

# The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2030

## THE PERSEVERANCE OF THE SAINTS

By T. T. EATON  
Petersburg, Virginia

Editor's note—This article is taken from Baptist Doctrines which bears the date 1881.

"They shall never perish" (John 10:28).

Will all who are truly regenerate persevere in a state of grace to a state of glory? or will some of them finally perish? Many a priori arguments have been used on both sides of this great question, which has for so many centuries divided the professed followers of Christ; but since "the Bible, and the Bible only, is the religion of Protestants," it is alone worth our while to consider what the Scriptures teach upon this subject. If the doctrine of election be true, then the final perseverance of the saints follows as a necessary corollary, so that every passage that can be cited to prove the former doctrine also goes to establish the latter. I Peter 1:2-5 calls Christians who are scattered over the world: "Elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience and sprinkling of

the blood of Jesus Christ," and he adds that they "are kept by the power of God through faith unto salvation ready to be revealed in the last time." It is plain this language would not have been true of any Christians in "Pontus, Galatia, Cappadocia, Asia, and Bithynia," who afterwards were lost. It therefore follows that none of them were lost; and if none of them, then no true Christians in any age will perish.

Paul wrote to the Thessalonians: "God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth" (II Thess. 2:13). Now, it is evident that no man can perish whom God hath chosen to salvation, for if chosen to salvation, he must be saved. A salvation that does not save is a contradiction. No man is saved so long as danger still threatens him, for the saved man is safe, and no one is safe who is in danger of perishing.

Paul told the Philippian jailer: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16:31). If there had been any danger of the jailer's be-

ing lost after believing, the Apostle could not have spoken to him thus. The language is not "believe on the Lord Jesus Christ and then you will have a probability of salvation," but "believe on the Lord Jesus Christ and thou shalt be saved."

Again in Acts 2:47 we read: "And the Lord added to the church daily such as should be saved," or, according to the Greek, "the saved," and there could have been no doubtful ones among those added. Other similar passages might be cited, but let these suffice. None who are chosen of God to salvation will perish. All Christians are those chosen. Therefore no Christian will perish.

Our Savior declared the doctrine of the perseverance of the saints in language as plain as it is possible to use: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Every regenerate man is described by the words, "he that heareth my word and believeth on him that sent me," and

## A Wild Bull In A Net

By DON COOPER  
Mayfield, Kentucky

Isaiah 51:20 — "Thy sons have fainted, they lie at the head of all the streets, AS A WILD BULL IN A NET . . ."

I think it will be sufficient for me to say concerning the background of our text, that it speaks of Israel after she has fallen into sin and idolatry. Israel, God's chosen people, should have been as strong and aggressive as an ox. However, they were weak and impotent; they were as powerless as a wild bull in a net. Isaiah does not see them as being aggressive and powerful, and it was a pathetic thing to see the present condition that sin and idolatry had brought them to.

When we think of "a wild bull," we see a remarkable symbol of strength. We see his massive shoulders; we see him as he shakes his rugged head and paws the ground, we see his flashing eyes and swishing tail. What a remarkable symbol of irresistible strength that it is!

But wait a moment: What we see in our text, is not a wild bull that is loose and running free; but rather, we see a wild bull that has been caged in a net and tied. How pathetic and powerless he is! There he is with the power of a locomotive, but he can't even push a little cart. He has the power and ability of a steam shovel, but he can't even do the work of a teaspoon. But think for a moment . . .

Oh, how pathetic when God's people, the chosen people of the Lord, when the true church of the Lord today becomes as powerless as a wild bull that has been caught

in a net. Solomon was right when he said in Prov. 5:22: "He shall be holden with the cords of his sin." Our own iniquities is that which destroys us.

Did you know, my friend, that Satan is skilled with the use of nets? And for this message, I want us to notice some of the nets that the devil is using today to cause us, as people of God and the church of the Lord Jesus Christ, to be as powerless and helpless as a wild bull caught in a net.

The first net that I should mention is:

### 1. THE NET OF PRIDE

God's Word has a lot to say about the matter of pride in the life of His children. For instance, Prov. 16:26 says: "Pride goeth before destruction and a haughty spirit before a fall." So you see, every time that a Christian falls and loses his power and testimony, it may not necessarily be because of some sin of the flesh. It does not necessarily mean that he has fallen immorally. But many times a child of God loses his power because of the pride that is in his life. (Read Proverbs 29:35.)

How many times have we seen this very thing happen? I suppose that pride has probably ruined more of God's people than any other sin. God help us today. What do we have to be puffed up about? God found us as poor lost sinners. He set our feet upon a solid rock. He put a new song in our heart, even praises unto God. Oh, how God hates the matter of pride!

In Dan. 4:37 we read: "Those that walk in pride, he is able to abase." Daniel was referring to King Nebuchadnezzar. You see, (Continued on page 6, column 2)

### PART IV . . .

## The Sermon On The Mount

By WILLARD WILLIS  
Monroe, Ohio

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:33-37).

The original law concerning oaths is recorded in Exodus 20:7: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain."

We may also link Deuteronomy 6:13 with this law.

"Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name."

We are to see then that an oath is a solemn appeal to the name of Jehovah. Those, therefore, who failed to keep an oath were taking God's name in vain. It was wise judgment therefore to stick to an oath and not break it even though it resulted in grief to the one who took it. This fact is advocated in Psalm 15:14:

"He that sweareth to his own hurt and changeth not."

The Jewish teachers were teaching that one could take an oath (swear by God's holy name) on any controversial matter so long as they did not forswear, that is, swear falsely. Our Lord, however, put to rest the heretical idea that one could take an oath on any matter of controversy. He, in fact, emphasized that an oath was to be taken only when the matter under controversy could not be settled without an oath.

"For men verily swear by the greater: and an oath for confirmation is to them an end of strife" (Heb. 6:16).

It appears that the great sin of the Jews was that they had no consciousness to swearing lightly. They, in fact, had perverted God's law to the extent that they felt they were not required to keep an oath if they swore only by the temple.

"Woe unto you, ye blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!" (Matt. 23:16).

We see that the Jews considered some oaths to be binding and others they considered not to be binding. We, however, in Matthew 5:34-35, have our Lord setting the record straight.

"But I say unto you, Swear not at all; neither by heaven; for it is God's throne; nor by the earth; for it is God's footstool: (Continued on page 8, column 1)

## A PLANNED PURPOSE FOR MIRACLES

(Continued from last week)

The Word of God reveals to us the special purpose for the gift of tongues. Paul speaking to the Corinthian Church concerning the use of tongues, says, "Brethren, be not children in understanding . . . but in understanding be men" (I Cor. 14:20). How could the Corinthians be men in their understanding of tongues?

Paul did not guess at what the gift of tongues was for. He went straight to the Word of God and quoted it to them to show them God's purpose for tongues.

"In the law it is written, With men of other tongues and lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord. Wherefore . . ."

Paul says, "tongues are for a sign . . ." (I Cor. 14:21-22). Paul was quoting from Isaiah 28:11-12. Isaiah says that tongues are for a sign unto "This people." Who is "this people" that the Lord said "will not hear me?" Isaiah goes on to say, "Wherefore hear the WORD of the Lord, ye scornful men, that rule this people which is in Jerusalem" (Isa. 28:14).

Isaiah tells "This people" which are the Jews, to hear the Word of the Lord. That is God's purpose for a sign. That His people will hear the Word of the Lord; that is, to confirm the Word. Now what was the word from the Lord that the sign, gift of tongues, was to confirm? Isaiah says "to whom he said, this is the rest wherewith ye may cause the weary to REST; and this is the refreshing; yet they would not hear" (Isa. 28:12). "This is the REST." What is? Isaiah was talking about the Messiah. For Jesus says, "Come unto Me . . . and I will give you REST" (Matt. 11:28). Tongues were for a sign to confirm unto the Jews that Jesus was the Messiah, and to confirm the early Church as being sent to preach this message (Matt. 28:18-19).

For Paul says, "For we which have believed do enter into REST . . ." (Heb. 4:3). Now Paul tells the Corinthians that this sign was not for the "unlearned unbeliever" which is the Gentile. Because the Gentile was unlearned concerning prophecies of Scripture, and would think "that ye are mad." But

tongues were given for the "learned unbeliever" which is the Jew. The Jew knew the Scriptures, and was learned in the teachings of it. They would be the ones to understand this sign, "For the Jews require a sign, and the Greeks (or Gentiles) seek after wisdom" (I Cor. 1:22) Paul tells them.

Tongues were "not to them that believe" (I Cor. 21:22). But Christians whether Jew or Gentile were the instruments in which God channeled this gift to reach the unbelieving Jew. There are some things we should know about this gift. This language was a known tongue, not an heavenly tongue. For on the day of Pentecost the Jews that heard the Apostles speaking in tongues, said, "And now hear we every man in OUR OWN TONGUE IN WHICH WE WERE BORN?" (Acts 2:6-8). The book of Acts was written after the book of Corinthians. Luke was making it crystal clear what tongues was, in case there had been any confusion.

Therefore Paul chastens the Co-

### FORWARD LOOK

It is not easy when we are young to "feel with" the old, because we cannot, in the nature of things, know. I recently heard the story of an old man who lived with his married daughter. He was a bit doddery and likely to drop things, so he had to eat his food from a wooden bowl. Always he was made to feel unwanted and a bit of a nuisance. At last he was removed to a home for old folk. One day the mother came across her little girl playing with the old man's bowl. "Throw away that awful old thing," she said; "we shall not want that any more." "I was keeping it for you," replied the little girl, "because you'll be old some day!" For the first time the woman began to understand how her father must have felt.

—Sunday School Times,

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### "THE LAW AND THE LAW - ABIDING"

"Thou hast commanded us to keep thy precepts diligently" (Ps. 119:4).

Some theologians say sinners become saints by obeying the law. This is legalism to the core. It is a denial of salvation by grace and the affirmation of salvation by works. Others declare that the law has nothing whatever to do with believers. This is a repudiation of God's governmental authority; it is Antinomianism, pure and simple. Then some, like myself, believe that the law continues

as a rule of life for believers in this age.

