

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 38, No. 51 ASHLAND, KENTUCKY, JANUARY 24, 1970 WHOLE NUMBER 1622

THE BRAZEN SERPENT

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 man, the Son of man must be lifted up. 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



ARTHUR W. PINK

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 for the judgment of God upon His people's sin.

To illustrate the character, the meaning, and the purpose of His 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 (Continued on page 3, column 3)

FRED T. HALLIMAN
(New Guinea Missionary)

"Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—Romans 6:4-5.

the Magali Baptist Church. Only seconds after this picture was made he was "... buried with Him by baptism — planted together in the likeness of His death." While this young man has since gone to be with his Lord, this burial in baptism was the only burial that he ever had.

My report on the Poguaia Patrol, no doubt, is still fresh in the minds of most of you therefore,



In this picture is a young man it should not be too hard for you standing with me in the pool to remember a few details that where we were baptizing the folk will better help you understand that made up the membership of (Continued on page 5, column 1)

"My Son, Give Me Thine Heart" Not Spoken To Lost A Beloved Brother The Kind Of Giving That Honors And Glorifies God

By JOE WILSON
Winston-Salem, N.C.

"My son, give me thine heart."—Prov. 23:26.

Through the years since the writing of God's Word, heresy has perverted the true meaning of many portions of the Bible. False doctrine, in order to propagate itself, must pretend and appear to be based on the Word of God. Heretics abuse and pervert Scripture in order to set forth their false doctrines as if they were preaching the truth. Because of this fact, it is one of the primary

quote some verse of Scripture in the effort to back up his heresy. Let us look at this verse for awhile. Let us clear away the rubbish that the heretic has piled on and around this verse, and see if we can get precious truth out of this portion of God's Book.

THE KIND OF HEART THE SINNER HAS

Since this verse talks about giving God the heart and since it is used to refer to the sinner giving God his heart by the Arminian, let us see what kind of heart the sinner has. What is this thing that the sinner is urged to give to Jesus by the Arminian? The heart of the sinner is a filthy and depraved heart.

"For from within, out of the heart of men, proceed evil thoughts adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, foolishness: All these evil things come from within, and defile the man."—Mk. 7:21-23.

Here is God's photograph of the heart of man. Men overlook this. Men often speak of one another as "good-hearted." How often have I heard some mother tell of her whiskey drinking, woman chasing, foul-mouthed boy, that "he has a good heart!" What a lie (Continued on page 7, column 3)



JOE WILSON

duties of the God-called preacher to clear away the false interpretations of heretics from the precious Word of God. It is often necessary that we clear away these false interpretations before we even begin to set forth the true teaching of a portion of Scripture.

Here is a verse that has been greatly perverted and grossly misused by free-will heretics. This verse is often misused by free-will evangelists to teach that this is the way of salvation. The dead sinner is invited and urged to give his heart to Jesus, and told that if he does this Jesus will accept this gift and the sinner will be saved. How many times have we heard: "Give your heart to Jesus," or some variations along the same line, "Let Jesus come into your heart," "Open the door, and let Him in." All of these statements are heretical and based upon a denial of Scriptural truth. But the Arminian heretic will

For TBE Support

ELDER J. D. WISHON
Baltimore, Maryland

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6:2.

This message is meant for the people that profess to be the children of God, by faith in Christ Jesus. Read Galatians 3:26.

There are three definitions of the word "burden" in the dictionary, but Paul, in this text, used just one, and that definition is to bear a heavy load, or an oppressive weight which means about the same thing.

Paul, in writing this text, was writing to a Scriptural (Baptist) church; and he being a missionary, was no stranger to having burdens. In the first epistle that he wrote to the church at Rome, he said:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15:4.

Since the Apostle Paul was the apostle to the Gentiles, we believe he was writing to us, as well as writing to the churches he organized. It is the duty of Christians (Continued on page 8, column 1)

ELDER RAYMOND WILLIS
Garrison, Kentucky

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give my advice:

for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is acceptable according to that a man hath, and not according to that he hath not."—II Cor. 8:1-12.

When we think about giving, usually the first thing we think



RAYMOND WILLIS

about is money. Certainly, we are to give of our substance, but there is more to giving than that. There is our service and time. But whatever we give, we are to give to the glory of God, and it is not that we are to glory in ourselves over that which we do.

In Matthew 6:1, Christ told His disciples not to do their alms to be seen of men, for if they did that they had their reward here in this life. That is the reason that they did such.

Also of self glory are acts of righteousness which we may think have to do with helping save us. There are many who have a great zeal as to giving of time, service, and money, yet that zeal is not according to knowledge. Being ignorant of God's righteousness, they go about to establish their own righteousness through these acts.

Some boast of tithing as giving. (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"BED TOO SHORT, COVER TOO NARROW"

"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."—Isa. 28:20.

As I have said many times, my rest at night is very broken, and I do not sleep well. I nearly always try to get some verse of Scripture in my mind and think about it when I am awake. One night recently I awakened suddenly, more or less startled, thinking of this passage of Scripture, which speaks about the bed being too short and the covering too narrow. As I lay there and meditated upon this Scripture, I began to think about what kind

of an experience this would be. I thought of that individual lying down in a bed that was too short, and as soon as he lay down, because the bed was too short, he "cracked" his head on the headboard. Then when he moved down so that his head was comfortable, his feet extended over the footboard. Then I could see that fellow turn around to angle himself crosswise, with his feet in one corner and his head in the opposite corner. Certainly he was in quite a predicament.

Then I began to think about that cover. It was so narrow that he couldn't wrap himself in it. I could see him as he turned

over on one side and the cover wouldn't cover him, and he was uncomfortable in that direction. The cover was too narrow.

Then I began to think about that fellow when he got up the next morning. Suppose he were a guest: usually you greet your guest, "Did you sleep well last night?" I wonder what that poor fellow would say. He wouldn't want to offend his host. What would he say when he got up the next morning, relative to that bed that was too short and the cover that was too narrow, the night before?

Well, I suppose if he were a (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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Tennessee Church Votes To Support TBE Regularly

The Temple Baptist Church of Bristol, Tennessee, has voted to support THE BAPTIST EXAMINER and our mission work in New Guinea on a regular monthly basis and have already sent us their offering for the month of January.

How we did thank God for those who regularly send offerings to us. As I have often said, it is our only hope for survival.

How we would pray today that God would raise up many others who would send us regular monthly offerings for the ongoing of our mission work, both at home and abroad. May it please God to put this in the hearts of many individuals and many churches to thus contribute in this year of 1970.



"Bed... Cover"

(Continued from page one)

Scotchman, he would say, "Hoot mon, lady, the bed has shrunk," and if he were an Englishman, he would say, "The Henglishman and the Hamerican's ideas of beds are different." I am sure if he were an Irishman that he would say, "Be Gory, the bloomin' bed gave me no rest." Then I thought about him religiously, as to what would he say, depending upon his religion. Suppose he were a Quaker. You know they boast of the fact that they never lose their temper, and that they never speak but in one tone of voice. If he were a Quaker, he would probably say to the lady of the house, "Thee hast misjudged my size." If he were a Christian Scientist, he would say, "This is a perfect bed. I never had a better night's sleep in my life."

Well, beloved, as I lay there thinking about this fellow, imagining what he might say, I also wondered what he would be thinking. Here he is twisting around, first one way, and then the other, cracking his head on the headboard, and with his feet stuck out over the footboard, angling himself around from one corner of the bed to the other, trying to wrap himself up in a cover that isn't big enough. I thought, what would that fellow be thinking about? What is he going to think about a host that would put him in a bed that size, and give him a covering that wasn't wide enough to cover

him. About that time I went to sleep, and I never did figure out what he was thinking about.

Well, when I got up the next morning my text was still in my mind, and I said, "I guess I will have to bring a sermon to the folk about insufficient religion based on this text of Scripture."

I

MOST FOLK HAVE AN INSUFFICIENT RELIGION.

Just like that bed and cover were insufficient, so the majority of people have an insufficient religion. I don't hesitate to say that I think that the majority of people of this world have that kind of religion.

