

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 1940

GLEANINGS FROM RUTH

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

SIXTH IN A SERIES

It was the law in Israel that if a woman's husband died, leaving no children, then the husband's brother was to marry the widow and raise up seed in the place of his deceased brother. A man who failed to honor this provision in the law was publicly disgraced and required to pay a severe penalty.

"And if the man like not to take his brother's wife, then let his brother's wife go up to the gates unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his

foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed"—Deut. 25:7-10.

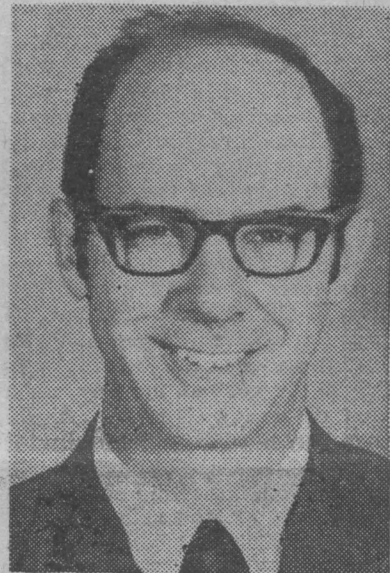
We, here in the book of Ruth, have now come face to face with that which the above verses prescribe. We, in fact, learn from Ruth 4:6, that the kinsman who was a closer relative than was Boaz, could not redeem Ruth and Naomi.

"And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it"—Ruth 4:6.

We come now to the question regarding who this closer of kin represents. We know that Boaz represents Christ, but who does this closer of kin represent? It is thought by some that he represents the law, but in what sense is the law our close relative? The closer of kin could not represent the law, since the law has never

been willing to redeem us poor mortals. The law, in fact, has always demanded that the uttermost farthing be paid by us. It becomes obvious that the closer of kin does not represent the law. The law, in fact, is represented by the ten elders (Ruth 4:2). It was before the ten elders that the closer of kin stood and it was these men that proved him not to be able to perform the part of a redeemer. The ten commandments do likewise when we stand before them. They prove to us that we cannot even redeem ourselves or our kin.

Who, then, is a nearer kinsman to us than our Lord Jesus? The



WILLARD WILLIS

Why We Believe The Bible Teaches Storehouse Tithing

By PASTOR FRANK B. BECK
Now In Mansions Above

Scripture reading: Malachi 3:8-10; Hebrews 7:1-10.

"A religion that does nothing, That saves nothing, That costs nothing, That suffers nothing, Is worth nothing!" (Martin Luther).

How much is your religion worth? How much is your church



FRANK B. BECK

worth? And in your answer we shall find out whether you are an oil-painted artificial Christian; a pump Christian, or a water-spring Christian.

An oil-painted, artificial Christian is like a glass of cold water painted on a canvas. It may look like a real glass or sparkling, refreshing water—but it does not give. Is that the kind of Christian you are? You look like a real Christian, but you do not give? Artificial.

Or are you a hand-pump Christian? If somebody comes to you and works on you hard enough and long enough you will give. But when the pressure is over you quit.

Or are you a Spirit-filled Christian like the mountain stream Christian? You are always giving

freely, whether men come to you or not.

Do you know that there are many, many people who attend church year in and year out and never give one cent to Christ and His Church? Not one cent! How can that be? Surely, they must put something in the offering. Oh, that they do. I admit that. Maybe a dime. Maybe a quarter. A dollar. Maybe five dollars. But they do not give anything.

Beloved, you do not give anything to God until you first pay what you owe God! If a man owes me five dollars and comes and presses a five dollar bill in my hand, can he truthfully say that he gave me five dollars? He owed me that! He did not give me anything! He owed me that. We will assume that these people I spoke about owe God five dollars a week. Now suppose they put a dime, or dollar, or even five dollars in the collection plate. If that is all they do, they never give anything to God. Not one cent!

Why do these people owe God five dollars? Does everybody owe God five dollars a week? No! Some owe more than that. Some

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answer is that our own fellow brothers are more closely related to us in the flesh. We, with Adam as our grandfather, are all near kinsman. We, however, are all in the same boat in that we are all lost sinners and unable to redeem ourselves or our brethren. We, like the kinsman in Ruth 4:6, have a debt of our own to pay. It is a debt on which we have not been able to make even the first payment.

"And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it"—Ruth 4:6.

The above verse is a very accurate picture of all of Adam's children. There are many parents who would like to redeem their lost children. There are others who would like to redeem their parents, sisters and brothers, but their hands are tied by their own debt to God because of their own

(Continued on page 7, column 1)

Tulsa Labor Day Weekend Conference One Of The Best

By JOE WILSON, SR.
Gladwin, Michigan

The Grace Missionary Baptist Church of Tulsa, Oklahoma, pastored by Joe Wilson, had a great Bible Conference Labor Day week-end. It was truly a time of great blessing to all who attended. I think it was even greater than the conference we had the previous year, though we have had much debate on that subject.

Saints of God gathered in Tulsa for Tulsa's greatest event of the year, 1973. This conference took place August 31 through Sept. 2. We wish to thank God for the many saints who attended from different parts of the country. We had close to two hundred in attendance at the services. We had close to thirty preachers attending the services. Many of the finest preachers in America were speakers at this great Bible conference.

First of all; I wish to express deep appreciation to the Calvary Baptist Church and her pastor, John R. Gilpin, for the publicity given to our Bible Conference in The Baptist Examiner. It is quite certain that we could not have had nearly as great a conference apart from what God did through TBE.

We had twenty-six messages preached during this three day conference. Most all of them were very good, and some were simply outstanding. Much discussion goes on as to which message was best of all. But we

preachers were not in competition with one another, but simply trying to serve our Lord and bless His people. The sermons dealt with many of the doctrines and duties of the Word of God. The doctrines were expounded with great ability. The duties were presented with power as folk were exhorted to obey the truths of God's Word. Seldom



JOSEPH M. WILSON

has a gathering listened to more able presentations of God's Word over a like period of time. I could go over the list of preachers and mention some of the outstanding sermons preached, but that would take much time and space, and I would be sure to leave out someone who did a great job. As pastor of the

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Not Free-Will . . . But The Bondage Of The Human Will

By MILBURN COCKRELL
Fulton, Mississippi

In the last article I began the subject of "The Bondage of the Human Will." Today I again want to continue my discussion of this theme. We learned from our last study that man does not possess a free-will. Fallen man's will is under the control of his earthly, sensual, devilish nature. He is free to sin and free of holiness. John 5:40 declares: "And ye will not come to me, that ye might have life."

Man's will is stunted by the fall. He cannot come to Christ because an evil eye binds his heart, and his deceived heart turns him to his own way in opposition to God's way. He is the enemy of God (Jas. 4:4) and enmity against God (Rom. 8:7). Every faculty of man being effected by sin, he can no more turn to God than a dead man can sit up in his coffin. He can no more originate a right desire than he can create a universe. God, by sovereign and special interference, must call him to life and create in his heart the desire to come to Christ.

SPIRITUALLY DEAD
Ephesians 2:1 tells us the un-

regenerate man is "dead in trespasses and sins." A dead man is without either power or will, and so is he who is dead in trespasses and sins. Ephesians 2:2 further reveals how the alien sinner walks "according to the prince of the power of the air." Can we ever expect a man under the domination of Satan and the demons to will to come to Christ for eternal life. Will Satan and



MILBURN COCKRELL

the demons lead the sinner to Christ? No, they will lead him to Hell.

A FREE AGENT

Man is a free agent; but he does not possess a free-will. Thus man is responsible, yet he is impotent. Man is free from any coercion from without, but he has no ability or power within to do spiritual things. He cannot act contrary to his corrupt nature any more than an animal can act contrary to his nature. He is free to sin according to his nature, but free from any power to perform holy acts contrary to his sinful nature.

THE NEW BIRTH

The bondage of the will is not only positively and plainly declared in the Scriptures, but it is everywhere implied in the doc-

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FEAR"

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

I would remind you that most everyone experiences fear in one form or another. There are individuals who are experiencing physical fear every day. That is to say, there are individuals who are constantly worrying about their physical bodies—worrying as to what disease perhaps is going to overtake them. I know in-

dividuals who read a newspaper or a magazine relative to symptoms of some disease and immediately they begin to suffer with those same symptoms.

I am thinking of one man in particular that I have known for a long, long time. Regardless of what it is he may read concerning a disease, five minutes after he reads the article, he has the disease.

So I say, beloved, some people suffer from physical fear. Some individuals go to a gymnasium

once or twice a week for a workout, or they take a steam bath, or they take certain rigorous exercise in their home. Thus suffering from physical fear, careful lest the old body isn't properly cared for, they go through life with a physical fear complex.

