

# The Baptist Examiner

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*Paid Circulation In All States And In Many Foreign Countries*  
*"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20*

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## THE PRODIGAL SON

By WILLARD WILLIS  
 Pastor Northland Baptist Church  
 Abington Road  
 Columbus, Ohio

Luke 15:11-32.

The subject which is before us is one that should be a deep and refreshing source of comfort to all of the Lord's children. It is the story of a wayward son who saw the error of his way and returned home to his father. The son represents you and me and the father represents our Father in heaven.

We, in order to properly understand the prodigal, must examine the entire chapter that lies before us. We, in the first part of this chapter, observe as our lord goes after a lost sheep. We are also informed of a woman who lost a coin. We learn that she swept the house until she found it. A careful examination will reveal that both the lost sheep, and the lost coin represent the lost sinner. Thus a lost sinner is the subject that lies before us.

We can be definitely sure, on the basis of verse 22, that the

prodigal was lost. This verse says, "... bring forth the best robe and put it on him..." The "best robe" can only refer to the imputed righteousness of our Lord Jesus Christ. Where else could the "best robe" come from? We learn from Isaiah 64:6 that our own robe of righteousness is as "filthy rags."

"But we are all as an unclean thing, and ALL our righteousnesses are as filthy rags."

We also know from verse 24 (Luke 15) that the prodigal was lost, for this verse informs us that he was "dead." We are sure, on the basis of John 10:28, that a believer can never die.

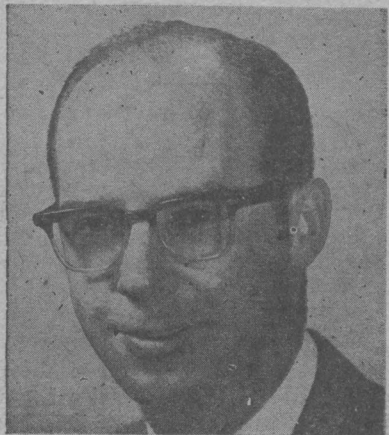
"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

There is only one argument which is of any weight against the prodigal being lost. This argument being that he was called a son (verse 11). The obvious question here is — how could he be called a son while he was lost? The answer is that he was a son

by election. You, of course, want Bible proof for my contention; that is, that a sinner may be termed a son even before he believes on the Lord Jesus Christ. We will find our proof in John 11:51,52:

"And this spake he not of himself; but being high priest that year) he prophesied that Jesus should die for that nation; and not for that nation only, but also that He should gather together in one the CHILDREN OF GOD that were scattered abroad."

You will note from the latter part of verse 52 that the people were termed "children of God"



WILLARD WILLIS

## Yes... Saving Faith Is The Outgrowth Of God's Election

By JOE WILSON  
 Tulsa, Oklahoma

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."—Acts 13:48.

As a background for this verse of Scripture and its teaching, we must look at Paul's preaching in Antioch. Paul was on his first missionary journey. Mark had returned to Jerusalem. Barnabas



JOE WILSON

was with him. It was in Antioch of Pisidia — a different city from the Antioch of Syria. What did Paul preach in this city?

"And though they found no cause of death in him, (Christ) yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead." (Acts 13:28-30).

Paul preached the gospel to the folk in Antioch. What is the gospel? That Christ died according to the Scriptures, was buried, and arose the third day according to the Scriptures, this is the gospel.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are

justified from all things from which ye could not be justified by the law of Moses." (Acts 13:38,39).

Here is the appeal and call of the gospel. Paul declared that anyone anywhere who would believe in this one who died and rose again, would have his sins forgiven, and would be justified completely, and forever from all things. Now brethren, here is a part of the commission of the church — here is the duty we have toward the unsaved. We are to preach the gospel to them. We are to tell them who Jesus is, what Jesus has done (died and rose again), and that anyone who believes on Him has everlasting life. This is preaching the gospel. This is the message that is the power of God unto salvation. This is what the early church preached. This is what the apostles went everywhere preaching. God used this message to bring salvation to thousands in the days of The Acts of the Apostles.

Oh, that we would realize our responsibility here. Oh, that we would be more faithful in carrying out this part of our commission. I tell you that there is no

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even before they believed. We also learn from John 10:16 that sheep were termed sheep even before they were called.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

I can own a cow that is in another man's pasture, if I have already purchased her. All that is needed is that I bring the cow into my pasture. We, of course, can be sure that there was an agreement reached before the cow was purchased. The agreement being the particulars of the sale. There was, in like manner, an agreement drawn up in the council halls of eternity past between the Father and the Son relative to the purchase of the

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## How The Holy Spirit Lives In The Church Jesus Built

By RICHARD E. FARNHAM  
 Noblesville, Indiana

If a man love Me, he will keep My words."

Few people, today, understand the working of the Holy Spirit in a New Testament Baptist Church. Most folk have a universal church idea of His workings. In this article I would like to set forth some basic Bible truths concerning His work.

I

The Holy Spirit was promised to the Lord's Church by the Lord, Himself. It is important to remember that the Bible is a Baptist book written to Baptist people in church capacity. We say this to point out that the Lord's promises concerning the Holy Spirit was to a local Baptist Church, and not to believers in general. In John 14:16,17 He says to His church:

"I will pray the Father and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth; whom the world can not receive because it seeth Him not: But ye know Him; for He dwelleth with you, and shall be in you."

It is interesting to note that another Comforter was promised. When the Lord was with, and in His church, there was no need for the Holy Spirit. Since He was to leave via His death, burial and resurrection another was to take His place leading the church. We also find in the same chapter (v. 23) that the presence of the Trinity would be in the church through the Holy Spirit. Let us note the condition in v. 23:



RICHARD FARNHAM

Comforter is not there and it is not the Lord's church, but man's church. He also promised in John 15:26 that the Comforter would "testify of Me" (Christ). Jesus Christ and His glorious substitutionary atonement for our sins and His resurrection are the primary messages of the Lord's Church. Not

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## A New Exhaustive Bible Study As To The Gospel

By MILBURN COCKRELL  
 Mantachie, Mississippi

PART I

The word "gospel" in our English Bibles is a translation of the Greek word "euaggelion" which means "a good message, good news, glad tidings." Our English word is of Saxon derivation. It is sometimes found spelled g-o-d-s-p-e-l. The "god" signifies either "God or good" and the "spel" means "speech." So the gospel is good speech or perhaps better, God's speech. I like the latter definition, for the gospel is the voice of God in His ministers. Four messages of good news are found in the New Testament.

**The Gospel Of Grace**

The first and most commonly known is "the gospel of grace" found in Acts 20:24. It is the glad tidings of how believers are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). It declares that by Christ "all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). The essence of it is revealed in Ephesians 2:8-9: "For by grace are ye saved through

faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." This message is good news to the ears of a depraved sinner who cannot please God in his Adamic flesh.

This message has many other titles. It is designated "the gospel of Christ" in Romans 1:16. It is so-called because it centers in Jesus Christ who is full of grace and truth. It is based upon His being the propitiation for our



MILBURN COCKRELL

sins. This message calls upon men to: "Believe on the Lord Jesus Christ..." (Acts 16:31).

Sometimes it bears the name "the gospel of God" like in Romans 1:1. This title is used to suggest that it originated in God's mercy and grace before the world began. It is the good news of God having loved a people from eternity past. This gospel is the wisdom of God in a mystery.

Ephesians 1:13 refers to it as "the gospel of your salvation." This is so because it is "the power of God unto salvation to every one that believeth" (Rom. 1:16). It publishes the glad tidings of salvation to all nations, and the Holy Spirit by means of it makes salvation effectual to sinners.

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE SHEKINAH GLORY"

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

I am of the opinion that what I have to say to you will be a blessing, and I trust that as I preach, you will pray to that end. The word "shekinah" itself is not found in the Bible. It is an expression that is found in Jewish writings other than the Bible.

The word "shekinah" means to "dwell," and that ought to tell you what I am preaching about — the dwelling place of the Lord.

Some people think that they can just gather together, call themselves a church, and that the Lord is bound to dwell with them. That is not so. Some people have in mind that they can band together and that the Lord is obligated to dwell among them. That is not true. I would like to turn through the Word of God and show you how God has

always had dwelling places here within this world. I trust that what I have to say to you will be a blessing, a help, an inspiration, and an encouragement to you as you face the future.

I

In Exodus 14:19,20, we read: "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came be-

(Continued on page 2, column 2)



## The Baptist Examiner

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JOHN R. GILPIN.....Editor

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To Idaho, Arkansas, Oklahoma, Mississippi, Georgia, Pennsylvania, Ohio, Illinois, Indiana, Kentucky, Kansas, Tennessee, and Maryland we have sent copies today (August 21, 1972) which were orders for this one day only.

We share with you a few of the many statements of appreciation which we have received.

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"Thank you one million times, from the bottom of my heart for this great and informative special issue on the The Sovereignty of God, of The Baptist Examiner. This issue is chock-full of precious and valuable information which is so hard to come by these dark days. I cherish this issue next to my Bible and it surely comes to me in answer to my prayers."