Consider the individual who has REFORMED and quit his meanness and who is enjoying a reformation from his original state and from his original habits. That man certainly has an insufficient religion. That individual who has been reformed of his own will power rather than having been regenerated by the power of God—that individual certainly has an insufficient religion.

I think of the Scripture which says:

"God requireth that which is past."—Eccl. 3:15.

Suppose an individual were to live for fifty years, and then reform, and then could live perfectly for the balance of his life. Of course he can't, but we will assume he can. How about the first fifty years of his life? Something is going to have to be done about that first fifty years of his life. Even if he could change the last part of his life, and could live perfectly from the time that he professed faith in the Lord Jesus Christ, which he couldn't, then what about those first fifty years of his life when he was living in sin.

Beloved, I tell you, all the reformation in this world on your part which changes your life for the future, can never alter your life in the past. Something has to be done about the past. Either you have to pay for it in Hell, or else somebody else is going to have to pay for it. Beloved, there is only one other individual who can pay for the past, and that is the Lord Jesus Christ who died for our sins on the Cross of Calvary.

When I think of this text which declares that God requires that which is past, then I say that the man who has merely reformed without being regenerated, that man who has quit his meanness without having the Spirit of God operate within his soul, that man surely has an insufficient religion. He is in as bad a state spiritually as the man who is trying to sleep in a bed that is too short, with the cover too narrow.

Listen:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—Mt. 12:43-45.

What does it mean? Just one thing. Here is an individual who has reformed. He changes his life and the unclean spirit goes out of him for a little while. In other words, he puts the Devil out, but Jesus Christ doesn't come in. Therefore, the old house in which he lives, the old body, the old tenement is empty. The unclean spirit has gone out. The Devil lets him alone for a while. He sobers up, and he stays sober. He doesn't get on a drunk for a long period of time. He quits his meanness, whatever that meanness may be. He ceases entirely from all sin, but there isn't anything on the inside. The Devil has come out, but the Lord Jesus hasn't come in.

One day the Devil looks in his old house, in which he used to live, and he sees it "empty, swept and garnished"—all cleaned up, nothing on the inside. What is the result? The evil spirit comes back into that house, and he brings with him seven spirits worse than himself, and the word of God says that "the last state of that man is worse than the first." Beloved, he can reform, but it is an insufficient religion.

Oh, hear me when I insist upon this fact, reformation won't ever save a soul. It isn't reformation but regeneration that counts in the sight of God.

Then I think of another religion that is definitely insufficient and that is the religion that comes by an acceptance of the ordinances or a creed of the church.

I know a woman who can recite the Westminster Catechism from beginning to end, but, beloved, she is as ignorant of the grace of God as it is possible for a human being to be.

I know another individual who can tell you everything that the Episcopal Church stands for in detail, yet is absolutely a stranger to God Almighty's saving grace.

Each of those individuals have religion. They have gotten a good case of religion, but that is all they have. They know churches; they know what their church stands for. They know about the doctrine of baptism and they know about the ordinances, but they do not know the Lord Jesus Christ as Saviour. Listen to me if there is one individual who is devoid of the Spirit of God more than any other, it is that individual who has religion, and doesn't have salvation.

Every once in a while I meet with somebody who says, "Brother Gilpin, I am doing the best I can. I am striving to the best of my ability, but I am afraid that I might lose my religion." Do you know what I always say to that individual? I say, "I

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wish you would lose your religion. The best thing that could ever happen to you is to lose every bit of your religion, and get salvation in Jesus Christ, because you don't lose that. Whenever you get Jesus Christ as a Saviour within your heart, you are saved for time and for eternity."

Beloved, that individual who is depending upon religion, whether it be the religion that grows out of baptism, whether it be a religion that grows out of a strict observance of church ritual, whether it be a religion that grows out of religious works—regardless and irrespective of what kind it may be, the individual who is depending upon religion has nothing else but an insufficient religion.

You know how uncomfortable it would be to sleep on a bed that was too short and you couldn't stretch out. You know how uncomfortable it would be to try to sleep with a covering that was too narrow. Beloved, I say to you, the individual who is depending upon religion and does not know Jesus Christ as a Saviour is in a worse state spiritually than the man who sleeps on a bed too short and tries to wrap himself in a cover too narrow.

Do you know when an insufficient religion will prove its faultiness most. As long as the sun is shining brightly, as long as you have money in your pocket, as long as you are well and able to walk about, as long as there is not a cloud in the sky, as long

Unto Himself

Fearing to launch on full surrender tide
I asked the Lord where would its waters glide
My little bark, "To troubled seas I dread?"
"Unto Myself," He said.

Weeping beside an open grave I stood,
In bitterness of soul I cried to God:
"Where leads this path of sorrow that I tread?"
"Unto Myself," He said.

Striving for souls I loved the work too well
Then disappointment came I could not tell
The reason, till He said, "I am thine all;
Unto Myself I call."

Watching my heroes—those I loved the best—
I saw them fail, they could not stand the test,
Even this the Lord, through tears not few,
Unto Himself me drew.

Unto Himself! No earthly tongue can tell
The bliss I find, since in His heart I dwell;
The things which charmed me once seem all as naught;
Unto Himself I'm brought.

—Streams In The Desert

as the hearse is not stopping at your door, for you, or for one of your loved ones, that insufficient religion will appear to be all right; but when you need it most, is the time when an insufficient religion fails you greatest.

You come down to the time when you are sick, and an insufficient religion is a mighty poor pillow to put your head on. You come down to the time when you get a pain in your side and the doctor is going to have to operate on you and you will want something more than religion when you crawl upon that cart to be taken to the operating room. It doesn't make any difference what your condition is, you are going to feel that in the sight of God your religion is spiritually worthless.

I tell you, beloved, all that will help in the hour of trial is Jesus Christ as your Saviour. The majority of people who walk the streets today have an insufficient religion, and the thing that they need to do is to get rid of that religion which is as worthless and as useless to them as a "bed too short and a cover too narrow" when they are trying to get a good night's sleep.

II

OUR SUFFICIENCY IS OF JESUS.

If my text of Scripture is talking about an insufficient religion, then in contrast let me tell you about ONE who is sufficient—the Lord Jesus Christ. Beloved, the Lord Jesus is the only one who is sufficient for us. He is the only one that can satisfy when you are sick. He is the only one who can satisfy when you are in trouble. He is the only one that can satisfy you when the time comes for an operation. He is the only one who can satisfy you when you stand beside an open grave and bid a loved one goodbye. He is the only one who can satisfy you when you come down to the brink of death—when you can say, "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Beloved, I tell you, Jesus Christ is the only one who is sufficient.

A few years ago I went to see a woman who was a pillar in a Methodist church. All of her life she had spent as a servant of her church. There wasn't any individual who ever worked harder for her church than this woman. I went to see her on the eve of an operation. She was lying there in bed wringing her hands, and I said, "Certainly you are not afraid to be operated on?" She said, "Brother Gilpin, I don't know whether I have done enough yet to be saved or not." Then she launched into a detailed account of all that she had done for her church, how she had baked cakes and given them to

the church, and how she had sold Larkin orders in order to raise money for the church. She told me how she had entertained preachers, and how she had gone to the church, and cleaned the building. She told me how she had tried to pray people through at an altar of prayer. She told me all that she had done, and she said, "I don't know whether I have done enough to be saved or not." Beloved, I might soon agreed with her. I knew that she hadn't done enough to be saved. I knew that she was a lost woman. I knew that if she had been saved she would have come down to the hour of her sickness, facing that operation without one bit of grief. If she had known Christ, beloved, she would have had her hand in His, and would have felt Him walking beside her. I tell you, there is only one that could give to you a sufficiency, and that is the Lord Jesus Christ.

How is He sufficient for us? He is sufficient for us because His blood paid for and washed away our sin stain. Why, beloved, my sins are washed away. All the sins in my past life, I don't have to worry about one particle, because Jesus Christ has washed away my sin. Listen:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

"And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and WASHED US from our sins in his own blood."—Rev. 1:5.

