germs and covered with filth. What a horrible sight he must have been! This, my friends, is God's picture of a lost man.

## III

"BY CHANCE THERE CAME A CERTAIN PRIEST THAT WAY; AND WHEN HE SAW HIM, HE PASSED BY ON THE OTHER SIDE" (v. 31).

1. In every instance I have observed, writers and speakers have used this verse to criticize preachers and Christian workers as being more unwilling to help those in physical need than many that do not profess Christianity at all; emphasizing the words, "And when he saw him, he passed by on the other side." This is a misuse of this verse.

2. The priest was forbidden by the law of Moses to touch anyone polluted in his own blood. This man was unclean, and a priest was commanded not to touch anything that was unclean. This lawyer knew this very well. The priest's job was to offer sacrifices for sinners, but there was here no sacrifice to offer. This man had no offering and was unable to get one. Notice that Jesus did not single out any strength, in due time Christ

MORE THAN A PAPER BOOK



specific priest, but let a certain priest represent the whole Aaronic priesthood. I do not believe Jesus deliberately criticized the priesthood to this lawyer just to teach him a lesson in benevolence. Jesus knew this lawyer understood the limitations that had been placed on the priesthood and that it was only temporary, lasting until the establishment of the priesthood of Christ. See Heb. 5.

## IV

"LIKEWISE A LEVITE."

If you will read Num. 4, you will note the restrictions placed upon the sons of Levi. Moreover you will see the kind and nature of work to be performed by them. When you understand this, you will see why the Levite passed by on the other side. This lawyer understood that redemption is "neither by the blood of goats and calves" (Heb. 9:12). He understood that the office of the priest, that of the Levite, and even his own office and position would cease when Christ, the Messiah, had come. The Levite was the burden-bearer in the tabernacle of the congregation, ministering about holy things. As such he was forbidden to touch the unclean and defiled, and was commanded to keep himself separate from the rest of the congregation of Israel. "For what the law could not do, in that it was weak through the flesh . . ." (Rom. 8:3).

## V

"BUT A CERTAIN SAMARITAN."

1. This man, "as he journeyed, came where he was; and when he saw him, he had compassion on him" (v. 33). Here we have Jesus speaking of Himself, "for when we were yet without strength, in due time Christ

died for the ungodly" (Rom. 5:6). The priest and the Levite met with legal and official limitations that could not be overcome, but the Samaritan had no legal, moral, or racial barrier between himself and the poor wounded and helpless man on the roadside. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in His flesh the enmity, even the law of commandments contained in himself of twain one new man, so making peace" (Eph. 2:14, 15).

2. "He had compassion on him." Who but Jesus could this represent? "But when he saw the multitude, he was moved with compassion on them" (Matt. 9:36). "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and healed their sick" (Matt. 14:14). "And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean" (Mark 1:41). I could multiply Scriptures like these, but these are sufficient to direct your minds to the wonderful, adorable, compassionate Saviour; who alone was so moved with compassion toward us that He journeyed from Heaven's glory to this sin-cursed world that He might touch our infirmities and heal our sinful nature. This lawyer may not have understood all the meaning of this story, but he had no further questions to ask. This would seem to indicate that he understood that Jesus was speaking of Himself.

3. "And he went to him, and bound up his wounds" (v. 34). Isaiah said concerning the Messiah, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them

that are bound" (Isa. 61:1). The Psalmist said: "The Lord hath sent me to bind up the broken-hearted, he bindeth up their wounds." Notice that the Samaritan did not take him to the inn with bleeding and exposed wounds, but first bound up his wounds. Beginning in the Garden of Eden you will notice that God made coats of skins and clothed Adam and Eve before He sent them forth from the Garden. The Passover was made before the Israelites left Egyptian bondage, and Jesus came down and offered Himself on Calvary while we were yet in our sins.

4. Let us note especially that this man was left half dead, helpless, hopeless, bleeding, and dying, with no strength of his own, stripped of his raiment and robbed of everything he possessed. This is the condition of every lost person in the world.

5. REGENERATION. The pouring in of oil and wine, with their healing, cleansing, invigorating, regenerative powers, typifies the work of the Holy Spirit in regeneration. Note that the unfortunate man was found lying down, but now he rises up and is able to sit upon the beast of his new-found friend. Here is faith; he is trusting in the work of another, rides upon the beast of another, and looks to another for his safe arrival at the inn. "By grace as ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to" (Continued on page eight)



# CHRIST ... OUR MELCHIZEDEK, PROVING OUR DUTY IN TITHING

(From Evangelical Christian)

The church, God's greatest institution in the Age of Grace, came into being through God's greatest sacrifice—that of His beloved, only begotten Son, the Lord Jesus Christ. Can it be possible that God should have paid such an initial price and failed to provide an adequate plan for the material maintenance of His priceless possession? Do you think the Lord wanted all kinds of money-raising schemes such as we see today in some churches? Would God want such means to make both ends meet, for His own Heavenly Institution on earth? God forbid that such a thing would ever be. God put His programme for the support of His church in the Scriptures. Let us accept the counsel of God's Word.

## Tithing Not Law But Grace

Usually as soon as one mentions tithing some say, "Now you are getting us back under the Law. That is the Old Testament. That is on Jewish ground."

On the surface it may seem so, but when we examine Scripture we find that tithing was practiced 500 years before the Law was given to Moses. At that time men were living under grace and knew nothing of the Law as we think of it referring to the Hebrews, so we can pass aside the argument of tithing being under Law. Genesis 14 gives us the first record of tithing in the Scriptures.

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (verses 18-20).

The only other reference to Melchizedek in the Old Testament is found in Psalm 110:4; where it refers to the Lord Jesus Christ: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

Our next reference to this man Melchizedek is in the New Testament where God takes three full chapters to explain how Christ becomes the fulfiller of that illustrated in Melchizedek: Heb. 5, 6, 7.

## Christ, The Similitude Of Melchizedek

Similitude, according to Funk and Wagnell's Dictionary is: "That which is similar or closely resembles."

"And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest" (Heb. 7:15). What is this similitude?

God says, "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7:1-3). Do you read anything about Melchizedek's father, his mother, back in the Old Testament? Anything about where he came from and where he went? God made a type! Christ is an exact similitude of Melchizedek; no father, no mother, no beginning, no end. To this we must add he was "the priest of the most high God." Melchizedek was a type or similitude of our Lord!

**Christ, The Order Of Melchizedek**  
If the similitude is an exact

likeness and God proved Christ to be just that, then the order must refer to the things He did. We must go back to Genesis 14:18-20 to find this out. "And Melchizedek king of Salem brought forth bread and wine." He blessed Abraham, saying: "Blessed be Abram of the most high God." In return, Abraham "gave him tithes of all."

Melchizedek gave Abraham two things—bread and wine! Abraham gave Melchizedek one thing—tithes! That is the order of Melchizedek by producing two things for you, bread and wine. Have you ever taken communion? What did you take? Bread and wine? Then you were receiving from your Melchizedek what Abraham received from his. When Abraham immediately gave tithes of all he possessed to his Melchizedek, can you give less to your Melchizedek?

