

# The Baptist Examiner

Baptist Is Our Middle Name

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

Vol. 44, No. 7

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WHOLE NUMBER 2008

## TEXT BOOK CONTROVERSY CONTINUES

Mrs. Alice Moore who is a member of the Kanawha County Board of Education of Charleston, West Virginia regarding the fight they are having there concerning the schools' textbooks, writes asking for support.

"The school boycott lasted nine weeks with over 15,000 children, out of 44,000 enrolled, boycotting at one time. Support for the textbooks, according to a scientifically conducted poll sponsored by the liberal Charleston Gazette newspaper, reached a height of 27.2%, and, in spite of protest stands by all major local news media, that support dropped to 19.1%. During the same period of time, opposition to the textbooks rose from 40.2% to approximately 70%. Still our "unbiased" news media, facing the figures of the poll, continued to refer to the 70% opposition as a "minority." Most amazing of all was the vote to return all of the objectionable books to the schools by the elected representatives of the 70%.

Although parents have been al-

lowed to reject objectionable assignments given to their children, this is not a satisfactory arrangement. It has, however, had the effect of making the books unusable in areas where parents are overwhelmingly against them. The books have been banned from classrooms and libraries in many other places as a direct result of the publicity about Kanawha County. Commissioner of Education Terrell H. Bell's recent criticism of textbook publishers is obviously evidence of the pressure being brought on Washington by parents all over the nation. It is urgent that we continue this pressure with letters, telegrams, and phone calls to our Congressmen. We should demand an investigation into the expenditure of federal funds for educational programs that are designed to undermine basic American tradition, invade privacy, and destroy our children's faith in God. Federal grants are given to develop and promote these programs and to train teachers to use them.

I participated in such a training program at Memphis State University in which social studies such as "Man A Course of Study" (MACOS) was promoted. This study teaches that moral law depends on circumstances. Children, 4th through 6th grades, are taught that it is not wrong for an Eskimo mother to put her baby out to die since her society accepts it. The children are required to rollplay taking the grandmother out on the ice and leaving her to die.

I urge you to read your children's text and library books and publicly object at every school board meeting to any unacceptable material. When English literature and grammar books are as bad as the ones we recently returned to our classrooms, we cannot assume that any subject area is safe. It is also most important that you obtain copies of teachers' manuals. For instance, the story of "Jack and the Bean Stalk" is used in our books to teach second grade children to defend the right to steal. This is not clearly seen without the teacher's manual.

May God bless you. Your encouragement and prayers have done more for us than you can ever realize."

**Ed. Note:** Parents and teachers throughout America should be concerned about what their children are being taught and are studying in today's classrooms. We urge you to contact those in authority in your area that this same situation might not develop where you live.

### MICE DESTROY RECORDS

News comes from Salonika, Greece, that many pending trials cannot be held as planned because mice have devoured files in the civil court archives.

Imagine how those up for trial would rejoice if they knew that all records of their crimes had been permanently destroyed so that they could never be accused!

The approach of the New Year is often the time when we are inclined to take inventory of the past year and we often make resolutions to avoid past failures and sins.

What rejoicing might one feel if he knew that all his sins — not only of the past year but for his whole life — had been blotted out so that they could never be accused!

(Continued on page 8, column 5)

### Qualified Witnesses

Every church member ought to be involved in personal evangelism, but only some are really qualified to be sent out by the church. Great harm has been done by sending those who do not have the personal prerequisites for the work. We honor God best by sending out only mature, trained Christians.

(Continued on page 7, column 3)

## The Baptist Examiner Pulpit

A Sermon by W. M. BENGE

### GOD'S WILL or MAN'S WILL

That man can and does come to God of his own free will is taught and preached by millions of professed Christians.

This means, if true, that sinners are partners with God in their own salvation, and that God does not do all the saving and the bringing of the sinners to Christ.

But such cannot be true, for we read in Ephesians 2:8-9:

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not

of works lest any should boast."

God brings the sinner to Christ, not man's free will.

John 6:44:

"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."

We see then that the faith through which one is saved is not even partly of himself, but is all of God.

But someone says, "Then people are only robots."

We certainly believe that man-

## What Is Satan's Greatest Weapon Today?

By GEORGE L. OPOLKA  
 Troy, Illinois

Many things come to our mind when we think of this question. For instance, could it be the racial strife and protests that are surging through America? Or is it the great unification effort by Protestants and Catholics? What about the disrespect for the things that used to be considered holy? As I pondered these things, I realized that they had come about because of one great weapon that Satan is employing today, and that is to cast doubt upon the Word of God!

"All Scripture is given by inspiration of God . . ."—II Tim. 3:16.

I don't know of a Baptist College or Seminary in existence today that believes in the verbal inspiration of the Bible! A friend of mine was talking to a professor recently in one of the better Baptist colleges, and he asked him if he believed in the inspiration of the Bible. The professor answered that he believed the original was inspired, but when asked where one could obtain the original, his reply was, "That's a good question."

I know this problem has always existed, but in these last days of hundreds of new (?) translations and versions of the Bible, there seems to be a tremendous effort to doubt just one word here and one word there, until the reader becomes confused and begins to doubt the complete infallibility of the Bible.

Before I continue, let me say

this: I believe the King James version to be without error in every respect. While there are some words that might help some folk if they were changed into our present day language, it will only take the earnest Bible student a few moments to extract the true meaning. I have found that in most cases where words have been changed in modern versions, that the context has also been changed. The best example I can give of this is the R.S.V.

Now let me give you a few reasons why I believe the K.J.V. to be the only version for English-speaking people, and to be without mistakes. As everyone knows, most of the translators belonged to the Church of England, and they believed in Baptismal Regeneration; yet I can find no hint of it in the Bible. Who else could have accomplished this but the Holy Spirit? If there was ever a time for the world to be deceived, this would have been it. Why didn't these scholars write in their translation that all of the redeemed belonged to the church? I'll tell you why, because the Holy Spirit moved through the translators to bring about a perfect translation! There is no need for a better translation, we have the best now. Even the words that modern scholars would have us change, do not throw a new light on certain Scriptures, unless the reader has never really studied the context anyway. I am convinced that God has allowed

(Continued on page 8, column 3)

### TABERNACLE SERIES . . .

## AARON'S GARMENTS

By WILLARD WILLIS  
 Monroe, Ohio

Exodus 28

The priests, under the Mosaic economy, were a very special class of people, being those who were appointed to represent the people before God. They, as priests, enjoyed special privileges which were not realized by those they represented. The priesthood, however, ended with the finished work of our Lord, since He was the substance of that which the priesthood was a shadow. We, in Matthew 26:65, have a symbolic action which declared plainly that the old order of the priesthood had ceased. The symbolic action to which I refer is when the high priest rent his clothes. This action, according to Leviticus 21:10, was forbidden. It, however, occurred in Matthew 26:65 because God decreed it to be so in order to demonstrate that Israel's priesthood had ended (clothes are only torn in pieces when there is no further use for them).

Our high priest is our Lord Jesus Christ. He, in every sense of the word, is superior to the Aaronic priesthood, in fact, has necessitated a change in the law for the

priesthood.

"For the priesthood being changed, there is made of necessity a change also of the law."—Hebrews 7:12.

We have, due to a change in the priesthood, a change in the ceremonial law. The ceremonial law was not given until the priesthood was established. We see, then, why there was a need for a change in the ceremonial law after the old order of the priesthood ended.

The Catholic church has ignored the change in the law for the priesthood. They, in fact, are still, in the main, holding on to Judaism. They, of course, have mixed in a lot of paganism with their Judaism. They, by duplicating Judaism, are denying the all sufficiency of the blood of our Lord. They, by perpetuating the Levitical order of priests, claiming that their priests, like Aaron and his sons, are specially authorized and qualified to go to God in behalf of their fellowmen, are in gross error.

The holy garments which Aaron, as a priest, wore, point to the perfections that are in our Lord Jesus Christ.

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments."—Lev. 16:4.

It is interesting and instructive to observe that the garments of Aaron, which were "for glory and for beauty," were just seven in number.

"And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office."—Exodus 28:4.

We, in this verse, have six articles mentioned. There was also another article which was a "plate of pure gold." On this article were engraved the words, "holiness to" (Continued on page 6, column 3)

### Personal Witnessing

One sane and Scriptural plan of long standing in the church of doing missionary work is personal witnessing for Christ. This was the plan used by Jesus Christ and the early Christians. In the New Testament every believer was a missionary or a personal witness for Christ and the gospel. I do not mean that every believer went out and baptized people and organized churches. But I mean each redeemed child of God witnessed about the Lord Jesus Christ.

Christ witnessed to Nicodemus,



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JOHN R. GILPIN, Jr. Editor  
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at Ashland, Kentucky, under the  
act of March 3, 1879.

## ANNOUNCEMENTS ABOUT REVIVALS, NEW PASTORS, CONFERENCES, ETC. ARE WELCOME

We would like to begin a new  
type of service to the readers of  
T.B.E. under a combined heading  
of "Digest of News."

All your announcements concern-  
ing church revivals, Bible confer-  
ences, other events at churches,  
new pastors and where they will  
be located and other brief news  
events of this nature will be ap-  
preciated.

In sending your information, be  
sure to include the five W's of  
journalism concerning the item;  
i.e., who, what, where, when and  
why. Send these to Calvary Baptist  
Church, P. O. Box 910, Ashland,  
Kentucky 41101 and we will be  
happy to use them in the paper.  
Try to give us three (3) weeks  
advance notice if possible.

This will be a means of inform-  
ing everyone in your area about  
present events and/or future events  
which will take place at your re-  
spective church. Your help and  
cooperation will be appreciated.

### WANTED!

We have a demand for two used  
sets of JOHN GILL'S COMMENTARIES. If any of our readers  
want to sell your set, please write  
stating price and condition.

## Appreciated Correspondence

Although we had never met,  
much to our regret, Brother Gil-  
pin and T.B.E. are oft repeated  
names in our household. Keep up  
the good work.