It has always seemed foolish for Antinomians to use the many verses about being dead to the law in the writings of Paul to prove that the Gentiles now have no laws to obey. It is the height of folly to use these verses in this fashion if the Gentiles were never under the moral law of God as they teach. Thus, one of their arguments mutually overthrows the other, leaving these lawless teachers in a dilemma.

Christ fulfilled the types of the ceremonial law, but He did not abolish the moral law. It antedated the Mosaic Economy, continued through it, and remains as a rule of conduct for God's children today.

Man needs God's moral law just as a railway car needs a track to guide itself. To leap the track is not to find freedom, but ruin. It does not hurt the scholar to have before him the ideal of a perfect scholarship, nor the Christian to

(Continued on page 2, column 3)

# The Baptist Examiner

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Baptist People

MILBURN COCKRELL --- Editor

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Dear Friends in Christ:

It is with much joy that we  
hear of your calling Brother Cock-  
rell to pastor the church. We re-  
ceive a great blessing from his  
writing and messages in The Bap-  
tist Examiner.

We also like the new format of  
The Baptist Examiner — particu-  
larly the addition of features such  
as regular publication of letters,  
meetings, new churches, and the  
frequent columns of items of re-  
ligious news of a general nature.

We still love the truth found in  
the articles written by our breth-  
ren, as before; however, these new  
items are a source of help to us  
as well.

We praise God that we are able  
to aid in the support of The Bap-  
tist Examiner, and pray for its on-  
going until Christ comes again!

Your in Christ,  
W. Dale Fisher,  
Pastor, Sovereign  
Grace Baptist Church

I have read several copies of  
The Baptist Examiner, and I find  
them very helpful and Biblical. I  
wish I'd known about this paper a  
long time ago. I would like to  
have a one year subscription of  
your paper. I enclose \$2 and my  
address. I can't wait till I start  
getting them myself. Thank you  
very much.

In Christ,  
John Haynes,  
Ludlow, Ky.

Please drop my name from your  
mailing list. I never asked for  
your paper and I don't want it  
coming to my house. I select the  
reading material myself for my  
household. I don't appreciate any-  
body trying to force their views  
upon me.

Please discontinue this thing at  
once.

Sincerely,  
J. Frank Baker,  
Decatur, Ill.

THE BAPTIST EXAMINER

AUGUST 2, 1975

PAGE TWO

Dear Editor,

Fifteen months ago when I first  
came to this institution, it looked  
like the whole world had forsaken  
me. My wife divorced me, and I  
had no one to turn to but God.  
Men would kill each other for little  
or no reason at all, but I found that  
men who had turned hardened kill-  
ers had lost their families, and they  
did not turn to God. I knew I  
could not make it alone so I turned  
to God for help, the only One Who  
can forgive and still love a person  
in a prison.

Since one thoughtful person sent  
me The Baptist Examiner, I real-  
ized I had been worshipping the  
wrong God for twenty years, and  
that was my divorced wife and  
alcohol. Now I am a member of  
the A.A. group. By the grace of  
God and the person who sent me  
the paper, I am worshipping the  
real God Who died for my sins  
and Who loves and forgives no  
matter where we are.

I want to thank the person that  
sent me The Baptist Examiner,  
and by God's help I will never  
turn my back on God again. May  
the Lord bless the one that intro-  
duced me to the paper.

I know only God can and will  
protect a person in a place like  
this.

Wayne Bailey,  
Reidsville, Georgia.

## BRIEF NOTES

Brother Eltham Teetzel has re-  
cently printed two tracts, "Coming  
to Christ" and "Faith's Communi-  
cation" taken from A. W. Pink's  
book, "Studies on Saving Faith." These  
are free for distribution  
from him. If you desire to help  
circulate these, write to him at  
10883 Peal Road, Strongsville,  
Ohio, 44136.

The Sovereign Grace Baptist  
Church, 646 Sylvania Avenue, To-  
ledo, Ohio, now has a new address.  
It is Sovereign Grace Baptist  
Church, 4833 Suder Avenue, Toledo,  
Ohio, 43611.

They will be holding Revival  
Services August 4-10 at 7:00 p.m.  
each evening with Elder Joe Wil-  
son, Sr., as the evangelist.

The Sovereign Grace Baptist  
Church of Broken Arrow, Okla.,  
will have a conference Labor Day,  
August 29-31. The meeting will be  
held at the Letter Carrier's Hall,  
Second and Denver Streets, down-  
town Tulsa. The readers of TBE  
are invited to attend and urged  
to begin making plans for this  
event.

The Sovereign Grace Baptist  
Church of Louisville, Ky., would  
like to announce that they are be-  
ginning a tape ministry. Pastor  
Malcolm L. Lilly says the tapes  
will be sent free of charge from  
the lending library of the Sovereign  
Grace Baptist Church, c/o 7904  
Third St., Louisville, Ky., 40214.

Do you know the whereabouts of  
Doyle Baggett? If so, please con-  
tact Pastor Bill Purdy, Box 5292,  
Amarillo, Texas, 79107. He is in-  
terested in contacting him.

The Living Baptist Church, Route  
4, Box 84, West Columbia, South  
Carolina, has a new address.  
Please send all mail for the Living  
Baptist Church or Elder Tony San-  
ders to 1024 Sunnyside Drive,  
Cayce, South Carolina, 29033.

A mission has been started in  
Wichita Falls, Texas. The name  
at present is Sovereign Grace Bap-  
tist Chapel, and it is a mission un-  
der the authority of the Bible-Way  
Baptist Church of Deming, New  
Mexico. The church will be Land-  
mark, Calvinistic, and Missionary.  
Its services are presently being  
held in the home of Elder Danny  
M. O'Dell.

Brother O'Dell's address has  
changed from P. O. Box 131,  
Wichita Falls, Texas, 76307 to  
1111 Alma, Wichita Falls, Texas,  
76301.

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "HOLINESS BECOMETH GOD'S HOUSE"

"Thy testimonies are very sure:  
holiness becometh thine house, O  
Lord, for ever" (Psa. 93:5).

Here is one of the most chal-  
lenging, striking, inspiring pas-  
sages of all of God's Word—"Holi-  
ness becometh thine house, O  
Lord, for ever." I think that all  
of us ought to realize it. I think  
that every one of us should  
know that this is true, yet I am  
afraid that too many times we  
fail to realize that holiness be-  
cometh the house of the Lord.

For fear that we might not  
realize it, may I say at the very  
outset, that the place of God's  
presence must be a holy place.  
You can't have God's presence  
unless it be in a holy place.

When God spoke to Moses call-  
ing him to the task of leading  
the children of Israel out of the  
land of Egypt, and into the land of  
Canaan, He said:

"Draw not nigh hither; put  
off thy shoes from off thy feet,  
for the place whereon thou  
standest is HOLY GROUND" (Ex. 3:5).

God is about to speak to Moses  
to give him directions of a life-  
time of ministry, and He said,  
"Moses, take off your shoes and  
just stand barefooted in My pres-  
ence, realizing that you are ac-  
tually standing on holy ground;  
and stand there because I am  
giving you a holy call, and I want  
you to feel that you are in the  
holy presence of God Himself."

That same thought runs all the  
way through the Word of God.  
For example, we read:

"In the year that King Uzziah

died I saw also the Lord sitting  
upon a throne, high and lifted  
up, and his train filled the tem-  
ple. Above it stood the seraphims:  
each one had six wings; with  
twain he covered his face, and  
with twain he covered his feet,  
and with twain he did fly. And  
one cried unto another, and said,  
HOLY, HOLY, HOLY, is the Lord  
of hosts: the whole earth is full  
of his glory" (Isa. 6:1-3).

I wish you would notice that  
Uzziah, the king, had a most  
wonderful reign. It could be said  
that his was the "golden age" so  
far as Israel was concerned. The  
people were so busy looking at  
Uzziah, they didn't have time to  
look toward Heaven. But now that  
King Uzziah has died, they take  
their eyes off King Uzziah, and  
they look beyond an earthly  
throne to the heavenly throne of  
God Himself, and around that  
throne where God sits, they see  
the seraphims. So holy were the  
seraphims that they burned in  
their own holiness, yet when  
they stood in the presence of Al-  
mighty God, they covered their  
faces with their wings that they  
might not look upon God in all  
of His holiness.

Then the Word of God says  
that one of the seraphims cried,  
"Holy, holy, holy, is the Lord of  
hosts: the whole earth is full of  
His glory." I say then that the  
place of God's presence must be  
a holy place. In fact, it is always  
a holy place. When God would  
call Moses to lead the children  
of Israel out of the land of Egypt  
unto the land of Canaan, He called

him from holy ground; and if  
God would reveal to us the seraph-  
ims praising Him, we would  
hear the seraphims saying that  
the whole earth is full of the glory  
of God as they cried, "Holy, holy,  
holy."

We find that everything that  
God asks of us, He asks that it be  
holy. Listen:

"I beseech you therefore, breth-  
ren, by the mercies of God, that  
ye present your bodies a living  
sacrifice, HOLY, acceptable unto  
God, which is your reasonable  
service" (Rom. 12:1).

In the first eleven chapters of  
the book of Romans the Apostle  
Paul has been discussing great  
doctrines of the Word. He has  
been talking about the doctrine  
of depravity, the doctrine of  
justification by faith, the doc-  
trine of God's eternal election,  
the doctrine of the security of  
the saved and other doctrines as  
well; but especially, those four  
great truths so far as the doctrines  
of grace are concerned have been  
discussed in these chapters. In  
the last five chapters, beginning  
with chapter 12, he talks about  
our deeds. I have often said that  
there is a tremendous relation-  
ship between one's creed and his  
deed; between what he believes  
and what he does. We find here  
that there is a tremendous rela-  
tionship between the first eleven  
chapters, and the last five chap-  
ters of the book of Romans. In  
the first eleven chapters, he pre-  
sents the creed. In the last five  
chapters he demands deeds on (Continued on page 3, column 1)

## "The Law"

(Continued from page one)  
have before him the perfect law  
of liberty.