## God Unfolds The Order Of Melchizedek In The New Testament

When God says a thing two or three times over, man should certainly take notice. How much more so when He repeats Himself by saying the same thing seven times over, declaring the Lord Jesus Christ to be a Priest after the order of Melchizedek:

**Psalm 110:4—"Thou art a priest for ever after the order of Melchizedek."**

**Hebrews 5:6—"Thou art a priest for ever after the order of Melchizedek."**

**Hebrews 5:10—"An high priest after the order of Melchizedek."**

**Hebrews 6:20—"Jesus, made an high priest for ever after the order of Melchizedek."**

**Hebrews 7:11—"That another priest should arise after the order of Melchizedek."**

**Hebrews 7:17—"Thou art a priest for ever after the order of Melchizedek."**

**Hebrews 7:21—"Thou art a priest for ever after the order of Melchizedek."**

Here is Melchizedek, a man nobody ever heard of, neither before nor after, yet he is so wonderful that even Abraham, the greatest man of his day, "gives him a tithe of all." Who was he? I don't know, but Abraham did. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7:4).

"And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that he liveth. And as I may say so, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him" (verses 5-10).

## Abraham, The Father Of The Faithful

But Abraham was the father of the Jews and we are Gentiles. Let the Word speak. Galatians 3:6-9, "Even as Abraham believed God, and it was accounted to him for righteousness. Know we therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen" (Gentile) "through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

In Genesis, when Abraham gave the tithe to Melchizedek you will note that his name was Abram. He was still a Gentile. When Melchizedek met Abram there were no Hebrews nor Jews. There were no Hebrews in the world for the first 2,000 years of human history and God took Abram, a Gentile, and made him a Hebrew. He is made a Hebrew in the 17th chapter of Genesis, when God changes his name from Abram to Abraham and puts the AH in the middle. His wife, Sarai, here has her name changed to Sarah, God putting Himself in her name. AH means God. Here the Almighty puts himself sym-

bolically into the Father and Mother of the Hebrew race. But when Abram gave tithes to Melchizedek he was a Gentile, coming under grace.

## For You

You who are truly born-again Christians will never have the full blessing of God upon you until you begin to tithe. This is Scriptural truth to you as an individual, no matter what your financial circumstances may be. If you and I, as children of Abraham, by grace through faith, receive bread and wine from Christ our Melchizedek, we are honor bound to give a tithe to Him.

## How To Tithe

First of all the tithe does not belong to us. It belongs to God. Under the Law, it was compulsory to pay the tithe. Abraham paid it under grace, realizing it belonged to Melchizedek. We do not give the tithe—we pay it. It is as rent paid to a landlord. We do not start to give until we have paid our tithe.

## Christ Our Melchizedek

Every Christian should tithe one-tenth of his income to the Lord before he uses anything for himself. What we give beyond the tithe becomes a free will offering. It is here that the joy of giving is fully realized.

Many Christians today are deeply in debt, and are certain they cannot afford to tithe. They are in debt to God and in debt to man. The more you give the more God gives to you. You cannot beat God in giving. You cannot afford not to tithe. God is never in your debt. May I assure you from personal experience and the experience of others, providing your life otherwise is in tune with God spiritually, that the more critical your financial condition, the greater the need there is for you to tithe? We have found when we tithe that what is left goes further than the whole amount untithed. We therefore challenge you to prove God in this. We know God will bless you and bear out our testimony in your own experience, as He has promised in His Word.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

## IN GIVING A LESSON

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes.

"What is that for, dear?" he asked.

"So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday."

And when Sunday came, she went to the box in the church and dropped in two dimes.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?"

"I said one-tenth belongs to Him, and I can't give to the Lord what is His own. So, if I give Him anything, I have to give Him what is mine."

It is impossible to take thy pleasure here in this world and afterward reign with Christ.

Heaven, earth and nature combine to take away the talent you hide under a bushel.

Our worship should not be confined to times and places. It should be the spirit of our life.

# The Atonement--Limited Or Full--What Saith The Lord?

By PASTOR FRANK B. BECK  
North East Baptist Church  
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The blood-stained cross is the center of Christian theology, or belief. On that cross we confess that "Christ died for us" (Rom. 5:8), and "for our sins" (I Cor. 15:3). However, while agreeing on this all important article of the faith, evangelical Christianity is divided as to the purpose and the power of Christ's sacrificial death. Did Jesus Christ die in a saving sense for every last soul in the world without exception? Or did He die in a saving sense only for the elect believer? Christians who believe that Christ died in a saving sense for every last soul on earth without exception declare themselves to believe in full atonement. Jesus Christ by His passion made full atonement for everybody! While Christians who believe that Christ died in a saving sense only for the elect believer are said to believe in a limited atonement. It is to be regretted that this explanation is taken for granted as correct, for it is not a true explanation. I desire to show you that both sides on this question believe in both a full and limited atonement, and in what measure and manner.

## The Arminian View

First, Christians who believe that Christ died in a saving sense for every last soul on earth without exception believe in both a full atonement, and a limited atonement.

They believe in a full atonement as to the persons for whom Christ died. They will tell you that Jesus Christ died for everybody, that He died for the whole world. They base their belief on such Scriptures as: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29); "Who gave Himself a ransom for all" (I Tim. 2:6); He tasted death "for every man" (Heb. 2:9); "And He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world" (I John 2:2).

They find full expression for their faith in the words of the old hymn of the church, written by Count Nicolaus L. Zinzendorf, and translated by John Wesley:

"Lord, I believe were sinners more

Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made."

However these same Christians believe in a limited atonement as to the power of Christ's death, for if Christ died for every person without exception, then many for whom Christ died will be lost despite His death! "Many," according to the Saviour's own teaching, will enter the wide gate, and travel the broad way "that leadeth to destruction" (Matt. 7:13). Christ died for them as much as He did for the elect, but His death apparently has no power to save anyone, for if Jesus' death does not save everyone for whom He died, how can it save anyone? Thus Christians who believe that Christ died for everyone without exception are forced to the logical conclusion that Christ does not save everybody for whom He died, and therefore His atonement is limited as to its power to save.

## The Calvinistic View

Secondly, on the other hand, Christians who believe that Christ died in a saving sense only for the elect believer, believe in both a limited atonement, and a full atonement in the following manner:

They believe in a limited atonement as to the persons for whom

Christ died. They will tell you that Jesus Christ died only for the elect, in a saving sense. They base their belief on such Scriptures as: "The Son of Man came . . . to give His life a ransom for many" (Mark 10:45); His blood was "shed for many for the remission of sins" (Matt. 26:28); Christ gave His life, laid down His life "for the sheep" (John 10:11,15); "Christ . . . loved the church, and gave Himself for it" (Eph. 5:25); "So Christ was once offered to bear the sins of many . . ." (Heb. 9:28); even testifying to you: "The Son of God . . . loved me, and gave Himself for me" (Gal. 2:20). To them the "world" for whom Christ died, and the "all" for whom Christ gave Himself a ransom is the world of believers (John 3:16; 6:33), and all the elect, or ransomed, who come out of "every kindred, and tongue, and people, and nation" (Rev. 5:9). Hence, according to this view, Christ died in a saving sense only for the elect, the world of believers, for all the elect.