Love in Him,  
The Billings Family,  
N. J.

Dear Ones,

So sorry to hear about the pass-  
ing of Brother Gilpin, but we know  
the Lord knows best. Happy to  
know the paper will continue for  
it means a lot to me.

May God bless,  
Lois Matlock,  
Arkansas

Dear Mr. Gilpin, Jr.

We were shocked and saddened  
at the passing away of your Dad,  
but we rest in the assurance that  
he would not wish to change places  
with anyone of us who are still in  
this sinful world.

We rejoice and are thankful, as  
I am convinced that many are,  
that Calvary Baptist Church has  
decided to keep T.B.E. in the mails.

THE BAPTIST EXAMINER

MARCH 1, 1975

PAGE TWO

We pray that the paper will remain  
true to the Scriptures as when it  
was edited by our late beloved  
Brother Gilpin.

Sincerely,  
Wm. Burket,  
Arizona

Dear Bro. Gilpin, Jr.,

Greetings in the name of our  
sovereign God and Saviour. Heav-  
en's gain has been a sad loss for  
so many. We are deeply thankful  
for the 50 years ministry of good  
sound doctrine — a blessing that  
only eternity will reveal.

T.B.E. in our lives is a long and  
complicated story, but it was  
through its pages that Arminianism  
was finally washed away. It took  
a long time, and no help from any-  
one, and there seemed to be so  
many unanswered questions dur-  
ing those very disturbing and  
troubled years, but thanks to God,  
He finally brought us out and got  
us on the straight and narrow path.

In His Name,  
Bill & Ruth Springman,  
Nevada

Enclosed is a small gift to help  
in the publication of T.B.E. I know  
that with so many folk out of work,  
your financial needs must be very  
pressing at this time. While the gift  
may be small, I send it with the  
prayer that God will undertake in  
all your needs for the paper.

Your Brother in Christ,  
W. J. Sinyard,  
Michigan

Dear Brother,

What a joy it is to greet you in  
the name of our Sovereign Lord  
and let you know that we here at  
Bethel Baptist are praying for you  
and the family, Calvary Baptist  
Church and The Baptist Examiner.

We were saddened to hear about  
the death of your father, a very  
dear friend of ours, yet, we know  
that he is much happier today. He  
was truly a great man of God and  
one that the Lord used greatly.  
He will surely be missed. He was  
a Baptist to the core. His kind are  
few and far between, yet, we know  
that the Lord has a man some-  
where to carry on the work.

B. A. Langford, Pastor,  
Bethel Baptist Church,  
Texas

Dear Brother,

Our church is rejoicing to know  
T.B.E. is going to continue. It re-  
minds me of a quote I once read:  
"Just think how happy you would  
be, if you lost everything you  
owned, and then got it back again."  
T.B.E. is one of the things we look  
forward to receiving each week,  
and indeed would be a loss, if it  
stopped.

Sincerely,  
Niagara Missionary  
Baptist Church,  
Kentucky.

Dear Bro. Gilpin, Jr.,

We are very much pleased with  
the recent copies of the paper, and  
speaking for myself and my hus-  
band, we wish heartily that you  
might become editor of the paper.

In Christian love,  
Nellie & Roy Mason,  
Florida

Dear Bro. Gilpin, Jr.,

Praise the Lord for your father  
and the years the Lord gave him  
here on earth. I hope that you con-  
tinue with T.B.E. for it is the best  
as far as the truth is concerned.  
May the Lord continue to bless  
every phase of the work, and es-  
pecially Brother Halliman's New  
Guinea Mission work.

A Brother in Christ,  
Kenneth Weedon,  
Texas

Dear Bro. Gilpin, Jr.

So glad you are going on with  
T.B.E., and thanks for the "Mem-  
orial Pulpit," his sermons mean  
so much to me! I never knew him  
personally, but I felt like I did.

I hope sometime you can have  
his sermons put into books, I would  
surely appreciate having them.

Your friend in Christ,  
Mrs. W. S. Barton,  
Kentucky

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "THE SERPENT OF BRASS"

"And the people spake against  
God, and against Moses, Where-  
fore have ye brought us up out  
of Egypt to die in the wilder-  
ness? For there is no bread,  
neither is there any water; and  
our soul loatheth this light  
bread. And the Lord sent fiery  
serpents among the people, and  
they bit the people; and much  
people of Israel died. Therefore  
the people came to Moses, and  
said, We have sinned, for we have  
spoken against the Lord, and  
against thee; pray unto the Lord,  
that He take away the serpents  
from us. And Moses prayed for  
the people. And the Lord said unto  
Moses, Make thee a fiery serpent,  
and set it upon a pole; and it shall  
come to pass that everyone that is  
bitten, when he looketh upon it,  
shall live. And Moses made a  
serpent of brass, and put it upon  
a pole, and it came to pass, that  
if a serpent had bitten any man,  
when he beheld the serpent of  
brass, he lived."—Num. 21:5-9.

"And as Moses lifted up the  
serpent in the wilderness, even  
so must the Son of man be lift-  
ed up."—John 3:14.

I couldn't begin to tell you how  
many times I have preached on  
the subject, "The Brazen Serpent."  
Always heretofore, I have begun  
with the 3rd chapter of John, and  
then referred to the 21st chapter  
of Numbers. Tonight, I want to  
begin with the 21st chapter of Num-  
bers and perhaps reach over a  
little into the Gospel of John. I  
think I have in this message some  
great truths to bring to you. While  
they have been mentioned various

times, and in various ways in other  
messages, I think what I say will  
be more or less a new message to  
you concerning the brazen serpent.

### WHY DID THESE SERPENTS COME AMONG THE CHILDREN OF ISRAEL?

I never saw until recent date  
the actual reason for the ser-  
pents. I would say generally that  
it was sin on the part of the people,  
and that would be true, but I never  
did notice the particular sin of  
which the children of Israel were  
guilty. Beloved, it was the sin of  
murmuring, complaining, and re-  
belling against their leadership.

When I say leadership, God  
was leading, and Moses was lead-  
ing. God was directing, and Moses  
was their human leader. The chil-  
dren of Israel rebelled against  
their leadership.

They went so far as to say,  
"You brought us out here in the  
wilderness to die. Worse than that,  
we haven't any bread, and we  
haven't any water, and our soul  
loatheth this light bread." The light  
bread that they were speaking  
of, was the manna, and they said,  
"We abhor, or loathe, or despise the  
manna which you have given to  
us. We haven't any bread, and we  
haven't any water."

Now that in itself was defi-  
nitely a falsehood. They had had  
water ever since the time that  
Moses struck the rock the first  
time and water flowed out from  
that rock. The Word of God says  
that rock followed them all the  
way through their wilderness wand-

erings. They had water every day.

They had food every day, for  
God gave them manna from  
Heaven, and on occasions gave  
them quail that flew in waist high,  
and all they had to do was just  
knock them down, and they then  
had "quail on toast" every day  
for breakfast if they so desired.

Whenever you get a person in  
a rebelling, complaining mood,  
it is pretty easy for him to  
stretch the truth considerably, and  
that is exactly what that crowd  
was doing. They were complaining,  
and they were rebelling, and they  
even go so far as to lie when  
they complain to Moses — lying  
about the food and the water situ-  
ation. As a result of this, God  
sent serpents. In other words, the  
serpents came because the chil-  
dren of Israel were in rebellion  
against God.

Let's go back to the early chap-  
ters of Genesis. Isn't that the story  
of the entrance of sin into the  
human family? Isn't that exactly  
what happened in the Garden of  
Eden? God said, "The tree which  
is in the midst of the garden, you  
shall not touch it. If you do, you  
are going to die." What did Eve  
do? She rebelled against what  
God said, and when she partook  
of the fruit of that tree and car-  
ried it to her husband, the Word  
of God says that he ate also  
with her. Timothy would indicate  
in the New Testament (I Tim. 2:  
15) that Eve sinned thinking that  
she was going to be wiser, but  
that Adam sinned with his eyes  
wide open, knowing that he was  
(Continued on page 3, column 1)

## God's Will

(Continued from page one)

Jesus is saying above, that all  
people are servants of God or Sat-  
tan, and do the will of their mas-  
ter rather than their own wills.

Man being helpless needs a lead-  
er or master.

Poor degraded fallen man wants  
to be something great, but he is  
nothing until the Holy Spirit makes  
of him a follower and servant of  
the Most High.

Is not God using His own means  
in saving of people in His own way,  
according to His own will, and in  
His own time?

How big is the God you believe  
in? Is He just a little bigger and  
a little more powerful than the  
greatest of men, or is He the Cre-  
ator and Maker of all things?

Of course, He is eternally sov-  
ereign over time, Heaven, and hell  
and should all these combine  
against Him, their efforts would  
be more foolish than the attempt  
of an ant to drink the oceans dry.

Read the following quotations  
from the Bible, and we feel sure  
that you will discard the idea that  
man is the sovereign of His own  
will, with power to defeat God's  
will.

Even self-willed, stubborn old Ja-  
cob was brought to submission de-  
spite what he had been.

Does anyone exalt man's will  
above God's will? God forbid!  
Now read some more truth,  
Job 23:13:

"But he (God) is of one mind  
and who can turn Him? and what  
His soul desireth even that He  
doeth."

Isaiah 55:11:

"So shall my word be that goeth  
out of my mouth: it shall not return  
unto me void, but it shall accom-  
plish that which I please, and it  
shall prosper in the thing where-

unto I sent it."

What the word says above is not  
conditioned on man's will, but on  
God's will entirely.

The lost man's will is in direct  
and rebellious opposition to God's  
will.

Man's will is wicked and does  
not come to God, nor can it, with-  
out God's drawing power. See John  
6:44; 6:65.

The Holy Spirit gives the sinner  
a new will and a new desire before  
he can receive Christ as his per-  
sonal Saviour.

