

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 TEN VIRGINS

ELDER DONALD CHANCE
Hobbs, New Mexico

(Read Mt. 25:1-13)

A few weeks ago, I began to study the subject of the Ten Virgins, and for some time have not been fully satisfied with the long, stand-by version of this parable.

Many are the false churches and preachers. The work of Satan's hand is to try to destroy the true translation of God's Word, and to lead away those who are seeking and searching for wisdom. It is my firm belief that imbedded within this text in Matthew 25:1-13 is far more than just the mere relationship to salvation.

Before we begin, let me make myself clear as to why I began to study in this light. I believe that the Church is a group of baptized believers in a specific (LOCAL) location, called together for the purpose of the observance of the commands which Christ gave, whereby we might receive the blessings and rewards given to His faithful followers. The words

which lie the heaviest before my eyes as I feast on the Holy Scriptures read thus: "To Him be glory



DONALD CHANCE

in the church," Ephesians 3:21.

In Matthew 25:1-13, Holy Scripture sets forth:

1. That there is to be a marriage;
2. That there is a Bridegroom; and
3. That there is a Bride; and in applying this to the Church of the Lord Jesus Christ, we must look at three particulars.

I. The Objects Involved.

First of all we find that there are ten virgins presented here-with. The word **virgin** is mentioned a number of times in the Scriptures and has reference to one who is chaste, without blemish, spotless. It pleased our Lord that He should be born into this world of a virgin, espoused to Joseph, although not yet come together in marriage.

Paul states in II Corinthians 11:1-2, "Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealousy for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

(Continued on page 2, column 1)

Were the fathers of Virginia Baptists "Old Landmarkers?" — Did they, like too many of their descendants, receive, as valid, the immersions of Pedobaptists, and recognize them as evangelical churches?

"For the leaders of this people cause them to err."—Isa. 9:16.

It is for the "Landmarks" of the fathers of Virginia Baptists — those men who planted the first churches upon the soil of the Old Dominion — that I inquire, and not for the opinions of their children, who "have stumbled from the ancient paths, to walk in a way the Lord certainly hath not cast up."

As I said of the first Baptists of New England, I can say of our Virginia fathers, they could not have affiliated with the state church — the Episcopalians — if they would, and they would not if they could: 1. Because they did not regard it a church of Christ; and, 2. They were unrelentingly oppressed and persecuted by it, from the planting of the first Baptist Church in 1714, until the final overthrow of the Episcopalians in 1798.

No one has ever intimated that there was the least recognition of this "church" or its ministry by Baptists, by any act, ministerial or ecclesiastical, during this period or since. This much is settled, Presbyterians stood side by side with the Baptists in influencing the state to divorce itself from the Episcopal church, and from this very fact a kindly sympathy originated by a common oppression, and a common struggle for freedom sprang up, which disposed our brethren more to affiliation in Virginia than in New England or any other States, and the influence remains until this day. That many Associations have invited Pedobaptist ministers to seats in their Associations in the last fifty years, and that very many churches under the misleading influence of their late teachers, have received, and do now receive, the immersions of Campbellites and Pedobaptists as valid, we well know, but this was not the practice of the "fathers" of Virginia Baptists.

1. The ministers who organized all the first Baptist Churches in Virginia, came either from New England, or were members of the Philadelphia Baptist Association, whose position will shortly be noticed. These preachers were Shubal Stearnes, Daniel Marshall, who came from New England, and David Thomas, John Garrard, John Corbley, J. Marks, P. P. Vanhorn, Miller and John

(Continued on page 3, column 1)

YES, IN A MYSTERIOUS WAY...

GOD ANSWERED THIS PRAYER

"No," said the lawyer, "I shan't press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some little money in it; but it would come from the sale of the house that the man occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose likely the fellow begged hard to be let off?"

"Well, yes, he did."

"And you caved in, likely?"

"Yes."

"What in creation did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see, I found the little house easily enough, and knocked on the outer door, which stood ajar, but nobody heard me, so I stepped into the little hall, and saw a cozy sitting-room, and there, on the bed, with her silver head high on the pillows was an old lady who looked for the world just as my mother did the last time I ever saw her on earth."

"Well, I was on the point of knocking when she said, 'Come, father, now begin; I'm ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and, no matter what He saw fit to bring upon them, they should not rebel at

His will. Of course, 'twas going to be very, very hard for them to go homeless and destitute in their old age, especially with poor mother so sick and helpless, and, oh, how different it all might have been if only one of the boys had been spared!"

"Then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons — unless mother and he should be separated! But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will."

"And then he quoted a multitude of promises concerning the safety of those who put their

trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last he prayed for God's blessings on those who were about to demand justice."

The lawyer then continued, more slowly than ever: "And—I believe I'd rather go to the poorhouse myself tonight than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Bless your soul man, you couldn't defeat it!" said the latter. "I tell you he left it all subject to the will of God, but he claimed that we were told to make known our desire unto God; but of all the pleadings I ever heard, that beat all. You see, I was taught that kind of thing myself, in my childhood. And why was I sent to hear that prayer? I'm sure I don't know—but I hand the case over."

"I wish," said the client, twist-

(Continued on page 7, column 5)

The Pathway To Happiness For God's Child Is Holiness

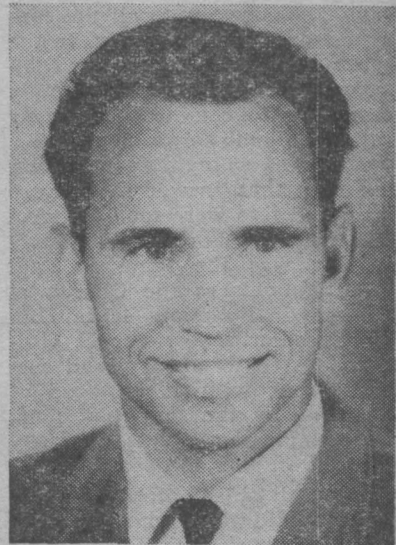
By JIMMY H. DeMOSS
Pastor, Bethel Baptist Church
McCamey, Texas

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14.

We have here in Hebrews 12:14 a demand of those who profess the religion of Christ; along with it is a solemn warning against nonconformity: no holiness in this life, no seeing God in favor in the life to come. This passage forces its demands on all who call themselves Christians. It must be recognized, that God does not simply request holiness in His people, He demands it.

However, before we enter directly upon the subject of holiness let us note the first command of this passage: "Follow peace with all men." The apostle charges these Hebrews — and us too — to be at peace with all men. This is a command similar to the one given by Paul to the Galatians: "Do good to all men, especially unto them

who are of the household of faith." (Gal. 6:10) If we are to work together in the church of our Lord we must "endeavor



JIMMY H. DeMOSS

to keep the unity of the Spirit in the bond of peace." (Eph. 4:3) But, this passage goes beyond the scope of the church. We are to follow peace with "all men." (Continued on page 7, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"An Illustration Of Salvation By Grace"

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; And changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every

day, all the days of his life."—II Kings 25:27-30.

As a basis for this message, I go back to Leviticus 26. I was especially impressed sometime ago in studying this passage, at the conditions God laid down whereby He would bless the people, and the warnings of chastisement that God gave whereby He would chastise the people, if they failed to do His will. It is highly conspicuous that He says, "I'll bless you under certain conditions," and He enumerated the conditions. He said also, "I am going to chastise you under certain conditions," and He named five different chastisements that

perhaps might come upon the children of Israel. Then in the conclusion of the fifth one, He says:

"And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."—Lev. 26:33.

That was the word that God gave through Moses to the children of Israel whereby He said, "God will bless you if you meet the conditions of obedience, and God will chasten you five different ways if you fail to meet those conditions, and ultimately He'll send you into captivity if

(Continued on page 3, column 3)

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The Ten Virgins

(Continued from page one)

It is interesting to notice that Paul was speaking to a local, New Testament Church, and he continually was guarding over those he taught, lest they be found blemished and unfit for presentation as a Bride unto the great God and Saviour Jesus Christ. He was jealous over them with a godly jealousy. In Ephesians 5:21-27, he likens the relationship of man and wife to Christ and His Church, that the Church is to be subject to its Head or Husband-to-be. Why? Because He "loved the church and gave himself for it," v. 25, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The number ten was not placed here by mere happen-chance, but as a vindication to the faithfulness of God. Ten is the Scriptural number for ordination. Exodus 12:3 says, "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house."

Now concerning the ten virgins, we read that five of them were wise and five were foolish. I feel that what our Lord was here portraying was the same as Paul later admonishes the Church at Ephesus in Ephesians 4:14, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The full object of this sermon is to relate to its hearers that our Lord was showing that His Church, or Future Bride, had better be ready at His appearing, lest the door be shut and the rest be left void of this most blessed reward.

One man asks, "How do I know

Bro. Austin Fields Offers His Tapes Free Of Charge

Elder Austin Fields who has been one of the members of our Forum for quite some period of time has a radio broadcast every Sunday morning at 9:00 A.M., at the local station, WTCR, in Ashland, Kentucky.

There are quite a number of individuals who have asked him for tapes that he uses in his



ELD. AUSTIN FIELDS

broadcasts, and Austin has been sending these out to quite a few who have made requests for them.