Then there are individuals who suffer from a social fear. You have heard the expression over and over again of the individual who tries to "keep up with the Joneses." Now, beloved, regard-

(Continued on page 2, column 2)

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The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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A Good Book Offered Freely To Our Readers

To The Readers of The Baptist Examiner:

I have been in the active pastorate in Texas for thirty-five years. For the past eighteen months, due to physical reasons, I have been resting from full time pastoral work. I am, however, trying to serve God in another very needy field — printing sound Baptist literature for free distribution. It is my contention that if the Cults can peddle their garbage free, why cannot the people of God send forth the message of the Bible?

With the help of many friends I have reprinted Baptizo-Dip-Only. This is the best book on the subject of immersion as the only mode of baptism I have ever seen. It was written in 1909 and contains the research of W. A. Jarrell and includes samples of handwritten statements of scholars world wide. The testimony of these scholars, Methodist, Presbyterian, Congregationalist, Greek Church, Episcopal, Catholic, etc., will convince any honest seeker that the unimmersed believer has not obeyed the specific command of our Lord.

Three thousand of these books cost \$2,995.95. The mailing cost is 14c per copy. I am sending them free of charge to anyone requesting them as long as the supply lasts.

As funds are available, we plan to print some of Baptizo-Dip-Only in Portuguese and Spanish for free distribution. There will

be other writings in the Portuguese and Spanish versions which will magnify the Sovereignty of God and the Saviourhood of Jesus. This material will be prepared and written by men who believe as I do — that depraved man is in no position to LET God do anything. And that only that which is CERTAIN can be foreseen. Therefore, those whom God foresaw in Christ were there because of His eternal purpose and because of an act of God's sovereign will and not contingent upon what depraved man may do.

The Portuguese and Spanish versions will be available to any worthy brother working among people who speak these languages.

Those requesting the book, Baptizo-Dip-Only, may help with future printings if they so desire but are under no obligation. Send any contributions to Western Heights Baptist Church (established 1853), P. O. Box 1511, Irving, Texas 75060, or to my address printed in the book.

Chose in Christ,
V. C. Mayes

Born 1917, Born again 1938



"Fear"

(Continued from page one)

less of who it is that you may be trying to keep up with, and irrespective of who the individual may be, the fact remains that there are people who are actually stinting their bodies of the normal food which it needs, in order that they might have clothes for physical appearance that they thus might be able to "keep up with the Joneses."

I say, beloved, there are folk who are suffering from social fear. They fear somebody else will be able to be dressed better than they are, and they thus have social fear.

Then there are individuals in business who have business fear. I am satisfied that most anybody who has a business naturally worries as to how his business is getting along and what his competitor is doing. If the average business man might be carefully analyzed, it would be determined that the majority are suffering from business fear.

I am sure that there never was a politician but what suffered from political fear. I am certain as can be that there are individuals who are going to sweat from now to election time, not knowing, yet wondering, as to what the future holds for them — whether it means a return to their present position or whether it means a humiliating defeat. I say, beloved, many, many individuals suffer from political fear.

There are many other fears from which men and women suffer so far as this life is concerned, but the sad thing about it is that very, very few actually

fear God. The majority of people who may have some sort of fear complex, whether it be a physical fear, or a social fear, or a business fear, or a political fear — regardless of what it may be, the majority who are suffering from a fear complex are not fearing God. They may fear other things, but they don't fear God.

I

MANY DON'T FEAR GOD.

There are those who are afraid of God, but they don't fear God. Take Adam as a good example. Adam was afraid of God, but he wasn't fearing God. The word "fear" when we speak in terms of a man standing in fear of God, means "reverence" or that he stands in reverential awe before God. Now when Adam had sinned in the Garden of Eden, he didn't stand with reverential awe in the presence of God, but rather, in the cool of the day when God came down to walk within the Garden, Adam hid himself from the presence of God — not in fear of God, but afraid of God. He was afraid of God as a result of the sin which had come into his life.

I say, beloved, there's many an individual today who stands definitely afraid of God. I know an individual with whom I talked several months ago, who said, "I tell you, Brother Gilpin, I know the Bible says that we ought to fear God, but actually I just don't fear Him; I am afraid of Him." Beloved, that is not the proper attitude for a child of God to take. A child of God ought to stand in fear before God, but no child of God is afraid of God.

That leads me to say that while individuals do not fear God, the majority of people are definitely afraid of God. We read:

"There is no fear of God before their eyes."—Rom. 3:18.

In this Paul is giving his summation, or final verdict, saying that the whole world is guilty before God. After describing the various organs of the body, he finally sums it up by saying that there is no fear of God before their eyes.

Beloved, that is the unsaved man. He may be afraid of God, but there is no fear of God before his eyes.

We read again:

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Rom. 8:15.

The saved man looks up into the face of God and cries, "Abba, Father," which literally means "Dear Papa" or "Dear Father." A saved man looks up into the face of God with a reverential trust, with a reverential awe, with a reverential fear, and he cries out to God as a child in loving faith cries out unto his father.

In contrast, most unsaved peo-

ple are afraid of God. They are afraid of God just as they are afraid of death, and are afraid of Hell, and afraid of the judgment, yet they don't fear God.

II

THERE IS A RIGHT KIND OF FEAR.

"THE FEAR OF THE LORD IS THE BEGINNING OF WISDOM: a good understanding have all they that do his commandments: his praise endureth for ever."—Psa. 111:10.

This would indicate that reverence for God is the beginning of wisdom. But what is wisdom? We read:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

So when we read that the fear of God is the beginning of wisdom, this really means that it is the beginning of Jesus Christ working within your life for your eternal security and salvation.

I say then, beloved, that there is a right kind of fear that men shall have, and that is the kind of fear whereby that one stands in reverence before God.

We find that that was Job's experience:

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one THAT FEARED GOD, and eschewed evil. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"—Job 1:1,8.

This doesn't mean that Job was afraid of God, but Job stood in reverential awe before God. He was a man that feared God.

Beloved, you and I ought to rejoice for the fact that we have passed from death unto life, that we have passed from that experience whereby we stand fearful before God. We ought to rejoice that we have no fear of God in the sense that we are afraid of

Him, but we ought, at the same time, rejoice because the fear of God has gripped our soul and we, like Job, stand in awe and reverence before Him.

"Teach me thy way, O Lord: I will walk in thy truth: unite my heart TO FEAR thy name."—Psa. 86:11.

So, beloved, from these Scriptures we can see that there is a right kind of fear. While many fear relative to their physical condition, while many fear socially and politically, and while many fear in the business world, there is a right kind of fear, and that is the kind when you stand with reverence in the presence of God.

III

THERE IS A GROUNDLESS FEAR.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2:14, 15.

Here is described a groundless fear — the fact that men are afraid to die.

Let me ask you, are you afraid to die? You know as well as I that if you are saved, you have no fear of death. It is groundless fear that men have, this fear of death.

I look around about and I see individuals who are afraid of every thing in this world, and I am satisfied that if I were to ask them if they were ready to die, practically every one of them, without exception, would say that they were afraid of death. But, beloved, a child of God looks at death as a defeated enemy. A child of God looks upon death as an enemy that has already been met and has been defeated in the Lord Jesus Christ. I tell you, beloved, the fear of death is a groundless fear for the child of God.

Somebody might say, "Brother Gilpin, do you have dying grace?" No, beloved, I don't have dying grace. I don't need it today. I need living grace today; but I have this assurance that when I come to die that the Lord who gives me living grace from day to day, will likewise give me dying grace in the hour when I need it.

So, beloved, I say there is a groundless fear that besets many individuals, and I am sure that there are plenty of professing Christians who are afraid at the thought of death. Beloved, that is a groundless fear for the child of God, because Jesus Christ has already removed the fear from death.

Years ago, when I was a boy preacher, there was a man in the community where I had my first pastorate who was a keeper of bees. I visited him one afternoon just after a bee had stung him. It was a rare experience that ever came to him, for the majority of times he could handle them without them stinging him; but this afternoon just before I (Continued on page 3, column 2)



"How come you know so much about sin?"

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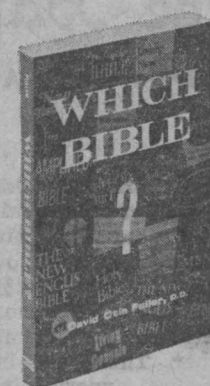
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THE BAPTIST EXAMINER

OCTOBER 13, 1973

PAGE TWO

DON'T EXCITE BUT . . .

INSTRUCT GOD'S OWN

By CHARLES H. SPURGEON

If we would influence thoughtful persons, it must be by solid arguments. Shallow minds may be wrought upon by mere warmth of emotion and force of excitement, but the more valuable part of the community must be dealt with in quite another manner.