### THE MORAL LAW CONTINUES

"For I delight in the law of God  
after the inward man" (Rom. 7:  
22). In Paul's heart there was a  
deep joy in the law of God. He  
went on to say: "So then with the  
mind I myself serve the law of  
God" (Rom. 7:25).

How far removed is this from  
the delusion that the law has been  
abolished and has no relationship  
to the Christian whatever. The  
new nature which the Apostle had  
caused him to delight in God's law.  
It was his innermost desire to  
serve, please and glorify the Law-  
giver.

"But we know that the law is  
good, if a man use it lawfully" (I  
Tim. 1:8). Paul could not have  
said this if the law had been re-  
pealed to Christians. Thus, there  
is a lawful use of the law as a  
rule of life. To use the law law-  
fully is to receive it as a correc-  
tor of conduct and to fulfill it in  
love.

The law is used unlawfully when  
sinners rest on their imperfect  
obedience to it as the ground of  
their justification. To the Galatians  
Paul said: "Christ is become  
of no effect unto you, whosoever  
of you are justified by the law;  
ye are fallen from grace" (Gal.  
5:4).

"For he that loveth another  
hath fulfilled the law. For this,  
Thou shalt not commit adultery,  
Thou shalt not kill, Thou shalt not  
steal, Thou shalt not bear false  
witness, Thou shalt not covet; and  
if there be any other command-  
ment, it is briefly comprehended  
in this saying, namely, Thou shalt  
love thy neighbor as thyself"

(Rom 13:8-9).

Here again, the Apostle Paul de-  
stroys the idea that the Ten Com-  
mandments are obsolete to the  
Christian. He quotes five of them  
and then declares: "Love is the  
fulfilling of the law." Love when  
enlightened by the law will obey  
the commandments of God.

"To them that are without law,  
as without law, (being not without  
law to God, but under the law of  
Christ,) that I might gain them  
that are without law" (I Cor. 9:21).

While Paul forewent his Chris-  
tian liberty for the sake of the  
gospel, he did not act as "without  
law to God," but instead, consid-  
ered himself "under law to Christ." He  
ever considered himself under  
the moral law of God, the eternal  
law of righteousness.

"For this is the covenant that I  
will make with the house of Israel  
after those days, saith the Lord:  
I will put my laws into their minds,

and write them in their hearts;  
and I will be to them a God, and  
they shall be to me a people" (Heb. 8:10).

The New Covenant was made  
with all the elect for whom Christ  
died. This passage reveals that  
God puts His laws into the minds  
and hearts of every one of the re-  
deemed. It would be very foolish  
for God to do this, if the law was  
not binding upon Christians. But  
if the law is a rule of life as I  
contend, then the passage makes  
sense.

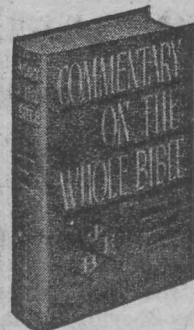
"If ye fulfill the royal law ac-  
cording to the Scriptures, Thou  
shalt love thy neighbor as thyself,  
ye do well: But if ye have respect  
to persons, ye commit sin, and are  
convicted of the law as transgres-  
sors" (Jas. 2:8-9).

James discloses that the early  
Christians by despising the poor  
had transgressed the law. (Continued on page 5, column 2)

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## Holiness Becometh"

(Continued from Page Two)

our part. The first thing he asks is that we present our bodies to be a living sacrifice, holy, acceptable unto God," which he declares is our reasonable service.

I would have you notice that the very place of God's presence must always be a holy place. If it be that God is calling a man, as he called Moses, he is standing on holy ground. If it be a place where God is being worshipped by the seraphims, then it is a place of holiness. Or if God would have us to present our bodies in sacrificial service to Him, He wants our bodies to be holy unto the Lord.

Oh, how our bodies are so contaminated by the things of this life! How we need to remember that if we are to present our bodies as a sacrifice unto God, we need to be sure that even the body that we present to God is a holy body before Him!

The same truth is presented to us again. Listen:

"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" (Eph. 1:4).

Notice that it does not say that we should be holy and without sin, because that is an impossibility, but it does say that we are to be without blame.

I always illustrate it like this: Here is a little girl just learning to sew. The mother picks up some sewing the child has been doing, and she finds some big stitches and some little stitches, some ugly stitches and a few beautiful stitches. She doesn't fuss at the child, because the child has done the best that she could. She is not perfect, but she is blameless. She hasn't presented perfect sewing, but she has done what she could — blameless because she did the best that she could.

Beloved, that is exactly what God has chosen us to do. He has chosen us before the foundation of the world that we should be holy and without blame. It doesn't say without sin, but without blame. We should live up to the light, and the knowledge that we have of the Word of God and if we do, then we are without blame.

I have often thought so far as our church is concerned, that God expects more of Calvary Baptist Church than of most any other church in the country, because I think we have been exposed to a little more of the Word of God than the average church has. If you are going to be without blame, you have to live up to the light that God has revealed to you.

You will notice that He chose us for one purpose — that we should not only be without blame, but that we should also be holy before the Lord. As I consider this text, it reveals that the very place of God's presence has to be a holy place. God called Moses,

and it was holy ground on which Moses was standing. God revealed Himself as the object of worship on the part of the seraphims, and it was a holy God that they were worshipping, and singing about. Then God tells us that He has chosen us before the foundation of the world for one purpose — that we should be without blame, and holy before Him in love.

Notice again:

"In the body of his flesh through death, TO PRESENT YOU HOLY and unblameable and unproveable in his sight" (Col. 1:22).

What a challenge this verse presents to us! The Lord Jesus Christ has saved us that we should be holy, unblameable, and unproveable in His sight. God wants you to live in such a way that your life is a holy life of service and belief.

Listen again:

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, HOLY, temperate" (Titus 1:7,8).

Beloved, this is talking about the preacher, and it says that a bishop must be holy. What a statement! The first time I read it, I said to God, "I am not ready to be a preacher." Beloved, I don't know a man in the ministry that is ready to be in the ministry. I don't know a single individual in all this world who is ready to be a servant of the Lord in the light of this Scripture, for it says that a bishop must be holy.

Notice another Scripture:

"Because it is written, BE YE HOLY; for I am holy" (1 Pet. 1:16).

If you will go back to the book of Leviticus, you will find the basis from which all of these sayings are written. It says that God is holy, and that you and I are likewise to be holy. That doesn't mean that you and I will be as holy as God is, but it does say that God is a holy God, and that you and I ought to be holy before the Lord.

Now my text says, "Holiness becometh thine house, O Lord, for ever." In the light of my text and the other verses of Scripture which I have read, you can see why the place of God's presence must be an holy place. You can't read these verses without realizing that the place of God's presence has to be holy.

Now I want to give you four or five illustrations.

### I

#### ISRAEL IN ELI'S DAY.

Eli was a good man but he was a dotting father — the kind of father that allowed his children to get by with just anything. Eli was a judge, and when he got old and unable to do all of the work, he put his sons to work under him. These sons of Eli were evil boys. They were covetous, they were adulterers; in fact, there isn't much that can be

## IS "THAT" IN THE BIBLE?



How many Bible characters were there whose names began with Z?

There are 87 different personal names in the Bible beginning with the letter "Z," representing 188 individuals, including 27 Zechariahs, 12 Zichris, 9 Zebadiahs, 9 Zadoks, 7 Zabads, 7 Zaccurs, 7 Zerahs, and 5 Zedekiahs.

named so far as the flesh is concerned but that these boys excelled in regard to it.

For example, when an offering was put upon the brazen altar, God said that when the sacrifice was completely consumed, they could reach in with a pronged hook and whatever clung to it, the priest could take for himself. That was what he got for his food. But these sons of Eli were so covetous that they wouldn't wait until the offering was somewhat consumed, or as we would say cooked. When it was first put on the brazen altar they would put a fork into the offering and take it off. Accordingly, the people of God got to the place that they despised the offering, because they realized that through the offering these boys were merely allowing their covetous disposition to be apparent.

Time passed, and the people didn't like the idea of coming to the Lord. Beloved, God doesn't always allow things like that to go on forever, and God raised up some enemies. The result was that the children of Israel were in battle, with the Philistines encamped around about them, and the Philistines slew many of the army of Israel — about 4,000 men.

Now, beloved, don't you think it would be time to call upon the Lord, and repent, if you had an army of 4,000 men and they dropped dead? Don't you think it would be time to call upon the Lord and say, "Lord, what have we done whereby you have not given us victory, but have forsaken us?" I say it would have been time for Israel to turn to God, but Israel didn't. Instead, we read:

"And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies" (1 Sam. 4:3).

Notice, they blamed God for what happened. That shows how far removed from the Lord they were. They were so far removed from God that when they lost the battle, instead of turning to God to confess their sins, they blamed God for it, and they said, "Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant (which was symbolic of God's presence). It may save us out of the hand of our enemies."

Notice, they were looking at the symbolism, rather than at the reality. They were looking at the ark rather than what the ark represented. So they sent to Shiloh and got the ark, and when the ark was brought into the camp, the Word of God says that all the people shouted and clapped their hands and were happy because they felt sure they were going to get victory.

It is one thing for an individual to shout, and it is another thing for an individual to repent. They shouted all right, they had lots of emotion, but there wasn't any repentance on the part of these children of Israel, and they went into battle depending upon a box which was symbolic of God's

presence, instead of depending upon the Lord. The result was that they lost the battle and thousands of them were killed, including the two sons of Eli, the ark itself was captured, and Eli himself fell and broke his neck and died when he heard that his two sons were killed, and the ark was captured.

Now, beloved, I want you to notice very carefully: They could shout when they brought the ark into battle, but what they needed was to repent, that they might have God's mercy. They didn't repent; they shouted. They had emotion, but it resulted in nothing.

You remember how the Philistines took that ark to their camp. They said, "This is Israel's God." Of course, it wasn't; it was just symbolic of God. But the Philistines looked at it as Israel's God, and they put it in the house of their god, Dagon. They said that their god had accomplished much because he was bigger than the god of Israel. They went to bed, and the next morning when they got up, Dagon had fallen off his pedestal. They picked him up and put him back on his pedestal. The next day Dagon had fallen over and burst himself wide open, and was broken into pieces. Then, they realized that their god wasn't quite as good as the God of Israel after all.