Mrs. Ellen Pinkerton  
Fayetteville  
Arkansas

## "Shekinah Glory"

(Continued from Page One)

tween the camp of the Egyptians and the camp of Israel; and IT WAS A CLOUD and darkness to them, but it gave light by night to these: so that the one came not near the other all the night."

This was at the time when God gave a victory to the Israelites who were being pursued by Pharaoh and the Egyptian army. They had come out from Egypt. Egypt was perhaps three days behind them, and they have now come to the Red Sea. Moses said, "You stand still and see the salvation of the Lord." In substance, God said, "Moses, you are giving the wrong command. You tell the children of Israel to go forward, and the Egyptians you see today, you will see no more forever. You just go on and serve me, and I will take care of your enemies."

You remember the balance of the story how when Israel started through the Red Sea that God gave them protection by a wall of water on either side, and a cloud that came down above them. They were boxed in within the Red Sea. The ground beneath them became just like concrete. The entire army of Israel and the entire camp of Israel moved safely over to the other side. When the Egyptians tried to do so, the Word of God says that the ground that had been solid for the Israelites became a bog and a morass for the Egyptians, and the chariot wheels came off and they began to sink

in the mud. I guess they said, "Let's get out of here." About that time, those walls of water came together and God drowned the entire army of Egypt there in the Red Sea.

The night before, while they were waiting to see what was going to happen the next day, the Word of God says that the cloud that was in the sky above changed its position. That cloud was the presence of Almighty God. That cloud that was in the sky was to guide Israel all the way to the land of Canaan. If it moved to the right, they were to move to the right. If it moved to the left, they were to move to the left. If it went forward, they were to go forward. If it stopped, they were to stop. If it stood still for several days, they were to remain still for several days. That cloud was to guide Israel over to the land of Canaan. That cloud was God's presence.

They were a God-directed people. They didn't have to make one

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single decision. God made them all. God was dwelling with them in the cloud. That cloud led the children of Israel day by day, week by week, and year by year, for forty years over into the land of Canaan.

### II

The next reference is Exodus 40:34:

"Then a CLOUD covered the tent of the congregation, and the GLORY OF THE LORD FILLED THE TABERNACLE."

This is a few months after they came out of the land of Egypt. They had gotten over to Mount Sinai. They camped at Mount Sinai. God took Moses up into the mountain and showed him the pattern of things to be. God gave to Moses the law in all of its aspects. God showed Moses the pattern and the blueprint, for the making of the tabernacle and all the pieces of furniture. Moses was not allowed one single bit of liberty so far as these things were to be made. God gave him the dimensions as to the height, breadth, and length. God told him how the clothes of the priests were to be made. God told him everything pertaining to the tabernacle and its worship.

Moses led the people. They gave willingly. They gave abundantly, to the extent that Moses finally had to say, "Don't bring any more. We have too much material on hand." With men that were especially anointed of God and especially blessed with wisdom, the tabernacle and all the pieces of furniture were built and put in order.

As you may recall, inside the parallelogram which enclosed the tabernacle, there was the brazen altar on which the sacrifice was to be offered. Then there was the laver where they were to wash their hands and feet. Then there was the tabernacle itself. Inside that tabernacle, there was the golden candlestick and a table of shewbread and an altar of incense. Back inside the second room was the ark of the covenant, with the cherubim on the top of it, and above that the cloud of God came down.

The text says, "Then a cloud

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AUGUST 19, 1972

PAGE TWO

## Spurgeon Tells How Commentary Was Written

"Family prayer in our old Puritan households was a matter of very great importance. Let me tell you what Phillip Henry used to do. He was a minister, and of course had more time to give to it than many of you in business have; but he went through the whole Bible in course, expounding it chapter by chapter, and accompanied it by prayer and singing... but what will you say when I tell you that that good man's son, Mr. Matthew Henry, wrote his famous Commentary from the notes which he took of his father's expositions at morning and evening prayer?"

Remember what Matthew Henry says: "They who pray in the family, do well; they who read and pray, do better; but they who sing, and read, and pray, do best of all." (C. Spurgeon from the Treasury of the New Testament, Vol. 4). Today this commentary still remains the best all around commentary. Next to the apostle Paul, George Whitefield was the greatest evangelist our world has known. Mr. Whitefield gained his theological training from this great commentary. Is it not amazing what a strong family worship produced from one home?

war. You can't build this temple, for your hands are stained with the blood of war. Though you can't build the temple, you can prepare the material and your son can build it." The Word of God tells us how David prepared the material and how Solomon built this temple.

If you want to read one of the most interesting stories in all the Word of God, or in all literature, read how this building was put together, to the extent that when the stones were placed in order, they fit perfectly. When these stones were brought in from the quarry, all that was necessary was to just put them in place. The work was all done without the sound of a hammer. Without any sound at all, the building fit together perfectly.

This was to be God Almighty's permanent dwelling place. God started leading them in a cloud. That shekinah glory that appeared over them in a cloud, showed them that God was dwelling with them. That shekinah glory came to dwell and rest upon the tabernacle, showing them that God was dwelling with them. Now that shekinah glory comes to dwell in the temple that was built by Solomon. When the ark was moved in and when the trumpeters and singers sounded, then it was that "David, you have been a man of

(Continued on page 3, column 1)

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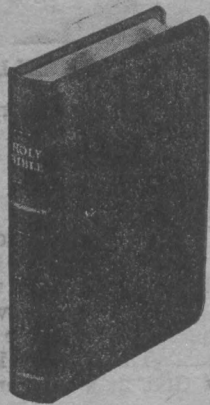
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w ch. 1, 8.  
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## "Shekinah Glory"

(Continued from Page Two)

the glory of God came down and overshadowed this house of God, to the extent that even the priests couldn't stand to be in the presence of God. His presence was so oppressive to them.

I might say by way of a slight digression that from then on God had His dwelling place always in the tabernacle, for we read:

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that DWELLEST BETWEEN THE CHERUBIMS, shine forth."—Psa. 80:1.

Notice that it talks about God dwelling between the cherubims. Where were the cherubims? They were on the ark. Where was the ark? In the house of God. So it was God's dwelling place.

Notice again:

"The Lord reigneth; let the people tremble: HE SITTETH BETWEEN THE CHERUBIMS . . . He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinances that he gave them."—Psa. 99:1,7.

Beloved, I say to you from that time on, God came to dwell within the temple. He had His residence in the temple. The shekinah glory was seen and felt in the temple beginning at the time when Solomon dedicated it unto God.

### IV

There came a time when God removed His presence from the temple. We read:

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the LIKENESS OF THE GLORY OF THE LORD."—Ezek. 1:28.

At that time, God was dwelling in the temple, but when Israel continued in their sins of idolatry, we read:

"And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looked toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain."—Ezek. 8:3,4.

Then we read:

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house."—Ezek. 9:3.

God moves His presence. First, He moves from the cherubims on the altar to the threshold of the house. Seemingly, God paused. God tarried. Seemingly, God is saying, "Shall I leave them? Shall I take my shekinah glory from them? Shall I depart from Israel?" The glory of God pauses there at the threshold. Then God moves from the cherubims to the

threshold and the court is now filled with the brightness of the Lord. It doesn't say the house, but the court roundabout.

Then we read:

"Then the GLORY OF THE LORD departed from off the threshold of the house, and stood over the cherubims."—Ezek. 10:18.

As I say, seemingly, God is reluctant to leave. He moves first from the cherubims to the threshold. He moves then so that His glory shines out in the courtyard but not in the house. Then God lingers above the cherubims.

Then notice:

"And the GLORY OF THE LORD WENT UP from the midst of the city, and stood upon the mountain which is on the east side of the city."—Ezek. 11:23.

Beloved, talk about solemnity; talk about a solemn scene; talk about a scene that ought to make every Jew weep his eyes out! God is leaving. Sin, idolatry, and all kinds of wickedness have caused God to be an outsider. His shekinah glory is going, His presence is going. No longer does God dwell there in the center of the cherubims on the ark of the covenant. God has moved outside the city. God is an outsider.

From the time that Solomon built the temple and the glory of God came to overshadow that temple, until the time that Ezekiel saw the glory of God move from the cherub to the threshold, out to the court, back over the cherub, up in the air above it, and then outside the city to the mountain — from the time that Solomon built the temple until then, the glory of God had overshadowed Israel. The shekinah glory of God had dwelt there. But now, God was gone. God had removed His dwelling place from Israel. No longer does God dwell in Israel. No longer can Israel point to the cloud and say, "That is God's dwelling place."

### V

Some years later, Jesus went up onto a mountain and was transfigured before Peter, James, and John. The Word of God says:

"While ye yet spake, behold, a bright CLOUD overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Mt. 17:5.

It didn't say, "You listen to the Jews." It didn't say, "You listen to the Jewish rabbis." It didn't say, "You listen to the people who teach in the temple." The cloud that dwelt in the temple has long since been removed and God comes down now and overshadows His Son. God says, "You listen to Jesus, my Son." God doesn't have a dwelling place now. He merely points them to His Son, Jesus.