In the event that you have a tape recorder, and would like to secure some good, sound tapes, perhaps, one each week, then write Brother Fields at 610 High Street, Coal Grove, Ohio 45638. I am sure he will be only too happy to arrange it for you.

I might say that this is the same basis that we of Calvary Baptist Church work. Our broadcast is the 30 minute time segment, just prior to that of Brother Fields, and we also send out our tapes on a weekly basis to individuals scattered in various places over the nation. If you would like, you can receive a tape each week. Let us know and we will be only too happy to do so in your behalf.

If I'm to be in the Bride or not?" The Scriptures are the test for this knowledge. The Word states that without salvation, it is impossible to enter the Kingdom of God, John 3:5. This marriage will take place there at that future date, and one must be present. Also, one must be baptized by a scriptural, New Testament Church. The teaching of the Scriptures is that the Church has a three-fold mission—preach, baptize and teach. The baptizing is for those who have professed Christ, and that mission was given to none but the New Testament Church after John's death. Lastly, one must be a member of a New Testament Church, and more than that, one must be faithful to his calling in Christ Jesus. Read Revelation,

chapters 2 and 3. Many things can be noted, but I call your attention to two. First, these letters were written to LOCAL Churches and not universal Christians. Second, although there were undesirable traits here, they were admonished to do right and the reward would be to them, not to the whole church, but as the Word reads 7 times, "To him that overcometh." In them will the blessings be met; and I feel that the greatest blessing or reward that one could ever receive would be to be espoused to my Lord and Master in this special way.

II. Next, the Equipment.

First, we find that they carried lamps. These were to light their way. David said, "Thy word is a lamp unto my feet, and a light unto my path," Psalm 119:105. The lamp here is used to denote the Word, which is truth, and when it is lighted, it is guidance for our path. The lamp, when lit, sets forth the proclamation of the Gospel to the world.

Second, five carried oil and five had no oil (only enough for a time). In the epistle of John we see that it is by the anointing of the Spirit that we receive knowledge, so oil is a reference to the Holy Spirit, Who is the Power of the lighted lamp. Without oil the lamp is dark, and without the Spirit the Word is foolishness to those who hear it.

Third, we have the vessel in which the oil was kept. In John 14:16 we see that the Greek word that explains the presence of the Spirit is PARAKLATION, translated Paraclete, which means an abiding in or a walking beside. Paul tells the Church at Corinth

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE
PASTOR'S
DILEMMA
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that they are the Body of Christ and members in particular. The virgins can be seen as New Testament Churches, or as Lampbearers, carrying forth the Word; while the vessels are to be the individuals wherein the Spirit is abiding or walking beside. The vessel would be empty without the oil. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8:26.

III. Last, we have the Hope Concerned.

Jesus likens Himself to a Bridegroom when speaking to the scribes and Pharisees in Luke 5:34-35, "And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." Again the Scriptures speak very plainly that the Church is likened to a Bride in Ephesians 5:21-32. We see in Luke 5:34 (quoted above) and in Matthew 25:1 (our text) that the common hope was the coming of the Bridegroom — hopefully looking for His coming. And I remind you of what Paul said of one of the churches. He wrote: "Remembering without ceasing your work of faith, and labour of love, and

The Work Of Deacons

The word deacon means servant. Deacons then are those who serve in the church in any recognized capacity. There is room for Spirit-filled men with wisdom to fill the office of a deacon, looking after the inner and spiritual welfare of the assembly in view of building up the congregation both numerically and in the knowledge of the Lord. These should know their responsibilities and fulfill them by actual work in co-operation with the pastor. The high qualities which the Scriptures demand to be found in a deacon suggest the following work which deacons should do or see to it that it is done.

Meeting visitors and strangers, make them feel at home and become acquainted in church, taking their addresses, visiting them.

Visiting sick, praying for them and reading the Word of God to them.

Seeing to it that people are brought to church who have no way of coming.

Serving at the communion table.

Keeping order in and around church, bringing comfort and good cheer to all.

Attending outside prayer meetings and other activities in a supervisory capacity, not necessarily to lead or direct, but to keep out "wolves" and false doctrines.

Looking out for the interest, upbuilding and instruction of newcomers, new converts and younger ones, by means of the Word of God, in the Spirit of the Lord, not for contention.

Following up those who are staying away from services and those who are growing cold.

Being examples in attendance, praying, extending the kingdom of God and finding ways for such extension.

Showing a constructive interest in every branch of church work.—The Standard Bearer.

patience of hope in our Lord Jesus Christ, in the sight of God and our Father." I Thessalonians 1:3. Verse 10 gives us their hope, "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." The coming of our Lord is a hope continually set forth in the Scriptures. It is so termed in Titus 2:13 as the Blessed hope.

To sum it all up, notice that the virgins fell asleep. For the first three centuries the Churches held to that blessed hope; then in 324 A.D. came Constantine and the religion of Rome was brought in — thus a falling away (sleep). Modern Theology has fallen away

from the coming of Christ. The hope of today is in the self-sufficiency of man. Alas, history relates that about a hundred years ago the cry went forth by such men as Spurgeon, John Gill and many others. Their cry was an exhortation of the Spirit to a life of separation from the world. The time was midnight — a time of spiritual darkness. "Behold the Bridegroom cometh."

In the beginning of the Church there was only one, the true church. As time moved forth, and the apostles passed on, they left the various churches, some which began to apostatize and leave the faith that Paul and the other apostles guarded, and spoke of so much of the time. These so-called churches of today are figurative of the 5 foolish virgins. They are in spiritual darkness as far as the Word of Truth is concerned. In the time of real spiritual awakening the false churches will say, "Give us of the truth for our lamps are going (literal translation) out." (They once had the truth, but apostatized. When I refer to these false churches, I do not include the new cults of today, such as Jehovah Witnesses, Mormons, etc., as they never had the truth. But I am referring to those apostatized churches who once had the truth). As they come begging entrance to that great marriage feast, the words of the Bridegroom will resound, "I know you not. You're blemished and spotted, unfit to be my Bride. You've not been faithful in being ready for My return." Notice that He does not say, "I never knew you" as He did in Matthew 7:23. At one time He did know them, but when they apostatized, the Holy Spirit departed and He no longer knew them in the personal, intimate knowledge of a Bridegroom for his bride.

One might ask the question, "Why a sermon as this?" I can but answer, as our Lord wrote to the seven churches, giving them these words, "To him that overcometh," I note one comforting thought. In Revelation 3:21, special privilege or reward is given to those who overcome, to sit upon the throne and reign with Him; and, beloved, I remind you of this fact: There is only one that will sit upon the throne beside the King of Glory, and that will be the Queen, or His Bride.

May the Lord bless you through His Keeping Power.

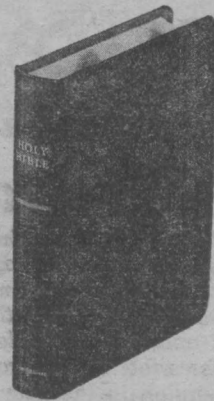
Appreciated Letter

"I will speak a few words for TBE. It seems to be getting richer all the time, praise the Lord. I especially enjoy the reports from Brothers Halliman, Roberts and Doty. You said they were 'GREAT.' I will just add AMEN."

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10 ch. 1, 8.
10 ver. 7.
12 2 Tim. 4, 8.
10 Mt. 29-37.

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THE BAPTIST EXAMINER

APRIL 6, 1968

PAGE TWO

Old Landmarkism

(Continued from page 1)

Gano; and we must believe that they impressed the churches they planted with their own personal convictions, which were those of the Baptists of those sections whence they came. Then some of these churches belonged to the Philadelphia Association, and all the first Associations in Virginia, were in correspondence with it, and must have been influenced by its views.

I have *Semple's History of Virginia Baptists* before me, and from it I gather the following facts. Speaking about affairs in the Roanoke Association A.D. 1789, the historian says:

"About this time, H. Pattillo, a Presbyterian preacher of distinction, had preached several times in favor of Infant Baptism, in which he had degraded the Baptists in the most scurrilous manner. The Association, in order to rebut his calumny, appointed John Williams to answer him on a certain day; which day they determined should be a day of fasting and prayer. Accordingly Mr. Williams fulfilled the appointment to the general satisfaction of the Baptists and their friends, and to the annoyance of their enemies."—p. 234.

There was little affiliation at this time, for Baptists regarded Presbyterians as the enemies of the cross of Christ.

A.D. 1794, I find this in history of New River Association:

"It appears that the Baptist interest prevails more than that of any other religious society, there being only two or three Presbyterian congregations in the district, and but few Methodist classes [it appears they do not presume to call either churches]. Between these and the Baptists a good understanding subsisted; inasmuch that a considerable party [which has yearly increased] were of opinion in the Association, that they ought to invite the Presbyterian and Methodist ministers to sit with them in their Association as counselors; but not to vote. This subject underwent lengthy investigation, and finally was DECIDED AGAINST INVITING."—p. 262.

The reasons given would preclude the idea that they could affiliate ministerially or ecclesiastically, viz—

"1. Because it might tend to confusion. 2. Because it would probably rather interrupt than promote friendship — seeing in most cases, as it respects the intercourse between man and man, too much familiarity often ends in strife. We should be more likely to continue in peace with a neighbor, whom we treated with distant respect due a neighbor, than if we were to introduce him to our private domestic concerns."—pp. 268-9.

