

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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GOOD AND EVIL REASONS FOR . . .

CHURCH MEMBERSHIP

By ELDER ROY MASON
Aripeka, Florida

Some become Christians and never take membership with the church. That means that they never engage in any organized effort to carry on the Lord's work. Few people are ever reached for the Lord apart from the influence of some church. Missionary effort is carried forward by churches. The person who never unites with any church is not likely to ever make his life count for very much in the cause of Christ. Guerrillas are not likely to win a war. They are unauthorized, unorganized, undisciplined persons who could serve far better in the regular forces of the government. People who never join any church carry on a sort of guerrilla war-

fare against the Devil — if they carry on at all. The Lord never intended that saved people should remain aloof from other Chris-



ELD. ROY MASON

tians. He meant that each saved person shall have membership in His church.

But many who do not belong to a church are wrongly moti-

vated in joining. Satan means that it shall be so. He offers people counterfeit motives for church membership. Let us note some of these wrong motives:

1. *Some join a church for salvation.* They suppose that if they get their name on a church roll that will insure their entrance into Heaven at last. Such persons usually pay some "dues" to the church, and attend once in a while — especially on Easter, Christmas and Mother's Day. Ask such, "Are you a Christian?" and the answer comes immediately, "I have been a church member for such and such length of time." Many such church members never hear any preaching that would disabuse their minds concerning the meaning of (Continued on page 8, column 1)

THE SUFFERINGS OF JESUS

PREACHED AT CALVARY'S 1968 BIBLE CONFERENCE

By JON RULE

I should like to preface my message with this remark, that the death of the Lord Jesus Christ was a unique death — that is, the death of the Lord Jesus was one of a kind. There has never been one like it since, and there was never one like it before — for two reasons. One reason is, because of the One who died. Jesus Christ suffered not only as man on Calvary, but He also suffered as God on the cross.

You say, "Preacher, how could that be, that God who knew no sin, could become sin for us; that we being dead unto sin, should live unto righteousness?" Well, I don't know. There are some things about my theology, that I believe, but don't particularly understand, and I do not know how Jesus Christ as man, could become sin. But thank God, He did.

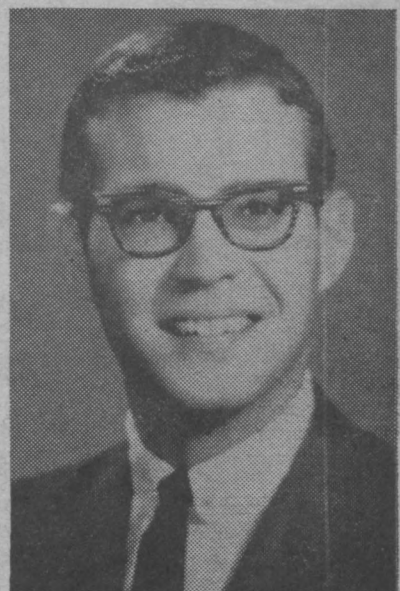
The death of the Lord Jesus Christ is unique also because of what it did — the results of that death.

In I Corinthians 1:26, 27, the writer says:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the things which are mighty."

If there is any living proof of

the evidence of the truthfulness of that Scripture, it is here tonight. All you have to do is look around you. There are none of us who are so particularly bright after the things of the flesh that



JON RULE

we are going to confound the world with our wisdom. None of us here are so particularly good-looking that we are going to confound the world with our good looks. Anything that we can lay claim to, comes because of Jesus (Continued on page 6, column 3)

HERE'S ANOTHER LETTER FROM BOUGAINVILLE

By RALPH A. DOTY
Missionary
to the Solomon Islands

The providence of God is clearly seen in the life of Joseph who through no fault of his own was despised by his brothers and suffered many vicissitudes and indignities eventually landing in jail for a crime he had not committed.



RALPH A. DOTY

ment has some interesting laws that affect natives but not the white men. One of these has to do with gambling. It is quite all right for Europeans or even natives, for that matter, to wager sums of money on horse races in Australia or national lotteries, but of course these are carefully regulated by the government — who also get their cut of the wagered money. And it is really quite all right, Old Boy, to play poker with other Europeans, but it is strictly forbidden for natives to indulge in any form of gambling. As is often the case, however, these laws have little effect in stopping the little friendly games among the natives. One such game is called "Lucky." I know little about the game except that to hear the Methodists tell it, playing "Lucky" is just about as low as a native can possibly get and still be a human being — but of course, it is quite proper for Australian types to play it!

Well, getting back to our story, one night the native I am writing about, after a hard day's work, crawled into his bed and tried to (Continued on page 6, column 1)

THE BRAZEN SERPENT

By ARTHUR W. PINK

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

Christ had been speaking to Nicodemus about the imperative necessity of the new birth. By nature man is dead in trespasses and sins, and in order to obtain life he must be born again. The new birth is the impartation of Divine life, eternal life, but for this to be bestowed on men, the Son of man must be lifted up. Life could come only out of death. The sacrificial work of Christ is the basis of the Spirit's operations and the ground of God's gift of eternal life.

Observe that Christ here speaks of the lifting up of the Son of man, for atonement could be made only by One in the nature of him who sinned, and only as Man was God's Son capable of taking upon Him the penalty resting on the sinner. No doubt there was a specific reason why Christ should here refer to His sacrificial death as a "lifting up." The Jews were looking for a Messiah who should be lifted up but elevated in a manner altogether different from what the

Lord here mentions. They expected Him to be elevated to the throne of David, but before this He must be lifted up upon the Cross of shame, enduring the judgment of God upon His people's sin.

To illustrate the character, the meaning, and the purpose of His



ARTHUR W. PINK

death, the Lord here refers to the well-known incident in Israel's wilderness wanderings which is recorded in Numbers 21. Israel was murmuring against the Lord, and He sent fiery serpents among

the people, which bit them so that some of the people died and many others were sorely wounded from their poisonous bites. In consequence, they confessed they had sinned, and cried unto Moses for relief. He, in turn, cried unto God, and the Lord bade him make a serpent of brass, fix it on a pole, and tell the bitten Israelites to look to it in faith and they should be healed.

All of this was a striking foreshadowing of Christ being lifted up on the Cross in order that He might save, through the look of faith, those who were dying from sin. The type is a remarkable one and worthy of our closest study.

The Serpent

A "serpent" was a most appropriate figure of that deadly and destructive power, the origin of which the Scriptures teach us to trace to the Serpent, whose "seed" sinners are declared to be. The poison of the serpent's bite, which vitiates the entire system of its victim, and from the fatal effects of which there was no deliverance, save that which God provided, strikingly exhibited the awful nature and consequences of sin.

The remedy which God provided was the exhibition of the destroyer destroyed. Why was not one of the actual serpents spiked by Moses to the pole? Ah, that would have marred the type: that would have pictured judgment executed on the sinner himself; and, worse still, would have misrepresented our sinless Substitute. In the type chosen there was the likeness of a serpent, not an actual serpent, but a piece of brass made like one. So, the One who is the sinner's Saviour was sent "in the likeness of sin's flesh" (Rom. 8:3, Gk.), and God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

But how could a serpent fitly typify the Holy One of God? This is the very last thing of all we had supposed could, with any propriety, be a figure of Him. True, the "serpent" did not, and could not, typify Him in His essential character, and perfect life. The brazen serpent only foreshadowed Christ as He was "lifted up." The (Continued on page 7, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE UNKNOWN GOD"

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:23.

There are two suggestions back of this text as to why this passage of Scripture ever came into existence. First of all, it has been conjectured that there was much debate on the part of these Grecian people as to which was the greatest of all the gods. All over the country of Greece, they argued about the greatness of the various gods.

Then in the city of Athens the people determined that they

would find out which was the greatest of all gods. They said, "A lamb is the most innocent of all animals. Therefore we will choose a lamb, and let it loose, and leave it alone. Then in the morning, when we awaken, we will go out and see where that lamb has lain down, and spent the night. Whichever idol that the lamb lies down closest to, we will assume that that is the greatest god, because this innocent lamb, the most innocent of all animals, will have thus chosen for us which is the greatest god. To their surprise, when they arose the next morning, they found that the lamb hadn't lain down by any of these gods, but had

strayed away and lain down far outside the city of Athens. Immediately, the people assumed that there was some other God beside the gods of the city of Athens that was the greatest. They said, "Our lamb has chosen for us. Our lamb has shown us. Therefore there is another God that we don't know anything at all about, that is greater than all the gods we have here within this city." Therefore they said, "We had better put up another idol, and we'll say it is to the unknown God."

