

The Baptist Examiner

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

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Have You Been Born Again?

By Roy Mason
Aripeka, Florida

No one can get into this physical world without being born into it in a physical sense. It is just as true that no one can get into the spiritual realm--the Kingdom of God, without being born in the spiritual sense. Jesus states this in John 3: where He says, "YE MUST be born again," and "except one be born of water and of the spirit he cannot see the Kingdom of God."

An elderly woman--a woman of wealth, who knew that she was nearing the end of life, said to a relative, "You don't believe in such a place as Hell do you? You have children. Would you under any consideration burn those children? Of course not, so how can you believe that God would permit His children to burn in Hell?" That woman's whole line of reasoning was based on the assumption that all people are children of God through the natural or physical birth. But they are not. "They that are



Roy Mason

children of the flesh, these are NOT the children of God." Speaking of the natural condition of people, the Scriptures say, "And were by nature the children of wrath, even as others." Jesus said, "ye must be born AGAIN." The Greek word

there is "anthen" which means "from above." Jesus indicates that it is not the natural birth that makes one a child of God--it is the second or spiritual birth.

JUST WHAT IS THIS SECOND BIRTH?

1. It is not human reformation. Quitting some of one's meanness does not reborn one.

2. It is not joining a church or being baptized. That is all that many professing Christians have--church membership. There is nothing about joining anything that makes a new creature out of one.

3. It is not "getting religion." "So and So got religion down there at a revival." We have heard such a statement many times. But people are naturally "religious." This is shown by the practices of the heathen who have their gods and their worship.

POSITIVELY IT IS--

1. A work of God. (see John 1: 13) "...nor of the will of the (Continued on page eight, column 1)



Joseph M. Wilson

thou good. And Micaiah said, As the Lord liveth, even what my God saith, that will I speak." II Chron. 8:12, 13.

Unionism is the uniting of the different so-called churches for religious services or purposes. We see illustrations of it in the World Council of Churches, in union revival meetings, in the union of churches for Sunday night services during the summer, at Thanksgiving and Easter services and other occasions when these groups unite for religious services. Unionism is the most

popular thing in religion today. Not to unionize, and especially to speak out against it, is a great sin in the eyes of the religious world, and it brings ridicule, reproach, and persecution upon one. Beloved friends, I insist that this unionism demands compromise. To compromise is to hold back what one says he believes. Unionism is based upon, and necessitates, compromise. There cannot be any unionism apart from compromise on the part of those who unionize. Unionism cannot exist without compromise. There is no use in saying, "I'll go anywhere and preach to any crowd, but I won't compromise." There are places where if you go, and preach to them, you will compromise. You can't unionize without compromise, for compromise is the foundation upon which the house of unionism is built.

NO NON-ESSENTIALS

Unionism demands compromise on vital and important doctrines. It is the constant claim of the unionizers that they only ask you to compromise on the non-essentials. There are two things wrong with this claim. The first is, there are no non-essentials. To label any portion of the Precious Word of God as non-essential is an insult to God, and a slam on the character and wisdom of God. To label any precious truth of God's Word as non-essential is a betrayal of our forefathers. Our Baptist forefathers died by the multiplied thousands for truths that the religious world today says are (Continued on page 7, column 1)

Why Baptists Do Not Observe Easter

By J. W. GILLON
(Now In Glory)

I Pet. 3:15, 16--"But sanctify in your heart Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ."

Heb. 4:8-11--"For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that has entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

1. Our first text of Scripture is all the apology we need for the subject and discussion of this hour. Our practice is so different from other folk that they and many of our own people are constantly asking, why do not Baptists do this? or why do Baptists do this? We are not merely to give an answer for the "hope that is in us," but we must needs stand ready to give answer for the practices of religious life.

2. Our second text gives the reason for our practice with reference to the Catholic and Protestant practices of observing so-called "Easter." No well informed orthodox Baptist, who is not a coward, will observe Easter. When Baptists observe Easter, it is either because they shrink from the unfriendly criticism which failure to observe Easter will bring down on their heads, or for fear that their young people will be led off by the show some one else puts on. In either case it is a matter of cowardice. Baptists, who have the truth, and know it are under every obligation to bear witness for the truth, and not to practice with Rome. We owe it to ourselves, our young people and our friends the Protestants, and even to the Catholics to

bear our testimony both in message and practice.

3. Before an intelligent, convincing answer can be given to all questions about our practice in this case, we must settle another question which is raised, i.e., "Why do Protestants, Catholics, and Baptists observe the first day of the week instead of the seventh?" Our second text furnished us our answer to this question.

4. In approaching this discussion it will be well for us if we will bear in mind the fact that the observance of one-seventh of our time is a moral requirement, that is, its necessity is inherent in all men. It must also be borne in mind that the observance of any one particular day is a matter of positive command. It is therefore not possible to cancel or recall the moral requirement, but it is possible, and sometimes necessary to change the positive command. It is therefore not possible to cancel or recall the moral requirement, but it is possible, and sometimes

necessary to change the positive command. To illustrate what is meant: the observance of one-seventh of time as a period of rest from the pursuit of our vocations is a necessity, and is therefore a moral law, while the command to observe the seventh day of each week is merely a matter of authority, and can be repealed, provided in doing so the practice of the moral necessity is not destroyed, that is provided the practice of observing one day in seven is not destroyed.

5. God seems to have followed two general principles in establishing sacred days. He has linked them up with some great past events, and tied them on to some great coming event. So in one case the day is a memorial, and in the other case a type of prophecy. There are three great outstanding illustrations of this practice of God. There have been three great outstanding days in God's dealing with this principle to which each, in its own way, bears testimony.

The first great event was creation. This, God ordained, should be commemorated by the observance of a Holy Day. The seventh day of the week was designated as this day by positive command. The background of this day was creation. Its forward look was the rest that the human family, or that part of it involved, would get by obedience to God's positive command.

The second great event was the deliverance of Israel from Egyptian bondage. This great occurrence God ordained should be commemorated in the Passover day. Its background was the deliverance, and that was to be commemorated in each Passover. Its forward look was to the entrance of Israel into the promised land; this was its prophecy.

The third great event was the Resurrection of Jesus. This great fact called forth a new day, the "Lord's Day." It has for its background the resurrection, and for its promise or forward look, the entering of all God's children into Heaven.

This historical fact and great hope is commemorated and prophesied in the keeping of the Lord's Day.

6. Our text furnishes us the proof that this day is an appointment of positive command. The tenth verse of our text says: "For he that has entered into his rest hath himself also rested from his works, as God did from his."

The thing to be established first: is, that the "he" of our text refers to Christ. This must first be put beyond all question before we can establish the fact that the Lord's Day has been established as the Christian's memorial and promise.

1. The first proof submitted is: that Christ completed his earthly work in the resurrection. One of the things said by the text is that; "he that is entered into his rest hath himself also rested from his works." This statement is found in verse ten. It is clearly made the justification of the statement found in verse nine, i.e., "There remaineth therefore a Sabbath--keeping for the people of God." Meaning that because Jesus has completed His work and entered into His rest there is established a Sabbath-keeping for the people of God.

2. The second proof offered that "he" of our text is Jesus Christ is that the establishment of a Sabbath-keeping as a type of the rest. He entered in analogous to the sanctification of the seventh day after God finished creation. No other finished work is worthy to be compared with God's finished creative acts. No other worker is worthy to be compared with God. The language of the context clearly points to be compared with God. The language of the context clearly points to Christ and His completed work. "For he that is entered into his rest hath himself also rested from his works, as God did from his." This is clearly analogous to the statement: "For He hath said somewhere of the seventh day on this wise, and God rested on the seventh day from all his works."

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"The Mercy Of God"

"For very great are his mercies."--I Chron. 21:13.

I don't know of any subject in all the Word of God that has ever been more of a blessing to me than the study that I have made in the last few months as to the mercies of God. I hope you get a blessing from the message tonight. Certainly it has been a blessing to your pastor to study this text, and other related Scriptures concerning the mercy of God.

May I remind you that in the Bible the word "mercy" and "loving kindness" are synonymous; they mean the same thing. Anytime you find the word "mercy," it

might just as well have been translated "loving kindness," and anytime that you find the word "loving kindness," it might just as well have been translated "mercy." So when we talk about the mercy of the Lord, we are talking about God's loving kindness to each of us.

I have been amazed as I have thought in terms of His mercies and loving kindness to us. God has given you reasonable health; that is a mercy. God has given and two hands; they are mercies from the Lord. God has given you friends, loved ones, children and parents; these are mercies from

the Lord. Over and over again, I could mention the natural things that we have, which are nothing short of the mercies of God. But I am sure that above everything else should be placed our eternal salvation. It is a mercy of the Lord. It is according to His loving kindness if you are saved.

I

GOD IS MERCIFUL.

God is revealed in the Bible as a God who is merciful. We read: "The Lord is MERCIFUL and gracious, slow to anger, and PLENTIFUL IN MERCY." -- Psa. 103:8.

(Continued on page 3, column 1)

Why Baptists . . .

(Continued from page one)

3. The third evidence cited that Christ is referred to by the "he" of our text is that the context and general teaching of the Bible point to Jesus Christ as the one referred to in the text. Christ is the only person whose acts are revealed in the pages of the Bible, who is worthy to be compared to God in anyway. The works of Christ are the only works worthy to be compared to God's works. The fourteenth verse of this chapter clearly indicates that Christ is the one so spoken of. "Having then a great High Priest, who hath passed through the heavens, Jesus, the Son of God, let us hold fast our confession." This is the teaching of the context. Clearly the great High Priest of this verse is the "he" of our text. The "he" of our text has ceased from his labors and entered into his rest. Because He has so done "there remaineth a Sabbath-keeping for the children of God."

The general teaching of the Word of God is that all the works originally attributed to God the Father are with perfect propriety to be credited to Christ. This is true of all the acts of creation. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him; and without him was not anything made that hath been made." Christ gave God credit for all His deeds. "Whatsoever the Son seeth the Father do, that doeth the Son also." "The works that I do are not my works, but the works of him that sent me." So if it was proper that a day should be set apart to commemorate the completion of God's creation work, it is proper to set apart a day to commemorate the day of the completion of God's redemptive work. This work was not completed at the death of Christ, but at the resurrection of Christ. He was delivered up for our offences, but He was raised for our justification. Whose work was completed in the resurrection but the work of Jesus?