And yet these same Christians believe in a full atonement as to the power of Christ's death! They believe that everyone for whom Jesus Christ died will be saved. That the "sheep" for whom the Good Shepherd laid down His life will hear the voice of Christ, and will follow Him, having "eternal life" (John 10:15,27-29). They believe that the death of Jesus Christ really saves, that an actual substitution took place, that Christ actually died in the sinner's

(Continued on page eight)

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## Our Baptist Program

(Continued from page one)

cowards and traitors to the truth. And then this word also has the idea of observing or doing the thing commanded yourself. That has been the weakness of the denominational watchdog too often. They say and do not. They are strict on close communion and disobedient about tithing and missions. The Master's orders to all His churches and servants are to observe to do all things He has commanded. And the emphasis is more on the doing, if possible, than on teaching others to do or guarding the commandments and ordinances. Obedience is one of the big words of Jesus to His children. Obedience is a lifetime job. The new birth is instantaneous. Baptism is done once for all. "Teaching them to observe all things whatsoever I have commanded you" is what pastors and teachers were given to the churches for by the Master (Eph. 4:11-16). Paul classes as crafty deceivers all Unionists and Modernists, who, instead of teaching all things commanded by Christ, are hucksters of the Word, trading the truth for popularity or pay.

### 4. All Things Commanded You

Put the emphasis on the you. He commanded you to observe all things He commanded. That commission was given to His churches and the "you" includes every member of every Baptist church in all the world. That "you" is individual as well as collective. The only limitations to the obedience enjoined therein are the limitations found in the infallible Word of God. God's commands are His enablings. "All things are possible to him that believeth." "I can do all things through Christ, who strengtheneth me." "As much as in me is" was Paul's limit. For that reason, he could say: "I laboured more abundantly than they all: yet not I, but the grace of God which was with me." "My grace is sufficient for thee" is the Master's Word to each of us for any task He puts upon us. The all things He commanded include Baptist baptism as well as repentance and faith: for there was no other baptism but Baptist baptism, when this commission was given. He not only commanded the Lord's Supper, but put it inside of and under the control of the local church and no one has a right to put on the outside what He put on the inside (Acts 2:41-42; I Cor. 11:18-20). It was His ordinance and He had the right to put it where He pleased and it pleased Him to put the Lord's table in the Lord's house, which is the local church, the pillar and ground of the truth (I Tim. 3:15). He endorsed tithing in Matt. 23:23, but He never commanded it. He commanded men to sell all and follow Him. He commanded men not to lay up treasures on earth, but to lay them up in Heaven. He commanded three women who gave their all; but He nowhere commanded anybody for paying only the tithe. He both commanded and commended giving (Luke 6:38; Acts 20:35); but no man has given anything until he has paid his tithe, which is a debt he owes God. When Jesus said: "Teaching them to observe all things I have commanded you," He meant all things commanded His churches in New Testament days. No command of His is antiquated or out of date. His words are as binding today as the day He spoke them. The truth changes not. "Forever O Lord, Thy Word is settled in Heaven." God meant exactly what He said and there isn't a command in the Bible, that was intended for His children to obey, that is not easily understood, if we come to it with open mind and let it mean what it says. The little girl was right, who said: "If God did not mean what He said, why did He not say what He meant?" There is lots of quibbling by the self-willed and disobedient as to what God meant, when the meaning is right on the face of the command, if they were but willing to obey. "If any man wills

to do His will, He shall know the doctrine, whether it be of God or whether I speak of Myself"—declared the Son of God Himself. Every man is without excuse for his disobedience, when he stands before God. One other fact from my second text.

### 5. Obedience The Test Of Rewards

The disappointments at the judgment will be humiliating and embarrassing. We speak now only of the saved. The test as to salvation will be whether they know Christ. "He that hath the Son hath life: and he that hath not the Son of God hath not life"—I John 5:12. Where you go at death depends wholly on just one thing, namely, whether you have Christ in you, the hope of glory. But the Master was not speaking to sinners in Matt. 5:19. He was talking to His disciples. His words are very clear and simple and plain to them. If you disobey the commands of God's Word and teach others, you will be the least in the kingdom of the heavens: if you obey and teach them, you will be great in the heavenly kingdom. How silly the W. M. U. and the B. Y. P. U. and the Seminaries and the Officialdom among Southern Baptists will fare that day. The Bible commands women to keep silence in churches (I Cor. 14:32-37; I Tim. 2:8-15). Suppose that is the very least command in the Bible. I do not think it is. But just suppose it is. What did the Master say about the folk who broke the least command in His Word and taught others to break it? They shall be least in the heavenly kingdom. What humiliation, when practically all the leaders of Southern Baptists are asked to take a back seat and the more honorable, who obeyed the little commands of the Bible, are asked to come up and take a higher seat. Who said it would be that way? The Lord Jesus and He will be the judge that day (Luke 14:7-11). The Bible says it is a shame for women to speak in the church. Women who thus disobey the Scriptures are honored in nearly all our Baptist assemblies now. But there is one place they will not be honored for their disobedience of God's Word. That will be when they have to take a back seat before Judge Jesus. The only women who will be honored then, will be home-bodies, who wore modest apparel, were submissive to their husbands and obeyed the Book. Blessings on them! There are far more than seven thousand of them: but they are a very small remnant among the women of the South.

There are no degrees in sonship in God's family. There are no in-laws and stepchildren. Every one who has received the Lord Jesus is a son and every son is an heir. But there is a vast difference between those who are least in the kingdom, and the great in the kingdom. That is where obedience and loyalty come in. The obedient child will be great: the disobedient child will be least. That is why it not only makes a difference, but makes a lot of difference as to what church you join. If you have been born again you are sure for Heaven: but if you belong to a church that Jesus calls a synagogue of Satan or a harlot, all your works will be burned up and you will be saved so as by fire. Baptist churches are the only churches of Christ. There are no doubt great multitudes of saved people in the churches founded by Wesley, Calvin, Campbell, Luther, Daniel Parker, Henry the Eighth and others, but in the day of rewards they will be ashamed of all the works they did to build up their human institutions. The founders of these false churches can not reward them for building up what Jesus said He would uproot: and Jesus will not reward them for setting up rival churches to His own. In the day of assizes it will make lots of difference what church you joined. And the Master said that if you love father or mother or the family burying ground or anything else, even life itself, more than you do Him, that you are not worthy of Him. What a difference it will make at the judgment about the