That is one explanation as to how this idol was erected.

There is a second explanation, (Continued on page 2, column 3)

...and the Lord, but can He depend on you?

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Bro. Joe Wilson Soon To Conduct Three Revivals

Elder Joseph M. Wilson of Winston-Salem, North Carolina, will be conducting three revival meetings in the immediate fu-



ELD. JOSEPH WILSON

ture, and we are happy to have the opportunity to publicize these meetings.

On October 27 through November 2, he will be with Elder Henry Hall of Gladwin, Michigan.

On November 3 through November 9, he will be with Brother Richard Farnham at Fall Creek Baptist Church at Indianapolis, Indiana.

On November 10 through November 17, he will be with Broth-

To Conduct A Brief Tour Of Holy Land

Within this issue, you will find an advertisement of a trip to the Holy Land sponsored by Tom Anderson, and it is with joy that this advertisement is carried, and this notice is printed by us.

Tom Anderson is, in my opinion, one of the greatest Ameri-



TOM ANDERSON

cans living today. In addition to many other activities, he is the editor of THE KENTUCKY FARMER, and I read with increasing delight his monthly page editorial relative to conditions confronting America. I think he is editor of about twelve other monthly papers and this editorial appears in all of them.

I don't expect to be making a trip to the Holy Land this year, but if I were planning to do so, I would certainly go with the crowd that is sponsored by Tom Anderson.

Our hat is off to him as the

er Donald Hackney in the church which he is pastoring at Huntsville, Alabama.

I think all of our readers know how we feel toward Brother Wilson. He is a good man, and one of the best preachers we know of. It is a joy to announce these services and to urge our friends who live within going distances to attend these meetings.

We shall be happy to hear the results of the meetings. Of one thing we are sure — each pastor and church will be blessed as a result of the preaching that Brother Wilson will do. If you live at a distance, remember Brother Wilson, these churches, and pastors in prayer, and if possible, attend the services that you might be blessed thereby.

only editor that we know of, who is taking a bold stand for Christian ethics and moral principles in American government today. I'd like to have the opportunity to make this trip to the Holy Land with him. Although this is impossible for me, I'll hope that there will be many of our readers who will take advantage of this opportunity for a trip of a lifetime. (See ad on page seven).

"The Unknown God"

(Continued from page one)
and that is, the people in the city of Athens were exceedingly religious—religious to the extreme. They had gods galore. On every corner and every place that you could put an idol they had some kind of an image. They had images to cover every craft, and every art, and every occupation. This city of Athens was an unusually religious city.

Then they said among themselves, "It could be we have overlooked some god. We are trying to be fair and impartial, and we are trying to see that every god is worshipped properly, but it could be that we have overlooked some god. Therefore, the best thing that we can do is to put up one other idol, or image, to the unknown God. In that way we can be sure that we don't overlook and offend any god."

I am rather of the opinion that this second explanation may be the proper explanation as to why this idol appeared within the city of Athens. Be that as it may, Paul was waiting for his companions in travel to meet him there, and there was nothing else to do while he was waiting, so he walked around the city and noticed all these idols and images

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that were there. There were images covering every art, and every occupation, and every profession, and every calling of life. His spirit was stirred when he saw these people given over wholly to idolatry. Here was one image that they had put up to the unknown God, and with his spirit stirred within him because of their idolatry, he took that as his text and said, "It is true; there is one God that is unknown to you. You have all kinds of images and all kinds of idols and all kinds of gods, but there is one God that you don't know anything at all about, and I want to preach to you about the unknown God—the God that you are ignorant of, the God that you know nothing at all about. That is the God that I want to present to you."

GOD IS UNKNOWN TODAY.

I believe we could say that God today is an unknown God in Ashland, just the same as God was an unknown God in the city of Athens. In Athens, they didn't know anything about God, and I ask you, what do people know about God today?

A man sent me a picture sometime ago of four men whom he had met back in the interior of Mexico who didn't even know how to cuss, for they had never heard of God. To them God was unknown — so unknown that they didn't know how to take the name of God in vain. They had never heard of God in any wise at all, and when this man went in there and tried to preach to them, and talk to them, these four individuals allowed their picture to be made, telling that they had never heard of such a belief. Now God is unknown in a place like that.

I think about Brother Halliman over in New Guinea. To be sure, those people have some idea of

Winston-Salem, N.C. Grace Baptists Are Supporting TBE



CLETUS R. SNYDER

I am happy to be a member of a church that supports The Baptist Examiner. Our church (a small church) sends a regular monthly offering to this great paper. My church (Grace Baptist Church, Winston-Salem, N.C.) believes the Bible, the Word of God, to be the final authority on all matters. We have found in The Baptist Examiner a source of expounding the Scriptures that can be found in no other publication.

Before you call our church "Gilpinites," remember the many other articles written by great men of today and by the warriors of old.

The Baptist Examiner is one paper in which you see men go to the Bible to answer questions of concern. The Baptist Examiner teaches the Bible doctrines of the sovereignty of God, the continuance of the Lord's church until He comes and in a period of time will cover more of the great truths than any other paper in print. It goes beyond the so-called fundamentalists of today and teaches the deep truths of God's Word.

My soul hungers on the general message heard in most places these days. "Come to Jesus, don't turn Him away" is not a message that satisfies the hungry soul every time he reads, listens to the radio and goes to church. Some Christians and some churches never get any meat from the Lord's table.

TBE has been a blessing to many churches in America and in foreign countries. TBE is a missionary paper. It carries out the entire great commission, not just the first part under church authority.

TBE encourages churches to stand true until He comes. TBE writers honor the work of the Holy Spirit which is never honored in an Arminian Church.

One thing you must say about TBE, never in this paper have I seen "send us your tithe." TBE's position and the Bible position is that your tithe belongs to your church. I do not think you will ever hear them ask for your tithe.

It is true that TBE doesn't have the promise of being in existence until Christ returns as the church does, nor should it take the place of the Word of God. Yet TBE is a blessing and a help to thousands each week, and they as I, want to always have TBE coming to our home each week. There are many who live where they can never go to a sound church; you can know that they cherish each issue of TBE.

TBE has been a help to me, to our church and I believe it is worthy of our support. May it please the Lord to lay it upon the heart of you and your church to join hands with Bro. Gilpin and Calvary Baptist Church in this great work. You are not asked to join a convention or any binding fellowship, but to help them bear this heavy load with a regular monthly offering and in your prayers. Send TBE to others. It is true that many hate it at first. Yes, as we all hated our Lord, before the Holy Spirit opened our eyes to the beauty in Him. God bless you.

CLETUS R. SNYDER

ANOTHER LETTER FROM A MEMBER OF GRACE BAPTIST CHURCH

Dear Brother Gilpin:

Just a word of praise and thanks for the TBE. It is like a spring in a dry thirsty land. It is a source of spiritual blessing. Every week we look forward to receiving it. I am glad that our church, (Grace Baptist Church, Winston-Salem, N.C.), sends a monthly offering to TBE as part of our missionary work. God bless you.

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THE BAPTIST EXAMINER
OCTOBER 19, 1968
PAGE TWO

there being a Supreme Being, just a little nearer home. I say but they have no idea of the true what was true in Athens, and God. How could you expect them what is true in Mexico, and what to have an idea of God, for they is true in New Guinea, is like have no written language, no wise true right here in Ashland, Bible, and they can't read? How Kentucky—that the God of the could you expect them to have Bible is, in the main, an un- any kind of an idea of God? I known God.
say to you, in New Guinea, God I am ready to grant that every is an unknown Being. Holy Roller, and Campbellite, But I draw my sights just a and Methodist in this town has little closer and I focus them (Continued on page 3, column 1)

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"The Unknown God"

(Continued from page two)

Some kind of an idea of God, and I am ready to grant that every Catholic has some kind of an idea of God. I am ready to grant that every individual will tell you he believes in all probability that there is a God, but to say that a man believes there is a God is far different to that man having knowledge of the God of the Bible. The God of the Bible is an unknown God in the main today.

II

WHY IS GOD UNKNOWN?

First of all, He has never been preached. That is about as good a reason I think as I could offer. I think it is a conclusive reason. I think it covers all the balance of the reasons. I can say that God is an unknown God because God has never been preached.

I ask you, how many churches do you know of today where you can go and hear the Word of God, and get a true picture of the God of the Bible? You can go to a church and they will tell you about God, and they'll talk about Jesus, but the God of this Bible is not taught, and the God of this Bible is just not preached.