4. The fourth evidence introduced to prove that the "he" of our text refers to Christ and to none other is that the whole book of Hebrews was written to exalt Christ. He is exalted above prophet, priest and king. In other words He is made the divine hero of the book. From the opening verse to its close we see Jesus set forth as the one supreme representative of God before the people and the one supreme representative of the people before God. He is the living High Priest, always making intercession for the people. He is the one reigning in the seat of authority and power in Heaven. "Unto me hath been given all authority and power in heaven and on earth." I think these considerations establish beyond all possible question the fact that the "he" of our text refers to Christ.

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JOHN R. GILPIN.....Editor

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II
If it does refer to Christ and to Christ only, what particular act of Christ's may be said to be the completion of His labors?

1. The Word of God clearly makes the Resurrection from the dead the final earthly work of Jesus. Listen to what the Bible has in part, to say about it. Rom. 4:25, "Who was delivered for our offences, and was raised again for our justification."

Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

I Cor. 15:4, "And that he was buried, and that he rose again the third day according to the Scriptures."

Eph. 1:20, "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

Eighteenth, if there is a resurrection, it follows that all who expect to be raised are under obligation to lay by in store on the first day of the week, of their substance according to God's blessing upon them. I Cor. 16:1-3.

I submit that this proves, beyond all controversy, that the resurrection is the key doctrine of Christianity. The key fact about the resurrection is that Christ was raised first, and the first fruits of the resurrection. His resurrection is the guarantee that there shall be a resurrection for all who believe on Him.

3. This resurrection of Christ took place on the first day of the week. This is the testimony of three of the evangelists.

Mark 16:1-9, "And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, who shall roll us away the stone from the door of the tomb? And looking up, they saw that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go tell his disciples and Peter, he goeth before you into Galilee: there shall ye see him as he said unto you. And they went out, and fled from the tomb for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Luke in his gospel also says: Luke 24:1. "But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared."

John in his gospel bears testimony to the resurrection being on the first day of the week. John 20:1, "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

It being established, that the resurrection was on the first day of the week, and it having been proven that the resurrection is the key doctrine of Christianity, what is more natural than that the day on which the resurrection took place should be made a day of special memorial of the great event? Since so many and so important doctrines hinge on the resurrection, what is more natural than that the day of the resurrection be set apart as a type of the things of which the resurrection is a promise? So we have our Lord's Day instead of the old Jewish Sabbath, which commemorated the finishing of the creation of all things, and prefigured the coming rest of the

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people who kept God's commandments.

III
Having had a Holy Day which commemorated creation's completion, and foreshadowed the coming rest, seeing that this day has been supplanted: how shall the proof be presented?

1. It may be established by presenting a command from God or Christ to make such change if any such command can be cited. In Hosea 2:11 we find these significant words. "I will also cause all her mirth to cease, her feasts, and her new moons, and her Sabbaths, and all her solemn assemblies."

In Dan. 9:24-27 we find these very significant words on this matter: "Seventy weeks are decreed upon thy people and upon thy Holy City, to finish transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks, and three score and two weeks: it shall be built again, with street and moat, even in troublous times. And after the three score and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice of the oblation to cease; and upon the wing of the abomination shall come one that maketh desolation, and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

Special attention is called here to the fact that the sacrifice of the oblation is to cease. As a matter of mere history this did cease at the destruction of the city of Jerusalem by Titus. But it must be borne in mind that before it actually ceased, its cessation had been decreed according to Hosea.

Now connect with these two Scriptures what Paul says in Col. 2:14-17. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: And he hath taken it out of the way, nailing it to the cross; Having spoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of a feast day or a new moon or a Sabbath Day: Which are a shadow of the things to come; but the body is Christ's."

Clearly this passage in Colossians refers to the same "Sabbaths" spoken of in Hosea and to the "oblations" spoken of in Daniel. Their going away is connected with the coming of Christ. So much for the positive statement that the old Sabbath law has been repealed. Not that part of it which is moral law and has to do with the setting apart of one-seventh of our time, but the positive command to keep the last day of the week.

2. That a new day has been set up instead of the Old Sabbath, or last day of the week is established by New Testament practice both upon the part of Christ, His disciples, and His churches.

By the example of our Lord this change is established. Five times on the first day of the week Christ appeared to one or more or all of His disciples before He ascended into Glory.

(1) He appeared to Mary Magdalene on the first day of the week. Mark 16:9, "Now when he was risen, early on the first day of the week, he appeared first to Mary Magdalene."

(2) He appeared to other women on the first day of the week. Mt. 28:9, "And behold Jesus met them." These are the women who saw the Angels at the open tomb and accepted a mission to go and tell His disciples, and as they went on the Lord's day,

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



Elder Wayne Cox

First of all, the name of our Lord Jesus Christ is exalted and God our Father is honored, and the Word of God is adhered to, and the blessed Holy Spirit manifests Himself and His power in these Conferences.

Again, because of the Christian fellowship that God's people need, for in this Conference, saints of God from all over the nation gather and have fellowship in the great truths which are expounded, for they are kindred souls in that they have one objective and this is to worship God, to serve God, to revere God's Word, to exalt and praise the name of our Lord and Saviour Jesus Christ.

In a Conference of this magnitude with people present from all parts of the nation, we are made to realize that we are not in the battle alone, but that there are hundreds of others who believe and practice the same

the first day of the week, Jesus met them.

(3) He appeared to Peter on the first day of the week. Luke 24:34. "Saying the Lord is risen indeed and hath appeared to Peter." This happened on the first day of the week, on the very day of his resurrection.

(4) He appeared on the first day of the week to two of the disciples going to Emmaus. Luke 24:13 following.

(5) He appeared on the first day of the week to all the apostles, and others, except Thomas. Luke 24:33-43.

3. That a new day, the first day of the week, has supplanted the old Jewish Sabbath is proven by the fact that the first church had the Holy

I would urge everyone to attend this Conference because . . .

things that we do, and they, too, are soldiers of the cross, contending for, and defending the precious doctrines which the religious world hates. Therefore, if you want a very delicious spiritual feast, then attend this Conference.

I hasten to assure you that the Calvary Baptist Church does everything possible to make every one in attendance comfortable. I appreciate the pastor of the host church, Brother Gilpin. He is to be commended for his untiring efforts to make the Conference a great success, and he has, in my opinion, succeeded. It would be a good thing for you at this time to arrange your vacation that you may attend the Conference during your vacation. Hope to see you at Morehead, Kentucky, Labor Day weekend.

Yours under the Blood,
Elder Wayne Cox
Selmer, Tennessee

Spirit given to it on the First Day of the week. Acts. 2:1-43.

4. That a new day has been set up instead of the old Jewish Sabbath is proven by the fact that the First Church met on the first day of the week to observe the Lord's Supper.

5. That a new day was set up to supplant the old Jewish Sabbath is proven by the fact that Paul expressly instructed the First Baptist church at Corinth to provide its offering on the first day of the week. I Cor. 16:3.

6. That this new day was intended to be the first day of the week, and was intended to commemorate Christ's resurrection is proven by the fact that John the beloved dis-

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God's Mercy

(Continued from page one)

The words "mercy" and "merciful" both are used in this text, telling that God is not only merciful, but that He is plenteous in His mercy that He showers upon us. I am sure that you believe this. I am sure that you know that it is true. God's mercy is plenteous unto us every day.

Notice again:

"(For the Lord thy God is a MERCIFUL GOD;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them."--Deut. 4:31.

This was when the children of Israel were encamped on the plains of Moab, on the east side of the Jordan River, getting ready to go over into the land of Canaan. Moses was reminding them that they were chosen of God--that God had promised to take care of them, and that God had made a covenant with them that He was going to give them the land of Palestine for an inheritance forever. Then Moses said, "For the Lord thy God is a merciful God."

Listen to another verse as to the mercy of God:

"Also unto thee, O Lord, belongeth MERCY: for thou renderest to every man according to his work."--Psa. 62:12.

Notice to whom belongeth mercy. It is to the Lord. It is true that in the Bible God talks about man showing mercy to man, but for every time that you find a reference of man showing mercy to man, you will find a dozen references, I am sure, to God showing mercy unto man. Therefore this text is certainly true when it says, "Also unto thee, O Lord, belongeth mercy."

Notice another Scripture:

"But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and PLENTEOUS IN MERCY and truth."--Psa. 86:15.

That word "plenteous" is an interesting word. It means "filled up." In other words, it says that God is just filled up with mercy and truth.

Here is another text relative to the mercy of God. Listen:

"The Lord is gracious, and full of compassion; slow to anger, and of GREAT MERCY."--Psa. 145:8.

I have taken time to read you these five verses from the Word of God in order that I might emphasize this fact, that God is a merciful God. I grant you that God is a God of hate. He hates sin. He hates sinners. I grant you that God despises all the workers of iniquity, yet at the same time, we need to remember that God is also, above everything else, a God of mercy. Might I say to that sinner man or woman who is here, the God that we preach to you is a God who not only hates sin, and a God who is going to punish sin, but He is likewise a God of mercy right now.

II

GOD IS RICH IN MERCY.

God is not only a merciful God, but the Bible describes Him as being rich in mercy. We read:

"But God, who is RICH IN MERCY, for his great love wherewith he loved us."--Eph. 2:4.

The Bible says that the cattle upon a thousand hills belong to God. The Bible says that the silver is His, and the gold is His. I

thought thus that God was rich in cattle, and I thought that God was rich in silver and gold. Even the old song says:

"My Father is rich in houses and lands,

He holdeth the wealth of the world in His hands!

Of rubies and diamonds, or silver and gold,

His coffers are full, He has riches untold."

But, beloved, more than silver and gold, more than houses and lands, more than rubies and diamonds, more than the cattle upon a thousand hills, the God that we preach to you is rich in mercy.

III

RELIGIOUS RITES CAN'T TAKE THE PLACE OF HIS MERCY.