Beloved, if you are saved, you have had a figurative blood bath. Your sins have been washed away in the blood of the Lamb. Reformation can't put them away; baptism can't put them away; church membership can't put them away; creed and ritual can not put them away. I tell you all that a man might do and all that a church might do will never satisfy. It is only an insufficient religion. But when a man stands beside Calvary to realize that Jesus Christ has died for his sins, and to realize that his sins have been washed away in the blood of the Lamb, there is something to hold to in the hour of trial. There is something for you to grip when you are in trouble. There is a sufficiency in Jesus Christ.

Not only has He washed away our past sins, but He has clothed us in His own righteousness.

Several years ago I preached one night on being clothed in the righteousness of Jesus Christ, and a man got furiously mad. He said he didn't want to go to Heaven (Continued on page 3, column 1)

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"Bed . . . Cover"

(Continued from page two)
in another man's coat. Well, beloved, if he ever goes to Heaven, he will go there in another man's coat. He will go there clothed in the righteousness of the Lord Jesus Christ.

We read:

"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.

What does it say? Simply this: God took my sins and put them over on Jesus Christ who didn't have any sins, and God took the righteousness of Jesus Christ and put it over on me when I didn't have any righteousness, so that I traded my sins to Jesus and in exchange got His righteousness. In other words, God looked upon Jesus Christ and saw Jesus Christ as a sinner and when He died, He died for our sins. Now God sees me not as a sinner, but He sees me clothed in the righteousness of the Lord Jesus Christ.

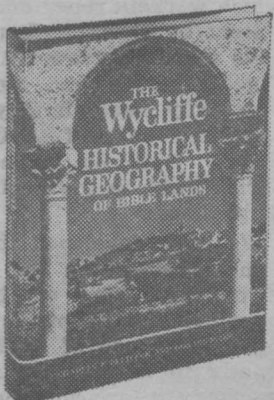
Isn't it wonderful to know that God treated Jesus just like Gilpin ought to have been treated, and that God treats Gilpin today just like Jesus ought to be treated? I tell you, beloved, there is no truth that blesses my soul like the truth of imputation—that my sins are imputed to Him and likewise His righteousness is imputed to me. Why is it that the religion of Jesus Christ is sufficient for us? Well, it washes away my past sins and then today it means that God clothes us with His own righteousness.

The Lord Jesus Christ also is sufficient for us in that He charges no more sin to us after we are saved.

Listen:

"Blessed is the man to whom the Lord will not IMPUTE SIN."—Rom. 4:8.

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That word "impute" means "charge," and it says that blessed, or happy, is the man that God won't charge with sin.

Who is it that God won't charge with sin? Is there anybody that He won't charge with sin? Thank God, there is. He won't charge me with sin, and He won't charge you with sin, if you are a believer. God won't charge one single sin to the believer because He has already imputed or charged, the believer's sins to the Lord Jesus Christ.

Beloved, that is why we have a sufficiency in Him. That is why in Him you can lie down and sleep. The bed isn't too short and the cover isn't too narrow. Beloved, there is comfort for you in Jesus Christ if you are saved. Why? Because God has washed away your sins in His blood, you are clothed in His righteousness so that God sees you clothed in the righteousness of His Son, and furthermore, God won't ever charge one single sin to you.

III

GOD PRONOUNCES A WOE UPON THAT MAN WHO PREACHES AN INSUFFICIENT RELIGION.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, LET HIM BE ACCURSED."—Gal. 1:9.

Do you realize that the majority of preachers in this world are preaching a religion that is definitely insufficient? Well, God says woe to the man who preaches a false, insufficient religion. Let him be accursed. Let him go to Hell.

I think of the individuals who fail to preach Jesus, who preach baptism, who preach church membership, who preach reformation, who say that all you have to do is to join the church, and do the best you can, and just before you die confess your sins and you will go to Heaven. The Word of God says, "woe" to the man that preaches a religion like that. The only religion that will stand the test is a religion that is based on Jesus Christ. There is a sufficiency there. There is a comfort there. You can find rest just like you can rest on a bed that is long enough and with a covering that is wide enough for the wrapping of your body. But woe to the man who preaches any other kind. I tell you, beloved, the only hope we have is that which comes through the gift of Jesus Christ, God's Son, to us.

CONCLUSION

A short time ago a Methodist friend called up and said that he had a goose for me for New Year's Day. I thanked him and told him that I would be right out to get it. Now, beloved, when I went out to get that goose, he gave it to me. He got a crate and put it in it. I didn't have to pay him for the goose nor the crate. I didn't have to beg him for that goose after I got there. All I did was to accept it. I took that man at his word and took what he offered me. Beloved, when I got that goose home and dressed it, we had it for dinner, and a good sized portion of it entered the Baptist ministry. The fellow that started it out was a Methodist and got him started on the wrong track, but I sure did convert him in the end.

Now listen, beloved, I didn't have to pay for that goose. I didn't have to ask for it. I didn't

go around and say, "I am looking for a goose." Instead, that man called me up. He took the initiative. He told me that he had a goose for me and all that I had to do was to come and get it, and when I went out to his farm, I received it. I didn't have to do anything but take what this man offered me.

Beloved, that is exactly what salvation is. God takes the initiative. God gave Jesus Christ to die on the Cross, and when He died on the Cross for our sins, you don't have to beg for it. You don't have to do anything for it except to receive Jesus Christ as your Saviour. When you receive Him, thank God you are saved.

You then have a religion that is sufficient. If you get sick, it will comfort you. If you are broke, it will help you. If you have troubles in your home, regardless of what kind of troubles you have, it will comfort your soul. When you see one of your loved ones sick, and you go to God in prayer, the religion of Jesus Christ will comfort you when you pray. Beloved, when you see the hearse drive up in front of your house to take a loved one out to the city of the dead, the sufficiency of Jesus Christ will be your stay. And beloved, when you close your eyes upon this world for the last time and they take you out to the cemetery, the last vision that you have of this world, as well as the first vision of the other world, will be a cheering one, because of the sufficiency of the Lord Jesus Christ.

I ask you, is your religion sufficient, or is it an insufficient religion? Thank God, there is a religion that is sufficient. It is not like a bed that you lie on that is too short for comfort. It is not like a covering that is too narrow for you to wrap yourself therein. Thank God, beloved, there is a religion that will give you comfort and satisfaction, and that religion is ours through Jesus Christ.

May God bless you!

The Brazen Serpent

(Continued from page one)
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, could not, typify Him in His essential character, and perfect life. The brazen serpent only foreshadowed Christ as He was "lifted up." The 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. I, where Christ is seen as Judge, inspecting the seven churches, we are told, "His feet were like fine brass" (v. 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 potions, 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

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THE BAPTIST EXAMINER
JANUARY 24, 1970
PAGE THREE

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The Baptist Examiner FORUM

"Is a woman keeping silence in the church when she is teaching in the Sunday School?"—I Cor. 14:34.

ROY
MASON

Radio Minister
Baptist
Preacher
Arlpeko, Florida



The question is, does the Bible mean silence in the absolute sense—that women are to make no noise of any kind? In that case she would not be privileged to sing; she would not be privileged to cough or sneeze, and it would be an offense to make a noise walking down the aisle. No, I do not believe that silence in the absolute sense is meant, but that "silence" is qualified by the context of Scripture. In I Cor. 14:34-35 silence would seem to relate to speaking out concerning the things going on in the church meeting. The woman is to wait until she gets home and to ask her husband about the point that she wants information about.

In I Timothy 2:12 we read, "For I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Bible expositors generally interpret this to mean that she is not to teach MEN or usurp the authority of the man.

On the other hand in Titus 2:4 the older women are specifically commanded to teach the young women. It is quite true that Sunday School is not mentioned, but women are not limited as to where they teach other women.