years of sinning wasted, when you lived at one place and kept your membership at another or in your trunk. Every believer will be rewarded for what he does for the Lord Jesus: but no man will be rewarded for his work in any church founded by a man. It will make lots of difference that day as to what church you joined. And then one of the supreme tests of that day will be what you did for missions. Jesus was the founder of missions, as well as the founder of the Baptists. I doubt if any opposer of missions will get to Heaven: for I seriously doubt the genuineness of his love to Christ. If any man does not love Christ, he will be accursed when Jesus comes (I Cor. 16:22). Be that as it may, the man who piddles about missions will want to hide out when he stands before Jesus. Missions are the very thing for which He died. Missions are the business of His churches. He shows very clearly what His heart is interested in when He said: "There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands for My sake and the gospel's, but he shall receive an hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions; and in the world to come, eternal life" (Mark 10:29-30). No tither will get that blessing. That blessing is promised only to the man or woman who gives all to Christ and the gospel. Christ and the gospel are the very heart of missions. The lover of Jesus and His gospel to the point of distraction about missions, whose one obsession in life is missions, will be the great man in the heavenly kingdom. One other word. Read Matt. 10:40-42. No woman who dabbles in politics or social service club life or who talks in public, will be great in the heavenly kingdom. What they do, they do for show. They have their reward. Jesus said so (Matt. 6:1-7). The lodge and club man will fare just as badly in the day of rewards. Nothing to show for his life's work. Won't it be awful that day? What humiliation and chagrin! But the woman who stays in her place as a worker at home, and in her church; who is given to hospitality and sacrificial giving, will be great in the kingdom. Here is what the Master said: "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward." The only way a woman can get a preacher's reward is by entertaining him in her home and loyally supporting him in his work. The Master and His Bible were both very peculiar. We have heard the other part of Matt. 10:40-42 quoted often, but never heard it quoted correctly. Jesus did not promise a reward to any Dick, Tom or Harry, that gave a cup of cold water to some child or needy one. Far be it. What Jesus promised was that He would reward anyone who gave even a cup of cold water to one of His least ones, if it was done because they belong to Him Mk. 9:41). The Red Cross and the "Good Fellows" and the clubs and the lodges and all the other worldly orders will look on in humility and shame that day, because they not only did not do their giving to those who belong to Jesus and because they were His, but they did it through organizations from which He received no glory. The Master's program was that all the glory for all our gifts and loving service should either glorify Him or magnify His church.

Some ministers who will not heed the snap of a man's finger, will give heed to the snap of a pocketbook.

## Salvation Vs. Religion

There is one verse in the Bible, regarding God's salvation, that is so important that should be engraved on every heart. I refer to Acts 4:12. It reads as follows:—

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"Neither is there salvation in any other." Note, if you will, that it does not say, "neither is there religion in any other," for that would not be true. There is religion in the name of Mohammed, Buddha, Confucius, etc. There is religion in Judaism, in Catholicism and in Protestantism.

But there is no salvation in any of them, neither in the Eastern or the Western religions of the world. There is no salvation in Christianity, for Christianity has no more power to save than has Mohammedanism, Buddhism, or any other.

Salvation is found in Christ and in Christ alone. "Thou shalt call His name Jesus, for He shall save" (Matt. 1:21). Hence, we are saved through Christ and not through religion.

Now let me draw a comparison between salvation and religion. Let me show how they differ the one from the other.

First: Religion is what man does to, or for, his God; salvation is what God does for man.

Anything you do for the God you worship constitutes religion. But what God did for you nineteen hundred years ago, on Calvary's cross, constitutes salvation.

A man may be a good Churchman. He may partake of the sacraments. He may be an officer in the church, and a consecrated worker. He may be present at every service. But all this, if it is a basis of salvation, is useless. If he does it with the expectation of being repaid by having salvation bestowed upon him, he is deceived. His faith must not be placed on what he does for God, but rather in what God does for him.

Second: Religion is "do," salvation is "done."

Religion says: "Something in my hand I bring." Salvation says: "Nothing in my hand I bring." Religion comes with closed hands, bringing an offering to God. It may be prayers, tears, repentance, penance, sacraments, church going, morality, goodness, etc. Salvation comes with open hands, saying: "Just as I am." Salvation cries, in the words of the hymn:

"Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly,  
Wash me, Saviour, or I die."

Third: Religion consists of rites, forms, ceremonies, precepts, doctrines and teachings, laws and commandments; salvation consists of the impartation of a new life.

Men are so anxious to perform rites in the church, to go through certain forms and ceremonies, to practice special precepts, to believe the doctrines and endorse the teachings of God's Word, to obey laws and commandments, while refusing to take their place as sinners; accept the sinner's Saviour and receive eternal life, divine life, God-life.

The Word is very clear: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11,12).

Fourth: In religion blood flows from man to God; in salvation it flows from God to man.

(Continued on page six)

## Virginia Pastor Is Planning To Attend The Conference



ELD. JOE GADD

Jonesville, Va.  
Aug. 5, 1954

Dear Bro. Gilpin:

Yes, I certainly am planning to attend the Bible Conference at the First Baptist Church in November.

The main reason why I plan to attend the Thanksgiving Conference in November is because it is a BIBLE CONFERENCE, and not a cut and dried program that has ruled out the leadership of the Holy Spirit. I know that God is pleased when those who have not bowed the knee to Baal, can get together for a few days to preach and have fellowship in the Bible. Where else in America can you hear messages on the following subjects: The Baptist Church as the Church that Jesus Built; The Work of the Holy Spirit; Sovereign Grace; Christian Privileges in regard to the Support of Baptist Faith Missions; New Testament Evangelism; Bible Messages Against Feminism, Communism, Lodgism, Modernism, Protestantism, Catholicism and all other isms that are contrary to the Word of God? Where in the world can you hear these messages preached but at Russell, Ky?

Then also at this conference I can have the privilege of meeting and having fellowship with the world's greatest living preachers, and also fellowship with the First Baptist Church and her noble pastor, Bro. John R. Gilpin. The assurance of the leadership of the Holy Spirit is guaranteed as God's Word goes forth.

But, I am a poor preacher here in the place where God has placed me, how can I afford to attend this Conference? At the last conference at Russell, the church where I pastor here at Ocoonita, gave me a love offering to pay my gas expenses to Russell and back. But while I was there I was a guest of the First Baptist Church which provided my room and board for which I am very thankful. Will you please get a carload from your church and come to Russell this Thanksgiving? You will constantly thank God for it if you come this way.

SEE YOU AT RUSSELL IN NOVEMBER BY GOD'S GRACE. (D.V.)

Your brother by Sovereign Grace,

Eld. Joe Gadd

There is not a Christian doctrine that receives more attention in the Word of God than the second coming of our Lord. It is associated with every Christian doctrine and comes in at every point of Christian life.

**Y'ALL COME**  
Lord Willing, We Will Be There



## Ky. Pastor Plans His Thanksgiving To Include Conference



ELD. JIM MASTERSON

Bryan Station Baptist Church, Lexington, Kentucky

Pastor John R. Gilpin:

In regard to my attending the Bible Conference at Russell next Thanksgiving, I would not miss it, if it is possible for me to come, for it is a feast for me to sit at the feet of God's dear saints, and hear them proclaim God's Word, just as it is found in His Book. Some do not preach His Word as it is in the Book, and that is why I can not have fellowship with them. I love them, but I don't love their ways. Amos 3:3 keeps me away from some of my brothers, because we can't agree when they refuse to accept God's Word, when it is so plain, and they substitute some of man's ways for God's ways, then it is time for us to separate.

But I am so thankful to God, for you and your church, and for its soundness in the Word, that it will be hard to keep me away, when I have an invitation to come and fellowship with you all. I am looking forward to Thanksgiving. May God bless you in His work, and in His name.

Your brother in Christ.

