

The Baptist Examiner

"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 WINE OF ASTONISHMENT

By ROBERT E. McNEILL

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Preached at 1963 Ashland Bible Conference

Thou hast showed thy people hard things; thou hast made them to drink the wine of astonishment. Thou hast given a banner to them that fear thee, that it may be displayed because of the strength of thy hand.—Psa. 60:3, 4.

Tonight, as the text says, hard thing. Many say they will never swallow this "wine of astonishment," yet to others it is a most blessed doctrine of comfort and blessing. We desire to look at the 9th chapter of Romans, on God's Sovereignty and unconditional election. The word "astonishment" is used 20 times in the whole Bible. Our English word "astonishment" is found 19 times in the Old

Testament but is found only once in the New Testament. There are five different Hebrew words translated "astonishment" in the Old Testament, and the one time it is used in the New Testament it is the Greek word "ekstasis." I think you can easily see where we get the English word "ecstasy," which is translated "astonishment." Actually, the word literally means "a standing out from." That is where we get the English word "ecstasy" — from the Greek word, which means "to stand out from." The word "astonished" is found 18 times in the New Testament, but "astonishment" is found just once.

Here is another interesting discovery. Every time the word "astonished" is used in the Gospels, it is either about something Jesus did or said. People were astonished at something He did or something He said. At the age of 12, Christ astonished the doctors of the law by His interpretation of the law. He actually astonished these aged men with His wisdom and understanding. Five times we read in the Gospel accounts where people were astonished at His doctrine. His disciples were astonished, the multitudes were astonished, and His enemies, the Pharisees and the Sadducees, were astonished.

They were astonished at Nazareth, and the Bible says they were astonished at Capernaum, and in Jerusalem. When you come to the Sermon on the Mount, which is probably one of the greatest messages spoken, it says that the people were astonished at His doctrine when He finished. The one time where you will find this word "astonishment" used in the New Testament is in Mark 5:42, where Jesus Christ brought someone back from the dead, for it says:

"And they were astonished with a great astonishment."

Notice, it is almost a double use of the word, for it says that they were astonished with great astonishment.

I suppose that would happen today if anybody came back from the dead, for it would be a great astonishment; but actually, isn't that the picture every time a soul is saved? It says that we are dead in trespasses and sins, and when we are brought back to life into

the newness of this eternal life, it should astonish everybody, and we should be so living that we are an astonishment to men and women.

I realize this message concerning the ninth chapter of Romans presents some hard, difficult, and astonishing things — not because the text is obscure, not because the words are difficult to understand, but simply because men and women wish to thrust reason in the place of God's revelation. The church has been corrupted and cursed in almost every age by the undue confidence of men in their reasoning powers. They have undertaken to pronounce upon the reasonableness or unreasonableness of doctrines infinitely above their reason, which are necessarily matters of pure revelation. Revelation sometimes absolutely goes against reason.

For example, how can you reason that by marching around a city once each day for six days, then seven times on the seventh day, that the walls are going to fall down? There is no reason in it at all, but God told the Israelites to do it, and they did it, and it was accomplished.

Men in their presumption have sought to comprehend the deep



ROBERT E. McNEILL

things of God and have interpreted Scripture not according to the obvious meaning, but according to the decisions of their sinful, evil, corrupt reasoning.

Francis Pieper, in his book, "Christian Dogmatics," says, "It has been well said that in the doctrine of election a theologian takes his final examination." That is quite a statement.

W. R. Newell says on page 362 of his book on Romans, "The great revealed truth about the sovereignty of God preplexes many, disturbs others, and takes (Continued on page 2, column 3)

God's Providence Extends Over The Evil Acts Of Men

Why does God allow sinners to exist on the earth? Why does God allow sin? Why doesn't God save everybody? Why doesn't God destroy the Devil? Or is God **powerless** in these things? Are the sinful acts of men a part of God's **plan** or **apart** from God's plan?

The Problem Of Sin
There is the problem of sin. Where did sin originate? Did God create it, or permit it, or did it come in unexpectedly? We shall say that sin came in "unexpectedly" or "unforeseen" by God, then we charge God with "perfect knowledge." That is not the kind of God we know in the Scriptures. He is perfect

in His understanding is infinite" (John 147:5). "He knoweth all things" (John 1:3). "God did know beforehand that sin would enter into the world" (Romans 8:30). "Known unto God are all His works from the beginning of the world" (Romans 16:19).

included the work of redemption from sin and Hell, which included sin. God saw beforehand that sin would enter into the world, and He did not prevent it? Suppose we say that He could prevent sin, then we charge God with "perfect power." Again this is the God with whom we are acquainted in sacred writ. He "does as He pleases" (Psalm 115:3). "All power" is given unto Him (Matthew 28:18).

cannot say that He could prevent sin. If we conclude that He could prevent sin from entering the world but would not, it must be that the sinful men are included in the "plan of God." Concerning the evil acts of men, it is said, "that men sin of their own depraved wills. God does not 'force' men to sin, but their will. He doesn't have

DOCTRINAL STUDIES

By
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to, He leaves them to themselves and they willingly sin. But God uses the sinful acts of men to His own glory, either in justice or in grace, in that He prevents sin, permits sin, directs sin in courses wherein He can manifest His glory, and determines how far the sinner or the Devil shall go.