Shortly after we started our work here, a woman came to this church some three or four Sundays until pressure was put on her from her family, and she was unable to continue attending services. She said to me, "Brother Gilpin, if that is true and I believe it is then I can say that I have never heard God's Word preached before." She said, "I have been going to another Baptist Church all my life, and I am a member there, and if what you preach is true, and I believe it is, then I can say that I have never heard God's Word preached before."

I say, beloved, God is an unknown God, because God hasn't been preached.

Also, God is unknown because when God is preached, the teachings of God are perverted. The "salvation by works" crowd certainly do pervert the God of the Bible.

I challenge you this morning had made garments for themselves to walk out of this building and ask the first ten men you meet,

"Are you going to Heaven when you die?" Do you know what they will say? They will say, "I am not a very bad man, for I am doing the best I can." On what are those individuals depending? On their works? They are not depending upon the God of the Bible, but they are depending upon what they do themselves. Why? Because the "salvation by works" preachers of this world are preaching "join the church," "do the best you can," and hope you get to Heaven after while.

I turn to God's Word and read: "Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3: 28.

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Rom. 11:5, 6.

He is telling us that salvation is a matter of either grace or works—you are either saved by the grace of God, or else you are saved by works. You can't be saved by a mixture, yet the majority of preachers tell you that if you be good, and do good, you'll go to Heaven when you die.

I want to tell you, if you are depending upon being good, and doing good, you'll split Hell wide open. Nobody is saved by being good. Nobody is saved by doing good. God is an unknown God because of the false preaching on the part of the "salvation by works" crowd.

There is nothing new about it. If you will go back to the Old Testament, to Genesis 3, you will find that Adam came up with salvation by works when he and Eve had sinned. They made fig leaf garments; that was salvation by works, what they did themselves.

Time passed by and the Word of God tells us how that God came down in the cool of the day and held inquisition, and how that Adam and Eve admitted that they had sinned, for they had made garments for themselves to cover them in their nakedness, and God said, "Adam,

the color of your coat doesn't suit me. They won't do for clothes." So God killed a lamb and used the skin of that lamb to cover that guilty pair in their sins.

But, beloved, salvation by works didn't stop then. Their sons came to church. A man by the name of Abel came, bringing a lamb that was bloody—with the blood dripping from the lamb to please God. Cain came with a sheaf of grain, or some garden vegetables — something he had produced himself, and God cast it to one side.

Beloved, from the day of Adam down to this present time we have had salvation by works thrust down the throats and cast at the minds of all of Adam's descendants until today the "salvation by works" crowd can tell people that all you need to do is to be good, and do good, and you'll go to Heaven after while. I don't believe a word of it. It is an unknown God that is preached in a church that is pastored by a "salvation by works" preacher.

I'll go further and say that the reason why God is unknown is because He is preached so poorly and so falsely, by the "be dipped or be damned" crowd. You know there is a crowd whose philosophy is, "be dipped or be damned." They say that a man has to be baptized to have his sins washed away. They insist upon the fact that an individual has to obey the Gospel.

Many people have asked me, "What does it mean when the Bible talks about obeying the Gospel?" I'll tell you exactly what it means—it means to believe the Gospel. Any man that has one eye and half sense, that reads this Scripture where the words "obey the Gospel" occur, can see that is exactly what it means. Listen:

"But they have not all OBEYED the gospel. For Esaias saith, Lord, who hath BELIEVED our report? So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:16, 17.

What does "obey the gospel" mean? It explains itself. He says that they haven't all obeyed the Gospel. And what was it they hadn't done. They hadn't believed the truth. Obeying the Gospel, means to believe the truth.

Notice again:

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—II Thes. 1:8-10.

Don't you see what it is talking about? It says that the man who obeys the gospel is the man who believes the Gospel, yet these individuals say that you have "to be dipped or be damned." When they do so, they are perverting the Word of God. It is no wonder that God is an un-

known God with all the false preaching that is going on in the world today.

I think about the Holy Rollers with their mourner's bench. If there is anything in the world whereby a person comes to know little or nothing at all about God, it is at a mourner's bench. The fact is, you don't learn anything at a mourner's bench except how to hollow and howl. The man who preaches that you have to "pray through" to be saved doesn't know enough about the Bible to even say that he has learned his ABC's of the Scriptures. I'll challenge the world to cite a passage of Scripture that would in any wise at all indicate a mourner's bench any place to be found in the Bible. A mourner's bench was never heard of until the year 1794, and when people talk about being saved in the old-fashioned way, at a mourner's bench or at an altar of prayer, they are talking about that which isn't known to history, and isn't known in the Word of God. The only place it is known is in the brain of a heretic. It is no wonder that God is an unknown God when they wait 1700 years after the birth of Jesus to bring into existence a mourner's bench and then try to tell people that they are preaching the old fashioned way.

I tell you why people don't know God. It is because of the false preaching that goes out in this world. Just think of the false preaching that the Catholics put out every day. If there is a man on the top side of God Almighty's footstool that I feel for, and pray for, it is the man who is a Romanist. He has been deceived, and he certainly has been mistaken concerning the Word of God. How would you expect a man to know anything at all about God, when he is taught that Mary is greater than the Son — when he is taught that he has to come to God through a human intervention, and when he is taught that the only way he can have absolute assurance of knowing anything at all about God is by the intercession of an earthly man?

I go back with Paul and stand in the streets of Athens and I see that image to the unknown god, and I say there is the Methodist image, and there is the

Campbellite image, and there is the Holy Roller image, and there is the Catholic image—every one of them are summed up in this image of the unknown god.

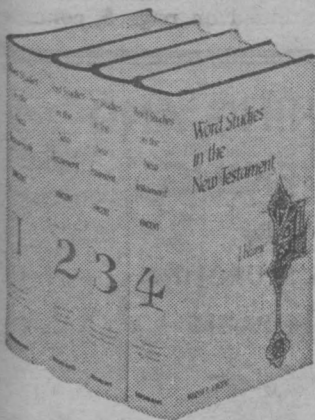
Somebody may say, "Brother Gilpin, why are you always picking on these other folk?" Well, then, I'll come on down, and pick on the Baptists, and I'll say that so far as Baptists are concerned, it is a miracle to me that anybody knows anything about God in view of what Baptists put out today. I picked up two supposed-to-be state Baptist papers within the last month, one of them representing the Baptists of Oklahoma, and the other representing the Baptists of Alabama, and both of them made fun of, and derided, and ridiculed the idea of God being a sovereign God who deals on the basis of election. Both of them said that it was not a Baptist doctrine, and that Baptists had never taught the doctrine of election. I wonder how they would classify Peter, and I wonder how they would classify Paul, for I always thought they were pretty good Baptists, and they certainly taught the doctrine of election.

Then I picked up another paper recently, edited by a Baptist preacher, and he was talking about what he called the "sufficiency-efficiency theory." He said that the death of Jesus Christ was sufficient to save the whole world, and it is efficient only for those that believe. When I read that, I thought that he was just about as bad off as the fellow who said that the doctrine of election was never taught at all by Baptists.

Then in the next mail came another paper, which capped the climax, for he said that he could explain the doctrine of election so easily. He said, "God elected a plan, He chose the plan, and that is all there is to election."

Beloved, I say to you, when Paul walked around in the city of Athens and saw that image to the unknown god, he saw the majority of modern Baptists in that image. It is a miracle to me that anybody knows anything about God, in view of what is preached in the average Baptist pulpit today. Evangelists with their clap-trap methods come in-

(Continued on page 4, column 4)



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The Baptist Examiner FORUM

In Gen. 10:5,20, and 31, it seems to say that each of the families of Japheth, Ham and Shem have their own tongue, yet in the 11th Chapter, first verse, the Word says that the whole earth was of one language and one speech. Is there a difference in the meaning of tongues in Chapter 10?

ROY
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No, I do not think the meaning of tongues is different in the passages referred to.

It is not ingenious for us to suppose, even apart from divine revelation, that the writer of Gen. 10, would contradict himself in the very next chapter. The reasonable explanation is that in Gen. 10 the writer is not confining himself to the immediate present, but is looking forward into the future — even the very distant future, and is giving us the location of the descendants of the sons of Noah. In chapter 11 the writer goes back to the time before the scattering of the human race and tells us how and why it came about.

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As I thought about the question, the only way I could begin to understand it would be to look up the Hebrew words used. The word for "tongue" in chapter 10 means "language." The word for "language" in chapter 11 means "lip." I take it to mean that both words imply language.