Imagine, they shut the God of Israel up in the dark thinking that they could humiliate Him, but the God of Israel is victorious even in the dark.

Let's see what happened to those Philistines. Finally, they sent the ark back home. Twenty years pass by. Imagine people doing without God for twenty years. Imagine the people getting along without the holiness of God for twenty years' time. But the children of Israel did it. Listen:

"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord" (1 Sam. 7:2).

Notice, they did without God for twenty years, and then they began to lament after the Lord. The Philistines, unsaved, ungodly, unrighteous and unredeemed, couldn't get along with Jehovah, and Israel couldn't get along without Him. Finally, they lamented. Notice what they did:

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hands of the Philistines" (1 Sam. 7:3).

Notice, when they went after that ark and brought that ark into battle, they said that the ark will save us in this battle, but Samuel says to the people, "Put away the strange gods and serve the Lord, and He will deliver you from the hands of the Philistines." What a wide difference in depending upon an ark, a big box, even though it was symbolic of God's presence, and depending upon the God Himself!

Samuel killed a lamb and offered it as a sacrifice, and then he took water and poured it out before the Lord. He said, "That water represents us. It shows just how strong we are. When it is poured out, it is wasted. We are just as strong as this water poured out on the ground. We have just as much strength as it has. We have to have God to have victory." The result was that the children of Israel turned back to God, and depended upon God, and the God that they should have turned to before—that same God now turns to them, and they win a victory the next day over the Philistines, and they say, "Hitherto hath the Lord helped us."

Notice this, beloved, when they came to the place they realized that God had to be in the battle there was victory for them, but as

long as they were depending upon the ark which was merely symbolic of God, they were defeated. They even lost the ark itself, but when the time came, they poured themselves out before God, prostrate and helpless just like water poured out upon the ground, and when they offered that sacrifice as an atonement, and when they confessed their sins and turned from idols, God gave them victory over the Philistines.

I tell you, beloved, this is a marvelous illustration. This marvelously illustrates the truth that the place of God must be a place of holiness.

I say to you, you can't have the power of God, you can't have God's strength, you can't have God to be with you, or for you, unless you are holy. If we have unconfessed sins in our lives as we stand in God's presence, as the Israelites did, depending upon somebody else instead of God, and if we do not confess our sins and do not repent, but rather, cry emotionally and depend upon things of the flesh, we can expect failure every time; but when we come to the Lord, like they came in Samuel's experience, realizing that the place of God's presence must be a holy place, we can expect assistance and help from the Lord.

### II

#### ISRAEL AT AI.

Go back to the time when the children of Israel came to the city of Ai. Just before they came to Ai, they had conquered the city of Jericho. What had they done in Jericho? You might say, nothing. They walked around that city once a day for six days, and seven times on the seventh day, making 13 circumnavigations of the city. When they had finished doing so, the walls of Jericho came down and fell flat. God gave victory because the people were depending upon God.

Sometime afterward, they went against the city of Ai, a small city on the hill. The spies said, "There is no need for all of the people to journey up there. Just a little handful is all that is necessary. Take 2,000 or 3,000 people." So they went against the city of Ai, but the Word of God says that the people of Ai came out against them and smote the Israelites as they turned and fled, and 36 of those Jews died that day. They could not stand in the presence of the people of Ai.

Now what is the difference? When they won the battle of Jericho, all of the spoils of that battle belonged to God. God said, "This is your first battle. Everything you gain in Jericho is mine." I suppose that everybody there did exactly what God said, but one man, and that man was Achan. He saw a wedge of gold, and a wedge of silver, and a goodly Babylonish garment, and he took them to his tent and dug a hole in the ground and buried them so that nobody would see them—nobody, that is, but God.

What difference did it make that God saw it — nobody else saw it? Nobody else knew what he had done. But God knew, and when they went out to battle the next day, 36 died because of what Achan had done. Achan confessed his sin, and the Word of God tells how they stoned Achan and his family, and his cattle, and everything that he had was piled on top of them. That was the burial that they got. Then they went against the city of Ai, and what does the Word of God tell us? If you will read the story of Ai, you will find that they completely destroyed that city, and everybody in it. They burned the city, they hanged the king, and the cattle and the spoil of that city became theirs.

Just think—if Achan had only waited a few days, he would (Continued on page 4, column 3)



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Grace Baptist Church

I have read several copies of  
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them very helpful and Biblical. I  
wish I'd known about this paper a  
long time ago. I would like to  
have a one year subscription of  
your paper. I enclose \$2 and my  
address. I can't wait till I start  
getting them myself. Thank you  
very much.

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upon me.

Please discontinue this thing at  
once.

Sincerely,  
J. Frank Baker,  
Decatur, Ill.

THE BAPTIST EXAMINER

AUGUST 2, 1975

PAGE TWO

Dear Editor,

Fifteen months ago when I first  
came to this institution, it looked  
like the whole world had forsaken  
me. My wife divorced me, and I  
had no one to turn to but God. Men  
would kill each other for little  
or no reason at all, but I found that  
men who had turned hardened kill-  
ers had lost their families, and they  
did not turn to God. I knew I  
could not make it alone so I turned  
to God for help, the only One Who  
can forgive and still love a person  
in a prison.

Since one thoughtful person sent  
me The Baptist Examiner, I real-  
ized I had been worshipping the  
wrong God for twenty years, and  
that was my divorced wife and  
alcohol. Now I am a member of  
the A.A. group. By the grace of  
God and the person who sent me  
the paper, I am worshipping the  
real God Who died for my sins  
and Who loves and forgives no  
matter where we are.

I want to thank the person that  
sent me The Baptist Examiner,  
and by God's help I will never  
turn my back on God again. May  
the Lord bless the one that intro-  
duced me to the paper.

I know only God can and will  
protect a person in a place like  
this.

Wayne Bailey,  
Reidsville, Georgia.

## BRIEF NOTES

Brother Eltham Teetzel has re-  
cently printed two tracts, "Coming  
to Christ" and "Faith's Commu-  
nication" taken from A. W. Pink's  
book, "Studies on Saving Faith." These  
are free for distribution  
from him. If you desire to help  
circulate these, write to him at  
10883 Peal Road, Strongsville,  
Ohio, 44136.

The Sovereign Grace Baptist  
Church, 646 Sylvania Avenue, To-  
ledo, Ohio, now has a new address.  
It is Sovereign Grace Baptist  
Church, 4833 Suder Avenue, Toledo,  
Ohio, 43611.

They will be holding Revival  
Services August 4-10 at 7:00 p.m.  
each evening with Elder Joe Wil-  
son, Sr., as the evangelist.

The Sovereign Grace Baptist  
Church of Broken Arrow, Okla.,  
will have a conference Labor Day,  
August 29-31. The meeting will be  
held at the Letter Carrier's Hall,  
Second and Denver Streets, down-  
town Tulsa. The readers of TBE  
are invited to attend and urged  
to begin making plans for this  
event.

The Sovereign Grace Baptist  
Church of Louisville, Ky., would  
like to announce that they are be-  
ginning a tape ministry. Pastor  
Malcolm L. Lilly says the tapes  
will be sent free of charge from  
the lending library of the Sovereign  
Grace Baptist Church, c/o 7904  
Third St., Louisville, Ky., 40214.

Do you know the whereabouts of  
Doyle Baggett? If so, please con-  
tact Pastor Bill Purdy, Box 5292,  
Amarillo, Texas, 79107. He is in-  
terested in contacting him.

The Living Baptist Church, Route  
4, Box 84, West Columbia, South  
Carolina, has a new address.  
Please send all mail for the Living  
Baptist Church or Elder Tony San-  
ders to 1024 Sunnyside Drive,  
Cayce, South Carolina, 29033.

A mission has been started in  
Wichita Falls, Texas. The name  
at present is Sovereign Grace Bap-  
tist Chapel, and it is a mission un-  
der the authority of the Bible-Way  
Baptist Church of Deming, New  
Mexico. The church will be Land-  
mark, Calvinistic, and Missionary.  
Its services are presently being  
held in the home of Elder Danny  
M. O'Dell.

Brother O'Dell's address has  
changed from P. O. Box 131,  
Wichita Falls, Texas, 76307, to  
1111 Alma, Wichita Falls, Texas,  
76301.

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "HOLINESS BECOMETH GOD'S HOUSE"

"Thy testimonies are very sure:  
holiness becometh thine house, O  
Lord, for ever" (Psa. 93:5).

Here is one of the most chal-  
lenging, striking, inspiring pas-  
sages of all of God's Word—"Holi-  
ness becometh thine house, O  
Lord, for ever." I think that all  
of us ought to realize it. I think  
that every one of us should  
know that this is true, yet I am  
afraid that too many times we  
fail to realize that holiness be-  
cometh the house of the Lord.

For fear that we might not  
realize it, may I say at the very  
outset, that the place of God's  
presence must be a holy place.  
You can't have God's presence  
unless it be in a holy place.

When God spoke to Moses call-  
ing him to the task of leading  
the children of Israel out of the  
land of Egypt, and into the land of  
Canaan, He said:

"Draw not nigh hither; put  
off thy shoes from off thy feet,  
for the place whereon thou  
standest is HOLY GROUND" (Ex. 3:5).

God is about to speak to Moses  
to give him directions of a life-  
time of ministry, and He said,  
"Moses, take off your shoes and  
just stand barefooted in My pres-  
ence, realizing that you are actu-  
ally standing on holy ground;  
and stand there because I am  
giving you a holy call, and I want  
you to feel that you are in the  
holy presence of God Himself."

That same thought runs all the  
way through the Word of God.  
For example, we read:

"In the year that King Uzziah

died I saw also the Lord sitting  
upon a throne, high and lifted  
up, and his train filled the tem-  
ple. Above it stood the seraphims:  
each one had six wings; with  
twain he covered his face, and  
with twain he covered his feet,  
and with twain he did fly. And  
one cried unto another, and said,  
HOLY, HOLY, HOLY, is the Lord  
of hosts: the whole earth is full  
of his glory" (Isa. 6:1-3).