Not a word is intimated about these people being "brethren in Christ," or "evangelical churches" — not a word of it — while the plain, square truth is withheld which should have been spoken.

A.D. 1792, I find this concerning Baptist interests on the eastern shore:

"The established church here, as well as in most other places in Virginia, declined rapidly after the rise of the Baptists. Of late they have other opponents that are much more successful. For many years past the Methodists have been a very increasing people on the eastern shore. Whether their prosperity is only temporary until the set time to favor Zion shall arrive; or whether, for some cause, God is disposed to permit his people to be led into captivity, and to become subservient to the neighboring nations, we can not determine."—p. 283.

This language leaves us in no doubt but that they regarded Methodists, in common with the other Pedobaptist organizations of that day, as the antitypical nations that harassed and attempted to corrupt and lead into their false religions the Jews, God's chosen and separated people of old. This is "Old Landmark" doctrine.

But a case came up before the Ketocton Association, A.D. 1791, which determined the position the Baptists of that day occupied.

One Mr. Hutchinson came from Georgia as a Baptist minister, and held meetings in London, and baptized many converts. It was ascertained that he had been received, by some church in Georgia, upon his Methodist immersion. This brought the question before the Association, and it decided that he was unbaptized, and advised against any church receiving those he had immersed. The result was, he and his converts submitted to a proper baptism. They reasoned thus:

"1. If such baptism was sanctioned, every thing like ordination

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IN PRINT
AGAIN!

Alien Baptism and the Baptists

By William M. Nevins
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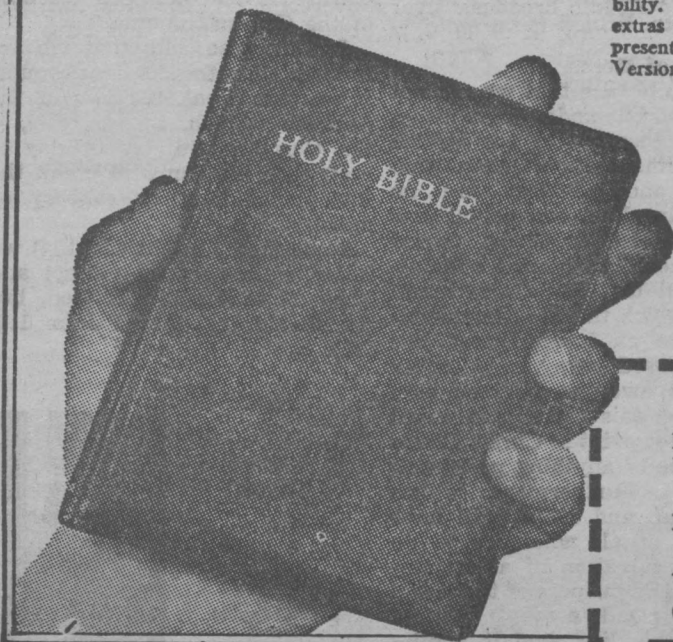
Discusses the four essentials of scriptural baptism, providing an abundance of Biblical and historical support. Shows why Baptists cannot receive the immersions of the Pedobaptists, Campbellites and other "off-brands"

Calvary Baptist Church
Ashland, Kentucky

It is highly conspicuous also that he went into the temple of God and took out all the treasures of the temple, especially the gold which Solomon had gotten together to make the vessels that they used within their temple, and he even cut a lot of these to pieces. Also, all the vessels of brass, he took with them. They carried these into Babylon where he took the king and his wives and his mother and the men of valor, and the men of art and science, and the result was that the land of Palestine was stripped of its wealth, just as it was prophesied in the 26th chapter of Leviticus. What God said in Leviticus 26, came to pass ultimately in II Kings 25. Also, the king of Babylon became God's sword of vengeance in the punishment of Judah, and Judah was punished because of her sin in failing to walk in the light of the commands that God had laid

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"Illustration . . Grace"

(Continued from page one)
you fail to do His will."

As I say, I was particularly and especially blessed as I studied that chapter, and it made a tremendous impression upon me, and I want you to see that this chapter is perfectly and completely fulfilled in this 25th chapter of II Kings, for in actuality, the king of Babylon became God's sword of vengeance in the punishment of Judah for their sins.

The Word of God tells how the king of Babylon carried the people out of the country of Israel. The king, who was a weak personality, realized that he couldn't stand up in opposition against the army of the king of Babylon; therefore he and his mother and his wives, and his princes and his servants all went out to meet the king of Babylon, when he besieged the city, and prostrated themselves before him, as if to say, "We are surrendering to you, and whatever you do, will be perfectly acceptable unto us." The Word of God would indicate that the king of Babylon carried these along with the king's wives, and all the rich people, and all the people of nobility out of the land of Judah, over into the land of Babylon, and the only folk he left in Judah were the poorest sort of folk. In other words, he took with him 7,000 men of might, and 1,000 craftsmen (primarily blacksmiths, for that was the leading craft in those days). He took these individuals with him as captive unto Babylon, that the country of Babylon might be enriched thereby.

down for His blessings to the people.

Now having taken time to tell you that part of the story, I'll turn immediately to my text for the latter part of the story. Thirty-seven years passed by. In the meantime, a new king came on the throne, whose name was Evil-merodach. I don't know whether the word "evil" in front of his name would indicate that he was worse than the balance or not, but nevertheless, this man came on the throne, and in the very first year of his reign he took a fancy unto Jehoiachin, the king from Judah, who had been in prison for 37 years' time.

The Word of God says that he not only took a liking to him, but he lifted up his head and spake kindly to him, and set his throne above the throne of the kings that were in prison in Babylon, which would indicate that there was a lot of other kings in Babylon that had been taken captive by the king of Babylon. They were all on a common plane, but Evil-merodach said, "You may still be my prisoner, but you are going to be above these other kings." So he set the throne of Jehoiachin above the thrones of the other kings. He changed his prison garments, and he allowed Jehoiachin to eat with him, and become his companion, and he furnished him with an allowance, which was a continual allowance, a daily rate for every day, all the rest of the days of his life.

Here we have a complete story of a man who started reigning in Jerusalem, who reigned evilly, and not wisely, who surrendered to the king of Babylon, and who spent 37 years in Babylon as a prisoner. Then a new king of Babylon came on the throne who showed him mercy, and lifted him up out of the prison. Thereby this

story serves as a great illustration of the workings of the grace of God. I want you to see in this a message of salvation by grace, as we see grace illustrated in the life of this man Jehoiachin.

I

THE KING OF BABYLON TOOK THE INITIATIVE.

The Word of God tells us how Evil-merodach became king, and how he did lift up the head of Jehoiachin, king of Judah, out of prison. Listen:

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign DID LIFT UP THE HEAD of Jehoiachin king of Judah out of prison."—II Kings 25:27.

I ask you, what did Jehoiachin have to do with him being lifted up? What did he have to do with being released from prison? What did he have to do with the king of Babylon picking him up and making a pet out of him, and giving him privileges that none of the rest of the captive kings had? What part did Jehoiachin have in it? Beloved, he had just as much part in that as you and I had in our own salvation, which is nothing more nor less than a cipher with the rim knocked off. You and I didn't have a thing to do with our salvation, and Jehoiachin didn't have a thing to do with being released from prison, for the king of Babylon took the initiative in every particular. Jehoiachin couldn't have lifted himself up. He couldn't do a thing for himself. Rather, the king of Babylon did it all.

Beloved, what was true here on (Continued on page 4, column 4)



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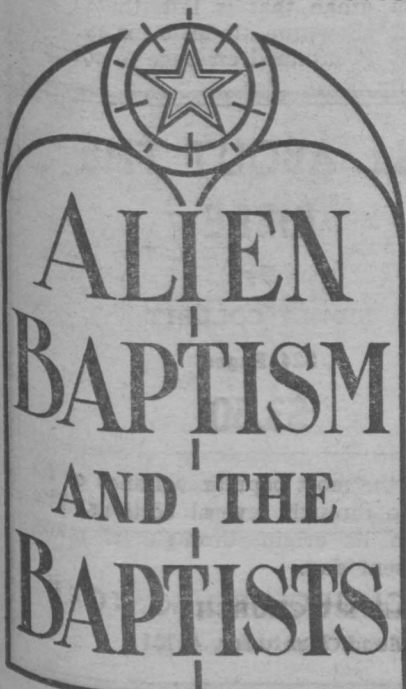
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The Baptist Examiner FORUM

"Are the Ten Commandments the moral law? Is the moral law still in force? Some people claim the moral law has passed away with the ceremonial law. Which is correct?"

**ROY
MASON**

Radio Minister
Baptist
Preacher
Arlpeke, Florida



My understanding is that the ten commandments embody the moral law. They summarize God's moral code for human beings, but they go beyond that. The Sabbath commandment for instance involves the keeping of a certain day for one race of people, while it is not binding on other races.