Too many people today are substituting religious rites, religious ceremonies, religious tents, and religious pageantry for the mercy of God. Some so-called churches tell you that all you need to do to be saved is to be baptized. Some tell you that all you need to do is to join the church. Some tell you that all you need to do is to take the Lord's Supper and you will certainly be on the road to Heaven. I say to you, religious rites can never take the place of the mercy of God. Listen:

"For I desired MERCY, AND NOT SACRIFICE; and the knowledge of God more than burnt-offerings."--Hosea 6:6.

He is referring here to the burnt offerings of the Jews made in the Old Testament, and He says that "the knowledge of God is worth more than the burnt-offerings of the Old Testament. He says that He wants mercy and not sacrifice. As important as it was for the Jew to bring his sacrifice unto God--yes, as important as it was for the Jew to come with his burnt-offering, there is something which is vastly more important, and that is the mercy of God--that one be rightly related to that mercy that the individual thereby have a thorough knowledge of Almighty God.

I tell you, beloved, there is no religious ceremony, and there is no religious ordinance and no religious rite that can take the place of the mercy of Almighty God. Believe me when I say that regardless of who tells you that you can be saved by some religious rite or ceremony, there is nothing that will save anybody except the mercy of Almighty God.

IV

BY HIS ABUNDANT MERCY WE ARE SAVED.

It is by His abundant mercy that you and I have been saved. Listen: "Blessed be the God and Father of our Lord Jesus Christ, which according to his ABUNDANT MERCY hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."--I Pet. 1:3.

You'll notice that this text says: "According to his abundant mercy hath begotten us again unto a lively hope." Beloved, it is according to the abundant mercy of God that you and I are saved. Peter says, "Blessed be the God and Father of our Lord Jesus Christ."

I tell you, you and I have something to bless God for if we are saved. If we could have been saved by what we have done, we might bless ourselves and say that we are saved because of what we have done. If we could have been saved by what the church has done, we could bless

the church and say that it is wonderful that the church has saved us. Or if the preacher could do anything whereby that we could be saved, we might even bless the preacher and say, "How wonderful it is that our pastor has saved us!" But you don't find Peter blessing himself, nor the church, nor the pastor, but rather, he said, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope."

Isn't it wonderful to know that it is because of His abundant mercy that we have been saved? I tell you, when I think about the mercy of God and how that God's mercy was shed abroad in our behalf, culminating in the death of Jesus Christ at the cross whereby the Son of God died for our sins, I say to you that I thank God for that abundant mercy of God whereby we have been saved.

V

TOWARD WHOM IS HIS MERCY MANIFESTED?

I ask, toward whom has His mercy been manifested? Listen:

"I will have MERCY ON WHOM I WILL HAVE MERCY, and I will have compassion on whom I will have compassion."--Rom. 9:15.

"Therefore HATH HE MERCY ON WHOM HE WILL HAVE MERCY, and whom he will he hardeneth."--Rom. 9:18.

I ask again, toward whom has His mercy been manifested?

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I see a man who is good and moral, kind, considerate, generous, magnanimous, benevolent. Just name any good characteristic that you wish and seemingly he is the possessor of it. In contrast, I see a man who is malevolent, mean, wicked, stingy, blasphemous, vile, and everything else that you can say against him which is possible to say. As I look at these two, I say, "Surely this good man is a candidate for salvation. Surely God must save him, and surely this vile wretch must go to Hell. There is no hope for that vile man to be saved in his malevolence." But this text says, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Many times the man who seemingly is good and moral and kind goes on his way depending upon himself, whereas the sinner realizes that there is no hope for himself, within himself; therefore he falls back upon the mercy of God to the extent that we realize that God has had mercy and compassion upon that individual.

I ask again, toward whom is His mercy manifested? I'll answer this as I read to you another Scripture. Listen:

"Many sorrows shall be to the wicked: but he that TRUSTETH IN THE LORD, mercy shall compass him about."--Psa. 32:10.

Toward whom has His mercy been manifested? God's Word tells us that

His mercy has been manifested to that individual that trusteth in the Lord.

Listen again:

"For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them THAT CALL UPON THEE."--Psa. 86:5.

I ask, toward whom has His mercy been manifested? It is to the man that trusts in the Lord. It is to the man that calls upon the Lord.

Notice again:

"He that covereth his sins shall not prosper: but whoso CONFESSETH AND FORSAKETH THEM shall have mercy."--Prov. 28:13.

Now to whom has God manifested His mercy? It is to the man that trusts Him, to the man who calls upon Him, and to the man who confesses and forsakes his sins.

Now come back to that text which says, I will have mercy on whom I will have mercy, and I will have compassion, on whom I will have compassion. Beloved, what makes that man trust in the Lord? What makes that man call upon the Lord? What makes that individual confess and forsake his sins, that mercy might come to him? I'll tell you: it is the fact that God has compassion on that individual. It is God's compassion that works with him, and it is God's mercy that causes him to call upon the Lord. It is God's mercy that causes him to trust in the Lord. It is God's mercy that causes him to confess and forsake his sins and to turn to the Lord.

VI

MERCY PUTS A SONG IN ONE'S MOUTH.

I am glad the Bible teaches us it is the mercy of God that puts a song within our mouths. Now I am not talking about the kind of singing that Brother Bobby Overton does for us each Sunday. I am not talking about the kind of singing that Brother Hart and others do when they come to our Bible Conference. I am not talking about the kind of singing that just simply thrills the souls of everybody. I am talking about the kind that puts a melody in your heart so that you feel happy in the Lord. What does it? It is the mercy of God that puts a song into your mouth. Listen:

"I will SING OF MERCY and judgment: unto thee, O Lord, will I sing."--Psa. 101:1.

"Not unto us, O Lord, not unto us, but unto thy name GIVE GLORY, FOR THY MERCY, and for thy truth's sake."--Psa. 115:1.

Beloved, it is the mercy of God that causes us to have a song within our mouth. I can't sing, but I have a song within my heart tonight, and I have a song within my heart every day. There is never a day that goes by that I don't have a song within my heart, and that song is there because of the mercy of God.

There is a boy that works for us in the printing shop that can't sing as well as I can, and that is really saying a lot. Anytime he is around though, he is always humming and singing. I often listen to him as he tries to sing, and I have joked with him about his voice. He said to me, "Brother Gilpin, the Bible says to make a melody in your heart; that is where this comes from."

I say to you, it is the mercy of God that puts a song into a man's heart. If you are happy in the Lord--if you really have a melody in your heart, it is there because the mercy of God has put that melody there.

VII

BY HIS MERCY HE MAINTAINS OUR SECURITY.

The Word of God tells us that the mercy of God underlies our security. Listen:

"For the king trusteth in the Lord, and THROUGH THE MERCY of the most High HE SHALL NOT BE MOVED."--Psa. 21:7.

What is it that is going to keep us safe? What is going to keep us secure? What is going to guarantee that we shall not be moved? This text says, "Through the mercy of the most High he shall not be moved."

I like the words of that old song which says:

"I shall not be, I shall not be moved,

I shall not be, I shall not be moved;

Just like a tree that's planted by the waters,

I shall not be moved."

Thank God, that is true. As surely as we cannot be moved (and that is sure), there is nothing that can move a child of God. Why? Because this text says, "Through the mercy of the most High he shall not be moved."

I come to the New Testament and I read that Jesus said:

"And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."--John 10:28, 29.

Why is it that I can't be moved? Why is it that I am secure? Why is it that nothing can take me out of the hand of God? I tell you, it is the mercy of God. Were it not for the mercy of God, every one of us would sin enough every day that we would be taken from the hand of God, and from God. We would all lose our salvation were it not for the mercy of the Lord.

VIII

NOT WORTHY OF THE LEAST OF HIS MERCIES.

May I remind you that there is not one of us who is worthy of even the least of His mercies. God has given you health today sufficient that you could be here in the services. I ask you, do you deserve it? Have you lived in such a way during the days and weeks of your life that have gone by that you deserve the privilege of being able to come to church tonight? I can tell you of dozens of people who to my knowledge are physically unable to be in the services of the Lord. You are here. I ask you, do you deserve the privilege? No, beloved, not one of us deserve it.

I ask you, can you pick up your Bible, and read it, and enjoy the fellowship that you have from the reading of the Word of God? I can tell you of dozens and dozens of people who have no eyesight, and cannot read at all.

Can you hear? Are you able to hear the message that I am preaching to you tonight? What a blessing! What a mercy of God it is! But you don't deserve it. You don't deserve the mercy of God whereby you can hear, you can see, whereby you can read, and whereby that you have all the health that is yours tonight. Beloved,

(Continued on page 5, column 1)

THE BAPTIST EXAMINER

MARCH 14, 1970

PAGE THREE

The Baptist Examiner FORUM

"Who will be the inhabitants of the Holy City spoken of in Rev. 21:10 and those who are mentioned in Rev. 21:24? Will there be any difference between true Baptist churches then and others who are saved who are not Baptists?"



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
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You will note that in verse 9 the Holy City is seemingly spoken of as 'the Bride, the Lamb's wife.' From what is said about the Bride elsewhere, we are certainly not to get the idea that the Bride is a city. Rather, it is just like people commonly speak of a church building as the church. 'I passed your church on my way here,' said a friend who visited my home. Actually, he did not pass the church at all. He passed the meeting place of the church. The church house typified the church, and that same thing is true of the New Jerusalem. Now as to inhabitants of the Holy City, they will evidently be the saved, for verse 24 says, 'The nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory into it.' Then verse 27 says, 'They which are written in the Lamb's book of life.' In the light of this, the inhabitants shall evidently be, THE ELECT.

The querist wants to know if there will be any difference between true Baptist churches and others. If, as some of our usually sound Baptist scholars teach in their writings, the Bride will be composed of all the saved, then the answer would have to be no, but I don't believe for a moment that the Bride will consist of mere believers. I believe that the saved members of the church that Jesus started, all gathered together in the 'General Assembly' will constitute the Bride. She will be the honored one. Then will be repaid all of the sorrow and suffering and martyrdom of those New Testament churches that upheld the truths of God through the centuries, and which for Christ's sake 'counted their lives not dear unto themselves.'

