

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1771

Further Exposition Of Epistle Of James

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

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons."—James 2:1.

The words "have not" in the above verse can be read, "hold not." We are not to hold "the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons;" that is, we are not to exalt one brother or sister above another because of social reasons. We are not to exalt one above another because of their beauty, power, dress or wealth.

"For there is no respect of persons with God"—Romans 2:11.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage"—Jude 16.

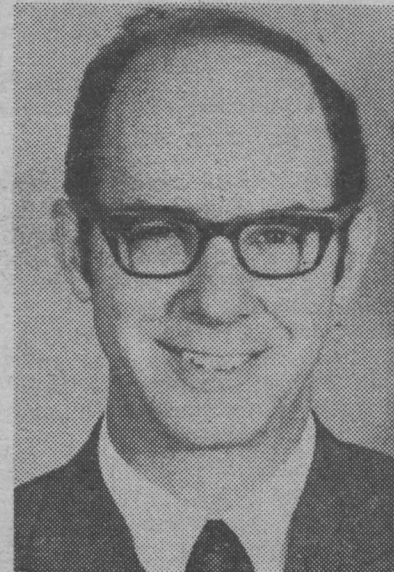
We are to judge the brethren on the basis of what they are within and not on the basis of what they are without. We, in fact, are to consider every brother and sister in Christ to be rich and well dressed in the righteousness of the Lord Jesus Christ. We are to consider all the brethren to be heirs to the kingdom that knows no end.

I'm sure that you would invite our President, Mr. Nixon, into your house and treat him with great respect if he wore an expensive suit or overalls. You would do so because of the dignity of his office which far outweighs his apparel. We, in like manner, are to consider each of the brethren in Christ as possessing great dignity; yea, dignity which makes clothes, houses and lands seem very insignificant.

I have four brothers and I have never made any distinction between them because of their

dress, or any other reason. We, in like manner, must treat our brethren in Christ on a similar basis.

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth



WILLARD WILLIS

know we Him no more."—II Cor. 5:16.

The First Of A Series Of The Hebrew Priesthood In O. T.

By MILBURN COCKRELL
Mantachie, Mississippi

(PART I.)

The word "priest" in the Old Testament is a translation of the Hebrew word "kohen" which means "a minister" or "one officiating." It may have come from an Arabic root which is equivalent to the Hebrew root "garab" which has the meaning "to draw near." In scriptural terminology

and offered burnt offerings according to the number of them all: for Job said, "It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5). This is true of Noah also: "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar" (Gen. 8:20). Abraham, Isaac, and Jacob built altars, offered sacrifices purified and consecrated themselves and their families (Gen. 12:7; 13:18; 26:25; 33:20; 35:1-2).

The Mysterious Melchizedek

While it was generally true in pre-mosaic times that each father of a family officiated as a priest, there is one possible exception. Melchizedek seemed to be a priest to more than his immediate household. When Abraham was returning from his victory over Chedorlaomer, he was met by the King of Sodom and the King of Salem in the "valley of Shaveh, which is the king's dale." Melchizedek brought bread and wine for the exhausted warriors and bestowed his blessings upon Abraham. In return Abraham gave to Melchizedek "the priest of the most high God," the tenth of the spoils taken from (Continued on page 6, column 4)

I have read of a school where all the girls wore uniform clothing. This was a ruling the school had laid down because of the social classes which had arisen because of expensive and inexpensive manners of dress. The uniform system was initiated so as to tear down the various social classes and bring the girls together. I'm not advocating the (Continued on page 6, column 1)

SEVEN REASONS FOR OBSERVING LORD'S SUPPER

1. It is an Act of Obedience. Mark 14:22,23; Matt. 26:26; I Cor. 11:23-25. It is included in the commission. Matt. 28:19, 20.
2. It is an Act of Remembrance of the Lord's death, Luke 22:19; I Cor. 11:24,25.
3. It is an Act of Testimony to His Death, I Cor. 5:7, 8; 11:26.
4. It is an Act of Confession that salvation is through His blood. Matt. 26:28; Luke 12:8,9; Rom. 10:8-10.
5. It is an Act of Fellowship, Acts 2:41,42; I Cor. 10:16,17.
6. It is an Act of Praise and Thanksgiving, Luke 22:19.
7. It is an Act of Silently but Powerfully Proclaiming the Lord's Second Coming, I Cor. 11:26.



MILBURN COCKRELL

it has reference to the one who can draw near to the Divine presence while others remain afar off. Exodus 19:22 speaks of "the priests . . . which come near to the Lord . . ."

The presence of sin necessitates a priesthood. Sinful man feels his inability to draw near a holy God. He seeks someone who is likely to be more acceptable than himself to make intervention in his behalf. This mediator must offer his prayers, thanksgiving, and services. He is man's representative in things pertaining unto God. The one who fills such an office is a priest.

The Pre-Mosaic Priesthood

In the Patriarchal Age the office of priest was occupied by the father of a family. Job filled the priest's office for his household: "And it was so, when the days of their feasting were gone about, that Job sent and sanctified them,

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17:5.

May I say at the very outset that this text surely speaks plainly concerning the individual who trusts in his flesh. I don't know any verse in all the Bible that condemns one for trusting in his flesh more than this verse. Whenever I read it, I am reminded of that time when Isaiah was the prophet of God and when Sen-

nacherib, representing the Assyrian army encamped against the capital city at Jerusalem. Isaiah, you know, sought to encourage the hearts of the people. Sennacherib went around the walls of the city and said to the watchmen who were on those walls, "Now it is foolish to withstand us. Where are any of the nations that have opposed us? They have all been destroyed. Where are any of the nations that have risen up against us? They have been swept away with a whirlwind."

A Letter From Our Indian Missionary To The Navajos

WILLIAM BURKET
Chinle, Arizona

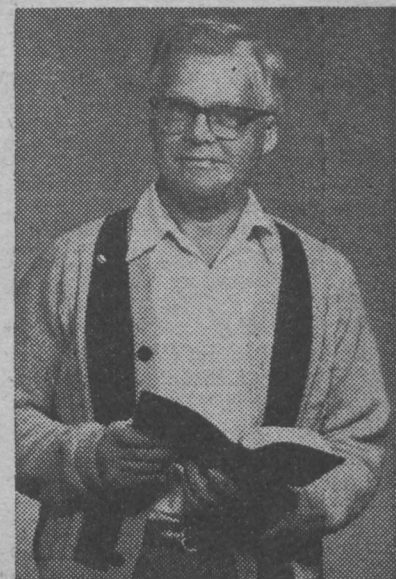
Dear Friends:

As we begin a new year, if we should take the time to think for a few minutes upon the year that is past, we will see many things of the flesh for which we have repented, or do repent. But then again, as we count our many blessings, and see such rich supplies of our sovereign God's grace and mercy, we need not despair nor be utterly cast down.

In the year ahead of us, I can see great opportunities for spiritual blessings. I am impressed with the lateness of the hour; and awed by the multitudes all around us who are abiding under the wrath of God and as yet know not our blessed Saviour. May God so impress us with our responsibilities, that we might feel as Paul did, "Woe is unto me, if I preach not the gospel!" We are thankful for the present spiritual blessings, for the few that are meeting with us in our home for the preaching of God's Word. And we look to our sovereign God, in faith believing, that greater blessings will come from our door to door visitation. We continue to witness, and warn these Navajo Indians of the wrath of God to come, and preach the gospel to them.

Looking at our material blessings, we have much for which to be thankful. We give thanks

to our Lord for the few more friends and churches who have come to our support in the past year. In particular, that in the past three months financial aid has come to the extent that we are not starting the new year in the red as much as we had anticipated. We are glad, that come



BILL BURKET

May of this year, our four-wheel drive pickup truck will be paid in full. This has been quite an expense over the past 32 months, as we have paid on it \$124 each month. It has been a real help (Continued on page 5, column 4)

WE REGRET IT IS NECESSARY TO ASK . . .

How Are The Mighty Fallen

This is the question that comes to my mind as I have received a book from Reiner Publications of Swengel, Pennsylvania, which they have sent me for review.

This book purports to be a study of the death of Christ. In fact, this is the title of the book. It was written by a Baptist preacher — Norman F. Douty.

On the dust jacket we read under the title, "A Treatise Which Answers the Question: 'Did Christ die only for the elect?'" Knowing the position taken by Reiner Publications, I assumed that it would be a book of theology strongly answering the above question in the affirmative. You can imagine my surprise when I read it! It was a book teaching entirely the doctrine of general redemption.

I am of the opinion that instead of it being a treatise that answers the question, "Did Christ die only for the elect?" that it should be reworded to state that it is a treatise which clouds the question beyond human understanding.

On this same dust jacket, it is said that the preface was written by a young fellow "who is known for his books on hyper-Calvinism and John Owen." I don't know him and in view of the fact that he commended so highly this book by Mr. Douty, I don't care to know him. In fact, I wish I had

never heard of him, that is, if I had to hear of him through such a book like this that he commends in the preface.

At the very beginning of the book, there is a page that has been pasted in the book, entitled, "Errata for The Death of Christ." This, of course, refers to the mistakes that are to be found in the book. There are 15 of these; such as misspelled words, punctuation marks, and errors of like nature. I might add that there are a number of such mistakes that I noted in reading the book that they failed to enumerate in this errata.