Yes, the moral law is still in force, but it is not in force as a way of eternal life. In other words "thou shalt not steal" is still a part of God's moral code, and the thief is guilty of sin. "Thou shalt do no murder" is just as much God's command now as it ever was. "By the law is the knowledge of sin." No man was ever saved by keeping the law, for no man ever kept it. Besides the Ten Commandments were not given to save people. Paul says that the "law is a schoolmaster to bring one to Christ." That is, it teaches one that he is a sinner and enables him to see that he stands in need of Christ.

If the moral law passed away, as some claim, then we would be in a world without divine rules and regulations. Many of this day act and live as if there were no regulations against sin, but they will one day find out that it was wicked to steal and kill and all the rest.

**E. G.
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As I see it, the Ten Commandments are a part of God's moral law. And for us to say the moral law passed away with the ceremonial law is to say that killing people, committing adultery, lying and stealing are no longer sinful. But let us remember that our Lord says in Mal. 3:6, "I am the Lord, I change not." And since He does not change, He still looks upon murder, adultery, lying and stealing the same way today that He looked upon these things in

the time of Moses.

It is quite true that we are not under law, but under grace today. But that does not by any stretch of the imagination mean that murder and adultery are no longer sin. The ceremonial law which pointed to Christ passed away when Christ came and fulfilled that law. But God's moral law, of which the Ten Commandments are an integral part, has never passed away, and never will pass away so long as man lives upon this earth. The moral law did not point to Christ. It was not a type of anything pertaining to Christ. Furthermore, it has never had, and never will have anything at all whatever to do with the salvation of a lost sinner. The sole purpose of the moral law is to regulate man's conduct here in this life. And it applies to both the saved and the lost. In 1 Cor. 3:11-15 and in 2 Cor. 5:10 we saved people are to be judged according to our works. And in Rev. 20:12 the lost are judged according to their works. The lost person who obeys God's moral law will suffer less in hell than the one who does not obey it. There is just no way of getting around that fact so long as Rev. 20:12 stands.

**JAMES
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This question has been answered in various ways before. Let me repeat, as I have answered before.

The Ten Commandments are the moral laws. Yes, it is still in force. No, it has not passed away.

I am not saying that we must keep the law in order to be saved. We know that is not true. "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). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5).

I am saying that we MUST keep the law in order to glorify our Lord and Saviour. "IN ALL THINGS SHEWING THYSELF A PATTERN OF GOOD WORKS . . . looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus

Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS." (Titus 2:7-14).

The Lord Jesus told us that not only are we not to commit adultery, we are not to look on a woman in lust. He said we are not only not to kill someone, we are not to hate someone. In other words He clarified the teaching of the Commandments.

Let me also add, that we are to keep all of the Commandments. If we can break the law of the Sabbath (which, by the way, is the Christian Sunday or day of rest) then we can also break the law on adultery or robbery or murder.

In closing, I might add that we know we cannot be perfect and keep all of the law of God, but we should try. (See 1 John 1:6-2:1).

**AUSTIN
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Yes, I believe that the Ten Commandments are the expression of God's Moral Law.

These commandments are a picture of perfection. They were given by God, and therefore, are as perfect as He is perfect. They were given to Israel through Moses after they had come out of Egypt. Thus, they were given to a redeemed people, as a rule of conduct, which Israel said she would keep, but did not.

I do not believe that they are in effect today any more than the ceremonial law is still in effect. The law was given as a unit. Therefore, we could not violate one of its commands without becoming guilty of all ten of them.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

To state that the Ten Commandments, as a part of the Mosaic law, are still in effect would sound the death knell for us all. There are none but that are guilty of violating its commands. The rules that God gave to govern the Ten Commandments would of necessity also be in effect, for it is not possible to bring the moral law into the age of grace without bringing its penalties. The Scriptures reveal that Christ bore the penalty of the law for us.

"Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3:13.

If He became a curse for us by hanging on a tree, and bearing the penalty of that law, it then becomes apparent that the law is powerless. It is the penalty of the law that makes it so demanding and powerful. To remove the penalty of the law, you remove its power to condemn. The Ten Commandment law would have demanded the death of all Israel, had not God in mercy and grace provided the Ark of the Covenant into which the commandments were placed, and provisions made to cover them with the blood on the Mercy Seat. Its demands are as great today as they were the day God gave them, but thanks be unto Christ who shed His blood, meeting the demands of the law, paying its penalty and making it powerless to condemn.

I do most heartily agree that we should live godly lives, but when we say, we should live holy lives because the law says so, we have the wrong motive. The law demands an eye for an eye, tooth for tooth, cutting for cutting, burning for burning. We are not under law, but under grace, and the cry of grace is not the same

cry of the law for grace cries out, "I beseech you." Rom. 12:1.

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world." Titus 2:11-12.

From these two verses, it is clear that it is the grace of God which produces within us that which is pleasing to God. If we are under The Ten Commandment Law, I must then give credit to the law for producing good works within me. The Holy Spirit reveals to us that the law could not produce good works, not because of weakness on the part of the law, rather weakness of the flesh. Read Rom. 8:1-4.

There is nothing wrong with the law. It is holy, just and good; the fault lies in the flesh, in that it could not meet the strict demands of that law. So, the Saviour came taking the law and nailing it to His cross, blotting it out, and taking it away. Read Eph. 2:15; Col. 2:14.

God's children serve Him out of love, not fear. Where there is the love of God in our hearts and the motive for service is love, there is no need of precepts, stipulations, and commandments. Love is the fulfilling of all these "things;" therefore, the Lord has placed us under a new covenant; a new age — a new commandment. Read Jn. 15:12; Gal. 6:1-2.

We are not lawless but under the law of Christ (love) not the Ten Commandment or Mosaic Law. We are free from the law (not to sin), but free from the yoke of bondage — free now to worship God in complete liberty. Our hearts being full of love for our Saviour, we praise His name in love, but not from law.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

Love covers a multitude of sins, and this is the law under which I serve Christ, the law of love.

"Illustration .. Grace"

(Continued from page 3)
the part of the king of Babylon is certainly just as true so far as our salvation is concerned, because God had to lift up every one of us who are sinners, in order for us to be saved. Listen:

"He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." — Psa. 40:2.

Beloved, I didn't have a thing to do with my salvation, but it was God who did all in my behalf.

I'll never forget the time when Brother Barnard was holding a revival meeting out here in the park in Ashland. One night he said, "You ought to seek the Lord until you find Him. I don't say God will save you if you seek Him, but I will say God never did save anybody that didn't seek Him." I thought, as I heard him, how far can a man get from the truth? Beloved, there is not a word of truth in saying that

a man has to seek the Lord for God to save him. Jehoiachin couldn't do a thing by way of getting out of that prison, for it all depended upon the king of Babylon, and you and I are just as helpless in the realm of salvation as was Jehoiachin in that day.

Notice again:
"Who hath saved us, and called us with an holy calling, not according to our works, but ACCORDING TO HIS OWN PURPOSE AND GRACE, which was given us in Christ Jesus before the world began." — II Tim. 1:9.

Who does the calling? It is God that does. It isn't that you and I call on Him, but it is God that calls us. After God has begun to call you, you may cry out for mercy then, but it is God that takes the initiative. It is God that begins the work.

Listen again:
"Wherefore, holy brethren, PARTAKERS OF THE HEAVENLY CALLING, consider the Apostle and High Priest of our profession, Christ Jesus." — Heb. 3:1.

He refers to these people who are saved, these Hebrew Christians, as those who are holy brethren, who had partaken of the heavenly call. It was a call that had come from Heaven to them.

I am saying, beloved, God has to lift up the sinner just like Jehoiachin had to be lifted up by the king of Babylon. Let me give you some illustrations.

You remember when Jeremiah was cast into the dungeon, the Word of God says that he sank down into the mire. The old king said, "I am going away to battle. I don't like your preaching. I am going to leave you here until I come back." If he had done that, Jeremiah never would have gotten out, for he never came back. A man came to the dungeon where Jeremiah had been dropped down into the clay, and he threw in some old rotten rags and said, "Put these under your arms, so the ropes won't cut the flesh, and put the rope under your armpits and around your body, and I will draw you out of this dungeon." Beloved, Jeremiah got out of that dungeon, not because of anything that he did, but because a man up at the top pulled him out. Jeremiah was in the mire, and he couldn't have gotten out, and would have stayed there until he died, in that miry clay, if somebody else hadn't lifted him up.

When you and I were sunk down in sin, every one of us would have gone to Hell, and never gotten out of sin, unless Somebody, the Lord Jesus Christ, lifted us out.

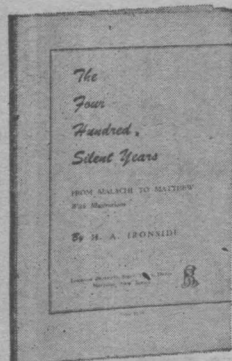
You remember Mephibosheth, the lame son of Jonathan. The Word of God tells us how Mephibosheth, when he was just a babe, suffered a fall. Evidently he was born a normal child, but one day his nurse allowed him to fall, and it lamed him—not just partially, but totally. He was lame on both feet, and couldn't walk. After David came on the throne, he said, "I wonder if there is anybody of the family of Jonathan that is left, that I might show him kindness for Jonathan's sake." (Continued on page 5, column 5)

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Letter From Bougainville

By RALPH A. DOTY
Missionary
to the Solomon Islands

You have been reading my "South Pacific Impressions" Numbers 1 through 5 but now we are beginning a new series as we have now entered a new phase of our work in this area.