I. God, In His Providence, Prevents Sin

God oftentimes prevents sin. This is according to His grace (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE ROCK"

"Lead me to the Rock that is higher than I."—Psa. 16:2.

You will be amazed if you will take your Concordance and look through the Bible at the number of times the expression "the rock" is used from a spiritual standpoint. In fact, when you do so, you can easily understand why it was that Mr. Spurgeon, in his preaching, referred so often to the rock. Most of us have some peculiarly favorite text that we preach from or that we refer to, from time to time, and I think the one thing that Mr. Spurgeon spoke of perhaps more than anything else was the rock. As I say, I can easily understand it, in view of the fact that it is referred to so often, and so many times, in the Word of God.

I
THE ROCK REPRESENTS OUR LORD.

We read:

"THE LORD IS MY ROCK, and my fortress, and my deliverer."—II Sam. 22:2.

"And did all drink the same spiritual drink: For they drank of that spiritual Rock that followed them: and THAT ROCK WAS CHRIST."—I Cor. 10:4.

Now I have taken time to read these two verses, one from the Old Testament and the other from the New Testament, and if I would take time to do so, I might read dozens of others in between, which would show to us, and reveal to us this truth, that the Rock represents our Lord.

II
ONLY ONE TRUE ROCK.

There is only one true rock for one to stand upon. Listen:

"For their rock is not as our Rock, even our enemies themselves being judges."—Deut. 32:31.

This is one of the last sermons that Moses ever preached. You remember that the book of Deuteronomy was really the second giving of the law. There had been a generation that had lived and died in the wilderness during the time of the forty years of wilderness wanderings. A new generation had grown up since the law had first been given at Sinai, so Moses gave the law to this group — a second time in this book of Deuteronomy. (Continued on page 5, column 2)

ation." Not some solution thought up by depraved man, such as penance, prayers, confession, or the rosary, but this solution is of God Himself, and since it is, we can accept it, adding nothing, and taking away nothing, and with no strings attached.

Yes this indeed is good news. We all qualify as needing Christ, for we all qualify as sinners, and what a glorious thought: Jesus Christ (God in the flesh) came to save sinners. Why, this news is worthy to be shouted from the housetops, worthy to be written in clouds of smoke across the sky, worthy to stand for all eternity as a tribute to the precious "Lamb of God," and no doubt it will. For I suppose that even as eons of eternity have passed the saints of glory will not have ceased to have this saying upon their lips, "Christ Jesus came into the world to save sinners." Oh, precious soul, is this saying real to your heart?

Do you know the Christ who came? Have you experienced His loveliness, and righteousness being born in your very soul? Or are you yet without Him? He came into the world, he shed His own sinless blood, the scriptures tell us "as a ransom for many" that He might redeem us from all iniquity. Yet to make our salvation more complete He conquered death, hell, and the grave, justifying us before the Heavenly Father, and even today continually holds on to His dear elect, taking them to the appointed time of deliverance into eternal bliss with the Most Holy Triune God.

If you know not this Saviour, what need you have today, this very moment, is to put your trust solely in Him and His righteousness, casting yourself upon His mercy, and realizing His grace to save.—Tabernacle Baptist Con-tender, Johnny Gilmer, Editor.

"Reach The Preachers" Crusade Ends
See Notice on page 8

But jest today I saw a
papur what tole uf another
uf flip-top-box fer smokes
wuz a coffin with th' lid
up.

"What Do You Think Of Billy Graham?"

Perez, Portland, Oregon

Many people have asked me what I think about Billy Graham. When I hear that name, I think of a crusade that Billy Graham conducted in New York, New York, in 1957. I will tell you my experience during this crusade and you will know what I gained from Billy Graham.

Before 1957, if anyone were to ask me what church I belonged to, I would say that I belonged to the Catholic Church. If they asked me certain questions about my religion I wouldn't know what to answer because I know very much about it that I was sprinkled when a baby. I know a few other things which I had picked up from other people. After 1957 if anyone were to ask me the same questions, I would have definite answers about the Catholic Church (which I belonged to) and about what I, as a Catholic, believed. Billy Graham had a lot to do with this change.