I wish you would notice that  
Uzziah, the king, had a most  
wonderful reign. It could be said  
that his was the "golden age" so  
far as Israel was concerned. The  
people were so busy looking at  
Uzziah, they didn't have time to  
look toward Heaven. But now that  
King Uzziah has died, they take  
their eyes off King Uzziah, and  
they look beyond an earthly  
throne to the heavenly throne of  
God Himself, and around that  
throne where God sits, they see  
the seraphims. So holy were the  
seraphims that they burned in  
their own holiness, yet when  
they stood in the presence of Al-  
mighty God, they covered their  
faces with their wings that they  
might not look upon God in all  
of His holiness.

Then the Word of God says  
that one of the seraphims cried,  
"Holy, holy, holy, is the Lord of  
hosts: the whole earth is full of  
His glory." I say then that the  
place of God's presence must be  
a holy place. In fact, it is always  
a holy place. When God would  
call Moses to lead the children  
of Israel out of the land of Egypt  
unto the land of Canaan, He called

him from holy ground; and if  
God would reveal to us the sera-  
phims praising Him, we would  
hear the seraphims saying that  
the whole earth is full of the glory  
of God as they cried, "Holy, holy,  
holy."

We find that everything that  
God asks of us, He asks that it be  
holy. Listen:

"I beseech you therefore, breth-  
ren, by the mercies of God, that  
ye present your bodies a living  
sacrifice, HOLY, acceptable unto  
God, which is your reasonable  
service" (Rom. 12:1).

In the first eleven chapters of  
the book of Romans the Apostle  
Paul has been discussing great  
doctrines of the Word. He has  
been talking about the doctrine  
of depravity, the doctrine of  
justification by faith, the doc-  
trine of God's eternal election,  
the doctrine of the security of  
the saved and other doctrines as  
well; but especially, those four  
great truths so far as the doctrines  
of grace are concerned have been  
discussed in these chapters. In  
the last five chapters, beginning  
with chapter 12, he talks about  
our deeds. I have often said that  
there is a tremendous relation-  
ship between one's creed and his  
deed; between what he believes  
and what he does. We find here  
that there is a tremendous rela-  
tionship between the first eleven  
chapters, and the last five chap-  
ters of the book of Romans. In  
the first eleven chapters, he pre-  
sents the creed. In the last five  
chapters he demands deeds on  
(Continued on page 3, column 1)

## "The Law"

(Continued from page one)  
have before him the perfect law  
of liberty.

### THE MORAL LAW CONTINUES

"For I delight in the law of God  
after the inward man" (Rom. 7:  
22). In Paul's heart there was a  
deep joy in the law of God. He  
went on to say: "So then with the  
mind I myself serve the law of  
God" (Rom. 7:25).

How far removed is this from  
the delusion that the law has been  
abolished and has no relationship  
to the Christian whatever. The  
new nature which the Apostle had  
caused him to delight in God's law.  
It was his innermost desire to  
serve, please and glorify the Law-  
giver.

"But we know that the law is  
good, if a man use it lawfully"  
(I Tim. 1:8). Paul could not have  
said this if the law had been re-  
pealed to Christians. Thus, there  
is a lawful use of the law as a  
rule of life. To use the law law-  
fully is to receive it as a correc-  
tor of conduct and to fulfill it in  
love.

The law is used unlawfully when  
sinners rest on their imperfect  
obedience to it as the ground of  
their justification. To the Gala-  
tians Paul said: "Christ is become  
of no effect unto you, whosoever  
of you are justified by the law;  
ye are fallen from grace" (Gal.  
5:4).

"For he that loveth another  
hath fulfilled the law. For this,  
Thou shalt not commit adultery,  
Thou shalt not kill, Thou shalt not  
steal, Thou shalt not bear false  
witness, Thou shalt not covet; and  
if there be any other command-  
ment, it is briefly comprehended  
in this saying, namely, Thou shalt  
love thy neighbor as thyself"

(Rom 13:8-9).

Here again, the Apostle Paul de-  
stroys the idea that the Ten Com-  
mandments are obsolete to the  
Christian. He quotes five of them  
and then declares: "Love is the  
fulfilling of the law." Love when  
enlightened by the law will obey  
the commandments of God.

"To them that are without law,  
as without law, (being not without  
law to God, but under the law of  
Christ,) that I might gain them  
that are without law" (I Cor. 9:21).

While Paul forewent his Chris-  
tian liberty for the sake of the  
gospel, he did not act as "without  
law to God," but instead, consid-  
ered himself "under law to Christ."  
He ever considered himself under  
the moral law of God, the eternal  
law of righteousness.

"For this is the covenant that I  
will make with the house of Israel  
after those days, saith the Lord:  
I will put my laws into their minds,

and write them in their hearts;  
and I will be to them a God, and  
they shall be to me a people"  
(Heb. 8:10).

The New Covenant was made  
with all the elect for whom Christ  
died. This passage reveals that  
God puts His laws into the minds  
and hearts of every one of the re-  
deemed. It would be very foolish  
for God to do this, if the law was  
not binding upon Christians. But  
if the law is a rule of life as I  
contend, then the passage makes  
sense.

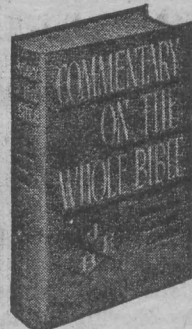
"If ye fulfill the royal law ac-  
cording to the Scriptures, Thou  
shalt love thy neighbor as thyself,  
ye do well: But if ye have respect  
to persons, ye commit sin, and are  
convicted of the law as transgres-  
sors" (Jas. 2:8-9).

James discloses that the early  
Christians by despising the poor  
had transgressed the law. (Continued on page 5, column 2)

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## Holiness Becometh

(Continued from Page Two)

our part. The first thing he asks is that we present our bodies to be a living sacrifice, holy, acceptable unto God," which he declares is our reasonable service.

I would have you notice that the very place of God's presence must always be a holy place. If it be that God is calling a man, as he called Moses, he is standing on holy ground. If it be a place where God is being worshipped by the seraphims, then it is a place of holiness. Or if God would have us to present our bodies in sacrificial service to Him, He wants our bodies to be holy unto the Lord.

Oh, how our bodies are so contaminated by the things of this life! How we need to remember that if we are to present our bodies as a sacrifice unto God, we need to be sure that even the body that we present to God is a holy body before Him!

The same truth is presented to us again. Listen:

"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" (Eph. 1:4).

Notice that it does not say that we should be holy and without sin, because that is an impossibility, but it does say that we are to be without blame.

I always illustrate it like this: There is a little girl just learning to sew. The mother picks up some sewing the child has been doing, and she finds some big stitches and some little stitches, some ugly stitches and a few beautiful stitches. She doesn't fuss at the child, because the child has done the best that she could. She is not perfect, but she is blameless. She hasn't presented perfect sewing, but she has done what she could — blameless because she did the best that she could.

Beloved, that is exactly what God has chosen us to do. He has chosen us before the foundation of the world that we should be holy and without blame. It doesn't say without sin, but without blame. We should live up to the light, and the knowledge that we have of the Word of God and if we do, then we are without blame.

I have often thought so far as our church is concerned, that God expects more of Calvary Baptist Church than of most any other church in the country, because I think we have been exposed to a little more of the Word of God than the average church has. If you are going to be without blame, you have to live up to the light that God has revealed to you.

You will notice that He chose us for one purpose — that we should not only be without blame, but that we should also be holy before the Lord. As I consider this text, it reveals that the very place of God's presence has to be a holy place. God called Moses,

and it was holy ground on which Moses was standing. God revealed Himself as the object of worship on the part of the seraphims, and it was a holy God that they were worshipping, and singing about. Then God tells us that He has chosen us before the foundation of the world for one purpose — that we should be without blame, and holy before Him in love.

Notice again:  
"In the body of his flesh through death, TO PRESENT YOU HOLY and unblameable and unrepensible in his sight" (Col. 1:22).

What a challenge this verse presents to us! The Lord Jesus Christ has saved us that we should be holy, unblameable, and unrepensible in His sight. God wants you to live in such a way that your life is a holy life of service and belief.

Listen again:  
"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, HOLY, temperate" (Titus 1:7,8).

Beloved, this is talking about the preacher, and it says that a bishop must be holy. What a statement! The first time I read it, I said to God, "I am not ready to be a preacher." Beloved, I don't know a man in the ministry that is ready to be in the ministry. I don't know a single individual in all this world who is ready to be a servant of the Lord in the light of this Scripture, for it says that a bishop must be holy.

Notice another Scripture:  
"Because it is written, BE YE HOLY; for I am holy" (I Pet. 1:16).

If you will go back to the book of Leviticus, you will find the basis from which all of these sayings are written. It says that God is holy, and that you and I are likewise to be holy. That doesn't mean that you and I will be as holy as God is, but it does say that God is a holy God, and that you and I ought to be holy before the Lord.

Now my text says, "Holiness becometh thine house, O Lord, for ever." In the light of my text and the other verses of Scripture which I have read, you can see why the place of God's presence must be an holy place. You can't read these verses without realizing that the place of God's presence has to be holy.

Now I want to give you four or five illustrations.

I  
**ISRAEL IN ELI'S DAY.**

Eli was a good man but he was a doting father — the kind of father that allowed his children to get by with just anything. Eli was a judge, and when he got old and unable to do all of the work, he put his sons to work under him. These sons of Eli were evil boys. They were covetous, they were adulterers; in fact, there isn't much that can be

## IS "THAT" IN THE BIBLE?



How many Bible characters were there whose names began with Z?

There are 87 different personal names in the Bible beginning with the letter "Z," representing 188 individuals, including 27 Zechariahs, 12 Zichris, 9 Zabadias, 9 Zadoks, 7 Zabads, 7 Zaccurs, 7 Zerahs, and 5 Zedekiahs.

named so far as the flesh is concerned but that these boys excelled in regard to it.