Let me point out that chapter 10 is a chapter that is devoted to generations. No doubt the generations include those before and after the time of the fall of the tower. Chapter 11 tells us of the building of the tower and the confusion of the language.

At first, before and after the flood, they all spoke the same language. When God confounded the language they all had different tongues. When chapter 10 tells of the generations it speaks of the difference of tongues because they did not speak different tongues eventually.

We must remember that each chapter in the Bible is not necessarily given in a progressive manner as far as time is concerned. Chapter 11 could be an elaboration of the dividing of the earth that is mentioned in chapter 10, verse 25. Remember Genesis 1:27 tells us that God created man and woman. We read again in chapter 2, verses 7 and 22 that God creat-

ed man and woman. This did not mean God created twice. Chapter 2 was merely an elaboration of chapter 1. Personally, I think the same thing is true in chapters 10 and 11.

Yes, everyone spoke the same language until God confounded the language at Babel. When we read a genealogy then, each family has its own language because of this.

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No, there is no difference in the meaning of tongues in Chapter 10. Furthermore the 11th chapter does not contradict the 10th — rather they are in complete harmony. In reality the 11th chapter is but a fulfillment of the 10th. In order for us to understand either one of these two chapters, it will be necessary for us to read chapter 9 and verse 19. These are the three sons of Noah; and of them was the whole earth overspread. Read Gen. 9:19.

This verse and all of chapter 10 is a prophecy regarding Noah's descendants, and the places upon the earth that God had predestinated that they inhabit. We are aware that at the time of this prophecy they had not overspread the earth. In fact they did not begin to overspread the earth until after God confused their tongue at the tower of Babel.

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—Gen. 11:1-2 and 4.

The first two verses of chapter 11 reveal that the whole earth was of one language, and that they (whole earth) journeyed from the east. They (whole earth) found Shinar. They (whole earth) dwelt there. Verse 4 reveals that they (whole earth) purposed to build a city and a tower, and also reveals the motive behind the building of the city and tower which was, "lest we be scattered abroad upon the face of the whole earth." This should make us realize that they were not scattered as yet, though the prophecy of their dispersion was made in chapters 9, and the places of their dispersion was

made known in chapter 10.

Therefore there is no difference in the meaning of tongues in chapters 10 and 11. Both chapters are speaking of the same thing. One is a prophecy, the other fulfillment of that prophecy.

"But as the days of Noah were, so shall also the coming of the Son of man be."—Matt. 24:37.

Our Lord gives to us in this verse a prophecy regarding the end time — telling us that the earth will be like it was in Noah's time. Thus I expect the whole earth once more to be of one tongue. In fact I have recently read where it has been proposed that the language be English. As yet this has not been brought to pass, but surely it is in the minds of the leaders of this world, and I firmly believe that as it was in the time of Noah (one tongue), so shall it be in the end time.

Though the earth's tongue is not yet like it was in Noah's time, yet their purpose (generally speaking) is the same purpose as was the people before the confusion of tongues, and that purpose to reach unto Heaven by physical means. The cry of the Roman Catholic Church — "come back to the mother church," — the merging of many different Protestant denominations into one are but evidences of a building program which man has promulgated to get to Glory. The purpose to take God off of His throne. As I look at the earth religiously I see them busily engaged in building another tower to Heaven, joining hands as did Pilate and Herod against our Lord, but the joy (to the true child of God) of all this building is, though man may build, God will still come down (they will never reach Him) as He did at Babel to destroy the works of man's hands. As it was prophesied in Gen. 10 and fulfilled in chapter 11, so will our Lord fulfill the prophecies regarding the end time, confusing once more man's language and destroying his works.

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COOK

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As I see it the families of Noah and of his offspring are all grouped together in Gen. 10:32, and are all speaking the same language in Gen. 11:1. And I am persuaded that all of Noah's offspring to that time are included in 11:2. I can see no separation of any kind until we get to verses 7 and 8. God had told Noah and his sons to replenish, or refill the earth with people (Gen. 9:1), but in 11:4 we see them building a city and a tower to keep them from scattering over the earth as they had been told to do. This tower represents the religious system that was devised for the purpose of holding the people together. They were really saying here, let us make us a way to heaven lest we be scattered upon the face of the earth. We know this religious system that had its beginning with the tower of Babel as the Catholic Church today. We do not know just how long it was from the flood to the tower of Babel, but we do know that Ham's grandson was the leader of the day. We also know from Gen. 11:20-26 that the men after the flood became fathers at a younger age than did the men before the flood. Salah, the grandson of Shem was born only 37 years after the flood. So, Nimrod who was Ham's grandson could have very easily been born during the first century after the flood. And, so far as we may know, all the people who lived

during this time spoke the same language.

All of us should know that what we see in our Bible is not always written in chronological order. In Isa. 53 we see the sufferings of Christ written in the past tense just as if He had already done all this suffering for His people. But in reality it was some seven hundred years later before He actually did the suffering. Gen. 10:5,20,31 simply states the fact that the earth was divided according to the families and the tongues (languages) of the offspring of the three sons of Noah. This actually took place after God came down and performed one of the truly great miracles of all time. When He confounded their tongues, they were forced to scatter as He had told them to do. Gen. 10:5,20,31 tells us these people all had different languages. Gen. 11:7 tells us how it all started. There is no more contradiction here than there is in Isa. 53 and Mt. 27.

"The Unknown God"

(Continued from page 3)

to Baptist pulpits and tell you how that God loves everybody — evangelists who are far off so far as the Word of God is concerned. They talk about a god that isn't a sovereign God. They present a god that is just an old softy — about like an old grandpa that loves his grandchildren and lets them run over top of him and lets them do anything in this world. The average Baptist preacher will say what you need to do is to give your heart to God. What does God want with your old dirty, sinful heart? What God wants is to make you over, and what God will do is make you over. God doesn't want you to give Him your heart. He is a sovereign God.

I think about Jonathan Edwards standing up to preach on that day after 250 of his church members had spent the night before in prayer, when he preached that memorable sermon, "Sinners in the Hands of an Angry God." The people clutched the benches in front of them, feeling that they were sliding into Hell. One preacher stood up and said, "Mr. Edwards, I know it is true, but isn't it also true that God is a God of mercy, as well as a God of wrath?" I tell you, beloved, when preachers preach a God of sovereignty like that, you can say this — that God isn't an unknown God, and the truth of God is going out.

When you tell people that God loves everybody and God wants you to give your heart to Him, and God wants to save you, and God is trying to save you, but you won't let Him — when you present a message like that, you might just as well say that an unknown god is being preached here. You might just as well say that we have gone back and joined the Athenians. You might as well say that we have gone back to Mars Hill and picked up the old image of the unknown god that Paul preached about at Mars

Hill, and we are preaching that unknown god here because we don't know anything about God.

I say, beloved, God is unknown today. He is unknown because He has never been preached, or where he has been preached, He has been partially preached. That partial preaching of God is as bad as if He had not been preached at all.

Another reason why God is unknown is because Christians are interested in material things and Christians are living lives that are filled up with the things of the world. Even in the average home, it would be awfully hard to get the average child to quote the Ten Commandments, but I dare say that every boy from 12 to 15 years old can tell you who the starting pitchers are in all of the teams of the major leagues, for the afternoon games. It would be a hard thing to get children to quote to you the books of the Bible in order, but I'll tell you what they can do — they can rattle off all the TV stars and all the radio entertainers.

I used to be amazed why it is that children can't pass in school, and why any child ever fails a year in school. Then I got to thinking. It is enough for children to keep up with six or eight comic strips every day, and to keep up with eight or ten TV serials, and to keep up with the baseball scores and football scores — it is just asking too much of children to have any time to study to learn anything about their school work. You are expecting too much of them.

Beloved, why is it that God is unknown? It is because Christians are interested in newspapers more than they are in their Bible. They are interested in television much more than they are in religious magazines. They are interested in swimming pools and kitchens in their churches. They are interested in everything that is material and so little in that which is spiritual. That includes you and me, beloved, for all of us must plead guilty of the fact that we are considerably interested in the material things of this world.

How many of you have tried to witness to your own child this week just one time, and tell him about the unknown God? How many of you have even tried to witness to even one person this week and explain to him the unknown God? Brother, sister, I am saying to you, that God is unknown because He is not preached. He is unknown because He is falsely preached. He is unknown because you and I who are His representatives misrepresent Him so badly.

III

OUR BUSINESS IS TO PREACH TO MAKE HIM KNOWN.