Whenever I see such a list as this, which is an apology because somebody was too lazy to properly read the proof, then I get a very poor opinion of the book to start with. Certainly this book does not commend itself to me in any way.

There is one errata that they do not mention at all; that is, the entire book is a mistake from beginning to end. While the publisher apologizes for this errata, he ought to hang his head in shame and apologize to the world and repent toward God that he published such a book in the first place. The entire book is the biggest mistake I have seen in books in many years.

There are several passages referred to in the book advocating general redemption. I have never seen Scripture twisted, perverted, and misused quite as badly as in this so-called treatise of the death of Christ.

This book was sent to us for review, and I would surely say that if you want to waste \$3.95, just buy a copy from the publisher and read thereby the greatest religious conglomeration ever yet published. Any child should have done a better job with the writing. In the preface, it is stated that the author had prolonged physical difficulty in his early years. We don't want to add to his physical difficulties, but we certainly stand ready to say that it is the poorest book we have ever read.

The author labors hard to denounce John Owen and Arthur Pink. He refers to one of John (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE FLESH"

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. 17:5.

May I say at the very outset that this text surely speaks plainly concerning the individual who trusts in his flesh. I don't know any verse in all the Bible that condemns one for trusting in his flesh more than this verse. Whenever I read it, I am reminded of that time when Isaiah was the prophet of God and when Sen-

nacherib, representing the Assyrian army encamped against the capital city at Jerusalem. Isaiah, you know, sought to encourage the hearts of the people. Sennacherib went around the walls of the city and said to the watchmen who were on those walls, "Now it is foolish to withstand us. Where are any of the nations that have opposed us? They have all been destroyed. Where are any of the nations that have risen up against us? They have been swept away with a whirlwind."

Sennacherib said, "Whenever your prophet Isaiah tells you to withstand us, and oppose us, you shouldn't listen to him. If he says that your God will take care of you, just remember that your God is like the gods of the nations that we have opposed. They have all fallen." Thus Sennacherib derided the prophet Isaiah, and blasphemed God. In answer, Isaiah said to the people:

"Be strong and courageous, be not afraid nor dismayed for the" (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"The Flesh"

(Continued from page one)
king of Assyria, nor for all the multitude that is with him; for there be more with us than with him; With him is an ARM OF FLESH; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah." — II Chron. 32:7,8.

Isaiah realized that so far as Sennacherib was concerned he was leaning upon the flesh, whereas Israel was depending upon God. This is the experience of most everyone, for nearly everyone is depending upon his flesh, rather than upon God.

Tonight, beloved, I want to show you a few things the Word of God says about the flesh. If God enables me to do so, I would like to open you up, and show you what makes you "tick" materially, and reveal unto you your fleshly nature.

I
IT WAS THE FLESH THAT CORRUPTED THE EARTH IN NOAH'S DAY.

We read:
"And God looked upon the earth, and, behold, it was corrupt: for ALL FLESH HAD CORRUPTED his way upon the earth." — Gen. 6:12.

I rather imagine that there was a tremendous multitude of people living in the world by Noah's day. I used to think there was only a handful. I used to think there was a very, very small number of people. But one day I realized that two thousand years had passed since God put the first man in the Garden of Eden, and I got to thinking about the multiplica-

tion of the human family in two thousand years. There was bound to be a tremendous number of people living in Noah's day.

Beloved, it was the flesh that had corrupted the earth in the days of Noah. All that tremendous number of people who were living in Noah's day were corrupt. The Word of God tells us how the sons of God had married with the daughters of men, and how there had been a complete spiritual compromise so far as saved people and unsaved people were concerned. The Word of God tells us about the sin of that day and how great it was, even to the extent that God said, "It repenteth me that I have made man upon the earth."

I ask you, beloved, what was it, and how was it, that this earth had been corrupted so greatly? There is just one answer: it was the flesh of man that had corrupted the earth. Man had allowed his fleshly nature to control him, and thus controlled by the flesh, there had been complete moral and spiritual breakdown.

II

THE FLESH HINDERS ALL SPIRITUAL GROWTH.

We read:

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the FLESH IS WEAK." — Mt. 26:41.

Jesus thus said the flesh was weak spiritually. It is strong in opposition to God, yet it is weak as to spiritual growth. In the hour of Jesus' agony in the Garden of Gethsemane, Jesus thus spoke these words to His sleeping disciples. He told those disciples that so far as their spiritual nature was concerned it was willing, but their fleshly nature was in a weakened condition, as if to say that the fleshly nature absolutely hinders one's spiritual growth and development.

"It is the spirit that quickeneth; the flesh profiteth nothing." — John 6:63.

The Lord Jesus didn't say that the flesh profits a little. Neither did He say that the flesh helps out. Rather He says that the flesh profits nothing.

I ask you, how much value is your fleshly nature to the things of God? How much good does your fleshly nature do in a spiritual realm? I'll tell you how much it does. Beloved, you can take a zero and knock the rim off and you have the whole result of what your fleshly nature accomplishes in the spiritual realm. The flesh profiteth nothing.

If you are a saved person, you desire spiritual growth day by day. Beloved friends, your fleshly nature absolutely hinders any spiritual growth on your part. If it were left to your fleshly nature, your spiritual nature would die right now.

III

THE FLESHLY NATURE FIGHTS AGAINST THE SPIRIT.

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ITUAL NATURE.

We read:

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh LUSTETH AGAINST the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." — Gal. 5:16,17.

Your fleshly nature wants to go one way, contrary always to your spiritual nature. There is a lusting one against the other. There is a warfare going on between the two natures. Paul gives us a marvelous picture of this very fact. Listen:

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." — Rom. 7:15.

Paul says that he did things that he hated, and the things that he wanted to do, he didn't do. In other words, the things that he desired not to do were the very things that he did.

When you read this, you need not say, "Now that was just Paul's experience," because it is your experience just the same as it was the Apostle Paul's. A lot of people won't admit it. A lot of people would deny that that is true. I tell you, beloved, deep down in the fleshly nature of every one of us there is a tremendous amount of sin. As I have said repeatedly, and I say it again tonight, there is only one sin that a saved man can't commit — and that is the sin against the Holy Spirit, or the unpardonable sin. Beloved, that old fleshly nature surely does fight against the spiritual nature.

You remember that Abraham and his concubine, Hagar, had a child born to them, whom they named Ishmael. About 13 years later little Isaac put in his appearance, and on the day that Isaac was weaned, I guess he missed his bottle, and he cried. Ishmael made fun of him. The great big 14-year-old boy made fun of the little fellow a year old. I imagine I can hear him saying, "Shame on Isaac! Isaac crying for (Continued on page 3, column 1)

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By NORMAN H. WELLS

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AN ANNOUNCEMENT AS TO . . .

Baptist Republications

R. E. POUND
Gladwin, Michigan

This letter is to acquaint you with THE BAPTIST REPUBLICATION SOCIETY. Its co-directors feel that it is one of the greatest means to print and circulate the historic faith and theology of our historic people which has been developed in this century. The Society was founded in August, 1972, by the MISSIONARY BAPTIST CHURCH, Hayward, Calif., of which R. L. Crawford is the Pastor and President of Landmark Baptist Schools, in Hayward, and co-director and President with R. E. Pound II, Pastor, Grace Baptist Church, Gladwin, Mich., and Dean of the Landmark Baptist Seminary, as secretary and co-director.

The purpose of our society is to reprint as many of the old Baptist classics as we can. This means that our work is dependent upon the dues from our members, either the yearly or lifetime dues, together with the price of the books when they are printed and sold. There will be a small fee for covering expenses taken out of each year's dues and at this time there are no salaries paid to anyone, only expenses which are involved in the operation. Out of each \$10.00 year fee, all but \$2.00 will be used for the obtaining of these Baptist classics.

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J. B. MOODY — Sin, Salvation and Service; My Church; The Exceeding Riches of the Manifold Grace of God; and the 12 Ways of Baptism.

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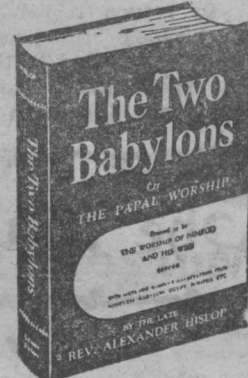
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PAGE TWO



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"The Flesh"

(Continued from Page Two)

"his bottle!" Beloved, to me that experience illustrates the warfare that exists between the saved nature and the unsaved nature, between the natural man and the spiritual man, between the fleshly nature and the spiritual nature. Ishmael represents the flesh, whereas Isaac represents the spirit; and as there was antipathy, and warfare, and controversy between the two, so there is actually a fighting that goes on between the fleshly nature and the spiritual nature of every child of God.

IV

THE FLESHLY NATURE IS NOT PLEASING TO GOD.

Your fleshly nature, and my fleshly nature, and the fleshly nature of every saved person in this world is not pleasing one particle to God. Listen:

"So then they that are in the flesh CANNOT PLEASE GOD." —Rom. 8:8.

Your fleshly nature has never pleased God one particle. You may have a fleshly nature that is very affable and very gentle — a fleshly nature that in every sense of the word appeals to people you meet with every day, but it does not appeal to God.