During the summer of 1957, I went to a camp under the direction of a Presbyterian minister. He taught us a lot about the Bible. Actually this was the first time I had picked up a Bible to read and learn from it. At the end of camp, I was convinced that Catholicism was wrong. This only lasted for a few weeks, but I went to the Billy Graham Crusade. The Presbyterian minister, along with other friends, believed that Billy Graham was a man of God, took us (my friends and me) to see Billy Graham at Madison Square Gardens. We packed, but we had arrived late and were sitting on the floor not too far from Billy Graham. I remember the sermon which he brought. It was

about death and the shortness of life. He brought out that every man must die and it could be very soon. Billy Graham is a powerful speaker and he convinced many, (including me). When he finished, he called the audience to respond. I was scared, but my friend persuaded me to go forward. I went, along with a large crowd. Then Billy Graham told us to go to some rooms in the back and so we did. There were many counselors with us and when we had gone into a room, Billy Graham spoke to us, through a microphone, congratulating us for accepting Christ as our Personal Saviour.

My counselor took my name and address and asked to what church I belonged. I wasn't attending any at that time but I told him that I belonged to the Catholic Church. He asked me which one and I said, "St. Annes" on 12th and 3d Avenue." He took down all this information and began to tell me that I should go to this church (the Catholic Church). He said that he would send me Bible lessons by mail, but to go to the church to which I belonged. I was fourteen years old then. Since Billy Graham sent me to the Catholic Church, I was under the impression that this was the right church. By the end of 1958, after having studied the catechism of the Catholic Church, and being convinced the Catholic Church was true, I had made my first Communion (one of the Sacraments of the Catholic Church).

"What did I gain from the Billy Graham Crusade?"

I gained about one year and a half in darkness and ignorance of the Bible, because Billy Graham sent me to the Catholic Church.

of persons, lies also against the choice of a nation. If it were not just to choose a person, certainly it would be far more unjust to choose a nation, since nations are but the union of a multitude of persons, and to choose a nation seems to be a more gigantic crime, if election be a crime, than to choose one person. To distinguish a whole nation from the rest of mankind seems to be a greater crime than the election of one poor mortal and leaving out another. But what are nations but men? A nation is made up of individuals — an individual here and an individual there — so it is the same thing after all. Election is personal."

When an Arminian tries to tell you that the Bible teaches elec-

tion but it means the election of a nation, he is just trying to find a shift because, as Spurgeon says, it would be far worse to choose a whole nation, and we certainly know that the Book teaches God's choosing Israel.

A. W. Pink, in one of his writings, says, "How is it that the blessings of the last 300, 400, or 500 years seem to have fallen for the largest part on the people that lived in England and their successors in America instead of going east into some of the Asiatic nations?"

Have you ever thought about that so far as history is concerned? We have been blessed as a people in a marvelous way. Those of us who have attractions that go back into the Anglo-Saxon race, whether you be Welsh, Scotch, or English, for some reason or other God seemed to move in that direction so far as history is concerned. Romans 9 and 11 have an individual election of Jews to eternal life as well as a national election of Israel to position and advantage, as is evident by Romans 9:18:

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." — Rom. 9:18.

This verse is not applicable to a national or corporate election and rejection, but is speaking about individuals. The real objection here is to election to eternal salvation. Verses 21 through 23 mention vessels of mercy and vessels of wrath, which cannot be nations, because as such an election does not represent them wholly abandoned to wrath. During the days of God's special dealing with the Jews as an elect nation other nations certainly received some of the blessings, and certainly some of the individuals. Although He was dealing with Israel as a nation, some individuals were saved. I believe that Rahab was saved; she was a Gentile. Naaman seems to have been saved. Even some of those terrific powerful kings in the book of Daniel seemed to come to know the holy and true God through the witness of Daniel himself. So God, even in His great wisdom and His mercy and love at that time, even though he was dealing with an individual nation, was still drawing individuals out of other nations to Himself.

Then if you try to say that it means just an election of nations, what will you do with Romans 11 when just part of the nation is discussed as elect. He talks about an elect remnant which He gathers from the elect nation. So we have an election within an election.

Then, of course, there is another problem. The Gentiles have not substituted for the Jews, but the Jews have just temporarily been rejected from their national position and will yet be restored to their position. Individual Jews as well as Gentiles are being saved. Note Romans 9:24:

"Even us, whom he hath called, not of the Jews only but also of the Gentiles?"

In other words, the elect are made up of both Jews and Gentiles right now. There are saved Jews and Gentiles in this world today. Acts 15:14 says:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."

Paul was the author of Romans and he was also the author of the Epistle to the church at Thessalonica. Do you think he contradicted himself?

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — II Thess. 2:13.

This verse proves beyond a shadow of a doubt that election is personal. It is not just the matter of a nation, but he is talking about personal election.

Let me repeat the reason why men try to make a substitution here and say that Romans 9 is speaking of nations. It is because they want to have a part in their

The Touch of the Master's Hand



'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin.
But he held it up with a smile.
"What am I bidden good folk?" he cried.
"Who'll start the bidding for me?"
"A dollar — a dollar — then two, only two—
"Two dollars, and who'll make it three?"
"Going for three" — but no—
From the room far back, a gray-haired man
Came forward and picked up the bow,
Then, wiping the dust from the old violin,
And tightening the loosened strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased and the auctioneer,
With a voice that was quiet and low,
Said, "NOW what am I bid for the old violin?"
And he held it up with the bow.
"A thousand and who'll make it two?"
"Two thousand and who'll make it three?"
"Three thousand once — three thousand twice—
"And going — and gone," cried he.
The people cheered, but some of them cried,
"We do not understand.
"What changed its worth?" Quick came the reply,
"The touch of the Master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.
A mess of pottage — a glass of wine,
A game — and he travels on;
He is going once — and going twice—
He's going — and almost gone.
But the master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
BY THE TOUCH OF THE MASTER'S HAND!

own salvation.