Incidentally, there is no mention of Sunday School in all of the New Testament, nor were there any Sunday Schools for centuries. If I were a young man starting out in the ministry, and became pastor of a church, I would seek to eliminate Sunday School as we now have it. I would try to put in its place a plan of Bible instruction that amounted to something. Nothing is more inefficient than a modern Sunday School. A little boy asked the boy he played with to go to Sunday School with him, and the little boy who had never been to one said, "What is Sunday School anyhow?" He replied, "Sunday School is a school where you don't have to learn nothin'." He was pretty nearly right.

No, I don't think a woman violates the command of I Cor. 14:34 when she teaches in Sunday School. In insisting that women obey the Scriptures, let us not keep her from doing anything that the Bible does not certainly prohibit.

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This question is a highly debatable question and it will continue to be so until our Lord comes back. Even if all of our readers were to join in and help us in our efforts to try to answer it, all of us together would not be able to settle it. In the first place, divided Sunday Schools originated long after I Cor. 14:34 was writ-

ten. And in the second place, a church is not a church in the strict sense of the word until the members are assembled together.

I do not want anyone to think I am fighting the divided Sunday School. I know of no Scripture that would condemn it. Neither do I know of any Scripture that would defend it. The only thing that I can be positive about on the subject is that the church is commanded to teach her members the all things which her Lord has commanded. She was not given a blueprint by which this teaching was to be done. The manner in which this teaching is to be done seems to have been left to the discretion of the church.

But there are bounds beyond which she cannot go and still be Scriptural. Women must not teach in the assembly, because I Cor. 14:34 says for them to be silent in the churches. This word "churches" is plural, therefore, it includes all of the Lord's true churches. Then the women are not to teach men. I Tim. 2:12 says, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I Cor. 14:34, however, tells where she is to be silent.

So the answer to the question before us depends upon where the teaching is done. If a woman teaches in the assembly where the members are assembled together she does it in open defiance of God's Word. If she does her teaching to a group of women or of children separate and apart from the men of the church, I know of no Scripture that would condemn her for it.

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Sometimes we become so involved with trying to work out every little problem that we do not have time to pray and thank God for His blessings.

When I was in a Baptist school this question came up among the brethren. It became such a heated discussion that some of the brethren fell out with others. When our disagreements become this intense it is wrong.

I have noticed that a large percent of the brethren that said that the Sunday School was a part of the church and therefore women could not teach went to the extreme of the anti-Sunday School group and a large percent of them went hardshell.

This answer will be my conviction of this subject as a result of these arguments and observations. I am sure that there will be those who disagree with me, but if you do that is your privilege.

In the strict sense of the translation of the word "ecclesia" we understand that it means a local assembly of called out people. We also know that there is a way in which the word is used in an institutional or abstract sense. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." (Eph. 5:25).

When is the church not a church, or is it ever not a church? I tell people that I am a member of the King's Addition Baptist Church even when I am in the services of another local body. I consider myself a member of our church when I am teaching in

a public school.

How can I say this if we are not in an assembly? By considering the institution of the Lord's church. Now if I am in the local church all the time then I might interpret I Cor. 14:34 in this way (if I want to go to the extreme): "Let your women keep silence in the churches . . ." therefore, the women of our church should be quiet any time a man is around. Do I have the right to say this? Of course not. This passage and all the other passages pertaining to the woman's place must be directed to the time of the local assembly.

Now, how about the Sunday School or the Bible School (whichever you prefer to call it)? Is it the church or not? It definitely is not the assembly because it is broken up into small groups.

I contend that when we are divided into classes we are not an assembly but we are still the church as an institution. I also contend that a woman has just as much right to teach in these classes as she has to witness when she is out in the world.

Of course, there is a certain restriction. She cannot teach the men. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:12). Here again, we have some who say that "man" in this verse is not the object of the infinitive "to teach." I disagree—it is the object of both infinitives "to teach" and "to usurp." If I were to walk into a Sunday School class room where a woman is teaching she should stop and let me teach or wait until I do whatever I came to do.

She can teach younger women or children. I do not find any place, a restriction on this.

Any teacher whether he is a man or woman should teach the truth of God's word and proper living by God's people.

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Church

Arabia, Ohio



No, it is my conviction that if she teaches a Sunday School class she is not silent, and is in violation of God's command for women to keep silent in the churches. I am aware that this view is contrary to popular opinion; nevertheless, I believe it to be correct. The reason for my conviction is that the Lord, in instructing His church, commanded the women to remain silent and He forbids them to teach.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:11-12.

These verses cover any teaching in which the church has jurisdiction, thus it would include the teaching of separate classes, or joint classes. The teachers of Sunday School classes are selected by the church, and I do most heartily agree that the teaching of the Word is the responsibility of the true church (Baptist). The Lord gave this responsibility and forbids that she (church) should choose a woman to the office of teacher.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the 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."—Matt. 28:19-20.

These two verses reveal the duties of the church: which is to teach the "all things" whatsoever He has commanded. Brethren, I do not believe that the responsibility of teaching the all things was given to the women, rather it is the God-given responsibility of the men to teach them. Furthermore, in teaching God's Word, the church should select from her membership the best

qualified men that she has available. It would be wrong for her to put in a teacher who is not capable of teaching the all things. The Bible classes of the Arabia Baptist Church are taught by the elders of the church who are qualified to set the table of the Lord with the good things from God's word, and our members are not taken away from these men's teachings and asked to sit under a woman who does not have the knowledge or the capacity to teach.

"And he gave some, apostles, and some prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. 4:11-12.

From these two verses, we understand that God sets the teachers in the churches, and His purpose of the teachers was for the perfecting (coming to full knowledge) of the saints. In my continual search for the truth, I have failed to find one place where God set a woman as an apostle, prophet, evangelist, pastor or teacher in the church, thus we have abstained from placing women into the office of teacher. If God had approved of women teaching Bible classes, it would seem that somewhere He would have made it known.

Therefore, it is my conviction that the office of teacher should never be filled by a woman for God gave men the task of teaching the all things whatsoever He has commanded.

I do not mean to infer by this answer that the women do not have any responsibility. They have a vast area in which to work, and that area is witnessing and caring for her husband and her children. When they fulfill their God-given responsibility in their home, they are called blessed.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil." "Her children arise up, and call her blessed; her husband also, and he praiseth her."—Prov. 31:11, 28.

The responsibility of governing and teaching in the church was given to men, not to women.

The Brazen Serpent

(Continued from page 3)
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 modernists had been present that day they would have urged Moses to organize a society for the extermination 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 the 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 every-

body present to "reconsecrate himself 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 "gotten 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 Scriptures say 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 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.

(Continued on page 5, column 2)

Fred T. Halliman

(Continued from page one)
this short story.

About the first of December three government officers from Koroba left to make a patrol into the Poguaia area. They had plans to stay about three weeks and therefore, this was to be a "big patrol." They took several native policemen with them and with all the supplies that had to be carried for the three white men plus all the policemen there had to be an enormous amount of carriers — in all the patrol numbered close to 100. The young man that appears with me here in this picture joined the patrol at



FRED T. HALLIMAN

Yeddo. For two weeks they climbed mountains and cut through dense jungles, the carriers laboring under the heavy loads. Some of them began to get sick.

In one of my articles I told about a place, and later had a picture of some men standing with bows and arrows — this was the place where 15 individuals lived and the name of it was Pala Lasa. The government patrol arrived at this place eventually and the young lad in this picture, Kuko by name, took sick there. The officer in charge assigned two native men to assist him back to Yeddo and the patrol moved on. For several days the two men helped Kuko up and down the mountains and each day he grew weaker. Eventually they made it near the sweet potato garden where we slept when the big limb from the tree fell across our tent that night, by then Kuko could go no farther. They were right at the foot of the big mountain that leads over to Yeddo and the Magali Baptist Church. The two men could not carry him over the mountain for by native standards, Kuko was quite a large fellow.