### VI

A little later, on the day of Pentecost, we read:

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sit-

ting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:2-4.

Beloved, I ask you, where did God take up His residence? This was His church. God who dwelt in that cloud and led the Jews through the wilderness, God who dwelt above the tabernacle and who rested His glory on the tabernacle, God who dwelt in the temple of Solomon and whose glory filled that temple to the extent that the priests couldn't stand it because it was so oppressive — that God took His departure from the Jews. Now He makes His appearance and He took up His residence in the church.

Where does God dwell? He dwells in His church. I don't say He dwells in every so-called church. I don't say that He dwells in every so-called Baptist church. I don't say that God dwells in these Protestant and Romanist organizations. He doesn't. But I tell you one thing, when God took up His residence, it was in His church at Jerusalem.

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY  
GRAHAM**

You Need To Read

**THE  
PASTOR'S  
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**85c**

My text says, "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." To whom was the Lord Jesus speaking when He said that? He was speaking to His church, and He said to that church, "You are going to receive power. The Holy Spirit is going to come upon you." A little while later, it took place, and the Holy Spirit took up His residence in this New Testament church.

Beloved, how long did the Holy Spirit remain in that church? As long as there was a church at Jerusalem. What happened? Listen:

"In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:22.

Where was the Holy Spirit at Ephesus? He was in the church. God never has had but one place to dwell since the days of Christ Jesus, and that is His church. He said to the church at Ephesus, "You are the habitation of God through the Spirit."

Beloved, God doesn't inhabit a PTA. God doesn't inhabit legislative bodies, such as our government possesses. God doesn't inhabit worldly organizations. God doesn't inhabit mission boards. God doesn't inhabit churches that are not founded after the pattern that we have in the Word of God. God took up His residence, I say, in the church that He had built, and in the church at Ephesus which had come from Antioch, which in turn had come from Jerusalem. The Holy Spirit had His residence in this church. It was the habitation of God through the Spirit.

Some of these days, God is going to take His residence away from this world. I don't say that the Holy Spirit has been taken

yet, like some brethren do. I do say that some of these days the Holy Spirit is going to be taken away. I think all that is holding back the Devil today is the Holy Spirit working through His church.

Paul, writing to the church at Thessalonica, said:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."—II Thess. 2:3-7.

Who is it that is holding back the mystery of iniquity? "He who now letteth." The word for "letteth" is the old English word for "hinder," and it says, "There is somebody hindering the work of the Devil today." Who is it? The Holy Spirit who is dwelling in His church. That Holy Spirit, beloved, is going to be taken away.

The Word of God tells us about those two witnesses that witnessed in Jerusalem for a period of three and one-half years — witnesses that couldn't be killed. They were immortal until their work was finished. Then when their work was completed, they were killed and the people of Jerusalem had a glorious hallelujah time. They sent gifts to one another. It was a holiday. They made it such. They wouldn't let their dead bodies be buried, and the people looked at them and laughed and made fun of the dead bodies of those two witnesses. Then we read:

"And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, COME UP HITHER. And they ascended up to heaven in A CLOUD; and their enemies beheld them."—Rev. 11:11,12.

Beloved, that cloud is the glory of God. The shekinah glory that dwelt in the church is taken away.

### VII

Then we read in the same chapter:

"And the temple of God was opened in heaven, and there was seen in his temple THE ARK of his testament."—Rev. 11:19.

Once upon a time, in the ark, with the cherubims at the end of the ark, God had His presence, and God dwelt there. Now since the book of Ezekiel, God has been absent from the temple.

Beloved, I ask, where is the furniture of the tabernacle? What has become of it? I can tell you where one piece of it is. The ark is right up there in Heaven. The

Holy Spirit when He leaves this world, is going back to dwell in the ark of the covenant.

Notice again:

"And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east."—Ezek. 43:4.

How did the Holy Spirit leave the Jews? How did God's shekinah glory, the God who dwelt in the cloud, in the tabernacle, in the temple, the God who took up His residence in the church — how did He leave the Jews? He left by way of the gate that looked toward the east. Where does He come back? This text says that "the glory of the Lord came into the house by the way of the gate whose prospect is toward the east." What house is this? This is not Solomon's temple. This is the temple that will be built after the Jews came into their own in the kingdom age. Out yonder, in the kingdom age, the Jews are going to again shine forth for God's glory, and when they do, God's Holy Spirit is going to take up His residence right there with the Jews. And how is He going to come back to the house? By way of the gate whose prospect is toward the east.

Beloved, this is a tracing of the shekinah glory of God from one end of the Bible to the other and back to Ezekiel, that you might see God dwelling once again, at a later day, in the temple at Jerusalem. What have I shown you? God has a place to dwell. He dwelt in the cloud. He dwelt in the tabernacle. He dwelt in the temple. He dwells today in His church. Someday, He is going to dwell again in His temple.

### VIII

There are some lessons that I want you to get from this.

First, the Holy Spirit only works in the organization that He indwells. You needn't think that back in the Old Testament God worked through the house of Baal or through the house of Astaroth. God's presence was felt in the temple and in the tabernacle. Today, where does God work? He works in His church. You say, "All churches?" No, He works in His church — the church that He built, which has been perpetuated from one church to another down through the ages — a link chain succession and perpetuity.

When I think of this, it thrills my heart just to know that God has always had His dwelling place, and always works in the place where He dwells. It would be just as ridiculous to think of God dwelling in the temple and at the same time blessing the house of Baal and the house of Astaroth as to say today that God has His dwelling place in Baptist churches and likewise that He blesses the Romanists, the Protestants, and even so-called Baptist churches that just came out without the leadership of the Holy Spirit. God doesn't work that way. God has always had a place of residence. From that residence, He establishes another residence, and on and on and on. But God does not es-

(Continued on page 4, column 3)

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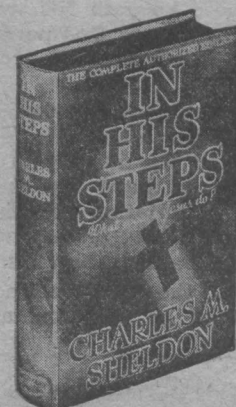
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PAGE THREE



# The Baptist Examiner FORUM

"Explain I John 2:7-11. What does 'from the beginning' mean in verse 7? What does 'darkness' mean in verse 8? In verse 9 is John speaking of the unregenerate man, or is he speaking of the Christian who has not obtained the great Christian virtues spoken of in II Peter 1?"

E. G.  
COOK

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Birmingham, Ala.  
BIBLE TEACHER  
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In the first verse of this Book we see the expression, "That which was from the beginning." And if we read further we see that John is talking about the Lord Jesus Christ. Then if we go back to Jno. 1:1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." And in verse 14 we read, "And the Word was made (became) flesh, and dwelt among us." So here in I Jno. 2:7 the expression "from the beginning" may very well allude to the time we see in Jno. 1:1 way back before the world was.

To me the darkness in verse 8 speaks of the time before Christ came into the world. In Isa. 9:2 it is prophesied that those who walked in darkness were to see a great light. And in Mt. 4:16 we see the fulfillment of that prophecy. And in Micah 7:8 we read, "the Lord shall be a light unto me." This darkness here in verse 8 is spiritual darkness.

I cannot believe that John is talking about a lost person in verse 9. The lost person is in darkness whether he hates his brother or not. The true light (the Lord Jesus Christ) in verse 8 would not shine upon the lost person even if he loved his brother. Loving, or hating his brother has no bearing upon the darkness so far as the lost person is concerned. In I Jno. 5:20 John says, "And we know that the Son of God is come, and has given us an understanding, that we may know Him that is true." It is this understanding that our Lord gives to us that dispels the spiritual darkness that John is talking about. However, if we continue to hate our brother, that darkness continues to hover over us.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Arlpeka, Florida



Several questions are here involved. They are as follows:

1. What does "from the beginning" mean? When in verse 7 he writes, "I write no new command . . . but an old commandment which ye had from the beginning," he is probably referring to the command in the Old Testament that concerns one's attitude toward neighbor. You will remember that Jesus said that

love for God and love for neighbor is the sum and substance of the commandments. So love for neighbor was not a new thing, but something that had obtained from the beginning of God's dealings with them.

2. "What does darkness mean in verse 8?" Darkness as used here, seems to refer to the period of men's hatred of their fellow man. The light of God's love manifested in Christ Jesus had shone forth, but he makes plain that the person who hates his brother, is acting like the people of the world who have not had the light brought to them.

3. "In verse 9 is John speaking of the unregenerate man or is he speaking of the Christian who has not obtained the great Christian virtues spoken of in 2 Peter 1?"

I believe that he is speaking of the saved man who is living beneath his obligations. Why? Because John starts out the chapter by saying, "My little children." He is addressing believers.

We all know that many Christians and church members act as if they were in darkness such as John is here writing about. That is why congregations are rent with strife and confusion. A church quarrel breaks out and church members act as if they were utter strangers to the love that Christ taught, and that John wrote about so eloquently.