And then, a Calvinist is astonished that some have said election is in time — that you are elected when you receive Christ, but Ephesians 1:4 says:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Again, C. H. Spurgeon said, "I know that He had to choose me before the foundation of the world, for He would have never chosen me after I was born."

The Calvinist is astonished to hear someone say that he believes in election but that it is based on the fact that God looked at them down through the ages and could see who would repent, and who would believe, and therefore elected them to salvation. But this can't be possible, for there is no Scripture to back it up.

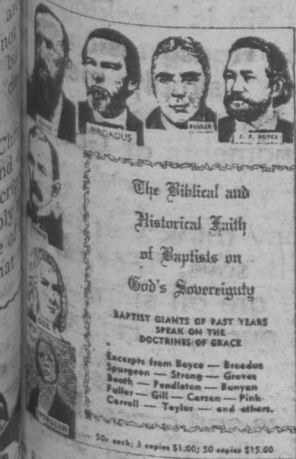
That is not predestination, that is post-destination. A lot of people believe in post-destination, but they don't believe in predestination. Election is not grounded in something that the sinner will do but rather what God decided to do in His good will and good pleasure. (Ephesians 1:4-6) election was not because of foreseen faith, but because of foreseen unbelief.

I don't know whether you have ever done this in your Bible, but this is what I have done in my

Bible in this first chapter of Ephesians. I took my pen and I underlined "His will," "His grace" (verse 7), "His grace" (verse 9), "His will," "His good pleasure," and "of His own good will" (verse 11), "His glory" (verse 12), and "of His glory" (verse 14). You'll notice how many times it says "His," "of His," "of His" — not "of us."

Election is out of the grace of God and not out of the fore- (Continued on page 4, column 2)

THE BIBLICAL AND HISTORICAL FAITH OF BAPTISTS ON GOD'S SOVEREIGNTY



Divine Foreknowledge—Arthur W. Pink
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On the Limited Atonement—J. R. Graves
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"Remember now thy Creator in the days of thy youth"

"The locust have no king, yet go they forth all of them, by bands; the spider taketh hold with her hands, and is in kings' palaces." — Proverbs 30:27, 28.

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not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. That is a lot different! Who are the 'us-ward'? That is the whole thing. So we sat down and had quite a long talk. We talked about particular redemption. He was a trustee at one of the big seminaries in the East, and he said they wouldn't take a man into that seminary to teach if he believed in particular redemption. We have really slipped, my friend, when we have left the great things such as Spurgeon, the London Confession, the Philadelphia Confession, the New Hampshire Confession — we have left our forefathers' creeds and the Bible and now we think we are a real staunch regular Baptists and we are not regular at all. What do you do with such men as A. H. Strong, who was one time president of Rochester College Seminary and wrote such tremendous theology books? What do you do with such a man as the founder of Southwestern Baptist Seminary, B. H. Carroll, who said some of the others who believed this? We have left them to be astonished. I tell my people that it is one thing to talk about apostasy and such great doctrines as virgin birth and the blood atonement. It is right to emphasize that, and it is right to point out the Modernists and Liberals but, brother, listen, we have seen quite a bit of apostasy among Baptists from this great doctrine of unconditional election. Men just don't believe it. In John 6, the same chapter which brings up these great things, we find that it says: "Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?" — John 6:60. We also read: "No man can come to me, except the Father which hath sent him: and I will raise him up at the last day." — John 6:44. I think that many times we'll find these things a hard saying, but isn't it wonderful that God's grace stoops down many times and makes us drink the cup of astonishment?

CONCLUSION
Controversy for the truth must be the errors of the age is, I feel, more than ever condensed, the peculiar duty of the teacher in the present crisis. Our hope, is one of genuine faith to all the chosen of God, who requires us to keep certain things in the background, we utter our abhor. It is treason to the Jesus Christ, I believe, to be silent on any point where He is spoken and where the honor of His Gospel is concerned. You know it is awful easy to talk in generalities and to denounce sectarianism, but the Bible says we must declare all counsel of God. I am convinced the closer you get to the

second coming of Jesus Christ that all these great doctrines of grace, will be met by bitter opposition many times from people who profess to actually believe and follow Christ.