The two men prepared a shelter for him and then set out across the mountain to get help to carry him across the mountain in a stretcher. Why one of them did not remain with him is not known. Perhaps a day later they were back with several men and a stretcher but when they came to the place where they left him they could find no trace of him. A search was soon organized and before long the sad facts were

known—the wild hogs had found him first and had about eaten him up by the time they arrived. It is not known of course but most likely that he was still alive when the hogs found him and too weak to fight them off. They tore him limb by limb and ate him. This is how that while dead now he never had a burial except when he was buried in the watery grave of baptism.

The Magali Baptist Church has deposited her first crown at the feet of Jesus, and while there is sadness in all of our hearts, especially because of the terrible fate that he met, we are happy knowing that he is now with the Lord and was a member of the Lord's church. He had been baptized about three months when he went to be with the Lord.

His mother, insofar as I know, was lost and hearing of the fate of her son committed suicide by hanging herself.

As for the Government patrol it moved on and without any mercy to the carriers. They stretched out their days to 10 and 12 hours on the track — trying to get home by Christ-Mass and their plane load of beer they had flown in and waiting for them. Another one of the carriers got sick; this fellow lived close by the Mission Station, and they left him in the bush. They allowed that he would come on so they did not bother to wait for him or send someone back after they discovered that he had not come. About three days later, when word reached his friends here, some of the fellows went back to look for him and found him dead in the bush.

These things makes our hearts sad and as we see these jungles and mountains taking their toll each year we are more determined than ever to try to get the gospel to as many of these folk as we possibly can. Pray for us in our endeavours.

The Brazen Serpent

(Continued from page 4)

First, Moses was commanded 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 degraded 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 a 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 lighted 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 ye 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: "Let us run with patience the race which is set before us, 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.

Giving . . . God

(Continued from page one)

Even most Baptists do. They will brag about all they are giving. The tithe is what belongs unto the Lord, and it is not what we are giving. If we give, that is an offering, and it is beyond tithing.

EITHER TITHE OR ROB GOD

The Lord charged Israel with robbing Him. He said that they had not given their tithes and offerings, and that they had robbed Him. In Malachi 3:7-11, He says:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse:

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for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

We see then that tithing is not that which we give unto the Lord, but it is that which rightly belongs unto the Lord. He says, "The tithe is mine," and it is His. I can't consider tithing as giving unto the Lord, but it is paying that which God says is His.

I know there are Baptists who will rise up and say, "I am not under law, but I am under grace." But I will remind you that Abraham paid tithes to Melchizedek long before the law was ever given. We read in Genesis 14:18-20:

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

Notice, he paid tithes of all unto Melchizedek. Melchizedek,

of course, was a type of our High Priest, the Lord Jesus Christ.

In Hebrews 7:5,6 we read: "And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises."

Therefore we cannot say that tithing is under the law. We are to do this because this was long before the law.

I think it is an example unto us which shows forth that all of God's people are to pay their tithes unto the Lord Jesus Christ as our great High Priest.

GIVING THAT DOES NOT GLORIFY GOD

We find many who speak of tithing as if they are doing God a great favor in giving the Lord what is rightfully His. We find cases of individuals in the Bible who gave, but they did not glorify God.

At Jerusalem, the saints sold their possessions and brought the money and laid it at the apostles' feet. Ananias and Sapphira brought theirs and laid it at the apostles' feet. In Acts 5:3,4, Peter said to Ananias:

"Why hath Satan filled thine heart to lie to the Holy Spirit, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

When Ananias heard this, he fell dead at his feet. Then when Ananias' wife came in, Peter said to her:

"Tell me whether ye sold the land for so much? And she said, Yea, for so much."—Acts 5:8.

Then Peter said:

"How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out."—Acts 5:9.

So you see it is a serious thing as far as tithing is concerned. As I mentioned, tithing is giving that which rightly belongs unto the Lord.

FREEWILL OFFERINGS

Many speak of freewill offerings. In the community where I grew up, they were always taking up freewill offerings. They would pass their hats around and take up a freewill offering for old Brother So-and-So. There was nothing freewill about it, because if one man put in a quarter or fifty cents, then the man sitting next to him thought he ought to put in a quarter or fifty cents, or it looked awfully bad on him. There wasn't anything freewill about it, and there wasn't an offering about it because they didn't believe in tithing.

In a Baptist Church of which I was a member, they had little envelopes that you put your money in. You put your name on it, and how much you put in. Then during the week, the pastor would go around to all the places of employment and would check and see how much each member was making. If their ten per cent wasn't in the envelope, then he would go around like a bill collector, trying to pull it out of you. Now this is giving that doesn't glorify God.

GIVING THAT GLORIFIES GOD

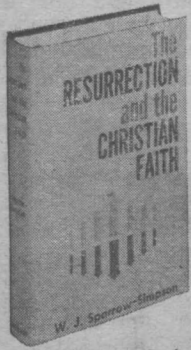
I want you to look at giving that does glorify God. I cite first, the building of the tabernacle. The Lord spoke unto Moses and told him to have the children of Israel to bring an offering unto Him. In Exodus 25:1, 2, we read:

"And the Lord spake unto Moses, saying, Speak unto the

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PAGE FIVE

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

The Fact of the Redeemer's Return

"I will come again and receive you unto Myself; that where I am there ye may be also" (John 14:3).

CHAPTER THREE

It has been pointed out by another that the New Testament is concerned mainly with the presentation of three great facts: first, that the Son of God has been to the earth but has gone away; second, that the Holy Spirit has come down to this earth and is still here; third, that the Son of God is coming back again to this earth. To quote — "These are the three great subjects unfolded in the New Testament Scriptures; and we shall find that each of them has a double bearing: it has a bearing upon the world, and a bearing upon the church; upon the world as a whole, and upon each unconverted man, woman, and child in particular; upon the church as a whole, and upon each individual member thereof, in particular. It is impossible for any one to avoid the bearing of these three grand facts upon his own personal condition and future destiny" ("Papers on the Lord's Coming" by C. H. M.) A few words now on each of these facts.

First; the Son of God has been to this earth but has gone away. Here is a fact marvelous in its nature and far-reaching in its effects. This world has been visited by its Creator. The very feet of the Lord of Glory have trod this earth on which we now dwell. From heaven's throne there descended the Only-begotten of the Father, and for upwards of thirty years He tabernacled here among men. His appearing was not attended with regal pomp and outward splendor. His glory was veiled and His Divine prerogatives were laid aside. He who was in the form of God took upon Himself the form of a servant. He who thought it not robbery to be equal with God, was made in the likeness of men. He who had received the worship of angels was born in a manger. What an infinite stoop! What amazing condescension! What matchless grace! Were it not that we had grown so familiar with the recital of these things, were it not that our cold hearts had lost their sense of wonderment, we should be overwhelmed with adoring gratitude. Were it not that we were so occupied with the things of this world and *our own interests* we should prostrate ourselves before God in worship and cry, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and *honor, and glory, and blessing*" (Rev. 5:12). Here then is the first great fact presented in the New Testament—the Son of God came down to this earth.

How was He received? What welcome did He meet with? What effect did the coming of the "Mighty God" (Is. 9:6) have upon the world? What effect would we suppose it to have had? Should we expect to learn that the birth of the God-man was hailed as the most wondrous and blessed event in all history? Should we expect to find the rulers of the earth casting their scepters at His feet? Should we expect to find Him an Object of universal worship? Such expectations would but betray our ignorance of the depths of human depravity. Of sinners it is written "*They did not like to retain God in their knowledge*" (Rom. 1:28). And why? Because "the carnal mind is enmity against God" (Rom. 8:7)—such it was demonstrated to be when God was *manifested* in the flesh. "There was no room for them in the inn" (Luke 2:7) sums up the whole tragic story. The Christ of God was not wanted. His ineffable holiness condemned the vile wickedness of sinners. He came here to "heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised," but the world hated Him "hated" Him "*without a cause*" (John 15:25). Men said, "This is the heir; come, let us kill him" (Mark 12:7), and no ordinary death would suffice and appease the hatred of their wicked hearts. He must die the death of a criminal, He must be *crucified*—a form of punishment reserved for slaves who were guilty of the vilest crimes (Josephus). By wicked hands He was "crucified and slain" (Acts 2:20).