When the Apostle Paul was desirous to influence his son in the faith, Timothy, who was a diligent and earnest student and a man of gifts as well as of grace, he did not attempt to affect him by mere appeals to his feelings, but felt that the most effectual way to act upon him was to remind him of solid doctrinal truth which he knew him to have believed.

This is a lesson for the ministry at large. Certain earnest preachers are incessantly exciting the people, and but seldom if ever instructing them; they carry much fire and very little light. God forbid that we should say a word against appealing to the feelings; this is most needful in its place, but then there is a due proportion to be observed in it.

A religion which is based upon, sustained, and maintained simply by excitement, will necessarily be very flimsy and unsubstantial, and will yield very speedily to the crush of opposition or to the crumbling hand of time. The preacher may touch the feelings by rousing appeals, as the harp touches the harpstrings; he will be very foolish if he should neglect so ready and admirable an instrument; but still, as he is dealing with reasonable creatures, he must not forget to enlighten the intellect and instruct the understanding. And how can he appeal to the understanding better than by presenting to it the truth which the Holy Spirit teacheth? Scriptural doctrine must furnish us with powerful motives to urge upon the minds of Christians.

It seems to me that if we could by some unreasoning impulse move you to a certain course of action, it might be well in its way, but it would be unsafe and untrustworthy, for you would be equally open to be moved in an opposite direction by other persons more skillful in such operations. But if God enables us by His Spirit to influence your minds by solid truth and substantial arguments, you will then move with a constancy of power which nothing can turn aside. The feather flies in the wind, but it has no inherent power to move, and consequently when the gale is over, it falls to the ground—such is the religion of excitement; but the eagle has life within itself, and its wings bear it aloft and onward whether the breeze favors it or no—such is religion when sustained by a conviction of the truth.

The well-taught man in Christ Jesus stands firm where the uninstructed infant would fall or be carried away. "Be not carried about with every wind of doctrine," says the apostle, and those are least likely to be so carried who are well established in the truth as it is in Jesus.

It is somewhat remarkable—at least it may seem so to persons who are not accustomed to think upon the subject—that the apostle in order to excite Timothy in



CHARLES H. SPURGEON

boldness, to keep him constant in the faith, reminds him of the great doctrine that the grace of God reigns in the salvation of men. He gives in this verse—this parenthetical verse as some call it, but which seems to me to be fully in the current of the passage—he gives in this verse a brief summary of the Gospel, showing the great prominence which it gives to the grace of God, with the design of maintaining Timothy in the boldness of his testimony for Christ.

I do not doubt that a far greater power for usefulness lies concealed within the doctrines of grace, than some men have ever dreamed of. It has been usual to look upon doctrinal truth as being nothing more than impractical theory; and many have spoken of the precepts of God's Word as being more practical and more useful; the day may yet come when in clearer light we shall perceive that sound doctrine is the very root and vital energy of practical holiness, and that to teach the people the truth which God has revealed, is the readiest and surest way of leading them to obedience and persevering holiness.

(Taken from *The Treasury of the New Testament* by Charles H. Spurgeon, Volume III, page 830).



(Continued from page two) visited him, a bee had stung him, and his face was badly swollen. As I talked to him, he consoled himself with this fact, that though the bee had stung him, it had

left its stinger in him, and it would never sting anybody else. In other words, he had taken the stinger out of that bee and it would never sting again.

Beloved, that is exactly the way it is with death. Death lighted upon the Lord Jesus Christ, but Jesus Christ took the sting out of death, and though death may light upon you and me, and upon thousands and millions of God's own before Jesus Christ comes back to this world to take us unto Himself—though that be true, the sting of death has been taken out of death by the Lord Jesus Christ. So I say that the fear of death is a groundless fear.

IV

THERE IS A TERRORIZING FEAR.

"BUT THE FEARFUL, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21:8.

Notice, he names the individuals who are going to Hell, and the first one he names in that group of incorrigibles is the fearful.

Someone may say, "Bro. Gilpin, I am just afraid that I am lost. I am afraid that I am not ready to die. I am afraid that I am not right with God." You know, beloved, I would never in this world try to argue with that individual, for God has said that the person who is afraid that he is lost is going to Hell.

You go out and talk to the majority of people that you meet and they will say, "Well, I am doing the best I can. I hope I am all right. I have joined the church, I have been baptized, I have made a confession of my sins, I pray, and I am hoping that I am all right; but I am still afraid. I don't have the peace that I would like to have. I still have a fear." Listen, beloved, the person who says that he is afraid that he is going to Hell, that is exactly where he is going.

I want to insist upon this fact that when the Lord saves a person, He gives to him an assurance and a peace whereby he knows that he is all right in the sight of God and there will be no fear on his part. Listen:

"And the work of righteousness shall BE PEACE; and the effect of righteousness, quietness and ASSURANCE FOR EVER."—Isa. 32:17.

That individual who is saved has a peace, and a quietness, and an assurance forever. He is not afraid of going to Hell, for there is no fear of Hell so far as his life is concerned.

If you were to stop every person whom you meet and engage them in conversation, and ask them as to their standing in the sight of God, I am satisfied that 99 out of every 100 would tell you that they are fearful as to the future—that they are fearful as to what the future holds in store for them. Well, beloved, the Word of God tells us about this terrorizing fear—a fear that there is a Hell out in front of them into which they are about to fall.

Yes, beloved, there is the right kind of fear when a man fears God from the standpoint of reverence; there is a groundless fear for the Christian who is afraid of death; there is a terrorizing fear for the man who is unsaved, who has never come to a saving knowledge of Jesus Christ—a fear that terrorizes him—a fear that paralyzes him—a fear that causes him to know that there is a future of pain and misery awaiting him in a Devil's Hell.

V

THERE IS A FEAR THAT ENSNARES MAN.

"The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe."—Prov. 29:25.

"WHILE IT IS DAY; THE NIGHT COMETH..." JOHN 9:4



Here is an individual who knows that he is linked up with the wrong kind of crowd, but the fear of man makes a coward out of him—he is afraid to break with the crowd.

I remember a woman who was engaged to a Catholic man. Her father and mother talked and pleaded with her not to marry him, but she said, "I just can't break with the crowd." In other words, she was afraid to break with her friends with whom she associated.

Here is an individual who knows that the crowd with whom he associates drinks and carouses and does things that are wrong. He knows that he has no business in that group, but the fear of man makes a coward out of him.

Here is an individual who comes into the services and hears the message from the Word of God, and he feels definitely the pricking of the Holy Spirit, with the result that his conscience burdens him because of his sin. He feels the need of Jesus Christ as his Saviour, but he walks out unsaved, because he is afraid that man will say something about him.

I say, beloved, the fear of man brings a snare.

VI

HOW YOU CAN FIND RELIEF FROM ALL YOUR FEARS.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

I ask you, are you afraid to die? Are you afraid of the judgment? Are you afraid of Hell? Are you afraid of eternity? What is the fear that grips your soul most of all? Regardless of what your fear may be, the Word of God says

that the man who believes on Jesus Christ shall never come into condemnation, but is passed from death unto life.

Beloved, I have the best news in the world for that individual who is fearful. I have the best news in the world for that individual with a fear gripping his soul. What he needs is to receive the Son of God as his Saviour, and when he does, he passes from death unto life, and will never come into condemnation. There won't be any fear of death and there won't be any fear of eternity, because the Lord Jesus Christ has become his Saviour.

Notice again: "I sought the Lord, and he heard me, and delivered me from all my fears."—Psa. 35:4.

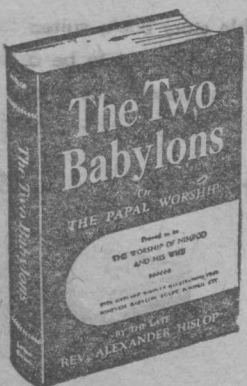
This was spoken by David, that man of God. He said, "I had some fears too, but I sought the Lord, and He delivered me from all of my fears."

I say to you, my brother, regardless of what fear may grip you as a Christian, seek the Lord and He can deliver you from those fears.

If I speak to somebody who is unsaved and you are afraid to die, and you are afraid to close your eyes at night, knowing that you are not at peace with God, fearful lest you might pass away within your sleep and stand before God unsaved, I say to you, if you are afraid of death, and are afraid of the judgment, and are afraid of eternity, the thing for you to do is to receive Jesus Christ as your Saviour and He will deliver you from all of your fears.

Oh, might it please God to cause you to see Jesus as your Saviour, and that the Lord Jesus Christ will deliver you from the fears that have this day engulfed your soul.

May God bless you!