Eld. J. R. Masterson

### WHAT CHILDREN SHOULD REMEMBER

1. That their father and mother loved each other.
2. That the reason home was a happy one was because all worked to make it so.
3. That each child was given every possible opportunity to develop his own personality.
4. That each child's personal possessions should not be disturbed if kept in their proper place.
5. That absolute truth abode there. No earnest questioner, however young, was put off with excuse or evasion.
6. That we believe in hospitality in spite of any extra labor involved.
7. That Sunday was set aside for rest and fellowship one with the other as well as going en masse to the house of God.
8. That father and mother always had a deep concern for the needs and welfare of each child, and especially that each come to a knowledge of Christ as Saviour and take a place in His church to serve Him.
9. That every policy administered was scripturally based and Christ centered.
10. That the home would be pleasing and comforting to Jesus, should He drop in personally for a visit.

THE BAPTIST EXAMINER

PAGE SIX

SEPTEMBER 11, 1954

## Millennium THE FLOOD BROUGHT IN BY SATAN

1. It is called the Millennium because in the Scriptures it is said to be a period of 1,000 years. (a) Satan is bound for a thousand years, Rev. 20:2. (b) He will deceive the nations no more a thousand years, Vs. 3. (c) The Saints will reign with Christ a thousand years, Vs. 4,6 (Rev. 5:10). (d) Satan is loosed after one thousand years, Vs. 3. Five times in six verses the one thousand years are mentioned and it is the only dispensation on which the Lord sets a definite time limit.

2. It begins with the return of Christ in glory, accompanied by His previously glorified saints. Rev. 19; Jude 1:14; Dan. 7:13,14, 22,27; Zech. 14:4.

3. The judgment of the nations following His coming will separate the righteous (Elect, Matt. 24:22) from the wicked. The wicked will be destroyed and the "elect" will go into the kingdom. Dan. 7:9-10; Matt. 13:40-43,49-50; Matt. 25:31-47; Rev. 19:20-21.

4. The marriage and the marriage supper of Christ the Lamb will be celebrated after the devil is bound and cast into the bottomless pit and the beast and the false prophet into the lake of fire, and all the wicked of the earth are dispensed with. Rev. 19:7-9; Matt. 26:29; Isa. 25:6-10; Isa. 65:15-16. The Holy Spirit will then be outpoured upon all the "elect" who are eligible to go into the Millennium in the flesh. Joel 2:28-29; Isa. 33:15.

5. It will be a warless age. Isa. 2:4; Micah 4:3.

6. Jerusalem shall be the capital of the world Theocracy. Micah 4:1-2; Isa. 2:3. The city, the temple, and the twelve tribes of Israel are described in Ezek. Ch. 40-48.

7. The animal world will be restored to its Edenic state. Isa. 11:6-9; 65:25; Rom. 8:19-22.

8. The earth itself will be free from the curse and will bring forth a hundredfold. Isa. 25:1-10.

9. There will be a length of days equal to that before the flood. Isa. 65:20.

10. Christ and His saints shall rule the inhabitants of the earth in the following order: (a) Christ over Israel and all the earth. Isa. 24:23; 32:1; Jer. 23:5-8; Micah 4:7; Luke 1:33; Rom. 15:12; Rev. 11:15; Dan. 7:14; Zech. 5:9-10, etc. (b) The twelve apostles shall reign over the twelve tribes of Israel, each one over a tribe. Matt. 19:28; Luke 22:30. (c) The rest of the saints will rule over the rest of the earth, as Christ appoints them, and that will be determined by their faithfulness here in this age. Luke 9:12-27.

The description given in Isaiah 59, how perfectly it fits the present age! "Your iniquities have separated between you and your God;" "your hands are defiled with blood, and your fingers with iniquity;" "your lips have spoken lies;" "ye conceive mischief." And so on, indictment following indictment, till the heart sinks under a sickening sense of divine disapproval. The "enemy," even in our day, has indeed "come in" as of old, bringing—

1. A FLOOD OF OPPRESSION. When have individual believers been more conscious of the enemy's constant, malignant, spirit-crushing oppression? And it's the same everywhere!

2. A FLOOD OF UNBELIEF. The chilling winds of an evolutionary philosophy have swept through Christendom, destroying the faith and hope and joy of countless multitudes.

3. A FLOOD OF HERESY. In apostolic days heretics "went out" (I John 2:19); in these days they stay in, wallowing, and compelling the churches to wallow, in their slime and filth.

4. A FLOOD OF OPPOSITION TO THE WORD. The Bible has been all but banished from 80 per cent of America's public school systems, and the family altar from 85 per cent of Protestantism's professedly Christian homes.

5. A FLOOD OF SPIRITUAL PARALYSIS. Where is the professing Christian today, who, 365 times a year, spends at least one hour of the 24 IN REAL PRAYER? When prayer goes, paralysis sets in and death ensues.

6. A FLOOD OF WORLDLY PLEASURE — movies, theaters, cards, the dance, secret societies, unholy alliances, gluttony, tobacco, extravagant dress, newspaper filth, Lord's day desecration.

7. A FLOOD OF COLD-BLOODED CRIME. America has become a veritable slaughterhouse. No other civilized nation even approaches it, Italy comes second with about half the number of murders per capita. Chicago averages almost a murder a day. The nation's annual crime bill is TEN BILLIONS OF DOLLARS!

Reformation is turning over a new leaf, but regeneration is receiving a new life.

Welcome the cross of Christ and bear it triumphantly, but see that it is indeed His cross and not your own.

## "Russia's Downfall"

One man bought this book and read it and said to the author these words, "Everybody ought to read that book." A lady after having read it said, "That is the best book I have ever read." This same lady is now actively engaged in advertising and selling this book.

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## My Web Of Life

No chance has brought this ill to me;  
'Tis God's sweet will, so let it be,  
He seeth what I cannot see.  
There is a need be for each pain;  
And He will one day make it plain  
That earthly loss is heavenly gain.  
Like as a piece of tapestry  
Viewed from the back appears to be  
But tangled threads mixed hopelessly.  
But in the front a picture fair  
Rewards the worker for his care,  
Proving his skill and patience rare.  
Thou art the workman, I the frame;  
Lord, for the glory of Thy name  
Perfect Thine image on the same.

## GOD'S NAMES GIVEN IN THE BIBLE

It is **El Shaddai**, the Strong and Breasted One, who will never leave thee. "Shad" is the Hebrew word for "breast" — a woman's breast. And you may lean upon the breast of God as John leaned upon Him in the period of the incarnation — leaned upon the bosom of Jesus.

It is **Jehovah Jireh**, the Lord will provide, who appeared unto Abraham on Mount Moriah when he was about to offer up Isaac and supply the needed lamb, who will not forsake you in the hour of your dire need.

It is **Jehovah Rapha**, the Lord that healeth, who will ever be your saving health.

It is **Jehovah Nissi**, the Lord our banner, who will give you the victory "over all the power of the enemy," causing you "always to triumph in Christ," and "bring you off more than conquerors through Him that loved you."

It is **Jehovah Shalom**, the Lord our peace, whose presence we have and who will "keep in perfect peace" whose mind is stayed on Him, because he trusteth in Him.

It is **Jehovah Rah**, the Lord our shepherd, who leads us in the "pastures of tender grass" and by the "waters of quietness."