If He is an unknown God, it is our business to preach to make God known. When Jesus left this world, He called His disciples to Himself and said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

(Continued on page 5, column 1)

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I Love Jesus

By J. E. ABBOTT—Benton, Arkansas

You ask me why that I love Jesus
'Tis because He did so much for me
He left His home with the Father in heaven
Came to earth and died on Calvary's tree.

There all my sins He took upon Him
'Tis there He died in shame for me
There He paid the price of my redemption
To save my soul and set me free.

While I was but a wayward sinner
Far out in sin's dark night alone
I heard His Spirit gently calling
My weary child come home, come home.

Then I came unto the Saviour
Confessed my load of guilt and sin
He then forgave my past transgressions
He saved my soul and took me in.

Now I'm rejoicing in His goodness
My soul from sin has been set free
Thank God who gave us such a Saviour
Who would even save a wretch like me.

So that's why that I love Jesus
He who died for even me
And that's why I want to serve Him
Throughout all time and eternity.

"The Unknown God"

(Continued from page 4)

Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you, always, even unto the end of the world. Amen." — Mt. 23: 19, 20.

This certainly tells us what our business is, and that is to make Him known. I have no business preaching a half message. I have no business preaching the first part of the commission whereby I tell men how to be saved and then turn them loose and say, "You go to the church of your choice, and get the baptism of your choice." No man has a church of his choice. We only have the choice that God gave us in the Word of God. My business is to preach Jesus as a Saviour, to baptize people into the church that Jesus built, and then to teach them the "all things" that were laid down within His Word. Why is it that men know nothing about God? Because God is not properly presented. Our business is to present Him. Our business is to preach to make Him known. Listen again:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:8.

Notice He said, "Ye shall be witnesses" in Jerusalem. That meant witnessing to the Jews. That meant witnessing to people who had the truth, but in the main, held it falsely, and in an unreal manner. What does it mean to us? It means we are to witness to Baptists — Baptists who have the truth but who hold it falsely and in an unreal manner to a great extent.

Then He said, "And in Samaria." What was Samaria? That was the people who are half Jew and half something else. It meant

that they had part of the truth and part heresy. What does it mean to us? It means we are to witness to the Campbellites, and the Methodists, and the Holy Rollers, and the Catholics, and all the people who have a little bit of truth and a whole lot of error.

Then He said, "And unto the uttermost part of the earth." That means witnessing to people who have no religion at all. That means foreign missions — missions to the ends of the earth. He said that was the business of His church, and His commission was given to His church.

The interesting thing about it to me is that it was the last words that Jesus ever spoke when He was here in this world. Suppose your mother or your father or some loved one was dying and was breathing the last breaths, and you stooped down mighty low in order to listen to see what the individual had to say. You would treasure those last words. The Lord Jesus Christ was giving His last words. He said, "You go witness for me, to the Jews, to the Samaritans, and unto the uttermost part of the earth." Our business is to make known this unknown God.

Listen again:

"Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have FULLY PREACHED THE GOSPEL of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." — Rom. 15:19,20.

"For the PREACHING OF THE CROSS is to them that perish foolishness; but unto us which are saved, it is the power of God." — I Cor. 1:18.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the FOOLISHNESS OF PREACHING to save them that

believe." — I Cor. 1:21.

Beloved, the world doesn't learn about God through its own wisdom, but it pleases God by the foolishness of preaching — not by foolish preaching — but by the foolishness of preaching, to save them that believe.

I might pause and say there is a lot of difference between foolish preaching and the foolishness of preaching. There is an awful lot of preaching in the world that is just foolish preaching, which is contrary to the Bible. The foolishness of preaching refers to the fact that it is the most foolish thing in the world to think that God would use a plan like that to get converts.

Do you realize that Christianity is the only preaching religion there is in the world? How did the Mohammedans make converts? At the point of the sword. How do these heathen religions make converts? They don't preach. Christianity is the only religion that preaches to people that they might be saved, and that they might come to a knowledge of the truth. Paul refers to that as the foolishness of preaching, and he said it pleased God by the foolishness of preaching to save believers.

Beloved, our business is to preach — to make known the unknown God.

Notice again:

"To PREACH THE GOSPEL in the regions beyond you, and not to boast in another man's line of things made ready to our hand." — II Cor. 10:16.

We ought to try to preach the Gospel in the regions beyond. If there is one thing that you and I ought to be concerned about above anything else, it is the regions beyond us that know not the Gospel of Jesus Christ.

Listen again:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." — II Tim. 4:1,2.

The reason why God is unknown is because He has never been preached. God help us to preach to make Him known!

IV

WHAT DID PAUL PREACH TO MAKE HIM KNOWN?

Some people say, "I just have to take it so easy with people; give them a little bit here, and a little bit there, and hope they will eventually come to the truth. Certainly we ought not preach election. We ought to keep away from the sovereignty of God. Certainly we ought not to preach about the great truths of the Bible."

What did Paul preach when he was preaching to people that didn't know a thing in the world about God? He was preaching to people that were worshipping an unknown God in order to make them know something about God, what did he preach? Listen:

"GOD THAT MADE THE WORLD and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." — Acts 17:24.

What did Paul preach? He preached that God was creator. Listen:

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

What else did he preach? He preached the sovereignty of God — that God is so sovereign he has determined exactly where you live.

What else did he preach? He preached that God is our benefactor — that we are all dependent upon Him. Listen:

"Neither is worshipped with men's hands, as though he needed any thing, seeing he GIVETH to all life, and breath, and ALL THINGS." — Acts. 17:25.

Notice again:

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." — Acts 17:29.

Some people say, "You mustn't say anything at all about false religions. You mustn't say anything at all about what a man believes that is contrary to the Bible. Preach a positive message. Never say anything negatively. Never say anything against what a man believes, because if you do you'll drive him away."

Beloved, Paul went into a city where they were given over to idolatry, and he said, "I want you to know that the God I preach is not like unto gold, silver or stone, graven by art and man's device."

Paul also preached repentance. He said:

"And the times of this ignorance God winked at; but now

Are we to go along with people and coddle them? Are we to go along with people and hope they will eventually learn the truth. A man will never know he is a heretic if you don't tell him. He'll never know he is wrong if you don't knock the pillows out from under him.

A fellow stood up in a church service and said, "I came here to church the first three nights of this meeting and the preacher knocked one leg out from under me the first night, and knocked the second leg out from under me the second night, and I have been crawling ever since then until last night when I saw the truth that Jesus Christ died for all my sins. You don't learn the truth except as you make God known by preaching 'against,' as well as, 'for.'" You have to preach against that which is wrong and preach that which is right in order to make God known to the world.

V

WHAT WERE THE RESULTS?

Some mocked and some made fun of the old preacher. Or worse, some of them procrastinate and said, "We'll hear you again in this matter." Also, a few believed. What will be the results when we preach to make God known? Some people will mock; some will procrastinate, and say, "We'll consider this some other time," and some will believe.

I was holding a revival in the mountains of Kentucky several years ago. One fellow sitting in the middle of the house listened to me preach on the brazen serpent and sat back there and had the biggest time in this world all the way through the sermon. I lost him by the time I had gotten to the first point of my sermon, as he sat back before me and mocked and made fun of me. At everything that I had to say, he just laughed and had the biggest time in the world, nudging people to the right, and nudging people to the left, and he would make all kinds of motions as if to indicate that I was crazy. You can expect that.

I have had people say, "Well, I liked what you had to say; I want to give it some thought." They are the same crowd that said, "We'll hear thee again on this matter." Then some people will listen to the Word of God and they'll see the truth that Jesus died for their sins. They'll say, "Away with everything I have believed in the past. I thought maybe the Catholics were right. I thought maybe as a Holy Roller it was right to pray for salvation. I thought maybe as a Campbellite it was all right to be baptized to get rid of my sins. I thought as a Methodist it was all right to try to work my way, but now I see the truth — Jesus died for all my sins."

Some of them mock, some of them procrastinate, and a few believe, and that is exactly the results of preaching the Word of God, and whenever you try to (Continued on page 6, column 1)

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need To Read

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85c

commandeth all men everywhere to repent." — Acts 17:30.

Paul also preached judgment to come. Listen:

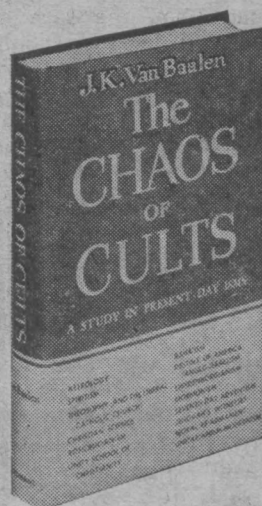
"Because he hath appointed a day, in the which he will JUDGE THE WORLD in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." — Acts 17:31.