THE TWO BABYLONS

By ALEXANDER HISLOP

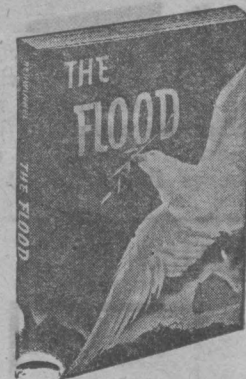
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The Baptist Examiner FORUM

"What do you think of a minister who agrees that it is correct to use unleavened bread and wine (after it had gone through the process of fermentation), and yet, when he serves the communion, he continues to give the incorrect elements?"

AUSTIN
FIELDS
PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio



My thoughts relative to this man are not very pleasant. I can be very patient and considerate of one who is ignorant of the truth because of lack of Scriptural knowledge, but when one knowingly and wilfully disregards the commandments of the Scriptures, the only resource left is to reprove and rebuke him by warning him that our Lord does not wield the sword of chastisement in vain.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

There are many Biblical illustrations of men who were guilty of compromising the truth. Their motives and results of their sin were recorded for our learning. Some disobeyed in order to secure popularity, some a false peace and one for filthy lucre (money). I do not know the motive behind the minister's action in the question, but regardless of what his motive may be, he is in error. In order to prove this point, and to warn all who read it that man cannot hope to gain by giving in to seducing spirits and devices of men, let us take up Aaron, who thought it best to fashion a golden calf, thus compromising in order to satisfy the cries of some who demanded that he bring forth the God who brought them out of Egypt. Brethren, I believe Aaron knew that it was Jehovah who delivered them with a high hand and mighty power; in fact, Israel sang the song of deliverance on the shores of the Red Sea. Read Exodus 15. When Aaron made them a golden calf at the foot of Sinai, he became a compromiser in order to keep peace in the camp. God dealt with his erring child and took his physical life in the wilderness because he compromised.

Since this was written for our admonition and learning, thus I can tell you no compromiser of the truth ever gained true peace, for true peace in our camp (church) is the result of contending for the whole counsel of God.

Baalam is another picture of one who thought that he could secure fame and worldly gain (filthy lucre) by trying to go contrary to the Lord's revealed will. Baalam tried to curse those whom God said should not be cursed, and the result was that he failed miserably and was humiliated in trying to do so. Baalam's sin was greed for money, and there are many like him today who try to please the multitude in order to

secure a large salary. They will travel with the enemies of the truth by compromising their own convictions; such as, using the proper ingredients in the Lord's Supper, yet for money's sake, they will serve other ingredients. Beware brethren, when you become guilty of Baalam's sin for we read:

"But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out"—Num. 32:23.

King Saul reveals the futility of the compromiser. Saul's actions in not killing off the Amalekites and all their cattle was that he reasoned that it would not be wrong to take the best cattle and the king back to Israel even though God's orders were to slay them all. The enemies of Israel had nothing which God would accept, even their fattest cattle. It has not changed today for Protestantism has nothing which we Baptists can take and use in our service for the Lord. In the following words, God speaks to Saul through Samuel, and this is good advice for us Baptists as well.

"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel"—I Sam. 15:22 and 26.

The records of these three men should convince us that it does not pay to know the Truth and then wilfully turn from it. Let us add one New Testament illustration of this fact. This is recorded in I Cor. 11 when the Corinthian church wrongfully observed the Lord's Supper. Because of their disregard of the way in which the Lord commanded His supper to be observed, many were stricken with weakness and illness, and some died. Therefore, my thoughts regarding this minister is, he needs to repent of his evil deeds, and turn from his evil practice, and begin to serve the Lord with a heart motivated by love, for, "We ought to obey God rather than men"—Acts 5:29.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



I don't think much of anyone who does not stand up for what he believes. If a person does not practice what he claims to believe, I question whether he actually believes it or not. It is

one thing to say you believe something, it is another to actually believe it. Sometimes we, like the father of the child with the dumb spirit, have to cry out, "... Lord, I believe, help thou mine unbelief." (Mark 9:24). We should have the desire to increase our faith and our stand.

Brethren, the Bible is emphatic about the fact that we must take a definite stand on the truth. If anything is right we must abide by it. Paul told the young preacher, Timothy, this very thing. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." The word "instant" in this verse is an entirely different Greek word than is used in other places and translated instant. Here it means to stand upon. In other words, we are told here that because of the fact that the Word is inspired by God (I Tim. 3:16,17), we should stand upon it firmly.

When Paul was ready to die, he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." (II Tim. 4:7,8). Again we read, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16).

The person who cannot stand for what is right is one who has no strength. "If thou faint in the day of adversity, thy strength is small." (Prov. 24:10).

To not take the proper ingredients in the Lord's Supper is to say by your action that Christ was not the sinless one. The wine and unleavened bread picture the perfect or sinless blood and body of Christ. Of course, we must also consider other things. The Lord's Supper must be what we call closed communion, given to the local church members only. The ones who observe this supper must have Scriptural baptism. A church that would be lax in properly observing the Lord's Supper will possibly be lax in its requirements regarding baptism.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I must answer that I don't think very highly of such a man, but what I think is not the important thing. The main thing is, what does God think? The person who uses leavened materials in the observance of the Lord's Supper, blasphemes the name of Christ. Leaven is used in the Bible, consistently, to represent evil. Leavened bread and wine (grape juice) is made to represent the body and blood of Christ, and it says symbolically that Christ was a sinner. If he was a sinner, then he was no Saviour. Better have no observance of the Lord's Supper than to have an observance that lies on the Lord.

Do you remember the restrictions placed on the transportation of the Ark of the Covenant? And, do you remember how it was carried on an ox cart, and the cart wobbled and the Ark was almost thrown off on the ground? There was a man who stuck out his hand and kept it from falling. No doubt his motives were good, but what happened? He was

struck dead on the spot! God had told them not to touch the Ark. (Except the ones whom he had appointed for the task).

I think this is a good illustration of how God feels concerning those who disobey him. The one who disobeys God and uses symbols of evil in observance of the Lord's Supper will have to answer before Him.

Some ministers believe that light bread and grape juice are all right for the Lord's Supper. They believe this because they haven't taken the trouble to study the subject. This is not as bad, however, as to know the truth and then go ahead in blasphemous light bread and grape juice observance. Is such a man a moral and spiritual coward? It would certainly seem so.

In my own ministry, when I started serving as pastor, my church used leavened materials. Did I go ahead and continue the use of such for craven fear that I might get thrown out if I tried to change things? Had I been such a coward, I would have left the ministry and gotten me a job doing something honest. No, I solved the problem by taking the Bible and teaching my church the truth, then they followed me in the Scriptural way.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.

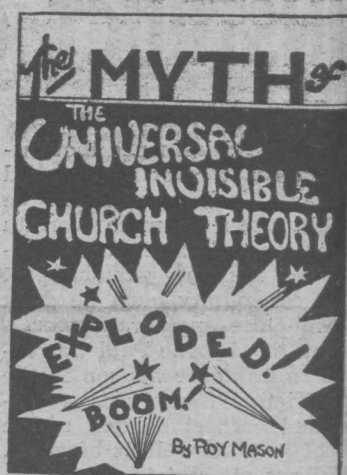


Could it be that he knows he would lose about two-thirds of his members if he used wine, that is, if they did not lose him first! In either case he just might be forced to go to work at some secular job. And it might be that in the back of his mind he is thinking, that kind of work is what I went to the seminary to get away from.

It would seem that in our day even most Baptists feel they are just too good a Christian to be guilty of using wine in the Lord's Supper. Due to somebody's teaching they seem to class the use of wine in the Lord's Supper with social drinking. Even though it is clearly taught in the Bible that the early churches used wine, the mixed multitude that is so prevalent in most churches today seem to think the abstinence of wine, even in the Lord's Supper, will be a good argument in their favor when they start their insisting to the Lord that they have earned salvation.

That this mixed multitude is in the churches today is so clearly set forth in type in Judges 7. There we see Gideon with only

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32,000 men facing an army of 135,000 men. Still God tells Gideon that he has too many men. He then tells him to tell all of his men who are afraid to go home. 22,000 of his 32,000 men went home. These 22,000 men in Gideon's army are a type of lost people in the churches of our day. In I Cor. 10:11 we are told that the things that happened unto the children of Israel did so in order for them to be types for us in these last days.

Still in spite of the fact that we are told that those things happened unto the children of Israel for types for us, so many Baptists refuse to see these types. That is why we are offering a course in Typology in our correspondence Bible school. Just recently a dear lady in Connecticut sent in answers to the first half of this course, and told us how much the course was helping her to understand the Scriptures. The course is being taught by Bro. H. W. Wooten who has made a serious study of types in the Old Testament. And it is free.

So the minister under consideration here just may have too many goats in his pasture. That would make it very hard indeed for him to contend for what he knows to be the truth. There is a world of difference between believing a certain thing, and contending for it. Who knows that better than Baptist pastors?