It is **Jehovah Tsid Kenu**, the Lord our righteousness, who continually covers our sinfulness with His holiness, our demerit with His merit, our unsightliness with His beauty, and secures to us unceasingly a standing of perfect righteousness before the throne of God.

It is **Jehovah Shammah**, the Lord is present, our everpresent Lord, who says, "I will never leave thee nor forsake thee."

It is **Emmanuel**, God with us, "Jesus Christ, the same yesterday, today and forever.—Echoes.

## WHICH?

There are two ways of beginning the day—with **Prayer**, or without it. You begin the day in one of these two ways—**WHICH?**

There are two ways of spending Sunday; idly or **Devotionally**. You spend this day in one of these two ways—**WHICH?**

There are two classes of people in the world—the **Righteous** and the wicked. You belong to one of these two classes — **WHICH?**

There are two great rulers in the universe—**God** and **Satan**. You are serving under one of these two great rulers—**WHICH?**

There are two roads which lead through time to eternity — the broad and the **narrow** road. You are walking in one of these two roads—**WHICH?**

There are two deaths which people die—some "**Die in the Lord**;" others "**die in their sins**." You will die in one of these — **WHICH?**

There are two places to which people go—**Heaven** or **Hell**. You will go to one of these places — **WHICH?**

## Salvation vs. Religion

(Continued from page five)

Judaism was a religion. It consisted in sacrifices and offerings. Men brought their gifts to the altar and presented them to God. Thus blood flowed from man to God.

In the religions of the heathen around about the Israelites, it was the same. They offered their sons in sacrifice to their gods and thus blood flowed. But when it comes to salvation, the God-man gave Himself in sacrifice. God's blood flowed for man, and man is redeemed because the blood of Christ was spilled.

Pandita Rambai, the noted Christian leader of India, tells how she followed the religions of her country during her childhood days and right up until after she was married and had grown to womanhood, and of how they never satisfied.

One day she heard about Christianity, and she said: "That is what I want. Christianity will satisfy the longings of my heart. I will embrace the Christian religion."

Accepting Christianity, she sailed for England, where she was baptized and later confirmed. She joined a church in England and for eight years lived a most exemplary Christian life.

One night she happened to be listening to a message on the new birth. Never before had she been told that she must be born again, born from above. She was convicted, and right there and then she accepted Jesus Christ as her personal Saviour, and passed out of death into life.

This is her testimony in her own words. "I found the Christian religion," she said, "but I did not find the Christ of the religion." She had embraced Christianity, but she had not accepted Jesus Christ.

For eight years she had lived without Christ, in spite of the fact that outwardly she had become a Christian. She discovered at last that Christianity could not save her any more than her own Hindu religions, and that only Christ could.

And, my friend, I am wondering if you have made the same mistake. You have been brought up in the lap of Christianity. You were taught the precepts of the Christian faith at your mother's knee. You have never known any other religion. You did not have to turn from an Eastern to a Western faith.

I wonder if you have passed through the primary department into the Sunday School, and from there to the church, without having known Christ? Have you accepted the Christian religion and yet ignored the Saviour? If so, you are not yet a Christian.

I would point you to Christ. If you are relying on Christianity instead of upon Christ, turn at salvation of your soul, turn at once to Him, for He alone can save you. Religion will not suffice. You must have Christ.

—The Standard Bearer

Ponder these questions! **Pray** over them! May the issue be **Your** salvation from "the wrath to come."



## "An Exposition Of Ezekiel"

(Continued from page two)  
He drew me with the cords of love,  
And thus He bound me to Him.  
And 'round my heart still closely twine  
Those ties which naught can sever,  
For I am His, and He is mine,  
Forever and forever."

Beloved, the world at large does not believe that. You ask the man that you meet on the street if he believes in the security of the saved—that if you are once in grace you will always be in grace. Do you know what he will say? He will laugh at you, and mock you, and make fun of what you believe. My brother, it needs to be preached. Just as the watchman needed to stand on the wall and give forth the right kind of a warning, so God's servants today are His watchmen, and we need to give the message today that when God saves a man, he is saved for time and eternity.

The majority of churches do not believe it, and the majority of preachers do not believe it. Why? Because the preachers who are God's watchmen have stood on the wall and have failed to give the proper sound.

Ezekiel had a task, a commission, a job to do, and that commission was one to honestly tell the truth.  
I have the same commission and you have the same commission, and that is to faithfully tell the world the truth. Even if the world rejects the Scripture's authority, and salvation by grace, and the security of the believer—even if the world at large rejects these precious truths, it is our business to still be honest and to stand up for the things of God and to present God's Word in spite of the fact that the world might reject what God has to say.

### II

#### EZEKIEL SPEAKS ABOUT THOSE WHO ARE HEARERS AND NOT DOERS.

In verses 30-33, we read:  
"Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, Every one to his brother, saying, Come, pray you, and hear what is the word that cometh forth from the Lord. And they came unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

Such was Ezekiel's experience. The people listened to what Ezekiel had to say. Three times in this book of Ezekiel we find that the people came back asking if he had found any further revelation from the Lord. They wanted to hear, and they did hear, and they respectfully listened to what the prophet had to say, but when they had heard and when they had listened, they had done all that they were going to do. In other words, they were hearers, but not doers.

I am wondering if what was true in the days of Ezekiel does not pretty nearly characterize this world today. Isn't it true that the majority of the people of professing Christendom today are better hearers than they are doers? I am sure that there are people who come to this house of God Sunday after Sunday, who hear the Word of God but who do not do much of it.

Several years ago, I owned a mule, and I had on that farm an old mule. I inherited him when I bought the farm. He was old, having been here quite a number of years, and I think that he was the most knowing mule that I ever saw in my life, and at the same time he did about the least

of any mule that I ever saw. I remember when I was talking to one of the fellows who worked on the farm that he said, "Bro. Gilpin, that old mule knows a whole lot more than he wants you to think that he knows."

Beloved, I have often thought of that country fellow's expression. There are a lot of Baptists just like that old mule. They know a whole lot more than they are doing. Ezekiel had that crowd who were hearers, but not doers. Now, I want to ask those of you who are here this morning, if this accusation in Ezekiel's day could be made toward you this morning. Could it be said of you that you know a whole lot more than what you are living up to today? Do you know more about this Bible than what you are trying to live up to? What does the Bible say about going to church? What does the Bible say about tithing? What does the Bible say about your Christian duties as to how you ought to live as a Christian? What does the Bible say about how you ought to deport yourself? I ask you, are you in any wise at all living up to what the Bible says is your task and your responsibility in this world? Are you a good hearer, but a poor doer?

In that respect, there is a text of Scripture that I want you to listen to:

"But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1:22.

It is wonderful the respect that you show me when I preach to you. I do not think that Ezekiel had any audience that showed one bit more respect than you who are sitting here in front of me this morning. I am satisfied that most every one of you would say "Amen" to practically everything that I have preached to you this morning, but, beloved, after it is over, what do you do about it? I will tell you what some of you do. You will go out and shake hands with me at the door and tell me how much good the message did you, and what a blessing my sermon was to you, and I will never see you again until next Sunday morning, or maybe the following Sunday morning. Yet the Word of God says that so far as a Christian is concerned, that he is not to forsake the assembling at God's House. Good hearers, but poor doers!

