

HOW TO BE SAVED AND KNOW IT

By CLARK GROSE
Richwood, West Virginia

We first must see ourselves lost. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"For all have sinned, and come short of the glory of God" (Rom. 3:23).

"I tell you, Nay: But, except ye repent, ye shall all likewise perish" (Luke 13:3).

Ye must be born again. A spiritual birth in the Second Adam, the Lord Jesus from Heaven. We are spiritually dead by the fall in the first Adam. John 3:3,7: "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Marvel not that I said unto thee, Ye must be born again."

We can't pray to be saved. We don't have an intercessor or High Priest or Mediator.

"For there is one God, one Mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all..." (I Tim. 2:5,6).

Now the remedy for sin. "For when we were without strength, in

due time Christ died for the ungodly" (Romans 5:6). "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). While we were in that ungodly state He paid our sin debt, suffered our penalty before we were born, even before we had ever committed a sin.

He died for the sins of His people. We are saved by grace through faith. God gives the faith to us and the grace to believe and trust Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

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

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

For by one offering he hath perfected them for ever that are sanctified" (Hebrews 10:10,12,14).

"He came unto his own and his own received him not. 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" (John 1:11,12).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14,15).

"He that believeth on him is not condemned: But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

An intellectual or head knowledge will not save; it must come from the heart. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9,10).

"Herein is love, not that we lov-

ed God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

It is saving faith in the Lord Jesus, putting your trust in Him, making a full commitment or surrender to the Lord Jesus; for He must be our Saviour and Lord.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then everyone of us shall give account of himself to God" (Romans 14:11,12). It would mean so much to do this with joy.

The Philippian Jailer

"And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30,31).

"But he was wounded for our transgressions, he was bruised for our iniquities: The chastisement of our peace was upon him and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own

way and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5,6).

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and he shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:10-12).

"All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out" (John 6:37).

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Also read: John 17:3; Titus 2:13-14; and Titus 3:5-7.

SPRINKLING OR IMMERSION

WILL IT DO JUST AS WELL?

A Baptist pastor and an Elder of another Church were visiting in the office of a mutual friend. Upon introduction, the Elder said, "There isn't much between us, you know, just the amount of water we use in baptism. You Baptists like a good deal. We don't use as much, but I guess it will do just as well. Don't you think so?"

The Baptist Pastor answered: "Well, that depends on what you are trying to do. It depends upon what you are after. Let me illustrate: Is your mother living?" "No," said the Elder, "she is gone." "Do you have a picture of her?" "Yes." "Well now, suppose you did not have one and it was difficult to obtain one and I should say that I have a picture of a very beautiful elderly woman and shall be very glad to give you that. You would say, 'That's very kind of you, but what I want is a picture of my mother.'"

"Yes," said the Elder, "but I do not understand what you mean." "Let me tell you what I mean," said the Pastor. "Both Baptism and the Lord's Supper are memorial pictures. They are pictorial representations of some facts of infinitely more value and concern to the believer than the portrait of anyone's mother. Could you think of changing the Lord's Supper to depict the Lord's broken body and shed blood in any better way?" "No," he said. "In the same way, baptism pictures two great facts — burial and resurrection. The reason that I cannot agree that your 'baptism' will do just as well as the Bible way is that it is not a good picture of the facts of the Baptist's stand. To be perfectly (Continued on page 8, column 5)

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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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PART III

THE MANDATE OF MISSIONS

MILBURN COCKRELL
Fulton, Mississippi

PART III

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:18-20.

These words of Jesus Christ do not sound more faintly as they travel down the centuries of time to this present generation of disciples. These instructions He gave concerning the spread of the gospel to all nations should be heard with a greater distinctness today than at any time since the Apostolic Age. The mission of the church is missions, because missions is the heartthrob of the Word of God.

"Jesus . . . Spake Unto Them"

The words of the Great Commission were spoken to that company of baptized disciples who con-

stituted the church then in existence. If the commission were given to the Apostles only, then



ELD. MILBURN COCKRELL

when the last Apostle died the commission ceased. This would leave us with no command to evangelize the world today. But if the Lord

gave the commission to the church as an institution, and the church still exists, we are as much obligated to evangelize the world as were they to whom Christ spoke the commission personally. Those who deny the existence of the church during Christ's personal ministry on earth are without a commission to preach or baptize.

There are many reasons for believing these words were addressed to the church which Christ had recently organized. I believe that He spoke these words, not just to the Jerusalem church, but to the church as an institution. First, these eleven disciples could not do what is commanded here. Eleven men could not have preached the gospel in all the world and unto the end of this age. Second, Christ could not be with these eleven men unto the end of the age, since all have been dead for centuries. Third, these eleven Apostles were the first official of the church (I Cor. 12:28), hence, Christ must have spoken to them as the representatives of the church. Fourth, (Continued on page 7, column 1)

THE BRAZEN ALTAR

By WILLARD WILLIS
Monroe, Ohio

The brazen altar — the basis of the Levitical system — was the largest of the seven pieces of furniture which served the Tabernacle. It, in fact, was large enough to hold all of the other vessels. Its importance, of course, is suggested by its size. It was not only the largest piece of furniture, but it was also the first object which met the eye of the worshipper as entrance was made to the tent of the congregation. It is called "the brazen altar" so as to distinguish it from the golden altar which stood in the Holy Place. It was also called "the altar of burnt offering" (Exodus 30:28).

The significance of the brazen altar is seen by the fact that it was the place where the sinner brought his divinely appointed victim.

It is interesting to note from Leviticus 6:13, that the fire was kept burning continually on the brazen altar, and that a new sacrifice was laid thereon each morning. We see, then, that this altar was always alive with fire, smoke and the blood of the innocent victim — the innocent victim on whose head the offerer had heavily laid his hand. The offerer, by laying his hand heavily on the animal's head, identified himself with the victim, in type, so that his sins were committed to the innocent animal and the benefits of the animal's innocence were committed to him.

It is of vital importance for us to observe that the brazen altar was placed just within the court rather than outside the gate. The Israelite as he entered the sacred grounds of the outer court, would cast his eyes upon the brazen altar. (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Joe Wilson, Sr.

"THE SERVANT WITH THE BORED EAR"

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever."—Exodus 21:5,6.

This Scripture occurs within the context of the giving of the law to Israel. The law to Israel is divided into three parts. There is the moral

law consisting of the Ten Commandments. There is the civil law which related to matters of personal conduct and property. There is the ceremonial law relating to the religious life of Israel.

The above verses occur in the civil law section of God's law to Israel. This passage related to how the Hebrew is to deal with Hebrew servants or slaves. If a Hebrew became a slave to another Hebrew, he was to serve six years and to go free in the seventh year. The

brother Hebrew could not be forced into permanent slavery. If the Hebrew had a wife when he entered slavery, she was to go out with him. But if his master gave him a wife during his slavery and if she bore children during that time, the wife and children were to remain with the master and not go out with the freed slave.

But if the slave desired of himself to remain in slavery with his wife and children and out of love to

Many years ago, in an old-fashioned camp meeting, the minister closed the service late at night and started on foot to where he was staying quite a distance away. It was before the day of flashlights and he did not have a lantern. An old farmer saw his predicament and gave him a flaming pine torch. "It will see you home," he assured the preacher. But the minister was dubious.

"But what if it goes out?" (Continued on page 8, column 5)

THE HOGS DON'T

A Christian farmer was spending the day in a large city. Entering a restaurant for his noon meal, he found a table near a group of young men. When his meal was served, he quietly bowed his head and offered thanks for the food.

The young men, observing this, thought they would embarrass and ridicule the old man.

One yelled out in a loud voice, "Hey, farmer, does everyone do that where you come from?"

The old man looked at the youth and quietly said, "No, son, the hogs don't."—Selected.

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JOHN R. GILPIN, Jr. Editor (Temporary)

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Dear Christian Friends,

So sorry to hear of the home going of Bro. Gilpin, but was happy to hear that T.B.E. will still be coming to us, as it is such a great spiritual blessing each week and it gives us strength and courage to press on in these days of stress and unfaithfulness.

Praying our Lord will be pleased to make the rough places smooth as you encounter them along the way — He is a GREAT God.

His, because of Calvary,
MRS. ROBERT KENNEDY
Ohio

Greetings,

So sorry about Bro. Gilpin's death. You have suffered a great loss, but may God's blessings continue and abide upon you.

LENORA HOLIFIELD
Michigan

Dear Bro. Gilpin, Jr.

Just received T.B.E. stating that the paper and everything would continue as usual for which we truly thank God. Please accept the enclosed check with our prayers and hope that you soon secure a pastor.

Yours in Christ,
ELMER INGLE
Virginia

Calvary Baptist Church,

Enclosed is our check for T.B.E. I'm so happy you are going to keep the paper in the mail. We will miss Bro. Gilpin, but I'm sure he would have wanted it to continue. I pray that God will bless in every need, I never got to meet Bro. Gilpin, but I did meet Bro. Halliman two years ago when he visited our church. I'm glad he is home now and is a great source of help to his church at this time.

God bless you all,
MRS. McDONALD
Ohio

The Baptist Examiner,

Happy and relieved to read of your plans for the future of the paper. I want to thank each member of Calvary Baptist Church of Ashland for the decision you have made. The continuance of this paper is of prime importance to those of us in remote areas, where the Word as we know and believe is not accepted.

I plan to support the paper as I have in the past, and more if possible, to keep the Word pouring forth from your presses.

My prayers for you always,
JOHN C. ROGERS
Washington

Dear Brethren:

This message will convey my joy to you upon learning that the Calvary Baptist Church has felt led to continue publication of The Baptist Examiner. This good news will in a small part compensate for the sense of loss we feel at the sudden departure of our beloved brother and servant of God, John Gilpin. It has given me some moments of reflection upon the impressions the labors of Brother Gilpin has made upon my own life and ministry down through the years. I have been a reader of the Baptist Examiner since the early 1950's and have considered the paper the soundest and most Baptistical periodical I have ever read in the land.