I have met individuals of the world, both men and women that it was a joy to meet them. They were so nice that you could not help but like them, yet that fleshly nature that might appeal to us in no wise appeals to God. He declares that they that are in the flesh cannot please God.

Beloved, an unsaved person never has pleased God one single time. Listen:

"But without faith it is impossible to please him." — Heb. 11:6.

Any individual who does not have faith in the Lord Jesus

Christ has never pleased God one single moment of his life.

Oh, it is possible to think that men and women you meet with, and deal with in business and society every day have never pleased God for one single second of their lives. Yes, this is true. No man has pleased God in the flesh. No man has pleased God who does not walk by faith. I tell you, beloved, this old fleshly nature is surely something that God hates. It is so bad that if you just have a fleshly nature, and don't have a true spiritual nature, you will never please Him one single time.

V

THE FLESH IS A TERRIBLE INFIRMITY TO THE CHILD OF GOD.

We read: "I speak after the manner of men because of THE INFIRMITY of your flesh." —Rom. 6:19.

Paul declared that the flesh is a terrible infirmity. Let's take a few Bible illustrations and see how the flesh was a terrible infirmity to men of God of the Bible.

Look at Abraham. God told him to leave the Ur of the Chaldees and go out into a land into which He would lead him. God told him to leave his family and all of his kinfolk behind and go to the new land. But did Abraham do it? Beloved, he took along his father; He took along his nephew Lot; and he went only half way. He stopped at "half-way" Haran. Talk about Abraham being the father of the faithful. It might be well for us to talk about the faithless also, for he certainly was faithless in his obedience. A little later a famine came. The Word of God says though Abraham was now in the place where God wanted him — in the land of Canaan — he forsook Canaan because a famine

came and went down into Egypt because he heard that there was bread there.

Does that sound like a man who was the father of the faithful? It sounds like a man who was faithless, to me, for he forsook God and the land of God for a land, in which he could find a loaf of bread.

Notice also what Abraham did so far as his wife Sarah was concerned. When he got down into Egypt, he said:

"Say, I pray thee, thou art my sister; that it may be well with me for thy sake; and my soul shall live because of thee." — Gen. 12:13.

Does that sound like a man of faith when he said to his wife, "Now you lie a little, and it will go well with us. You tell everybody that you are my sister and the result will be that 'little brother' will share, for as the fellows court big sister, little brother will get the nickles, and dimes, and quarters that the beaux drop by the wayside."

Then we read:

"Now Sarai Abram's wife bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram harkened to the voice of Sarai." — Gen. 16:1,2.

Beloved, I wonder sometimes when we talk about Abraham being a great man of faith if we don't magnify one or two acts of his life and minify the balance of his life. How much faith do you find in this case? God had already told him that Sarah was to bear him a son, yet Abraham, forgetful of the promise of God, and forgetful of God's Word, heeded Sarah's suggestion, with

the result that Abraham turned to Hagar to mother his child. The Bible says that Abraham staggered not. Beloved, it is true that in one instance Abraham staggered not because of his faith, but in the majority of instances Abraham staggered like a drunk for the lack of faith. His flesh surely was a terrible infirmity to him.

Notice again: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?" — Gen. 17:17.

I am ready to grant that it was an unusual situation, that a man a hundred years old and a woman ninety years old were to

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have a child born to them. As I have often said, if a thing like that would take place today, the entertainment world would have them in a sideshow in New York City before midnight. I am ready to grant it was unusual, but it was an unusual person who made that revelation to Abraham too. Abraham fell upon his face and gave the angels of God the "horse laugh." Impossible! Yes, he staggered again, beloved.

However, if you want to see Abraham in his worst staggering, turn to the twentieth chapter of Genesis and read his lapse of faith with Abimelech. He has already lied about his wife once in Egypt, saying that she was his sister. Now he sells her to Abimelech when she is pregnant and soon to be delivered of a child.

A few days ago I read in the paper of a man who was guilty of the crime of pandering. They said that the woman whose womanhood he was merchandising was that of his own wife. The paper held him up in scorn and ridicule that a man would pander his wife's womanhood. Beloved, that was exactly what Abraham did, and he did it when she was pregnant, soon to bear his son Isaac. I tell you, beloved, Abraham's flesh was a terrible infirmity to him.

Look at Simon Peter. The Word of God tells us how he denied the Lord Jesus Christ, and in order to make his denial emphatic, he punctuated it with profanity.

Look at Moses. When Jethro, his heathen father-in-law, came to see him and saw what he was doing, he offered a suggestion as to how Moses' problems would be eased. Moses never prayed about it. He never asked God anything about it. He just adopted what his father-in-law said, and he immediately fell back on the flesh, and accepted the fleshly suggestion of his father-in-law. I tell you, beloved, the flesh is a terrible infirmity to the child of God.

Look at Isaac. We often say that the sins of the parents are much more easily imitated than are their virtues. In other words, children will come nearer imitating the vices of the parents than they will imitating the virtues of the parents. Isaac went to see Abimelech once, in the same county where Abraham had lied about Sarah. Isaac goes into that country and does the same thing identically as is described in Genesis 26 — he panders his wife off on Abimelech.

If you want to see the flesh as an infirmity in the life of a child of God, look at Jacob. See Jacob the day that he was born. The Word of God says that Esau, his eldest brother, was born first by a few minutes; then Jacob

was born. The Word of God says that just as soon as Jacob came out of the womb, he reached out with his hand and grabbed his little brother who had preceded him in birth, and tripped him. As a result, he was named Jacob, "crook," or "one that would trip another."

That same nature on the part of Jacob continued all the rest of his life. I see him one day when he has been cooking, and his brother Esau has been out hunting. Esau came home hungry. Jacob was making some bean soup, and the smell of that bean soup went to the nostrils of Esau just like alcohol goes to the brain of a drunkard. Esau cried out ravenously, "Give me some of that red stuff." Jacob said, "I will, under one consideration — your birthright, please." Esau said, "You take the birthright, but give me a bowl of bean soup." I see Esau as he gobbles down that bowl of bean soup, wipes his goat-skin sleeve across his mouth in lieu of a napkin, and walks out into the dark. Jacob has taken advantage of a man when he was starving and has traded him out of his birthright.

Then I see that same Jacob putting goatskins on the back of his hands and the small of his neck, so as to deceive his old father, and make his father think that he was a hairy man like Esau. He went in and lied to his father and said, "Father, here is the venison that I have brought you." His father said, "How did you find it so quickly?" Then Jacob brought God into it, and he said, "Your God brought it to me. That is why I was able to bring it to you so quickly." He gave his father lamb stew instead, and the old father ate it thinking it was venison. As a result, Jacob got a blessing that was supposed to have gone to Esau.

Then I see Jacob when he got over in Padan-aram, how he stole everything that his father-in-law Laban had. Jacob was a saved man when he lived in Padan-aram, for he had had an experience with God at Bethel, but he stole everything that Laban had. He had a scheme that was absolutely fool-proof on the basis of the reproduction of cattle and sheep, to the extent that he took away everything that Laban had. Laban ended up with some cattle and sheep that were so feeble they could hardly get around. Jacob let him keep all of those, but all that were of value Jacob had for himself.

Then a little later I see Jacob meeting Esau, whom he hadn't seen for probably 25 years. Esau said, "I am so glad to see you. Now we'll travel on together, and we'll live together." Jacob said, "You know we have a lot of young cattle and young sheep, and we have a lot of children. They can't follow as fast as you men of war. You fellows go on and we will follow." Just as soon as Esau went over the hill out of sight Jacob said, "Halt!" and he turned the caravan around and they headed in the opposite direction for Seir. He had no intention of following Esau. Jacob was a saved man, but he lied.

Beloved, I say to you, the flesh is a terrible infirmity to the child of God. I mention these, and I might mention many others. I might even look at you and show you how your flesh is a terrible infirmity to you, and I might even show you that it is a terrible infirmity to me. But that would be unpleasant, wouldn't it? It is a whole lot more pleasant to talk about Abraham and Jacob than it is to talk about myself. It is a whole lot more pleasant to tell how Simon Peter denied his Lord, and how Moses accepted what Jethro had to say, than it would be for me to talk about you, and hold you up to scorn. However, the same is true so far as you are concerned, as was true of these men of God. The flesh is a terrible infirmity to every child of God. (Continued on page 4, column 4)

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"Was Balaam saved or lost? Please advise."

E. G.
Cook

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



In Num. 22,23 and 24 one gets the idea that Balaam might have been one of the Lord's prophets. In 22:18 he speaks of "the Lord my God," and he repeatedly speaks of his being able to speak only the words that God puts in his mouth. All of this is very commendable in him. However, when we get over to Num. 31:16 we learn that it was through his counsel that the strange women caused the Israelites to commit fornication. And Josh. 24:19 certainly indicates that he really tried to curse the children of Israel.

Then when we come to the New Testament the clouds concerning Balaam become rather dark and foreboding. In Pet. 2:15 Peter calls Balaam's way the wrong way. And in Jude 11 we see that Jude had the same opinion of him that Peter had. Then in Rev. 2:14 our Lord speaks in a very derogatory manner concerning "the doctrine of Balaam."

So to sum it all up, I would be inclined to say there are very, very serious doubts as to his salvation. However, I am thankful that our dear Lord in His matchless wisdom has made it impossible for us to know of a surety about anyone's salvation, except our very own. If He were to permit us to know with certainty who among our friends and loved ones are saved, and who are not, we would be of all men most miserable.