For example, when an offering was put upon the brazen altar, God said that when the sacrifice was completely consumed, they could reach in with a pronged hook and whatever clung to it, the priest could take for himself. That was what he got for his food. But these sons of Eli were so covetous that they wouldn't wait until the offering was somewhat consumed, or as we would say cooked. When it was first put on the brazen altar they would put a fork into the offering and take it off. Accordingly, the people of God got to the place that they despised the offering, because they realized that through the offering these boys were merely allowing their covetous disposition to be apparent.

Time passed, and the people didn't like the idea of coming to the Lord. Beloved, God doesn't always allow things like that to go on forever, and God raised up some enemies. The result was that the children of Israel were in battle, with the Philistines encamped around about them, and the Philistines slew many of the army of Israel — about 4,000 men.

Now, beloved, don't you think it would be time to call upon the Lord, and repent, if you had an army of 4,000 men and they dropped dead? Don't you think it would be time to call upon the Lord and say, "Lord, what have we done whereby you have not given us victory, but have forsaken us?" I say it would have been time for Israel to turn to God, but Israel didn't. Instead, we read:

"And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies" (I Sam. 4:3).

Notice, they blamed God for what happened. That shows how far removed from the Lord they were. They were so far removed from God that when they lost the battle, instead of turning to God to confess their sins, they blamed God for it, and they said, "Wherefore hath the Lord smitten us today before the Philistines? Let us fetch the ark of the covenant (which was symbolic of God's presence). It may save us out of the hand of our enemies."

Notice, they were looking at the symbolism, rather than at the reality. They were looking at the ark rather than what the ark represented. So they sent to Shiloh and got the ark, and when the ark was brought into the camp, the Word of God says that all the people shouted and clapped their hands and were happy because they felt sure they were going to get victory.

It is one thing for an individual to shout, and it is another thing for an individual to repent. They shouted all right, they had lots of emotion, but there wasn't any repentance on the part of these children of Israel, and they went into battle depending upon a box which was symbolic of God's

presence, instead of depending upon the Lord. The result was that they lost the battle and thousands of them were killed, including the two sons of Eli, the ark itself was captured, and Eli himself fell and broke his neck and died when he heard that his two sons were killed, and the ark was captured.

Now, beloved, I want you to notice very carefully: They could shout when they brought the ark into battle, but what they needed was to repent, that they might have God's mercy. They didn't repent; they shouted. They had emotion, but it resulted in nothing.

You remember how the Philistines took that ark to their camp. They said, "This is Israel's God." Of course, it wasn't; it was just symbolic of God. But the Philistines looked at it as Israel's God, and they put it in the house of their god, Dagon. They said that their god had accomplished much because he was bigger than the god of Israel. They went to bed, and the next morning when they got up, Dagon had fallen off his pedestal. They picked him up and put him back on his pedestal. The next day Dagon had fallen over and burst himself wide open, and was broken into pieces. Then, they realized that their god wasn't quite as good as the God of Israel after all.

Imagine, they shut the God of Israel up in the dark thinking that they could humiliate Him, but the God of Israel is victorious even in the dark.

Let's see what happened to those Philistines. Finally, they sent the ark back home. Twenty years pass by. Imagine people doing without God for twenty years. Imagine the people getting along without the holiness of God for twenty years' time. But the children of Israel did it. Listen:

"And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord" (I Sam. 7:2).

Notice, they did without God for twenty years, and then they began to lament after the Lord. The Philistines, unsaved, ungodly, unrighteous and unredeemed, couldn't get along with Jehovah, and Israel couldn't get along without Him. Finally, they lamented. Notice what they did:

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hands of the Philistines" (I Sam. 7:3).

Notice, when they went after that ark and brought that ark into battle, they said that the ark will save us in this battle, but Samuel says to the people, "Put away the strange gods and serve the Lord, and He will deliver you from the hands of the Philistines." What a wide difference in depending upon an ark, a big box, even though it was symbolic of God's presence, and depending upon the God Himself!

Samuel killed a lamb and offered it as a sacrifice, and then he took water and poured it out before the Lord. He said, "That water represents us. It shows just how strong we are. When it is poured out, it is wasted. We are just as strong as this water poured out on the ground. We have just as much strength as it has. We have to have God to have victory." The result was that the children of Israel turned back to God, and depended upon God, and the God that they should have turned to before—that same God now turns to them, and they win a victory the next day over the Philistines, and they say, "Hitherto hath the Lord helped us."

Notice this, beloved, when they came to the place they realized that God had to be in the battle there was victory for them, but as

long as they were depending upon the ark which was merely symbolic of God, they were defeated. They even lost the ark itself, but when the time came, they poured themselves out before God, prostrate and helpless just like water poured out upon the ground, and when they offered that sacrifice as an atonement, and when they confessed their sins and turned from idols, God gave them victory over the Philistines.

I tell you, beloved, this is a marvelous illustration. This marvelously illustrates the truth that the place of God must be a place of holiness.

I say to you, you can't have the power of God, you can't have God's strength, you can't have God to be with you, or for you, unless you are holy. If we have unconfessed sins in our lives as we stand in God's presence, as the Israelites did, depending upon somebody else instead of God, and if we do not confess our sins and do not repent, but rather, cry emotionally and depend upon things of the flesh, we can expect failure every time; but when we come to the Lord, like they came in Samuel's experience, realizing that the place of God's presence must be a holy place, we can expect assistance and help from the Lord.

II  
**ISRAEL AT AI.**

Go back to the time when the children of Israel came to the city of Ai. Just before they came to Ai, they had conquered the city of Jericho. What had they done in Jericho? You might say, nothing. They walked around that city once a day for six days, and seven times on the seventh day, making 13 circumnavigations of the city. When they had finished doing so, the walls of Jericho came down and fell flat. God gave victory because the people were depending upon God.

Sometime afterward, they went against the city of Ai, a small city on the hill. The spies said, "There is no need for all of the people to journey up there. Just a little handful is all that is necessary. Take 2,000 or 3,000 people." So they went against the city of Ai, but the Word of God says that the people of Ai came out against them and smote the Israelites as they turned and fled, and 36 of those Jews died that day. They could not stand in the presence of the people of Ai.

Now what is the difference? When they won the battle of Jericho, all of the spoils of that battle belonged to God. God said, "This is your first battle. Everything you gain in Jericho is mine." I suppose that everybody there did exactly what God said, but one man, and that man was Achan. He saw a wedge of gold, and a wedge of silver, and a goodly Babylonish garment, and he took them to his tent and dug a hole in the ground and buried them so that nobody would see them—nobody, that is, but God.

What difference did it make that God saw it — nobody else saw it? Nobody else knew what he had done. But God knew, and when they went out to battle the next day, 36 died because of what Achan had done. Achan confessed his sin, and the Word of God tells how they stoned Achan and his family, and his cattle, and everything that he had was piled on top of them. That was the burial that they got. Then they went against the city of Ai, and what does the Word of God tell us? If you will read the story of Ai, you will find that they completely destroyed that city, and everybody in it. They burned the city, they hanged the king, and the cattle and the spoil of that city became theirs.

Just think—if Achan had only waited a few days, he would (Continued on page 4, column 3)



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# The Baptist Examiner Forum

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*"What is the binding and loosing mentioned in Matt. 16:19 and 18:18? Does this have anything to do with the bride of Christ?"*

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Both verses in question are found in passages which are teaching about the church. In the first instance, it is found in connection with our Lord's proclamation of the viability and perpetuity of His Church; in the second, it is found near the end of a passage which teaches proper procedure for discipline and exclusion from the church of a wayward member.

The Lord Jesus is apparently teaching about the authority which He has placed upon His church. The church evidently has power, through Him, to bind or loose, to a limited degree, certain things in Heaven. Since it is manifest throughout Scripture that the church has no direct authority to cause the salvation of a soul, these verses must mean something less than that.

We take them to mean that the church has the power to install or remove a person from a place of privilege — even eternal privilege!

Since we believe that the Bride of Christ will be comprised of Godly members from scriptural churches (II Cor. 11:2; Eph. 5:26-32; Rev. 19:7-9) then we also believe that the church, by receiving or removing a member, binds him or looses him from the Bride of Christ.

Oh, how careful Baptist and Baptist Churches should be in light of this truth!

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



One thing is certain about this passage, and that is, that the elaborate system of Roman Catholicism is wrong. They assume that Peter was the first Pope with super-natural powers. The Catholic priesthood is set forth by the church as having the supernatural power to forgive sins. Every day droves of people go to the priestly confessional. They are convinced that when they tell the priest about their meanness that he has the power to absolve them from all their sins. He listens, then says the penitent Latin words which means in English, "I absolve thee."

This Scripture records Jesus as saying to Peter, "I will give unto thee the keys of the kingdom, and whatsoever thou shalt bind on

earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven."

The best solution to the meaning of this is a view of Peter on Pentecost. There he used these keys of the kingdom. He stated to that host of people to whom he was privileged to preach the terms of entrance into the kingdom of Heaven, and he had about three thousand people saved that day. Again, we see Peter exercising this use of the keys of the kingdom at the household of Cornelius (Acts 10). But we could go beyond Peter and say that God has given His true preachers of the Gospel the power of binding and loosing. We are privileged to speak forth God's message of salvation with the full assurance that when people hear and heed and turn to Christ, they become members of the kingdom of Heaven.

No, this does not have anything to do with the Bride of Christ. Peter was symbolically given the keys of the kingdom, but not the keys of the Church.

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These two references speak loud and clear concerning the authority vested in the Lord's churches. It seems that Matt. 16:19 has to do with the gospel which sets forth the means whereby the lost sinner is set loose from his sins. The church has no power to save anyone, but she has the message that the Holy Spirit uses to bring about the salvation of the lost sheep. In II Thes. 2:13 we read: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Those who leave God's Word out of salvation are forced to leave off the last part of this reference.