"Where sin abounded *grace* did much more abound" (Rom. 5:20). Marvelous are the ways of God. He maketh even the "wrath of man" to praise Him (Ps. 76:10). Those wicked hands of men which nailed to the Cross the Lord of Glory, were but fulfilling, unknown to themselves, the eternal purposes of Jehovah. The Lord Jesus was "delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). These words bring before us the *Divine* side of that mysterious transaction. As He hung there on the Cross the Lord Jesus suffered not only at the hands of man, but He was also smitten by the hand of God (Is. 53:4, 10) because it was then and there that He "bare our sins in

His own body on the tree" (I Pet. 2:24). On the Cross, our blessed Saviour who knew no sin was "made sin for us" (2 Cor. 5:21). It was because He hung there as the Sin-Bearer that Jehovah said, "Awake, O sword, against My shepherd, and against the man that is My Fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (Zech. 13:7). Thus, the Death of Christ must be viewed from two great standpoints. From the side of the world His death was a deliberate, cold-blooded murder; from the side of God it was a satisfaction rendered unto His justice and holiness which had been outraged by sin. From the side of the world, the Cross was the climactic display of its sin and guilt; from the Divine side it was God's provision to remove the sin and guilt of all who believe. From man's side, the world has yet to account to God for the death of His Son. Therefore it is that God has a "controversy" with the nations. My reader, you are living in a world over which hangs the judgment of God! And the day of His vengeance draws near. God has yet to reckon with a world that is stained with the blood of His beloved Son and soon will His fearful wrath be poured out upon it. How rarely, in these days, is *this side of the Cross* pressed upon men's consciences and hearts. The Death of the Lamb of God secured our salvation, but it consummated the world's guilt.

Christ is absent. Why? Because the world rejected Him. Yet, if the world disowned Him, the heavens received Him. If men despised Him, God hath highly exalted Him, and given Him the name which is above every name. We shall consider now, though, more briefly, the second great fact.

God the Holy Spirit has come down to this earth and is still here. This, also, is an amazing and stupendous fact. God did not abandon the world to which in love He sent His Son, even though that love was requited by the crucifixion of the Holy One. How strictly just it would have been had God then and there entirely deserted this rebellious race of ours! He "spared not" the angels that sinned but "cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4), why then should He continue to deal in mercy with a race that had committed a crime which far surpassed in wickedness any sin of which the angels could have been guilty? Ah! God's ways are "past finding out." Where sin abounded grace did *much more* abound. The day of God's wrath was postponed. A world guilty of murdering God's beloved Son was granted a reprieve. In marvelous long-sufferance God gave the world an opportunity, a protracted opportunity, to repent and thus reap the benefits of the Death Divine.

The Holy Spirit has come down to this earth. Here is an amazing fact of stupendous magnitude. There is a Divine person on earth to-day. He has been here, now, for eighteen centuries unseen, unknown, and unappreciated by the world, yet here, nevertheless. Like the *absence* of the Lord Jesus Christ, the presence of the Holy Spirit has a *double bearing*—a bearing upon the world, and a bearing upon the Church. His relation to the world is a solemn and an awful one. The Holy Spirit is here to *convict* the world of its terrible crime in rejecting and crucifying the Son of God. This is clear from the language of John 16—"When He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me. Of righteousness because I go to My Father, and ye see Me no more; Of judgment because the prince of this world is judged" (vss. 8-11). These verses do not refer to the work of the Holy Spirit in *individual sinners*, but speaks of the consequences of His presence on earth *toward the world*. It is true that by His gracious operations the Holy Spirit brings sinners to repentance, but this is not the subject of the above verses: there, as we have said, we have set forth the *relation* of the Holy Spirit *toward* the "world" in general. The above quotation brings before us the significance of the Spirit's presence on earth rather than defines the character of His work. In the sense that He is now here, the Holy Spirit would not be present at all if the Lord Jesus had not been cast out by the world. The Holy Spirit is here to fill the place of an *absent* Christ. The presence of the Holy Spirit is the demonstration of the fact that Christ is absent. Therefore it is that His presence here "*reproves the world*," reproves the world "of the cause of Christ's absence, reproves the "world" of its *crime* in putting to death the Lord of Glory. He reproves the world of "sin." Furthermore the presence here of the Holy Spirit reproves the world of "righteousness," of righteousness because Christ has gone to the Father and the world sees Him no more, nor will it see Him until He returns in judgment. The "righteousness" of which the Spirit reproves or convicts the world is the righteousness of God the Father in His exaltation to His own right hand of the One cast out by the world. Finally, the presence here of the Holy Spirit convicts the world of "judgment" because Satan, the prince of this world, is already judged, though the sentence has not yet

(Continued on page 8, column 4 and 5)

Giving . . . God

(Continued from page 5)

children of Israel, that they bring me an offering."

But there was a way in which they were to bring that offering: "Of every man that giveth it willingly with his heart ye shall take my offering."—Ex. 25:2.

When God told Moses to speak unto the children of Israel that they bring an offering, there was a way in which they were to bring it. It was willingly with their hearts, and not grudgingly, that they brought it.

We find that this was the case so far as preparing to build the temple was concerned. We find David praising the Lord on behalf of the people who gave a willing offering. We read in I Chronicles 29:10-17:

"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honour come of thee, and thou reignest over all; and in thine hand is power

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and might; and in thine hand it is to make great, and to give strength unto all.

Now therefore, our God, we thank thee, and praise thy glorious name, But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee."

These were those that offered willingly. As far as the tabernacle was concerned, the Lord stated unto Moses that they were to make this offering willingly. We find the climax of this in Exodus 36, where it tells us that they brought more than enough to supply that which was needed. They gave willingly of their hearts, and they had to send out an order commanding that they bring no more, because they had enough, and even some left over. A willing heart always puts God first.

We read in Mark 12:41-44: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast (Continued on page 7, column 1)

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Eld. Wm. C. Burket Missionary To Navajo Indians



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Giving . . . God

(Continued from page six)

in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

They gave of their abundance. They gave out of their overflowing wealth. She didn't think of her difficulties in the days that were ahead. She put God first. Knowing God in His providence would provide for her, she put the church and the giving first and gave unto the Lord.

I do not believe that Baptist Churches are to send their members out on the street corners with cups in their hands begging money from everyone that comes along. I believe that the members of the church of the Lord Jesus Christ should love the Lord enough, and the church enough, that they give willingly of their hearts that which God has given unto them, and as God has blessed them. I believe we might just as well close the door if we have to get out on the corner with a tin cup and beg from everyone that comes along. It is a dishonor to God and to His church.

In II Corinthians 8:1, 2, it says:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy, and their deep poverty abounded unto the riches of their liberality."

It was the grace of God bestowed on them in that they did give, even in a great trial of affliction and deep poverty, just as it is the grace of God today bestowed when one gives liberally. It is not the acts of the flesh, because most of the time

Father is on the night shift, and the children shift for themselves.

when anyone gives, it is through the energy of the flesh and the acts of the flesh, and they are going to glory in the flesh. But this says that it was the grace of God that was bestowed on them in a great trial of affliction.

It is easy to give when everything is going well and we are prosperous, but these people gave out of a great trial of affliction and deep poverty. They rejoined that they could be of help to others, and they were willing, even beyond their power, of that which they had.

"Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." —II Cor. 8:4.

They went beyond what Paul had expected, I am sure, for Paul said, "And this they did." The result of their giving was what they gave their own selves unto the Lord, and that certainly will make givers out of all of God's children.

"Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also." —II Cor. 8:6.

Paul, writing to the church at Corinth, uses the churches of Macedonia as examples unto them. They had shown a willing heart or mind, even a year prior to this time. But so far, it had not been carried out. He was writing concerning this and showing how the churches of Macedonia had given out of the trial of affliction. He says:

"Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." —II Cor. 8:7.