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THE BAPTIST EXAMINER

OCTOBER 13, 1973

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"THE GREAT EQUALIZER"

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts?" (James 2:1-4).

The blood of Jesus Christ is the great equalizer. I don't know about men, but most women feel superior to some women, and inferior to others. Sometimes it's because of that person's financial status. Let a woman come to our church with a not-too-clean cotton dress, oxfords with anklets, a speech impediment who talks incessantly, and we brush past her. Let the "hospitality committee" welcome her. But—let a well-groomed woman with the latest hair style and a cultured voice come to church and we hurry to make her acquaintance. After all, it's everybody's responsibility to welcome visitors.

But what about those already in the church that are poor? And those that are wealthy? Does the Word have anything to say about us? Yes, much in every way. "Let the brother (sister) of low degree REJOICE in that he (she) is exalted." (James 1:9). In what way are they exalted?

"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).

I like to compare I Cor. 4:13 with Mal. 3:17 which says "Being defamed, we intreat, we are made as the filth of the world, and are the off-scouring of all things unto this day."—"And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels: and I will spare them, as a man spareth his own son that serveth him."

Yes, those who serve Christ faithfully in His church will be exalted. Are you naked? You'll be "arrayed in fine linen." (Rev. 19:8) Are you hungry? God will feed you "a feast of fat things, a feast of wines upon the lees well refined." (Isa. 25:6) Are you thirsty? You have "A well of water springing up to everlasting life." (John 4:14) Are you poor? You have a glory, a mansion, and a crown. Yes, the blood of Jesus Christ is the great equalizer.

James goes on to say that the

rich are to REJOICE in that they are made low. (James 1:10) How are they made low? For one thing, a rich man's money buys him nothing in the church. The church has nothing to sell. The wealthy are used to giving orders, being leaders, using their money to influence men. But when they are saved, they realize they are paupers before God. Most writers tell us that in the early church many slaves and slave-holders were saved. And sometimes God would call a slave to pastor His Church. So all day long this man is a slave and does the bidding of his master—but come evening when it's church time, and each Sunday, he is the leader and his master in the flesh sits and listens to him. Yes, the blood of Jesus Christ is the great equalizer. This same thought is shown forth under the Law. The poor and the rich were required to pay the SAME ransom price.

Remember how poor Lazarus was saved and resting comfortably in rich Abraham's bosom? Truly, lowliness or humility is the rich person's glory. Humility is not only a clothing (Col. 3:12) but an ornament. (I Pet. 5:5) It is not a disguise but a decking.

Many a poor person is rich in pride, and needs the grace of humility. It is just as easy to be a "poor-snob" as a "rich-snob." May it please the Lord to humble us that He might use us to His glory.

Joseph Wilson

(Continued from page one)

church, I would like to say for the church, that we deeply appreciate each one who spoke for us at this conference. Thank God for you and thank you for the study time and prayer time that we feel you put into the sermons you preached to us at this conference.

Quite a few of the scheduled preachers were unable to attend for varying reasons, but God sent us a sufficient number of very able pinch-hitters who did a remarkable job of filling in for the absent preachers. We especially appreciate those of you who came to the conference to listen to others — who were not prepared to speak yourselves — yet who filled in so well when asked to do so.

There was a remarkable unity of sentiment in the preaching of the conference. Only once was there any serious disagreement between the speaker and the host church. This matter was graciously dissented to by the host pastor, and the public dissent was graciously received by the visiting preacher. True love and great fellowship won a victory over difference of opinion in this matter. There was great fellowship between all who attended the conference, and I heard of no major argumentation to mar our conference.

Brethren, let us make and keep our conferences like this. Let the host church have authority to establish the program for the conference. Let her present her views as she sees fit. Let visit-

ing speakers and visiting saints keep their few dissents from the position of the host church to themselves at this time. Let us fellowship about the great things upon which we agree. Let us not turn Bible conferences into arenas of theological debate over the few things upon which we disagree. For my part, I will follow this policy in the conferences I attend, and I will see to it to the best of my ability that it is followed in the conferences where I am the host pastor.

We had some great singing during our conference. Brother Jerry Caves, song leader of the host church, did a magnificent job in planning and leading the singing, both congregational and special for the conference. Of course, those of us who know Jerry knew that he would do a great job. The host church is blessed with great talent in special music. Jerry Caves is one of the best soloists around anywhere. The Wilson girls are a very fine singing group. They blessed our conference with their

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specials. Brother John Weber, a member of the host church, blessed us with a great solo. We had some visiting with us who were well able to be a blessing with their singing ability, but we only used one of them. I apologize to the others, but I desired to concentrate our special music around those who do not have preaching talents to use. But Bro. Gene Hensley did greatly bless our hearts with the only special not given by a member of the host church.

The members of the host church did a fine job in making this a great conference. The host church has the reputation of being one of the friendliest churches in America, and she certainly lived up to and enhanced this reputation by her treatment of those who visited during this conference. As pastor, I express my deep appreciation to the church as a whole. I cannot think of a person in the church who declined to do a job they were asked to do for the conference.

Thank God for the ladies of the church. Where would we be without them? Our ladies did a marvelous job in their department. They did not get out of a woman's place in the church. But they did do their job as well as any man did his. We could not have had a conference at all without the job done by the ladies. They made the conference a more wonderful conference by their faithfulness to their tasks. They worked long and hard, and yet, with warm and gracious spirit, to make this conference one to be long remembered. May God greatly bless and richly reward each and every one of them.

Well, the conference is over. It was a great one. We shall long remember it with thanksgiving to our God. We appreciate all who came our way for those days of blessing. The host church desires that you pray for her, and that when she next has another conference, each and everyone of you feel personally invited to be present. May God bless you all.

THE BAPTIST EXAMINER
OCTOBER 13, 1973

PAGE FIVE

Free-Will

(Continued from Page One)

trine of regeneration. Regeneration is God quickening the dead sinner who cannot stir. We are expressly told that regeneration is not of the will of man. John 1:12-13 says: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of man, but of God." Regeneration is owing to the will of God, just as natural generation is owing to the will of the parents. James 1:18 reads: "Of his own will begat he us with the word of truth." The alien sinner no more wills to be regenerated than a baby wills to be born. No wonder Romans 9:15-16 declares: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Repentance and faith are the fruit of regeneration, not the root. Listen to John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." By studying the tenses of the verbs here you can see that the man who believes at present has already passed out of death into life. The passing from death to life occurred before the hearing of the Word or the believing. I John 5:1 says in the literal Greek: "Everyone that believes that Jesus is the Christ has been begotten of God." Notice the begetting preceded the believing. A man has no more to do with his spiritual birth than his natural birth.

SPONTANEOUS REGENERATION

The Arminian ignores all these Bible truths and dogmatically asserts the nonsense of self-procreation. On one hand he denies the evolutionary theory of spontaneous generation of man and animals. Then on the other hand, he asserts the dogma of spontaneous regeneration. By teaching that man's birth is dependent upon his will, he is saying the unborn wills to be born, the dead wills to live. But all life comes from God whether natural or spiritual. I would just as soon believe in spontaneous generation as spontaneous regeneration.

Just where does the Bible say man has a free-will? I hear preachers declare that man has a free-will. But I do not find the word "free-will" in the Bible. I have sincerely asked free-willers to produce one passage of Scripture which says man has a free-will. To this hour not one single passage has ever been produced. It is difficult for me to understand how a word can be so commonly used by ministers and a doctrine so widely believed in among churchgoers which does not have one single verse of Scripture to support itself.

Free-will is not man's hope of salvation. The Bible says it is the power of self-betrayal, self-antagonism, self-destruction. Free-will made Lucifer the devil. Free-will plunged Adam and his posterity into corruption and ruin. Free-will cannot cure the toothache, yet some imagine it can cure their own immortal souls of sin!

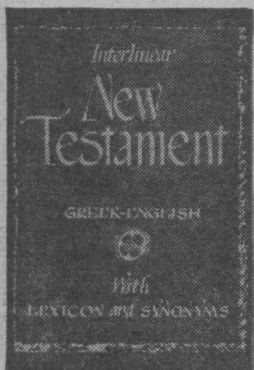
GOD MAKES US WILLING

The sinner cannot change his own nature. Jeremiah 13:23 reads: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." An apple tree does not bear grapes. A stream cannot rise above its source. Then can man's will which is under the dominion of sin originate that which is pure and holy? No, man's will is in bondage to sin and Satan. It is under the dominion of his nature and he is accustomed to do evil. The natural man will not come to Christ that He might have life.