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There are many things about the last days that are yet mysteries to me. I know that we will be there and I know that they are beyond my imagination.

I have heard several ideas as to who will inhabit the Holy City. Some say that only the Bride of Christ (the sound Baptist) will reside there. I must disagree with this. The Bible too clearly shows us that all the saved will be there. 'And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: BUT THEY WHICH ARE WRITTEN IN THE LAMB'S BOOK OF LIFE.' (Rev. 21:27)

The verse we just quoted shows us that all who's name is written in the book of life will be there. This includes all the saved. The book of Hebrews tells us of Abraham and

others who look for that heavenly city. 'For he looked for a city which hath foundations, whose builder and maker is God.' (Heb. 11:10) 'But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: FOR HE HATH PREPARED FOR THEM A CITY.' (Heb. 11:16) The saints of old as described in the 11th chapter of Hebrews are not included in the Bride of Christ, yet we are told that God has prepared a city for them. Obviously it is heavenly Jerusalem.

Yes, there will definitely be a difference between true Baptist people and those who are not Baptists. Remember the rewards that God's people receive will be given to the obedient. 'And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.' (Rev. 22:12) 'Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' (I Cor. 3:12-15)

Some will receive rewards, some will have none. They will all be saved, but there will be a difference. Also let me remind you that there must be guests present at the wedding of the Bride. The guests will be all who do not qualify to be in the Bride.



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The inhabitants of the Holy City will be commandment keepers. I am not having reference to the '10 commandments' given through Moses, but new commandments given by and through Jesus Christ. These new commandments, enumerated in the New Testament include love one for another, not forsaking the assembling of ourselves together, observing the two ordinances given to the church which are Baptism and the Lord's Supper, and we are to keep them exactly as they were given.

'Blessed are they that do His commandments, that they may have right to the tree of life, AND MAY ENTER THROUGH THE GATE INTO THE CITY.' Rev. 22:14.

From this verse, we gather that those who do not keep the commandments will not have the right to the tree of life nor to the city. Because of unfaithfulness, God, through John, declared that He would take their part out of the Book of Life and OUT OF THE HOLY CITY and from the things which are written in this book. Read Rev. 22:19.

Their part, which is the reward they would have received had they been commandment keepers, is taken out of the Holy City. Through unfaithfulness, they have spotted their wedding garments, thus making them unfit to be a member of the bride whose home will be the Holy City. Read Rev. 3:3-5. These spots are the result of taking unto themselves false doctrines, and following the serpent (Satan), rather than the

bridegroom (Jesus Christ). As you can see, this does not refer to salvation, only rewards.

The description of this city gives further proof that the inhabitants consist only of the faithful. The Holy Spirit tells us about the great and high walls surrounding the city. I ask the Lord, 'What is the purpose of the walls?' and the answer comes back, 'To separate the commandment keepers from those who have not kept them.' The spirits say there are 12 gates in the walls having 12 angels assigned to guard them. Read Rev. 21:12. They who are not worthy shall never enter this holy city because they will never get by the angels at the gates. The only one who will come and go, through these gates, are those who shall reign with Christ over the earth as explained in Rev. 21:22-27.

In the parable of the 10 virgins, the Lord relays to us that when He comes again there will be a separation of the faithful from the unfaithful. The five foolish virgins were as much virgins as the five wise, but the difference was in their light (testimony of God's words--Psa. 119:105). Their testimony was not what it should have been, yet they rose (rapture) with the five wise, and then (judgment seat of Christ) they knew their light was going out. Because of their failure to have sufficient light, the door to the marriage was shut--not the door of salvation. When they heard the bridegroom say, 'I know you not,' they knew that they would not be a part of the bride or her home, the Holy City. Read Matt. 25.

There will be tremendous difference between the true Baptist and others who are saved, but are not Baptists. If one is not a member of a TRUE Baptist Church, he could never be classified as a commandment keeper, because the new commandments were given only to the churches that Jesus builds. Thus, they would be classified as foolish virgins whose lights were going out.

Neither do men light a candle, and put it under a bushel, but on a candlestick.' Matt 5:15.

The candlestick is the church. 'The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.' Rev. 1:20.

Those who have not placed their light in a true church are commandment breakers and are guilty of placing their testimony under a bushel. They have not submitted to Baptist baptism which is authorized from Heaven, and they will not be considered as the wise virgins, for the door to the marriage and Holy City will be closed to them.

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If you wear glasses you are familiar with the fact that when you have been out in the cold and then you enter a warm room your lenses cloud up and you are unable to see. When your cold lenses come in contact with the warm air in the room, your vision is beclouded, that is, you are unable to see clearly.

So it was with me for a long time concerning our Lord's bride and this Holy City. There are two things connected with the bride and this city that beclouded my thinking. So far as I am able to recall, I have never believed that the bride would be made up of all the saved people. In Rev. 19:9 we read, 'Blessed are they which are called unto the marriage supper of the Lamb.' This word 'called' should be 'invited.' The Calloner-Rheims Catholic version is the only other version that I know of that says 'called.' I knew the bride is never invited to her own

marriage supper. So I have always believed that there will be saved people who are not in the bride. But for a long time I looked upon the new Jerusalem as the dwelling place of all the redeemed. So my believing that not all of the saints will be in the bride, but that all the saints would dwell in this Holy City beclouded my thinking no little.

But in His own good time your Lord opened up Jno. 14:2 to me in order that I might see something that I badly needed to see in order to clear up my beclouded thinking. If you notice, our Lord said to His disciples 'In my Father's house ARE many mansions.' This is in the present tense. These mansions were already there at that time. Surely all will agree that many mansions when occupied will make a city. This is the city whose builder and maker is God that Abraham looked for in Heb. 11:10. In my way of seeing it, this is the wonderful dwelling place of all those who are to be invited to the marriage supper of the Lamb.

But if you notice in Jno. 14:2 our Lord goes on to say, 'I go to prepare a place for you.' Please remember, the many mansions were already there. Now He says 'I go to prepare a place for you.' When a young man takes unto himself a bride he does not desire that she live with his whole family. Rather he wishes to provide for her the best place he can afford in order that they may be alone with each other.

With that in mind, let us look at Rev. 21:9. Here the angel says to John 'I will shew thee the bride, the Lamb's wife.' Notice, the angel did not say I will shew thee all the saints. Rather he was going to show John a certain specific group of the saints. But when John looked in verse 10 he saw this great city.

When you are discussing things of a religious nature and someone mentions Rome every one knows he means the Catholic Church. In the same way, when you hear some one mention the new Jerusalem you should immediately think of the bride, because that is her future home. Other saints will be at home in the many mansions that were already there in Jno. 14:2.

In Rev. 21:24 we see the nations and the kings of the earth. For a long time I was foolish enough to believe that after the white throne judgment there would be nothing left except the lake of fire and its occupants and the new Jerusalem and its occupants. But then one day I saw that God had promised the land of Canaan to Abraham and his seed for an EVERLASTING possession, Gen. 17:8. Then I saw that God had repeated this promise to Jacob, Gen. 48:3-4. I also saw in Ezek. 37:25 that Jacob's offspring are to dwell in this EVERLASTING possession FOR EVER. Then I saw in Rev. 22:5 that 'we are to reign for ever and ever.' This expression 'for ever and ever' comes from the Greek expression EIS TOUS AIONAS TON AIONON which just does not have any end to it.

I had for many years been grabbing up these nations and kings and lugging them back into the old earth because I felt they had no business in this new earth. But the more I studied this subject, the heavier these nations and kings were to lug around. I began to see that if we are to reign for ever and ever we will most certainly need somebody to reign over. We see in Ezek. 37:25 that the Jews are to live in the land of Canaan for ever, but, as you recall, Jesus told His apostles in Mt. 19:28 that they would sit upon twelve thrones judging the twelve tribes of Israel. That makes it necessary for us to have somebody else around for us to reign over. So, since the Holy Spirit put these nations and kings of the earth over in the new earth, and since we will need somebody to reign over for ever and ever, let's just leave them where the Holy Spirit put them.

In our translation of this Rev. 21:24 you see the expression 'the nations of them which are saved,' but the part which says 'of them which are saved' is not in the original Greek. The translators

must have had the idea that I had for a long time, that is, that there would be no one in this new earth except saved people. But still this expression has no business in our Bible. We should quit trying to make the Bible say what we believe and start trying to believe what the Bible says.

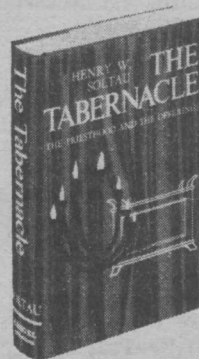
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The mere fact that a saved person has his name on a Baptist Church roll will not cause him to be different from a saved person who is a Methodist or a Presbyterian. In Rev. 2:11 we see that 'He that overcometh shall not be hurt of the second death.' And in I Jno. 5:4-5 we find that he that overcometh is one who believes that Jesus is the Son of God. This applies to the saved Methodist just as much as it does to the saved Baptist. According to Rev. 20:14 the lake of fire is the second death. That being true means that no saved person shall be hurt of the second death.

But in Rev. 2:26 we see something added to the overcoming. Our translation says 'And keepeth my works unto the end.' However, a better translation of this statement is 'Who perseveres in doing my will to the end.' Just being an overcomer, that is, just being a saved person keeps one out of the lake of fire. But it is doing the Lord's will that makes some saved people different from others. Doing His will requires that the saved person join one of His churches which He put here. That, of course, would, or could only be a Baptist Church. Then doing His will would require that the saved person believe everything he sees in his Bible. If you cannot believe Acts 13:48, Eph. 1:4 or Jno. 5:21 just as strongly as you do Acts 16:31 or Rev. 22:17 why should you expect to receive any special favors from our Lord?

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God's Mercy

(Continued from page three)

I say to you, there is not one of us that deserves the mercies of God. Listen:

"I am not worthy of the least of all the mercies."--Gen. 32:10.

The time has come when Jacob becomes a prince with God. The man who has lived for this world now begins to get his eyes on the next world. The Word of God tells us that he wrestled with the Lord just prior to the meeting of his brother Esau, and as he was praying, he said, "I am worthy of the least of all the mercies."