A RIGHT MOTIVE NEEDED IN GIVING

A willing mind is accepted of the Lord. A man may have ever so much but if he gives it grudgingly, then it is not accepted of the Lord. It is not according to that which a man has, and not according to that he hath not, but it is to be a willing mind, which comes only from the right motive.

In II Corinthians 9:6, 7, Paul is still speaking concerning this same thing — the ministering to the needy saints. He says:

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

We are not to give grudgingly, nor of necessity because we think that we have to, but out of the love in our hearts for the Lord Jesus Christ and His church, and for what He has done for us. This is what Paul cites should be the motive for their giving, for he says:

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." —II Cor. 8:9.

Jesus Christ was rich. He was rich in perfection, in holiness, and in righteousness. He was God manifested in the flesh. In Him dwells all the fullness of the Godhead bodily. We are told that He, being in the form of God, thought it not robbery to be equal of God. He made Himself of no reputation, and took upon him the form of a servant and was made in the likeness of man. Being found in the fashion of man, He humbled himself and became obedient unto death, even the death of the cross.

Yes, we can be rich because He so loved us. He who was rich in all this, gave His all that we could be rich. He lifted us out of the dunghills where we were through the sin of Adam in the Garden of Eden, and set us among the princes and the kings, and we are made in the eternal purposes of God to sit in heavenly places in Christ Jesus.

He was rich, yet He became

poor, that we may be made rich. He who created the heavens and the earth, and all that is in them, said, "The gold is mine; the silver is mine; the cattle on a thousand hills are mine; and the earth is the Lord's and the fullness thereof." He gave everything that we, through His grace, might be made rich.

I ask you, what are we giving? I know it is our responsibility, and I know that we are taught in the Word of God to give, but actually, what are we giving? He gave His all.

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

We owe our all to Him — our life in service, our time, and our substance. Unto Him be glory, throughout the ceaseless ages of eternity.

May the Lord bless you!

"My Son"

(Continued from page one)

this is. To talk of the unsaved as having a good heart is to fly in the face of Holy Writ. God has told us what the heart of man is like. It is a den of iniquity from which every sort of vile and wicked thing comes forth to defile the man. Now, my friend, God has not given in Mk. 7:21-23, a picture of the natural heart of a few. He is not saying that this is the picture of the heart of the criminal, or of some of the worst of the outcasts of society. Man would like to think that such language only applies to the very worst of mankind. These verses describe the heart of every man by nature. Infinite truth, that cannot lie, has here declared that the heart of every man is filthy and depraved to the utmost extent — that every heart, by nature, has within it the seed of the most horrible of sins. Man may by different restraints hold in some of these things. They might not find open and outward expression in every life. But they are in every heart, and if God removed all restraints, then every life of every natural man would break forth in all the sins herein set forth.

Now this is not flattering truth. This is not a pretty picture. Man always hates a picture that tells the truth. We like for the photographer to touch up our pictures so as to cover up blemishes and make us look better than we really do. But God will not be a party to deception. God here draws the true picture of what

man's heart is by nature. Man might deny it; he might refuse to look at the picture; he might try to whitewash with outward deeds of apparent goodness — but this picture stands forever written in the Word of truth as the true and accurate description of the heart of man. It is a filthy and depraved heart from which comes every manner of evil that defiles the man.

The sinner has a heart that is deceitful above all things and desperately wicked according to Jer. 17:9. Here again, God who cannot lie, has told us the truth about the heart. It is deceitful above all things. Many times folk will tell us that they feel in their hearts that they are saved and right with God. Oh, if that is all the evidence we have, we are sure to be deceived. The heart will lie about itself, and deceive man as to his true condition before God, until the man lands in hell and there learns, too late, not to trust the feelings of his depraved heart.

Here it is further said that the heart is desperately wicked. The word "desperately" in the original is a medical term, and refers to that which is incurable. Medicine will use the term today at times to refer to a case as "desperate." Here God tells us, and tells us plainly, that there is no cure for the condition of the heart of the natural man. I would labor this point for awhile. Most folk have the idea that, in salvation, God provides a cure for the heart of man — that salvation is a fixing up of the old nature. Not so, beloved, not so. God Himself, knows no remedy for the natural heart of man. God Himself, does not even attempt to cure the diseased heart of the sinner. As the great physician, God pronounces the case hopeless as far as any remedy or cure for the natural heart is concerned.

"Being alienated from the life of God through ignorance that is in them, because of the BLINDNESS OF THEIR HEART." — Eph. 4:18.

Here we learn that the sinner has a blind heart. He cannot see with his present heart. He cannot see the truths of the Word of God. He cannot see the beauty and desirability of the Saviour. He cannot see his awful need of saving grace. He cannot see the way in which God saves a sinner. Oh, the ignorance and blindness of the heart of the unsaved. How they love to discourse on the things of God as if they had, with their own wisdom plumbed the depths and scaled the heights of Divine wisdom. But how pitiful (and how funny if it were not so sad) is the evidence of their blindness seen in their efforts to talk of divine things. It would be most foolish for the man born blind to try to explain the beauties of the landscape. He would be talking of that about which he knew nothing. So it is when the blinded sinner attempts to talk of the things of God.

"But the natural man receiveth not the things of the Spirit of God: for they are FOOLISHNESS UNTO HIM: neither can he know them, because they are spiritually discerned." —I Cor. 2:14.

Again we see the blindness and ignorance of the heart of the unsaved. I have talked with the unsaved of the things of God and had them reply to me that they did not know what I was talking about and that it seemed foolish to them. How true that statement was, and how it proved again the inspiration of the Bible.

"I will take away the STONY HEART out of your flesh, and I will give you an heart of flesh." —Eze. 36:26.

The sinner has a hard and stony heart. Now this heart of stone is one that cannot feel spiritual truth. You might preach with all your might at this stony heart. You might preach with the tongue of man and angel — preach until it seems that rocks must melt — but yet it will make no impression on that stony heart. Beloved, how many times have you and I sat under the preaching that thrilled and stirred our souls. We have felt that surely everyone must be moved by such preaching. Then we have looked about us and there the unsaved sat, passing notes, looking at pic-

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tures, chewing gum, talking and laughing — and we have learned anew that the heart of the natural man is a heart of stone that has no feeling whatsoever of spiritual things. The heart of man will never feel the reality of spiritual and eternal things until the old heart of stone is taken out and God gives a new heart that is capable of receiving spiritual impressions.

Now, beloved, this is a part of the Scriptural representation of the heart of man. More, much more, could be said, but enough has been said to serve my purpose in this message and to clear away the false perverted interpretation of Prov. 23:26. The heart of the unsaved man is a hard, stony, blind, filthy, depraved, incurable heart. Now I ask you, what would Jesus want with a heart like that? What would He do with a heart like that? Why would He want into a heart like that? And the answer is that He does not want a heart like that. He will not come into a heart like that. It was said to an old saint of God by another, "I have given the Lord my heart." The old saint replied, "What a gift! Your old black, dirty, filthy heart, and you gave that to God, what a gift!" Hear me this day. The theology that says "give God your heart," is based upon a denial of and a direct contradiction of the Biblical teaching as to the condition of the heart of man. No man can believe what the Bible teaches about the heart of man, and ever again talk about giving God your heart or letting Jesus come into your heart.

The truth about saying grace is the following. We do not give God our heart. We do not let Jesus come into our heart. Jesus does not change our heart. The truth of the matter is that God Almighty, by an act of sovereign and effectual grace gives us a new heart. Salvation is not a curing of the old nature, not a patching up of a torn garment, but is a new birth, a resurrection, a new creation by the power and grace of God.

TEXT APPLIES TO THE SAVED ONLY

Now let us look at the words (Continued on page 8, column 4)

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JANUARY 24, 1970

PAGE SEVEN

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Brother Appeals

(Continued from page 1)

to help spread the Gospel. We do not claim, as do the people that call themselves Jehovah's Witnesses, that we are all preachers, but even while Jesus was here on earth, He had a treasurer in the church. The reason we know this is because Judas who betrayed Christ, was the one that kept the money. Today he would be called the treasurer. Each church that the Apostle Paul organized also had their treasurer, just like the first church that Jesus organized.