In just a few days they are going to have a great conference in Detroit called the Fundamental Baptist World Congress for Fundamental Preachers. When I received a program which was sent to me, John R. Rice was listed as the speaker for the message on "Salvation by Grace." Brother, that won't be the same kind of grace you and I believe. He'll maybe say some very great things about grace, but he won't go the Bible way. The reason I know that, a few years ago he took a message by Spurgeon, published it in his paper and changed a part. The part that referred to particular redemption, he just took right out. That, to me, is not honest. I knew he did it because I got the sermon down off my shelf and saw that was what had happened. That was exactly what had happened.


Any man that has written a book like he has written, "Predestined to Hell? No!", can't preach the same kind of grace that this Bible speaks about, and we ought to be alert and aware of that.

We are made to drink the wine of astonishment. The natural man says that it shouldn't even be in the Book. The Calvinist is astonished at the way it is twisted, and we are astonished at how some so-called Baptists have left this great and wonderful doctrine.

"The Rock"
(Continued from page one)
The word "Deuteronomy" literally means "a second giving of the law." and when Moses gave

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this law a second time, he said, "We have a Rock, and we are depending on that Rock." He said, "Our enemies (and when he referred to them he meant the Amorites, and the Hittites, the Hivites, the Girgashites, the Perizzites, the Canaanites, the Jebusites, the Philistines, and the nations round about) likewise have a rock — a god which they are depending upon. Each of them has his own rock; each of them has his own god; but their rock is not as our Rock, and even our enemies will bear record to that fact."

Beloved, I say to you, there is only one true Rock, and that is our Lord.

Notice again: "There is none holy as the Lord: for there is NONE BESIDE THEE: neither is there any rock like our God." — I Sam. 2:2.

Notice it says, "Neither is there any rock like our God."

Beloved, the Arminians have a rock. They have a god, and in a sense, their god refers to our God; but the god of the Arminians is not like our Rock. I think if the various heathen religions — Confucius, Zoroaster, Buddha, Mohammed, and all the balance of the heathen religions of the world — they have a rock; they have a god; but as we find in this expression, "neither is there any rock like our God."

The Catholics have a rock. They are depending in a sense upon the same God that we depend upon, although they by-pass tremendously the Lord Jesus Christ, in that all their praying is done in the name of Mary rather than in the name of Jesus. Jesus Himself said, "If you ask anything of the Father in my name, I will do it," yet the Catholics by-pass prayer in the name of Jesus and pray in the name of Mary. Their god is not our God; their rock is not our Rock.

I think tonight of a Jewish man that I had conversation with of recent date, who has been exceedingly kind to me. There is rarely a month goes by that he doesn't send us a check along about the tenth of the month to pay for an order of printing, for he usually has at least one order of printing done each month in our shop. If I were to ask him tonight if he believes in Jehovah, he would say that he does, but, beloved, he doesn't believe in Jehovah's Son, the Lord Jesus Christ. The Word of God says:

"He that honoureth not the Son honoureth not the Father which hath sent him." — John 5:23.

Therefore, we can say that the god of the Jews is not our God. Their rock is not our Rock.

The Modernist would tell you that he believes in God. I remember talking to a man some years ago who claimed to be a missionary, who was a Modernist. When I referred to Jesus in the course of the conversation, he said, "Oh, yes, Jesus was a son of God," just like I am a son of God, and you are a son of God, and we are all sons of God. Therefore, the god of the Modernist is not our God, and the Modernist's rock is not our Rock. I say that there is only one true Rock, and that is the God of the Bible that we preach to you.

We find the Psalmist David saying:

"For who is God save the Lord? or who is a rock save our God?" — Psa. 18:31.

You can't read these verses without the realization that the Rock represents our Lord and that there is only one true Rock. There may be many rocks — many false rocks, many gods — many false gods, but there is only one true Rock, and that is the God of the Bible — the God that is revealed in the Book.

III
OUR PREVIOUS EXPERIENCE.
We read: "He brought me up also out of an HORRIBLE PIT, out of

Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS, FEBRUARY 1964	
West Side Baptist Church, Emporia, Kansas	10.00
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Grace Baptist Church, Melbourne, Fla.	10.00
Bible Baptist Church, Broken Arrow, Okla.	23.72
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Bethel Baptist Mission, Huntington, W. a.	30.00
Grace Baptist Church, Springfield, Mo.	20.00
Valles Mines Baptist Church, DeSoto, Mo.	100.00
Bethel Baptist Church, Phillipsburg, Kansas	36.19
Zion Baptist Church, Detroit, Mich.	18.06
Grace Memorial Baptist Church, San Bernardino, Calif.	10.00
Bethel Missionary Baptist Church, Alpine, Ky.	25.00
Providence Baptist Church, Henderson, Texas	35.00
Calvary Baptist Church, McLeansboro, Illi.	5.00
Katy Baptist Church, Farmington, W. Va.	25.00
Macedonia Baptist Church, Chicago, Ill.	100.00
True Faith Baptist Church, Chicago, Ill.	70.00
Fossil Baptist Church, Fossil, Oregon	12.87
Jess Whalen, Ohio	2.50
A friend, Tenn. (5 offerings)	31.75
Hershel Williamson, Ky.	20.00
Nell Duggins, N. C.	10.25
D. G. Currie, Maine	5.00
Margaret T. Beaty, Fla.	25.00
Mr. Purdom Carney, Ky.	10.00
Noel L. Davis, N. C.	5.00
Mr. and Mrs. C. R. Snyder, N. C.	5.00
Margaret T. Beaty, Fla.	25.00
Alma Harrison, W. Va.	10.00
TOTAL	\$740.34