I am writing these lines from a native house on the edge of a small village in what appears to be the middle of a dense jungle. The area is surrounded by large trees—the regular coconut palms as well as several kinds not seen in any other place. The Sak-sak is a tremendous palm used for food as well as for the thatching of the roofs and sides of the native buildings. Banana trees and cocoa trees as well as coffee, lime, and the tree from which some natives get the Betel nut, grow around the village. The Betel nut tree is a tall skinny trunked tree which appears to be some member of the palm family. The native who is addicted to chewing Betel nut usually has a very red mouth and terrible teeth, stained reddish black, as well as diseased gums. The Betel nut is consumed along with a teaspoonful of slacked lime! The two when chewed together are said to have a narcotic effect. It is no wonder that this combination attacks the teeth and gums. Another one of Satan's toys no doubt.

Since coming to Bougainville we have had many blessings from the Lord and also several stabs by Satan and his crew. I believe that it takes a lot to get a Baptist down but Satan has been real busy here for the past few months and has set up a series of obstacles designed to get rid of the Baptists. It is surprising to come to a land where the opposition has been set up and organized before your coming! This is exactly what Satan and his stooges have done.

As some of the preachers live about eight miles apart in the jungle it was thought that the school should be built in a spot in the middle where it would work no hardship on any one to get there. It was also envisioned that my house would be near the school. Some time ago the preachers decided to obtain the necessary land by renting or leasing it for two years. They found that old Satan had gotten to the native councils which are set up every so often through the countryside and that absolutely NO land was available for anything connected with Baptists! The native councils are made up of Catholic and Methodist members and they have formed a coalition against the Baptists! This is not too surprising when we remember that the Methodists came out of the Whore of Babylon through

the Church of England. On this island the Methodists and the Catholics have joined hands and the Devil is in the middle making an unholy trio, and their publicly stated plan through their spokesmen in the native council is, in essence, "We are going to run the Baptists off the island." The Australian Administration has advised them that they can't really throw us out but neither can the Administration force the native to rent us any land." With no land Baptists can't build a school nor a house for the teacher and his wife, so the Baptists will be forced to leave" . . . this appears to be their thinking.

After two days of conferences with the natives and with Bro. Halliman we have come up with a plan which will gain the desired objective—that to teaching the native preachers—and yet it will not hinge on obtaining any land. There will be some hardships connected with this plan and many heartaches and some sacrifice on the part of both the faculty and the students but all have expressed a willingness to enter into the plan. The plan hinges around use of one spot of land in a native village owned by Baptists. A native house is standing on the spot and I will use this house as my home and also possibly as the school room.

In America we all have our ideas as to what a house should look like and quite frankly my ideas of housing do not coincide with what the natives have built on this spot. To them it is no doubt ideal, and typical native construction. I will tell you more about my house later on.

We are going to have an intensified school here on Bougainville beginning on Monday, March 4th. It will run 10 hours a day and operate six days a week. I believe that 3,000 hours of school work will give these preachers a good foundation. In 52 weeks running 6 days a week and 10 hours a day there will be 3120 hours which I suspect is a good deal more than many Bible schools run. In about a year from today we will be having our commencement exercises, the Lord willing, and students completing the course will receive suitable diplomas.

My wife will probably not be able to be with me during this year of intense work due to the adverse conditions under which I will be living. Also due to the relatively short time of this teaching it would seem that it would not be economically to purchase a four-wheel drive vehicle such as I indicated a great need for in a previous article. Bro. Halliman tells me that the resale value of such a vehicle is very poor and since we would not be using it over a year we would lose on its resale.

If this is the case then we would be situated 42 miles back in the jungle from the port of Buin and supplies shipped down from Rabaul to this port would have to be carried out by cargo boys. This would entail some expense and considerable inconvenience. Just now it is raining pitchforks and has been almost all day. One's supplies might get very wet were they coming through on a cargo line today. If I could find some second hand four-wheel drive vehicle it might offer a solution.

I would of course be glad to have my wife with me and such was our original plan but the lack of more suitable dwelling could cause some problems. This house as I said is probably up to native standards. The roof and most of the walls are made of



RALPH A. DOTY

Sak-sak which is a leaf from a type of Palm tree. The leaf is about six inches wide and perhaps three feet long. It is folded and laid over a pole. The next leaf overlaps the first one. These are attached to the pole with small sticks. A pole of sak-sak might be eight feet long and is laid on the rafters of the house as one would lay shingles. The layers of poles overlap about 14 inches thus making a relatively good roof structure. Walls are made in a similar manner but do not overlap nearly as much as the roof shingles.

The floor of the house is made out of the bark of a tree. The bark is split lengthwise at one place and the bark is peeled off of the tree trunk in one piece. This bark is quite strong and is laid across what we would call floor joists but in this dwelling they are made of poles of different diameters. Part of the house has this type of flooring and the rest has flooring made out of 4-inch wide sections of palm tree bark. This bark is sort of half round with the round side up which makes for real unsure footing. There are cracks between all the bark strips due to the wood shrinking that one can loose a chair leg in or a heel quite easily! There is a table and two chairs in this house. One chair seems to be made out of part of a bomb container . . . it has no back and sports a 4-inch hole in the middle of the seat. The other one is conventional but has a Japanese look. During the war there was a Jap camp just a stone's throw from where my house is located. The kitchen and dining area have sak-sak ceilings while the rest of the house—two bedrooms and a porch have an "open beam ceiling." The dining area will probably double as a school room and consists of an OPEN porch the length of the building. There are large windows in each room but no screens. There are flies and some mosquitoes — less than I expected, but we sleep with a mosquito

net every night. During the day we just swat!

The kitchen has the top of a 50-gallon drum with dirt in the bottom which at present is the stove. It burns wet wood with lots of smoke, their being no chimney . . . but smoke keeps the mosquitoes away so there is some compensation! I was a little startled to find that the wood we were burning was Teak! Builders of fine boats and furniture would be quite upset to see us cook our dinner on this nice hard wood.

For my bath I walk a short distance to a little pool and jump in. I also wash my clothes there . . . the natives seem to avoid the place . . . it probably has a crocodile living in it — perhaps some day I will find out!

Bougainville is a beautiful island and yet it is very primitive. In fact when one remembers that the Catholics and the Methodists have been here for the past 50 years one wonders just what they have been doing. At every native village except this one there is a Drum House or "Koposa" as the natives call it where ceremonies honoring Satan take place regularly. I don't know whether the other missionaries call such activities "Native culture" or not but it is Satanic worship none the less. No Baptist on the island will have anything to do with such activities. Methodists and Catholics make up the majority who frequent such places. The drums boom almost every night sometimes sending messages and sometimes ushering a soul into the sacred lake in the hills behind the Siwai district. Bro. Joshua Montoru tells me that according to the heathen beliefs popular among the Methodist and Catholic natives and others, at death the soul wends its way up in the mountains towards its objective, a large lake. Just prior to attaining this Narvana, the soul is accosted by Satan himself, who stands blocking the way and asking, "Did you have a pig sacrificed for me before getting here?" If that soul had done so he was allowed to pass through to the special lake. If not Satan would hit him with a stone age and knock him into the abyss. Pigs are regularly sacrificed in the drum house for those who have just died. The jaw bones of the pigs are hung up, I suppose, as a record of the number of souls sent on their way to the sacred lake. This sacrificing of pigs to appease Satan is referred to in Pidgin as "greasing Satan!"

This practice is carried out regularly by the "converts" of the Methodists and the Catholics. It is easy to see why the Methodists and the Catholics and the Devil have joined forces to try and keep the Lord's true church off the island. No telling how a Bap-

tist might upset their play house!

It costs nothing for a native to be a Catholic or a Methodist. He need not live any differently than he has always done. He can frequent the Satanic drum house or he can attend the "sing-sings" where Bro. Halliman tells me Satan is also "greased" in various ways. He can drink the liquor which the Australian government has legalized for the natives and just about do as he pleases and still stay in the good graces of the Catholic and Methodist churches.

As Bro. Montoru told me in a letter several months ago, "There are thousands of Devil doctrines here in Bougainville," and Satan and his henchmen are not happy these days to face the reality of active Baptists encroaching on their domain.



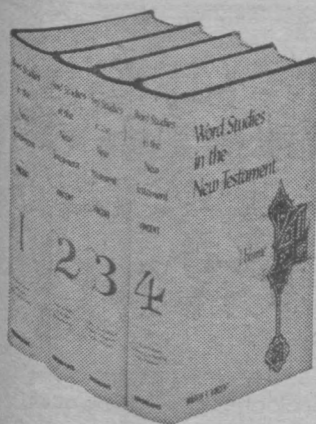
"Illustration . . . Grace"

(Continued from page 4)
sake." He remembered that love pact between him and Jonathan, and he said, "If I can find anybody of Jonathan's family, I'll show him kindness, just for Jonathan's sake." Someone said, "There is that lame son, Mephibosheth." David sent for him, and I imagine that Mephibosheth came into the presence of David with fear and trembling. In those days, whenever a man came on the throne, all of the near relatives of the preceding king were nearly always put to death, so there would be no pretender that would rise up and claim the throne. I am satisfied that when Mephibosheth was summoned into his presence, it was with fear and trembling that he came to fall down before David. The Word of God tells us how David picked him up and said, "I am going to restore to you all the property that your father had, and I am going to allow you to eat bread continually at my table."