ROY

MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I doubt if any one can with certainty answer this question. We can give an OPINION, and that is about all. Incidentally, it is that way in regard to many people. They have made some religious claims and professions, but their lives are lived in such a way that we are led to wonder if they really know the Lord. Yet I have known persons like that to come to their death bed, and I have talked with them about their condition. Some have said, "I have been a mighty sorry Christian, but I know that I took Christ as my Saviour and I have been conscious of His presence in my life. The judgment of works will not result in my receiving much reward, but I know that the blood of His Son, cleanseth me from sin."

Maybe Balaam was saved, but I surely doubt it. I have just gotten my concordance and read all about Balaam there is to read, and I must say that he was a pretty shoddy character. Peter (II Pet. 2:15) speaks of "the way of Balaam." Jude speaks of false prophets going greedily after the "error of Balaam" for reward. Balaam was willing to speak what the big man, the king, wanted to hear. There is many a Balaam in modern pulpits, men who keep silent concerning things that wealthy and important members don't wish to hear discussed. These Balaams in many Baptist pulpits know that modernistic infidelity is saturating the Seminaries; is creeping out in the Sunday School literature; and is gradually permeating Southern Baptist church life, but they are not going to "prophesy" against these things. Balaam-like, they work for reward.

"And, verily they shall receive their reward!" even as Christ foretold.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Some people think that he was saved and others think he was lost. I don't suppose we can know for sure and we certainly can not be dogmatic about it.

Personally, I think that he was a child of God but one who loved material things more than spiritual. "Set your affection on things above, not on things on the earth." (Col.3:2)

There are several reasons why I think he was saved. One reason is because of what Moab had seen in Balaam. "... for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." (Num. 22:6). Another reason is that Balaam would not answer until he had gone before God about it. "And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me..." (Num. 22:8). The third reason is because he would not go when God told him not to. "And Balaam rose up in the morning and said unto the princes of Balaak, Get you into your lands: for the Lord refuseth to give me leave to go with you." (Vs. 13) Later when Balaam saw the angel he confessed his sinfulness (see vs. 34) which an unsaved person would not do. When Balaam started to speak, he admitted that he could only say what God intended for him to say. (See 23:12)

Balaam was not the godly person that he should have been. We must be careful that we do not let the flesh control our lives. "Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should

curse them: howbeit our God turned the curse into a blessing." (Neh. 13:2). III Peter 2:15 describes the way of Balaam in this way: "... following the way of Balaam the son of Bosor, who loved the wages of unrighteousness..." This way is spoken of as the "error of Balaam for reward" in Jude 11. In Revelation 2:14 it is called the doctrine of Balaam and spoken of as a stumbling block. We are warned not to be a stumbling-block to our brethren. "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." (I Cor. 8:9)

AUSTIN
FIELDS

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Yes, Balaam was a saved man. In answering this question in the affirmative, I am aware that there were many things about this man physically which were not very becoming of one possessing the nature of God, but brethren, that could be said of all, for God's Word reveals that the works of the flesh are sin. In our flesh dwelleth no good thing, Read Rom. 7:15-25. Were we to examine the fleshly lives of those who read this answer, I am sure we would find something akin to the failures of Balaam. I know we would not find one perfect man as to the flesh for there is none of us who are good, no not one.

Therefore, our judgment as to whether one is lost or saved cannot be based upon fleshly energy. To do so, one must condemn the following men as lost: Noah, Jacob, Moses, Aaron, Samson, David, Solomon, Peter and many more because these men were not perfect in the flesh. I do not question Balaam's salvation anymore than I do Aaron's, who set up the Golden Calf, or Peter's, who denied the Lord. The same method by which we judge one man to be saved or lost should be the same by which we judge all men. The Lord said, "By their fruit you shall know them." These fruits are spiritual evidences that one has been born again.

Let us examine the life of Balaam to determine if he has fruit by which we can state he was saved. First, we find him to be a praying man, which indicates his faith in God. When confronted with the problem of going with Balak's ambassadors, he didn't go without consulting the Lord; rather he laid out the problem before God and waited for his answer.

"AND BALAAM SAID UNTO GOD, Balak the son of Zipper, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out." Num. 22:10-11.

Another fruit was that God heard his request, and not only hearing, but He gave him an answer forbidding Balaam to curse the Israelites. This was His reply, "Thou shalt not go with them, thou shalt not curse the people; for they are blessed." Num. 22:12. Thus, we can be sure that God heard and answered his prayer. The Scriptures reveal that "God heareth not sinners." Jn. 9:31. Therefore, Balaam was not a lost man for God would have not heard and answered his prayer. Furthermore, to pray, one must have the Spirit to pray with, and Balaam was a praying man and was a possessor of spiritual life.

"The LORD is far from the wicked; but he heareth the prayer of the righteous." Prov. 15:29. Another fruit by which we might know this man as a saved man was that he believed in blood redemption. As we study his life, we find him offering up a burnt sacrifice for sins. He was therefore one who knew what God required and offered up the sacrifice, pointing toward the real burnt offering which Christ offered at Calvary.

"And Balaam said unto Balak, Build be here seven altars, and prepare me here seven oxen and seven rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. Num. 23:1-3.

One more fruit of his salvation was that he knew something of the determinate counsel and foreknowledge of God. Brethren, it is very hard for me to conceive that God would use a dead depraved sinner to prophesy of the coming king (Jesus Christ). I consider his prophecy to be inspired of the Lord. In fact, I have used his prophecy many times in teaching on the second coming of Jesus. To me, his prophecy is as true as any other.

Not only did he prophesy of the second coming, but prophesied of the first advent, as well, which we know has come to pass. Therefore, I believe he was definitely saved.

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him and the shout of a king is among them." Num. 24:21.

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth." Num. 24:17.

"The Flesh"

(Continued from page three)
rible infirmity to the child of God.

VII
GOD GIVES US A THORN TO
DETER THE FLESH.

Sometimes God gives the Christian a thorn in the flesh in order to deter him. That was the experience of the Apostle Paul. Paul had had a great number of revelations from God. In fact, I suppose that in his day Paul had more revelations from God, and God had shown to the Apostle Paul more truth than anybody else, and Paul might have been tempted to get "big headed" because of it. Therefore, God gave to Paul a thorn in the flesh. Listen:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."—II Cor. 12:7.

God allowed the Devil to put that thorn in Paul just in order to keep Paul down on the level where he belonged. Sometimes God allows the Devil to put a thorn in our flesh just in order to curb and control our fleshly nature.

The Holy Roller says (and he lies when he says it): "The day the Lord saved me I got rid of my old nature." I can remember an old fellow who used to be president of Asbury College at Wilmore, Kentucky, who would talk about how the Lord just pulled and pulled on his fleshly nature, and finally out it came, and he never had any more fleshly nature from that time on. Beloved, he lied right then. It was his flesh that was controlling him then.

You don't get rid of that fleshly nature when God saves you, but sometimes God puts a thorn in you, in order to help you control it. Sometimes it may be sickness. Sometimes it may be disappointment. Sometimes it may be grief. Sometimes it may be the death of a loved one. Sometimes it may be problems of one type or another. God uses various things as a thorn in the flesh, to control the flesh. Regardless of what form it comes, God gives you a thorn in the flesh in order to deter it.

Beloved, you don't get rid of your fleshly nature when you are saved. You don't get rid of it afterward. The only thing the spiritual nature does for the fleshly nature is—it puts a bridle on the fleshly nature, so that you can control it. I have ridden horses both with and without bridles. You can't control a horse very well without a bridle, and you can't control your fleshly nature without a bridle. The spiritual nature puts a bridle on the flesh, and sometimes God puts a thorn in the flesh in addition, to help us control that fleshly nature.

VIII
GOD DOES NOT USE THE
FLESH.

God does not use at any time our fleshly nature. Listen:

"That NO FLESH SHOULD GLORY in his presence."—I Cor. 1:29.

You see somebody who has a marvelous voice, and who has a marvelous ability as a singer. You say, "Wouldn't it be wonderful if that person were saved and that voice turned over to the Lord." Beloved, God does not use any individual's fleshly attainments. God doesn't use the flesh.

Or you may see an individual who is a perfect speaker. He is unsaved, but he has a perfect delivery. I have known a few individuals of that type, and I have often looked at them and thought how wonderful it would be if such an individual were saved and God would use that individual and the ability that he had. But listen, beloved, God does not use the flesh, for His Word says, "That no flesh should glory in His presence."

VIII
WE ARE TO PUT NO CONFIDENCE IN THE FLESH.

Paul says:
"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and HAVE NO CONFIDENCE IN THE FLESH. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more."—Phil. 3:3,4.

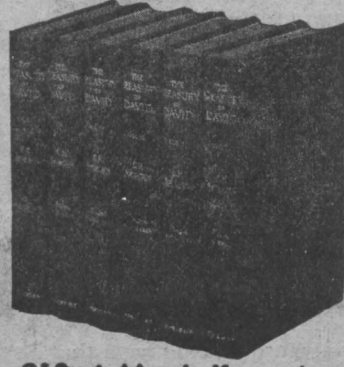
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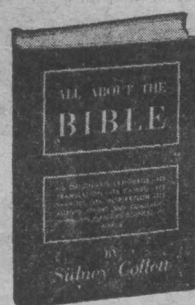
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ADAM'S RIB

WRITTEN BY A WOMAN
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"SHINING LIGHTS"

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16).