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To explain these verses, we must first determine to whom the Spirit was writing. We find in verse 1 that they were called children, and then in verse 7, they are called brethren. In verse 12, we read these words, "I write unto you, little children." From these verses, it becomes clear that He (Comforter) is writing to those who were saved by God's grace and were contenders for the faith. Thus, it was written to the church (Baptist) of Jesus Christ. The purpose of this letter was to exhort those who were members of the church to manifest their love to Jesus Christ, and this is evidenced, in verse 5 where the spirit speaks these words:

"But whoso keepeth His word, in him is the love of God perfected; hereby know that we are in him."

Brethren, I do not believe one's love can be perfected outside of the truth, and one must be in the true church to have the truth. Thus, the exhortation contained in this chapter was to the members of true Baptist churches.

In verse 7, the Spirit reminded the church of an old command-

met which she had from the beginning. I would have you notice that the Spirit did not say an old commandment which was from the beginning, rather He said, which you (church) had from the beginning. The words "From the beginning" refers to the beginning of the church. These words could not refer to the beginning of creation or the beginning of the Mosaic Law for the church was not in existence at those times. At the beginning of the church era, the Lord gave to her a new commandment which consisted of love for one another.

"A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another." John 13:34.

"And ye also shall bear witness, because ye have been with me from the beginning." John 15:27.

Thus, "from the beginning," refers to the church and not the 10 commandments or Mosaic law for this law, with its commandments and ordinances which were against us, were abolished when God nailed them to the cross of the Son of God.

"Blotting out the handwriting or ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2:14.

Having abolished the Mosaic Law for His children by fulfilling its demands, the Lord begins anew by calling this new beginning the Kingdom of Heaven (church age) with a new commandment whose theme is love for the brethren. Because the law, with its types, shadows, and demands were fulfilled, the Spirit tells the church the "darkness is past and true light now shineth" — verse 8. Thus, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6:14. For one to walk under the shadows and types of the law is to walk in darkness, in which no man can be justified. Those of God's children who seek to be justified by law, as were some in the church at Galatia, are fallen from grace (light) and are still stumbling in darkness (error). Therefore, the darkness of verse 7 refers to those who believe that flesh can be justified before God by walking under law.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16.

In v. 9, the Spirit is speaking to the regenerate man who is in the light (Baptist church — read Matt. 5:14), but who still clings to the law, and despises those who's liberty exceeds the bondage under which he has placed himself. The Apostle Paul warns us not to be entangled with the yoke of bondage (law).

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

The Spirit is speaking of one who is a child of God, but who does not have the liberty that one should enjoy under grace, and because of this belief that the law is the rule of conduct for us today, he is in darkness.

## "Shekinah Glory"

(Continued from page three)  
tablish churches as the Catholics, or as the Protestants, or as many so-called Baptists have come into existence.

Henry VIII was definitely a Catholic. He opposed Martin Luther when Luther arose in Germany against Catholicism. Because of what Henry VIII wrote about Martin Luther, the pope knighted him and called him "a defender of the faith." Later on, Henry VIII decided he wanted to

get rid of the woman he was married to. He was just a boy when he married his brother's widow.

Who would want to live under circumstances like that? He has been married without any consent on his part. Just because he was a helpless child, he has been married to his brother's widow. Now he is grown up, and he wants to get rid of the "old bag."

As a result, Henry VIII asked the pope for a divorce so he could get rid of her. The pope said, "No, you are married. There is no such thing as a divorce." Henry VIII said, "I'll just cut you off right now. No longer do I look to you as the head of the church. I'll get a divorce and I'll marry whom I please."

While he was at it, he got rid of a few more. All of them were not divorces. Some of them were murders and so on, but he got rid of about half a dozen wives.

No longer does Henry VIII have a church. If he cuts the pope off, the pope cuts him off. What does he do? He said, "I'll start a church of my own, and I'll be the head of it." The Queen of England today is the head of the Church of England in England, which is the Episcopal Church in America.

I ask you, is the Holy Spirit in an organization like that, that came into existence like that? Don't tell me that the Holy Spirit dwells in an organization that comes into existence because somebody gets mad at the preacher and walks out and starts a church? This is ridiculous. God came to dwell in His church, and that church handed the light over to the church at Antioch, and Antioch handed the light over to Ephesus and other churches. Those other churches handed the light on to others down through the ages, and we today come in line as direct descendants of that line wherein the light of God was handed down, one by one, through the ages.

I tell you, beloved, this tells me how churches ought to be organized. This tells me how churches ought to come into existence. It tells me how the Holy Spirit works in His churches. It certainly tells me that we have no business having any kind of mission board at all because if God had wanted a mission board He would have put His presence there, and He didn't put His presence in a mission board. Rather, He put His presence in His church.

He said to that church: "Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:2.

These were the first missionaries that God ever sent out. He called Barnabas and Saul when He said, "Separate me Barnabas and Saul for the work whereunto I have called them." To whom did He say that? He said that to His church.

I tell you, beloved, God's shekinah glory has been a blessing to my soul. When I think of it, I see that you can't work, you can't do anything, unless God dwells within the church. I pray that God would help each of us to realize that this place, this church, is God's dwelling place.

Oh, may the blessings of God be upon you as you realize it! May you know that all work done to please and honor Him, has to be done in, and through, and by His church — the place where He abides.

Someday, He is going to leave it. Someday, the Holy Spirit is going to be taken away, and the ark of God is going to be carried back to Jerusalem. He is going to take up His residence there. He is going in the east gate, the way in which He left. Until that time, His residence is in His church.

May God help us to appreciate His church more and more, just to know that His church is the residence of the sovereign, eternal, omnipotent, Almighty God.

Sinner friend, may I beg you to trust Jesus Christ as your Saviour, take your stand for the Son of God, and be a member of a church that is trying to stand for the things of the Lord.

May God bless you!

## Saving Faith

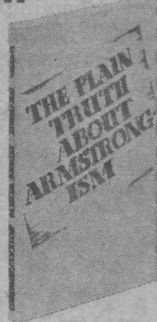
(Continued from page one)  
doctrine of God's Word that is inconsistent with preaching this gospel, to every individual of mankind, and making this appeal to them. Woe be to that preacher who will use other truths of the Bible to excuse himself in his disobedience to this part of his commission. Woe be to that church that fails in this part of its responsibility, and then excuses such failure by an abuse and perversion of the doctrines of Sovereign Grace. Here is the gospel. Paul preached it. It is that word which the Holy Spirit uses in giving life to dead sinners. Where there is no saving faith, there is no life. Where there is no gospel there is no saving faith. It is not our duty to give life to dead sinners. But, oh my brother, it is our duty to give them the gospel which God uses in giving them life.

Now, as we read the account of Paul's preaching in Antioch, we learn that there were varying responses to his preaching of the gospel. In v. 42, we learn that there were those who procrastinated. They were not ready to decide about this preaching. They wanted to hear Paul again. In v. 45, we learn that there was open opposition and blasphemy against the gospel Paul preached.

But, praise God, we see in v. 48, that there were some who believed the glorious gospel of the grace of God. What a difference in the response to the message. This is the only message that gives life. Apart from receiving this message, one is condemned already, and under the wrath of God. Men's eternal destination will be according to how they respond to this message. It was not a light matter — this difference in Antioch that day — it was not just another orator to gratify the curiosity of the crowd — this was a life or death matter — eternal life or eternal death. Oh, reader, pay attention to this message. Be sure that you respond aright to this message. Believe it, and be saved forever. Reject it, and be forever damned.

I say that some believed this message. They had saving faith. (Continued on page 5, column 2)

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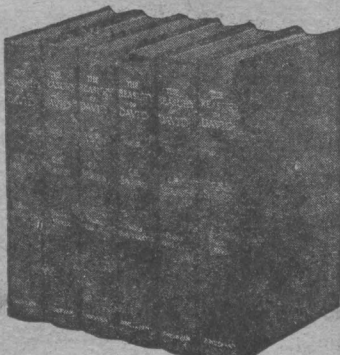
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PAGE FOUR



# ADAM'S RIB

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## "OBEDIENCE IS BETTER"

"And Samuel said, Hath the Lord so great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifices, and to hearken than the fat of rams." (I Sam. 15:22).

Saul was commanded by the Lord to utterly destroy the Amalekites. God said to kill the men, women, children, babies, and all living animals. Saul was not to leave anything alive. Although the directions of the Lord were exact and clear, King Saul did not obey. Instead, he saved the best of the animals (for sacrifices, he said) and took King Agag prisoner.

Let's look at this story in a typical sense today, and see the lessons the Lord would teach you and me. King Saul, in this instance, would be a type of the believer and Agag, King of the Amalekites, a type of the flesh.

The Lord's first command in connection with Agag is to kill him and all that pertaineth to him. Our God does not change. He is the same yesterday, today, and forever. We still hear the same instruction from Him. Crucify the flesh. It shall not be king in our life. Down with it. Give it no room at all.

"And they that are Christ's have crucified the flesh with the affections and lusts." (Gal. 5:24).

We love to think of the immutability of Jehovah. This gives us great comfort when contemplating our salvation or security, or the eternal counsels of our Lord. But somehow, we seem to wish that He would budge just a little when it comes to absolute statements concerning the flesh. However, the command was to kill King Agag and all that belonged to him. (Crucify the flesh with the affections and lusts.)