Beloved, what part did Mephibosheth have in it? Just as much as Jeremiah had in getting out of the miry clay—just as much as Jehoiachin had in getting out of prison in Babylon, and just as much as you and I had, as sinners, being saved.

Notice Lazarus in the tomb. One day Jesus came and stood beside that tomb after Lazarus had been dead and buried for four days, and He wept. The people said, "Look, He is weeping. He must have loved him. Couldn't He have done something for him if He had been here?" About that time Jesus spoke and said, "Lazarus, come forth," and the dead man came out of that tomb alive. The Word of God says that Lazarus was bound with the grave clothes, and Jesus loosed him and let him go.

Beloved, how was it that Lazarus came out of that tomb alive? (Continued on page 6, column 1)



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Old Landmarkism

(Continued from page 3)

might be dispensed with. But that ordination was not only expedient but an institution of the Bible, and, therefore, indispensable. 2. That such proceedings, if allowed, might go to great lengths, and ultimately produce confusion."

Whatever laxity prevailed in after years, I have shown in what light the fathers of Virginia Baptists, without exception, regarded and treated Pedobaptists and their immersions.

Bro. Jeter received his loose Baptist ideas from the Baptists who constituted the Portsmouth Association, and who came from England, and belonged to the General Baptists. Semple says:

"Their manner of gathering churches was very loose indeed; or, at least, was very adverse to the method now prevalent among Baptists in Virginia. They required no experience of grace or account of their conversion. But they baptized all who asked it, and professed to believe in the doctrine of baptism by immersion."

These are the kind of baptisms which Bro. Jeter holds and teaches are Scriptural and valid today. He endorses a Campbellite immersion as valid, which is just like the above, for "no experience of grace, or account of conversion" is required by the Campbellites. It is this destructive looseness, and perversion of the ordinances, and subversion of the gospel, that Old Landmarkers are opposing, and from the dire effects of which we are trying to save the churches of this age.

Whether we are traveling in the "old paths" in this respect, let the candid reader judge. It was not until the preachers of Virginia and the United States, desirous of popularity, commenced to "burn incense to vanity," that they "caused themselves to stumble in their ways from the ancient paths, and to walk in a way not cast up."

"Illustration.. Grace"

(Continued from page five)

arus came out of that tomb? Did he do anything? Was there anything that Lazarus did to make himself alive? Not a thing in this world. Lazarus was a dead man, and he would have stayed dead if the Lord Jesus Christ hadn't spoken to him.

Look at Saul on the roadway to Damascus, as he is journeying toward the city of Damascus. He has letters in his pockets — letters of authority, giving him permission to bind every Christian that he finds in Damascus and bring such back to Jerusalem bound. Christians in those days were scarce in Jerusalem. Saul had hounded the Christians until they had scattered all over the world, and when Christian kindling wood got scarce, he goes 500 miles away to Damascus, that he might find somebody that he could persecute. As he is going along, the Word of God says that a light above the brightness of the noonday sun shone on him, and he fell to the ground. God spoke and said, "Saul, Saul, it is hard for thee to kick against the pricks."

Beloved, who was it that took the initiative? Was Saul desiring to be saved? Was he making a religious pilgrimage to Damascus hoping that he would be saved there? No, he was going there to persecute Christians. He wasn't expecting to meet Jesus face to face that day. He was going to Jerusalem to destroy Christians — as many as he could find there.

I say, beloved, Saul didn't have one thing to do with his salvation; Lazarus didn't have one thing to do with getting out of the tomb; Mephibosheth didn't have one thing to do with being raised up to a position of honor,

to eat at David's table; Jeremiah didn't have one thing to do with getting out of that miry clay; Jehoiachin didn't have one thing to do with getting out of the Babylonian jail, and you and I didn't have one thing to do with our salvation. The Lord Jesus Christ did it all. Just as the king of Babylon took the initiative as to lifting up Jehoiachin, so the Lord God of the universe took the initiative relative to our salvation.

II

THE KING OF BABYLON SPOKE KINDLY TO JEHOIACHIN.

We read:

"And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon."—II Kings 25:28.

What made the king do it? I don't know; but for some reason best known to himself, or maybe even unknown to himself, he spake kindly unto Jehoiachin.

Isn't the message that God sent to us of Jesus' death at Calvary a kindly message? The law has no kind words for anyone. Suppose you go back and read it, and when you do, you'll realize that there is not a kind word in the law. In its abbreviated form, I read:

"Thou shalt have no other gods before me."—Ex. 20:3.

Beloved, when you read this and the other commandments, I ask you, is there any kind word there? Do you find any kindness there when God says you shall not do the very things that you are doing? There is not a man nor woman here but stands guilty in God's sight of every violation of these laws. There is not a kind word about the law of God.

Listen again:

"The soul that sinneth, it shall

die."—Ezek. 18:4.

Is there any kindness about the law of God? Not a particle.

Notice again:

"For the WAGES OF SIN IS DEATH; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Death means eternal separation from Almighty God. I ask you, is there any kind message about the law? None whatsoever.

Notice another Scripture:

"For as many as are of the works of the law are UNDER THE CURSE: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3:10.

Notice that Paul says there is a curse on the fellow that doesn't continue in the "all things" of the book of the law of the Lord.

Have you done everything that the law demands? Have you lived in the light of the law all your life? No, no, none of us have lived up to it in any wise at all. I say to you, there is no kind word for any man in the law, but the king of Babylon spake kindly unto this man Jehoiachin when he lifted him up in the prison.

Beloved, while the law has no kind words for us, the grace of God has. Jesus said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Verily, verily I say unto you, He that believeth on me HATH EVERLASTING LIFE." — John 6:47.

Beloved, there is a kind word there. There is hope there.

The Philippian jailer, in the midnight hour, cried out, "What must I do to be saved?" The Apostle Paul gave answer, when he said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

Beloved, there is kindness there.

Oh, what contrast between the law of God, and the grace of God! There is no kindness expressed to us in the law, but there is kindness in God's grace. Just as the king of Babylon spake kindly unto Jehoiachin, the grace of God has likewise spoken kindly to us.

III

THE KING OF BABYLON EXALTED JEHOIACHIN.

We read:

"And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon."—II Kings 25:28.

The king of Babylon was a great king in those days. The Word of God says that he had conquered all the country from the Nile River in Egypt to the Euphrates River in Babylon. He was the sole undisputed ruler of all that territory. In conquering all that country he had conquered several kings, and he had taken them all, just like he had the king of Babylon, and moved their thrones over to Babylon. Whenever he wanted to amuse himself, I suppose he counted the kings that he had taken captive. You know how a fellow has certain things that he likes to think of as his exploits, or what he has done whereby he is superior to somebody else. I guess the king of Babylon would look at the kings that he had conquered and would say, "Now these are individuals that I have taken captive in various lands." This is very much the same as a bad man, who kills people, and cuts a notch on his gun. It is very much the same as an individual who contends in sports, and is a winner, and has a loving cup, or some trophy, to show for what he has

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done. The king of Babylon had live trophies — the various kings that he had conquered. Now the Word of God says that this king Evil-merodach of Babylon showed a special kindness unto Jehoiachin, in that he exalted him above all the other kings that he had taken captive.

Every one of them had their thrones. Of course none of them was on a par to the king of Babylon, but every man had his throne in Babylon. Now Jehoiachin isn't elevated to the position of the king of Babylon, but his throne is higher than any of the balance of the thrones of the kings that were with him in prison in Babylon. Thus, we can see that the king of Babylon exalted Jehoiachin.

Isn't that what the grace of God has done for you and me? Hasn't God's grace exalted us? Go back to the Old Testament and read the story in that precious little book of Ruth where we find how Ruth was elevated. Oh, what a precious story it is! Ruth, the Moabitess, had been married to a man who was a Jew. She loved her mother-in-law, and her mother-in-law's religion, enough that she followed all the way from the land of Moab over into the land of Canaan when her mother-in-law would return home. The Word of God tells us how she went out and gleaned in the fields, and her hap was to light on the fields of Boaz. From man's standpoint, it happened in that manner, but from God's standpoint, it was predetermined and foreordained before the foundation of the world, and she couldn't have gone to another field.

There in that field Boaz took notice of her, and Boaz said to the men, "Leave her alone. When mealtime comes, let her come to the house and eat. Furthermore, you drop some handfuls on purpose, so that she can pick them up." Ultimately, the Word of God tells us how that Boaz married her. Oh, what a day it was when he went into the presence of all the people in the city, and pulled off his shoe as a sign of the sealing of the contract, and said, "I am marrying Ruth. She is to be my wife, and she is to have my inheritance. I am marrying her, and giving recognition to her." Can you imagine Boaz, the richest man in all the land, taking a little Moabitish girl who had no claim on him, yet he recognized

her and exalted her to a high position as the wife of the richest man in all the land? Every time I read this, I am reminded of that song which says:

"Oh to grace how great a debtor Daily I'm constrained to be! Let Thy goodness, like a fetter, Bind my wand'ring heart to Thee."