Jesus is talking to His church. We know this from v. 1 of this chapter. It says that Jesus saw the multitude and went up into a mountain and His disciples came to Him and He taught them. Yes, Jesus told His church that **THEY** were the light of the world. What does that mean to us as women? Often women get the idea that doctrine is only for the men. And truly, the men should be well grounded in doctrine. But we, as women and members of the Lord's church, need to be well grounded too. That's the only way it will become personal to us. That's the only way we can grow in grace, faith, strength. We can only obey the Word as we know the Word. Only then can we glorify the Father.

Ye are the light of the world. In speaking of darkness, some have said the darkness is the absence of light. This may be true, in a sense, but in the beginning it was not so. In Gen. 1, we are told that in the beginning was God. Now God is light and in Him is no darkness at all. So, in the beginning there was only light. God had to create darkness (Is. 45:7).

Jesus said to His church, "Ye are the light of the world." That includes us, ladies. When Jesus was on earth, He was the light of the world. John the Baptist testified that Jesus was the Light that come into the world (John 1:9). Jesus testified to His disciples that He was the light, and they were to walk while they had the Light with them (John 12:35,36). Jesus will once again be the Light in the New Jerusalem (Rev. 21:23). But meanwhile, the Lord's church is the light of the world. Only the church has the message of light in this dark world. The light of the Gospel is proclaimed through the church. If you have been given light via the gospel and are born again, then you need to put your light on a candlestick. We know that the candlestick is the Lord's church from Rev. 1:20. I know a woman who has been saved several years, attends one of the Lord's churches faithfully, and yet has never joined that body. She is literally putting her candle under a bushel. Take one

candle by itself and it will flicker and go out at the least little puff of wind. Put a bushel basket over it and it will die from lack of oxygen. And even while it is still burning there is no light to be seen.

Jesus said we are to put our candle on a candlestick so it might give light unto all that are in the house. Our candle added to all the other candles give a great light. A light that all the powers of Hell cannot blow out. When our candle is on the candlestick, then our works count for something. Other Christians will glorify the Father which is in heaven. Isn't that far greater than putting it under a bushel?

Sometimes we get to feeling sorry for ourselves. We think that if we can't do something WE think is great then we can't do anything at all. Shame on us. There are no "small" things done in the name of the Lord. If we serve in obedience to His Word every act is "great." Often double honor is given to that which is the weakest. Let us take our rightful place on the candlestick and shine and shine and shine until Jesus comes. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15).

"The Flesh"

(Continued from page 4)

not to put any confidence in the flesh. I hear people every once in a while say, "Well, I never would do that." Beloved, you don't know what you would do until the times comes. You just don't know what you would do until the hour of testing might arise.

I heard a man say a few days ago concerning a fellow whom I know has gone down in drink:—"That will never do me that way." I said, "Brother, wait. Put no confidence in your flesh."

Do you remember the ad that whiskey companies used to use—a fine looking, handsome gentleman seated by a mahogany table, lifting a glass to his lips, and they referred to him as "the man of distinction." I am thinking now of a man who was once a man of distinction in this area. Now he is nothing but a bum. He is a man of "distink-shun" today, and he is headed for extinction. He has already lost everything so far as this world is concerned. I heard that man say himself that he could take it or leave it, but I noticed that he always took it. I heard him say in conversation that whiskey would never get him. Time and again I have reminded him that he should not say what he could do, or couldn't do, that he didn't know what he would do until the hour came. I tell you, beloved, don't put any confidence in the flesh.

IX WE ARE TO MAKE NO PROVISION FOR THE FLESH.

We read:

"But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof."—Rom. 13:14.

In I Peter we are told to feed the new nature, and here we are told to starve the old nature. Most of us just reverse it. We keep on feeding the old nature and we starve the new nature. We do just the opposite of what God says to do. Paul, speaking for God, says that we are to make no provision for our flesh.

Beloved, if we didn't make provision for our flesh that old fleshly nature would just die. The reason why it continues is because we keep on providing for it. My, what a good job we do! We do a better job providing for our old man, our fleshly nature, than we do anything else in this

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world. Paul says though that we are to make no provision for our flesh.

X

SOMEDAY WE WILL LEAVE THE FLESHLY NATURE BEHIND.

I am glad that there is a day coming when I am going to lay aside my flesh.

I think about Elijah when he crossed over the Jordan River with Elisha following close behind him, wanting to observe him and see him to the very last, expecting that if he did, a double portion of the spirit of Elijah would rest upon him. I can see Elijah when he finally went up into the skies, when that chariot came down to whisk him away. I see that old shaggy mantle that he has been wearing, fall off and drop by the wayside.

Beloved, some of these days that same chariot of fire that came down and picked up Elijah and carried him into the skies is going to pick us up, and as Elijah's shaggy mantle fell off, so your old mantle of flesh is going to fall by the wayside. Someday we will leave the fleshly nature behind, but until that time, may God help you and me to be cautious and careful, and to look up, and trust and pray, and say, "Lord, I believe; help thou mine unbelief."

May God bless you!



Republication

(Continued from page two)

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T. CROSBY — A History of the English Baptists 4 vols.

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MISSIONS AND MISSION

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METHODS, by Milburn.

THE THROGMORTON-DAILY DEBATE — Missionary and Hard-shell Baptists.

G. W. PURIFY — Pedobaptist Immersions: a Desultory Treatise. MISS MARY JANE WELSH — Common Objections to the Baptist Denomination Considered and Replied To.

If you are a student of our Baptist heritage, then you can see that the above works represent the very best in the field of Baptist history, faith, theology and polity. Here is what you can do . . . if you want to help . . . you can send your membership fee and then in turn secure as many other Baptists whom you know to be concerned about our history, to send their fees as well.

At this point, J. B. MOODY'S Sin, Salvation and Service; and J. P. BOYCE'S Abstract of Theology, will BOTH BE READY FOR MAILING by Jan. first, 1973 if we have no delay with the printer and binder. Following these works, we have Benedict's Fifty Years, Shackelford's History and J. B. Moody's My Church and Grace of God, projected for the works in 1973 and if the means are provided, then we will go on with other works.

Yours for our Baptist Works:

R. L. CRAWFORD, care of Missionary Baptist Church, Hayward, California.

R. E. POUND II, care of Grace Baptist Church, Gladwin, Michigan.



Burket's Report

(Continued from page one)

though, as it has saved us from many hours of digging out of mud and sand, as had been our experience with the station wagon which we had before this. Oh yes, I have managed to get stuck four times on this rugged reservation with a four-wheel drive vehicle! But as things go, I don't look forward to starting a savings account in May. By that time, I will need to decide between obtaining a small camper to be used with the pickup on preaching trips on the reservations and/or a new car for cross country trips. I am beginning to lose faith as to getting many more miles on my little car which has 118,000 miles on it. I believe Bro. Willis will beat me yet with total miles put on a car.

As to physical blessings, my wife is still in good condition for the shape she is in, and at 53, I still manage to have a headache once in a while and get a cold about once a year. With no life or health insurance, I don't know what we would do if either one of us should need to go to a hospital or if the undertaker should come before the upper taker (rapture).

With this as sort of an introduction, I would like to record for our readers, the message I hope to bring to our small group next Lord's Day. Praying that it will be too good a blessing to keep for just six or so who will

be meeting with me, we herewith send it forth to our readers.

Obedience Is Better Than Sacrifice

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."—Eph. 5:6. Read also Col. 3:6.

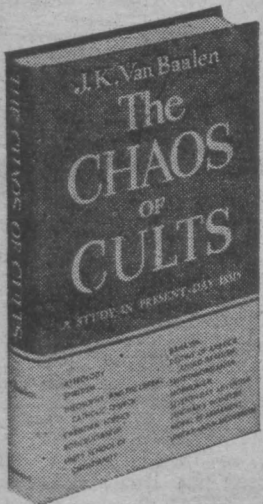
A couple of years ago, I heard a Bible Baptist preacher on the radio apply this verse of Scripture, particularly the phrase "children of disobedience," to the saved children of God. I knew this Arminian preacher who was for easy "believism and Decisionism." As he could not see any difference between the "freewill" converts and the average person, he wanted to believe that they were saved. After all, had they not made a profession. And so, he had to apply this phrase, "children of disobedience," to the saved.

With all of the faults and failures of God's people, I still believe that you will not find them referred to in God's word as children of disobedience or subject to the wrath of God. And I also believe that they are different from the average run of the mill. I believe every true Baptist preacher believes this also. Although we sometimes make statements whereby it could be understood to mean that the strait gate that leads to life is less strait, or that the broad road that leads to destruction is not so broad after all.

We must be careful, and not make the standard any lower than what God has recorded in His book. We like to hope it is well with the souls of some of our friends and loved ones sometimes, whenever deep down in our hearts we are persuaded otherwise. How far shall we go overboard or to what extremes. One made the statement, that he hoped that Hitler had received Jesus as a Saviour as a boy before he had gotten so bad. The late M. R. DeHaan made a difference between discipleship and salvation. He said "Salvation is free, but it will cost you something if you want to be a disciple." Some Baptists sound just as bad whenever they put such a gulf between salvation and work. Salvation is all of grace, works is all of rewards." I like better the statement which heretical John Wesley is supposed to have made, "If God does a work for one, He does a work in one." Or a statement which might be original with me: I don't believe in salvation by works, but I certainly do believe in a salvation that works."