In Matt. 18:18 we are dealing with church discipline. Any, and all actions taken by one of our Lord's churches in accord with the Word is honored in Heaven. If a member of a church is excluded in a scriptural manner he or she is out of fellowship with that church, and with Christ Who is the head of that church. That person is bound in Heaven, and all the other churches combined cannot loose that person simply because they have no authority over that church's actions. I realize there is so much room for error on the part of the church, and on the part of the member. None of us are infallible, but it is pathetic indeed to see so many Baptists who have been excluded from their home church, who make no attempt to be restored to that church. If their exclusion was

scriptural they will forever be bound in Heaven until they go back to the church that bound them and make an honest effort to be loosed. And woe to the church who refuses to loose that person who comes back in a scriptural manner.

So far as I am able to know, all this has nothing to do with the Bride, as such. You who have read my free tract on the Bride know that I believe the Bride will be made up of an elect group from among the elect even in true churches.

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This is a debatable question. There are several ideas about this.

We realize that both passages are dealing with the church. Matt. 16:18 shows clearly that Christ is talking about the church as does Matt. 18:17. "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (16:18). "And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (18:17).

We see also that it is dealing with discipline. The person being disciplined is to be like a heathen. A heathen is not a member of a church and neither should a person who refuses to hear the church.

To me, the binding and loosing would be in connection with membership in the church. The church has control over the discipline of its members, but God judges those that are outside. "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person" (I Cor. 5:12,13).

Indirectly, we would say that that has to do with the Bride of Christ. A person who has to be disciplined by a church would not be in the Bride, for the Bride is made up of members of the Baptist churches. (Note: Not all Baptists will be in the Bride, but only Baptists will be in the Bride.)

## "Holiness Becometh"

(Continued from page three)  
have gotten that wedge of gold, and that wedge of silver, for God said that all of the wealth of that city was theirs. But Achan wasn't willing to wait. Down in the valley Achan and his family and all his possessions are covered over with stones, but Israel won the battle when they went the second time to the city of Ai.

Beloved, I say to you, the place of God's presence must be a holy place. You can't expect God to give victory if there is sin within the ranks. Israel got no victory against the city of Ai because of the sin of Achan.

My text says, "Holiness becometh thine house, O Lord, for ever." A woman buys a new dress and somebody says, "That is becoming to you." She buys a new hat, and somebody says, "That is

becoming." Beloved, the thing that becomes God's house is holiness. When there is holiness, you can expect victory, and when there is sin, you can expect defeat, just as in the days of Israel at the city of Ai.

III

## THE TENT OF MEETING.

Let's go back to the time when the children of Israel sinned, in that they built the golden calf while Moses was up on mount Sinai. When Moses came down from the mountain, the people were all dancing naked around the calf that had been built by Aaron. Moses looked at that golden calf and said, "Aaron, what is that?" Aaron was ready with an excuse. He said, "The people gave me this gold, and I put it in the pot, and this calf walked out." He was lying. Aaron knew he was lying, even as he stood in the presence of Moses. Moses took that golden calf and ground it into powder, and put it into the water, and made them drink their god that they had been worshipping.

There was one tent called the Tent of Meeting, where God met with Moses and gave instructions. God said, "Moses, you move this tent outside the camp." We read:

"And Moses took the tabernacle, and pitched it WITHOUT THE CAMP, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord WENT OUT unto the tabernacle of the congregation, which was without the camp" (Ex. 33:7).

God was made an outsider. The people had sinned so much that God was forced outside the camp. I tell you, beloved, the place of God must be an holy place and when this camp of Israel became an unholy place—where the people danced and walked nakedly about that golden calf, and Aaron lied—God moved His place of meeting on the outside of the camp. God cannot, and will not, tolerate sin, and the only way we can expect blessings from God is to try to the best of our ability to live holy lives. God does not bless except in the case of holiness.

IV

## LAODICEA.

We read concerning this church of Laodicea:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked" (Rev. 3:17).

In other words, God is saying to them, "You think you are somebody, but you are not. You are just a poor, wretched, miserable, and blind group of people. You

are just lukewarm. I will spit you out of my mouth."

Do you know what the word "spue" means? There is a little four-letter word that means the same thing and that word is "puke." God said, "I am going to puke you out of my mouth." I imagine the Laodicean Baptist Church felt their pride drain away when God said, "You make me sick at my stomach — sick enough that I feel like vomiting you out of my mouth."

I ask you, is God in this church at Laodicea? Is He working with them? Is He directing them? No, beloved, for we read:

"Behold, I stand at the door, and knock" (Rev. 3:20).

Notice, God is on the outside knocking. What a place for God to be! It is pitiful to think that the Christ who said, "I will build my church, and the gates of Hell shall not prevail against it," comes to Laodicea, and stands outside His church, and knocks to get in. Why? Because that church had forgotten the message of my text, which say, "Happiness becometh thine house, O Lord, for ever."

V

## A HELP OR HINDRANCE.

We read:

"And whether one member suffer, all the members suffer with it" (I Cor. 12:26).

How many sinned in the day of Achan? Just Achan. But who suffered with him? The whole camp of Israel. Paul is talking here about the church, and he says that one member, if he suffers, is going to make everybody suffer. He is using the human body as an illustration.

I want to ask you, are you a broken bone in this church? Are you a busted ankle? Are you a spot in the eye? Do you see what I am saying? You are either a help, or a hindrance.

I am not saying that everybody in a church has to be wrong for a church to be hindered. If one member suffers, all of the members suffer.

It just took one Aaron to make the golden calf, and lead the people astray. It just takes one joint in your body not to be working correctly to cause your whole body to react poorly. It just takes one member of a Baptist Church to cause the whole church to fail. I ask you, are you a help or a hindrance? In the light of what I have preached to you, and especially, in the light of I Corinthians 12:26, you are either a help or a hindrance. "Holiness becometh thine house, O Lord, for ever."

VI

## THE CHRISTIAN'S MISSION

In Mark 8, the Lord Jesus Christ is speaking to the multitude. (Continued on page 5, column 5)

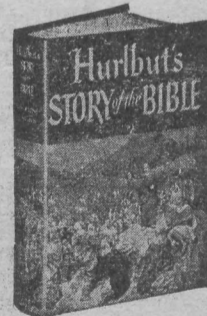
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PAGE FOUR

# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "GOD'S FAITHFULNESS"

"Oh Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are FAITHFULNESS and truth." (Isa. 25:1).

Women are prone to be fearful, it seems. Somehow we can't be completely happy unless we have something to dread, worry about, or be fearful about. We are filled with fears about the health of our family, ourselves, about our husband's job, what the neighbors think, storms, dogs or cats, strangers, the budget, the recession, kin folk, food and clothing, report cards, and the list seems to be unending. We are believers in Christ. We know with assurance that the Lord will provide our every need. That He will not withhold any good thing from them that love Him. Yet, in our practical every day life, we seem to forget this.

There is a woman in the Scriptures that is a good example to us. Her husband was dead and she lived alone with her son. Times were bad. It had not rained for a long time. Dust was everywhere. Tempers were short. Cattle were dying and so were people. Vegetation was practically nil. The widow had just enough flour and oil to make a small cake for her son and herself. After that, they would die. You remember the story of how Elijah came and because of her trust in His Word (God's word) they never went hungry. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which He spake by Elijah" (1 Kings 17:16). She made daily visits to the barrel, yet the supply of meal stayed the same.

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Each time she just had enough for one small cake. Yet, that was all she needed at that time.

You and I have daily needs. We need not think because we come to the Father so often that His barrel will ever be empty. Let us live one day at a time. Tho each day brings its own problems, there is also help. Our needs may be as the sands of the seashore, yet God's grace and mercy will last and we shall never know a real lack.

The Lord Jesus taught His disciples, "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34). Casting our cares upon the Lord is a daily process. Let us go back to the barrel daily. "Let us hold fast the profession of our faith without wavering; for He is FAITHFUL that promised" (Heb. 10:23).

## "The Law"

(Continued from page two)

would not have said this unless the law was binding upon those Jewish Christians to whom he writes. Thus, we see another conclusive proof that the law has not been destroyed.

James goes on to say: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (Jas. 2:10-11).

He who fails to love his neighbor is just as much a transgressor of the law as the man who is guilty of murder, for he has rebelled against the authority of the One Who gave the whole law.

Then he says: "So speak ye, and so do, as they that shall be judged by the law of liberty" (Jas. 2:12).

There is absolutely no reason for the believer to be judged by the law of liberty, if he is not under the moral law as a rule of life.

"He that saith he abideth in Him ought himself also to walk, even as He walked" (1 John 2:6). The Christian is to regulate his conduct by the conduct of Christ. How did Christ conduct Himself by perfect obedience to the law of God. I Peter 2:21 says: "Christ also suffered for us, leaving us an example, that ye should follow his steps." But can we follow in Christ's steps by disobeying God's moral law? Certainly not!

## IN WHAT SENSE IS THE BELIEVER FREE FROM THE LAW?

Believers are free from the constraint and bondage of the Law: "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). To be under law is to be under its claim of entire obedience of pain of death; it is to be shut up under inability to keep it and to be the helpless slave of sin. The Christian is not under the law in this sense. He is under the glorious saving effects of God's grace which reigns unto eternal life by Jesus Christ his Lord. (Rom. 5:20-21).

Christ freed the believer from the curse and penalty of the law by bearing the curse and penalty Himself. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal 3:13).

The law can do nothing with a man after it has executed its death penalty upon him. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is free from the law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body

of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:1-4).

Our marriage relations with the law ceased with our union with the crucified One to Whom we are united by faith. The expiatory death of Christ has dissolved the claims of the law on believers as a husband's death sets the wife at liberty. Since Christ has risen from the dead, our marriage union to Him causes us to be in obedience to Him, as a wife would be to a second husband after the first had died.

Romans 7:6 of the Amplified Version reads: "But now we are discharged from the law and have terminated all intercourse with it, having died to what once restrained and held us captive. So now we serve not under (obedience to) the old code of written regulations, but (under obedience to the promptings) of the Spirit in newness (of life)."

Our Saviour freed us from the law as a method of salvation. "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). The design of the law was to lead people to righteousness of Christ. The moral law revealed the wound and the ceremonial law foreshadowed the remedy, but Christ is the end of both.