Mankind, lost mankind, is help-  
less and sold under sin (Rom. 7:14).

Romans 3:11:

"There is none that understand-  
eth, there is none that seeketh af-  
ter God."

John 6:65:

"And Jesus said, Therefore said  
I unto you, that no man can come  
unto me, except it were given unto  
him of my Father."

Man's free will is tossed out the  
window by the above Scriptures as

well as by the following quotations.

Romans 9:15:

"For God saith, I will have  
mercy on whom I will have mercy  
and I will have compassion on  
whom I will have compassion, so  
then it is not of him (the sinner)  
that willeth nor of him (the sinner)  
that runneth, but of Him (God) that  
showeth mercy."

This Scripture says most em-  
phatically that no one can come  
to Him of his own free will for it  
says, "It is not of him (the sinner)  
that willeth, but of Him (God) that  
showeth mercy."

Can you not see that God does it  
all according to His own mercy  
and will, while the sinner does  
nothing except receive it? (John  
1:12).

If God had not chosen or elected  
the lost unto salvation, none would  
ever be saved.

Then it goes on to say, "It is not  
of him (the sinner) that runneth,  
but of Him (God) that showeth  
mercy."

(Continued on page 6, column 1)



## ALL ABOUT THE BIBLE

By

SIDNEY COLLETT

324 Pages

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This little book is one of the most popular volumes of its  
kind of all time, having gone through several editions. The  
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The difference between a person chewing gum in church and a cow chewing her cud is that the cow usually looks thoughtful and contented.

# The DRIFT of the TIMES

SOUND THE ALARM!

"THE DEVIL'S HALF-WAY HOUSE"

ARCHIBALD G. BROWN

Our brother, Archibald Brown, is one of the valiant in Israel, and he has struck a mighty blow at a giant evil. This earnest warning ought to be poured like grape-shot upon the enemy, for at present, in many cases, the prince of darkness feels himself as much at home in the church as in the world.

—Charles H. Spurgeon

The watchman who would be faithful to his Lord, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. As evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. Amusement for the people is the leading article advertised. The hideous fact has been proved beyond question, that "Amusement" is ousting "The preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Dramatic Performances," are the words honored with biggest type and most startling colors.

"Amusements" has now become a recognized weapon of our warfare, and developed into a mission. There has been a steady "Downgrade" in this respect. From "Speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the guise of "Reaching the masses and getting the ear of the people." The devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks.

All this is terribly sad, and the more so because truly gracious souls are being led away by the specious pretext, that it is a form of Christian work. They forget that a seemingly beautiful angel may be the devil himself, "For Satan himself is transformed into an angel of light." II Cor. 11: 14.

My first contention is, that PROVIDING AMUSEMENT FOR THE PEOPLE IS NOWHERE SPOKEN OF IN HOLY SCRIPTURES AS ONE OF THE FUNCTIONS OF THE CHURCH. Now surely, if the Lord had intended His Church to be the caterer of entertainment, and so counteract the god of this world, He would hardly have left so important a branch of service unmentioned. If it is Christian work, why did not Christ at least hint it? "Go ye into all the world, and preach the Gospel to every creature" is clear enough. So would it have been if He had added "And provide amusement for those who do not relish the Gospel." Then again, Christ, as an ascended Lord, gives to His Church specially qualified men for the carrying on of His work, but no mention of any gift for this branch of service occurs in the list. "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." Where do the "Public entertainments" come in? The Holy Ghost is silent concerning them; and His silence is eloquent.

If "Providing recreation" be a part of the Church's work, surely we may look for some promise to encourage her in the toilsome task. Where is it? There is a promise for "My Word:" it "shall not return unto Me void." There is the heart-rejoicing declaration concerning the Gospel: "It is the power of God." There is the sweet assur-

ance for the preacher of Christ that, whether he be successful or no — as the world judges success — he is a "Sweet savor unto God." There is the glorious benediction for those whose testimony, so far from amusing the world, rouses its wrath: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Were the prophets persecuted because they amused the people, or because they refused to? The gospel of amusement has no martyrology. That which has no authority from Christ, no provision made for it by the Spirit, no promise attached to it by God, can only be a lying hypocrite when it lays claim to be "A branch of the work of the Lord."

But again, PROVIDING AMUSEMENTS FOR THE PEOPLE IS IN DIRECT ANTAGONISM TO THE TEACHING AND LIFE OF CHRIST AND ALL HIS APOSTLES. What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed His lips of winning the world by pleasing it, or accommodating methods to its taste, His demand for unworldliness was constant and emphatic. He sets forth in one short sentence what He would have His disciples to be: "Ye are the salt of the earth." Yes, the salt: not the sugar-candy. Something the world will be more inclined to spit out, than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Our Lord's plan is hard to reconcile with the modern idea, of the church providing recreation for those who have no taste for more serious things — in other words, of conciliating the world. If He taught anything at all, it was that fidelity to Himself will bring down the world's wrath, and that He intended His disciples to share with Him the world's scorn and rejection.

As none will question that Christ is to be the worker's model, let us gaze upon Him. How significant the introductory account given by Mark, "Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel." Matthew tells us, "And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities." In answer to John's question, "Art thou He that should come?" He replies that "The poor have the Gospel preached to them," but He does not state that "The careless are amused, and the perishing are provided with innocent recreation." He was in awful earnestness; and His ministry was like Him. Had He been less uncompromising, and introduced more of the "Bright and pleasant" element into His mission, He would have been more popular.

When many of His disciples went back, because of the searching nature of His preaching, I do not find there was any attempt to increase a diminished congregation by resorting to something more pleasant to the flesh. I do not hear Him saying, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive; with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it, and have a happy hour. Be quick, Peter: we must get the people somehow; if not by Gospel, then by nonsense." No, this was not the way He argued. Gazing in sorrow on those who could not bear the Word, He simply turns to the twelve and asks, "Will ye also go away?"

Jesus pitied sinners; pleaded with them; sighed over them; warned them; and wept over them: but never sought to amuse them.

When the evening shadows of His consecrated life were deepening into the night of death, He reviewed His holy ministry, and found comfort and sweet solace in the thought, "I have given them Thy Word." As with the Master, so with His Apostles — their teaching is the echo of His. In vain will the Epistles be searched to discover any trace of a Gospel of amusement. The same call for separation from the world rings in every one. "Be not conformed to this world; but be ye transformed," is the word of command in the Romans. "Come out from among them, and be ye separate, and touch not the unclean thing," is the trumpet call in the Corinthians. In other words, it is COME OUT — KEEP OUT — KEEP CLEAN OUT — for "What communion hath light with darkness? and what concord hath Christ with Belial?"

"Let us go forth therefore unto Him without the camp, bearing His reproach," is the heroic summons of the Hebrews. James, with holy severity, declares that "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." John writes a whole epistle the gist of which is, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

In the face of the teachings of the Book, what do we see and hear? A friendly compromise between the Church and the world, and an insane effort to work in partnership for the good of the people. How did the Apostles carry on their mission work? Let the Acts of the Apostles give the answer.

Anything approaching the worldly fooling of today is conspicuous by its absence. The early evangelists had boundless confidence in the power of the Gospel, and employed no other weapon. When Peter and John had been locked up for the night for preaching the resurrection, the early Church had a prayer-meeting as soon as they returned, and the petition offered for the two was "And now, Lord, grant unto Thy servants, that with all boldness they may speak Thy Word." They had no thought of praying "Grant unto Thy servants more policy, that by a wise, discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the Apostles by the members of the Council was, "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The Apostles had no time for arranging for entertainments; they gave themselves continually "To the ministry of the Word." Scattered by persecution, the early disciples "Went everywhere preaching the Word." It is evident they did not think it their mission to organize "Pleasant evenings" for the people who did not believe. When Paul, in a vision, hears a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the Gospel unto them. How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such a thing. "Come and help us!" meant to him, "Preach the Gospel," — and his preaching brought the cry, "These that have turned the world upside down are come hither also." Just now the world is turning the church upside down; that is the difference.

When God told Paul that he had much people in Corinth, I read, "And he continued there a year and six months, teaching the Word of God among them." A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time! But then, Paul never reckoned that providing something pleasant for the ungodly was part of his ministry. What a contrast to all the nonsense now being perpetrated in the Holy Name of Christ!

Lastly, The MISSION OF AMUSEMENT UTTERLY FAILS TO EFFECT THE DESIRED END AMONG THE UNSAVED;

BUT IT WORKS HAVOC AMONG THE YOUNG CONVERTS.

Let us see the converts who have been first won by amusement. Let the harlot and the drunkard to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silent. Let the men and women who have found Christ through the reversal of apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." There is neither voice nor any to answer. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on THE BOOK AND THE HOLY GHOST. Let them be challenged to produce results, and blazing sacrifices on every hard attest the answer by fire. Ten thousand times ten thousand voices are ready to declare that the plain teaching of the Word was, first and last, the cause of their salvation.

But what are the baneful effects? I will here solemnly as before the Lord, give my personal testimony. Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again young Christians, and sometimes Christians who are not young, have come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." The mission of amusement is the Devil's half-way house to the world. This thing is working rottenness in the Church of God, and blasting her service for the King. In the guise of Christianity, it is accomplishing the Devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of "Do not alienate the masses by your strictness," it is seducing the young disciples from "The simplicity that is in Christ." Professing to win the world, it is turning the garden of the Lord into a public recreation ground. To fill the temple with those who see no beauty in Christ, a grinning Dagon is put over the doorway.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws His presence; for what concord hath Christ with Belial, and what agreement hath the Temple of God with idols?

"COME OUT!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for He suffered them not to speak, because they knew Him. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "Please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and entreat, as those who feel the waters of eternity creeping upon them.

O SPIRIT OF THE LORD, BLESS THIS WITNESS!

\* \* \*

The devil's "Grinning Dagon" has a stronger hold upon the Church now than when our heroic brother wrote his warning, and there is not only need to cry aloud and spare not, but to separate from unholy alliances. We therefore beseech a holy and a jealous God to strengthen us as we, too—SOUND THE ALARM!