FEBRUARY 1964	
Pensacola Orthodox Baptist Church, Pensacola, Fla.	\$100.00
Bible Baptist Church, Broken Arrow, Okla.	23.72
Valles Mines M. B. Church, DeSoto, Mo.	100.00
South Park M. B. Church, Seattle, Wash.	25.50
Bethel Baptist Church, Phillipsburg, Kansas	73.60
Naborton Baptist Church, Mansfield, La.	10.00
Providence Baptist Church, Henderson, Texas	35.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
New Testament Baptist Church, Cleveland Heights, Ohio	30.00
Ronnie Forsythe, Mich.	37.00
Mrs. C. W. Sawyer, Ark.	25.00
Mrs. Mary B. Meece, Ky.	2.00
Esther Smith, Ky.	5.00
J. H. Wheeler, Texas	10.00
Gordon Tincher, Ohio	20.00
James H. Thorne, Mich.	30.00
Violet Crider, Kansas	10.00
TOTAL	\$541.82

Send offerings to: New Guinea Missions, Macedonia Baptist Church, 2501 N. Maplewood, Chicago, Illinois

the MIRY CLAY, and set my feet upon a rock, and established my goings." — Psa. 40:2.

Do you want to know what your position was previously? Do you want to know what your experience was before you came to know the Rock, the God of the Bible? Then, beloved, it certainly wasn't anything to boast about, for this text says that God has brought us up out of a horrible pit.

Of what pit is he speaking? I think he is speaking about the pit of Hell. The Bible speaks of Hell, in language that would remind us of a pit. In Matthew 15:14, it says "If the blind lead the blind, both shall fall into the ditch." In the book of Revelation (Rev. 20:11-15), we read how that the unsaved are going to be cast into the lake of fire. Thus in Matthew when we read about Hell in the description of a ditch, and in Revelation when we read about it under the description of a lake, we certainly can see the analogy of this text which refers to a horrible pit from which we have been digged.

I want to tell you, brother, sister, you and I don't realize how terrible our former position, and we never can appreciate the horrible pit from which we have been delivered, by the Lord God Himself.

You'll notice that He also says, He brought us up out of the miry clay. Do you know what it means when He speaks about miry clay? Most everybody today lives in town, and most everybody has sidewalks. Most everybody today who talks about mission work has never gotten the soles of his shoes soiled by mud. The majority of men today who talk about mission work only live and work in town. There are some exceptions, but very few. Do you know what miry clay is? Did you ever watch an old cow stand,

as she stood in one position for any length of time, and her feet keep sinking down and down in the clay?

Well, frankly, I have had this experience as a boy — where I have had to help them out of the mud. They got mired down in the mud to the extent that they couldn't get out of their own accord, so they had to be helped out.

Well haven't you walked in mud yourself, when it almost pulled your boots off — when your feet would sink down in the mud, and the mud would cause a suction that would almost pull the boots off your feet? I rather imagine some of you who are here, who have some country in you, know exactly what miry clay is, because you have had a hard time pulling your foot out of the mud.

Beloved, that was our previous experience. The Lord has put us on a rock. He has lifted us out of a horrible pit, and picked us up from the miry clay. Now he has put our feet on a solid rock, the Rock of Ages, the Lord Jesus Christ.

I tell you, you and I don't realize how much we owe Him. We fail to realize or see how much we stand under obligation to God, to think he picked us up out of the miry clay when we were sunk down almost in destruction, and put our feet on the solid rock and established our goings. Who did that? Not the preacher, and not the church and not your self, but it was the Lord who did all this in our behalf.

IV CHARACTERISTICS OF THE ROCK.

I would remind you that a rock is of the most enduring substance, and certainly our Rock, the Lord Jesus Christ, our God, (Continued on page 6, column 1)

"The Rock"

(Continued from page five)
is enduring. Need I remind you that He has endured through all the ages gone by, and shall endure through all the ages to come? We read:

"Lord, thou hast been our spoke, and the world came into existence. He created this world out of nothing. I ask you if you

dwelling place in ALL GENERATIONS. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even FROM EVERLASTING TO EVERLASTING, THOU ART GOD."—Psa. 90:1, 2.

Can you think of anything more enduring? From everlasting to everlasting, God has existed, and from everlasting to everlasting, God is. It helps me when I think of God in this respect. The church hasn't always been. We are used to seeing the spires point up into the sky; we are used to going into church buildings; we are used to what we call church services to the extent that we think surely the churches must always have existed. May I remind you that if you go back two thousand years ago you won't find a single church? The church hasn't always existed.