In conversion God enlightens the sinner's mind. John 6:45 declares: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath learned of the Father, cometh unto me." God inclines the sinner's will, without doing violence to his free agency. Philippians 2:13 says: "For it is God which worketh in you both to will and to do his good pleasure."

If God must work in the regenerated man to make him willing to do His pleasure, then He must certainly work in the unregenerate man and incline him to be willing to do His pleasure. To deny this, is to say that the unborn man has more power and willingness than the born-again man. Psalm 110:3 discloses: "Thy people shall be willing in the day of thy power." Here are truths: First, God has a chosen people who are His by covenant engagement. Second, though God finds them unwilling to come to Christ, He by His Almighty power works in them a willingness to come to Christ. Third, God's people will to come to Christ in the day when God demonstrates His power. While God inclines the sinner and must have all the glory, the sinner yields without compulsion. God moves the obstacles, and the sinner becomes the willing servant of God.

"Suppose I have fallen into the water and am blindly struggling and frantically beating with my arms. All my efforts only serve more surely to sink me. I go down—again—the third time. I have lost consciousness. When I come to, I find myself upon the river bank. I look at the water and say: 'Bravo! I have done well. How I must have struggled! That last stroke did the work and landed me safe on the shore.' I say this, but I am not satisfied. A person approaches. He is dripping with water. He says: 'You were gone! I saw you go down the last time, and I dived under and saved you!' I think it over and I say: 'That sounds like fact, like common sense; it seems the only satisfying explanation, yet consciousness does not help' (Continued on page 6, column 3)



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THE FIRST STEP, PRAYING

There can be no revival of any person or church without prayer. II Chron. 7:14, "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will hear their land."

Pray for our will to be submissive. Matt. 6:10, "Thy will be done." Eph. 5:17, "Be ye not unwise, but UNDERSTANDING what the WILL of the Lord is." Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect WILL of God."

Pray for our OWN hearts to be set on fire.

Psa. 39:3, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue." Jer. 20:9, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Heb. 1:7, "—maketh his angels spirits, and his ministers a flame of fire."

Pray for our OWN sins to be forgiven. We try to justify our sins by pointing to the sins of others. Psa. 38:18, "I will declare MY iniquity; I will be sorry for MY sin." Prov. 28:13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

II.

THE SECOND STEP, PLANTING.

Ecc. 11:1, "Cast thy bread"

upon the waters; for thou shalt find it after many days." Isa. 32:20, "Blessed are ye that sow beside ALL waters." I Cor. 3:6, "I have planted, Apollos watered; but God gave the increase." Psa. 126:5-6, "They that sow in



ELDER EARL SMITH

tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Plant the seed of encouragement to the weak.

Gal. 6:1, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

Plant a seed of warning to the backslidden.

Prov. 14:14, "The backslider in heart shall be filled with his own ways;" Psa. 89:31-32, "If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Num. 32:23, "Be sure your sin will find you out." Isa. 59:2, "Your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Warn every backslider to return to his Redeemer!

Plant a seed of testimony to the unsaved.

The world does not need a new argument, just a word of true

testimony. Job 6:25, "How forcible are right words." John 4:39, "Many of the Samaritans of that city believed on Him for the saying of the woman, which testified He told me all that ever I did."

III.

THE THIRD STEP, PAUSING.

We're living in a hurry-scurry world. We used to wait a week for the newspaper, now we get restless waiting for the elevator!

Pause long enough to hear the Word of God. Heb. 4:12, "For the Word of God is quick and powerful, and sharper than a two-edged sword."

Pause long enough to feel the Spirit of God. You can't have a revival in a hurry!

Pause long enough to see the Power of God. Psa. 62:11, "God hath spoken once; twice have I heard this: that power belongeth unto God."

God's people came to the Red Sea pursued by Pharaoh's Army.

Moses said, "Swim or sink?" No! He said, "Pause!" Exodus 14:13, "Stand still and see the salvation of the Lord."

God divided the waters and they walked through on dry land because they paused.

You Pray, Plant, then Pause and see the salvation of the Lord. God Bless You!



Free-Will

(Continued from page 5)

me. I have no recollection of rescue by force and from outside. I must take it on trust." (Bishop).

You who are saved would ever deny that you were saved against your will. You believed when you came to Christ that you were doing it all by yourself. But why did you seek the Lord? Why did

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you all at once become willing to come to Christ? You sought him because there had been some previous influence upon your mind to make you seek Him. You do not recall a great deal about God's power operating upon you and making you willing, but you know from the Bible it most certainly did. If you are a truly saved person, you know that the Lord saved you, and that you did not save yourself by some supposed free-will. Having truly considered the matter you know your repentance and faith came from God. You must ascribe your change wholly to God.

WOE TO THE MODERN EVANGELIST

The modern evangelist hates this doctrine I am preaching. He cannot bring himself to believe these truths though he sees them on every page of the Bible. Modern soul winners believe these truths render much personal witnessing ineffectual. They feel it cripples the plans they have of saving all the world by their mission boards. If a man does not have a free will—and he does not—then the personal worker is shut up to dependence on God for the salvation of a man's soul. This destroys the modern idea of a preacher sitting down with

any sinner and leading him to Christ in five minutes. This gives God all the glory. This is more than proud, rebellious religionists can tolerate. So they ignore God's Word and continue to walk in the traditions of their father in deceiving countless souls to Hell.

OBJECTIONS ANSWERED

Objectors to the bondage of the will say, "The Lord cannot save a man against his will." To this I ask: Can God take a man's natural life against his will? Can God judge a man for his sins against his will? Does a man get sick because he wills to? or because God wills that he be sick? Can God send the rain against man's will? Will men stand at the judgment because they will to be there? or because God wills that they be there? The answer to these questions clearly answers the statement that God cannot save a man against his will.

Is man stronger than God? Since Luke 11:21-22 teaches a strong man can only be bound by a stronger man, Are free-willers not saying that man's will is stronger than God's will? Yes, they are. But how can this be when the Bible says God will is irresistible. Where does the Bible say this? Daniel 4:35 says: "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

If God could not save a man against his will, then He could not send him to Hell against his will. Since no man wills to go to Hell of his so-called free-will, then there will not be any one in Hell. But the Bible says in Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God." Since some are going to Hell, I know that God is going to send some people there whether they will to go there or not.

I know that God could save a man against his will. Luke 1:37 says: "For with God nothing shall be impossible." Of God Jeremiah 32:17 says: "There is nothing too hard for thee." When you put these statements about God by the side of theological assertions that God cannot save a man against his will, you can see that God's Word is true and many men wrong.

No sovereign grace preacher says God saves a man against his will. We maintain that God could if He so desired since nothing with Him is impossible. We believe that the Lord by efficacious grace and almighty power so moves upon a man that he willingly comes to Christ. We believe as Psalm 110:3 says that the Lord's people shall be willing in the day of His power.

Other objectors say: "Power must equal obligation. A man cannot be responsible to come to

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Christ unless he has the ability to come." To which I reply I am obligated to keep the Ten Commandments of God, therefore I can? Since Matthew 5:48 reveals I am obligated to be perfect as God is perfect, therefore I can? Power does not always equal obligation, and certainly not in the case of fallen man. I may go the bank and borrow \$1,000, yet become unable to pay the bank back. But my lack of ability does not lessen my obligation to pay the debt.

Still others say, "Whosoever will may come." This is a misquotation. This verse referred to is Revelation 22:17 which actually says: "Whosoever will, let him take the water of life freely." But does this verse say: "Whosoever won't can come if he wants to?" No, it does not, yet this is what free-willers try to make it say. Does it say: "Every man has the will to come to Christ?" If it does, it contradicts John 5:40 which speaks of some who do not have the will to come to Christ. If all men have the will to come to Christ, why do they not come? The fact that many do not come is proof that all do not have the will to come.

Revelation 22:17 merely says if a man wills to come he can partake of the water of life freely. It is similar to John 6:37 which says: "All that the Father" (Continued on page 8, column 5)

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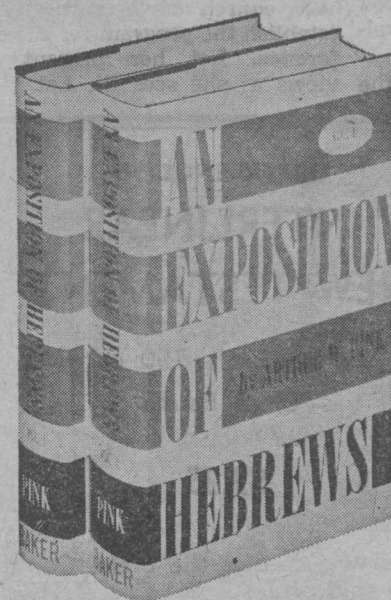
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Ruth

(Continued from page one)

sins. Man may be able to meet the first two requirements of a redeemer, that is, that of being willing and a kinsman, but he is not able to redeem; however, our Lord Jesus is our kinsman who is willing and able.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that HE IS ABLE to keep that which I have committed unto Him against that day" — II Tim. 1:12.