Paul preached assurance, for he said:

"Whereof he hath GIVEN ASSURANCE unto all men." — Acts 17:31.

Assurance means security — when you are sure of your security in Jesus Christ.

The Apostle Paul was surely far different to most preachers today. Most preachers say that you have to go easy with people and teach them so little, and hope that ultimately they will come to know the truth. I tell you, beloved, the Apostle Paul preached the entirety of the great doctrines when he was preaching to this crowd that never heard the Word of God before in their lives.



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PAGE FIVE

"The Unknown God"

(Continued from page five)
make known the unknown God, you can expect to have those same results today that they had back there two thousand years ago.

CONCLUSION

May I say there may be someone here that God is unknown to this morning. "Oh, surely not, Brother Gilpin. Surely everybody here knows God." Maybe this God I have preached to you this morning is unknown to some of you. May I say this — believe on Him and He'll be no longer an unknown God. Receive His Son as your Saviour and you'll leave this place knowing God — you'll go out with a knowledge of God. He won't be an unknown God to you any longer. He'll be a God that you know — a God that is real to you.

I go back to Job, to the first book that was ever written, and I hear old Job say:

"For I KNOW that my Redeemer liveth."—Job 19:25.

There wasn't any doubt about it, Job said, "I know that He lives."

Listen again:
"And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, NOW I KNOW that there is no God in all the earth, but in Israel."—II Kings 5:15.

We come to the New Testament and we hear the Apostle Paul say:

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I KNOW whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

I insist that the God of the Bible shouldn't be an unknown God. He ought to be known by every individual. You ought to know the God of the Bible. My prayer is that God will take this simple truth this morning and by the Holy Spirit, reveal His Son to you, and you'll go away from this place on speaking terms with the God of the Bible. You'll say, "I came to services this morning to hear about an unknown God, and I am walking away knowing the God of the Bible."

May God bless you!

Ralph A. Doty

(Continued from page one)

go to sleep, but was having a rather difficult time of it due to his friends indulging in a noisy game of "Lucky" on the far side of the room. They were making considerable noise and apparently having a fine time of it when suddenly the room filled up with native police and irate Australians in silly little short pants and long blue wool sox who announced that all in the house were under arrest.

The innocent sleeper on the far side of the room was unceremoniously roused out of bed and made to fall in line with the group of "Lucky" players whose luck had apparently run out that

night! The upshot was that our native pine tree planter found himself in the kalabus with a large number of other characters who had fallen prey to the long arm of the law. I have heard it said that many people in jail feel that they have been wrongly dealt with, but in this case, our native friend felt that since he was practically asleep at the time he was suffering the height of injustice, he was in for two weeks along with the "Lucky" men.

Time passed slowly and gave him time to think of the awfulness of his plight and the possibility of severe loss of face if word of this ever got back to Bougainville where his wife and family were waiting for him, but he was stoic as the natives often are and suffered in quiet misery. He had never heard of Joseph nor Paul and Silas and would probably not have been in the least comforted to know that others had been in jail under similar conditions, because after all, this was not some one else but this was himself. In short, he was just plain miserable as only a wrongly accused Bougainville man can be.

But then one day as he stood by the high window from which he could not look out, he heard off in the distance some voices of some folk who seemed to be singing about something happy. He listened more carefully and began to hear words . . . "Happy day, happy day, when Jesus washed my sins away! He taught me how to watch and pray, and live rejoicing every day. Happy day, happy day, when Jesus washed my sins away!"

This native man on the far side of the high wall could not see who was singing but he listened as well as he could. Then he heard another song that told of "Amazing grace, how sweet the sound that saved a wretch like me, I once was lost but now am found, was blind, but now I see." He had never heard songs like that in the Methodist church he sometimes attended on Bougainville. He listened to the voices as they sang on, "Twas grace that taught my heart to fear, and grace my fears relieved; How precious did that grace appear the hour I first believed!" He did not know what they were singing about and he had never heard the word "Grace" before, but he began to think that whatever they were singing about that made them so happy, he wanted to know more about and so he resolved that when he got out of jail he would try to find out who the people were who sang, "Happy day, happy day, when Jesus washed my sins away."

On Monday morning he was informed that the arresting officers had told the judge that one man who had been arrested in the raid had been in bed at the time and the judge dismissed all charges against him and he was released.

He went around to the side of the jail outside of the window where he had heard the singing and tried to imagine where the singing had come from. There was a house not far from the jail so he went over to it and as he

approached, a man and a woman came out on the porch and the native timidly approached them and asked if they were the people who had sung about "Amazing Grace" and the "Happy Day?" Bro. Halliman smiled and said that yes, they were the ones who had been singing. The native man related his story of hearing the song while he was in jail and after that every chance he got he went to hear them sing about that amazing grace and he got to hear the Word of God preached and eventually the Lord saved the native man.

In time the native man felt that God would have him preach that Amazing Grace and tell others of the happy day when God drew him on to salvation in Christ Jesus.

Now that Bougainville native, Isaac Uming by name, can see the providence of God in landing him in jail where he could hear of the "amazing grace" that brought peace to his soul. Now as Bro. Uming stands behind that sacred desk as pastor of the New Canaan Baptist Church he can understand more clearly how God uses many ways to bring His elect into contact with the gospel of Jesus Christ.

Sufferings Of Jesus

(Continued from page one)
Christ, and that is the only reason.

The death of Christ is not only unique, but it holds the central place in history, in Scripture, and in our doctrine. Let us never in our preaching on the church, and on the doctrines of grace, forget the One which holds all of this together, and makes it a cohesive unit, through the blood of Jesus Christ.

As I preach on the sufferings of the cross, I want to choose a theme that I will follow through, and that theme is the will of God for Jesus Christ.

Hebrews 10:7, 9 says:

"Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

A COVENANT AGREEMENT

The very foundation roots that I shall base my remarks on concerning the sufferings of the Saviour are that the sufferings were not only foreordained from eternity past, but they were also agreed to by the second person of the Godhead from eternity past. What a great and glorious doctrine it is for us to realize that the thing which put Jesus Christ upon the cross was not only our sins, and not only His love for us, which was certainly true, but also there was a covenant agreement which He had with His father from eternity past, where He said, "I come to do thy will, O God."

Over and over again, in the course of the Bible, I find the Lord Jesus reiterating that thought, and re-submitting Himself to the will of the Father. What was the will of the Father for Jesus Christ?

John 6:39 says:

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Hebrew 10:13, 14 says:

"From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

That is just as limited as it can be. That is just as particular as it can possibly be. My scope and my definition then of the will of God for Jesus Christ was limited in its entirety.

Isaiah 50:3-7 shows the determi-

nation of Jesus Christ to do the Father's will:

"I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

A DETERMINED SAVIOUR

Thank God, we are saved by a Saviour that was absolutely determined to follow the will of God in redeeming our souls.

There are folk who teach that in the Garden of Gethsemane, Jesus tried to "weasel out" of the will that God had for Him. I don't believe that for one minute. I am not one of these preachers who preach a little old cowardly Christ. I don't preach my Lord as one who is sitting up in the heavens all frustrated because He loves everybody, and nobody loves Him. I preach a Jesus Christ, who is King of kings, and Lord of lords, and that before His face every knee shall bow, either in this life, or at the great white throne judgment. Thank God for a Saviour like that!

We have seen the declaration of the will of God, the definition of the will of God, and the determination of the will of God. Let's notice the demonstration of that will.

One of the most cruel means of execution ever devised by mankind is the cross. It was a custom in that day that before one was placed upon the cross, he first of all was to be whipped; his back was to be laid open with a whip of three or six or nine thongs. In the end of every thong was a little piece of metal with a rawhide tie. As the guards would whip, they would pull, and his back would be lacerated endlessly. The Lord experienced that.

When the Lord was put upon the cross, with His body suspended between earth and Heaven, His body formed a triangle, so that all the weight of His body sank into the feet. All of the pressure of the weight of Him was concentrated in the apex of the triangle, which was the feet.

The death of the cross was not only a death of suffering and agony, but it was also a death of suffocation. History tells us about some men who have been upon the cross as long as a day or two, or longer, and that as the body would settle into the feet, the entire abdomen would simply be crushed. The man's neck and part of his head would sink down be-

tween his shoulders until, when they took him down from the tree, he would have no visible head. As the Lord was upon the cross and the two thieves on either side of Him, all of His weight sank into His feet. It had physical results upon the body of Jesus Christ.