I say to you, just as the king of Babylon exalted Jehoiachin, and as Boaz exalted Ruth, so the grace of God has exalted us.

IV

THE KING OF BABYLON CHANGED THE PRISON GARMENTS OF JEHOIACHIN.

We read:

"And CHANGED HIS PRISON GARMENTS: and he did eat bread continually before him all the days of his life."—II Kings 25:29.

I don't know whether they wore prison stripes in those days or not. I don't know what kind of garments that Jehoiachin wore, but whatever his prison garments were, they were taken off of him, and now he has new garments assigned to him.

Beloved, that is exactly what God did for us, the day He saved us. What kind of garments were you clothed in, in those days? They were repulsive garments — garments of self-righteousness — garments of filthiness. We read:

"But we are all as an unclean thing, and all our RIGHTEOUSNESSES ARE AS FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." — Isa. 64:6.

The day that God saved us, He did more for us than the king of Babylon did for Jehoiachin. The king of Babylon lifted him up, showed him kindness, and changed his prison garments. God did more than that, for He gave us clothes, the like of which you don't buy in the store. He clothed us in divine righteousness. Listen:

"For he hath made him, who knew no sin; to be sin for us; that we might be MADE THE RIGHTEOUSNESS of God in him."—II Cor. 5:21.

In other words, God took our sins and put them over on Jesus Christ at the cross, and now God takes the righteousness of Jesus Christ and clothes us. Beloved, do you realize if you are saved, you are clothed in the righteousness of God's Son? As the king of Babylon changed the prison garments of Jehoiachin, (Continued on page 7, column 1)



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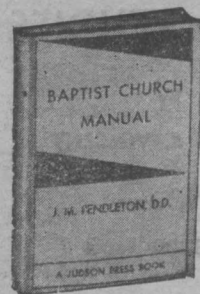
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PAGE SIX

"Illustration.. Grace"

(Continued from page 6)
ments of this man Jehoiachin, the God of the universe changed our garments the day He saved us. He took away our filthiness. He took away our self-righteousness. He took away our rags of righteousness and clothed us in His own divine righteousness.

I am better off than Adam was before he sinned. Adam had a perfect human righteousness. Do you know what I have? I have a perfect divine righteousness, clothed in the righteousness of the Son of God.

So I say, those of us who are saved have a perfect divine righteousness covering us. What a blessed, blessed thing to know that as the king of Babylon honored this man, lifted him up, and changed his garments, so the grace of God has lifted us up and exalted us, and God has changed our garments so that we are clothed in the righteousness of His Son.

V

THE KING OF BABYLON HONORED JEHOIACHIN.

We read:
"And changed his prison garments: and he did eat bread continually BEFORE HIM all the days of his life."—II Kings 25:29.

Jehoiachin was living in jail. Now he had daily fellowship with the king of Babylon. He was a prisoner. Now he is elevated to the position that he is a constant companion to the king of Babylon. No longer does Jehoiachin have only the kings of the other countries to fellowship with, but he now has fellowship with the king of Babylon, for he was continually with him all the rest of the days of his life.

That is exactly what the grace of God does for us, for God's grace brings a sinner into an abiding fellowship with Himself every day. I thank God for this fact, that as the king of Babylon honored Jehoiachin thus, so God's grace brings the sinner into an abiding fellowship with Himself. I tell you, beloved, the fellowship we have with the Lord Jesus Christ is a fellowship the like of which you don't find any place else in all the world.

VI

THE KING OF BABYLON GAVE JEHOIACHIN AN ALLOWANCE.

We read:
"And his allowance was a

CONTINUAL ALLOWANCE given him of the king, a daily rate for every day, all the days of his life."—II Kings 25:30.

Notice that this was a daily allowance.

I knew a preacher who had a rich grandmother. Before he was saved, every evening when he got up from the table to go out on the town for the evening, his grandmother handed him \$200.00, and that was his allowance for that night. He dared not come home with that \$200.00, for this was to be spent that night. Not just once—not just occasionally did she give him \$200.00, but it was a daily allowance.

Beloved, the Word of God says that the king of Babylon gave Jehoiachin a daily allowance, and that is what God does for every one of us. Listen:

"Thy shoes shall be iron and brass; and AS THY DAYS, so shall thy strength be."—Deut. 33:25.

Hasn't God given you the strength you need for the day? He'll give you the strength you need for tomorrow too. A lot of things may come up in your life tomorrow that you know nothing at all about, but there is one thing certain, you'll have the strength you need. There was a daily allowance that the king of Babylon gave to Jehoiachin, and there is a daily allowance that God gives to us.

Look at the manna that was given to the Jews for forty years—a daily allowance for the Jews. That is how God deals with us, for He gives us a daily allowance.

Notice that this allowance that was given to Jehoiachin was a lifetime allowance. How about the grace of God? Is God going to save you today, and keep you tomorrow, and then turn you loose the next day? No, beloved. I have an allowance of grace, that will last me till the end of my life. Jesus said:

"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 greater than all; and NO MAN IS ABLE TO PLUCK THEM out of my Father's hand."—John 10:28,29.

Concerning this man Jehoiachin, we would say that "he had it made," for he had an allowance—a daily allowance, to the end of life.

Beloved, I have it made, too.

I didn't do it, but God did it for me. He gives me an allowance of grace every day. How long? Until I sin? Until I do wrong? No, He gives an allowance to last me every day of my life.

Notice that this allowance came from the king. Don't you think it was worth more than if it had come from anybody else? Of course it wouldn't buy any more, but it was worth more, just to know that it was an allowance that the king gave.

Beloved, how about the allowance that we have? Listen:

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4:19.

Where does our allowance come from? It comes from our King. I would rather have an allowance that comes from the King of kings, than to have anything else in all this world. Oh, what a blessing it is to know that He has given us an allowance every day, and it is a kingly allowance—an allowance that has been given us by our King, the Lord Jesus Christ.

CONCLUSION

What a lesson! Isn't this a marvelous truth? Isn't it a wonderful illustration of salvation by grace? Beloved, just as the king of Babylon treated this man Jehoiachin, so the grace of God has treated us. I thank God for the privilege I have to present to you this message, this illustration, of the grace of God.

May God bless you!



Holiness

(Continued from page one)

This passage directs our life in the world as well as in the church. In the home, at school, on the job, in the neighborhood, we are to pursue peace. If men would seek to be at peace with each other as God has sought peace for men with Himself, our world would be transformed. If men could love men as much as God does, — enough to give His Son for their salvation — indeed, the great principle of peace would be a present day reality.

It should be observed, however, that the peace which we are to pursue with all men is to be compatible with that holiness without which we cannot

(Continued on page 8, column 1)

"I CAN'T BELIEVE PREDESTINATION"

By BOB NELSON — Saline, Michigan

(A dialogue between Sister Timid and Pastor Stouthearted)

Sister Timid: Pastor, I have heard you preach on Predestination and Election and it scares me.

Pastor Stouthearted: How does it scare you?

Sister: If God has planned all things and rules all things, what if my unsaved friends are not elected, what shall I do?

Pastor: You are starting at the wrong end of things. First of all, do you believe the Bible to be God's inspired revelation to man? Do you accept its truths from Genesis to Revelation?

Sister: Oh, yes. I have no doubt but that the Bible is God's Word.

Pastor: That's good! Did I twist or misrepresent the Scriptures in anyway when I preached predestination from Ephesians chapter one or Romans chapter nine?

Sister: Oh, no! that's just it. You said just what the good Book said.

Pastor: Do you believe that the God of the Bible is the Almighty, transcendent (beyond and above us) and yet God is immanent (He dwells with us)? Can you prove to me that He exists? (Isaiah 57:15).

Sister: Yes, I believe this is the God of the Bible and the true and living God, but actually no one can prove Him to someone. We accept Him by faith.

Pastor: Can you explain the Trinity to me with clear distinctions?

Sister: I believe in the Triune God because the Bible makes the declarations of One God but three Persons. But to give a clear explanation of the mystery of the Trinity is beyond me.

Pastor: Can you tell me why the great infinite sovereign God would want to create a host of galaxies, solar systems, then pick out one small planet called earth, and make some people on it, then devise a plan of salvation to redeem some insignificant specks of dust called souls?

Sister: Oh, Pastor, these are great questions and the only answer I can give you is that God has done all things for His own pleasure and His doings are beyond us. God never asks us for counsel or help, nor does He ask us to understand. (Rom. 11:33).

Pastor: I do not want to stop yet, Sister Timid. I have several more questions I desire to put to your thinking. The Bible makes it clear that God planned from the foundations of the world to create man and woman in His image and place them on probation. These creatures exercised their wills and fell into sin that ruined all mankind since they represented all mankind (Rom. 5:12,19). Then also in the counsel chambers of God, the Father gave some souls to His Son, and Christ left heaven's glory, humiliated Himself and purchased those souls giving them eternal life (John 17:2-9), by being their substitute in life and death. Now comes the question: Would God be more God, more loving and just if He saved all? Or would God be less loving and less just if He saved none? How would you describe God if He desired to save just a group called His sheep, His people, His seed, His church, His bride, and etc.?