There is no way we can make a truce with the flesh. The flesh is deceitful and will betray us. Oh, we can make all kinds of excuses for not obeying the Lord in this matter. Even as King Saul did. He said these animals will make such perfect sacrifices for my God. He intended to worship God with his disobedience.

How often we women are found in this position. Take the matter of the head-covering. We could use many examples but this seems appropriate since most of our rebellion in this matter is fleshly. Our flesh likes the freedom of being bare-headed. Hats are not compatible with the new fluffy hair styles. Scarves are hot and unbecoming. All fleshly reasons. And so, we think like King Saul we can come in and

worship our Lord. We reason that because we are faithful to services, take our turn in the nursery, teach a Sunday School Class, etc., we are making acceptable sacrifices. Not so. Most of this service will be wood, hay and stubble. Even as King Saul was removed from his honored position as king, we shall find our service for the Lord unacceptable. "To obey is better than sacrifice!"

Let's suppose in all truthfulness, we are not convinced that it is needful to wear a covering in the Lord's church. But, our husband is convinced it is needful. Perhaps our pastor is sure this is the correct rendering of the Scriptures. There may be a sister in the church that has these convictions. Are we justified in our liberty at the expense of dishonoring our husband or pastor? Or being a stumbling block to a dear sister in Christ? Would it really hurt us to yield in this matter? We might find the Lord would bless us ways before unknown.

King Agag was a descendant of Esau. (Gen. 36:12). Time after time, we read in the Old Testament of the battles the Amalekites waged against the children of God. ("For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Gal. 5:17). "Then came Amalek, and fought with Israel in Rephidim." (Ex. 17:8). In the book of Esther we find Haman determined to kill all of Israel. Four times we are told that Haman is an Agagite. Josephus tells us that the Herods of Jesus's time were descendants of Amalek being Edomites.

Isn't it beautiful the way this all fits together? "Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation." (Ex. 17:16).

The Lord's Word is sure, so let us not despair. He has promised to give grace in time of need. He will surely give us the needed grace to crucify the flesh with all its affections and lusts. As we trust Him in these matters of obedience He will grant more grace. Oh, that He would grant us grace to recognize that obedience is better than sacrifice. Not just in the matter of the head-covering but in every phase of our Christian walk.

Yes, the Lord has promised that the flesh would indeed war against the spirit from generation to generation. But, praise the Lord, we can look forward to that day when He "Shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Phil. 3:21).

## Saving Faith

(Continued from page 4)

What is saving faith? We might say that saving faith consists in three things—that there must be these three in order to have sav-

ing faith. There must be KNOWLEDGE in order to have saving faith. Apart from knowledge of the person and work of Christ, there can be no saving faith. That is why we must preach, and preach, and preach again this gospel message. How can they believe in Him of whom they have not heard? They cannot. In order to have saving faith, one must be brought to know his lost condition, the truth about who Jesus is, and the truth about what Jesus did. Saving faith must include ASSENT. One must receive this knowledge. He must cease to reject it or even to doubt it. He must believe in his heart that these things about Jesus Christ are true. Saving faith includes RELIANCE. The sinner must rely upon these gospel truths. He must receive this Jesus Christ as Lord and Saviour and rely, or depend upon Him for eternal salvation. Thank God for this saving faith. Multiplied millions have been made to know the gospel truths — to receive them as indeed true — and to rely upon them for salvation.

Now, we have already noticed that there were varying responses to the gospel preached at Antioch by Paul. Some procrastinated, some openly rebelled, and some

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believed. Why this difference in the response? Why were some enabled to believe to their eternal salvation, while others continued on the way to Hell? Is this difference in the men themselves? Are these believers to be given credit for their response? Where does saving faith originate?

We know that the Bible teaches us that all men are depraved — that no one can receive spiritual truths of himself — that the natural man is dead in trespasses and sins and cannot originate saving faith on his own. The natural man is opposed to God, and cannot and will not, of himself, come to God in repentance and faith. Since this is true of all men, we must look somewhere else for the saving faith of Acts 13:48. These men did not do it all by themselves. By nature, they were just like those who procrastinated and rebelled, and they would have done the same things if left to themselves. What made the difference in the hearers of Paul's gospel that day? Saving faith cannot be a work of the flesh. Where does it come from?

The Bible answers that saving faith is the work of the Holy Spirit of God.

"And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead." Eph. 1:19,20.

"You are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12.

"Thy people shall be willing in the day of thy power." Ps. 110:3.

Here is the answer. Here is where saving faith comes from. It is not the product of man. Faith is wrought within the elect by the same mighty and irresistible power that raised Christ from the dead. It is not the natural power of the natural man. It is the miraculous, supernatural

power of the Holy Spirit that produces saving faith. Well would it be for us if we would remember this. Saving faith does not come through the oratorical power of the preacher, the plaintive and persuasive power of the invitation song, the salesmanship methods of modern evangelism, or the productive power of the dead sinner. Saving faith is a miracle — as much a miracle as the creation of the world, or the resurrection of the dead. And for a miracle we must have supernatural power. Only God can perform a miracle, and only God can produce and give saving faith.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:9.

This verse, along with the following verses Acts 5:31; Acts 11:18; Acts 18:27; Phil. 1:29, and others, teaches us that saving faith is the gift of God's grace. Please note that saving faith is the work of God's power, and the gift of God's grace. Saving faith does not grow in the soil of the natural heart. Remember this: the faith with which one believes the gospel is the gift of God. We are wholly at the mercy of God. We must have saving faith or go to Hell. We do not have, and we cannot produce this saving faith. Only God is able to give this and He gives it to whomsoever He will. We are shut up to the sovereign mercy and (Continued on page 7, column 1)

## The Holy Spirit

(Continued from page one)

that salvation is made available, but that it was obtained on the cross for His elect.

II

We would also like to show forth the baptism of the Holy Spirit. John the Baptist made a prophetic statement concerning this baptism:

"I indeed baptize you with water unto repentance: but He that cometh after Me is mightier than I Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire." (John 3:11).

In Acts 1:5 our Lord said:

"For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence."

The fulfillment of this is in Acts 2:2,3:

"And suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat on each of them."

These verses teach me that there was one and only one baptism of the Holy Spirit. All my Christian life, until I became a member of the Lord's church, I was taught that the baptism of the Spirit was at salvation. There is no Scripture to support this theory. The Scripture knows of

no baptism of the Holy Spirit except that of the church at Pentecost. You will notice that the building was filled and the people immersed. The Comforter came on the church to endue her with power and authority.

"But ye shall receive power after that the Holy Ghost is come upon you." (Acts 1:8).

There are many examples of this power. After the baptism, Peter, who fifty days before had denied our Lord, got up and preached boldly of Him. In Acts 4, the church after being persecuted severely spoke the Word of God with boldness.

III

The Scriptures teach that the church is indwelt by the Holy Spirit. Ananias and Sapphira lied to the church (local and visible), but Peter said they had lied to the Holy Spirit (Acts 5).

We also read:

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16,17).

This Scripture is speaking of the Lord's church (local and visible). We defile our personal bodies daily, but God does not destroy us. However, if one sets out to defile the church, God destroys him. The church (local and visible) is the temple of our God through the person of the Holy Spirit!

"For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (II Cor. 6:16).

These things should not be difficult to believe when we remember that the Lord dwelt in the Tabernacle and also the Temple. As you recall, they were also filled with His Presence in the form of the Shekinah Glory. Of His church, God says:

"And are built upon the foundation of the Apostle and Prophets, Jesus Christ, Himself, being the chief corner stone; in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:20,21).

IV

The church is also taught by the Holy Spirit. You have to be in the Lord's church to be taught the truths of the Scriptures. II Tim. 3:15 tells us that the church is the pillar and ground of the truth. Any truth that the false churches may have is a result of the teaching of the Lord's church. If the church you are going to does not teach the great truths of the Bible then it has not the Holy Spirit. Our Lord said of the Comforter in John 16:13:

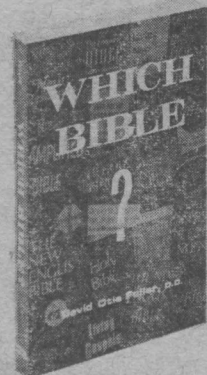
"He will guide you into all truth."

Also in I Cor. 2:13:

"Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (Continued on page 6, column 1)

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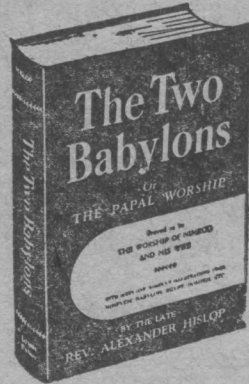
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## The Holy Spirit

(Continued from page five)  
The Holy Spirit uses men to teach the Word to His church. "And He gave some Apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints and for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11,12).