We need some strong sovereign grace Baptist churches in Arizona. We find it necessary to drive 68 miles each Sunday to a church whose pastor is true to the doctrines of grace. The Baptist Examiner is a very welcome guest in this city so deprived of the truths of New Testament Christianity.

Enclosed is the form which appeared in the last issue of the Examiner in search of young preachers who would profit from a year's subscription to the paper. I have placed on it the name of a very worthy new pastor who would be greatly helped and who has an open mind to the truth.

Fraternally yours in Christ,
ELD. HILLARY HOWELL,
Arizona.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"THE MINISTRY OF BALAAM"

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness"—II Pet. 2:14,15.

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core"—Jude 1:11.

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication"—Rev. 2:14.

I get a great number of papers that are printed in various places throughout America. Some of them are weekly, some are monthly, and some are bi-monthly. The majority of the papers that I get mean very little to me. Only a few of them in any wise at all begin to stand up for the teachings of the Word of God. However, there are a few of these papers that mean a great deal to me, and I anxiously look forward from one issue to another to receive the particular paper. One of them that stands out in my mind is THE NORTH STAR BAPTIST. It is the official organ of the Baptist convention in the state of Minnesota. You would think in all probability, up there in the northern part of the United States, where, generally speaking, the weather is cold, that the religion likewise would be very cold. However, there is never an issue of that paper, but that I get a blessing from it. There is always an article or sermon in it that is an inspiration, and a challenge, and an encouragement to my own ministry.

In the last issue of THE NORTH STAR BAPTIST, there was a sermon on the subject of Balaam. I started first to copy the sermon in its entirety for THE BAPTIST EXAMINER. Then the writer made an application for the message, which, while it was true, was not as appropo or as fitting as I would have liked it to be from our standpoint. Therefore, I took his idea and am preaching it to you this morning. I give credit to him as the means whereby this message that I am preaching to you this morning originated.

Having said thus, let's come immediately to this man Balaam about whom we have read in these three texts, and about whom we could read much further in the book of Numbers.

May I say to begin with, that this is the story of a good man who went wrong. I might say that it isn't the first instance, and it won't be the last time in this world that some individual — some good man — will go wrong so far as the service of God is concerned. To be sure, when such a case arises, and whenever such an individual comes upon the scene, a man who stands for the things of the Lord, and then turns therefrom — to be sure, it shocks us, but it should not, because such has happened in all the ages gone by. May I remind you that there is not an age in past history but that

there have been instances just exactly like Balaam's, of men who were good men, as was Balaam, who stood for the Word of God, as did Balaam, who then turned aside, and completely repudiated that for which they had stood.

We turn to the ministry of the Lord Jesus Christ, and we find that Jesus Himself had a Judas in His twelve apostles. I am not sure concerning all that the Word of God says about Judas. However, I am sure of one thing: he was there as one of the apostles, and he was used to fill the place for which God had chosen him. Ultimately, beloved, he "tipped his hand" and showed himself as to his real character. So I say that Jesus had a Judas in His own life.

The same was certainly true so far as the Apostle Paul was concerned. Paul repeatedly had men like Balaam who stood for the things of the Lord for a while, and then turned away. When the Apostle Paul started out on his first missionary journey, he took along John Mark. The Word of God says when they got over to Pamphylia, that John Mark turned around, and went back home. Listen:

"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and JOHN DEPARTING from them returned to Jerusalem"—Acts 13:13.

There is no doubt about Mark being a good man. Later, he was reclaimed, and later on he became a good man again; however, for the time being, John Mark turned away from the things of the Lord. What was true of John Mark was true all through Paul's ministry. Over and over and over again, Paul had men who stood once shoulder to shoulder, stood once with their shoulders erect, stood once four-square for God, who turned away from the things of the Lord.

Take, for example, the churches of Galatia. After Paul had been in Galatia preaching to them, there had risen other preachers. We read:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another: but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed"—Gal. 1:6,9.

What was true in the life of Paul so far as John Mark was concerned, and so far as these false preachers of the regions of Galatia were concerned, was likewise true a little later on in his life. Paul tells us about a man by the name of Hymenaeus and others, who along with Hymenaeus turned away from the things of the Lord. Listen:

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme"—I Tim. 1:19,20.

"And their word will eat as doth a canker: of whom is Hymenaeus and Philetus"—II Tim 2:17.

Put these three men's names together — Hymenaeus, Alexander, and Philetus — and Paul says that their words were just as helpful

as a canker. Furthermore, he has delivered them unto the Devil. He didn't say that they were lost, and he didn't say that they were going to Hell, but he said, "I have turned them over to the Devil," in order that they may learn not to blaspheme. They are teaching things that are contrary to the Word of God and their ministry is a blasphemous ministry, and I am just turning them over to the Devil so that they will learn not to blaspheme the Word of God.

A little later we find that the Apostle Paul had others that turned away from him, for we read:

"For DEMAS HATH FORSAKEN me, having loved this present world, and is departed unto Thessalonica; CRESCENS to Galatia, TITUS unto Dalmatia"—II Tim. 4:10.

Now most people read this and think that Demas alone had forsaken Paul. They fail to realize that this Scripture tells us that the same thing that Demas did, was what Crescens did, and even what Titus did. All three of these individuals — Demas, Crescens, and Titus — had forsaken Paul, having loved the present world and had gone off someplace else.

Now I am not saying that they weren't good men, but I am just saying this, they weren't willing to bear the cross with the Apostle Paul. It was a little too much difficulty for them to go on living and be stigmatized as being a fighter. It was just a little too much of a burden for them to go along with Paul, and have it said of them that they were the same kind of men that the Apostle Paul was. They loved the things of the world and the advantages and the opportunities that the world would offer to them, so they started pastoring elsewhere and forsook the Apostle Paul and his ministry.

I say to you then, beloved friends, that when we read the story of Balaam in the Old Testament, how that Balaam, being a good man, went astray; when we read the story of Judas Iscariot, how that he turned his back upon the Lord Jesus Christ; when we read the story of the ministry of the Apostle Paul, especially when we see how that John Mark forsook him, and preachers of Galatia forsook him; when we see how that Hymenaeus, Alexander, and Philetus forsook him, and when we see how that Crescens, Titus, and Demas forsook him — when we realize all this, we come face to face with this fact, that this is an age-old problem — that individuals stand for the Word of God one day, and forsake Him another day. As Jesus experienced this, and as Paul experienced it, so we need not be surprised when such becomes a reality with us today.

Now, let us turn to the ministry of Balaam and notice several things concerning him.

I

BALAAM WAS LOYAL TO GOD'S WORD.

I used to say that Balaam professed loyalty to the Word of God, but long ago I threw away the word "professed," and I changed the meaning of my statement by saying that he was a man who had an exceedingly great loyalty to the Word of God. Let's notice his loyalty to God's Word:

"And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot do anything against the Word of the Lord: for I have heard God's voice, and I have increased his multitude: therefore will I go, as the Lord saith."—Num. 22:18,19.

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wh. 1, 8.
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2 Tim. 4, 8.
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PAGE TWO

"Balaam"

(Continued from page two)
silver and gold, I CANNOT GO BEYOND THE WORD OF THE LORD my God, to do less or more"—Num. 22:18.

Balak's servants had come to Balaam and said, "We have heard that you have power. We have heard that you are a mighty man of God. We want you to put a curse upon the children of Israel. We can't do battle with them, for they are stronger than we are. We want you to put a curse on them." Then they opened up their pocket-books and said, "Balak will give to you plenty of money. He will pay you liberally if you'll do the preaching that he wants done." Then it was that Balaam said, "I have been over there and have seen his house. I know the size of his mansion. It isn't a hovel. It isn't a house. It is a palace. He is a king, and he has a house of many, many rooms, yet if he will give me his house full of silver and gold, I cannot go beyond the Word of the Lord my God, to do less or more."

Beloved, you can't find a man who had any greater profession of loyalty to the Word of God in all the Bible.

Notice again:
"And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say anything? THE WORD that God putteth in my mouth, THAT SHALL I SPEAK"—Num. 22:38.

Notice that Balaam said, "I cannot do anything but what God tells me to do. I cannot preach any preaching except that which will honor the Word of God. Whatever words God puts in my mouth, that is the thing that I will preach."

A little later we read:
"And he answered and said, Must I not take heed TO SPEAK THAT WHICH THE LORD HATH PUT IN MY MOUTH?"—Num. 23:12.

When Balaam made this statement, it was in answer to Balak who was beginning to complain because Balaam wasn't producing the goods. Instead of putting a curse on the children of Israel, he had been blessing them, and Balak was beginning to complain about it. Balaam said, "Must I not take heed to speak that which the Lord hath put in my mouth," as if to say, "The Word of God is final, and I am loyal to my God and His Word; therefore, I'll have to preach the words that He puts in my mouth."

Notice a little later:
"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed; and I CANNOT REVERSE IT"—Num. 23:19,20.

Talk about a man's loyalty to the Word of God, we have it here. Balaam said, "I have received a commandment to bless, and I have

blessed, and I cannot reverse what God told me to do," as if to say that the Word of God is final, and he was professing a loyalty to the Word of God.

Notice again:
"But Balaam answered and said unto Balak, Told not I thee, saying, All that THE LORD SPEAKETH THAT I MUST DO?"—Num. 23:26.

You'll notice that Balak is beginning to complain more and more. He isn't getting his money's worth out of the preaching that he is paying for. He has promised a house full of silver and gold. He has promised to pay Balaam for preaching, but he isn't getting the kind of preaching that he wanted, and he is complaining. Balaam said, "Well, told not I thee that which the Lord speaketh, that I must do?"

In every instance, Balaam stands out against Balak and all the servants of Balak, and shows to his people a loyalty to the Word of God.