What is the least mercy that God has ever given to you? You can name the big mercies. You can tell me all the great mercies that God has showered upon you, but what is the least one--the very least mercy that you have? I don't know, but I know one thing: you are not worthy of even the least mercy that He can give us.

Think about your salvation. Certainly that is not the least one. Certainly that is not the very least. It is the greatest. But think of the mercy of God in saving you. I ask you, are you worthy of it? What did you ever do whereby you made yourself worthy of salvation? Jacob said, "I am not worthy of the least of all the mercies."

Beloved, when I think of this, when I remember that God has saved me by His mercy, and when I recall that it is by His abundant mercy that we are saved--when I remember that, I say, "Oh God, my heart goes out to you in gratitude, in view of the fact that you have saved me and I have been saved by your mercies, though I am not worthy even of the least of them."

CONCLUSION

I wonder about those of you who are here within this service. I wonder if God hasn't perhaps been dealing with you like God dealt with Israel. Maybe God has spared you down to this hour that He might manifest His mercy upon you. God's Word tells us how God spared Israel that

they might repent and turn back to Him. Listen:

"But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations.

Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

NEVERTHELESS FOR THY GREAT MERCIES' SAKE THOU DIDST NOT UTTERLY CONSUME THEM, nor forsake them; for thou art a gracious and merciful God."--Neh. 9:16-18, 30, 31.

Beloved, that is exactly the way that God deals with sinners. That was how God dealt with Israel. They ought to have been consumed, but He didn't do so. Rather, He graciously gave them time to repent. He graciously granted to them opportunity that they might turn back to Him. He did not forsake them. He did not utterly consume them. The reason was, He was a gracious and a merciful God.

I am wondering about that individual who is here, who has heard the Word of God all his life, who has never known anything except the truth of God's Word being preached to him, yet he has gone on and on in his sins, and has no time nor place for God apparently in his life. I say to you, God may have been dealing with you just exactly like God was dealing with Israel. He may have given you space for repentance, and it may be that the greatest mercy that God has for you is the fact that God has not utterly consumed you, but has allowed you to go on, to give you time and space and opportunity that you might repent.

Might it please God to help you to see this truth. He has kept you alive down to this hour, and that is a mercy. He could have taken you any time. How many times since you were born have you done things that were so foolish, and as you look back on them today, you realize your life might have been snapped away in a moment's time, yet God has kept you alive? Maybe now God is granting you repentance. Maybe God is granting you faith, and that is a mercy. Each is a mercy of God. Maybe God is making you willing to be saved. That is a mercy from the Lord. The fact that Jesus Christ died for you is a mercy from the Lord. Might it please God to help you to see this truth, that God has kept you alive, that He has kept you and brought you down to this hour, and every portion of it is just the mercy of God in your life.

Several years ago, when I was just a boy, Warren G. Harding was elected as a Republican president from the state of Ohio. I have been to his memorial in Marion, Ohio, and have seen it time and time again when I have been passing that way. But the thing about Warren G. Harding that has always impressed me most of all is the fact that the day he was inaugurated as president, he chose a particular verse from the Bible, which he quoted, and said that he wanted it to be the standard of his tenure of office. Of course, you recognize that it is common for presidents to do that. I don't suppose there has ever been a president, with but very few exceptions, but what has put his hand on the Bible, and has read one verse of Scripture on the day of his inauguration. When Warren G. Harding was elected president, and inaugurated as such, this was the text that he read:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"--Micah 6:8.

Sinner friend, might it please God tonight that the mercy of God might reach down and touch your heart and soul, that you might go out of this place loving the mercy of God, whereby you have seen the truth that Jesus Christ died for your sins, and that you are saved thereby. If you are saved, you ought to cast your lot with God's people. You ought to let your life count for the Lord. The Apostle Paul said, as he wrote to the church at Rome:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."--Rom. 12:1.

On what basis does God beseech you? You are saved by the mercies of God. May the mercy of God come to you that are lost, that you might be saved, and those of you who are saved, may His mercies beseech you, that you should present your bodies as a living sacrifice unto the Lord.

May God bless you!

Why Baptists . . .

(Continued from page two)

ciple called it the Lord's Day. Rev. 1:10. "I was in the spirit on the Lord's Day." For centuries all Biblical scholars have agreed that this Lord's Day was the first day of the week.

Thus by six unanswerable arguments we establish the fact that the Lord's resurrection is to be commemorated by all Christians, and the day by the use of which they are to commemorate His resurrection is the first day of the week. It is not to be just one first day of the week in a whole year. But it is to be done fifty-two days of every year. The text says that there remains a "Sabbaton" keeping. "Sabbaton" is plural, thus indicating that as every seventh day was to be observed in commemoration of creation, so every first day of the week is to be observed in commemoration of Christ's resurrection. It is also to be observed in prophecy of the rest that comes to the children of God in Heaven. This of course makes each of the 52 Sundays of the year equally important and equally necessary to the proper commemoration of the completion of Christ's work for man's redemption. The observance of every first day of the week preserved the moral part of the law which governs man's time, for the first day of the week is as much one-seventh of man's time as is the last day of the week.

IV

Having established the fact that the first day of the week is the God appointed day for commemorating the completion of Christ's earthly works we are now prepared to discuss the subject of this hour, i.e., the reasons why Baptists do not observe Easter.

1. They do not observe Easter because, as has just been proven, God has set apart 52 days of each year for the commemoration of Christ's completed earthly life work. In order to establish this new day God displaced a long established day, the last day of the week, which He had established for the purpose of commemorating the completion of His creative work. It is unreasonable to think that He would substitute one day for 52.

2. They do not observe Easter because, since God has set apart 52 days for the purpose of commemorating Christ's completed work, to observe one day of the 52 more than the other 51 days will belittle the other 51 days, and will ultimately destroy their significance with all who thus exalt the one day.

3. They do not observe Easter because, to put unscriptural emphasis on any of God's ordinances, means that such over-emphasized ordinances will ultimately be lost.

I Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead."

I Thes. 4:14, "For if we believe that Jesus died and rose again, even then also which sleep in Jesus will God bring with him." What can be the meaning of all of these passages but that God is saying to us that it took the resurrection to complete the earthly life work of Jesus for the redemption of men?

The Word of God is general, and the Apostle Paul in particular, makes the resurrection the key doctrine of Christianity. That the general teachings of the Word of God makes the resurrection of Jesus the most important doctrine of Christianity, may be taken to be established by John 2:19-21, and Mt. 12:38-41. "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. The Jews therefore said, forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body." "Then certain of the Scribes and Pharisees answered him, saying, Teacher, we would see a sign from Thee. But he answered and said unto them, an evil and adulterous generation seeking after a sign; and there shall no sign be given to it, but the sign of Jonah the Prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." The raising, spoken of in John, is the resurrection of the body of Jesus, so John says. The sign of Jonah spoken of in Matthew is his resurrection from the belly of the whale and is made a type of the resurrection of Jesus.

In I Cor. 15:13 to 16:3, Paul hinges the whole of the Christian claims on the resurrection. Here he says that if there is no resurrection the following awful facts follow:

First, if there is no resurrection, Christ was not raised. Verse 13.

Second, if there is no resurrection, it follows that all preaching is vain. Verse 14.

Third, if there is no resurrection, it follows that all faith in Christ is vain. Verse 14.

Fourth, it follows that if there is no resurrection, that all who testify about Jesus are false witnesses. Verses 15-17.

Fifth, if there is no resurrection, it follows that all are yet in their sins. Verse 17.

Sixth, if there is no resurrection, it follows that all who have died believing that in Christ they have eternal life have instead perished. Verse 18.

Seventh, if there is no resurrection, it follows that those who believe in Christ are more to be pitied than any others. Verse 19.

Paul also says that if there is a resurrection the following glorious facts follow: Verse 20 to 16:3.

First, if there is a resurrection of the dead, it follows; that Christ is the first fruit of the resurrection. Verse 20.

Second, if there is a resurrection and Christ has been, it follows, that since by man came death, that by man came also the resurrection of the dead. Verse 21.

Third, if there is a resurrection of the dead, it follows, that every man will be raised in due order. Verse 23.

Fourth, if there is a resurrection, it follows that Christ must reign until He has put all enemies under His feet. Verses 24, 25.

Fifth, if there is a resurrection, it follows that the last enemy, which is death, shall be put under the feet of Christ. Verse 26.

Sixth, if there is a resurrection, it follows that Christ must reign until the enemy death, is put under His feet. Verse 26.

Seventh, if there is a resurrection, it follows that, when the last enemy is overcome, Christ will voluntarily subject Himself to God. Verses 27, 28.

Eighth, if there is a resurrection, it follows that baptism has real sig-

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nificance. Verse 29.

Ninth, it follows that if there is a resurrection, the Christians are justified in putting their lives in jeopardy for Christ's sake. Verse 30.

Tenth, it follows, that if there is a resurrection, that all the fights Christians ever engaged in for Christ's sake are justified. Verse 32.

Eleventh, if there is a resurrection, it follows that Christians are under obligation to see that there are none who do not have this knowledge. Verse 34.

Twelfth, if there is a resurrection, it follows that the dead Christians will be raised in body in an uncorrupted and an incorruptable state. Verses 35-42.

Thirteenth, if there is a resurrection, it follows that all who die in Christ will be raised in a glorious body. Verse 43.

Fourteenth, if there is a resurrection, it follows that, the Christian's body will be raised in power. Verse 34.

Fifteenth, if there is a resurrection, it follows that, the Christian's body will be raised a spiritualized body. Verse 44.

Sixteenth, if there is a resurrection, it follows that God will give all His children a great victory. Verses 50-57.

Seventeenth, if there is a resurrection, it follows that all Christians are under obligation to be faithful unto the end. Verse 58.

This has proven to be true in the case of baptism. All those who make baptism essential to salvation make an unscriptural use of baptism. All who have studied church history know that all such are gradually losing baptism altogether. Those who originally held that infants must be baptized in order that they might be saved are gradually making less and less of the ordinance. All those who once thought that immersion was essential to salvation are gradually reaching the point where they do not think baptism is essential to Christian practice at all. Many of our Disciple (or Campbellite) friends have surrendered all contention for any kind of baptism, while others stand

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The more a man is addicted to vice, the less he cares for advice.