"Wherefore HE IS ABLE also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" — Hebrews 7:25.

We learn from Ruth 4:7 and 8 that the man who was unable to redeem his brother's property was required to submit to a very disgraceful treatment.

"Now this was the manner in the former time in Israel concerning redeeming and concerning changing, for to confirm all things; and the man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe."

The fact that the shoe of the closer of kin was removed and the fact that the one he could not redeem spit in his face, makes it obvious that the closer of kin does not represent the law. We draw this conclusion because we are never privileged to spit upon the law.

The kinsman, after his shoe was removed and given to Boaz, was required to walk barefooted. We can be sure that the man was very humiliated, when his shoe was removed and when he received spit in the face. Let it be known that each one of us may be called "Mr. Barefoot," in view of the fact that we are unable to redeem ourselves or our brethren.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast. For we are HIS WORK-MANSHIP, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" — Ephesians 2:8-10.

We come now to the outdoor wedding of Boaz to Ruth. The wedding, in fact, was performed in the public square at the gate of the city.

"And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the land of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off among his brethren, and from the gate of his place: ye are witnesses this day. . . . so Boaz took Ruth and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son" — Ruth 4:9,10 and 13.

We, in the above verses, have a brief record of the marriage of Boaz to Ruth. The last obstacle (the nearer of kin) has been removed and the witnesses subscribe to the ceremony and say, "We are witnesses."

There is, however, something very strange about this ceremony; such being that the bride was not present at the wedding. This fact means that Boaz (groom) was required to handle all the particulars of the wedding. The bride, no doubt, was resting quietly at home; waiting for the groom to arrive and inform her that he had taken care of every particular so that there was nothing to prevent their lawful union.

It is very obvious that the marriage of Boaz to Ruth was indeed strange; especially when we compare their marriage with present day marriages. The bride, in the present day marriages, steals the entire show. The groom, on the other hand, is lost in a maze of activities that are intended to honor the bride. It will be found, in fact, that only the bride's picture appears in the paper. The showers are also planned for the bride. There, in fact, are linen showers, china showers, personal showers and various other kinds of showers which are given for the bride, but no shower is given for the groom. Finally, when the

wedding begins, we hear, "Here Comes the Bride," rather than "Here Comes the Groom." The father, during the ceremony, gives the bride away, but no one gives the groom away. It is still the bride who steals the show when the particulars of the wedding appear in the paper. The paper, in fact, tells about her veil, jewels, dress, bouquet, but very little is said relative to the groom.

I have not cited the above because I am opposed to the bride receiving all the honor, but I have made this emphasis so as to convey to you a much more important matter. I have shown how the marriage of Boaz to Ruth differs with marriages today, so as to show that Boaz, the groom, received all the honor rather than Ruth. Ruth's only claim to honor lay in the fact that she became Mrs. Boaz.

The marriage of Boaz to Ruth,

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of course, is a type of something far more important and glorious than any present day wedding. The marriage of Boaz to Ruth, in fact, becomes ever more important when we consider the pit from which Ruth had been lifted. She was a poor widow who had nothing and no prospect of anything. She, in fact, had no right or claim to the blessings of God's people, Israel. Ruth was a Moabitess, which meant that she was under the curse and branded as an outcast to Israel.

"An Ammonite or Moabite shall not enter into the congregation of the Lord: even to their tenth generation shall they not enter into the congregation of the Lord forever" — Deut. 23:3.

We see, then, why it was that all the honor belonged to Boaz and why it was that Ruth's honor lay in the fact that she was called, Mrs. Boaz.

Ruth could only rely on the mercy of Boaz, her Redeemer, since the law barred her from being blessed. She, of course, was not disappointed, in view of the fact that Boaz, her Redeemer, stepped forward and delivered her from the curse of the law.

It becomes very, very obvious that Boaz is a type of our Lord Jesus Christ and Ruth is a type of His Bride — the Church. We, like Ruth, are foreigners and strangers to God's eternal blessings. We are outcasts and thus excluded from God's blessings even as was true of the Moabite. The law, in fact, gives us no hope of receiving the blessing until the uttermost farthing is paid.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" — Galatians 3:10.

The lost sinner, therefore, is like Ruth in that he can't lay one claim to God's blessings.

Boaz paid all of Ruth's debts and became obligated for her future well being. The same can be said of our Lord Jesus Christ — our Redeemer. He paid it all and all to Him we owe.

"Christ hath redeemed us from

the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" — Galatians 3:13.

It is important that we emphasize again that Boaz did it all. It appears, in fact, that Ruth was not even present when Boaz spoke his vow. It, in fact, was Boaz who said, "I will," and "I take this woman as my lawful wife." Our redemption, in like manner, depends entirely upon our Lord Jesus Christ.

It is true that the bride, in modern day weddings, steals the show; however, this procedure will not be true when the Lamb of God marries His Bride — the church. He and He alone will receive all the honor and glory.

"... worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" — Revelation 5:12.

We do not know the price that Boaz was required to pay so as to deliver Ruth from her bondage and to set her in high places. I'm sure, however, that the price was great.

It is true that we do not know what it cost Boaz to redeem Ruth, but we do know that the payment was made with silver.

"When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them: that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs): an half shekel shall be the offering of the Lord. . . . The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls" — Exodus 30:12,13 and 15.

A redemptive price was required so as to spare the firstborn in

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

Israel. The price was in the form of a personal tax which was to be paid in the form of a silver coin. The silver money, which was required of every Israelite, was called "atonement" money. Those who failed to supply this atonement were cut off from the congregation of Israel.

The law that was laid down in Exodus 30:12,13 and 15 (above) was given so as to cause the people to remember that night in Egypt when the death angel passed over those who had the blood applied. We see, then, that the silver coin is symbolic of blood — blood that was shed as the price for deliverance. Boaz, then, in purchasing Ruth, was a type of our Lord purchasing His Church. This fact is emphasized further

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by the fact that judgment fell on those who failed to pay the silver. The meaning is that certain judgment awaits those who are not under the blood of our Lord Jesus Christ.

David failed to remember the law that is before us and the result was that a plague swept the land and left seventy thousand dead. The account of this sin by David is found in II Samuel 24 and I Chronicles 21 where it was commanded that a census be taken and the people numbered. David sinned, however, in that he failed to collect the half shekel which the law required.

We see, then, that silver was the price of blood. This is why the foundation of the tabernacle was made of solid silver — silver that was collected in the form of blood tax from the children of Israel (Exodus 38:25-27).

The foundation of the tabernacle was solid silver and the foundation of our redemption is the precious blood of Christ.

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

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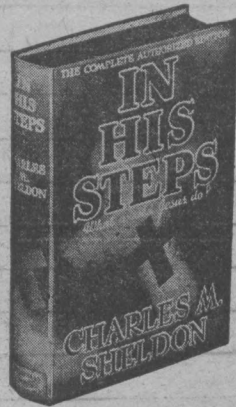
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PAGE SEVEN

Tithing

(Continued from page one)

less. These folk owe God five dollars a week because they make or earn fifty dollars a week. And a tithe or one-tenth of fifty dollars is five dollars. If they made a hundred dollars a week, they would owe God ten dollars a week. If they made ten dollars a week, they owe one dollar. One out of ten. That belongs to God. We owe it to Him. We begin to give to Christ and the church only what is over and above that tenth, or tithe. That is what I mean when I say that there are many, many people who attend church for years who never give anything in the offering. Not one cent.

Did you say — tithing? What is tithing? It is saying to God: "Of all that Thou shalt give me I will surely give the tenth unto Thee?" (Gen. 28:22). But there are objections to tithing, which we will now face and seek to answer.

Objection number one: Tithing was for the Old Testament Jew! It is not for the New Testament believer. The command: "Concerning the tithe . . . the tenth

shall be holy unto the Lord" (Lev. 27:32); that was for the Jew, not for us.

I answer: Abraham was not a Jew, but a Chaldean (Gen. 11:31). Yet Abraham tithed! "He gave . . . tithes of all" he had to Melchizedek, who foreshadowed Jesus Christ (Gen. 14:18-20; Heb. 7:1-10).

Jacob was not a Jew but a "Syrian" (Deut. 26:5). Yet Jacob tithed! (Gen. 28:22). Even before he became Israel! (Gen. 32:28).

In Hebrews 7:1-10 Abraham giving tithes to Melchizedek is but a picture of believers giving or paying our tithes to Jesus Christ. Every New Testament believer, or Christian, is a spiritual child of Abraham (Gal. 3:29). If we are children of Abraham, we will do his works (John 8:39). This includes tithing! Hence, tithing was never only for Old Testament Jews! It has always been for believers, regardless of nationality.