A little later we find these words:
"And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?"—Num. 24:12,13.

You'll notice, beloved, from the reading of these several Scriptures, that from the time the servants of Balak came to Balaam, and Balaam turned them away — you'll notice from the time that Balaam was first interviewed by the servants of Balak — in every instance Balaam preached faithfully and fearlessly the Word of God. He not only professed, as I used to say, a loyalty to the Word of God, but he demonstrated a loyalty to the Word of God.

So I say, first of all, as we study the ministry of this man Balaam, who was a good man, I would remind you that Balaam was loyal to God's Word.

II

BALAAM EMPHASIZED THE SHED BLOOD OF THE LORD JESUS CHRIST.

It is interesting to me to go back in the Old Testament and find an Old Testament prophet preaching redemption through the blood. You will notice as I shall read you several Scriptures, that in every instance he emphasized redemption through the blood. In other words, he emphasized the shed blood of the Lord Jesus Christ.

We read:

"And Balaam said unto Balak, Build me here SEVEN ALTARS, and prepare me here SEVEN OXEN and SEVEN RAMS. And Balak did as Balaam had spoken; and Balak and Balaam OFFERED on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy BURNT-OFFERING, and I will go: peradventure the Lord will come to meet me: and what-

soever he sheweth me I will tell thee. And he went to an high place. And God met Balaam: and he said unto him, I have prepared seven altars, and I HAVE OFFERED UPON EVERY ALTAR A BULLOCK AND A RAM"—Num. 23:1-4.

This is the first time that Balaam tried to put a curse upon the children of Israel. As he stands there, he says to Balak, "Everything I do has to be on the basis of what God says, and God has said that I am to come to Him by way of the altar, and that I am to bring burnt sacrifices unto Him. Build me seven altars, and prepare me seven oxen and seven rams." When the altars were built, the old king, Balak, and Balaam, the man of God, took a ram and put it upon each one of the altars, and took a bullock and put it upon each one of the altars, and offered these as a sacrifice to His God — a blood sacrifice to the Lord.

Don't tell me, beloved, that it didn't take courage for a man to stand like Balaam did. Don't tell me that it didn't take courage for Balaam to stand up against Balak. He wouldn't even try to put a curse upon the enemies of Balak until he first of all brought out the fact that God only dealt with him on the basis of blood-shedding. They were to build an altar, a place of sacrifice, and there offer a ram and a bullock on each of those seven altars.

Notice again:

"And he returned unto him, and, lo, he stood by HIS BURNT SACRIFICE, he, and all the princes of Moab"—Num. 23:6.

Notice that when Balaam had spoken unto the Lord, he came back and there stood old Balak right beside the burnt-offering where Balaam had told him to stand. I want you to see how Balaam was loyal to the blood — so much so that he wouldn't even try to put a curse upon Israel unless this heathen king, Balak, would stand beside one of these altars, with a blood sacrifice, which he was offering.

Listen again:

"And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and OFFERED A BULLOCK AND A RAM on every altar. And he said unto Balak, Stand here by thy burnt-offering, while I meet the Lord yonder"—Numbers 23:14,15.

Notice, beloved, this truth, Balak stopped Balaam in his preaching. He said, "The reason why you are blessing these people instead of putting a curse on them like I want, is because you can't see all of them. You don't know what a terrible group they are. Let's get up here on the top of Pisgah a little higher, so that you'll be able to see all the crowd." When they got on top of the great mountain, and looked out and saw the great multitude, Balaam said, "We'll start all over again. We'll build seven more altars, and we'll put seven lambs on these seven altars, and put seven oxen upon them, and I'll start all over again." Balak did the same thing that Balaam had commanded before.

Let's notice again Balaam's loyalty to the blood:

"And when he came to him, behold, he STOOD BY HIS BURNT-OFFERING, and the princes of Moab with him, And Balak said unto him, What hath the Lord spoken?"—Num. 23:17.

Notice that Balaam told Balak to stand beside that blood offering of the lamb. As the lamb burned away, so the blood splattered upon the live coals beneath it, as a symbol of the fact that Jesus Christ was one day coming to the cross of Calvary, to die for our sins, and to give His blood for our redemption. Balaam wouldn't do one thing without Balak standing there in the presence of that altar of burnt-offering with its sacrifice of blood that was typical of the Lord Jesus Christ.

Then notice a little later:

"And Balaam said unto Balak, Build me here seven altars, and prepare me here SEVEN BULLOCKS AND SEVEN RAMS. And

Balak did as Balaam had said, and offered a bullock and a ram on every altar"—Num. 23:29,30.

In every instance when Balaam tried to put a curse on these people, he wouldn't even attempt to do so, unless he first of all built an altar whereby the blood poured out from the lamb, and from the bullock, in order to typify the shed blood of the Lord Jesus Christ.

Stand with me beside those altars, and see that Lamb laid thereupon, and see that bullock laid upon it (a double sacrifice in this instance, a double emphasis of the blood). As the blood of the lamb and the blood of the bullock dropped down, the fire came up against their bodies and the carcasses were consumed. As Balaam saw the blood flow out and sputter upon the live coals beneath that altar, he looked forward down the avenue of time, to the day when Jesus Christ was going to come to the cross of Calvary, and His very soul was going to be engulfed in the fires and the suffering of Hell, and His blood was going to be spilled for sacrificial purposes. Balaam saw it, and I think he rejoiced at what was going to take place one day in the suffering of Jesus Christ. I say, beloved, Balaam had a loyalty to the Word of God, and Balaam emphasized the shed blood of the Lord Jesus Christ.

Now I wouldn't be a bit surprised but that he was a whole lot better preacher than the majority of preachers we have met. I wouldn't be a bit surprised but that he was much more loyal to the things of God than the majority of preachers in this twentieth century. When Balaam stood in the presence of a man who was an absolute heathen, a man whom God said is "my enemy," he exalted the Word of God and magnified the blood of Jesus, emphasizing salvation through the shed blood, and the finality of the Word of God.

III

THE SPIRIT OF GOD WAS UPON BALAAM.

We read:

"And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the SPIRIT OF GOD CAME UPON HIM"—Num. 24:2.

Here is a man who is wanting to get money, who wants the wealth that Balak has offered him, who wants material things so badly that he can taste them, yet he is loyal to the Word and he emphasized the shed blood. As he stands there, the Word of God says that the Spirit of God came upon him.

A man said to me sometime ago, "You are definitely against Billy Graham, aren't you?" I said, "So far as Billy Graham's messages are concerned, exactly so, for they are absolutely repulsive." He said, "Do you suppose any good can come from it?" I said, "Yes, I think so. I think there are people who are actually saved, in spite of the heresy preached by Billy Graham." He said, "I just don't see how God could bless him." I said, "My brother, if God waited until your ministry and my ministry was a perfect ministry, God never would bless any one of us."

Now look at Balaam. Balaam magnified the Word of God, and emphasized salvation by blood, so that we can say he honored the Word, and he honored the blood.

Beloved, listen, it is possible for some blessing from God to come upon compromise, but not God's best blessing. Do you see what I am saying? It is possible there would be some blessing upon him and it is possible that the Spirit of God could come upon him, because Balaam had done two things that were pleasing to God: he honored His Word, and he honored His blood.

A preacher down in Texas used to say that God made some pretty good licks, with some mighty crooked sticks. Isn't that true? Doesn't God use some mighty crooked sticks to hit some mighty straight licks? The best there is about any preacher, or any lay-

man, is that he is a mighty crooked stick.

Well, beloved, insofar as Balaam honored the Word, and honored the blood, in spite of the compromise in his life, God had to bless him. I say to you, God's blessing was not upon his compromise, but His blessing was upon that for which he stood that was right. It wasn't God's best blessing, but it was God's blessing just the same, and God saw to it that the Spirit came to rest upon Balaam.

I think that will account for the fact that some people are saved under Billy Graham's preaching. I think that will account for the fact that sometimes a man is saved, even though a heretic does the preaching. I think that sometimes a man may say enough to honor the Word of God, or to honor the blood of Jesus Christ, to such an extent that the Spirit of God may take what he has said, and use it for God's glory.

I say, beloved, Balaam was loyal to the Word, he emphasized the shed blood, and the Spirit of God came to rest upon him.

IV

BALAAM HAD A VISION OF GOD.

We read:

"He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the VISION OF THE ALMIGHTY, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth"—Num. 24:16,17.

In verse 16, we read that Balaam had a vision of the Almighty; in verse 17, he described that vision. Beloved, it was a revelation made to him as to the birth of the Lord Jesus Christ. Balaam thus had a vision of God.

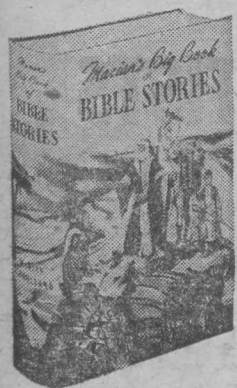
Well, those folk who say that Balaam was all wrong have to back up a little now, because Balaam wasn't exactly all bad. He had a vision of God, and that put him in a class with men in the Bible, into which class very few people ever get. That put him in a class with Moses for Moses had a vision of God when he saw the bush that burned, but wasn't consumed. Isaiah had a vision of God when he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Job had a vision of God. Read in the book of Ezekiel the visions that Ezekiel had. Read in the book of Genesis how Abraham had visions of God. Read of the Apostle John on the isle of Patmos, as recorded in the book of Revelation. All the book of Revelation is a vision that God gave to the Apostle John. Hear Paul as he came down to the end of his way, when he said:

"Whereupon, O king Agrippa, I was not disobedient unto the HEAVENLY VISION"—Acts 26:19.

Listen, beloved, Moses, and Isaiah, and Job, and Ezekiel, and Abraham, and the Apostle John, and Saul who became Paul, all had visions of God. They were the only men in the Bible that had a vision of God, except Balaam. That puts Balaam in a gretty good class in that he had a vision of God.