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

2. The Teaching of Matthew 13 proves that no era of Millennial blessing precedes Christ's Second Advent.

In Matt. 13 we have the record of seven parables — the number of completeness — which our Lord uttered consecutively. These parables are *prophetic* in their significance and scope. They deal with conditions which are to obtain here during the time of our Lord's absence. They are concerned with the *visible profession of Christianity* and they look forward to the closing scenes of the present dispensation. As there is much in them upon which we cannot now comment at length we shall content ourselves with singling out only that which bears upon our present inquiry.

The chapter opens with the well-known Parable of the Sower who went forth to sow. It pictures the broad-cast sowing of the good Seed by the Saviour Himself, and in His interpretation of the parable we learn that the "Seed" is the Word of God. The parable sets before us the beginning of the Christian dispensation and makes known to us the manner and extent of the reception of the Redeemer's mission and message. It gives us the ratio of the Gospel's success and forewarns us that all men are not going to receive God's Word, that the majority will not, that only a *fractional minority* will. It shows us that the proclamation of the Word is to encounter Satanic opposition, yea, that the world, the flesh, and the Devil, will combine in their efforts to prevent it bringing forth fruit.

The *result* of the sowing is plainly stated. Three castings out of four were fruitless! Most of the seed fell upon barren ground. The greater part of the field which, in our Lord's interpretation, we learn is "the world," completely failed to bring forth any increase. Some of the seed fell by the wayside and the fowls of the air picked it up; some fell upon the rocks and the sun burnt it up; some fell among thorns and it was choked. Only one-fourth of it fell upon "good ground" and even there the fruitage varied and decreased in its yield from a hundred-fold to thirty-fold (see vs. 23). In His interpretation, the Lord tells us that the different kinds of ground on which the Seed fell represents various classes of people who hear the Word.

Now what light does the above parable throw upon our present inquiry? It throws a clear light and in its light we discover the fallacy of the post-millennial position. There is no hint whatever in this parable that a time was to come when *the whole* of the field would be covered with waving wheat, instead, the only possible inference which can be drawn from it flatly repudiates such a conception. Who would dare to suggest that the Divine Sower Himself, the "Lord of the harvest" would be followed by other sowers who should prove more successful than He? The results of our Lord's own sowing were prophetic of the history of the entire Christian dispensation. In no period of this Age has the whole field — the world — been receptive to the Seed, in no period have more than a fractional minority received the Word and brought forth fruit unto perfection. In every generation, from the time when our Lord walked the earth in the days of His flesh until now, the emissaries of Satan and the cares and riches of the world have combined to choke and make unfruitful the Word of God. From this parable then it is impossible to deduce any promise of a world ultimately converted by the Gospel.

The second of the parables found in Matt. 13 — that of the Wheat and the Tares — brings out even more forcibly than the previous one the fact that there can be no Millennium of earth-wide blessedness *before* our Lord's return. The Parable of the Tares is also prophetic in its bearing. It makes known to us that which succeeded our Lord's own ministry. Immediately following the Divine Sower's scattering of the good Seed, an Enemy came and sowed evil seed in the same field. The Enemy was "the Wicked One" and it is to be particularly noted that he sowed neither thorns nor thistles but "tares" — a *bastard* wheat — which so closely resembles the genuine article that the one cannot be distinguished from the other until the time of harvest. Here then is seen the efforts of the Evil One to neutralize the gracious work of the Son of God. The interpretation of this parable was supplied by the Lord Himself: just as the wheat represents the "children of the Kingdom," so the tares symbolize the "children of the Wicked One." Let it be noted, however, that the "tares" do not represent wicked men as such, but "the ministers of Satan," "false apostles, deceitful workers" (2 Cor. 11:13) who were secretly introduced by the Enemy amongst God's people just as the tares were sown *among* the wheat.

Part of this parable began to be fulfilled in the days when

the New Testament was written. In the *false teachers* who harassed the early disciples we may see the mingling of the tares with the wheat. The "children of the Wicked One" were the Judaizers who entered in among the churches of Galatia and who taught that salvation could not be secured by faith alone, that Circumcision was also necessary. The "tares" may be seen in Hymeneus and Philetus of whom we read, "who concerning the Truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:17, 18). The apostle Peter referred to the same class when he wrote, "But there were false prophets also among the people, even as there shall be false teachers *among* you, who privily (*"secretly"*) shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (2 Pet. 2:1). Jude, likewise, had reference to such when he declared, "For there are certain men *crept in unawares* (as the "tares" were sown secretly among the wheat), who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and *denying* the only Lord God, and our Lord Jesus Christ" (Jude 4). Thus we see that at a very early date the tares were mingled with the wheat.

Again we ask, What light does this parable throw upon the point now under discussion? And once more the answer is, much every way. In our Lord's declaration that the tares should grow together with the wheat until the time of harvest, which He expressly declares is the *end* of the age, we discover how preposterous, erroneous, and unscriptural is the teaching that the Gospel will yet win the world to Christ. At the time of harvest the world is still a *mixed* field, and this fact cuts away all ground for supposing that before our Lord returns the tares will be all rooted up or changed into wheat. Instead of the tares being transformed into wheat before the Millennium is ushered in, we are told that at the time of harvest the tares are bound into bunches and afterward cast into the fire — a very different picture that from the children of the Wicked One being reconciled to God! In the words "Let both grow together till the harvest" two solemn facts are revealed — first, Satan shall continue to hinder the success of the Gospel without interruption till the end of the age; and second, the Christian profession once *corrupted* shall continue thus to the close of the dispensation. And thus it has proven. Finally, be it observed, that in the casting of the tares — the children of the Wicked One — into the furnace of fire, we learn once more that the Age closes not with the universal reception of the Gospel but with *Divine judgment upon the wicked!*

The third parable of Matt. 13 — that of the Mustard-seed — differs from the former ones in that it was not interpreted by our Lord. Post-millennialists have taken advantage of this fact and have made it teach that which gives countenance to their own pre-conceived theories. In this parable they see the promise of a world conquered by the Gospel. Now, whatever this parable may or may not signify, it certainly must not be made to *contradict* the teaching of the two which have gone before it. As already stated, the seven parables recorded in Matt. 13 form part of one connected discourse by our Lord and are so many prophetic representations of the development of the Christian profession during the time of His absence. This third parable then cannot set forth the *universal* diffusion of the Truth because the previous ones show that this is prevented by the opposition of Satan, which opposition is to continue until the end of the age. What then does this third parable teach?

The *position* which this parable occupies in the series is one of the keys to its interpretation. The first parable is concerned with the *beginning* of this dispensation, the time when our Lord was here upon the earth. The second deals, prophetically, with conditions that obtained in the lifetime of the apostles, showing us the false teachers — the children of the Wicked One — who crept in among God's people in their day. This third parable then looks forward to a later period and presents a prophetic picture which saw its materialization in the fourth century of our era. The growth of the little mustard-seed into a great tree represents the development of the Christian profession from an insignificant commencement into a system of imposing proportions. In the fourth century A. D., Christianity was popularized by Constantine who adopted it as the State religion and compelled more than a million of his subjects to be baptized at the point of the sword. The parable of the Tares shows us Christianity corrupted by the insidious introduction of the children of the Wicked One among the children of God: the parable of the mustard-seed forecasted the *growth and spread of a corrupted Christianity*. This assertion of ours may easily be verified by the details of the parable itself.

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Why Baptists . . .

(Continued from page five)

ready to accept anything as baptism.

Those who have studied the effects of Easter observance in those countries where it has been most universally observed have been struck with the fact that such countries now have no Lord's Day. One of the most fruitful causes of this loss is the unscriptural and anti-scriptural practice of observing Easter. This is true in every country where the Catholics are in the ascendancy. No Catholic country has a holy and sacred Lord's Day. All Catholic countries make much of Easter, and its attendant evils. The Catholic church member is required to abstain from all worldliness during the whole Lent period. But when Lent is over they are permitted to engage in all kinds of worldliness.

4. Baptists do not observe Easter because, all the authority that can be cited for it is Roman Catholic Church authority. Baptists do not believe in aping the Catholics in anything. The Catholic Church got Easter from the heathen. It has been the practice of the Catholic Church when entering any new field to Christianize it, to study its religious practices and to take over as much of its practices as possible, as a means of making acceptable the doctrines the Catholics urged upon the heathen. Easter was an Anglo-Saxon deity, the goddess of Spring, and to her devotees she represented life and light. This being the origin of it, Baptists refuse to observe it because it is one of their fixed principles that they do not practice anything in the name of religion for which there cannot be given a distinct, "thus saith the Lord." Baptists think that all who accept any ordinance and practice from the Catholics on purely Catholic Church authority are under obligation to accept all the Catholic Church authority and practice and in the very nature of the case will sooner or later accept the whole Catholic position. The Catholics are the only consistent contenders for Church and tradition authority. Baptists are the only consistent contenders for Bible and Bible only authority for all matters of faith and practice. Any Baptist therefore, who observes Easter must surrender one of the fundamental principles for which Baptists have contended against Catholic aggression and boasted Church authority. To observe Easter puts the Baptist who does it on Catholic ground. All who observe Easter line up with the Catholics against Scriptural authority. All who observe Easter help, by so doing, to break down Scriptural authority in all matters of religion. All who observe Easter are helping the Catholics destroy our Lord's Day, and not only to destroy our Lord's Day, but all true spiritual, vital religion. Of course this is not their fixed premeditated purpose, but it is the logical and necessary result of their evil but pleasing practice. All Easter observers are reminded that we are rapidly losing our Lord's Day.

The older people can all recall a time in their lives when the Lord's Day meant more to them than it does now. They can all recall a time when it meant more to all their neighbors than it does now. They can recall the time when it meant more to this nation than it does now. We have come upon such degenerate times that our nation, which boasts that it is the most Christian of the Christian nations uses our Lord's Day as the day on which to move its youths to and from training camps, thus setting the example in desecrating the day.

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THE BAPTIST EXAMINER
MARCH 14, 1970
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There are moments when whatever be the attitude of the body, the soul is on its knees.