V

Finally, the Holy Spirit works in the selection of pastors and missionaries (Acts 13:2). The Spirit not only told Paul of his calling, but He told the church also. He instructed them to separate Paul to this ministry. There are many other things we could say about the Holy Spirit's work in the church but we trust that these will be enough to encourage you to search the Scriptures to see if these things be true or not. The Holy Spirit does work in the church that Jesus built, leading and guiding her until that glorious day when our Lord will return.

## The Gospel

(Continued from page one)  
In I Timothy 1:11 it is named "the glorious gospel of the blessed God." It is so styled because it concerns Him Who is bringing many sons to glory (Heb. 2:10). In the gospel the glory of God is seen in the face of Jesus Christ. It summons men to "eternal glory" (I Pet. 5:10) and "to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:14).

It is called the "gospel of peace" in Ephesians 6:15, because through Christ it makes peace between the sinner and God, and imparts to the believing sinner inward peace. It is called "the gospel of the uncircumcision" in Galatians 2:7, because it saves apart from forms and ordinances. I will have much more to say about the gospel of the grace of God later.

### The Gospel Of The Kingdom

Second, there is "the gospel of the kingdom" as seen in Matthew 4:23. The gospel of the kingdom is the good news that God is going to set up on earth, in fulfillment of the Davidic Covenant (II Sam. 7), a universal kingdom with Jesus Christ as its head. This is the kingdom which is to be set up in fulfillment of the promises made to Christ in Luke 1:32-33: "The Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and

of his kingdom there shall be no end." This gospel was preached during the days of Christ and will be preached again during the Great Tribulation.

Our Lord preached this gospel during His personal ministry on earth. Mark 1:14 tells us: "Now after that John was put in prison. Jesus came into Galilee, preaching the gospel of the kingdom of God." Its essence can be seen in the words of Christ in Matthew 4:17: "Repent: for the kingdom of heaven is at hand." It was a call to Israel to repent and receive the kingdom promised in the Old Testament.

John the Baptist preached this same gospel: "In those days came John the Baptist, preaching in the wilderness of Judea, And saying, Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1-2). The twelve Apostles proclaimed this message at first: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand" (Matt. 10:5-7). To the seventy Christ said: "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you" (Luke 10:9).

This gospel was preached exclusively to the nation of Israel. "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made unto the fathers" (Rom. 15:8). He Himself declared: "I am not sent but to the lost sheep of the house of Israel" (Matt. 15:24). The twelve nor the seventy never preached the gospel of the kingdom to the Gentiles.

The gospel of the kingdom offered the kingdom to Israel upon repentance. The kingdom was offered in the person of the King, Jesus Christ (Luke 17:21). It was in this sense Christ could tell the Jews: "The kingdom of God is come unto you" (Matt. 12:28). Every Jew looked for Elijah's coming and the restoration of the Davidic kingdom. It was offered in good faith and would have been bestowed had Israel repented. Jesus Christ said: "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come" (Matt. 11:13-14). The establishment of the kingdom was contingent upon Israel's attitude (Matt. 17:10-12). The Palestine Covenant in Deuteronomy 30:1-10 makes it clear the kingdom cannot be set up until the nation of Israel repents.

But Israel rejected the King elect, but "them that dwell on the earth." But how can an announcement of God's judgment be good news? This preaching is not good news to the Beast worshippers, but it is glad tidings to redeemed saints in the Tribulation. It makes known the approaching end of the horrors of this time, and it discloses the time when God will judge and avenge the earth-dwellers for shedding the blood of the saints (Rev. 6:10). When a Tribulation saint hears this message, he can lift up his head and know that his redemption draws nigh (Luke 21:28), Psalm 96:11-13 and Isaiah 35:4-10 seems to refer to this everlasting gospel also.

### Another Gospel

In Galatians 1:6-7 Paul speaks of "another gospel" which he says "is not another gospel." This is the devil's perversion of the gospel of Christ or of the grace of God. The Judaizing teachers of Galatia in Paul's day were trying to teach a different way of justification and salvation than that revealed in the gospel of the grace of God. They taught that a man was saved by the works of the law rather than by the faith of Christ.

The descendants of these Judaic teachers live in our time. They too are guilty of perverting the gospel of the grace of God. They invariably deny the sufficiency of grace alone to save, keep and perfect, and mingle with grace some kind of human merit. These false teachers offer their hearer salvation by some ritual and a perfect life in the flesh. But such a teaching is not good news. It is not the gospel of Christ. It is taught only by those who "deal deceitfully with the Word of God" (II Cor. 2:17 R.V.). These apostles of deceit lie under the awful anathema of God. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

In contradiction of the gospel of Christ, the gospel of Satan teaches salvation by good works. It declares that justification before God is on the ground of human accomplishments. It says: "Be good and do good," but fails to recognize that in the flesh there dwells no good thing. The pledge-card is substituted for Christ; social purity for individual regeneration, and politics and philosophy for doctrine and godliness. The cultivation of the old man is considered more practical than the creation of a new man in Christ Jesus.

This false gospel is preached by the ministers of Satan. II Corinthians 11:13-15 reads: "For such are false apostles, deceitful work-

ers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." The proclaimers of this gospel are not slave traders and saloon-keepers. They are ordained ministers with theological degrees and found high in ecclesiastical circles.

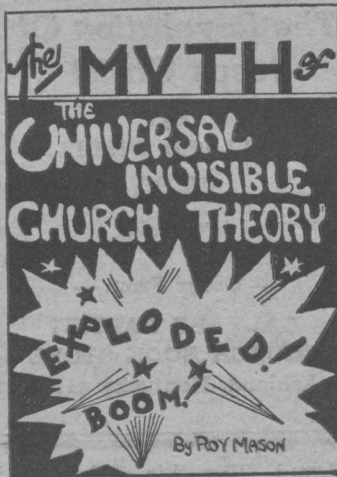
What I am calling "another gospel" presents to man a way which seemeth right but ends in death. It presents salvation in plausible language which appeals to the Adamic man. It commends itself to the intelligence of its hearers. The devil's gospel is that you can be saved by your works and justified by your deeds; whereas, God tells us in His Word: "By grace are ye saved through faith . . . not of works lest any man should boast."

Thousands of people have been brought up in Sunday School, taught about the birth, life and teachings of Christ, who believe in the historicity of His person, who spasmodically endeavor to practice His precepts, and who think that that is all that is necessary for salvation. They believe many things about Jesus Christ, but they really do not believe Him. In reality these people have never yielded themselves to Christ, not truly believed with their heart in Him. The bare acceptance of an orthodox doctrine about the person of Christ without the heart being won by Him and the life devoted to Him, is another phase of that way "which seemeth right unto a man" but the end thereof are "the ways of death." To be in this state of affairs is to be converted by the devil's gospel.

Where do you stand, dear friend? Are you in that way which seemeth right, but which leads to death? Are you in the narrow way which leadeth unto life? Have you forsaken the broad road that leads to death? Are you relying wholly on the imputed righteousness and the shed blood of Jesus Christ for your acceptance with God?

Those who are trusting to an outward form of godliness, such as baptism or confirmation, those who attend some church because it is the fashion to do so and those who unite with some denomination because they suppose that such a step will enable them to go to Heaven, are deluded by the Devil's gospel. However pure our purposes, however sincere our endeavors, however well meaning our motives, however noble our intentions, God will not accept us as His sons and daughters until we accept His Son.

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this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is not preached for salvation, but a witness unto all nations. It must be preached before the end of the Tribulation and the times of the Gentiles can terminate. The preaching of it will result in the restoration of the kingdom to Israel upon their repentance (Acts 1:6; Rom. 11:25-26) and the re-establishment of the Davidic throne (Hosea 3:4-5; Jer. 30:7-9; Ezek. 37:1-28).

### The Everlasting Gospel

Third, there is the everlasting gospel. Revelation 14:6-7 declares: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This message will be preached to the earth-dwellers at the very end of the Tribulation and just before the Judgment of the Nations. An angel, not a God-called believer, has the honor of bearing these tidings. This gospel announces the judgment of God upon Babylon, Anti-Christ and the Beast worshippers. It does not offer salvation to anyone. It is a message like Jonah preached to Ninevah (Jon. 3:4). The preacher of it does not call upon men to repent and believe, but to "fear God" and to "give glory to him" and to "worship him." The hearers of this message are not God's

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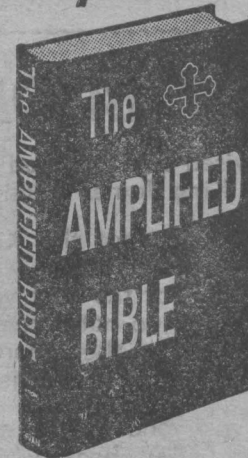
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## Saving Faith

(Continued from page 5)

almighty power of God. This is our only hope for ourselves or for others.

Now why this difference among men? Where does it begin? The Bible teaches that this difference is in the election and predestination of God. God has elected from among fallen mankind, a people — a multitude that no man can number. He has predestinated them to salvation. This is where it begins. Divine predestination is the origin of saving faith. Over and over again the Bible teaches this doctrine of election. The Bible traces all the blessings of God up to their source in God's election. See Eph. 1:3-14. Notice there that all spiritual blessings — adoption, forgiveness, redemption, inheritance, believing the gospel — all spiritual blessings have their origin in His choosing us before the foundation of the world. Men may do battle with this great doctrine. But as long as the Bible stands, men who are willing to receive without question or reserve, the Bible as the final authority, will believe in election, and will praise God for that election and predestination which is the origin of saving faith.