Additional copies of this article in tract form are available from Southside Baptist Church, 2800 Old Mayfield Road, Paducah, Kentucky 42001. These are free for the asking.

## "Serpent of Brass"

(Continued from page two)

going to die. I think he loved his wife so much that he would rather die than live without her, so he sinned. He ate of that forbidden fruit and the two of them died. They died in rebellion against Almighty God.

Well, beloved, the serpents came among the children of Israel because of the complaining and the rebellion on the part of the children of Israel. Sin itself began in exactly the same manner, for

had it not been for the rebellion on the part of Adam and Eve against God Almighty's revealed will — if it had not been for that rebellion, sin would never have been a reality.

We read:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy; there is none that doeth good, no, not one."—Psa. 14:2, 3.

When God turns His eyes in-

trospectively toward this earth, on the part of the children of God sees man as a sinner. And when God looks with His X-ray eyes upon man, He says that there is none that doeth good, no, not one.

We come to the New Testament and find the same message.

Listen:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

So I say, beloved, the rebellion

on the part of the children of Israel caused God to send the serpent. There has been rebellion on the part of mankind from the Garden of Eden forward, and this has cursed this world. Just as Israel's camp was cursed specifically with serpents, so God has cursed this world from the Garden of Eden, because of man's rebellion against God.

II

THE ISRAELITES WERE ACTUALLY BITTEN.

We read:

"And the Lord sent fiery ser-

pents among the people, and they BIT the people; and much people of Israel died."—Num. 21:6.

It wasn't so bad that the serpents were crawling around on the ground, but actually the Israelites were really bitten by the serpents. The same is true so far as the human family is concerned. Our spiritual condition is the result of the instigation of the

(Continued on page 5, column 2)

THE BAPTIST EXAMINER

MARCH 1, 1975

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

**"What does a believer do when there is no true Baptist church where he lives? What does he do with the tithe and offering?"**

PAUL  
TIBER

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Ohio



There are several options open to a believer in such circumstances:

(1) He may seek out a "church" where he lives — it will probably be thoroughly Arminian and unbaptistic. This is never a proper course of action for a Baptist and must be avoided at all cost, for it is likened unto the dog and the sow of II Peter 2:22.

(2) He may move into a community where there is a Scriptural Church and join it. While this is not always possible, it is the most preferable. Our observation is that it is often more possible to accomplish than most people think. We are personally acquainted with folk whose FIRST consideration, when faced with a move, is if there is a Scriptural Church where they are going. They believe that they should not forsake the assembling of themselves together. (Heb. 10:25).

(3) He may join the Scriptural Church close to him. While it may be some distance away it will still afford him the opportunity to travel to it occasionally.

As we see it, only the last two options are viable for Baptists — of course, the only place for a Baptist to tithe is to his church.

E. G.  
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BIBLE TEACHER

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When I first saw this question, I read it wrong. I just assumed that it meant, "What should a believer do under this circumstance?" But I see it just says, "What does he do?" So, I can only assume that those who do not have a true Baptist church near them are, in a sense, like those who do have. Some of them seek earnestly for the Lord's will as to what He would have them do with the tithe that already belongs to Him. And those who already have Scriptural baptism can, and some of them do, transfer their membership to a true church that is doing what they desire to be a part of. I am persuaded that if that believer sincerely desires to be a part of a true church, the Lord will open the way. Others, no doubt, who are be-

lievers, who have no true church in reach, just do like their counterpart who do have a true church. That is, they just do nothing.

There are two classes, or groups, of church members. They are either assets to their church or they are liabilities. There is no middle ground. And every member belongs to one or the other group. There may be those who might place too much emphasis on money in determining who is an asset and who is a liability. No one believes in giving the Lord His tithe any more than I do. But a church member is responsible to His Lord concerning the tithe. He is not responsible to the church or to the pastor. I know some will not agree with me on this score. But if you do disagree with me on it, that just simply means that if you are right, then I am wrong.

I classify members according to their faithfulness to their church. I know that many modern day Baptists preachers are trained to be money collectors and business managers. I am thankful I did not receive that kind of training. Give me faithful members! I can trust in the Lord for expense money. We here at Philadelphia Baptist Church had a couple of precious members whom we had every right to expect to be great assets to the church. And they were assets for a time. Finally, they stopped their contributions to the church altogether. Still, we did not place them on the other side of the ledger. Sometime after they stopped their giving, the church voted to ask this dear Brother to accept a very responsible job with the church. He accepted this responsibility. But before he assumed it, he changed his mind and asked the church to relieve him of the responsibility, on the grounds that his work would not permit him to have enough time for the job. After he assured the church that was his reason for wanting to be relieved of it, the church voted to relieve him of that responsibility. His giving, or not giving, to the church played no part in the church's actions at all whatever. But soon after this, their faithfulness to the church dwindled down to zero. When pushed to tell if the church or the pastor had offended them in any way, they just requested that their names be removed from the church roll. If they had no desire nor any intention of coming back and being faithful to the church, they did the church a great service in doing that. As much as we love them, we have to admit that it made the church stronger to get their names off the roll. I wish every member of every one of the Lord's churches, who has no desire to be faithful, would do the same thing. It would help the Lord's cause no little.

I do not want anyone to think I am shirking my responsibility concerning tithing. This dear Brother who asked that his name be taken off the roll knew that he should tithe. He further knew, that if he used the Lord's tithe, he was to pay it back, plus 20 per cent interest. That is exactly what I see in Lev. 27:31. And that is what I taught this dear Brother. But He would have to tell you that I did not try to collect it for the Lord. That is not my job.

My Lord tells me in Mal. 3:10 to prove Him, that is, put Him to the test. And I learn from Ezek. 20:7-8 that when He tells His people to do

something, and they do not do it, they are rebelling against Him. I also know that He was talking directly to the Jews. But I also know that He was talking to them as His people. Therefore, I know it applies to me. And the reason I am so sure that it applies to me, is that I tried it because He said for me to do it, and He has kept His wonderful promise. Now if you have read all this and I still have any friends left, please pray for me. With the Mount of Olives already beginning to part asunder (See Zech. 14:4), a \$10,000,000 building being erected on the spot where the original Temple stood, to be made of radiant stone like the old Temple, plus other things, may we all urge our Lord's people to be faithful.

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Many people use this situation as an excuse for going fishing, or for taking in a ball game, or something else of a worldly nature on Sunday, and as to the tithe and offering, they spend the money on themselves. I live in a Florida village where there are people from just about everywhere. Relatively few attend church anywhere. I drive to my church in Tampa, about 50 miles away, and my wife and I attend Sunday School as well as church. The round trip is about one hundred miles, and we don't consider this any great task. As we go out of town, we cross a couple of bridges, and we see these lined with people who are there to fish. Some have driven miles to get there, but they seldom catch a fish more than four or five inches long. As we pass the community store, we nearly always see people walking away carrying the Sunday newspaper, and I often remark, "There he goes with his Bible!" What ought a believer do? If he is a truly saved person, he ought to attend the public worship of God — not once in a while, but every Lord's Day, if he is physically able. If there is a true Baptist church close by, he ought to attend that. In my own case, I attend a church in Tampa, because I have for 38

years carried on the radio work of that church. Otherwise, I would have my membership in a church nearer the place of my residence.

If the only Baptist church nearby is so filled with heretical practices that we just can't bear the situation, then we ought to search until we find a church that is true enough to the Word of God for us to conscientiously belong. If the church is in error concerning certain things, then we can use our influence to better the situation. This must be done carefully and wisely, such as to avoid being a trouble maker. But here is something to consider. There are persons who become bloated egotists doctrinally, such that they think they are just about the only persons anywhere who stand for the truth. When any person gets to the place that they can't find a church anywhere fit to worship with, and when they stay at home lest they be polluted, the chances are they need to let some of the egotism out of their system.

But suppose there is really no church far or near that stands for the truth, then what? If you know a fine, Scriptural church so far away that you can't attend its services, you can put your membership there, and give your tithes and offerings through that church. But listen, YOU OUGHT NOT QUIT GOING TO CHURCH. You ought to attend a church and manifest your interest in the worship and service of God. If you think that you are just too holy, and so theologically impeccable, that you can't worship with the common run of people, the Lord is going to jar your teeth when one day you stand before His judgment seat to answer for your works.

If there is really no true Baptist church near you, then why don't you help start one? That would really be a good solution.

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I used to say that a person ought to belong to a church near where he lives. The more I hear of situations such as yours, and the more that I travel into areas where there is no church, the more I realize that you can't say that. We ought to be just as conscientious about church membership as we are about the truths pertaining to salvation. We are not automatically in the church as soon as we are saved; we are to show our obedience to our Saviour by joining His church. "Then they that gladly

received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

The church is the body of Christ. "... and gave Him (Christ) to be head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1:22,23). When Paul wrote to the church at Corinth, he said in I Cor. 12:13 that we are all baptized into one body, but in verse 27 he said, "Now ye are the body of Christ, and members in particular." These verses show that all who are baptized are baptized into the body of Christ, and that each local church is the body of Christ. We are told that Christ loved His church. "Husbands love your wives, even as Christ loved the church, and gave himself for it" (Eph. 5:25).

In the last days, there will be a wedding between Christ and His bride. Some think that every believer is in the bride of Christ. This just is not so. In the first place, if every believer were in the bride, then who would be the guests at the wedding? No unbeliever or wicked person will be there, so it has to be a believer who is not in the bride. His bride will be made up of those whose lives are of such that they can be a part of it. One has not been obedient to the Lord until he has been baptized into His church. We see also that after he is in the church, he must live in obedience to the Lord. "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7,8).

If you belong to a church that does not stand for the truths of God's Word, you would be disobedient to the Lord and could not expect to be in the bride of Christ. Remember, He gets glory out of His church.