Sister Timid: Oh, my! God is perfect no matter what He does. God does not have to give an account to me.

Pastor Stouthearted: I can't understand how God saves men by grace. God saves confessed rebellious, wicked, underserving sinners and passes some self-righteous nice people. So when it comes to PREDESTINATION I find no problem and it does not scare me, I just believe it like other inscrutable spiritual truths. Perhaps, your resistance to this truth reveals a defect in your professed faith.

APPRECIATED LETTERS

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TBE is the finest paper being published today, and I pray that God will be able to continue publication until He comes to call us home to be with Him."

Dale Fisher (Wis.)



SPURGEON'S PRAYER

"Let me be buried somewhere in a quiet spot, where the leaves fall, and the robins play and the dewdrops gleam in the sunshine; and if there must be a line about about me, let it be: Here lies the body of John Ploughman, waiting for the appearing of his Lord and Saviour, Jesus Christ."

Prayer

(Continued from page one)

ing uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring; I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell about it. I wish you had not heard a word about it, and another time I wouldn't listen to petitions not intended for my ears.

The lawyer smiled.

"My dear fellow," he said, "you are wrong again. It was intended for my ears, and yours too, and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way' I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted the claim papers in his fingers. "You can call in the morning if you like, and tell 'mother and him' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—Sel.

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PAGE SEVEN

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Holiness

(Continued from page seven) see the Lord: "Follow peace . . . and holiness." The Christian man at work must seek peace with his colleagues without indulging in their filthy conversation and foul living. The housewife is to pursue peace with her neighbor without conforming herself to her neighbor's sinful practices. In short, we are to seek to be at peace with all, so far as it does not involve us in anything displeasing to Christ.

Now to the subject of holiness. FIRST, what is meant by holiness? The words "holy," "holiness," "saint," "sanctify," "sanctification" are all from the same root word in the original language, i.e., they are related words. There are, with reference to these words, two basic errors. One is a product of the church of Rome, which uses the word "saint" in an unwarranted sense.

According to Rome the word "saint" applies to one eminent for piety and virtue according to their standards. Thus, not all of the saved are saints. The Apostle Paul, however, recognized all of God's people as saints or holy ones. (Rom. 1:7; I Cor. 1:2)

Another error common in our day with reference to "sanctification" or "holiness" is the idea that the word itself carries with it the thought of sinlessness. However, things which have no moral qualities whatever are considered holy. Jerusalem is the "holy city." (Matt. 4:5) Besides this we are told to "sanctify the Lord God in our hearts." (I Pet. 3:15) Clearly, this does not mean to make God sinless!

The word "holy" can mean one of two things: "pure" or "consecrated." God chose His people that they "should be holy (pure or morally clean) and without blame." The city of Jerusalem is "the holy city," the

city consecrated for the Lord, set apart as the place through which His name was to be revealed.

There is no doubt to my mind that the passage under consideration refers to the first definition given above: purity or moral cleanliness. "Follow . . . purity or moral cleanliness, without which no man shall see the Lord."

SECOND, there is, and must be, in every child of God, holiness of nature and holiness of character. Contrary to ancient as well as modern thought, every human born in this world has an unholy or sinful nature. Job declares our sinful beginning by the answered question "who can bring a clean thing out of an unclean? not one." (Job 14:4) Adam transgressed God's law, and because he was our head and representative and we were identified with him in his sin, all of us, like him, are sinful. Our nature is in the likeness and image of our father, Adam. God charged us with Adam's sin just as He charges us who believe with the righteousness of Jesus. Even we, whom God chose in Christ, ere the world existed, where born in this world being "by nature the children of wrath even as others." (Eph. 2:3) It is because of the unprofitableness of our natural descent that Jesus said "that which is born of flesh is flesh," and insisted on another, a new, a celestial birth. (John 3:3, 5, 7). Thus, by natural birth we partake of a corrupt nature.

How then does one get a holy nature? It too comes by a birth. However, the agent of this birth is holy and what He produces is holy too. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5) Since this birth is not of man "but of God," (John 1:13) of the Holy One, it follows that that which is born of Him is holy also. It was because of the paternal act of the Holy Ghost on the virgin womb of Mary that that Holy thing was born of her. (Luke 1:35) The Holy Spirit fathered Jesus, God's Son, who was Holy. In the new birth, which is of the Holy Spirit, we who are born again, become God's sons, and partake of the Divine nature, which is holy. The old nature remains until death and is not in this life ever completely subdued. It is the "new man, which after God is created in righteousness and true holiness." (Eph. 4:24)

It was said earlier that there is and must be in every true believer holiness of nature and of character. Man's nature became unholy through sin. And since the fall of Adam, man's unholy nature has affected his character, and every facet of his life. Verily, "A corrupt tree cannot bring forth good fruit." (Matt. 7:13) Because of this nature, sin is diffused throughout the whole body. Man does what is natural to him — he sins. In Romans 3:9-23 the understanding, mouth, feet, and tongue to mention but a few members of the human body are shown to be sinful. What God said through Isaiah to Judah can very well apply to every man in the state of nature: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness." (Isa. 1:56). Every one who believes the Scripture must concede that in the sight of God, man's actions in his natural state are quite unholy.

But, alas! as man's unholy nature produces the fruit of unholy-ness, likewise his holy nature produces the fruit of holiness. Because of God's grace in producing in man a new nature, holiness is now diffused through-

out the whole of man and spreads itself to the head and heart, the life and lips, inside and out.

Does the Bible teach this? Definitely. John says, in I John 3:9-10, "Whosoever is born of God does not commit sin, for His seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest." We who have been born of God have His nature and we cannot sin. John is concerned in this letter with the walk of a child of God. The Christian's life is not a life of sin. Sin is not the rule, but the exception of his life. John is definite in the first chapter on the fact that even God's people sin. But here, in John 3, John is just as definite that a child of God does not continue in his sin, he does not live in sin, that it is manifest that he is God's son. Sin does not have dominion over him. In short, his life is a life of holiness.

God's choice of His people to salvation includes holiness both of nature and character: "He chose us to be holy and without blame." "We are His workmanship created in Christ Jesus unto good works, which God before ordained that we should walk in them." (Eph. 1:4; 2:10) As faith is the means of initial salvation, so perseverance in that faith is the means of glory. We are indeed kept by God's power unto salvation, but it is "through faith" that it shall be realized. (I Peter 1:5)

THIRD, holiness of living is a must. The teaching of the necessity of holiness is no novelty. Indeed, it is as old as the Scripture. This, I feel, is the prime meaning of this passage. Paul is writing to professed believers, people who have a holy nature, and enjoining on them the necessity of holy living.

The Donatists in the fourth century were persecuted under the leadership of Augustine primarily because they insisted that the church of God was to be holy. Baptist confessions of the past have much to say on the need for holiness. Articles nine and ten of the New Hampshire Confession are typical of the view held by our forefathers on holiness:

ARTICLE IX — OF SANCTIFICATION

We believe that sanctification is the process by which, according to the will of God we are made partakers of His Holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the heart of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means — especially the Word of God, self-examination, self-denial, watchfulness and prayer.

ARTICLE X — OF THE PERSEVERANCE OF SAINTS

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand

mark which distinguishes them from superficial professors."

Are these articles scriptural? I believe so. Yet to insist on this teaching of holiness in the majority of so-called Baptist Churches today, would mean the sure dismissal of that one insisting on the same. There is too much easy believism today. Even among those who believe in the "doctrines of grace" is this being taught. There is no alarm over sin. "I believed back yonder many years ago; I'm safe," is the familiar story. My Bible, to the contrary, teaches me that one characteristic of the life of a child of God is that he "lives by faith," and "does not draw back to perdition; but believes to the saving of the soul." (Rom. 1:17; Heb. 10:39)

Perhaps Sir Isaac Watts had the above in mind when he penned these words:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His
cause,
Or blush to speak His name?
Must I be carried to the skies
On flowery beds of ease,
While others fought to win
the prize,
And sailed thro' bloody seas?
Are there no foes for me to
face?
Must I not stem the flood?
Is this vile world a friend to
grace,
To help me on to God?"

No,
"There's a cross for everyone
and there's a cross for me."

FINALLY, holiness is the only pathway to happiness for a child of God. Jesus' meat and drink—His satisfaction—was to do the Father's will. This is the desire of each child of God. I appeal to your own experience: are you not miserable when you sin? Is it not a joy to fellowship with the Lord? The Christian, contrary to the lost, rejoices in holiness.

May the Lord impress on our minds this verity. "Without holiness no man shall see the Lord."

QUIETNESS

Paul in exhorting the Thessalonians, "study to be quiet," expressed a principle underlying life today. This is an age of noise. Sound pictures; radios; high-pressure drama; airplanes roaring overhead; motor traffic; sirens; railroads. Silent forces are the most powerful. Snowflakes defeated Napoleon in his Russian campaign. The silent flow of sap brings beauty in nature. Sun, moon, stars move silently. The still small voice was stronger than wind, earthquake, fire.

APPRECIATED LETTER

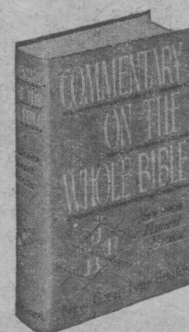
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