Beloved, I want you to notice these four facts concerning Balaam: He was loyal to God's Word, he emphasized the shed blood, the Spirit of God was upon him, and he had a vision of God. It is too bad that I can't stop here. It is too bad that I have to go on and say anything else about him.

There are times in life when I have thought of some preacher who turned away from the things of the Lord, and I have said, "It is too bad that God didn't take him a long time ago." I think about individuals that have turned away from the teachings of God's Word, and I have said that it was too bad (Continued on page 5, column 5)



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THE BAPTIST EXAMINER

FEBRUARY 15, 1975

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"We claim to be New Testament churches, churches that conform to the pattern laid down for us in the New Testament. If we are, then why do we not have Elders — not an Elder, but Elders (plural)? Is not an Eldership in each local church Biblical?"

PAUL
TIBER

PASTOR,
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1643 Lee Road
Cleveland Heights,
Ohio



Certainly Eldership in each local church is Biblical. It is also Biblical for a church to have a plurality of Elders, but it is NOT unscriptural for a church to have one Elder.

The church at Jerusalem had a plurality of Elders (Acts 15:4,6, etc.). This church also had thousands of members, and obviously, one Elder would have been unable to minister to the spiritual needs of so many members.

Prior to persecution, the Jerusalem church appears to be the only church in the world. No doubt, because of its size, it became unwieldy, therefore God sent the means to scatter her membership (Acts 8:1).

As churches proliferated, they sought to imitate the mother church. Nevertheless, there are churches referred to, in Scripture, in which a plurality of Elders is not mentioned (i.e., Antioch).

As a practical matter, when a church has a small membership (as most New Testament churches seem to have), one Elder is preferable. Our own observation is that rarely is a plurality of Elders successful in a small church. There is, inevitably, conflict and then strife.

A larger church might use two Elders to advantage, providing there is a clear delineation of responsibility. Even then, one Elder must of necessity be chief among them (1 Tim. 5:17).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



Yes, they had Elders (plural) in churches of New Testament times, but consider the fact that many of these were huge churches in size, where such were needed. The church at Jerusalem, for instance, had three thousand added in one day.

Many "fust churches" in cities and large towns of today are large, but instead of having a plurality of Elders, they have added a whole string of officials that have no Scriptural authority for their existence. There is a Minister of Music, and Minister of Education, Social Secretary and a whole gang of others. All together they are called, "The Staff." Theological Seminaries have courses for these offices and are turning out droves to work in churches on salary. A plurality of Elders would certainly be preferable to this gang of officials that are without Scriptural sanction or warrant. We have many big Sunday Schools that are taught by persons who don't even

claim that the Lord has called them. Why shouldn't men and women form large classes and be taught by men called of God? Several Elders could teach a very large group of people. Millions of dollars are being spent on huge Sunday School equipment, with multitudes of rooms, in order to follow the current fashion of having tiny classes. Multitudes of teachers know little or nothing about the Bible, and their pupils know even less. Yes, a number of God-called Elders, placed in charge of large classes of both men and women, would do a better job.

On the other hand, there are many small churches that perhaps don't need more than one Elder, and couldn't support a number. These shouldn't have more than they need.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



As I ponder your question, I am wondering if you have a misunderstanding as to the position of the elder. There are a lot of people who think that the elders of the church are a ruling body of men who are separate from the pastor. This is an idea that certainly does not come from the Bible. We will just use two passages of Scripture that very clearly show that the elder is the pastor of the church. "And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:17,28).

We see in this verse that the elders of the church are the overseers or the pastors. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

Again, we have a passage that clearly shows the elder to be the bishop or pastor of the church.

Now as to the plurality of elders, I don't agree with you. There is no pattern in this respect. We do find examples, but not a pattern. When John was given the Revelation of Jesus Christ on the Isle of Patmos, he was told that there was one pastor of each of the seven churches of Asia. The word "angel" in Revelation 2:1 means the messenger or the pastor of the church.

It is true that some of the churches in the New Testament had several elders or preachers in the church. If you have a church with more than 3,000 members, I would recommend that you have several preachers to help the pastor do the job. Even in our

small (in numbers) church, I would desire that we have other preachers to go forth and preach the Word of God. But I would not recommend that they be ordained as an elder, unless they were called to a special field, such as a mission field, or to become pastor of another church.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
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Birmingham, Ala.



If we puny creatures are going to say how many elders a church should have, maybe we should get a preacher factory going like convention and associational Baptists have. I believe they call them seminaries. In these seminaries they seem to hatch out preachers galore. Those churches can have one preacher whom they call pastor, and any number of others with different designations. But if we do not want to encroach upon our Lord's prerogative in the matter, maybe we should continue to leave the calling and placing of elders in His hands.

In the early days of this church, God called many preachers and sent them into the harvest. At that time the fields were "white already to harvest," John 4:35. As a result of His calling and sending many preachers to the harvest, the abounding crop of His elect was brought into the fold. Before the day of modern machinery, the wheat farmer would need many workers to bring in the wheat at the right time. But when the bulk of the crop had been harvested, he did not need so many workers to do the gleaning. So in the time of elders in the churches, the fields were "white already to harvest." But today, our Lord seems to be saying we are now in the gleaning stage of the harvest. By that I mean the Lord is not calling so many preachers as He did in that day. And if He does not call enough elders for each church to have a number of them, where will His churches get them? So it boils itself down to the point where we must either start manufacturing preachers, or else wait for our Lord to call them. And I'll be fair with you, beloved, I

have all the experience with manufactured ones I want. I prefer to wait on the Lord. I feel confident He will give us all the preachers He wants us to have.

"Bored Ear"

(Continued from page one)

his master, he could choose to do so. In this case the matter was brought before the judges, and the slave was to have his ear publicly bored and from that time he was the permanent slave of his master. The bored ear was a permanent mark denoting this condition. This meant that the ear belonged to the master. The slave was not to listen to his own desires, plans and ambitions. He was not to hear the voice of others in telling him what to do. His ear was to be ever tuned to the voice of his master, hearing and obeying the command of the master.

Our Lord Jesus Christ is the true and perfect fulfillment of this type. He is the only one who was ever the perfect servant of His master. He is the true servant with the bored ear. In many places in the Bible, Jesus is set before us as the perfect servant.

"Sacrifice and offering thou didst not desire; mine ears hast thou opened (dig, bore, open): burnt-offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."—Psa. 40:6-8.

Heb. 10:5-9 is indisputable proof that the above Scripture refers to Christ, and indeed, to whom else could it refer? We see here that God the Father opened the ear of His own dear Son. Jesus was, so to speak, the servant with the bored ear. His ear belonged to His Father. He did not listen to the voice of Satan or others. He ever listened to the voice of His Father and ever did those things that pleased Him. He delighted to do the will of His Father. Oh, here is the perfect servant — the only perfect man-servant the Father ever had. None other man has ever given his ear completely to God and always listened to God's voice and always obeyed that voice. God demands perfect and continual service. None of us have ever given this — even for a moment of time — but Jesus did.

"He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back."—Isa. 50:4,5.

Here is another prophecy relative to the person and work of Jesus Christ. His ear was opened morning by morning to hear the voice of His heavenly Father. He listened to that voice — He was not rebellious — He perfectly and continually did what His Father told Him to do. His ear was bored. It belonged to His Father. Surely,

Jesus is the true servant with the bored ear. In Isa. 42:1 and 52:13, along with many Old Testament Scriptures, Jesus is referred to as the servant of God. Now understand that Jesus Christ is, in Himself, God: He is co-equal and co-eternal with the Father. But in the economy of redemption, Jesus Christ voluntarily took a place of subordination to His Father. He voluntarily took the place of a servant.

"He riseth from supper, and laid aside his garments; and took a towel, and girded Himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."—John 13:4,5.

Oh, what a picture this is of the servant character of our wonderful Lord. It seems that on the way to this supper there had been strife about who was the greatest among the disciples. One wonders how, with Christ in their midst, they could have argued who is greatest. Surely, Christ is the greatest of all, and we are all His servants and brethren with one another. Now it was the custom upon entering a house to remove the shoes and to wash, or have the feet washed. The washing of the feet was the customary duty of the servant of the house. It seems that not one of the disciples would stoop to take this place of servant and to wash the others feet. But, oh! what a beautiful scene is before us. Our Lord lays aside His garments, girds Himself with a towel and washes their feet. What a picture this is! Our Lord did lay aside His garments of beauty and glory. He did not lay aside His Deity, but He did lay aside the outward garments thereof. He came down into this world. He girded His Deity with the towel of humanity. And, praise His name, in this role of servant He did that wondrous work by which we are washed from our sins and made fit to be partakers of the inheritance of the saints in light. He gave to His Father the service owed by the elect. He died the awful death of the cross. He shed His precious blood — and by that blood we are washed with a washing that will last for eternity. Surely, He is the true servant with the bored ear.

We have four gospels in our Bible. They are four different pictures of our Lord Jesus Christ. Matthew shows Him as King. Luke shows Him as man. John shows Him as Deity incarnate. Then there is one gospel dedicated to the showing forth of Jesus Christ as the perfect servant of the Lord. This is the gospel of Mark. There is no genealogy as who cares about the genealogy of a servant. There is more action than teaching, for it is the character of a true servant to be busy about the master's business. "Straightway" is used nineteen times — more than in the other three gospels combined — (Continued on page 5, column 2)

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"FEAR YE THE LORD"

"And unto men he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28).

When Paul gave a description of the ungodly, one of the strongest indictments was, "There is no fear of God before their eyes" (Rom. 8:18). Surely, this is just as true today. But when we pause to think on these things, one wonders how much the people of God fear and reverence Him. There is so much syrupy talk about love that we hardly hear mentioned the fear of the Lord. Yet, this is a vital part of our growing in grace. There are four major things the fear of God includes:

1. A reverential esteem of the magnificence and majesty of God. Now the Arminian knows nothing of this God. This is the Jehovah of Dan. 4:35:

"And all the inhabitants of the earth are reputed as nothing; and 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?"