In order to serve the Lord properly, it would be necessary for you to join a Baptist church that stands firm on the truths of God's Word. You may have to belong to a church some distance from where you live in order to do so. Of course, I would suggest that you consider starting a work near you under the authority of that church, or move where there is a church near you, in which you can worship. I don't believe that the Lord leads a person into an area where there is no church, unless He is leading the way to start a work. As for your tithes and offerings, they must be used in the church, so the only way to properly give is to be in a church that you can feel free to give your offerings.

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "A WOMAN'S PLACE"

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother Eunice; and I am persuaded that in thee also"—(II Tim. 1:5).

Often we hear men speak of the "woman's place" and somehow we seem to turn a deaf ear. We don't like what we hear, so we joke about it, or murmur as if this place was not worthy of us. But if we stop long enough to examine this "place," we find it is the most rewarding for every woman. There were two women in the Scriptures, especially, who knew their place and filled it well. One was a grandmother, Lois, and her daughter, Eunice.

Eunice was married to a Gentile and, as far as the Bible tells us, he was unsaved. Christian women with unsaved husbands have a particularly hard life. It seems there is opposition at every hand. They are torn between their love of their husband and that of the Lord Jesus. Eunice is a beautiful example of a woman with an ungodly husband, and yet she taught her children the things of the Lord. Paul told Timothy, Eunice's son, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Christian mothers have a definite responsibility to God to bring their children to the house of the Lord and to faithfully teach them at home. Surely, if the Word of God is good for us it is good for our children. It always accomplishes that for which it is sent. If our children are unsaved, they need to be under the preaching of the Word. For it pleased God by the foolish-

ness of preaching to save them that believe. "So then faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17).

Eunice knew her place. She taught her son, Timothy, in the Old Testament Scriptures and when Paul came to town, she took him to the services. He, no doubt, was saved under Paul's preaching, because Paul refers to Timothy as his "spiritual son."

What better "place" could a woman have than an opportunity to bring her children to Jesus? But all too often we leave them home. Thinking more of the convenience of our own flesh, than the spiritual good of our children. It is true, they often don't want to come to church. It may mean a battle of the wills. Satan will use every trick in the book to keep our children. Consider these oppositions as the work of the devil, and resist him.

I doubt that it was any easier for Eunice than it is for us. What a blessing it must have been for her to see the way the Lord used her son for His glory! Wouldn't it thrill your soul if the Lord saved your children and used them to preach His word to others?

Before we complain about the "place" we are allotted, let us make sure we fill it well. We will be so busy we won't have time to feel sorry for ourselves," but rather, be praising the Lord for such a full and wonderful life of service to Him.

## "Serpent of Brass"

(Continued from page three)  
old serpent, even Satan himself. As these Israelites were bitten by the snakes so that many of them died, so it is with this world — this world has suffered from a snake bite. It has suffered because the Old Devil came into the Garden of Eden impersonating the serpent, and he brought sin into the Garden of Eden.

For whom was this brazen serpent put up? It was put up for people who had been suffering with the venom of the fiery serpents. For whom did Jesus Christ come to this world? For people who have been suffering with the virus of sin itself.

### III

## THE BITE OF THE FIERY SERPENT WAS MORTAL.

These serpents were not playthings in any wise at all. Rather, as result of the bite of these serpents, people died. They were having funerals every day because the people were being bitten by these fiery serpents. So I say that the bite of these fiery serpents was mortal.

May I bring this over to the New Testament and tell you that the bite of the old serpent, even Satan himself, was a mortal bite to the sons of men. Every man that was ever born into this world has been born with a sinful disposition, and that sinful disposition results in a spiritual death ultimately. Listen:

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, BRINGETH FORTH DEATH."—James 1:14, 15.

Eve lusted after that fruit of the forbidden tree. She not only lusted after it, but she did it to the extent that she accepted the fruit that was offered to her, and that resulted in spiritual death.

So I would remind you that as the bite of the serpent was a mortal bite, so sin is mortal to every one of us. It results in our spiritual death. Listen:

"Wherefore, as by one man sin entered into the world, and DEATH BY SIN; and so death passed upon all men, for that all have sinned."—Rom. 5:12.

"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."—Mt. 8:12.

"The same shall drink of the wine of the wrath of God, which

is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever."—Rev. 14:10, 11.

So I say to you, beloved friends, the bite of these fiery serpents was mortal to the children of Israel, and the bite of the old serpent, the Devil of Hell, is spiritually mortal to the sons of men, for it results in death; which means nothing more or less than an eternal Hell, being separated from Almighty God.

### IV

## THERE WAS NO LIMIT TO THE STAGE OF POISONING.

Go back and read the story in the 21st chapter of Numbers and you will not find any limit put on the individual who looks to this brazen serpent. There was no limit, I say, as to the stage of poisoning.

Maybe the man has just been bitten. He looks and he is immediately healed.

Or here is another individual who has been bitten maybe ten or fifteen minutes. His voice has already begun to fail. His hands have become nervous. His eyes are jaded. But he looks, and he is healed.

Or here is another individual on the outskirts of the camp who is practically dead and the news comes out that Moses has put a brazen serpent upon a pole in the middle of the camp and that everybody who looks to that brazen serpent will be healed of his serpent bite. That man is so powerless and so lifeless that he barely, with glazed eyes, can see the shining, glistening luster of the brazen serpent on the pole, but he glances, and in the sunshine he sees the luster of the brazen serpent, and he is healed.

I say, beloved, there was no limit to the stage of their poisoning and there is no limit spiritually so far as unsaved people are concerned. A person can be just a youngster, almost pure — depraved to be sure — but he has never tasted even the vices of youth; or he may be an old sot that has lived out his life and has become a servant of the Devil, and a slave to Satan. Regardless of how vile the individual may be, or how pure the individual may be, by looking to Jesus Christ he can be healed — he can be saved — he can become a child of God.

I rejoice when I read this Scripture to see that God didn't put any limit to this brazen serpent, as to the stage of poisoning. Beloved, there is no limit for sinners. Instead, we read:

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:17.

### V

## THE REMEDY WAS OF DIVINE ORIGIN.

Moses didn't suggest this remedy. Moses in no wise at all produced it. Rather, it was of Divine origin. The Word of God would tell us when the people cried to Moses, that Moses went to the Lord in prayer for the people, and God said, "Make thee a fiery serpent." So you see that the remedy itself was of Divine origin.

May I remind you that our remedy for sin was a remedy that didn't come from man, but rather, it came from God. It was of Divine origin also.

When sin first came into the human family, what did Adam and Eve do? Immediately, when they realized that they were naked,

as a result of the sin they had committed, they took fig leaves and sewed them together to make clothes for themselves. That was man's remedy for his sin. That was what man thought would be satisfactory. Up to that time they had never been any more conscious of their nudity, than a little baby is conscious now, but when they sinned, they realized their nakedness, and they sewed these fig leaves together. That was man's answer for man's sin.

As you well know, that wasn't satisfactory. God looked at those man-made clothes that Adam and Eve had produced, and God gave to them clothes made from the skin of an animal — in all probability, a lamb. At any rate, an innocent animal died, and God took the skin of that animal and made clothes for a guilty man and his wife.

Beloved, whenever you dress up, and look at the clothes that you are wearing, you can say this: "I am wearing these clothes because of sin. If it hadn't been for sin, I would never have worn clothes."

God wasn't pleased with the clothes that Adam and Eve made. Their remedy for their sinful condition was not satisfactory, and God by-passed it. The result was that God gave to them a lamb that died for their sins.

I say, beloved, the death of that lamb in the Garden of Eden looked forward to the time when the Lamb of God was to die upon the cross of Calvary. So when we look backward, we can look all the way back to Adam and see the lamb dying for a guilty man and his wife, and we come this way 4,000 years and we can see another Lamb dying for guilty men and women, on the cross of Calvary.

Oh, I would remind you that the remedy in the Garden of Eden was of Divine origin. The remedy that we have at Calvary is also of Divine origin. Just like the remedy that God gave to Moses for the serpent-bitten people in the wilderness — as it was of Divine origin, so the remedy that God has given us for sin is likewise a remedy of Divine origin.

### VI

## THE REMEDY INDICATED A DEAD SERPENT.

This is something that I have never said before. In fact, I never considered it until of recent date when I began to think about it. Years ago, I saw a preacher who was preaching from this story and from the 3rd chapter of John, and he had a cane, with a serpent carved on that cane. The serpent was coiled all the way around the cane. Finally, at the top, at the handle of the cane, was the head of the serpent. Somehow I got my theology from that man's cane.

It is sad how we get our theology confused because of something that we see or something

that we hear. You go to church and hear an unscriptural song and you think that it must be true because it is sung at church, and you thus get your theology confused because of an unscriptural song. Or you may go to an art museum and see some piece of statuary and think it must be so, and you get your theology confused. Thus, it was that I got my theology confused years ago as a boy preacher in seeing this cane that this man had, with the serpent coiled all the way around the cane, and with the head of the serpent as the handle of the cane.

Beloved, I have a feeling when Moses put that brazen serpent up on the pole out in midst of the camp that the head of that brazen serpent was impaled on that pole. Why? It had to show forth death. The only way that serpent could show forth death was for the head of that serpent to be impaled on the pole, in order that the people might see that the brazen serpent was dead.

Did the brazen serpent have to die? The Lord Jesus Christ had to die, and I am convinced that the Son of God who had to die, was prefigured by this brazen serpent. This brazen serpent was made exactly like all the snakes that were crawling around on the ground. In shape, in size, and in appearance, it was like the snakes that were crawling on the ground. The only difference was that this brazen serpent didn't have any poison.

The Lord Jesus Christ was made exactly like you and me. He was made of a woman, made under the law, to redeem them that were under the law. Listen:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

The only difference between Jesus Christ and us is that the Son of God, who was made exactly like us — a man in the flesh, did not have any sin; and when He came to the end of the way, you can see death written all over the cross of Calvary.