And now because my introduction has been so long, my points will need to be short. The gist of my message is this: With a new year ahead of us, we should make a few good resolutions. Is this proper? I believe it is. It is right to resolve for good. The wrong is that people don't keep these resolutions.

The first thing you ought to resolve, is to get saved this year. (Continued on page 7, column 1)



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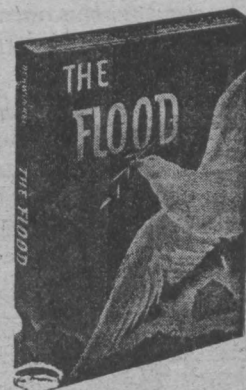
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Epistle Of James

(Continued from Page One)

uniform system except to the degree that we accept the brethren for who they are and not on the basis of their social standing. We are to consider all believers as having on one uniform — the righteousness of the Lord Jesus.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."—Isaiah 61:10.

"... with respect of persons"—James 2:1.

A minister or any other believer must make no distinction between those to whom he speaks. One may be a governor of a state and another may have no job at all, but both have the same need of the bread from heaven.

"And when they were come, they say unto Him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?"—Mark 12:14.

There are those who may not like a particular minister because of his person, the town he hails from or the fact that he is poor; however, we are not to refuse to hear a minister for any of these reasons. Would you refuse a steak dinner because of the platter on which it is served? I'm sure that you would accept the dinner if the platter were clean. May we receive the message of God's ministers in like manner. You may remember that many refused to hear our Lord because He was the carpenter's son.

"... with respect of persons"—James 2:1.

There are instances, however, where the Scriptures do allow us to make a difference in people. This difference, must not be based upon a person's social standing. It will be found that God made a difference in people when He chose David rather than his older brothers. He made a difference when He chose Jacob over Esau. He, down through the centuries, has made a difference by saving some and rejecting others; however, the difference which God has made has not been because of anything in the person being chosen. God, in fact, never chooses a person because of his or her social standing.

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compas-

sion on whom I will have compassion"—Romans 9:15.

We may also make a difference in people, but only on the basis of what they are within. This fact is shown clearly in Galatians 6:10 where we are admonished to remember "especially the household of faith."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the HOUSEHOLD OF FAITH."—Galatians 6:10.

"Distributing to the necessity of SAINTS: given to hospitality"—Romans 12:13.

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

"For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment"—James 2:2.

There was a time when a gold ring distinguished the rich from the poor. This fact, however, due to easy credit, is no longer true. There was a time when gold rings distinguished Senators and Knights from others. I have read of rich men who wore a gold ring on every joint and I have read of those who wore as many as six gold rings on one finger. It is also true that very expensive clothing has been an emblem of wealth.

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day"—Luke 16:19.

"... and there came in also a poor man in vile raiment"—James 2:2.

The "vile clothing" does not have reference to filthy clothing, but to old or very inexpensive clothing.

"And ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in the good place; and say to the poor, Stand thou there, or sit here under my footstool"—James 2:3.

We must be cautious when dealing with this verse so that we do not make "vile clothing" a badge for righteousness. We must also be cautious and not frown on the person who is neatly dressed and smile on the person who is poorly dressed. We, in fact, are not to use any kind of clothing as a gauge for measuring a person's character — no more than we would measure the ability of an athlete by his clothing.

"... stand thou there or sit here under my footstool"—James 2:3.

The meaning is — go find yourself a place to stand, or sit here at my feet. The man dressed in gay clothing, however, is shown to a good seat and a stool to rest his feet on. It is likely that the man in "vile clothing" had walked to the assembly while the rich man rode, therefore, the man in "vile clothing" needed the seat and stool much more than the rich did.

"Are ye not then partial to yourselves, and are become judges of evil thoughts"—James 2:4.

There, of course, is no doubt that all who are guilty of such practices are partial. These are partial, not on the basis of what the people were within, but what they were without.

We must never choose a product because of the box in which it is contained. We must never purchase a horse because of the harness he wears and we must never be partial to people because of their social standing.

"... and are become judges of evil thoughts"—James 2:4.

We, in God's eyes, are generating "evil thoughts" when we respect one person above another because of their car, money, clothing or position. These are

of the will of man, but of God"—John 1:13.

"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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He has made us accepted in the beloved"—Eph. 1:4-6.

"... rich in faith..."

Those who possess God-given faith are very rich people. Their bank account is full of priceless treasures which their God-given faith has laid hold on. Let's suppose that there is a man in "vile clothing" walking down the street; however, in his hand is a bank book which he will exchange for ten thousand dollars when he arrives at a particular bank. We may say that this man is rich in faith toward the bank. The believer, in like manner, may have on "vile clothing" and no "gold ring" on his finger, but he is very rich because he by faith has a very large bank account in heaven.

"... heirs of the kingdom"—James 2:5.

One who is very poor in this world's goods may still be an heir of the kingdom, because being an heir to the kingdom does not depend on our earthly possessions or relatives. Our bank account in heaven depends entirely on the finished work of our Lord Jesus Christ.

"... which He hath promised to them that love Him."—James 2:5.

The Hebrew word for love signifies "ardency of affection" — burning in holy love. This kind of love is like a torch that is always burning. It is a love which expresses itself by heeding sound doctrine. This kind of love will follow after the Master no matter what the cost may be. May our love for the Master be very active, and liberal, yea, may we "labor in love."

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father"—I Thess. 1:3.

"Jesus answered and said unto him, If a man love Me, he will keep My Words: and My Father will love him, and we will come unto him, and make our abode with him"—John 14:23.

Those who love God are "heirs of the kingdom," therefore, it is much, much better to love God than to love gold because gold can never love us in return. We, if we love God, will find Him to be an everlasting portion.

May the Lord bless you with the message He has placed before us.



Priesthood

(Continued from page one)
the enemy (Gen. 14:17-20). The giving of a tithe was Abraham's acknowledgement of the divine priesthood of Melchizedek, for in

those days the tithe was given to deity.

Additional information about this mysterious man is found in Hebrews 7. Of him it is said: "Without father, without mother, without descent, having neither beginning of days, nor end of life..." (Heb. 7:3) This is said of Melchizedek's priesthood, not of his actual person. The register of the Levitical priesthood nowhere recorded his genealogy or predecessor. This was hidden that he might typify the eternal priesthood of Christ.

Jewish writers think he was Shem the son of Noah, who was king and priest to those who descended from him, according to the patriarchal custom. This is not very likely, for why should his name be changed and how come him to settle in Canaan? It is more probable Melchizedek was the last representative of the original Shemitic population who worshipped Jehovah and who had been vanquished by the descendants of Ham.

Melchizedek is an example of how God preserves an elect remnant amidst general apostasy. He seems to have been specially consecrated by God as a king-priest. Hebrew 7:1 refers to him as "king of Salem, priest of the most high God." He was a superior priest to Abraham, else Abraham would not have paid him the tithe. A king-priest was the highest form of the priesthood in this primitive time. By combining kingship and priesthood in one person, Melchizedek foreshadowed Jesus Christ, the King-Priest (Zech. 6:13).

The Bible mentions Potiphar (Gen. 41:45) and Jethro (Ex. 2:16) as priests in the pre-mosaic age. There were some who exercised priestly functions in Israel before the appointment of Aaron and his sons (Ex. 19:22). They held their priestly office by natural superiority of rank, either as elders or as first-borns (Gen. 4:7).

The Hebrew Priesthood

The essential idea of Hebrew priesthood is seen in Numbers 16:5 which declares: "And he spake unto Korah and unto all his company, saying, Even tomorrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him." Three truths are seen in these words about Hebrew priesthood. First, a priest must be chosen of God. Second, he must be holy. Third, he is allowed to approach God.

Upon these three essential elements, the character of the whole covenant people is based. The nation of Israel was the chosen as God's peculiar people. Deuteronomy 7:6 declares: "The Lord thy God hath chosen thee to be a special people unto himself." God said of the children of Israel in Leviticus 26:12: "Ye shall be my people."

The whole nation of Israel was regarded as an holy nation. Deuteronomy 7:6 says: "For thou art an holy people unto the Lord thy God." All the congregation are (Continued on page 7, column 4)

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evil thoughts because they are contrary to God's standard of holiness for us. We, when we judge on the basis of appearance, may place worldly wealth on a higher plane than heavenly wealth; that is, we may place a lost man in the good seat and have the heir to the eternal kingdom standing over in the corner or seated at our feet.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him."—James 2:5.

God has chosen many rich men to be the recipients of His glorious salvation, but, in the main, He has chosen the poor of the world. The reason for God's action in the matter is stated clearly in I Cor. 1:27-29.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: THAT NO FLESH SHOULD GLORY IN HIS PRESENCE."

Rich men, as a rule, have the feeling that they are in debt to no one. They, in the main, are very independent, since they have the money to purchase all their earthly needs, except a remedy for cancer, death, etc. They are prone to say, "I have lifted myself up by my boot straps."