Likewise, the Bible hasn't always existed. How many Bibles do you have in your home tonight? I would guess that there would be about five Testaments and Bibles in every home represented here this evening. We are so used to seeing Bibles, and it is such a common thing for us to have Bibles around that we just naturally think the Bible has always existed, but 2,000 years ago there wasn't a single Bible as we know it today. To be sure, all the Old Testament had been written at that time, but none of the New Testament had been produced. The Bible hasn't always existed. We are so used to it, that we just take for granted that God handed it down from Heaven, bound in Morocco, just as we have it here.

I remember many years ago the Revised Version—not the Revised Standard Version—but the Revised Version which was brought out about the beginning of the 20th century. I remember hearing an old country boy saying that he didn't think much of it. He said that if the King James Version were good enough for Paul it was good enough for him, yet the King James Version was not in vogue in Paul's day, especially since King James lived 1600 years after the Apostle Paul. The Bible hasn't always been in existence. There was a time when there wasn't even a New Testament 2000 years ago. There was a time several hundred years previous that there wasn't any Old Testament. There was a time when there wasn't any of the Bible at all.

Well, can you imagine when there wasn't a single person in the world? We are so crowded now; we have neighbors on every side, and the country is getting more and more crowded, and the farmers having to quit farming in order to build golf courses and houses. Can you imagine when there wasn't anybody here in this world?

When I was just a boy preacher in the Kentucky mountains, there was one woman back in the mountains who had been reading about the Chicago fire—when Mrs. O'Leary's cow turned the lantern over and set fire to the barn and much of the city was burned. Well, this young woman who had been reading this story came to church late, and told why she was late getting there. She had been reading that story, and they all thought she was crazy. They thought that it was an impossibility for the houses to be that close together that they would catch fire from each other—why there would be no room for the gardens and the cows and pigs. They just couldn't think of houses being that close together.

Beloved, we are so crowded today with houses and people that we wonder how it could ever have been possible that there was a world without a single person in it, but there was a day when God put Adam in this world, and Adam became the first person in this world.

Can you imagine a world without a church, without a Bible, and without a man? Then can you imagine the time when there wasn't even a world? Once God

could imagine a world in which there was no Bible, and no church, and no individual, and then go beyond that and imagine when there wasn't any world.

I ask you another question, can you imagine a time when there wasn't any Devil? Lots of people don't believe there is a Devil. Lots of folk believe he is just someone or something to blame their meanness onto—that he exists like Rip Van Winkle or some of the characters of Aesop's Fables. I want you to know that I believe in a Devil. However, there was a time when there wasn't any Devil. We rub elbows with Him everyday, and brush shoulders with him everyday. There isn't a day goes by that we don't have contact with the Devil.

Listen, beloved, there was a time when there wasn't any church, a time when there was no Bible, a time when there was no world, a time when there was no man, and a time when there was no Devil, but there never was a time when there was no God. Our God has existed from everlasting to everlasting. Our Rock, the Lord Jesus Christ, is enduring.

Did you ever see Prudential Life Insurance Company's advertisement with the Rock of Gibraltar in the background—with their statement that they are as solid and as substantial as the Rock of Gibraltar? Well, that is good advertising, for it shows the stability of the organization. I want to tell you, beloved, when the Rock of Gibraltar has crumbled into dust, our Rock, the Lord Jesus Christ, will still be in existence. Oh, how it blesses my soul to remind you of this fact, that our Rock is an enduring Rock, for our God endures.

Another characteristic of our Rock is that of **security**. The man who is on the Rock, Christ Jesus, is in the most secure position of anybody in this world. We read:

"The Lord is my rock, and my fortress, and my deliverer."—Psa. 18:2.

"He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure."—Isa. 33:16.

Here is a text that tells us that the man who is saved has been lifted out of the mud—he has been lifted out of the mire, and he has been lifted out of the horrible pit; he is now dwelling on high; furthermore, that individual has bread and water provided for him for a spiritual sustenance, and he has defense for the simple reason that He is high on the Rock, and nobody can get to him.

Listen again:

"And the rain descended, and blew, and beat upon that house: the floods came, and the winds and it fell not: for it was founded upon a rock."—Mt. 7:25.

Notice, this house was built upon the rock, and when the storm came, his house stood; but the man whose house was builded upon the sand, his house fell when the storm came.

I tell you, beloved, we have security in our Rock.

Another characteristic of our Rock is that it **produces a shadow of comfort** in our behalf. We read:

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the **SHADOW OF A GREAT ROCK** in a weary land."—Isa. 32:2.