2. A firm belief in the purity of God, His power and justice.

Our Lord loves holiness and hates sin. His absolute purity demands He punish sin. He punishes the sinner in Hell or in Christ. His unlimited holiness requires that He chasten His beloved children when we sin, that we may walk in harmony with Him.

3. A right grasp of the bitterness of His wrath and the sweetness of His love.

God's incensed anger is the most terrible and intolerable thing in the world. He does not look the other way when we sin. He does not wink at us or make excuses for us. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire. It is a fearful thing to fall into the hands of the living God" (Heb. 12:28,29; 10:31). And on the other side of the coin is His love. It is everything that is good. The very best. The most delightful and blessed. Life is the sweetest good we know, and yet, David said, "His loving-kindness is better than life."

4. An earnest desire to please Him in all things and an unwillingness to offend Him in the least thing.

Because of the danger of our own weaknesses and temptations, we have an holy fear lest we should sin. We ought not to speak lightly of sin — or make excuses for it — or joke about it. We need a watchfulness that we sin not. But when

we do sin, let us not lightly, superficially give lip-service to repentance; but rather, be humbled by our sin, speedily returning to the Father for grace in the time of need.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man (woman)" (Ecc. 12:13).

"Bored Ear"

(Continued from page four) for this is the word of a servant, denoting his haste in doing the will of his master. Yes, Mark presents the picture of the only perfect man-servant God ever had. Truly, He is the true servant with the bored ear.

In Leviticus there are five great offerings. One is a peace offering denoting the fellowship we have with the Father about the work of Christ. The meal offering sets forth the perfect humanity of our adorable Lord. The sin and trespass offerings show how His death is a perfect atonement for the sins of His people. There is one more offering. It is the burnt offering. It was wholly burnt upon the altar. It belonged to God. It was a picture of how the Lord Jesus offered Himself wholly to God. How He was burnt up — all burnt up — in the service of His Father. All of us should have been wholly given to our God. But we have not been, and are not now. He served in our place even as He died in our place. He gave perfect service to the Father. Truly, He is the true servant with the bored ear.

The servant in Exodus was to say, "I love my master . . . I will not go out free." So our Lord's service was based on love. And I tell you this, all true and acceptable service must always be based upon and proceed from love. Jesus Christ served His Father because He loved Him and He wanted to serve Him. The Exodus servant would also say, "I love my wife, I love my children." Surely, Jesus came into this world to be the perfect servant of God because of His great love for His wife and His children. There is an elect group from among fallen mankind who are the children of God — children in purpose and in predestination and election, even before they become children by regeneration. Jesus loved them with an everlasting love. It was this great love for them that brought Him from glory to this earth to perform that perfect service which purchases and secures their eternal salvation. Among those children are those who are to be His Bride. He loves His Bride. He loves His elect children. He lovingly and willingly submits to servanthood in order that He might have them with Him for ever. Oh, glory to His name! He could have gone out free for nothing. He had performed a perfect service. He did not even need to become a servant. Without this servanthood, he would have been free forever, even as He always had been. He did not have to become a servant. But then, He would have been eternally separated from His wife and children. He would not have had them with Him. And oh! His love was so great — His great love wherewith He loved us — even when we were dead in our sins — so great that He took the place of a servant and became obedient even unto death. What love! What love!

He was a voluntary servant. No one captured Him and forced Him into servitude. He could remain free. His service brought Him to the place of suffering. It hurt to have the ear bored. Oh, the suffering brought upon our Lord by His loving, voluntary servanthood. He suffered as none other ever did or will. He suffered the sum total of the eternal Hell of all the elect of God. Who can measure that suffering! What a finite being must suffer in infinite time (eternity), this infinite being suffered in finite time. But it was the same suffering. There was no abating of the

sentence because a substitute was suffering. He did not suffer a token Hell. He suffered the exact equivalent of the eternal Hell of all the elect. The fire was as hot, the pain as intense as it would have been for those for whom He suffered.

His suffering left its scars upon Him. The Exodus servant would bear through life the scar, the mark of the bored ear. It would always tell of what he had done, and what he was. And what about our Lord? Did His suffering make its mark and leave it scars?

"Five bleeding wounds he bears, Received on Calvary. They pour effectual prayers. They strongly speak for me."

Yes, the scars of His servant work are upon Him and will be there eternally. By His service, He will eventually remove all the marks of sin from His elect people. In eternity they will carry no scar and bear no mark. But He will always have the mark of our sin upon Him. He will bear eternally the scars, the mark of His service for us. Oh! I shall see Him — I shall see those scars. With what wonder and love and adoration shall I bow before Him and thank and praise Him that He loved me and that He suffered for me. Oh, I shall gaze with adoring wonder upon those precious scars to all eternity.

Let us never forget that our eternal salvation was purchased at the expense of His servanthood. His active and passive obedience is that which saves us from our sins. He gave the service we could not give — the service demanded by God — a perfect service without blemish or fault. He paid the debt we could not pay — the terrible debt — even the Hell of Calvary. By His active obedience we have a righteousness that is faultless before the throne of God. By His passive obedience, we have our sins removed as far as the East is from the West and remembered against us no more forever.

Now what shall we do? He is the true servant with the bored ear. He is the only one who ever perfectly fulfilled this beautiful type. We do know that this honor is His and His alone. But is there no service for us to perform? Cannot the type, at least in part, be applied to us? We do know that our service is nothing compared to His. We do know that our service could only be acceptable to God based upon His perfect service. We do know that the best of our service is marred by the imperfection of our being. We do know that our service could never in any wise, or in the most minute way, have a part in our eternal salvation. But still, is there not a service for us and is there not an application of this type to us? Yes. We are to be, in a small way, yet as best we can, enabled by the Holy Spirit — we are to be servants with bored ears.

All the saved are to be His servants. We are obligated to serve Him. Creation obligates us to serve our creator. His sustaining of us and providing for us obligates us to serve Him. But above and beyond all that, His dying for us and thus saving us — this surely obligates us to be His servants forever.

"And ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." — I Cor. 6:19,20.

Not our own. Bought with a price. Oh! What a price it was, even the precious blood of Christ as of a lamb without spot and without blemish. Therefore. Therefore what? To glorify God in our body and our spirit. Can we deny this obligation? Can we argue with or dispute His claims upon our service? Who would want to? Who — saved at such a cost — saved from such awful sin — saved from such an awful penalty as eternal Hell — saved to such a glorious eternity — who among us would want to do

anything else than to glorify God with all we have? Surely, it is the earnest and sincere desire of every redeemed soul to glorify God.

We are to be the love slaves of Jesus Christ. Drawn by His love for us which has given us a love for Him. Thus drawn to lovingly and voluntarily give ourselves to His service forever. We serve Him because we love Him. We also serve because we love others and our service to Him is a service in His service, in part that we might be a blessing to others. Our service is to be complete and continual. Oh! That it might be more what it ought to be. Dear Saviour, cleanse us more and more from the imperfections of our service and make it daily more what it ought to be. We love thee, Oh, our Saviour! We love thee because thou didst first love us. We desire to serve Thee. But we are so hindered by sin and self. Grant to us an increasing growth in the proper character of service. And dear Saviour, we earnestly long for that glad day — when, our redemption is complete, and we are free from sin forever, and then through all eternity we will serve Thee as Thou oughtest to be served.

Our being, in a measure, servants with bored ears will bring suffering upon us. Shall we not say, let it come. Let come upon us what will if we can but be His servants. Who among us would shrink from suffering, if it but be a part of our love service to Him? Let us be prepared to suffer at the hands of men, if we desire to follow our Lord. Surely, the servant is not above the master. We cannot follow Him in that suffering which purchased our eternal salvation. But let us follow Him in suffering whatever shall come our way in our service for His name's sake. Our love service to Him will leave its marks upon us in this life. Paul bore branded on his body the marks of the Lord Jesus. Our Lord bore, and yet bears the marks of His service and suffering for us. If we truly follow — if we truly serve — if we truly suffer — the marks will come. But let them come. They will be brand marks telling the name of the one to whom we belong. They will be marks we will gladly bear because we bear them for Him.

Oh! Brothers and sisters, let us serve Him. Let us hasten to the door or to the door post. Let us gladly lay our ear against the post. Let us ask our Lord to bore through our ear. To mark it as belonging to Him and Him alone. May we not listen to self. May we not listen to others. May we listen to His voice. May we be swift to hear and swift to obey. I have a RCA Victor record before me. There is a picture of a dog listening to a phonograph. There are the words below the picture, "His master's voice." Oh, may it be true of us. May we listen to the Master's voice. Oh, may it be long to the Master. May we be, in part, enabled by the Spirit — may we be servants with bored ears. And remember, we serve — not for salvation — but because of a love produced by a salvation He purchased and gave unto us.

"I would not work my soul to save, For that the Lord hath done. But I would work like any slave, For love to God's dear Son."

May God richly bless you all.

"Balaam"

(Continued from page three) God didn't take them before they did so. Beloved, Balaam had four great facts that could be said about him — the facts I have emphasized in this message. Now let's notice the other side of Balaam.

V

BALAAM COOPERATED WITH GOD'S ENEMIES.

Can you believe that a man who was loyal to the Word, a man who emphasized the blood like Balaam did, would ever come to the place that he would cooperate with the enemies of God? I come back to my text, which says:

"Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who LOVED THE WAGES OF UN-RIGHTEOUSNESS"—II Pet. 2: 14,15.

In Balaam's case, he wanted wages, silver and gold. Many a man isn't interested in silver and gold, but is interested in some type of reward — popularity, freedom from persecution, an ability not to be considered as a "nut" or a fanatic. Many a man gets tired of the stigma of being considered a carping critic and a heresy-hunter, and he wants to get away from those things. To the Lord, that is just as unrighteous as it was when Balaam was looking for that house of silver and gold that was promised him by Balak. You'll notice that when Peter begins to talk about these false apostles, he refers to them as cursed children. He said of the cursed children, that they loved the wages of unrighteousness.