I contend, beloved, that the brazen serpent, when put up on the pole, was impaled there so as to indicate death, and when an individual who was dying, looked at that serpent which indicated death, he was healed thereby. This would tell us that you and I who are dying in sin, and you and I who are suffering in sin and are going to a Devil's Hell — this would tell us that the only way we could have life is through a dying Christ, Who died for our sins. In other words, death is slain by death. Listen:

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, (Continued on page 7, column 1)

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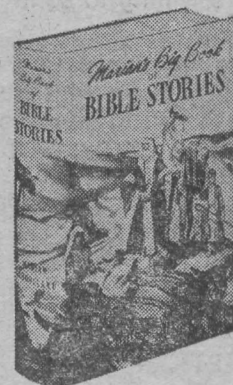
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PAGE FIVE



## God's Will

(Continued from page two)

This tells us that salvation is not of him (the sinner) who works for it, it is not merited by the sinner, it is not of him who earns it, but wholly of God Who gives to the sinner through His mercy and grace.

Was Abraham seeking God when he lived as a pagan among the idolatrous people of Ur?

No, because God called him when he least expected it and led him to leave his native country, and made of him a man of great faith, and declared him to be the father of the faithful.

From this and many other examples, we see that God takes the lost and makes them His through His grace freely bestowed, and in no other way can they be saved.

The following Scriptures add emphasis to this truth.

James 1:18:

"Of his own will begat he us with the word of his truth, that we should be a kind of firstfruits of his creation."

Psalm 65:4:

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts."

Do you believe the above quoted Scriptures?

If you do, how can you believe in man's free will in choosing God, when His Word says that lost ones are saved according to God's choosing, election, will and mercy.

The sinner being spiritually dead can no more come to God through his own free will, or in any other way, any more than a dead son can come to his father in the flesh.

Now read Ezekiel 37:1-14.

Could those dead, dry bones will to stand upon their feet?

You answer, "Oh, no, dead bones could not will to do anything."

Your answer is correct.

Can you not see that these dead bones represented the spiritual deadness of the lost, and that just as God could give life and activity to these dead dry bones, that He could give eternal life to spiritually dead sinners?

There was no desire for life, no will to live and no way to come to God existent in these dead bones, but God of His own will, with no help from them, gave them all three.

So it is with the lost. They are dead in trespasses and in sin and cannot will or desire to come to God according to his will, but God in His mercy saves them and makes them to be alive in His Son, without any help from them.

Let us repeat, God does the seeking, the bringing of the sinner to Christ, and the saving of his soul. Salvation is of the Lord. This is God's grace in action.

Now read the following quotations.

John 6:37:

"All that the Father giveth me shall come unto me: and him that cometh unto me I will in no wise cast out."

Ephesians 1:4:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

This shows us clearly that sinners do not come to God of their own will free, or otherwise, for John 6:37 says that the Father hath given them to Christ, and Eph. 1:4 says that God chose or elected them in Christ before the foundation of the world.

Man in his lost condition is an enemy of God and cannot understand spiritual things. His will and desire are not for God, but for iniquity.

Therefore, it is no more the old will by which sinners receive Christ as Saviour than it is the old man (old life) that lives for God after salvation, because it takes a new will, a God-given will, to receive Christ as Lord, just as it takes a new life, or a new man, to please God after he is saved.

God takes the slaves of Satan and makes them servants of His Son, but He does much more than that:

1. He makes them His children.

John 1:12:

"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."

2. He makes them joint heirs with Christ. Romans 8:17:

"If children then heirs; heirs of God and joint heirs with Christ."

3. He promises that the Father and the Son shall abide with them in this life. John 14:23:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we (the Father and the Son) will come unto him, and make our abode with him."

4. He promises an abode with Christ in Heaven. John 14:3:

"And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

5. They shall also be with God in Heaven. Revelation 21:3:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he (God) will dwell with them, and they shall be his people, and God,

himself, shall be with them, and be their God."

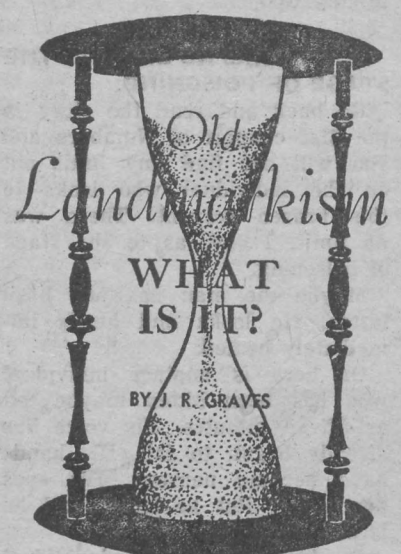
Man cannot walk alone nor direct his paths aright.

Jeremiah 10:23:

"Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

God according to His own will, wisdom, pleasure, and mercy saves the robots of Satan, makes them His heirs, keeps them in this life, and brings them into His eternal presence in the world to come.

Man doing his own will is lost, but doing God's will he is saved.



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## The Tabernacle

(Continued from page one)  
the Lord" (Exodus 28:36). This "plate of pure gold" was, according to Leviticus 8:9, "the holy crown."

The "breastplate" was the chief and most costly of all the high priest's garments. The other garments acted as a foundation and a background for the breastplate. This was because the breastplate pointed to the very heart of our Lord.

"And thou shalt make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work. It shall have the two shoulder-pieces thereof joined at the two edges thereof; and so shall it be joined together."—Ex. 28:6, 7.

The "ephod" is the first garment that is brought to our attention in this verse. It was the outer robe of the high priest, being made of two parts. One part of the "ephod" covered the front and the other part covered the back. The two parts were joined together at the shoulders by golden clasps. These formed the setting for the onyx stones. The ephod served as a support for the breastplate.

The materials of the ephod were "gold" and "fine twined linen" — the blue, purple and the scarlet being displayed upon the fine twined linen. The "gold," according to Exodus 39:3, was interlaced with the linen.

"And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work."

The spotless linen spoke of the undefiled humanity of our Lord while the gold spoke of His Divine glory; the colors spoke of the varied perfections of His character.

"And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof: gold, blue and purple, and scarlet, and fine twined linen." — Ex. 28:8.

We are informed in verse 39 that the girdle was made of "needle-

work." The girdle of needlework speaks of preparedness for service. We have, in Luke 12:37, an excellent example of this fact.

"Blessed are those servants, whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them."

We know from John thirteen, that our Lord, during the days of His flesh, "took a towel and girded Himself," and then He washed the disciples feet. We also know from Revelation 1:13 that He now stands in the midst of His churches, girt about the breasts with a golden girdle. He, in other words, is prepared to serve His churches.

We come now to consider the two onyx stones. These, according to scholars, were unlike the stones which we have knowledge of today, being very brilliant. The names of the twelve tribes of Israel were engraved upon these stones. The stones were inclosed within the "ouches," or settings. These, in turn, were secured by "two chains of pure gold" (Ex. 28:14), and securely fastened to the shoulders of the ephod. Aaron, when he appeared before the Lord, carried the names of the tribes with him. They were fastened to his shoulder, the place of strength. We see from this type that we are presented to the Father by Christ Jesus, our High Priest, and also kept by His omnipotent strength. It is as stated in II Tim. 1:12:

"... for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

We come now to consider the "breastplate." It was the most expensive of the garments which Aaron wore. All the other garments, in fact, acted as a foundation and a background for the breastplate. It was designed for the purpose of supporting the precious stones which were set in it and to provide a background from which their brilliant beauty might be displayed. It is obvious, therefore, that the breastplate foreshadowed Christ, as our High Priest bearing on His heart, sustaining, and presenting before God, His blood-bought people.

We must be careful not to confuse that which is set forth in Exodus 28:9-12, with that which is presently before us. We, in Exodus 28:9-12, also have the names of Israel's tribes borne before God by the high priest. They, however, in Exodus 28:9-12, are resting on the shoulder of the priests. Here, however, they are resting upon his heart. The shoulder speaks of the strength or power of Christ put forth in the salvation of the elect. The stones over the heart speak to us of the affections of Christ toward His people.

Aaron, according to Exodus 28:29, was to "bear the names of the children of Israel in the breastplate of judgment upon his heart" when he entered the Holy Place.

Aaron, according to Exodus 28:29, was to perform this work "continually." We, of course, in this type, are to behold the work of our Lord today on behalf of His blood-bought people. We, in Him, are always ("continually") present before the Father.

We, from Exodus 28:20, learn that each jewel was secured to the breastplate by a golden setting. Thus, it was impossible for them to fall from their places. There was no way for any of them to be lost. The breastplate itself was also firmly fixed, being fastened with "chains at the ends of wreathen work of pure gold" (Exodus 28:22). The chains were passed through "two rings of gold on the ends of the breastplate." We see, then, that the people of God (being represented by their names) were chained to the high priest! The security of the believer, therefore, does not rest with the believer, but with his High Priest, Jesus Christ. Let it be known and loudly proclaimed that there is no way for our High Priest to lose one of those

whom the Father has committed to His keeping. The breastplate was over the priest's heart and suspended to his shoulder. He, in other words, held them by his shoulder of strength and his heart of love.

May we never forget for one moment that we are secured by the strength of our High Priest and loved by Him with a love that cannot be measured. The Bible, in fact, when speaking of His love, uses the words "so" and "great" (John 3:16 & Eph. 2:4). These are words that cannot be measured, and so is the love of God.

"And thou shalt make the robe of the ephod of blue. And there shall be an hole in the top of it, in the midst thereof; it shall have a binding of woven work around about the hole of it, as it were the hole of an habergeon, that it be not rent."—Ex. 28:31, 32.

This robe was worn over the fine linen coat, but beneath the ephod. It was a garment that was long and loose, being of woven work — woven work that was complete in one piece with openings for the head and the arms. This robe of the ephod was a garment of dignity and gave priestly character to Aaron.