Objection number two: Tithing is under the law and is not for us who are under grace (Rom. 6:14).

"I would like to ask you if a Jew before Christ was saved by grace or works (of the law)?" Was not that Old Testament Jew,

saved by grace (Romans, chapter 4), commanded to tithe? Hence, being saved by God's grace does not do away with our responsibility to tithe.

Tithing did not begin with the ceremonial law of Moses. Then why should it end with it?

Abel gave systematically to Jehovah some 2,500 years before the ceremonial law of Moses was given to Israel (Ex. 20:1-17). If you will carefully study Genesis 4:3-4 you will see that Abel's giving of the "firstlings" of his flock was, in all probability, tithing or giving more than that.

Abraham, in whose steps of faith Christians are to walk (Rom. 4:12) tithed over 400 years before the ceremonial law of Moses (Gen. 14:18-20).

Jacob gave a tenth of all he received about 300 years before the ceremonial law of Moses (Gen. 28:22).

Now it is true that in the New Testament the ceremonial law of Moses has passed away. The books of Galatians and Hebrews will tell you that plainly. Circumcision, as a religious act; the offering of slain animals on Jewish altars, for instance, are done away in Jesus Christ and His cross! But where do you read that tithing is so abolished in the New Testament?

The Lord Jesus Christ commended and commanded tithing in Matthew 23:23. Do not forget this. This in itself should be enough for us! And this was under grace! Christ was "full of grace" (John 1:14) and brought grace with Him (John 1:16-17). Surely He was a preacher of grace in John 3:16! He commended tithing. He commanded it! Under grace!

The New Testament commands Christians to tithe into the church. Preachers of the Gospel are to make their living the same way the Old Testament priests and Levites did (See I Cor. 9:13-14). How did they get their living? From the tithes of the people (Numbers, chapter 18). What other system is given us in the New Testament?

But, does not God tell us in the New Testament that we need only give as "God hath prospered" us? (I Cor. 16:1-2); and for a Christian to "give as his heart tells him" (II Cor. 9:7, Phillips). Absolutely! But this was about a special offering for the poor saints in Jerusalem who were famine stricken! (Acts 11:27-30; I Cor. 16:3-4). This was above and beyond the regular tithes into the church. Tithing is not abolished in the New Testament, rather it is established.

Objection number three: "I cannot afford to pay one-tenth of my income to the church." Can you afford to disobey God? How can you enter the kingdom of Heaven if you do not the will of God? (Matt. 7:21).

Objection number four: "I am too much in debt to tithe." That is why you are in debt! If you would bring your tithes and offerings into the house of the Lord, God would flood you with blessings! (Mal. 3:8-10). You are in debt to God. Pay that debt. See what happens!

The final objection: "I do not want to give that much to the church." Do you call yourself a Christian? I will leave one verse of sacred Scripture with you:

"The man who says: 'I know Jesus,' but does not lay His commands to heart, is a liar, and the truth has no place in him" (I John 2:4, The 20th Century N. T.).

Christian, it is the will of God for you to tithe your income, be it great or small, into the Church of Jesus Christ — and His promise to bless you! **"He that doeth the will of God abideth forever"** (I John 2:17). Amen.

"Storehouse Tithing"

Christian, the Word of God not only tells us how much we owe God out of our income (the tenth) but also tells us where we should

bring it: — to the **house of God**. No other place. "Bring ye all the tithes into the storehouse . . . Mine house" (Mal. 3:10). In the days of Malachi this was the Old Testament temple. In these Gospel days God's house is the local, visible church (I Tim. 3:15).

Hence, now, the tithe belongs in the church. It should be sent nowhere else.

Briefly, permit me to answer some objections to this teaching.

I

First, it is argued that Christians should give their tithe money "where the Lord leads." I agree. We believe, too, that the Spirit leads us according to His Word (Isa. 8:20). The Word of God instructs us to bring all of our tithes into the house of God, which in these Gospel days is the local church. Let us follow this leading!

II

Secondly, it is argued that the Lord Jesus Christ when upon earth took tithe money for Himself from some of His followers, that should have gone into the Jewish temple (Matt. 27:55 and Luke 8:3). And by this Christ was showing that Christians are not bound to this old law, but can pay their tithes outside the church and yet give to Him.

We answer there is not a shred of evidence in the references just given, or anywhere else that Christ took tithe money from any of His followers. Search and see!

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Rather the Redeemer commanded the Jews to tithe (and the only place they did tithe was into the temple, then) so He was commanding them to put their tithes into the temple storehouse. (Matt. 23:23). He did not ask for them! How else would they understand it? And so approving was He of their giving or paying of their tithes and giving beyond the tithe, in the temple, that He sat in the temple treasury over by the offering box and spoke well of it! (Mark 12:41-44).

Be assured that Christ is just as urgent and more so that Christians now bring all the tithes into the New Testament temple, the local church! (Eph. 2:19-22), a far more glorious temple than the Jerusalem one (Hag. 2:7-9).

III

Thirdly, it is argued that the early Christians did not bring their tithes and offerings into the local church but to the apostles (Acts 4:34-36). We answer that the apostles were the treasurers in the local church at that time (as you will see from reading Acts 6:1-4). Do the same with your tithes and they will be paid to the treasurers of your church.

IV

Fourthly, it is argued that the great evangelistic campaigns and radio broadcasts and independent missions and charitable, social, and welfare organizations are reaching so many millions of people. Can we not send part of our tithes to them?

We answer:

1. The Word of God commands us to bring all (not a part) of our tithes to the house of God, which is now the local church. That should be enough. That should settle it.

2. But, there are multitudes all around our church to be reached, and many more of them could be reached had the church its right-

ful tithe money which is sent and spent elsewhere!

3. Some, if not many of these outside and independent teams and organizations, Christian or social works, compromise or ignore, and even deny the very truths preached in your pulpit!

4. These "independent" teams and missions are not authorized or controlled by New Testament Churches. The New Testament evangelists and missionaries were in the local church (I Cor. 12:28), were sent out by a local church (Acts 13:1-4), were responsible to the church (Acts 14:26-27), represented not their own work, but the authority of the churches (Acts 15:1-4) and handled money only as it was approved by the local churches (I Cor. 16:1-4). They received their wages from the churches (II Cor. 11:8). Let these independent workers do the same.

Finally, it is argued that, while tithing to God is as old as religion itself, placing all of your tithe money into the church to which you belong, is a new theory or fad!

We answer: You are greatly mistaken! Tithes were always associated with the local house or place of worship. The house of God in its primitive state may have been no more than the meeting-place with God's priest and communion of bread and wine, but there tithes were paid or given (Gen. 14:18-20). It may have been no more than a stone altar of sacrifice. But that then was involved in the worship there (Gen. 28:16-22). Later in the Old Testament the tabernacle was erected (Ex., chap. 25-40). To and in it (the church of that day!) the tithes were brought (Deut. 12:5-7). And when the Old Testament temple was built in its stead the tithes were brought into the temple (Neh. 13:1-14; Mal. 3:8-10). In this Gospel age preachers of the Gospel in the church are to get their living the same as the Old Testament ministers received theirs (I Cor. 9:13-14). That means by the people of God bringing all of their tithes into the house of God (Numbers, chapter 18). This is now the local, visible, organized church with its bishops and deacons (I Tim. 3:1-5).

What windows of blessing will be opened and poured out upon the church willing to do this! Will everyone of us begin to do so now? Bring all of your tithes into the storehouse or treasury of your Church!

Otherwise, what have we done but turned God's house into a den of thieves, robbing God of tithes and offerings. Can a Christian be a thief? God deliver us from this sin! Amen.

Free-Will

(Continued from page 6)

er giveth me shall come to me; and him that cometh to me I will in no wise cast out." By comparing the two passages I see that Revelation 22:17 is a limited invitation restricted to those who are willing to come to the water of life. It is not addressed to those who will not come. It concerns the whosoever wills, not the whosoever won'ts. It in no way implies that whosoever won't has the will to come if he wants to. We learn from John 6:37 that those who will to come to Christ are those the Father gave the Son to save in the everlasting blood covenant. Thank God that whosoever wills to come to Christ will not be cast out.

Sovereign grace contemplates a ruined, guilty, utterly corrupt and helpless sinner. It is a provision for men who are so fallen that they cannot lift the axe of justice — so corrupt that they cannot hear Him and so dead that God Himself must open their grave and give them life. A sense of helplessness is the first requisite to any sound conversion. I preach man's inability to come to Christ that he may cease all fleshly effort to save himself and simply trust in Christ for the whole of his salvation.

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