Do you know what it means

to get back under a rock in the shadow and in the coolness, of a hot summer day? Out in the backside of Greenup County lives one of the most unusual characters I think I have ever known in my life. His name is Ed Stevens. Brother Ed and I have been personal friends for forty years. He is a remarkable individual. He used to have an unusual voice; it still is mighty good for a man of his age. However, there was a time when it was unusually good. Homer Rodenhaver, who used to sing for Billy Sunday, told me personally, that he would rather sing with Ed Stevens than with any man he had ever sung with in his life—that Ed had the best bass voice for harmony of any man he had ever sung with. But this is all beside the point. I have gone to Ed's place time and time again, and I remember in order to get to one house in which he lived, that you had to go up a rock gorge, with rocks on either side and rocks overhanging at the top. There was never a time when there wasn't a shadow there, and in the summertime you felt like you were walking into a deep freeze. You can't imagine how comfortable it was to get under that rock of about 100 yards in length. You can't imagine how comfortable it was to walk underneath the shadow of that rock for 100 yards to his house on a hot summer day. Many are the times that I have come home from Brother Stevens' home, having walked along underneath of that rock and enjoyed the comfort of the shadow that was cast thereby. Many are the times that I have come away, thinking how this is like my Rock, my God; for my God is characterized as producing a shadow in a weary land.

V

HONEY OUT OF THE ROCK

A few days ago Brother Bob had a short article by Mr. Spurgeon on the subject, "Honey Out of the Rock," in THE BAPTIST EXAMINER. I enjoyed it, and I thought when I read it that I know of a lot more honey that comes out of that Rock than what Mr. Spurgeon mentions in this brief article. You know, honey is sweet, and there is some sweetness that comes from our God in thinking of Him as our Rock. Now let's see what honey there is, and what it is that we can find that is especially sweet that comes to us from our Rock, the Lord Jesus Christ.

First of all, there is **imputation**—the fact that God will not impute sins to us after we are saved. Listen:

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord WILL NOT impute sin."—Rom. 4:8.

Beloved, God won't charge you with sin if you are saved because your sins have been imputed—they have been charged to the Lord Jesus Christ. God will never charge you with another sin. I tell you, that is mighty sweet; that is honey out of the rock.

I ask, have you lived perfectly today? How many of you could stand up and say, "Brother Gilpin, I haven't sinned a single time today. I haven't even had a single sinful thought pass through my mind?" All I can say is this, if anybody stood up and said it, I certainly would know where you are going, because the Bible says that the place for all liars is Hell. Don't tell me that you have lived perfectly today—but aren't you glad that though you have sinned, and though you have sinned repeatedly since you were saved—aren't you glad that God doesn't charge sins to you, but rather those sins are imputed; they have been charged to the person of our Saviour, the Lord Jesus Christ. In view of that fact, I say that is honey out of the rock.

I remember as a boy preacher the first time that I saw this truth. I remember how wondrous-

Guess Who?

Guess who said this? "The Civil Rights program . . . is a failure and a shame—an effort to set a police state in the guise of liberty. I am opposed to the program. I fought it in Congress. It is the province of the state to run its own elections . . . I am against the FEPC (Fair Employment Practices bill) because no man can tell you whom to employ."—(Lyndon B. Johnson in 1948).

Since Mr. Johnson, now President, finds it convenient to change his political philosophy, this brings to mind the difference between a politician and a statesman.

A politician is one who sometimes finds it expedient to change horses in the middle of the stream. A statesman never changes horses, but merely seeks another crossing point.

—American Baptist

ly sweet it was to me just realize that there would be another sin charged to me because they are all charged to Jesus Christ, my Saviour.

Then there is **security**. Are you glad that you are a man or woman tonight? Are you glad you are going to Heaven when you die? Aren't you glad that you are secure to the end that you know you can be lost by sins that you commit thereafter? Aren't you glad that you are secure in Him?

We read:

"And I give unto them eternal life: and they shall never perish: neither shall any man pluck them out of my hand. My Father, which gave them me, is able to keep them from all, and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:28-30.

"For I am persuaded, 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.

Beloved, all Hell can't touch a saved man out of the hands of God. I tell you, that is mighty sweet—that is honey out of the rock.

There is still a lot more sweetness that comes out of that Rock, but I believe the sweetest of all is that when we are saved—when we are in Christ—He is our Rock—the Rock of our salvation, that right there we are **complete**. We don't lack anything. "And ye are **COMPLETE** IN HIM, which is the head of the principality and power."—Eph. 2:10.

I tell you, an Arminian would have a mouthful of Scripture. An Arminian would have a hard time digesting it, for it says, "And ye are complete in Him."

Beloved, if I am complete in Jesus Christ, then I don't need any works for salvation. I am complete in Jesus Christ, I need baptism for salvation. I am complete in Jesus Christ, I don't need church membership for salvation. If I am complete in Him, then all I need is Christ as my Saviour.

What kinds of sweets do you like best for breakfast? Do you like jam on your bread? Do you like preserves? Do you like mixed together? Beloved, just bring on all the sweets you want for breakfast tomorrow morning—not just one, but the balance of all the sweets you could think of, and you will not find anything in this world that will compare with the knowledge that our sins are imputed to Christ, never again be charged to us, knowing (Continued on page 7, column

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