This robe of the ephod embodied the color of the Heavens, being all of blue. It, in fact, foreshadowed the heavenly character of our High Priest. It also pointed to that blessed place where He is now ministering in our behalf. He is ministering in our behalf in Heaven, therefore, we are partakers of an heavenly calling (Hebrews 13:1), our citizenship is in Heaven (Phil. 3:20), and our inheritance is also in Heaven.

Upon the hem of this "robe of the ephod" were colored tassels in the form of "pomegranates," and between each of these was a "golden bell." (Exodus 28:33, 34). Each step that Aaron took, as he went about his sacred duties, would cause the golden bells to ring. Our High Priest, in like manner, as He ministered in our behalf, is heard in the heavenly sanctuary. His sweet voice is heard as He intercedes in our behalf.

The words, "his voice shall be heard when he goeth into the holy place before the Lord and when he cometh out" (V. 35), has a dispensational significance. His voice is heard now in our behalf, and it will be heard when He returns to the earth to gather His people and to redeem Israel.

The "plate of gold" upon which was engraved "holiness to the Lord," is the next item we wish to consider. This, according to Exodus 28:36 and 37, was attached to a background of "blue lace" and fastened upon the forefront of the mitre. The words, "holiness to the Lord," signified that the High Priest was devoted entirely to Jehovah. The "blue lace" spoke of our Lord's heavenly character and the "plate of gold" speaks of that one who is the Divine Son of God. Thus, our High Priest fulfilled this type to the letter.

We are full of sin, being totally depraved. Our hearts are deceitful above all things and desperately wicked. Our thoughts and ways are contrary to God's thoughts and ways. How blessed then to be able to look away from ourselves to our High Priest, yea, to His "golden plate" which declares Him to be "holiness to the Lord!" His holiness, in fact, is our holiness so that our standing before the Father, because of our High Priest, is that of perfection.

"And thou shalt embroider the coat of fine linen."—Exodus 28:39.

The fine linen "coat" was the inner garment, and was supplemented with linen breeches or pants (V. 42). These may be termed the personal raiment of the priest, even as the more beautiful external garments were the official garments. The "fine linen," as we have noted in other messages, was the emblem of purity. These undergarments, then, foreshadowed the personal righteousness of our Lord. It was over His personal righteousness (Continued on page 8, column 5)

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PAGE SIX



## "Serpent of Brass"

(Continued from page five)  
Cursed is every one that hangeth on a tree."—Gal. 3:13.

### VII

#### THERE WAS JUST ONE REMEDY.

There was just one remedy that Moses had given, by God, in behalf of the Jews. God didn't say, "Moses, here are a half dozen things you can do." Instead, He just gave them one remedy, and only one remedy. That brazen serpent was the only remedy that this snake-bitten group of people had to depend upon.

Beloved, so far as we are concerned, we have just one remedy. Not two, not three, not a half dozen, but just one.

You go to church and maybe the preacher will offer you more than one remedy. He may tell you to be good. He may tell you to join the church. He may tell you to confess your sins to an earthly man. He may tell you to be baptized. He may come up with a half dozen remedies. God just had one remedy for this snake-bitten people, and that was the brazen serpent on the pole. God just has one remedy today for salvation and that is the death of Jesus Christ on the cross. Listen:

"I am THE DOOR; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

"Jesus saith unto him, I am THE WAY, the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

"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.

Brother, sister, I say to you, there was just one remedy for the snake-bitten Israelites, and God has just one remedy for us and that is Jesus Christ.

### VIII

#### THE BRAZEN SERPENT WAS BRIGHT AND SHINING IN THE LIGHT.

Brass has a tendency to glow and glisten and shine. When they put that brazen serpent upon the pole, as the wind might blow, the serpent would weave backward and forward as the pole would move. The sun would glance from that brazen serpent, and that brazen serpent in the sunlight would shine and glow as the light from the sun fell upon the brass. In other words, as it reflected the sun's rays, the people all over the camp could see it. If it had been absolutely stationary, some folk might have had a hard time seeing it. But it wasn't positively stationary, but upon a pole it naturally would weave with the wind, and as the sun would fall upon it, it would reflect the sun's rays throughout all the camp.

May I remind you that this brazen serpent is a picture of what we read in the Gospel, for as it reflected the sun's rays, so the Lord Jesus Christ reflects the

love of God to us.

Oh, will you stand and look up to Calvary. Do you want to see God's love? Look at it as a hand is nailed to the cross. I can hear an archangel as he shouts from Heaven, "Jesus, would you have me come and tear your hand loose from the cross and wave it triumphant?" Beloved, I see that hand as it clenches the nails that holds it to the wood of that cross, and I can see Jesus as He dies there, and from it I can see the reflection of God's love. I can see Him as He hangs there, as the crowd would mock Him. He hasn't spoken a single word. Eventually, His lips began to move and I strain every fiber of my being to hear Him saying:

"Father, forgive them; for they know not what they do."—Luke 23:34.

He might have hurled the last one of them into Hell, but He didn't do it. Instead, He prayed for His enemies. Talk about the love of God; when Jesus Christ prays for His enemies, you have the greatest manifestation of the love of God to be found anytime or at any place. As that brazen serpent reflected the rays of the sun, so the cross of Christ reflects the love of God.

### IX

#### THE BRAZEN SERPENT WAS ENDURING.

The brazen serpent lasted all through the wilderness. How do we know? Later on, after they got over into the land of Canaan, when they didn't need that brazen serpent, the people made an idol out of it, and worshipped it. Finally, it was destroyed. The man of God destroyed it because it became an idol unto them. So we know that this brazen serpent endured throughout all the wilderness wanderings — I am glad Jesus Christ is going to endure throughout all of our wilderness wanderings here within this world. Notice:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:21.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—I Pet. 2:24.

I tell you, as that brazen serpent endured throughout all the wilderness wanderings, so Jesus Christ is going to endure to the end of our wilderness experience.

Sometimes you might think that the Modernists or the higher critics will succeed and that the Word of God is going to be set aside. Sometimes you may think that men like Professor Altizer, who has come up with the idea that God is dead, are going to succeed. No, no, beloved, the old song writer has expressed it correctly, when he says:

"Dear dying Lamb, Thy precious blood Shall never lose it power, Till all the ransomed church of God Be saved, to sin no more."

Thank God, as this brazen serpent lasted throughout the wilderness, Jesus Christ is going to last until our wilderness journey is over.

### X

#### THE APPLICATION OF THE REMEDY IS BY LOOKING.

Moses didn't say, "If you will make an offering to God, and look." He didn't say, "If you bring a sacrifice, and look." He didn't say, "If you will do something yourself as well as look." Rather, the only thing that they were to do was to look to the brazen serpent. It was a "by faith" proposition.

Beloved, that is the way in which God saves sinners. It is a "by faith" proposition. Listen:

"He that believeth on me hath everlasting life."—John 6:47.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life."—John 5:24.

You know, beloved, this idea of looking, puts the priest out of business. It puts the religionists all out of business. The Campbellites say that you have to be baptized to be saved. No, no; away with the religionists! The priests say you have to make a confession and have your sins absolved. No, no; away with the priest! I tell you, this idea of looking to the brazen serpent, as an illustration of trusting Jesus Christ by faith puts the priest and the religionists all out of business.

This remedy meant instantaneous healing, for they were healed just as soon as they looked. Likewise, the man who looks to Jesus Christ is saved from his sins as soon as he looks.

How about the fellow that refused to look? Some people in that camp doubtlessly said, "Well, that might be so. I don't know whether it is or not. There is one thing certain — I don't have much faith in it." Such individuals refused to look, and died. Would you sympathize with such a one? No, he has spurned the sympathies of the camp by refusing to look to the brazen serpent, and the man who dies and goes to Hell, refusing to trust Jesus Christ as his Saviour, has spurned the sympathies of the universe.

### CONCLUSION

In closing, I will say that this is a great lesson for the sinner, but it is likewise a great lesson for the child of God. All that Moses did was to put that serpent on a pole, high enough that everybody could see it. Beloved, I am saying, here is a lesson for you and me, for us as teachers, as preachers, as laymen, and as Christian men and women. Our business is to hold Jesus high that men might see Him, and when they see Jesus, they receive salvation thereby.



## Methods Of Missions

(Continued from page one)

First, to be an effective witness one must have salvation: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107:2). If this is not true of a personal worker, he cannot help falsifying the heart of the message of redemption. God seldom, if ever, blesses His Word by an unsaved vessel.

Second, one must have consecration or a measure of Christian maturity. This does not have to do with natural age, but growth in discipleship and manifestations of the fruit of the Spirit. Jesus taught: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). If we are to hold forth the word of life, then we must "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation" (Phil. 2:14-16). If success does not follow our efforts, we should look

into our hearts and lives to see our condition.

Good morals is not just a desirable trait; it is a necessity. One of the reasons so many are against Christ and His church is their observation of a lack of consecration on the part of professed Christians. Paul wrote to the church at Rome: "And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrifice? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you" (Rom. 2:19-24).

Third, he who would witness for Christ must have developed a practical recognition of God's sovereignty. He must be brought to a place of utter dependence on God. This will prevent him from dishonoring God through his human efforts. This will cause him to believe that God will use his effort according to his pleasure.

Fourth, there must be a knowledge of the message. There is a strong warning in the Scriptures about falsification of the gospel (Gal. 1:8). The personal worker must ever avoid presenting the easy believism of the modern evangelists. He must not follow religious tradition in his work; he must follow the Bible only. His message must not differ from the message of the early Christians. If it does, then he turns the gospel into a lie by a poor or false presentation of the message, and comes under the curse of God. It is such a false and incomplete presentation of the message that has brought about all these post-conversions in churches.