Notice again how Balaam was cooperating with the enemies of God:

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core" — Jude 1:11.

Notice that Balaam had done what he did for reward. As I say, the reward doesn't always have to be money. In Balaam's case, it was money, but it is not always money for which a person turns away from the Word of God. Balaam wanted his reward in this life, and many a man wants a reward right here in this world. Thus, Balaam and others turn from the truth.

Notice again how Balaam cooperated with the enemies of God:

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam who taught Balak to cast a stumbling block between thee and thy brethren." (Continued on page 6, column 1)



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"Balaam"

(Continued from page five)
lingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication"—Rev. 2:14.

This tells us how Balaam cooperated with Balak. Beloved, he couldn't put a curse upon the children of Israel, but he said to Balak, "You have them to eat things sacrificed to idols. That will break down the wall of separation, and then when you get them to the place that they are separated from God unto idols, it will be an easy thing for you to continue to corrupt them." The Word of God tells us that Balak followed the advice of Balaam, and that he corrupted the children of Israel by causing them to eat meat that was sacrificed unto idols. After that, it was a very easy matter to cause them to be guilty of the sin of fornication, for the women of Moab were used to entice the men of Israel, to the extent that one of the blackest chapters we read in the experience of the children of Israel is recorded in the book of Numbers (chapter 25).

Beloved, I want you to notice this truth: Balaam couldn't put a curse on Israel. He was loyal to the Word of God, he emphasized the blood, he had a vision of the Lord, and the Spirit of God was upon him. He couldn't put a curse upon Israel, but he did tell Balak how that Balak could corrupt the children of Israel, to such an extent, that Balak could cause the children of Israel to lose their pilgrim character, and fail to walk as the children of God ought to walk. If you want to read the whole gruesome story, go back in the Old Testament and see that man of God as he took a spear and drove it through the body of a man and a woman as they engaged in sin. I tell you, my brother, my sister, when you come to this, you can see how that Balaam cooperated with the enemies of God.

You say, "Brother Gilpin, why do you call them God's enemies?" I'll tell you why, God said that Moab was His enemy. Balaam was not just cooperating with an ordinary individual, but he was cooperating with a man that was the enemy of God, for God Himself said so. Listen:

"For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill"—Isa. 25:10.

The whole 48th chapter of Jeremiah tells us the same thing — that Moab was God's enemy. Thus

Balaam was cooperating with God's enemies.

Then notice also:

"Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts. The Lord will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen"—Zeph. 2:9-11.

Beloved, you can't read what God says in Isaiah 25:10, the whole chapter of Jeremiah 48, and the second chapter of Zephaniah without realizing that Moab was God's enemy. When Balaam cooperated with Moab, he was actually cooperating with an enemy of God.

Later on, in God's Word, we read:

"And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord"—II Chron. 19:2.

What was true here is exactly what we have in the case of Balaam. He was helping those that hated God, and he was helping those that were ungodly, and the wrath of God came upon him.

VI

GOD COMMANDS US TO HAVE NOTHING TO DO WITH HERETICS.

Balaam became a heretic. Oh, yes, he magnified the Word, he emphasized the blood, he had a vision of God, and he had been used of God, in a marvelous way as the Spirit of God rested upon him, yet later, he cooperated with God's enemies. God tells us that we are to have nothing to do with a heretic like Balaam. Listen:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful"—Psa. 1:1.

Do you want God's blessings? If so, then don't walk, don't stand, and don't sit in the seat of the scornful. A man starts out walking, then he stands, then he sits. This is what I choose to call progressive retrogression. Progressively retrogressing — walking, standing, sitting — with heretics, beloved. One will start out walking

with an heretic, he will stand with him, and then he will sit with him. God says, Blessed is the man that doesn't do so.

Notice again:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them"—Rom. 16:17.

"Be ye not UNEQUALLY YOKED together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they will be my people. Wherefore COME OUT FROM AMONG THEM, and BE YE SEPARATE, saith the Lord and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"—II Cor. 6:14-18.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed"—Gal. 1:8,9.

God does not say to elevate a heretic to a high position; God does not say to work with them; God does not say to cooperate with them, but God does say if a man is a heretic and preaches false doctrine, let him be accursed.

Listen again:

"I am set for the DEFENCE of the gospel"—Phil. 1:17.

The word "defence" means to stand against that which is wrong. Beloved, we have no business to have anything to do with heretics in any wise at all. Rather, we are to withstand them.

Notice again:

"A man that is an heretic after the first and second admonition REJECT"—Titus 3:10.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us"—II Thess. 3:6.

"Holding faith, and a good conscience; which some having put away concerning faith have made SHIPWRECK; Of whom is Hymeneus and Alexander; whom I have DELIVERED UNTO SATAN that they may learn not to blaspheme"—I Tim. 1:19-20.

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT INTO YOUR HOUSE, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds"—II John 1:7-11.

"Earnestly CONTEND FOR THE FAITH which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ"—Jude 1:3,4.

VII

WHY DO MEN DO AS DID BALAAM?

Beloved, they are ordained to do it; it is a part of God's ordination. God had some purpose in it,

but don't ask what God's purpose is. If I knew, then I would be just as great as God. All I know is that God has a purpose in what takes place. God is back of everything that comes to pass. God says that they are ungodly men that have crept in and that they were ordained to this condemnation, and our duty is to contend earnestly for the faith which once was delivered unto the saints.

I ask you again, why do men do as Balaam? I have already answered it in a sense. Balaam did what he did because he wanted that house of silver and gold. He wanted the reward that he was going to get. He wanted the wages that had been promised to him. Beloved, I think many a man turns away from the things of the Lord, perhaps not for money, but because he just doesn't like the stigma that

he sees nothing in this Bible, and practices nothing, but Baptist baptism.

For a man to be identified with me means that he must stand for this truth that the great commission was given, not to individuals, but to His church. If it had been given to individuals, when they died, the commission would have died. It had to be given to the church, rather than to individuals, since the church was to exist through all ages. Beloved, for a man to stand with me, he has to believe that this commission was given to the church that Jesus built.

Now why do men do as Balaam did? Why do men turn away from me? Men say it is obvious that I am a critic, a heresy-hunter, a "nut," and a fanatic. Beloved, some people come to the place that they don't want to be classed along with nuts and fanatics. Some people come to the place that they just do not want to be recognized as somebody that stands for the things that we stand for.

I think this morning of my friend, George Ragland, in days gone by. When I was a boy preacher, there was no man standing more stalwartly and more fearlessly than George Ragland. I loved and respected him as I loved and respected no one else. One day he sat in a Louisville, Kentucky, hotel with one of my close friends, and said to this friend, "Never again! Never again will I fight! I am quitting my fighting. I have stood for what I thought was right, but I am going to quit. My children have been stigmatized and branded as the children of old George Ragland, the fighter. It is too great a problem. It is too great a burden. It is too great a cost. I can't put that stigma on my children. I am quitting." Beloved, George Ragland quit fighting. From that day on, he never fought the denominational machine, the heretics, and the compromisers of God's Word. That is why men do what Balaam did.

I hold in my hand this morning a special edition of a six-page paper which contains only one article on the subject "Landmarkism — Unscriptural and Historically Untenable."

It is a learned discourse, written in an attempt to disprove Baptist succession, church authority, and Baptist baptism.

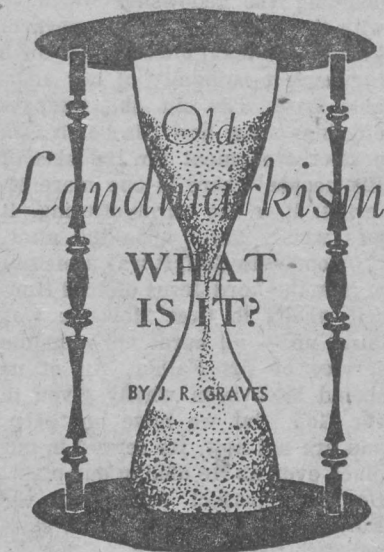
While I say that it is learned, at the same time I do not say that it is Scriptural. In fact, the author never quotes one verse of Scripture in all the six pages in his attempt to disprove that which he refers to as "Landmarkism."

Instead, he quotes Vedder and Armitage to disprove our historic position. Everybody knows that Vedder and Armitage were never recognized by Scriptural Baptists as being sound Baptists themselves. There is not a sound Baptist in the world that would ever half-way admit that Vedder and Armitage were anything other than heretical on the matter of church history.

It is noticeable that the author of this six-page article quotes one heretic to prove that another heretic said something about a third heretic. In other words, from beginning to end it is one quotation after another of heretical Baptist historians, along with distorted quotations from a few sound Baptists, without a single quotation from the Word of God.

As I say, this six-page article is very learned, from man's standpoint, and yet, if it were followed it would lead to chaos, anarchy, and Scriptural ruin, so far as Baptist churches are concerned. It would leave churches with no authority and would mean that all true churches today are acting without any authority whatsoever for what they do. I say such a position would lead to the worst of confusion and the vilest of religious anarchy.

As a closing paragraph of this six-page article the author says: "I hope that every reader of this article will not be guilty of accept— (Continued on page 7, column 4)



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goes along with being recognized as a sound man in the faith. He thinks it is much easier for him to cooperate with the enemies of the Lord, and heretics, than it is to cooperate with those who love the Lord and His Word. That is wages; that is reward.

For a man to be identified with John R. Gilpin usually means that he has to be recognized, as a "Landmarker," or in other words, a strict Baptist.

For a man to be identified with me means that he has to stand for Baptist perpetuity — that Baptists have existed in all ages, from the days of Jesus' memorable utterance when He said "I'll build my church and the gates of hell shall not prevail against it."