Unionism

(Continued from page one)

non-essential. There have been Baptists in the days gone by who have laid down their lives in order to stand for the truths that this generation of skim-milk Baptists (?) has forsaken and compromised as non-essentials. They are necessary to a complete Bible. This precious Book, written in the wisdom of God, I dare not call non-essential. If I cut out of this Book that feeds my soul, all those things that the religious world calls non-essential, what would I have left? Where would I go for food for my poor soul? These so-called non-essentials are necessary to a full and complete life of obedience to the Word of God. If the regenerating work of the Holy Spirit has wrought within my soul a desire to obey my heavenly Father, I will speak no more of non-essentials, but I will want to know and do all that He would have me do.

I find in the Word of God that if you break the most non-essential thing in all the Book and teach other men to do so, that you will be least in the kingdom of God.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

So these things are essential to the life of obedience. They are essential to the smile of God's face and to the favor and blessings of God. If we are more concerned about the favor of God and the smile of God than we are to please the world, we will speak no more of non-essentials.

The so-called non-essentials are necessary to receive a full reward. One day you and I as children of God will stand before the judgment seat of Christ. We will be rewarded or suffer loss on the basis of obedience to God's Word. There will be no element of essential or non-essential in that judgment--just that of obedience or disobedience.

I say to you further, the claim of the unionists that they want you to compromise things that mean more than life to us. Is baptism, that blessed ordinance that represents the glorious gospel of Jesus Christ by which we are saved, non-essential? Is the Lord's supper, that precious ordinance that pictures the broken body and shed blood of our precious Saviour, non-essential. Being a member of the Lord's true church--a position high as the heavens above all earthly honors--is that non-essential? The glorious truths of God's sovereign, unconditional, effectual, and everlasting grace, are these non-essential? Beloved, these are some of the things they want us to give up through compromise. How shall we--how can we give up these and other precious truths?

This compromise is based upon a weakness of belief. If you can compromise God's Word then it doesn't mean much to you. Those truths that you are willing to compromise are truths that you do not believe very strongly. Oh! when these truths grip your soul--when they are the food you eat and the water you drink--the rock upon which you stand--when these truths thrill and fill and rejoice your soul, you'll compromise no more. You would die before you gave them up.

COMPROMISE PAYS WELL

Now this compromise pays well. There are high rewards offered to those who compromise. Compromise pays in that you escape from reproach, ridicule, and persecution. If you don't preach what the rest of the religious world preaches you will suffer, but to compromise offers an easy way out. If we will take the way of compromise we can get out from under the tremendous pressure that is on us.

Then, compromise pays well financially. If you preach the truth and stand for the whole Word of God without apology, you are not going to get wealthy in worldly things. God's preachers have, as a rule, been a poor and afflicted people with few of this world's goods. If you want to be a well paid preacher, you had better forget a lot of what you have

heard at this Conference and go home and follow the crowd down the road of compromise.

Compromise pays in the matter of popularity. If you want your name in the paper and want the leaders of the city to attend your meetings, and you want to be popular with the world, you will have to compromise. Further, to compromise will put you in the majority. Who likes to stand alone? Who likes to be in the minority? Who would not rather stand with and be a part of the crowd? Well, that is one of the rewards that compromise holds before you.

THE ANSWER OF GOD'S PREACHER

Now let us notice the answer of God's preachers. When there is dangled before the eyes of God's called preachers of the Word of God the sweet rewards of compromise, and when it is demanded that we give up and tone down, and weaken our stand, what is our answer?

I pause to say that this is a question each preacher must face and decide for himself. I cannot decide it for you. I cannot force you to make the proper decision. You must face it yourselves. And you should settle it once and for all. What is your answer?

Micaiah said, "As the Lord liveth, even what my God saith, that will I speak." What courage! What boldness! I should have liked to witness that scene that day. Surely the angels shouted for joy at the brave and noble answer of God's preacher. To the mere eyes of nature, Micaiah stood alone that day, but I am sure that the angels of God were in attendance cheering on this noble soldier of the Lord. Even though Jehoshaphat, who should have stood with God's preacher that day, was on the other side--still Micaiah said, "By God's grace and as God lives, and as the living God gives me power, I am going to preach what God says."

Beloved, this will be the answer of every God-called preacher who is true to his call.

THE HONOR OF BEING A PREACHER

What an honor to be a preacher! Brother, I am on the top rung. I can't go any higher. I am a Baptist preacher. You can't go any higher than that. This world has no honor to bestow that even compares faintly with the honor of being a preacher of God's Word. Yonder in the glory land, I expect to shout and praise God that He let me be a preacher of His glorious Word. Brethren, do you realize what God has given you? The angels in heaven would envy--if envy were not a sin--the privilege that a Baptist preacher has. I thank God that down here in this world, on the battlefield in the smoke and fire and trials of life--when other men were mere doctors, lawyers, businessmen, or even presidents and kings, that God let me be a preacher of the glorious gospel of the grace of God. Praise God! Praise God! A man is not worthy of the name "preacher" if he answers any differently than did Micaiah. The man that won't say, "I am going to preach what God says," should be stripped of his title, taken from his office, and placed among the common laborers of mankind and cease to be called "preacher."

WHAT GOD'S PREACHER WILL PREACH

There are some things which God's preacher who is true to his calling, will preach. He will preach what God says about how sinners are saved. He will preach that God does not save men by ritual, or religion, or works, or the mourner's bench, or by free-will decision. He will preach that God saves men by grace. It used to be that when you said "grace" everyone knew what you meant, but the religious world has so perverted the word until you have to add a string of adjectives now. So, God's preacher will preach that God saves men for free sovereign, unconditional irresistible, and everlasting grace. God's preacher will preach that the sinner is so depraved, vile, and filthy--that the sinner is dead in trespasses and sins--that the sinner can't come and won't come, but will die and go to

hell unless God saves him by grace.

God's preacher will preach that out of the mass of totally depraved mankind, God in His sovereign mercy and grace, said, "I'll take this one and that one and the other one." He will preach that God according to His sovereign will elected from fallen mankind a number that no man can number, and predestinated them to be the objects of His saving grace.

God's preacher will preach that Jesus Christ, at the appointed time, climbed a hill outside the city of Jerusalem--laid Himself down upon an old rugged cross where all the armies of all time could not have put Him but where His everlasting love for the elect of God put Him, and that there, He shed His precious blood for the sins of the whole elect family of God. God's man will preach on many themes. He will endeavor to preach the whole of God's Word. But every now and then--and that quite often--he will have to preach him a sermon on the precious blood of Christ that cleanseth from all sin.

God's preacher will preach that the Holy Spirit comes with an effective and an irresistible power and brings those chosen by the Father, and redeemed by the Son, to an experience of the saving grace of God. God's preacher will preach that it is not by the high powered persuasion of the preacher, or the decision of the sinner, but by the mighty and effective power of the Holy Spirit that men are brought to a saving knowledge of Jesus Christ.

God's preacher will then magnify the grace of God further by preaching that those chosen by the Father, redeemed by the Son, effectually called by the Holy Spirit are saved through time and eternity. He will preach that they are "once saved, always saved," and that they shall never perish.

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God's preacher will preach what God says about the Lord's church. He will not go along with the religious world and its threefold error about the church. 1. There is not much difference between churches. 2. One church is as good as another. 3. It doesn't matter which church you join. No! No! God's preacher will not go along with this vile, rotten, damnable heresy. God's preacher will preach that the most important single question the saved person will ever face is that of which church shall I join? God's preacher will teach that there is nothing in all the realm of Christian living as important as the Church question, and that you can't even start down the road of faithful, loyal service to God until you get into one of the Lord's true churches--a sound Missionary Baptist Church, if you please.

God's preacher will preach with a holy passion against the awful heresy of the universal invisible church. I hate Hardshellism with a passion. I hate Arminianism. With all my soul, I hate Universal Churchism, and before God, I do not know which of these three heresies I hate the most. However, the more I study, and the more I observe the awful, damaging effects and influence of the universal invisible church heresy, I am almost persuaded that, of all the heresies of Hell that have ever come upon the earth, surely, one of, if not the most horrible, is the universal church theory. Nearly every false doctrine one can imagine is connected some way or other with, and supported by

the universal church heresy. God's preacher is going to throw this heresy out the window.

God's preacher is going to preach that the church is a local, visible assembly of Scripturally baptized believers, scripturally organized for a scriptural purpose. He will preach that the Lord's Church is a Baptist Church--a Missionary Baptist Church--and that it should be an independent, Missionary Baptist Church.

God's preacher will preach what God says about baptism. He will not go along with the crowd that says baptism is not important. The baptism that Jesus walked sixty miles to obtain, that our forefathers died for, that had its origin in heaven will be precious to God's preacher. God's preacher will preach that baptism is important, that it is the first step down the road of obedience to the Word of God. He will preach that scriptural baptism demands a scriptural mode--immersion; a scriptural subject--a believer in Jesus Christ; a scriptural purpose--to show forth the gospel; and a scriptural authority--one of the Lord's true churches... You might as well have the "no baptism" of the Salvation Army, or the sprinkling of the Methodists, of the "baptismal regeneration" of the Campbellites as to have any baptism that is not on the authority of one of the Lord's true churches.

God's preacher will preach the truth about the Lord's Supper. He will preach that it is set in the Lord's church and under the authority of the Lord's church. That the participants are the members of the one local church, and that the elements are unleavened bread and real wine. He will preach that this precious ordinance has no magical or saving power, but is a blessed remembrance of the Lord Jesus Christ, symbolizing His death for His people till His coming again.

God's preacher will preach the truth about the work of the church. He will preach that it is not the work of the church to stage civil demonstrations, amuse and entertain the world, but rather, God's preacher will preach that it is the one job of the church to carry out the Great Commission--to preach the gospel, to baptize those who are saved, and to teach those who have been saved and baptized. God's preacher will not be interested in ice cream

suppers, nor hot dog suppers, nor Brunswick stews, nor ball teams, nor scout troops as a part of the church. Brethren, there are things that are all right in their place, but that place is not in the Lord's church as a part of the work of the church. The Lord's church is to shine the light of God's Word upon the darkness of this world.