"... hath not God chosen the poor of this world rich in faith"—James 2:5.

The word "chosen" in this verse, emphatically declares that God bestows His priceless salvation only upon those of His own choosing. The word "chosen" declares that salvation does not begin with man, but with God.

"Which were born, not of blood, nor of the will of the flesh, nor

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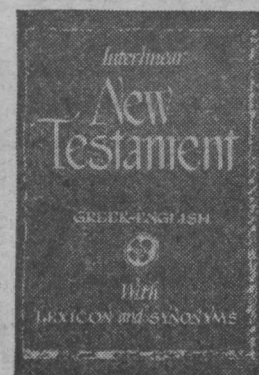
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Burket's Report

(Continued from page 5)

That's right. You ought not rest until you are soundly converted. There are many who read this paper who are not saved. I know. There are Catholics, Seventh Day Adventists and What Nots. How about you, my Baptist (?) friend? You read this paper, and sort of pick and choose, and even give mental assent to one or two things contained therein. You might even say that you believe in election or sovereign grace, but you have never repented of your sins and trusted in the Lord Jesus Christ to the salvation of your soul. Yes, you ought to determine to get saved this year. And not to keep putting it off. Today is the day of salvation. "Today, if you would hear his voice, harden not your heart." God doesn't promise the sinner any tomorrow. Remember the title of this message, "Obedience is Better Than Sacrifice." You know that you have not rendered perfect obedience to the holy laws and commandments of God. But thank God, there is one, the Lord Jesus. He was obedient, even unto the death of the cross. Would you be saved? Believe on the Lord Jesus Christ and thou shalt be saved. If you are not saved, all your other resolutions will be in vain. "The sacrifice of the wicked is an abomination to the LORD."—Prov. 15:8.

Under this resolution, the Baptist preachers and pastors should resolve to get the sinners saved, who have sat under their ministry time and time again. As one Baptist preacher said about that one who had sat under his preach-

ing for a long time, "The Lord will save him in His good time. I will be surprised, when he is saved." This sounds good at first hearing of it. But I would ask you Baptist preachers to try to aim your arrows more to the consciences of the Pharisees sitting under the Word of God. Make Publicans out of them. God blessing His word, you must get them lost before they can be saved. Better to have them stomp angrily out of the church house, than to have them to sleep the sleep of death under our ministry. Let them go. We, or God, do not need their tithes or offerings. Don't be afraid to charge sinners with the death of the Son of God. After all, we are not to exonerate people from dei-cide, as the pope has. Lay the blame for man's ruin at his own feet. Don't let him use election to blame God for his damnation or use it as an excuse to live on in his sin, believing that God will save him whenever He is ready. Show them that they hate the Christ of God, they hate His laws, they hate His church. Because the Arminian has gone to an extreme and made salvation depend upon big man, let us not shirk our obligation to show sinners their responsibilities before God, in spite of their inabilities. I could say so much more. But I must go on to the next head.

Secondly, if you know that you are truly saved, you must make a resolution to be baptized and become a member of the Lord's true Baptist churches, at your earliest opportunity. Nothing less will do. Don't tell me that you are saved, if you don't obey the Lord in baptism. That is the first order of business, when a person is saved. If you don't obey this order, it is quite probable that you are one of the children of disobedience and not a child of God. Sometimes, I believe that Baptists leave the impression that baptism isn't important, just because there is so much false teaching on it. You say that the thief on the cross went to Heaven without baptism. I reply that would he have had the opportunity, he would have been baptized and been a member of the First Baptist Church at Jerusalem.

"For ye are all the children of God by faith in Christ Jesus"—Gal. 3:26.

This is good, but it doesn't end here. Shall we call this justification? Let us go on to obedience or sanctification.

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

Baptized not to be saved, but because you are saved. I was preaching the gospel to some black migrant workers up in Pennsylvania one time, and a lady spoke up afterwards, saying, "I am ashamed of myself, I have been saved for quite sometime and have never confessed Christ. I want to confess Him now." If I had been a sound Baptist at the time, I would have insisted that she receive Baptist baptism. That is the way to confess the Christ and His baptism.

I know of some Reformed Baptists up in Pennsylvania. That is another name for Protestant Baptists. They hold to the Protestant heresy of the universal invisible church, open communion and such things as these. They say

they believe in the five points of sovereign grace. Some of them even like the Baptist Examiner for that reason. To them I would say what I have said to others lately. Get with it, brother! T. B. E. teaches more than Calvinism. Quit your picking and choosing. I don't claim infallibility for this paper, but I believe that the most that is printed in it will hold up in the light of God's Word. Some of these Baptists (?) admire A. W. Pink. So do I. Because here was a man who had humble and teachable spirit until the end of his days. He had to learn many things the hard way over the span of many years. But you don't need to take so many years to learn the truth concerning the truth of the Lord's Baptist Church, for you have an open Bible and T. B. E.

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Thirdly, if you are saved, baptized and a member of the Lord's church you will make a resolution to quit robbing God in tithes and offerings. I wish I had time to teach this in the light of Luke 16. Particularly, in the light of verses 10-16. According to the teaching of this portion of God's Word, I would put a large question mark over your salvation, if you consistently continue to rob God with regard to tithes and offerings. When God saves a person, He saves his wallet. Verse 11 simply states that if you still control your money, then you don't have God's salvation (true riches). You might deride this preacher for this teaching, But Luke 16:14 says "And the Pharisees also who were covetous, heard all these things: and they derided him." At the end of the chapter, we have the rich man in Hell. He wasn't there because he was rich, but because he was covetous, a God robber and probably a robber of his fellowmen. I must go to the next.

Fourthly, if you are a partaker of the blessings which come with the three previous resolutions, you ought to resolve to grow in grace, and in the knowledge of God. II Peter 3:18. But grow (grow up, to increase) in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Read verse 17.

This means that you must resolve, "Not forsaking the assembling of ourselves together," Heb. 10:25. You will be there whenever the doors of the Lord's house are open. You will worship with God's people, study God's Word with them, pray with them, work with them. To have God's richest blessings that go with these resolutions, you will need to pray in private for new supplies of grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16. The ask, seek, and knock of Mt. 7:7 teaches the same as the above verse and is meant for God's people only.

Priesthood

(Continued from page 6)

holy, every one of them." (Num. 16:3).

Exodus 19:6 calls them "an holy nation."

At first the whole congregation of Israel stood in a priestly relation to God. They were all given the noble title of priests. To them the Lord said in Exodus 19:6: "And ye shall be unto me a kingdom of priest and an holy nation." This position was contingent upon Israel's obedience to the covenant. This can be seen by reading Exodus 1:5-6 which informs us: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation."

The demand of the covenant was obedience. I read in Jeremiah 7:21-28: "Thus saith the Lord of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. . . . This is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction."

Israel's sinfulness prevented the realization of the whole nation being priests. When brought before Jehovah at Mount Sinai, they could not endure God's presence and begged Moses to act as their mediator (Ex. 20:18). The Aaronic priesthood was then instituted. God by an act of free favor committed the priesthood to one particular family (Ex. 28). The Aaronic priesthood was the free gift of God: "I have given your priest's office unto you as a service gift" (Num. 18:7). In like manner the tribe of Levi was assigned to be servants and assistants to Aaron and his sons (Num. 18).

Was God defeated in purposing to make all Israel priests? I might just as well ask, Was God defeated when man fell into sin? Was God defeated when Christ was crucified? or when the Jews rejected the Messiah? or because some men reject the gospel? God cannot be defeated (Dan. 4:35) nor can His purpose fail (Isa. 46:10-11). The priesthood promise in Exodus 19:6 will be realized in the Millennium.

God's purpose to make all Israel priests was revealed in Exodus 19:6, but it was not to be performed at the time it was revealed. The failure of Israel to comply with the Mosaic Covenant and to become a kingdom of priests was all pre-determined by God. Israel will become a nation of priests in the Millennium as Jehovah purposed before the

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morning of time. Isaiah says: "But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (Isa. 61:6). Isaiah 66:20-21 speaks of the time when Israel shall be brought "out of all nations" to Jerusalem. Concerning these returning Israelites, called "all your brethren," the Lord says: "And I will take of them for priests and Levites. . . ."

Israel will become a kingdom of priests when they become a regenerated people who keep God's laws (Ezek. 36:24-38).

The Transition Period

Even after the institution of the Aaronic priesthood some men who were not priests performed sacrificial rites as the patriarchs had done. This was true to Gideon and Manah (Judges 6:26; 13:19). But some of the people would avail themselves of a priest at times (Judges 17:7-13). Eventually the offering of a sacrifice became a virtual monopoly of the priesthood.

Selection Of A Priest

God made a sovereign choice of Aaron and his sons to be priests in Israel. The Lord told Moses in Exodus 28:1: "And take thou unto thee Aaron thy (Continued on page 8, column 4)

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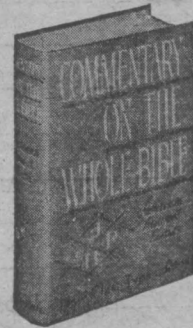
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AN ENCOURAGING MESSAGE ON . . .