Fifth, the Holy Spirit is needed in this all-important work. He who would witness for Christ must have his affections, desires, and purposes under the Spirit's control. Philip was led of the Holy Spirit to witness to the eunuch: "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him" (Acts 8:29-30). It was the Spirit which led Peter to preach to the household of Cornelius that they might be saved (Acts 10:19; 11:12). Paul was Spirit-directed to preach in Corinth. The Lord told him: "I have much people in this city" (Acts 18:10). He was to preach there that the elect in that city could obtain the salvation which is in Christ Jesus with eternal glory. Yet, the Apostle was "forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6-7).

Personal witnessing is as much missionary work as going to a distant land as a salaried missionary. Too many think of the glamour of going out as a missionary and never seek to reach the friend next door for Christ. A true missionary spirit should be present in each saved church member wherever he is.

### Where Is It To Be Done

Missionary work is world-wide, but it must begin at home. Jesus said: "Beginning at Jerusalem." When Christ healed and saved the man among the tombs, He told him: "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Home folk know us best. They know if our experience is real or not. The children of each Christian father and mother should be their first and greatest concern. If we are unable to convert them to Christ, it is doubtful if we can be used to convert others.

It can be done on the streets: "Therefore disputed he in the synagogue with the Jews, and with the devout persons; and in the market daily with them that met with

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him" (Acts 17:17).

It can be done in places of business: "And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him" (Mark 2:14).

We must always follow the leadership of the Holy Spirit in witnessing. Jesus Christ and the early church witnessed generally to one person at a time in private. This was the rule which Christ followed in John 3 when He talked to Nicodemus. There are times when it is no doubt fitting to speak to more than one.

### Church-Sponsored Missions

Another method of doing missionary work is church-sponsored missions. This method is Scriptural and of great merit. This is where one local church, without the aid of other sister churches, starts a mission which is later organized into a church. The home church gives up some of its trained workers to go and assist in this endeavor. This is the fastest and best way of establishing another church. The home church gives the mission financial backing. Most of our city and rural churches should use this plan.

The New Testament churches used this method. The Jerusalem church established the Samaritan church and the Antiochian church. The church at Antioch sent out missionaries who established a number of other churches. This is the way most Baptist churches were brought into existence across the centuries.

In the last three years the Pinehaven Baptist Church in Columbus, Mississippi, and pastor, Elvis Gregory have organized two other Independent Baptist churches. Pinehaven in Columbus sent two of her own ministers out as missionaries, like when the church at Antioch sent forth Barnabas and Paul. In each instance, she gave up some of her members to the new work, and gave financial backing to the mission. The results of such church-sponsored missionary work is seen in the existence of the Pinehaven Baptist Church of Northport, Alabama, and the Belair Baptist Church, Starkville, Mississippi.

What this church has done, other

(Continued on page 8, column 3)

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PAGE SEVEN



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## Satan's Weapon

(Continued from page one)

some words to remain in the Bible to cause the heretics to rave and rant and stumble and fall over them, while the true Bible student will be pressed to his knees and to a deeper study of its meaning.

The story of how the Bible was translated into English is so unique in itself, that only the blind could not see God's hand in it. Man tried every means available to destroy the Scriptures and keep them out of the hands of the laymen. (Read the story of William Tyndale).

There is much ado today about verses that were not in the original. But the original manuscript has long ago ceased to exist. What most people are talking about is the three most ancient manuscripts when they say original. But because of the material (papyrus) that they were written on, it was necessary to keep making copies, as the material deteriorated or was lost, and therefore whole sections are missing in the ancient manuscripts while the copies would be complete. An example of this is Wycliffe's translation which was translated from the ancient Vulgate and is not a complete Bible. However, Tyndale used the Greek and Hebrew manuscripts; and Tyndale's was one of the main translations that the K.J.V. translators used.

The K.J.V. multiplied swiftly and for over 400 years has been about the only Bible for the English-speaking people. Suddenly now, there appears a multitude of new versions (or per-versions) and they are being acclaimed as just the thing we have needed for years. Yet, as I talk to people who are studying these new versions, they are becoming more and more confused about some things they used to be sure of. Satan has gotten the door of their minds opened just a little and if he can get his foot in the door, they will never be able to close it. If he can cast doubt upon just one Scriptural truth, how can we be sure of the next one? How can we be sure about the way of salvation? Security? Heaven? Hell? Where does it end after that first doubt has crept in? If a seminary starts out with two teachers teaching this, the school can turn out a hundred preachers preaching it! In ten years a thousand Baptist churches can be in the clutches of Satan!

What do I believe to be Satan's greatest weapon today; Cast doubt upon the Word of God!

"Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" — Prov. 30:5,6.

## Methods Of Missions

(Continued from page seven)

independent Baptist churches can and should do, with the proper leadership. It is an awful shame that many Baptist churches fifty to a hundred years old have never put forth any effort to organize any other church of like faith and order. This reveals gross ignorance of the nature of the Great Commission and great laziness about the command of Christ to His church.

The local church should use every means at her disposal to get the gospel out to a lost world. There should be regular and stated meetings of the church where evangelistic preaching is heard. The newspaper, books, tracts, and all kinds of literature should be distributed in the community where the church resides. The gospel should be preached over the radio and television. The church must not spare any effort in getting out the word of salvation.

THE BAPTIST EXAMINER

MARCH 1, 1975

PAGE EIGHT

## Churches Working Together

Still another method of doing mission work is by churches of like faith and order working together. The first churches did this as seen in the New Testament. The local church in Antioch asked the assistance of her mother church, the Jerusalem church, in deciding the dispute about circumcision. These two churches worked together to settle once for all that people are saved by grace through faith and not by any act of the law. This is seen by reading Acts 15.

The apostolic churches worked together in benevolence. When famine occurred in A.D. 41 in the days of Claudius Caesar in Judea, churches in other parts of the Roman Empire sent help to the saints in Jerusalem. These Gentile churches chose Paul and his missionary team to take the funds to Jerusalem (II Cor. 8:16-24).

There is no room for doubt as to whether they worked together in missions. The Scripture plainly teaches that they did. Paul was sent forth as a missionary by the church at Antioch, yet other churches supported him. He wrote to the Corinthians: "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself" (II Cor. 11:8-9). Paul preached the gospel freely among the Corinthians by means of the support of already established churches.

Those who desire further study of this matter might notice the instructions which the Apostle John gave to Gaius and his church concerning some missionaries: "Whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles" (III John 6-7). This reveals the obligation of already established churches to aid and support missionaries abroad. This same truth is seen in Philippians 4:15-18.

## Anti-Board Baptists

In the New Testament examples, all funds were sent directly to the missionaries. The money was not sent to the mission board, and after taking out high office expense, some of that remaining was then sent to the missionaries. There are no missionary boards or missionary committees which acted as executives for the churches in the Bible. Missionary societies are of post-apostolic origin and extra-Scriptural. They first originated among Pedobaptists and were unknown among the Baptists from apostolic times until 1792, when the Baptist Missionary Society was organized in Kettering, England.

Since sovereign grace independent Baptists are anti-board Baptists, some seem to have the opinion we are anti-missionary Baptists. Our opponents look upon us as a few contrary churches who criticize others who try to carry out the Great Commission. Thus, it behoves me to make our position plain for all to see.

We are not against missions. We believe and practice missions by the direct gospel mission plan. We give our missionary offerings directly to the missionary or to the sponsoring church who sends it to the missionary. No person is paid a high salary to keep the missionary books. All our money goes 100 per cent to the laboring missionary. We look upon each local church being the oldest and greatest missionary society in all the world.

We find no need or place for a missionary board or committee. The Great Commission was not given to a board or committee consisting of a few hand-picked men who sit in fine offices in Nashville, Tennessee or Little Rock, Arkansas. Nor is there any Scriptural authority for an outside agency, separate from the churches, to act as an executive in hiring

and firing missionaries. Why pay a man thousands of dollars to sit in an air-conditioned office, behind a desk with a pencil over his ear, to count missionary money? There is nothing that a missionary society does that a local church cannot do just as well. Hence, missionary societies are not needed by the churches any more than the churches in the first century needed them. If the apostolic churches could Christianize the known world of their day without these human inventions, we can do as much in our time without these modern innovations, which are parasites feasting on the missionary program of the local churches.

I do not deny there are some good missionaries who have been, and are now, connected with mission boards. Nor do I deny that these men have done a great work in establishing churches among the heathen and at home. But I do deny that mission boards are Scriptural. I do deny that missionary societies were a part of the apostolic church. I affirm the direct gospel mission plan is the one set forth in the pages of the Holy Bible. I do contend that it is the age-old Baptist plan of missionary work. I do maintain that it is important to be Scriptural. I do believe that the best plan is the plan which Heaven has set its approval upon.

## Mice Destroy

(Continued from page one)

he could never be accused in the tribunal of God! That is exactly the rejoicing that all may know who will come in humility to the Lord Jesus Christ. On the Cross of Calvary He paid the penalty that our sins deserved. Now He bids us come to Him to receive complete and final forgiveness.

To us now the message is: "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). For all who fear the Lord, His promise is: "As far as the east is from the west, so far hath He removed our transgressions from us." (Psalm 103:11,12).

Now we may have boldness to enter the highest court of Heaven because of the blood of Jesus. We may hear the Lord's words: "Their sins and iniquities will I remember no more." (Hebrews 10:17,19).

Hezekiah said: "Thou has cast all my sins behind Thy back" (Isaiah 38:17).

Micah 7:19 gives another picture of the complete forgiveness of sins: "Thou wilt cast all their sins into the depths of the sea."

## The Tabernacle

(Continued from page 6)

ness that all of His other glories were displayed.

"And thou shalt make the mitre of fine linen."—Exodus 28:39.

The "mitre" was Aaron's head-dress, being that which distinguished him from the ordinary priests. The ordinary priests wore "bonnets" (V. 40). The Hebrew word for "mitre" is derived from a verb which means "to roll, or wind around." It would appear, therefore, that the mitre was wound around the head of the High Priest, like a tiara. The "fine linen" of which the mitre was made speaks clearly of the righteousness of our High Priest.

May we thank our Father for such a High Priest as we have in our Lord Jesus Christ.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:14-16.