For a man to be identified with me means that he has to believe that from that day to this present time, there has never been a time but that there have been Baptist churches in the world.

For a man to be identified with me means that he has to believe in Baptist succession and Baptist perpetuity through all ages.

For him to be identified with me means that he must believe in church authority — that the church is completely sovereign in every phase of church activity and of a preacher's life.

For a man to be identified with me means that he must believe in Baptist baptism. Some people talk about believer's baptism. Not me, beloved. John the Baptist was sent to baptize, and he baptized Jesus. If a man goes to a Campbellite to be baptized, he gets Campbellite baptism. If he went to a Holy Roller, he would have Holy Roller baptism. If he went to a Methodist, he would have Methodist baptism. But, beloved, in this case, Jesus went to John the Baptist, and what kind of baptism did He get? He received Baptist baptism. That is the only kind that God recognizes in this Bible. John said, "He that sent me to baptize with water." — John 1:33. I tell you, beloved, for a man to stand and be identified with me,

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PAGE SIX

Mandate Of Missions

(Continued from page one)

it appears from Paul's statement in I Corinthians 15:6 that there were about five hundred gathered at this time, possibly the greater part of the church.

Some say the commission was given to the church, but they say it was only to the church of the first century. They deny the present churches are under any obligation to evangelize the world. I reject this idea, for Christ spoke to the church as an institution as seen in the words: "Lo, I am with you always, even unto the end of the world." The commission was given to a local church as the representative of all like local bodies. This being true, all like bodies existing now are under obligation to work for the evangelization of the whole world.

"All Power Is Given Unto Me"

Jesus Christ has complete and universal authority. He did not assume or usurp this power. It was given Him by the Father in the eternal counsel, at His incarnation, and His resurrection (John 5:27; 12:49; 13:3; 17:2; Matt. 9:8; 20:23; 21:23). As equal with the Father, all power was originally, legally and essentially His. But as the God-man, all power was given Him in recompense for His work of redemption. The Father gave Him this power that He might be a mediator, redeem His people, gather His church, defend His elect, and subdue all their enemies. His power comprehends the universe, for He is "Lord of all" (Acts 10:36) in the upper celestial realm of Heaven and in the lower terrestrial region of earth.

Upon saying all authority was given Him, He told His church: "Go ye therefore." The word "therefore" means we are to look at what has gone before. Christ is saying, I, Who have all authority, am giving my church the authority to do missionary work. We are to be witnesses to all the world in the light of the fact that the One for Whom we witness possesses all-comprehensive, all-sufficient, all-encompassing authority.

We do not witness by the authority of a missionary society or a denomination. Nor do we go out to witness because of the command of a despised Galilean or homeless teacher. Rather, we go out to evangelize by the authority of a resurrected Saviour endowed by God with universal authority. Let us go out with a deep and lasting conviction that we are sent into the

Lord's service with authority which surpasses any obtained through earthly organizations.

"Go Ye"

The Great Commission is the marching orders of every true church in existence today. We must go with the message of salvation because Christ has sent us forth. The first two letters of the word gospel are g-o. It is not God's plan that some should pray, others should give, and a few should go. The Great Commission says: "Go ye." In response to this command the early church members "went forth, and preached every where" (Mark 16:20); they "went every where preaching the word" (Acts 8:4).

Every church member is to go out and declare the gospel of salvation. Some may go across the street, while others go to the foreign fields. The distance one travels is not the significant thing. Both those who go across the street and those who go across the ocean are desperately needed.

Missions cannot be accomplished without going. The growing Christian is the going Christian. The growing church is the going church. Jesus Christ did not say to sit or send, He said: "Go." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him" (Ps. 126:6). "Behold, a sower went forth to sow" (Matt. 13:3). "Son, go work today in my vineyard" (Matt. 21:28). "Go out into the highways and hedges, and

(Continued on page 8, column 3)

The Tabernacle

(Continued from page one)

It was the first object to meet his eye, since it was the place of judgment, yea, the place where Jehovah met with His people. It was the place where the sacrifice had to be made and the blood shed, before the benefits of the table, shewbread, lampstand and the golden altar could be enjoyed by the priests who represented the people.

The eyes of the priest, after he passed the brazen altar and entered the inner compartment of the Tabernacle, were cast upon a beautiful display of gold (type of glory). He, however, could not observe the gold until he had observed the brass at the golden altar — the brass which speaks of judgment.

It is interesting and instructive, in connection with the brass, to re-

member the brazen serpent was made of brass (Numbers 21:9). We also know from Deuteronomy 28:23 that God, when threatening Israel with judgment, said, "and thy heaven that is above thy head shall be brass." We are also acquainted with Isaiah 60:17 where, during Israel's millennial rest, God has promised "for brass I will bring gold;" that is, judgment shall be replaced with glory. We, in Rev. 1:15, also have another reference to brass. This passage of Scripture informs us that "His feet (were) like unto fine brass as if they burned in a furnace." It is obvious, therefore, that the brazen altar was a place of judgment for sin.

The brazen altar was also composed of "shittum wood" — incorruptible wood (our Lord's humanity); yet the wood did not see corruption. It was not consumed, but stood the test. The same was true of our Lord who was not subject to death. He endured every stroke of the Father's judgment.

"Then thou spakest in vision to Thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people" — Psalm 89:19.

We have said that the brazen altar was near the door of the Tabernacle. It, in fact, was facing the door. The priest would meet the offerer and his innocent and unblemished victim at the door. The priest would then lead them to the altar where sacrifice was to be made. This was a type of the offerer meeting his God at the door of the Tabernacle (God's dwelling place) and his God leading him to the altar where judgment was to be meted out before the two could commune together.

The offerer (as we have already noted) placed his hand heavily upon the head of his sacrifice. This is a type of our leaning, by faith, heavily upon Christ Jesus, our sacrifice. The animal was then killed in the presence of the Lord and its warm crimson blood sprinkled round about and upon the altar. The priest, by this action, held the blood up for all to see so that the voice from the altar said, "look unto me, and be ye saved, all the ends of the earth." All within the camp might look and live; for the sacrifice prefigured Christ dying as the only way for any, and the sufficient way for all the elect.

The animal that was laid on the brazen altar was flayed (skin removed) and cut into pieces, leaving it a skinless and mangled mass of flesh and bones. This action revealed the judgment due the sinner — judgment which the brass prefigured. God's sword, prefigured by Abraham's knife, did not spare the sacrifice. All of these types, of course, were all fulfilled in our Lord Jesus Christ. He was led as a lamb to the slaughter. His skin was removed in that He laid Himself completely bare to the fire of God's wrath. The skin which protected the animal from cold, heat, rain, hail, snow was removed from the innocent victim. That which protected our Lord was also removed. He could have called all Heaven to His rescue, but He chose to fulfill the type of the skinless animal.

It is interesting and instructive to note that the brazen altar was "foursquare." The result being that it faced all four points of the compass and declared that the sacrifice which our Lord made is international in its scope. It, in fact, according to John 11:51,52, is for the children of God "scattered abroad." He, according to John 2:12, is not only the propitiation for Israel's sins, "but also for the sins of the whole world;" that is, mankind in general rather than mankind without exception.

The structure of the brazen altar included horns which were erected on the four corners.

"And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same" — Exodus 27:2.

The horns, according to Psalm 118:27, were for the purpose of binding the sacrifice to the altar. We, in fact, know from other Script-

ures that the "horn" is the emblem of power or strength.

That which held our Lord to the cross was not the nails but His love — His love for the Father and the ones the Father had given Him to die for. This was why He would not come down from the cross when challenged to do so. We see, then, that His devotedness to the Father and love for the elect were the cords that bound Him to the typical "horns" of the brazen altar.

The utensils used at the brazen altar are also full of meaning for us. They, in fact, speak to us of the finished work of our Lord.

"And thou shalt make pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of the brass" — Exodus 27:3.

We, in the ashes, are to observe the finished work of our Lord. The ashes declared that the fire had done its work. The innocent sacrifice had been entirely consumed. The ashes were a token to the fact that the offerer's sins were gone, having been judged in the innocent substitute. The ashes of Calvary are seen in the Saviour's words, "it is finished," that is, the sacrifice had been offered, accepted, and its sweet aroma had ascended into the nostrils of the Father as a "sweet savour."

The utensils used at the brazen altar, represented all that was needed to assure that the sacrifice was offered in a proper manner. The "shovels," no doubt, were used to collect the dead embers. The "basins" were used to carry the blood of each place where it was sprinkled. The "fleshhooks" were used to arrange the difficult parts of the sacrifice in the fire on the altar. The "firepans" are identical with the "censers," which formed the necessary links between the two altars (Lev. 16:12,13).

Our Lord, in answering these types, performed every detail that had been prescribed for Him.

The brazen altar was hollow within, having a fixed "grate" in the midst thereof.

"And thou shalt make for it a grate of network of brass; and upon the net thou shalt make four brazen rings in the four corners thereof. And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar" — Exodus 27:4,5.

The significant point about the "grate" is that it was on the "grate" in the midst of the altar, that the wood was laid in order and the fire built. We, in this type, are allowed to observe the innermost suffering of our Lord. We observe that it was not the nail-pierced hands and feet, or the crown of thorns that caused Him the most grief, but it was the fire of God's wrath which reached down into His very soul. Sin is inward rather than outward, therefore, its consequences must be inward. Sin displays itself outwardly, but it finds its source in the heart.

The brazen altar, when Israel marched, was the only piece of the Tabernacle furniture that was wrapped in purple (the royal color). This fact informs us how closely connected His sufferings were with the glory which was to follow.

Immediately over the purple wrapping of the brazen altar was a wrapping of "badger's skins". The fact that the unattractive badger's skins covered the purple is a declaration to the fact that the natural man is unable to discern spiritual things. Our Lord's Divinity was hidden and is hidden from the world. The people of His day thought of Him only as the carpenter's son, and men today think of Him only as a good man. What think ye of Christ?