"For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus."—I Thess. 2:14.

On the Lord's Day, or the first day of the week, the membership of these churches brought their tithes and offerings and paid them into the treasury, which was known as the storehouse.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16:2.

All of these churches knew their responsibility, that they must bear one another's financial burdens. What did they do? Each church authorized her treasurer to take of the tithes and offerings that were paid in, to support their missionaries. Some of them did not do this and Paul had to remind them about their duty. Some of the people then were Hard-shell-minded, like some are now

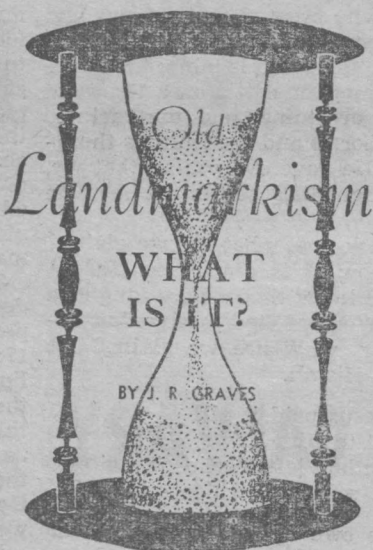
and they would say, "Let the preacher work."

Well, Paul had to work, but that was not the law of Christ. My text says that by bearing one another's burdens, we fulfil the law of Christ.

I am thinking about Calvary Baptist Church of Ashland, Kentucky. They have not asked me to write this message, but the Lord God did. These people are doing a great work that our church cannot do, and other churches cannot do. They are the church that is sponsoring the missionary to New Guinea and the missionary to the Navajo Indians in New Mexico, and just think of the people that THE BAPTIST EXAMINER reaches that are not able to hear the Gospel any other way.

Here is what I am saying: If every Baptist church that claims to be a missionary church will fulfil the law of Christ, as my text tells us, there would not be such a great burden financially on Calvary Baptist Church. Elder Gilpin may say, if he should read this, "I wish Wishon would keep his nose out of our business." Dear brother Gilpin, this is the Lord's business, and His business is also my business.

Let us think also of the spiritual feast there is to enjoy every Labor Day week end. Who makes this possible? Every Baptist that reads THE BAPTIST EXAMINER knows who makes the yearly Bible Conference possible. The



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Apostle John said:

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3:17.

Less than a month ago, most of America kept their holiday which they call Christmas. No doubt there were millions of dollars spent for alcoholic drinks and other foolishness just to satisfy the flesh.

Baptist people, if you were in number, we ask you, could you use money in this manner and have a good conscience toward God, knowing that there are millions of people that do not know that Christ died for their sins? Our missionaries cannot reach them because they do not have the funds for transportation to get to these people that need to hear the Gospel. We cannot reach the people here in Maryland that we would like to. Why? Because we do not have the funds to reach them. What do we try to do as often as possible? We try to send support to the missionaries and THE BAPTIST EXAMINER. They reach people we can never reach. It is our God-given duty to help bear these burdens.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

Say I these things as a man? or saith not the law the same also?

For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope would be partaker of his hope.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—I Cor. 9:7-11.

Baptist pastor, are you preaching this to your congregation? If you aren't, you are not teaching them the "all things" as Christ commanded you in Matthew 28:20.

May God bless this message to His own good! Amen.

Appreciated Letter

If we hadn't started receiving THE BAPTIST EXAMINER, we might never have understood about calling, election, predestination, etc., so we are really thankful for it, although we did not like it at first.

We have studied and looked things up more this last year and learned more than ever before. "What saith the Scriptures" is the rule—the only safe rule.

Very sincerely,
Mrs. James W. Redding
(Arizona)

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The Redeemer's Return

(Continued from page six)

been executed. So much then for the world-ward bearing of the fact of the Holy Spirit's presence on earth.

Like the fact of our Lord's rejection by the world, the presence of the Holy Spirit on earth also has a bearing upon the Church—a blessed bearing. God has overruled the issues of this second great fact. Though the presence here of the Holy Spirit condemns the world, it involves infinite blessing for the Church. Churchward, the Holy Spirit is here to take the place of our absent Saviour. He is here to "quicken" (John 3:6) as Christ quickened (John 5:21). He is here to "teach" (John 14:26) as Christ taught (Matt. 7:29). He is here to "comfort" (John 16:7) as Christ comforted (John 14:1). In short, the Holy Spirit is here to do for God's people what Christ would have done for them had He remained on the earth. The consequences, then, of the presence here of God the Holy Spirit are unspeakably solemn as regards the world, but infinitely precious as regards the saints.

We are now prepared to consider the third great fact which is presented to our notice in the New Testament scriptures, that fact which forms the subject of this chapter—the fact of the Redeemer's Return. And—

(To Be Continued Next Week — D.V.)

"My Son"

(Continued from page seven)

"my son" in the text of Prov. 23:26. Here again is seen the perversion of the free-will interpretation of this verse as if it taught the way of salvation. The exhortation of this verse is not to the dead sinner, but is to the born again child of God. Man, by nature, is not a child of God. Here we run into the awful lie of the brotherhood of man and fatherhood of God. Now this is a lie from beginning to end, and it is one of the worst lies ever invented by Satan. If by nature, a man is a child of God, then where is the need of even the possibility of the new birth? No, No, man is not God's child by nature. Man is a sinner, a depraved being, a lost and undone creature on the way to Hell. He must be born again. He is not God's son, and so the exhortation: "My son; give me thine heart" is not to the dead sinner, but to the born again child of God.

THE TRUTH OF THIS TEXT

Now, that we have cleared away the rubbish of false interpretation invented by man to uphold heresy, let us look for the truth that is contained in this verse. Truly, this verse contains much precious and needed truth: truth that we need to preach

children of God, we are not to give our hearts to worldly pleasure, to worldly honor, to worldly possessions, but to our Lord Jesus Christ. How sad it is to see those who profess to be children of God, and whom we could accept as such by their profession — to see these seemingly as much concerned about and interested in the things of this world as those who make no pretence of being saved. Why should the child of God have to go to the pleasure palaces of sin to have a good time? Why should the child of God be concerned about worldly possessions — houses, land, bank accounts, fine clothes, fine cars, etc. — as the children of this world? Why is it that we discern so little difference in the major activities of the professed child of God and the one who makes no such profession? That is what our text is about. We are called upon to set our affections, on things above, not on things on the earth. See Col. 3:2. Yes, beloved, every son of God is called upon in our text to give his heart (his affections, his desires) to his heavenly Father.

Now note the words "thine heart." This simply means that the Lord is to have our hearts. That He is to have the first place in our time, in our talents, in our affections, and in all our lives. I would have you note that it is our hearts that He desires, and He will be satisfied with no less, and we will not be truly satisfied with less. He does not ask for just our time, our tithe, some of our service. He asks for our heart, for it is necessarily true that when we give Him our heart, that all else goes with it. The heart is the all-inclusive gift. Everything that one has or is goes along with the heart. If we give Him our heart, He will have all. We could not hold back the least part of anything and still say that we had given Him our hearts.

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CONCLUSION

So we see that this verse does not apply to how sinners are saved. That the heart of the unsaved is such that the Lord would not want it. That salvation is not giving our heart to Christ, but His giving a new heart to us. We see that the word "son" proves that this is not talking about salvation, for the unsaved are not His sons. We see that the passage applies to those to whom God is sovereign and effectual grace has given a new heart so that they have become the sons of God. We see that our heavenly Father calls upon us as His sons to give Him our hearts, which means that we give it to him, and not others, or the world, and we give Him our all and not keep back a part. Beloved, this is the road to revival in our lives. This is the way to the choicest of God's blessings in our daily lives. This is the way to fullness of reward at the judgment seat of Christ. May God, in grace, enable you and me to obey this command to us as His children and to give Him our hearts. May God bless you all.

Note the words: "give me." Yes, let us give Him our hearts. Once our heart was given to sin, but now is to be given to Him. As

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