I remember one Sunday morning that I preached on tithing. I think that every child of God ought to tithe, and every unsaved person should do likewise, because the tithe is just our rent that we pay God for living here in this world. On this Sunday morning, I preached as strong a sermon on tithing as I ever preached in my life, and after church was over that morning, one fellow whom I know positively never tithed, in fact, never gave anything to the cause of Christ, comparatively speaking, came out the door and shook hands with me and said, "Well, you sure poured it on them this morning." Listen, beloved, it is one thing to walk up to the preacher and say, "Pastor, I enjoyed your message," and it is another thing to go out and be a doer of that message. God doesn't want you to be a hearer only; He wants you to be a doer of the Word as well.

Notice the expression when James says, "Be ye doers of the word." That expression is a compound Greek expression. Actually, he says, "Be ye word-doers." It isn't enough to be a doer for the cause of Christ, but one must be a word-doer.

There's many a person who is a doer, who certainly does not fulfill this passage of Scripture. People, for example, come to church who are doers, but who are not word-doers. People put out a lot of effort, to put on a Xmas program. They will work hard to put on that program. They are workers all right, but they are not word-doers. They will do likewise at Easter time. They will put on an Easter program. That is a doer all right, but that is not a word-doer. Some folk will go out into the audience when the invi-

tation hymn is sung, and they will do what they call personal work by speaking to folk and trying to get them to make a profession of faith. Well, that is doing, all right, but that is not word doing. That is not according to the Word of God. Folk will go out in the audience and invite people to come up to the mourner's bench that they might mourn and pray. Brother, that is doing, but that is not word doing. Folk will put on sales, oyster suppers, and chicken suppers, and will have all kinds of sales to help the church along. They are being doers, but not word-doers.

Beloved, James says that we are to be doers of the word, and not just hearers only. When you go out this morning, I hope that you will go out resolved that with God as your helper, that tomorrow and in the tomorrows to come, you will strive to the best of your ability to be a doer of the Word of God, and not just a hearer.

### CONCLUSION

In closing, let me remind you that in the first thirty-two chapters of the book of Ezekiel, Ezekiel was speaking to a people, reminding them that a judgment was coming. They did not believe it. They rejected it, but the judgment came. Eventually, Jerusalem fell, and the people of Jerusalem were brought to Babylon to captivity where Ezekiel and some of the inhabitants of the city of Jerusalem were already in captivity. Beloved, Ezekiel spent thirty-one chapters, and twelve years, preaching and telling the people that the judgment was coming.

Let me remind you that God is going to judge this world some day. God is going to judge every individual some day. There is a day coming when the people are going to stand before the throne of God to be judged for their sins.

As the poet has said:  
"Though the mills of God grind slowly,  
They grind exceedingly small;

## FINAL HAND AT THE WHEEL



"PRINCIPALITIES AND POWERS HE DISARMED, AND OPENLY DISPLAYED THEM AS HIS TROPHIES, WHEN HE TRIUMPHED OVER THEM IN THE CROSS." —COL. 2:15 (MONTGOMERY TRS)

Though with patience He stands watching,  
With exactness grinds the all."

There is a day of judgment coming. It came for the Jew, and it will come for you. The only way for you to be ready when the judgment comes is for you to heed the message that Ezekiel gives us, when he says in the eleventh verse:

"Turn ye, from your evil ways: for why will ye die, O house of Israel?"

Oh, might God take this truth and burn it into your soul and help you to know that there is a judgment day coming and the only way that you can be ready for the judgment is for you to turn from your evil ways and trust the Lord Jesus Christ as your Saviour this morning. I have just one hope for any man, and that hope is the Lord Jesus.

As the old songs says:  
"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand."

May God save your soul, and may He send you out to be a doer of the Word, not just a hearer. May God send you out to be a true watchman upon the wall, to tell the world the true story as it is found within the Word of God.

May God bless you!

Whenever we shell the woods with Gospel shot, we should take it for granted that somebody will get hit, whether we know anything about it or not.

Many a preacher has lost the thread of his discourse while looking for pearls of speech to string on it.

### DO YOU WORRY?

Many Christians have the "Worries." But they should not. Worry and fear kill more people each year than cancer and heart disease. For a Christian to worry is an insult to a loving Heavenly Father—yet more people are guilty of the sin of worry than one can imagine.

God's Word gives adequate directions how to escape the worry snare. To those Christians who worry about the future, God's Word says:

"Take therefore no anxious thought for the morrow: for the things of itself. Sufficient unto the day is the evil thereof."

—Matt. 6:34.

To God's children who worry over past sins and failures, He says we should confess and forsake the wrong (I John 1:9; Isa. 55:7), and then—

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

—Phil. 3:13,14.

When circumstances seem to be warring against the Christian, he can say in faith, even though I cannot fully understand how, I—"Know that ALL things work together for good to them that love God."—Rom. 8:28.

Through the surpassing grace of God the believer may even "glory in tribulation" and remember that His Grace "IS sufficient" for every weakness, every trial, every need. (II Cor. 12:9,10). Is the child of God oppressed by financial worries? Has his God not said,

"My God shall supply ALL your NEED according to his riches in glory by Christ Jesus."

—Phil. 4:19.

Afraid of hidden, unknown  
(Continued on page eight)



## I Should Like To Know

(Continued from page one)  
4. To what does testimony in II Kings 11:12 refer?

Proof that he was in the royal line—his pedigree in plain everyday English.

5. Are "Samaritans" same people in II Kings 17:29 as in New Testament?

Yes. Passage in Kings tells of their beginning.

6. Did Manasseh commit an "unpardonable sin?" (II Kings 24:4).

No.

6. Were "mariners" with Jonah saved?

No.

8. If not, is it not possible for lost man to fear God?

Yes—as they did. All sinners do that. Rev. 6:15-17.

9. Were Ninevites who repented eternally saved?

Yes. Cf. Mt. 12:41.

10. Where does the soul of the saved go at death?

To Heaven where Christ is. Phil. 1:23; Mark 16:19.

11. Where does the soul of the unsaved go?

At the judgment of the Great White Throne (Rev. 20) it will go into Hell.

12. Will we know each other in Heaven?

Yes. I Cor. 13:12.

## Dollar-A-Month

(Continued from page two)  
has suggested. May many other readers join us in this fine undertaking.

The dollars enclosed are for July and August and the Lord willing, may I be able to send my dollar each month.

May God bless you always, is my prayer.

W. E. Melton  
Rt. 3, Box 97  
Fairfax, S. C.

Likewise from Buchanan, Ky., we have this letter:

Route 1, Buchanan, Ky.  
August 24, 1954

Dear Bro. Gilpin:

Just a few lines to let you know how much we enjoy your Sunday morning broadcast at 8:30. My husband and I look forward to hearing you each morning, before leaving for Sunday School.

We have only been Christians about 6 years, but find great joy in serving Christ and doing His work.

My prayer is for more sermons such as you have been delivering to us. If we could only hear more true doctrine, how much better it would be.

In one of your papers I notice one brother suggested your readers send you \$1.00 per month for 1 year to help carry on the work, I think it was a wonderful suggestion. I am sending my offering of \$12 now, though small it may be. I pray it will help to further God's work. I hope to be able to help more and shall always pray for the great work you are doing.