Acts 13:48 certainly teaches the doctrine I am here setting forth. There was nothing in these men that made them different from the others who rejected the gospel. They had been ordained to eternal life before the world began. Their believing was the result of God's predestination and not anything they did themselves. J.F.B. says of this verse: "A remarkable statement which cannot, without force, be interpreted of anything lower than this . . . that a Divine ordination to eternal life is the cause not the effect of any man's believing." Many efforts have been made to get around the crystal clear teaching of this verse. The enemies of Sovereign Grace Truth have exhausted human ingenuity in endeavoring to invent some answer to this verse. But as long as the Bible endures, here is one more verse — one among many — that teaches the glorious truth of unconditional election, and teaches that this election is the origin of saving faith.

This verse relates to a portion of the elect multitude. It relates to those who were ordained to be saved at this time and at this place. But its principle teaching — that election and predestination is the reason some believe the gospel relates to the total number of the elect family of God.

This verse shows us that election is the cause of any man believing the gospel. I once read a commentary (so called) on Acts. The commentator said these men were ordained to eternal life because they believed. That is all he said about it. He

hurried on to other verses. I do not wonder when I read later that this same so-called, and self-called commentator refers to sovereignty and election as "totally unscriptural," "blasphemy," "a monstrous thing." The man who can make Acts 13:48 teach that men are ordained to eternal life because they believe, can make the Bible teach anything he wants it to. The no hellers, the modernists, the liberals, do not torture and mistreat the Word of God any more in their damnable heresies than this man did in his treatment of Acts 13:48. Here is the record. Here is God's Word on the subject. It is not obscure or hard to understand. It is very clear. One does not have to know Greek or Hebrew to understand its message. God's Word says that ordination — that God's ordination — is the reason and cause of some believing the gospel. To change that around is to pervert the Word of Almighty God.

This verse (Acts 13:48) shows us that election guarantees the work of the Holy Spirit in producing saving faith. Election does not give men saving faith. But election does guarantee — by the infallibility of the purpose of a sovereign God — that the Holy Spirit will work saving faith in every one of the elect. There is no doubt about it. All those ordained to eternal life, will be given saving faith by the Holy Spirit at the predestinated time. To deny this glorious, heart warming, faith encouraging truth is to rob the Father of His glory, the Spirit of His power, and the

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Son of His satisfaction in seeing his seed in glory. Oh, what a poor little, puny, pitiful, defeated god the Arminian has. How helpless his little god is before the almighty power of the free will of man. How his little god pleads at the footstool of big man and knocks at big man's door trying to get in. Poor little Arminian god, I pity you. Won't mean old man let you have your way? Poor little Arminian god, trying and trying, but can't do anything that big and mighty man doesn't want him to.

Acts 13:48 teaches us that there are many elected ones. Note the word "many" in the verse. It doesn't say a handful or a few, it says "many." How often does the hypocritical, deceiving Arminian — who can't frame a worthy argument for his cause — accuse us of believing that only a few are elect. Not so. The Arminian lies in his teeth, and knows that he lies. The elect are a multitude that no man can number. Many are ordained to eternal life. Many are redeemed by precious blood of Jesus Christ. Many are effectually called by the Holy Spirit. The redeemed in glory

will be a multitude. But in that vast gathering, there will not be one that got there because of his will or his decision, or his works, but all who are there are there because of unconditional election, effectual atonement, and irresistible grace. Oh, glory to God, glory to God, is what the redeemed will sing.

Acts 13:48 teaches us that the elect are a definite number that cannot be increased or decreased. "As many (no more, no less) as were ordained to eternal life believed." Thus reads the Word of God. Thus we receive it and rejoice therein. All the Arminian tricks, games, and gimmicks which he uses in getting professions in his union revival campaigns will not increase by one the number of God's elect. Oh, what a useless race they run who use worldly and fleshly and God dishonoring means to seek to add to the elect of God.

I have a friend who was in one of these organizations. Bus routes, doughnuts, chewing gum, contests, fruit baskets, round up day, etc., etc. unto the point of nausea. He asked the pastor of this group, "Is the Holy Spirit dead?" A good question don't you think? All the high pressure efforts of Arminian preachers, plus all the Arminian efforts or pretended sovereign gracers, will not, in a million years, add one soul to the elect of God. This bubble will burst. These churches, in their mad rush, to have something new and exciting to the flesh every Sunday — every Sunday bigger than the last one — to beat all competitors — this will break down some day. And when it is all over, not one soul will have been added to the total of God's elect.

Now, you and I ought to live clean to God's glory. We ought to witness faithfully to the unsaved. We ought to get the gospel to all the world. But if you fail (you, I am talking to, you backslider) you who won't live, and give, and pray, and labor as you should — when it is all over, all the failures of all the children of God will not have subtracted one soul from the elect of God. Hear me well. The failures of God's children — sad though they are — will bring the chastisement of God upon us — will cause the loss of blessed and eternal reward — but will not cause the loss of one soul in hell from among the elect of God.

This preaching that if you don't do certain things, you will cause others to go to Hell. Not a word of truth in it. The elect are a finished and complete number. All of them will be saved. None of them will be lost. No one else will be saved.

You say I am encouraging the backslidings of God's children. Not so. I am just trying to tell the truth. God's children will suffer over their failures. They will be chastised of God and lose rewards. But I will not go beyond the Word of God. I will not say that the eternal salvation of souls depend upon whether or not you and I fail. God have mercy upon us all if this be so. How many multitudes have we already sent to Hell if this be so. Beloved, God does not depend upon you and me for the fulfillment of His eternal purposes. His elect will most certainly be saved. Our works will not add to the number of the elect. Our failures will not detract from that number.

But let us remember our responsibility to get the gospel to the unsaved. Let us seek to be in on the action, and to be used of God in this mighty work. The unsaved man is responsible to believe the gospel. The saved man is responsible to carry the gospel to others. Let us do this that God has told us to do. And as we go let us know that God has a people whom He has ordained to eternal life. Let us know that they will believe. And let us know that God will bring them to saving faith through the gospel that we take to them. Let us be faithful in life, prayer and witness. God will see to it that, where He sees fit, the gospel is used, and the elect are brought to saving faith. God bless you all.

## The Prodigal Son

(Continued from page one)

lost sheep. This fact is laid down very clearly in the following verses:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." — Ephesians 1:4.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that we might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." — Rom. 8:29,30.

These verses make it crystal clear that those spoken of were predestinated and purchased long before they were born. We find a similar passage in Acts 13:48: "And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed."

We, on the basis of the above, can be positive that the prodigal was a son by election even while he was still in a lost state.

We will find by a careful examination of the chapter before us (Luke 15) that the lost sheep,

Me draw him: and I will raise him up at the last day." — John 6:44.

The second truth which this chapter teaches relative to the sinner is that he is spiritually dead. This fact is clearly seen in the coin which the woman sought after.

"And you hath He quickened, who were dead in trespasses and sins." — Ephesians 2:1.

The third truth which is seen in this chapter regarding the sinner is that he is far from God in every sense of the word. He, in fact, is so far away from God that his thoughts and ways are completely contrary to God's thoughts and ways:

"For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord, For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." — Isaiah 55:8,9.

"And He said, a certain man had two sons: and the younger of them said to his father, Give me the portion of goods that fall-eth to me, and he divided unto them his living." — Luke 15:11,12.

The "father" in verse eleven represents God. The elder son represents Israel and the younger son refers to the Gentiles. The "portion" refers to the soul which both Jews and Gentiles have received from the Father. A man's soul is his most valuable asset. He, if he loses his soul, has lost every thing though he may possess one billion dollars and perfect health.

The prodigal had his portion even while he was in the far country, therefore, his soul was his portion, since this is all that the sinner has that is of any value. The soul is that spiritual part of man which, according to Hebrews 12:9, God gives to him. God, according to Hebrews 12:9, is the "Father of spirits," or the Father of our soul. Thus our soul is the living portion.

It was at this point (Luke 15:13) that the prodigal took his journey into a "far country." The "far country" is obviously the world which is away from God, because its inhabitants think and act contrary to God. They are far from God in their thoughts and ways.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." — Eph. 4:18.

The prodigal, according to Luke 15:13, "wasted his substance in riotous living" while he was in the "far country." We have said that his substance was his soul, therefore, he wasted his soul in that he fed his flesh with this world and starved his soul. He was like the man who said, "soul take thine ease." This man thought that his soul would be well off because of his abundant harvest, but what value are beans and potatoes as far as the soul is concerned? What value can the soul obtain from worldly pleasure? To live for the flesh by indulging in such is to "waste our substance (soul) in riotous living."