In Psalm 22:13 the prophecy of the death of the Lord is so graphically portrayed and predicted:

"They gaped upon me with their mouths, as a ravening and a roaring lion."

Just think, if you will, of Jesus, the epitome of meekness and holiness and modesty, suspended between Heaven and earth, either completely or almost naked, before the eyes of all that ungodly assembly; then think of the implications of Psalm 22:14-17, which says:

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me."

Think of the agonies that Jesus Christ must have suffered. Think how the body of the Lord must have looked, when Joseph of Arimathea and Nicodemus came to take the Lord from the tree. Here was the body of a man who had had the crown of thorns about His head. Here was the body of a man whose beard had been plucked from His cheek. Here was the body of a man whose back had been laid open like raw hamburger by a whip. Here was the body of a man whose hands and feet were pierced, as well as His side. Here was the body whose agony had been so severe that His very heart had ruptured and flowed into the midst of His body. Here was the body of a man whose every bone was out of joint.

Verse 17 says, "I may tell all my bones. That word 'tell' is an old English word which means 'count.' As the Lord was hanging there on the tree with all of the weight of His body settled into His feet, all the bones of His body were pulled out of place so that they broke through the skin, and He could count them. His body did not even bear the resemblance to a human form when they took Him off the cross. How He must have suffered!

I believe the greatest suffering that took place upon that tree was not the physical, but that which is implied in Psalm 22:1.

"My God, my God, why hast thou forsaken me?"

Luke 22:44 says:

"And being in an agony."

That word "agony" implies that it is a special kind of agony, and it was. This is the only place

(Continued on page 8, column 5)

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The Brazen Serpent

(Continued from page one)

lifting up manifestly pointed to the Cross. What was the "serpent?" It was the reminder and emblem of the curse. It was through the agency of that old serpent, the Devil, that our first parents were seduced, and brought under the curse of a Holy God.

And on the cross, dear reader, the holy One of God, incarnate, was made a curse for us. We would not dare make such an assertion; did not Scripture itself expressly affirm it. In Gal. 3:13 we are told, "Christ hath redeemed us from the curse of the law, being made a curse for us."

There was no flaw, then, in the type. The foreshadowing was perfect. A "serpent" was the only thing in all nature which could accurately prefigure the crucified Saviour made a curse for us.

The Significance of the Brass

But why a "serpent" of brass? That only brings out once more the perfect accuracy of the type.

"Brass" speaks of two things. In the symbolism of Scriptures brass is the emblem of *Divine judgment*. The brazen altar illustrates this truth, for on it the sacrificial animals were slain, and upon it descended the consuming fire from Heaven. Again, in Deut. 28, the Lord declared unto Israel, that if they would not hearken unto His voice and do His commandments (v. 15), His curse should come upon them (v. 16), and as a part of the Divine judgment with which they should be visited, warned them, "Thy heaven that is above thy head shall be brass" (v. 23). Once more, in Rev. 1, where Christ is seen as *Judge*, inspecting the seven churches, we are told, "His feet were like fine brass" (vs. 15). The "serpent," then, spoke of the curse which sin entailed; the "brass" told of God's judgment falling on the One made sin for us.

But there is another thought suggested by the brass. Brass is harder than iron, or silver or gold. It told, then, of Christ's mighty strength, which was able to endure the awful judgment which fell upon Him — a mere creature, though sinless, would have been utterly consumed.

The Gospel in Type

From what has been said, it will be evident that when God told Moses to make a serpent of brass, fix it upon a pole, and bid the bitten Israelites look on it and they should live, He was preaching to them the Gospel of His grace. We would now point out seven things which these Israelites were not bidden to do.

I. They weren't told to *manufacture some ointment* as the means of healing their wounds. Doubtless, that would have seemed much more reasonable to them. But it would have destroyed the type.

The religious doctors of the day are busy inventing spiritual lotions, but they effect no cures. Those who seek spiritual relief by such means are like the poor woman mentioned in the Gospel: she "suffered many things by many physicians, and had spent all she had, and was nothing bettered, but rather grew worse" (Mark 5:26).

II.

They weren't told to *minister* to others who were wounded, in order to get relief for themselves. This, too, would have appealed to their sentiments as being more practical and more desirable than gazing at a pole, yet in fact it had been most impracticable. Of what use would it be for one to jump into deep water to rescue a drowning man if he could not swim a stroke himself! How then can one who is dying and unable to deliver himself, help others in a similar state? And yet there are many today engaged in works of charity with the vain expectation that giving relief to others will counteract the deadly virus of sin which is at work in their own souls.

III.

They were not told to *fight the serpents*. If some of our moderns had been present that day they would have urged Moses to organize a Society for the Extirpation of Serpents! But of what use had that been to those who were already bitten and dying! Had each stricken one killed a thousand serpents they would still have died.

And what does all this fighting sin amount to! True, it affords an outlet for the energy of the flesh; but all these crusades against intemperance, profanity and vice, have not improved society any, nor have they brought a single sinner one step nearer to Christ.

IV.

They were not told to make an *offering to the serpent* on the pole. God did not ask any payment from them in return for their healing. No, indeed. Grace ceases to be grace if any price is paid for what it brings. But how frequently is the Gospel perverted at this very point.

Not long ago the writer preached on human depravity, addressing himself exclusively to the unsaved. He sought by God's help to show the unbeliever the terrible nature of his state and how desperate was his need of a Saviour to deliver him from the wrath to come. As we took our

seat, the pastor of the church arose and announced an irrelevant hymn and then urged everybody present to "re-consecrate themselves to God." Poor man! That was the best he knew. But what pitiful blindness! Other preachers are asking their hearers to "Give their hearts to Jesus" — another miserable perversion. God does not ask the sinner to give anything, but to *receive HIS CHRIST*.

V.

They were not told to *pray* to the serpent. Many evangelists urge their hearers to go to the "mourner's bench" or "penitent form" and there plead with God for pardoning mercy, and if they are dead in earnest they are led to believe that God has heard them for their much speaking. If these "seekers after a better life" believe what the preacher has told them, namely, that they have "prayed through" and have now "got forgiveness," they feel happy, and for a while continue treading the clean side of the Broad Road with a light heart; but the almost invariable consequence is that their last state is worse than the first. O, dear reader, do not make the fatal mistake of substituting prayer for faith in Christ.

VI.

They were told not to *look at* Moses. They had been looking to Moses, and urging him to cry to God on their behalf; and when God responded, He took their eyes from off Moses, and commanded them to look at the brazen serpent.

Moses was the *law-giver*, and how many today are looking to him for salvation? They are trusting in their own imperfect obedience to God's commandments

to take them to Heaven. In other words, they are depending on their own works. But Scripture says emphatically, "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). The Law was given by Moses, but *grace and truth* came by Jesus Christ, and Christ alone can save.

VII.

They were not told to look at *their wounds*. Some think they need to be more occupied with the work of examining their own wicked hearts in order to promote that degree of repentance which they deem a necessary qualification for salvation. But as well attempt to produce heat by looking at the snow, or light by peering into the darkness, as seek salvation by looking to self for it. To be occupied with myself is only to be taken up with that which God has condemned, and which already has the sentence of death written upon it.

But, it may be asked, "Ought I not to have that godly sorrow which worketh repentance before I trust in Christ?" You cannot have a godly sorrow till you are a godly person, and you cannot be a godly person until you have submitted yourself to God and obeyed Him by believing in Christ. *Faith* is the beginning of all godliness.

We have developed the seven points above with the purpose of exposing some of the wiles by which the Enemy is deceiving a multitude of souls. It is greatly to be feared that there are many in our churches today who sincerely think they are Christians, but who are sincerely mistaken. Believing that I am a millionaire will not make me one; and believing that I am saved, when I

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am not, will not save me. The Devil is well pleased if he can get the awakened sinner to look at anything rather than Christ — good works, repentance, feelings, resolutions, baptism, anything so long as it is not Christ Himself.

The Positive Side

Turning now from the negative to the positive side, let us consider, though it must be briefly, one or two points in the type itself.

First, Moses was commanded (Continued on page 8, column 3)

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Church Membership

(Continued from page one)
church membership, so they drift on into Hell.