GOD'S SUPREMACY

By A. W. PINK

In one of his letters to Erasmus, Luther said, "Your thoughts of God are too human." Probably that renowned scholar resented such a rebuke, the more so, since it proceeded from a miner's son; nevertheless, it was thoroughly deserved. We too, though having no standing among the religious leaders of this degenerate age, prefer the same charge against the majority of the preachers of our day, and against those who, instead of searching the Scriptures for themselves, lazily accept the teaching of others. The most dishonoring and degrading conceptions of the rule and reign of the Almighty are now held almost everywhere. To countless thousands, even among those professing to be Christians, the God of the Scriptures is quite unknown.

Of old, God complained to an apostate Israel, "Thou thoughtest that I was altogether as thyself" (Psalm 50:21). Such must now be His indictment against an apostate Christendom. Men imagine that the Most High is moved by

sentiment, rather than actuated by principle. They suppose that His omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's "free will" and reduce him to a "machine." They lower the all-efficacious Atonement, which has actually redeemed everyone for whom it was made, to a mere "remedy," which sin-sick souls may use if they feel disposed to; and they enervate the invincible work of the Holy Spirit to an "offer" of the Gospel which sinners may accept or reject as they please.

The "god" of this twentieth century no more resembles the Supreme Sovereign of Holy Writ than does the dim flickering of a candle the glory of the midday sun. The "god" who is now talked about in the average pulpit, spoken of in ordinary Sunday School literature of the day, and

preached in most of the so-called Bible Conferences is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside of the pale of Christendom form "gods" out of wood and stone, while the millions inside Christendom manufacture a "god" out of their own carnal mind. In reality, they are but atheists, for there is no other possible alternative between an absolutely supreme God, and no God at all. A "god" whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity, and so far from being a fit object of worship, merits nought but contempt.

The supremacy of the true and living God might well be argued from the infinite distance which separates the mightiest creatures from the almighty Creator. He is the Potter, they are but the clay in His hands, to be moulded into vessels of honour, or to be dashed into pieces (Psalm 2:9) as He pleases. Were all the denizens of heaven and all the inhabitants of the earth to combine in revolt against Him, it would occasion Him no uneasiness, and would have less effect upon His eternal and unassailable Throne than has the spray of Mediterranean waves upon the towering rocks of Gibraltar. So puerile and powerless is the creature to affect the Most High, Scripture itself tells us that when the Gentile heads unite with apostate Israel to defy Jehovah and His Christ, "He that sitteth in the heaven shall laugh" (Psalm 2:4).

The absolute and universal supremacy of God is plainly and positively affirmed in many Scriptures. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory and the majesty: for all in the heaven and all in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all . . . And Thou reignest over all" (I Chron. 29:11, 12) — note, "reignest" now, not "will do so in the Millennium." "O Lord God of our fathers, art not Thou God in heaven? and rulest not Thou over all the kingdoms of the heathen? and in Thine hand is there not power and might, so that none (not even the Devil himself) is able to withstand Thee?" (II Chron. 20:6). Before Him presidents and popes, kings and emperors, are less than grasshoppers.

"But He is of one mind, and who can turn Him? and what His soul desireth, even that He doeth" (Job 23:13). Ah, my reader, the God of Scripture is no make-believe monarch, nor mere imaginary sovereign, but King of kings, and Lord of lords. "I know that Thou canst do everything, and that no thought of Thine can be hindered" (Job 42:3, margin), or, as another translator, "no purpose of Thine can be frustrated." All that He has designed He does. All that He has decreed, He performs. "But our God is in the heaven: He hath done whatsoever He hath pleased" (Psalm 15:3); and why has He? Because "there is no wisdom, nor understanding, nor counsel against the Lord" (Prov. 21:30).

God's supremacy over the works of His hands is vividly depicted in Scripture. Inanimate matter, irrational creatures, all perform their Maker's bidding. At His pleasure the Red Sea divided and its waters stood up as walls (Ex. 14); and the earth opened her mouth, and the guilty rebels went down alive into the pit (Num. 14). When He so ordered, the sun stood still (Josh. 10); and on another occasion went backward ten degrees on the dial of Ahaz (Isa. 38:8). To exemplify His supremacy, He made ravens carry food to Elijah (I Kings 17), iron to swim on top of the waters (II Kings 6:5), lions to be tame when Daniel was cast into their den, fire to burn not when the three Hebrews were flung into its flames. Thus "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas,

and all deep places" (Psalm 135:6).

God's supremacy is also demonstrated in His perfect rule over the wills of men. Let the reader ponder carefully Ex. 34:24. Three times in the year all the males of Israel were required to leave their homes and go up on Jerusalem. They lived in the midst of hostile people, who hated them for having appropriated their lands. What, then, was to hinder the Canaanites from seeing their opportunity, and, during the absence of the men, slaying the women and children and taking possession of their farms? If the hand of the Almighty was not upon the wills even of wicked men, how could He make this promise beforehand, that none should so much as "desire" their lands? Ah "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will" (Prov. 21:1).

But, it may be objected, do we not read again and again in Scripture how that men defied God, resisted His will, broke His commandments, disregarded His warnings, and turned a deaf ear to all His exhortations? Certainly we do. And does this nullify all that we have said above? If it does, then the Bible plainly contradicts itself. But that cannot be. What the objector refers to is simply the wickedness of man against the external word of God, whereas what we have mentioned above is what God has purposed in Himself. The rule of conduct He has given us to walk by, is perfectly fulfilled by none of us; His own eternal "counsels" are accomplished to their minutest details.

The absolute and universal supremacy of God is affirmed with equal plainness and positiveness in the New Testament. There we are told that God "worketh all things after the counsel of His own will" (Eph. 1:11) — the Greek for "worketh" means "to work effectually." For this reason we read, "For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen." (Rom. 11:36). Men may boast that they are free agents, with a will of their own, and are at liberty to do as they please, but Scripture says to those who boast "we will go into such a city, and continue there a year, and buy and sell — Ye ought to say, If the Lord will" (James 4:13, 15).

Here then is a sure resting-place for the heart. Our lives are neither the product of blind fate nor the result of capricious chance, but every detail of them was ordained from all eternity, and is now ordered by the living and reigning God. Not a hair of our heads can be touched without His permission. "A man's heart deviseth his way: but the Lord directeth his steps" (Prov. 16:9). What assurance, what strength, what comfort should this give the real Christian! "My times are in Thy hand" (Psalm 31:15). Then let me "Rest in the Lord, and wait patiently for Him." (Psa. 37:7).

Priesthood

(Continued from page seven)
brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." It seems Moses had heretofore discharged the priestly functions (Ps. 99:6) with others to assist him at times (Ex. 19:22).

Though two of Aaron's sons were killed for offering strange fire upon the altar (Lev. 10:1), the priesthood descended through Aaron's other two sons, Eleazar and Ithamar (Lev. 10:6-7). The priestly office of Aaron's family was inalienably established by Moses at God's instructions though it involved the perpetual exclusion of his family.

The Divine selection disqualified those who had physical defects and infirmity though they be Aaron's descendants (Lev. 21:17-23). These were supported as the other priests, for no descendant of Aaron could be excluded from support.

In Numbers 18:1-7 I find the priesthood enlarged to include the tribe of Levi: "And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of the priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be appointed unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death."

Aaron and his sons were committed the charge of the sanctuary and altar, while the Levites were to take care of everything else about the tabernacle. The Levites were to assist the Aaronic priesthood in their service of the tabernacle. One not a priest or Levite who intruded into any department of the sacred office was put to death. The Levites are not called priest here in Numbers 18. But in other Scripture they are called "the priests the Levites" (Josh. 3:3; Ezek. 44:15) and "the priests the sons of Levi" (Deut. 31:9; Judges 17:12-13).

The Levites were consecrated to Jehovah as his peculiar property, instead of the firstborn of the whole nation (Num. 3:5-15; 8:5-22). A Levite's period of service was from twenty-five to fifty years of age (Num. 8:24-25). After the age of fifty he ceased from his work and acted as an overseer to the younger Levites (Num. 8:26). He was not to be forsaken in his old days (Deut. 12:19). The Levites were the royal guards of the tabernacle and temple (Num. 1:50). They had no inheritance in the land of Canaan (Num. 18:20; Deut. 10:9). Their portion was to be Jehovah Himself Who ordained that they should have four cities out of every tribe with the necessary pasture land (Num. 35:1-8).

Continued Next Week

Mighty . . . Fallen

(Continued from page one)

Owen's books by saying that it was "distasteful," "bare assertions," and "downright dogmatism." I find that after reading this book of Mr. Douthett's that I can apply the same adjectives to his book. At the same time, I will go further and wish that he might never write another book, and that he might never have written this one.

It is hard to understand that Reiner Publications, which has had such wonderful reputation for printing good books, could stoop so low as to publish this one. When you read Pink's great works, where he teaches a limited atonement, one is lifted higher than the highest mountain peak in the world. On reading this foolish treatise by Mr. Douthett one feels that he has been dropped from the highest pinnacle to the lowest depths.

For shame on Mr. Reiner that he would by this book contradict all that he has stood for. I ask again as in the beginning: "How are the mighty fallen?"—J.R.G.

LOOKS FORWARD TO TBE

I thank God for TBE — have read it for over 25 years. I was a Baptist pastor almost 50 years. Now nearing 79 years of age and retired.

Elder L. F. Gill
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