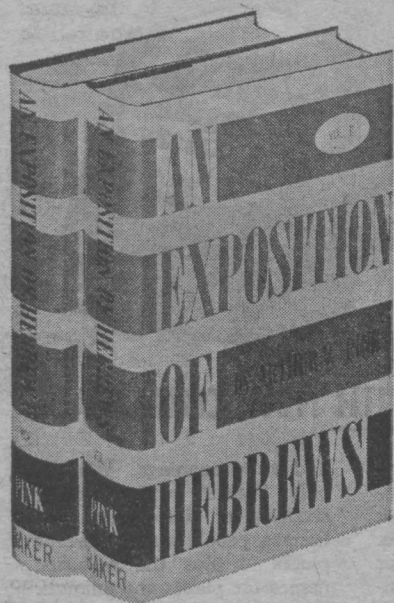
The prodigal experienced a "mighty famine" as far as his soul was concerned. The same will be true of every person who lives only for this world. He will, one day, be called upon to push himself back from the table of life, and go to his long home. He, if he has not been born again, will find himself lost and ruined forever. The soul of multitudes of people today looks like a skeleton while their flesh is fat. This is due to the mighty famine which the soul has been subjected to. What does your soul look like? Have you been born again, or is your flesh fat and your soul like a skeleton?

We read in Luke 15:14 that the Prodigal "began to be in want." He, like the coin which the woman sought after, had been dead, but now he is in want, which in-

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## The Prodigal Son

(Continued from page seven) dicates life. We all know that the body of the dead cannot want. The Lord died for the prodigal and the Spirit (woman) quickened the prodigal so that he wants that which the world cannot supply. The soul wants because, heretofore, only the wants of the flesh had been granted, but now the soul cries out; yea, the regenerated soul.

The need of all prodigals today is that they be made to see their deep need and thus begin to be in "want." They need to want that which only our Father in heaven can give.

"For it is God which worketh in you both to will and to do of His good pleasure."—Phil. 2:13.

We are informed by Luke 15:15 that the Prodigal "went and

joined himself to a citizen of that country." I have said that the prodigal has already been made alive or he wouldn't be in want. Why, then, does he join himself to a citizen of that country. He did thus because of the ignorance of his flesh. We, even after salvation had come to us, often make some foolish decisions. Paul, according to Romans 7:19, experienced the same thing. He must learn the good way and then walk therein. The prodigal had been quickened (made alive), but his understanding was still vague. I find many believers today who appear to be saved, but their understanding is vague in that they have not seen and embraced many of the great doctrines of grace.

It is said in Luke 15:16 that "no man gave unto him." There was no man who could give to the Prodigal, for his need was

spiritual rather than material. Man can only give that which he has and he is completely void of spiritual things except for that which God has worked within us. One cannot get blood from a turnip except some one put blood in the turnip. The turnip cannot produce blood. The same is true of man relative to spiritual things, therefore, "no man gave unto him." It is true that men may teach us the Word, but it is He the Spirit who imparts knowledge and wisdom to us. Man is only a channel through which the Holy Spirit operates. We may add that Nicodemus, the woman at the well and the man at the pool of Bethesda were all like the prodigal in that no man could give to them either; that is, give to them that which would have satisfied their soul's deep need.

We read in Luke 15:17 that the prodigal "came to himself." The same was true of Nicodemus, the woman at the well and at the pool of Bethesda. Man, before conversion, is not at himself. He seeks the straw rather than the hay, or the shells of the egg rather than the egg. This is because his power of judgment is totally depraved. God must work in the sinner the power to detect and accept that which is holy. The prodigal, then, "came to himself," because, God, by His Spirit, enabled the new man within him to subdue the flesh.

"And he said, I will arise and go to my father."—Luke 15:18.

When does the sinner turn to God? It is not until God makes him feel the "mighty famine" that exists in the far country, or it is not until he, like the woman at the well, finds the well too deep to draw the living water from. It is at this point that God the Spirit points him to the Father's house where there is bread in great abundance. The bread being the blessings of grace.

It is obvious that the Prodigal had already received the new nature, which was the result of his being quickened. We draw this conclusion because his heart was yearning for home and his eyes were looking homeward. He in other words, had received the things of God, and we know from I Corinthians 2:14 that "the natural man receiveth not the things of the Spirit of God."

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15:18,19.

The fact that the prodigal desired to be made one of his father's hired servants shows that he was not aware of the extent of God's glorious grace. It was not a matter of his not being saved, but it was a matter of his ignorance as to the benefits of God's glorious grace. God's blessings, according to Ephesians 3:20, are more than we can "ask or think." The prodigal desired to become a hired servant, or one who works for what he gets, but he would soon learn that all the work, as far as his salvation was concerned, was done by the Lord Jesus Christ. His new nature was complete and whole, but his flesh was very weak. A person when he is first saved has much to learn. I, for one, did not know about election, predestination, limited atonement and many of the other doctrines of grace when I was first saved. I'm sure that this was true of all of us, in view of the fact that "the natural man receiveth not the things of the Spirit of God."

"And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."—Luke 15:20.

We learn from the fact that "he arose and came to his father" that God draws to himself all that He seeks. It was so with Nicodemus and the woman at the well. God never does a partial

work. He sees every work to its end.

What kind of reception did the prodigal receive when he came home? We learn from the verse before us that the father ran to meet him. We do not know of any other passage which speaks of God as being in a hurry, but here, in the type, we find Him rushing to embrace the son. We, in fact, observe God, in type, as He stoops to kiss the prodigal. On what basis can God stoop and kiss a filthy sinner — the sinner whose heart is deceitful above all things. The answer to this mystery lies in the Lord Jesus Christ. He has made the sinner presentable to the Father. His blood has washed the sinner so that he is as white as the driven snow when he comes into the Father's presence.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."—Luke 15:21.

This verse is a very accurate picture of Adam and his children. Adam and his children, aside from the blood of Christ, are not, in any sense, worthy to be called the sons of God; however, the Lord Jesus, through His finished work, has made us acceptable. We are not partially acceptable, but we have been abundantly pardoned to the extent that our Father runs to meet us and welcome us with a kiss into His holy presence.

"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet."—Luke 15:22.

There is nothing too good for those who come to the Father by way of the Son. They, in fact, are given the "best robe." There is, on the other hand, nothing too bad for those who remain outside the Lord Jesus Christ. They shall be cast into the lake of fire. The "best robe" is the robe of Christ's righteousness which the sinner is privileged to wear for time and eternity. The "best robe" was the first item the prodigal received, because we must possess it before we can partake of the other benefits of grace.

"... and put a ring on his hand."

The ring refers to ownership and the circle of the ring refers to an unending relationship.

"... and shoes on his feet."

The shoes refer to God's provision for our daily walk after we have received the Lord Jesus as our Lord and Saviour.

"And bring hither the fatted calf, and kill it; and let us eat, and be merry."—Luke 15:23.

It may be thought that the prodigal was not quickened until the moment he received the robe,

but the verse before us (v. 23) proves otherwise. The robe was put on him so as to show what had already been done, just as the fatted calf (type of Christ) was killed so as to portray that which had already been done for the sinner. The Prodigal, spiritually speaking, had already received his robe; yea, the fatted calf had already been killed, or the father would never have kissed the son. God the Father will never stoop to kiss a repulsive sinner until he first puts that sinner under the blood of Christ; yea, He will not welcome him home except he be washed in the blood of the Lamb; therefore, the robe, ring, shoes and the fatted calf all look back to a transaction that had already been accomplished. It is the same with the act of baptism. It declares that we have already died in Christ, been buried and risen in Him.

The father, when speaking of the "fatted calf" said, "let us eat," rather than "let him eat." The believer and the Father both relish the Son. He is God's beloved Son and our beloved Saviour.

"For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."—Luke 15:24.

It is said that "they began to be merry." This statement is surely true of those who have been received into the Father's house. Their entrance there is just the beginning of their everlasting portion.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—I Cor. 2:9.

Now for a brief word regarding the elder son. I'm convinced that the elder son refers to the same class as the ninety and nine sheep and the nine pieces of silver. This class is made up of Pharisees and Scribes (Luke 15:2) who numbered against the Saviour. They profess to be His and He takes them at their word. It is the same language as we find in Luke 15:32 and Luke 15:7:

"I came not to call the righteous, but sinners to repentance."

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

These are called "righteous" and "just," not because they really are such, but because they consider themselves to be so. They, because they are the children of Abraham, think that they are heirs to heaven. They refuse to hear and heed the Lord's admonition to them; therefore, He uses the term "elder son" when referring to them.

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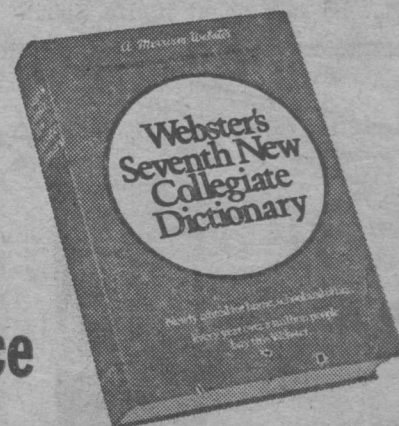
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