2. *Some join a church just as they would join a club.* Their church IS their club. They enjoy the organized life — the programs, the covered dish luncheons, the routine. Especially do they enjoy being given an office in which they can be "president" of something or other. Many a woman's missionary society merely takes the place of a bridge club. It is a miserable mistake when anyone puts a church down on a par with a club or indeed with any organization of this world. Jesus said "MY Church." This is a sacred and divine institution, with a divine Founder and a divine Master.

3. *Some join a church for commercial or social advantages.* This is making merchandise of religion (See II Peter 2:3). I recall a man who came to a town where I served as pastor. He put in a store, and he joined the most popular organizations. He asked, "Which is the strongest church in town?" We began to fear that he would seek membership in the Baptist Church, which was the largest church, for commercial reasons. We have known professional men to move to a town and to join the largest

church, hoping that it would bring material advantage. Then others take membership with a "Fust Church" regardless of what kind of church it is spiritually, because many of the "important people" are members, and membership would seem to give social prestige. Many, many people, believe it or not, join a certain church because it is prominent and has prominent members.

4. *Some join a certain church because it has a costly and imposing building.* Such persons really join a house. Many such houses are mere religious mausoleums where Christianity is embalmed in ritual and formalism.

5. *Some join a certain church motivated by egotism.* They visit some church, and regardless of the preaching, or what the church stands for, they join the church that is the friendliest and where they received the most handshakes. "They PAID ATTENTION TO ME," is the reason for joining. Not the LORD, but ME, is the thing that is important.

6. *Multitudes join a certain church for recreation and social life.* They want to belong where they can have the "best time." They can get feasting and frolicking and partying and amusement, flavored with religion. "All this and Heaven too" is their thought. Let the church cut out its recreation and amusement

features, and they would vanish. We fully believe that more people belong to churches to enjoy the eats, the parties, the social life, than for any other reason. The Kingdom of God is to them "meat and drink" (Rom. 14:17). Such persons need to read and consider Paul's question (I Cor. 11:22): "What? *Have ye not houses to eat and drink in, or despise ye the church of God?*"

7. *Thank the Lord, there are some who belong to a church because it is the institution that the Lord started to carry on His work.* They belong that they may have Christian fellowship and that they may serve. It is to them an institution through which to preach the gospel and reach the lost. Ask yourself, "Why do I belong to a church?"

The Brazen Serpent

(Continued from page seven)
by God to make a serpent of brass — it was of the Lord's providing — and the spiritual significance of this we have already looked at.

Second, Moses was commanded to fix this brazen serpent upon a pole. Thus was the Divine remedy publicly exhibited so that all Israel might look on it and be healed.

Third, the Lord's promise was that "it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8). Thus, not only did God here give a foreshadowing of the means by which salvation was to be brought out for sinners, but also the manner in which the sinner obtains an interest in that salvation, namely, by looking away from himself to the Divinely appointed object of faith, even to the Lord Jesus Christ.

How blessed this was: the brazen serpent was "lifted up" so that those who were too weak to crawl up to the pole itself, and perhaps too far gone to even raise their voices in supplication could, nevertheless, lift up their eyes in faith in God's promise and be healed.

Just as the bitten Israelites were healed by a look of faith, so the sinner may be saved by looking to Christ by faith. Saving faith is not some difficult and meritorious work which man must perform so as to give him a claim upon God for the blessing of salvation. It is not on account of our faith that God saves us, but it is through the means of our faith. It is in believing we are saved. It is like saying to a starving man, "He that eats of this food shall be relieved from the pangs of hunger, and be refreshed and strengthened." Eating is no meritorious performance, but, from the nature of things, eating is the indispensable means of relieving hunger. To say that when a man believes he shall be saved, is just to say that the guiltiest of the guilty, and the vilest of the vile, is welcome to salvation, if he will but receive it in the only way in which, from the nature of the case, it can be received, namely, by personal faith in the Lord Jesus Christ, which means believing what God has recorded concerning His Son in the Holy Scriptures. The moment a sinner does that he is saved, just as God said to Moses, "It shall come to pass, that every one that is bitten, when he looketh upon it shall live."

"Every one that is bitten." No matter how many times he may have been bitten; no matter how far the poison had advanced in its progress toward a fatal issue, if he but looked he should "live." Such is the Gospel declaration: "whosoever believeth in him should not perish, but have everlasting life." There is no exception. The vilest wretch on the face of the earth, the most de-

graded and despised, the most miserable and wretched of all human kind, who believes in Christ shall be saved by Him with an everlasting salvation. No sin but unbelief can bar the sinner's way to the Saviour. It is possible that some of the Israelites who heard of the Divinely appointed remedy made light of it; it may be that some of them cherished wicked doubts as to the possibility of them obtaining any relief by looking at the brazen serpent; some may have hoped for recovery by the use of ordinary means; no matter, if these things were true of them, and later they found the disease gaining on them, and then they lifted up a believing eye to the Divinely erected standard, they too were healed. And should these lines be read by one who long procrastinated, who has continued for many long years in a course of stout-hearted unbelief and impenitence, nevertheless, the marvelous grace of our God declares to you, that "whosoever believeth in him should not perish, but have everlasting life." It is still the "accepted time"; it is still "the day of salvation." Believe now, and thou shalt be saved.

Man became a lost sinner by a look, for the first thing recorded of Eve in connection with the fall of our first parents is that "The woman saw that the tree was good for food" (Gen. 3:6). In like manner, the lost sinner is saved by a look. The Christian life begins by looking: "Look unto me, and be saved, all the ends of the earth; for I am God, and there is none else" (Isaiah 45:22). The Christian life continues by looking unto "Jesus the author and finisher of faith" (Heb. 12:2). And at the end of the Christian life we are still to be looking for Christ: "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). From first to last, the one thing required is looking at God's Son.

Sinner, Look!

But perhaps right here the troubled and trembling sinner will voice his last difficulty — "Sir, I do not know that I am looking in the correct way." Dear friend, God does not ask you to look at your look, but at Christ. In some great crowd of bitten Israelites of old there were some with young eyes and some with old eyes that looked at the serpent; there were some with clear vision and some with dim vision; there were some who had a full view of the serpent by reason of their nearness to the uplifted type of Christ; and there were, most probably, others who could scarcely see it because of their great distance from the pole, but the Divine record is "it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

And so it is today. The Lord Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He does not define the method or the manner of coming, and even if the poor sinner comes groping, stumbling, falling, yet if only he

will "come" there is a warm welcome for him. So it is in our text; it is "whosoever believeth" — nothing is said about the strength or the intelligence of the belief, for it is not the character or degree of faith that saves, but Christ Himself. Faith is simply the eye of the soul that looks off unto the Lord Jesus. Do not rest, then, on your faith, but on the Saviour Himself.

Sufferings Of Jesus

(Continued from page 6)
in the New Testament where this word "agony" is used. This word is unique. It does not mean that He was hurting some place, or aching in some part of His body, but it means that He was repulsed or abhorred at something. Brother, I think the thing from which the soul of Jesus Christ shrank was the terrible weight of our sins that was placed upon His single soul. I think the Lord's agonizing cry, "My God, my God, why hast thou forsaken me?" is a cry that we as men and women shall never understand, because we were born separated from God, but He was one who never has known separation from God. That is something beyond our comprehension. Thank God, that imputation is to both: imputed upon Him was our sins, and imputed upon us was His life!

I do not believe that God the Father left God the Son defenseless on the cross. God the Father delivered God the Son at a predetermined time into the hands of those soldiers. God from eternity past set down specific and special qualifications as to what they could do to His Son, and they were carried out. He said that not a bone or limb shall be broken, and they weren't.

In Psalm 22:2 is a beautiful prophecy at the death of Christ: "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent."

Keeping in mind the fact that God watched over His Son while He was on the cross, notice Isaiah 53:10, 11, which says:

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities."

There was a point on the Cross of Calvary when the sufferings of Jesus became private; when He satisfied the righteous demands of God, and Him alone; when all the agonizing weight of our sins began to crush on the sinless Son of God, and the cry was finally rent from His body, "My God, my God, why hast thou forsaken me?" God turned out the light. This is private. God "shall see of the travail of his soul, and shall be satisfied." I am so glad that He paid my debts. I am so been appeased.

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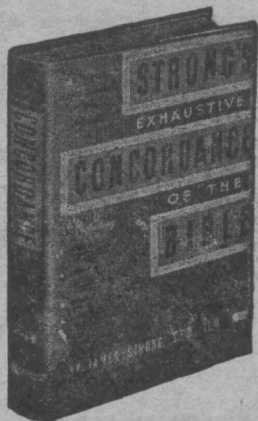
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