God's preacher will preach the truth about the woman's place in the church. He will not go along with the idea that we are living in a new day, and now it is all right for women to do that which they could not do in Bible days. God's preacher will preach that the women are to keep silent in the church, and that it is a scandalous thing, a disgraceful thing for a woman to speak in the church. God's preacher will preach that a woman should have a head covering on in the assembly, if he is true to the Word on this subject.

God's preacher will preach the truth about Xmas and Easter. He will not have the heathen tree and the fat man in the red suit around His house. He will preach that these two days, so idolized by the world, are twin babies with a heathen daddy and a Catholic mama, and that no sound Baptist will have anything to do with those heathen babies. Let the harlot daughters of Rome do as they please. Let them have their santa claus and the Xmas program, their sunrise services. They might as well have those things as the preaching services they have.

Brethren, I am not trying to straighten out other churches. I don't care if the Methodist goes to his

false church regularly or not. I don't care if he tithes to his church or not. I don't care if the Methodists do not have but one service a week. They would be better off if they did not have any. A Methodist church can feed the belly a whole lot better than they can the soul anyhow. I don't care what other churches do, but let Baptists, who claim to be a different people, and who claim to believe the Word of God--let Baptists be true to the Bible. Shame on a Baptist preacher and a Baptist church and a Baptist church member who will have anything at all to do with the heathen idolatry of Xmas and Easter. How wicked! How wicked!

God's preacher will preach the truth about prophecy. He will preach the rapture, the tribulation, the glorious millennial reign of Jesus Christ, and he will teach his people to live in the light of the blessed hope of the imminent return of the Lord Jesus Christ.

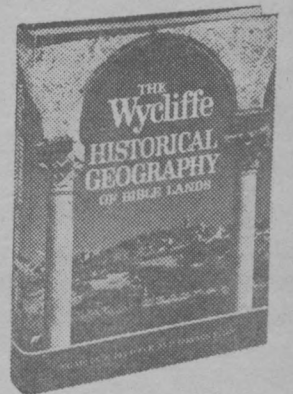
God's preacher will preach the truth about eternity. He will preach that there is a Heaven of indescribable bliss for the elect family of God. He will preach that there is an eternal Hell of unutterable woe, torment, and suffering for those who die without Jesus Christ. He will remind his hearers that they are eternal beings and that there is a heaven and a hell, and that's all there is--there ain't no more--and that each individual will be in one or the other through all eternity. How the preacher's heart will strain as he warns and urges men with respect to eternity.

I could go on and on telling what God's preacher will preach, but time fails me. God's preacher will be like Micaiah, and--no matter what the subject under discussion is--God's Preacher will preach "What my God saith, that will I speak." Now, beloved, a stand like this is not the stand of flesh and blood. It is not the mere power of the will of man. Only the grace of God can enable you and me as God's preachers to take this stand and stick to it. Oh, how we need to cry out to God, that in these awful days of compromise that God will give us grace, and make us to stand.

And it will pay us to take this stand. It will pay even though we do not get the rewards that come by compromise. It will pay in the joy of knowing that you stand true for God. It will pay in the blessings of God in your soul and upon your life.

It will pay in bright, shining, and eternal rewards at the judgment seat of Christ. May God bless you dear preacher brethren and all His saints.

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Born Again?

(Continued from page one)

flesh, or of the will of man, but of God." None of us borned ourselves into the world, neither can one born himself into God's family. Only God can bring about the new birth.

2. It takes place instantaneously. Some think of it as a process, like those for instance who talk about "praying through to salvation." Many things may lead up to one's receiving Christ as Saviour, but the work of God in regeneration is done immediately. The Philippian jailor asked the way of salvation, and believed as he was directed to do, and God wrought a miracle--the miracle of the new birth right there that night.

3. It is unexplainable. Clearly we are dealing here with a miraculous work of God, hence with something that does not lend itself to full human explanation. Along with it goes repentance toward God and faith in the Lord Jesus Christ, and let us remember that even these are produced by the Lord. Repentance unto life is "granted" as we read. And even faith is "the gift of God," (Eph. 2:8).

4. It involves the use of instrumentalities. The Word of God is used, and the new birth is never experienced by one who knows nothing of the Gospel. For proof of this read the following Scriptures:

We Apologize

It has been called to our attention that a very grievous error slipped into our paper (January 31, 1970 issue), and we hasten to apologize for it.

In it, reference was made to the American Council of Churches, and in no uncertain terms, we referred to them as being strictly of the Devil. Actually, we should have said the National Council of Churches, which used to be the old Federal Council of Churches.

We are sorry for this error. We feel that the American Council of Churches is doing a great work in fighting satanic practices of the National Council of Churches.

I Peter 1:25; Eph. 5:26; James 1:18. Since God uses the Word then, how futile it is to expect people to be saved under the preaching of death-bed stories, or indeed anything that leaves out the Word of God as it relates to Christ and His sacrificial death for sinners.

INDICATIONS THAT ONE HAS BEEN BORN AGAIN

1. Spiritual appetite. A child born alive will soon cry for food. A person who has been spiritually reborn will crave spiritual food too. Church members who find it punish-

ment to sit and listen to the Word, have no appetite. Church members who can find every excuse imaginable for not attending the worship of God, should tell the truth and say, "I simply have no appetite for spiritual things." Why? They have never been reborn.

2. Changed attitudes. "Old things have passed away, behold all things are become new." We have seen dozens of people change their habits, change their associates, change their whole manner of life because there was something within that prompted this.

3. Manifest love for God and the things of God. "We love him because he first loved us." "The love of Christ constraineth us." "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." That love will cause one to separate from the world. It is one of the most notable characteristics of the truly saved.



Why Baptists...

(Continued from page six)

Most people do not look deep enough into causes to realize that one of the things that has contributed most to this break-down is the unscriptural, anti-scriptural practice of observing Easter. Baptists, in their protest against this innovation, are calling all people back to acceptance of the Bible as the guide and sole authority in religious practice and life. They warn all Protestants that when they ape the Catholics in one thing they are putting the knife of self-destruction to their own throats. The Protestants claim that the Bible is the seat of authority. The Catholics claim that the Catholic Church is the seat of authority. When Protestants accept any Catholic practice without Biblical authority, they thereby accept the Catholic Church's claim of authority. All who do so now will sooner or later find themselves on none but Catholic ground. The Catholics see this and make much of it. They are constantly calling attention to the breakdown of Protestant authority. They laugh in their sleeves when Protestants accept any one of their theories, and hail it as evidence that Protestants are destined to come into the Catholic fold.



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The Redeemer's Return

(Continued from page six)

The mustard-seed developed into a great tree -- an abnormal thing in itself, nay, a *monstrosity* -- so the popularization of Christianity in the days of Constantine produced an unnatural and ungainly system which was foreign to its spirit and nature. Observe that the "fowls of the air" came and lodged in the branches of the great tree. In the first parable of the series the Lord Himself tells us that the birds of the air represent the emissaries of Satan. The great tree then, stands for a nominal and national Christianity, a monstrous, world-system, that which in our day is the aggregate of the so-called "Christian nations." In a word, the great tree symbolizes *Christendom* which in Rev. 18 is said to be the "hold of every foul spirit and a cage for every hateful bird."

Further confirmation of our assertion above, that the great tree which issued from the mustard-seed represents the abnormal growth of a corrupted Christianity is furnished in Daniel 4 where we have recorded a dream which came to the first head of the Gentile powers. In his dream Nebuchadnezzar also saw a "great tree," and in the fate which it met with we learn the end which is appointed to the tree of the parable. To quote -- "I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and a holy one came down from heaven; He cried aloud, and said thus, *Hew down the tree*, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches" (Dan. 4:10-14).

To sum up our comments upon this parable. Instead of lending favor to the position of post-millennialism, its teaching -- viewed in the light of Daniel 4 -- absolutely shatters the foundation of that system. Instead of teaching that the professing Church shall conquer the world, it shows that the world has conquered the professing Church. The mustard-seed symbolizes the outward character of the Christian profession at the beginning of this dispensation, when its devotees were few in number, poor in this world's goods, and despised by the great ones of the earth. In the third century A. D., the professing Church was like unto a humble little seed, unpretentious in appearance and insignificant in its dimensions. But in the fourth century there was a dramatic change. Constantine became a *nominal* Christian and adopted Christianity as the State religion. Then it was that the "tree" grew and became strong in the earth, putting out its branches in all directions. But then it was, also, that the fowls of Satan found shelter within its imposing boughs. However, great as the tree has become, its end is sure. Just as we learnt in the previous parable that the tares shall yet be consigned to the fire, so shall this great "tree" yet be cut down and brought to nought.

We turn now to the fourth parable of Matt. 13 -- the parable of the Leaven, the leaven which a woman took and hid in three measures of meal till the whole was leavened. This parable is one of the foundation passages of post-millennialists. In it they see clear proof that the Reign of Righteousness, the Golden Age, is to be brought about by the efforts of the Church. The woman, we are told, symbolizes the Church, the three measures of meal the human race, and the leaven the Gospel, which, working silently but surely shall yet permeate the whole of humanity and influence all men Godward and heavenward. But the assumption that the leaven here signifies the influence and power of the Gospel will not stand the test of the Scriptures, for in the Word of God "leaven" is uniformly employed as a figure of that which is *evil*. The Israelites in Egypt were commanded to put away all leaven from their houses on the night of the Passover, and to eat the lamb with *un-leavened* bread. Leaven was rigidly excluded from every one of the Levitical offerings which typified Christ. When our Lord was here upon earth He bade His disciples "*Beware of the leaven of the Pharisees and of the Sadducees*" (Matt. 16:11). Writing to the Corinthians the apostle exhorted them to "*Purge out therefore the old leaven*, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with *the leaven of malice and wickedness*; but with the unleavened bread of sincerity and truth" (I Cor. 5:7, 8). Thus we see that, in harmony with its nature, leaven, is uniformly used as a figure of evil. How strange then that sober expositions should ever have regarded *sour dough* -- a form of insipient putrefaction -- as a symbol of the unadulterated Word of God working in the hearts of men!

(To Be Continued Next Week -- D.V.)

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