In Jesus' name, two steady listeners,

Mr. and Mrs. Robert Sturm

We thank God for these letters and for this response from our friends. May God lead many others to do likewise. It will surely ease our burden next June.

The Lord has more need of our weakness than our strength.

THE BAPTIST EXAMINER

PAGE EIGHT

SEPTEMBER 11, 1954

## Second Coming

(Continued from page one)  
understand his Bible apart from an understanding of this event, which occupies such a large place in the Word of God.

### The Date Unknown

Let it be stated once for all, that the date of our Saviour's return is locked in fathomless secrecy (Matt. 24:36); and that apparently for two reasons: (1) that unconverted men might not put off the question of Salvation; (2) that Christians may be kept on the tiptoe of expectation.

"I know not when—I only know the fact  
That He is coming and that He bids me wait

In joyful expectation day by day.  
Uncertainty does not one whit detract

From me the joy of watching at the gate:

It rather adds delight and buoyancy to my fair hope,

That any night or any day, I quickly may be caught away,

To meet the Lord.

But though I do not know the hour, or when,

I know my Lord and 'tis for Him I wait;

Long years the blessed hope of seeing Him

Has been my joy. And though beyond my ken

The day and hour of the opening gate,

And many happenings to my mind are dim,

Yet this I know, for He has told me so:

That any night or any day I gently may be called away,  
To meet the Lord.

### Occupy Till I Come

About 100 years ago there was in America a day of such unaccountable darkness that it was supposed by many that the day of judgment had come. The Legislature of Connecticut was in session, and its members shared in the general awe and horror. Someone in the consternation of the hour moved an adjournment; but an old Puritan legislator arose and said that if the last day had come, he desired to be found at his post, doing his duty. He therefore moved that candles be brought in, so that the House could proceed with its business.

There are two words from our Lord which should guide us in this matter. One is, "I will come again" (John 14:3), which is His promise. The other is, "Occupy till I come" (Luke 19:13), which is His command. Our duty is to believe the one, and to obey the other. This was put most aptly by one of the older saints: "We should live as if He were coming today; but we should plan and work as if He were not coming in our lifetime."

## Worry

(Continued from page seven)  
enemies?

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

There are so many more exceeding precious promises, given to us, to help us in the time of need, that we would like to quote. (Heb. 13:5,6; Peter 5:7; Isa. 26:3; and II Cor. 4:16-18, are a few). But we give as the last, God's crowning antidote to worry to His people:

"Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall guard your hearts and minds through Christ Jesus."

—Phil. 4:6,7.

## Book Of Sermons

(Continued from page one)  
ly from Mrs. Harm Rust, Worthington, Minnesota or from us. The main thing—do it!

## "The Good Samaritan"

(Continued from page three)  
help in time of need" (Heb. 4:16).

### VI

"AND BROUGHT HIM TO AN INN."

1. "And brought him to an inn, and took care of him." We may with Paul say with assurance that "He is able to keep that which I have committed unto him against that day" (II Tim. 1:12). The innkeeper represents God the Father to whom we owe all our sin-debt. We may be sure this man feared as he approached the inn, remembering that he had been robbed of all his possessions. Even the clothes he wore belonged to his friend. I can hear the innkeeper assure him that he would supply all of his needs if he would but believe in him.

### VII

#### REDEMPTION.

1. "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee" (v. 35). To me this is the masterpiece of the plan of salvation. "Ye are bought with a price; be not the servants of men" (I Cor. 7:23).

"Jesus paid it all, all to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Ever since Adam and Eve sewed fig leaves together for aprons men have been trying to make a covering for their sins. They have been looking for something to do by which they may earn eternal life. The lawyer's question is typical of human nature: "Good Master, what good thing shall I do that I may have eternal life?" The answer of Jesus to this question is significant: "Why callest thou me good? there is none good but one, that is God." Here the Lordship of Christ is made the issue. Jesus referred the lawyer to the law that he might realize that no one can be saved by the law. "All these things have I kept from my youth up: what lack I yet?" This shows that the lawyer realized that he could not be saved by keeping the law. The tragedy was that he went away from Jesus.

On the day of Pentecost Peter preached his wonderful sermon on Christ the Messiah. Many who heard it, cried out: "Men and brethren, what shall we do?" Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Again we read in Acts 16:30, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

If you begin with the twenty-first verse of John 17, you will find Jesus, in His wonderful prayer, teaching His disciples plainly concerning His Sonship. It was the Sonship of Jesus that was in question with the lawyer. That is why he stood up and tempted Jesus. And that is why Jesus said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). CHRIST IS THE ANSWER.

To be ignorant of His coming, to doubt it, deny it, to be indifferent to, or disinterested in it, is to miss the divine equipment for the distress and pressure of these ever-darkening days.

\* \* \*

The coming is the climax and culmination of His work of redemption, when the elect number of Christ will be completed and every believer clothed with glorious immortality.

## The Atonement

(Continued from page four)

stead. That everyone for whom Jesus Christ died has been "redeemed . . . from the curse of the law" (Gal. 3:13), and has been delivered from the fear of death (Heb. 2:14-15), being reconciled to God (Heb. 2:17; II Cor. 5:17-21). How they rejoice to relate to you of themselves as elect believers in Jesus these choice portions of holy Writ limited to believers: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed . . . The Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6); "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" (II Cor. 5:21); "Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed" (he is speaking to the "elect" (1:2); ye who in times past "were as sheep going astray but are now returned unto the Shepherd and Bishop of your souls" (I Pet. 2:24-25); "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18). No one but a believer can honestly

apply the atoning death of Jesus Christ to himself.

My friend, if Jesus Christ as the eternal Saviour is limited to elect believers (Acts 13:48), so is His death with its benefits of atonement (Rom. 5:10-11), cleansing (I John 1:7), redemption (Rev. 5:9; Acts 20:28), forgiveness of sins (Eph. 1:7), and all the other blessings that come to us through the channel of His substitutionary death.

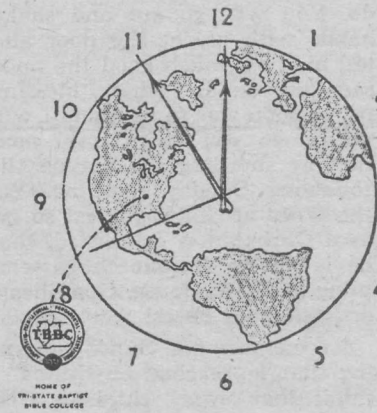
Therefore if you believe that Christ died in a saving sense for every person without exception, you believe in a full atonement as to the persons for whom its benefits are intended; but you must hold to a limited atonement as to its power, for it has not power to save many for whom it was intended.

But if you believe that Christ died in a saving sense only for the elect believer, you believe in a limited atonement as to the people for whom its benefits are intended, but you believe in a full atonement as to the power of Christ's death, for that death saves all for whom it was intended, and knows no defeat.

This last view I am convinced is the Biblical view, and therefore the correct view, and certainly the view that glorifies God, and exalts the cross of Christ. I want no other view. Amen.

## Time Is Running Out!

"The coming of the Lord draweth nigh."--James 5:8.



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What Have You Done  
About It?

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