"Balaam"

(Continued from page 6)

ing an ecclesiastical custom, but will go back to that source of purity — the Word of God. If it is in the Book, cling to it; if it is not, cast it asunder."

Well, beloved, in view of the fact

Eld. Fred T. Halliman Missionary To New Guinea



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that this author doesn't even quote one verse from the source of all purity — the Word of God, then I will have to follow his advice and cast asunder his position, and at the same time, I will cling most tenaciously to our historic position of Baptist perpetuity, church authority, and Baptist baptism.

It is highly conspicuous to me that this six-page article to which I refer was written by one who formerly contended for the Word of God just as vigorously as I do today. Also, like Balaam, he has professed a loyalty to the Word of God and has emphasized the shed blood of the Lord Jesus. In view of that which came to Balaam when he turned from the truth, then I am wondering what will be the outcome so far as this one who now preaches against the things for which he once contended.

Read the 25th chapter of Numbers and see the final picture so far as Balaam was concerned:

"And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor" — Num. 25:4-5.

Read also Joshua 13:22:

"Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them."

When these 24,000 Israelites were killed, Balaam at the same time met his death, and all because he compromised the things that he believed. In Balaam's case it was a compromise for pay. In the case of others it has been a compromise for popularity. So many are just not willing to stand for the truth in view of what it costs, especially when they can take an easier position by siding with the compromisers of the world against the truth. My appeal to you this morning is that you shall take the Bible just as it is, for what it says, and may you stand by it until the Lord Jesus Christ comes to take you home.

THE BAPTIST EXAMINER

FEBRUARY 15, 1975

PAGE SEVEN

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GIVE US READERS
We Will Give Them The Truth

Mandate Of Missions

(Continued from page seven)
compel them to come in, that my house may be filled" (Luke 14:23). "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "How beautiful are the feet of them that preach the gospel of peace" (Rom. 10:15).

"Make Disciples"

The gospel call is a call to discipleship. All who are truly converted will become disciples, for faith involves a commitment of discipleship to Christ. We make disciples by preaching the gospel. We are not to make church members, but disciples. One must be a disciple before he can be a church member.

Christ said the conditions for discipleship were forsaking all that one has (Luke 14:33), bearing one's cross (Luke 14:27), following after Christ and denying one's self (Matt. 16:24). To disciple a person to Christ is to bring him into the relation of a learner of the ways of Jesus Christ. The learner must take Christ's yoke of authoritative instructions (Matt. 11:29). He must accept what Christ says because He said it. He must submit His requirements as right because He makes them.

The church is to make real disciples, not false professors or hypocrites. Much Christian effort is being used to secure religious decisions on the basis of human persuasion and psychological manipulation. Multitudes of professed disciples believe they are somehow going to be saved, regardless of what the Scriptures say to the contrary. They say one who sincerely believes in Christ as personal Saviour is eternally secure no matter what takes place afterward. But there is a difference between belief from the heart and sincere mental assent, and the latter does not make one eternally secure.

"All Nations"

The Jews had expected the Messiah to bring salvation to their own nation. Yet Christ commissioned the Jewish church to carry the gospel to all nations. This gracious commission was the foundation of their authority to go to the Gentiles. Thank God for this great truth! How I praise Him "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6).

The Great Commission is worldwide. Mark's account reads: "Go ye into all the world" (Mark 16:15). Luke discloses: "And that repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). Acts 1:8 informs us that the commission is to extend to "the uttermost part of the earth." In the parable of the gospel sower, Jesus said: "The field is the world" (Matt. 13:38). Paul said concerning the words of faith: "Their sound went into all the earth, and their words unto the ends of the world" (Rom. 10:18). To the Colossians, he said: "The truth of the gospel which is come to you, as it is in all the world" (Col. 1:5). Christianity is a religion for all the world.

The commission of Christ reveals that the gospel is to be heralded to every individual person in the world in each generation until Jesus returns for the church. Christ intends for the message of salvation to be offered to all, and none excluded that does not by their unbelief and impenitence exclude themselves.

"Baptizing Them"

Those who are made disciples by the preaching of the gospel are to be baptized by the authority of a Scriptural church. They are not baptized to become disciples, but because they are already disciples. In Bible days when a man believed, he was almost immediately baptized. Baptism is the first

act of the born-again soul in obedience to His Saviour. It constitutes a public profession of faith.

Modern evangelists and missionaries seem to forget this phase of missionary work. They aim only to make converts, and then, to leave them to join the church of their choice, or no church at all. Thus, they only carry out the first phase of the Great Commission while ignoring the other two commands in the threefold commission. Shame on them for not receiving and doing all that Jesus Christ commanded us to do! Down with union revivals and interdenominational ministers who ignore Christ's commission and despise the church for which Christ died.

The Lord certainly does intend for all disciples to receive Bible baptism at the hands of an ordained minister in a Scriptural church. The Scripture teaches that baptism puts us in the church or body of Christ: "For in one Spirit are we all baptized into one body" (I Cor. 12:13). Apart from the initiatory rite, no one can be a member of a local church.

Baptism is not a sacrament of grace and salvation, but it is the all convincing proof that your heart is right in the sight of God. To neglect baptism will not send your soul to Hell, but it certainly indicates the state of your spiritual standing before God. Your inexcusable neglect and disobedience declares you not to be the friend of Christ: "Ye are my friends, if ye do whatsoever I command you" (John 15:14). How can one be a disciple of Christ if he is unwilling to do the first thing which Christ commanded every saved person to do?

"In The Name Of"

The baptismal formula for this age is seen in Matthew 28:19 to be in the name of the Trinity. So strong did the early churches hold to this that they practice triune immersion. The baptismal formula reveals the equality in the Godhead, and that each person is active in our salvation. We are baptized, not unto the names, but unto the name of the Father, Son and Holy Spirit, which plainly intimates these three are one. Then, we also see that baptism is administered by the church with the authority of the three Divine Persons in the Godhead.

To have this ceremony performed upon ourselves in the name of the Trinity is an oath of allegiance or pledge of devotion to God. To be baptized unto anyone is publicly to receive him as teacher and lawgiver. The Jews were baptized unto Moses (I Cor. 10:2). That is, they received the system he taught and acknowledged him as their lawgiver. Paul asked the Corinthians: "Were ye baptized in the name of Paul?" (I Cor. 1:13). He means, were you devoted to Paul by this rite? He seeks to show the Christian that at baptism they are to give themselves to devotion to God.

Baptism is a solemn consecration to the service of the blessed Trinity. It is by Christ's authority, and those who receive it publicly declare they have submitted themselves to Christ's authority over their lives.

"Teach Them To Observe All Things"

Those who are baptized disciples are to be taught by the church. They are to be taught since they have only started the course of the Christian life. They are to be instructed in what Christ commanded, so as to render a lifelong obedience to all His teachings. The stress is not so much on teaching as upon the observance of His commandments. There is a grave difference in teaching one to know and teaching one to observe the things commanded. The duty of the church is the latter of these.

The local church is responsible to the Lord for this teaching of new converts. It is the only institution which has the authority to do this job. Acts 13:1 speaks of certain teachers in the church at Antioch. In Ephesians 3:10 the Bible says the church is to make known the manifold wisdom of God in this

age. Concerning the spiritual gifts of the ascended Christ to the church, Paul declared: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). This is why one of the qualifications of a pastor in I Timothy 3:2 is "apt to teach."

The church is limited in her teaching to all things which Christ commanded. The body of Christ is not to teach human invention or the doctrines of men, but the institutions of Christ. She is not at liberty to leave out some of what Christ taught for the well-being of His disciples. She must teach her members to observe all the things Christ commanded. There will never come a time when any part of Christ's teachings will become antiquated or untrue, inappropriate or needless.

"I Am With You Always"

Jesus Christ has promised His personal presence to the church who is engaged in discipling others and in observing His commandments. But what about the church who does not carry out the Great Commission? Jesus is not with such a church (Rev. 3:20) and will soon remove her candlestick (Rev. 2:5).

Our Saviour is with the church who carries out the Great Commission all the days. He is with her members in the pulpit or prison, in fair days and foul, in winter days and summer, in days of failure and of success, in days of joy and of sorrow, in youth and old age, in days of life and of death. Christ is with His church to give her success in her ministry. He will be with the church till making disciples, baptizing, and building up by Christian instruction shall be no more.

"Even Unto The End"

The church is to enjoy the perpetual spiritual presence of Christ until the consummation of the age. Then, His spiritual presence shall become a visible presence. In Revelation 1:13, we see Christ in the midst of the churches, and I am persuaded that there is never a day or hour when He has not been with the churches since that time.

Sprinkling, Immersion

(Continued from page one)
frank, I cannot see how sprinkling has any resemblance to burial or resurrection!

Note the following Scriptures: Rom. 6:3 (THE PICTURE); Matt. 3:16; Acts 8:38, 39 (THE ACTION): Went down into . . . came up out of the water. The Greek word rendered "baptize" means always to "dip," "submerge."

Will See You Home

(Continued from page one)
"It will see you home."
"But what if the wind blows it out?"
"It will see you home."
"But what if the rain puts it out?"
The old farmer spoke with finality — he knew the enduring qualities of a pine torch.
"It will see you home." And it did.

Long ago my Christian parents placed in my boyish hands the Word of God. They assured me that it would be a lamp unto my feet and a light unto my path. There were later years when I almost doubted it. I feared that the storms of life might extinguish it. I wondered whether it would hold out. I was tempted to try some of the fancier flashlights of modern make. But I have long since ceased to fear.

"Through many dangers, toils and snares,
I have already come;
'Tis grace that brought me safe thus far,
And grace — and the book — will see me home."
I am resolved to hold it fast till Jesus comes! — Buck Nicholson, "Broadway Heights Bulletin."