The purpose of the law was to bring men to perfect obedience, and so to obtain justification. The law is not destroyed, nor the intentions of the Lawgiver frustrated, but full satisfaction being made by the death of Christ for the breach of the law, the end is attained and the believer is justified.

Obedience to the law on our part is no longer rendered painful as if our salvation depended upon it. We now gladly and freely keep His commandments out of gratitude for what Christ has done for us. God's law may have seemed to be a "yoke of bondage" to the Israelites, but Christians find Christ's "yoke" to be easy (Matt. 11:30) and His "commandments are not grievous" (1 John 5:3).

Christ freed the believer from the law as an outward and foreign compulsion by giving us the Spirit of obedience and sonship. Grace makes "the children of disobedience" (Eph. 2:2) to become "obedient children" (1 Peter 1:14). Grace puts love in the place of fear, and this secures an obedience more intelligent and hearty than could have been secured by mere law, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

## THE RELATIONSHIP OF LAW AND GRACE

The law is a partial expression of God's nature. It expresses His holiness, but not His personality, love, mercy, goodness and helpfulness. Grace is the larger and completer manifestation of the Divine nature. Law reveals God's holiness while grace discloses God's love. Not the law, but Christ is the perfect image of God. "His Son . . . the expressed image of His person" (Heb. 1:2-3).

The law was a rude outline of the good things of grace (Heb. 10:1). It foreshadowed the elements of salvation by grace by object-lessons. The old Testament saints had a shadow of the good things of Christ and the gospel. We have the substance in these gospel days.

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). We are not to understand by these words that there was no grace before Christ or no law before Moses. There has always been an intermixture of law and grace in all dispensations.

There was grace before Moses's time: "But Noah found grace in

the eyes of the Lord" (Gen. 6:8). Likewise there was law before Moses's time: "Because Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). There was grace during the Law Dispensation: "The Lord will give grace and glory" (Ps. 84:11). There is law during the present Grace Dispensation: "If ye love me, keep my commandments" (John 14:15).

While the dispensation of the law was in force, grace was in the background and law in the spotlight. In these gospel days, grace is on the front seat and the law is in the rear.

The dispensations of law and Grace are not opposing systems, for God did not take opposing attitudes toward men in these two different ages. "So far from being opposing systems, law and grace, as revealed in Scripture, are parts of one harmonious and progressive plan. The present dispensation is spoken of as the age of grace, not because grace belongs to it exclusively, but because in it grace has been fully manifested. When John declared that 'the law was given by Moses, but grace and truth came by Jesus Christ,' he was contrasting law and grace, not as two contrary and irreconcilable systems, but as two related parts of one system."

"The law was the shadow, Christ was the substance. The law was the pattern, Christ was the reality. The grace which had been behind the law came to light through Jesus Christ so that it could be realized. As a matter of fact, grace had been in operation from the beginning. It began in Eden with the first promise of redemption immediately after the fall. All redemption is of grace; there can be no salvation without, and even the law itself proceeds on the basis of grace" (McNichol).

Grace does not abrogate the law; it enforces it. "Do we then make void the law through faith? God forbid; yea, we establish the law" (Rom. 3:31).

Those saved by grace and justified by faith establish the right use of the law. Though we cannot be saved by it, we submit to it as a rule of life in the hands of a Mediator. Grace does not make a man lawless. It strengthens the law and causes one to keep it, not through fear, but through love to God (Rom. 8:15).

Grace secures the perfect fulfillment of the law. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). (marginal reading).

The law condemned, yet offered no pardon. It could not secure its own fulfillment. The defect was not in the law but in man's flesh. Christ was made sin for

the elect and, being so made, when He was condemned, sin was condemned in the human flesh of Christ. Thus, Christ imputes to the believer a righteousness of satisfaction for the breach of the law, so that though the righteousness of the law is not fulfilled by us, yet it is fulfilled in us who walk after the Spirit.

Jesus Christ did not destroy the law of God. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Christ exhibited the fullness and spirituality of the law by amplifying its contents. He brought out the inner meaning of the law by revealing in Himself the perfect life.

He in no way subverted, or abrogated, or annulled the moral law of God. Christ obeyed the law perfectly. He honored His parents, observed the Sabbath, prayed, gave alms and never broke one of the least commandments. Prophecy had said of Him: "He will magnify the law and make it honorable" (Isa. 42:21). The Lord Jesus could truly say: "Thy law is within my heart" (Ps. 40:8).

(Continued on page 6, column 1)

## "Holiness Becometh"

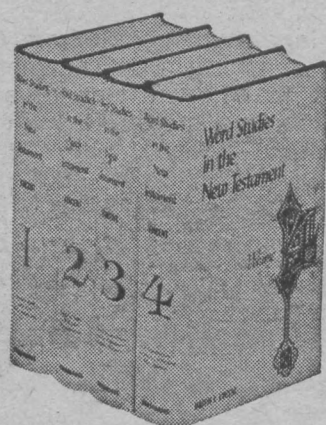
(Continued from page four)

tude, and He tells His disciples to have the multitude sit down upon the ground. Wasn't it amazing that there was grass in that place? A Sovereign God from all Eternity prepared even a place for them to sit when they needed it. Then He said to the people, "Give ye them to eat." He could have miraculously caused the food to pass to the hands of the hungry one, but He took a boy's lunch and miraculously multiplied it. Couldn't He just as miraculously have caused it to pass to the hands of the people there? I think so, I don't think it would be one bit difficult for God to cause the food to pass from His hands to the hands of that hungry multitude, that they might eat it. But He didn't do it. Rather, He said to the disciples, "Make them to sit down on the grass," and when they sat down, He said, "Give ye them to eat." Then the disciples took the food and passed it out to the hungry multitude.

I want you to notice this truth: The disciples were the channels, by which the hungry multitude might eat. That is what I would like for you and me to do. That is what I would like for our church to be. That is what I would like for every one of us to be—just be a channel, by which the Bread of Life might go out to others, and might flow forth from us to others.

May God help us that our lives might be channels of blessing, whereby we might help others along the way to the Lord, remembering that "Holiness becometh thine house, O Lord, for ever."

May God bless you!



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PAGE FIVE

If all the neglected Bibles in this country were dusted off at the same time, we would suffer the worst dust storm we have experienced in many years.

## "The Law"

(Continued from page 5)

### THE LAW HAS BEEN CHANGED

It is written: "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). The writer of Hebrews indicates in these words that there has been a change in the law concerning the priesthood. There was a tribal change and a change in the internal character and vital efficacy of the priest.

While the verse under consideration refers to a change in the ceremonial law, it may also indicate a change in other aspects of the law as well. We know that Christ in post-resurrection days gave some new "commandments unto the apostles whom He had chosen" (Acts 1:2).

The ceremonial law has been changed in three ways. First, the place of worship has been changed: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father" (John 4:21).

In Old Testament times Jerusalem was the place of worship to the Hebrews. In this dispensation the place of worship is anywhere on earth where God's people gather together in Christ's name. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:21). "I will therefore that men pray every where" (I Tim. 2:8).

Second, the manner of worship has been changed. Old Testament worship was ceremonial and carnal. The worshippers were largely strangers to the inward part of divine worship. The Christian Era brought about a great revelation. We no longer worship God by the ceremonial observance of the Mosaic Economy. We worship the Father of our Lord Jesus Christ "in the Spirit and in truth" (John 4:2). Our worship is rational and intellectual.

Third, the law of worship has been changed as to time. Christ did not abrogate the Sabbath, but He did change the day of it from the seventh day to the first day of the week. That there is a Sabbath for Christians to observe is evident from Hebrews 4:9: "There remaineth therefore a keeping of a sabbath to the people of God" (Marginal rendering).

Our Baptist forefathers stated this doctrine clearly in the Second London Confession in 1677. Chapter XXII, Section 7, says: "As it is of the law of nature, that in general a proportion of time by God's

appointment, be set apart for the worship of God; so by His Word, in a positive moral, and perpetual commandment, binding all men, in all ages. He has particularly appointed one day in seven for a Sabbath to be kept holy unto Him, which from the beginning of the world to the resurrection of Christ, was changed into the first day of the week which is called the Lord's Day; and is to be continued to the end of the world, as the Christian Sabbath; the observation of the last day of the week being abolished."

### CONCLUSION

It was the law of priesthood and worship, not the moral law, that was a shadow of good things to come. God's moral law is not our savior, it is our perpetual guide. It is not a covenant of life, yet it is a rule of life. The believer is not under the condemning power of the law, but he is under its commanding power.

Beware of Antinomianism for it contradicts the Scriptures and opens the door to all licentiousness. Those who refuse to let the law rule them have never been saved by the grace of God (Tit. 3:11-13).

Sinner, you do not keep God's law. Jesus Christ said: "None of you keepeth the law" (John 7:19). Your depraved nature will not permit you to keep God's law. By nature you are a rebel against God's domination. You will not have Christ to reign over you. In your heart you desire to break His laws asunder.

Those who are not ruled by the law of God written in their hearts by the Holy Spirit, will inevitably be ruined by the Lawgiver. "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:8-9).

You will never delight in God's law until it is written in your heart by the Holy Spirit: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). Marvel not! You must be born again!



### Wild Bull

(Continued from page one)

the king had been saying, "Look at my kingdom, see what I have done. See the walls that surround my city, see the empire that I have made." So, God looked at Him and one day he said, "Nebuchadnezzar, that pride has got to get out of you. Those who walk in

pride, I am able to abase."

God made him get down on his hands and knees, and for seven long years God made him eat grass like the animals of the fields. He lived with the cattle, and for seven years he remained that way until pride went from his life.

Brother, listen to me today. The devil is skilled in the use of the net of pride and if you're not careful, he'll throw that net over you before you know what he's doing. I've seen preachers go into the pulpit filled with pride. And I've seen God take the wind out of their sails too, brother. You know what I'm talking about. I've seen them walk down from the pulpit with their head hanging low. If they had gone into the pulpit like they came out, it would have been different. (Est. I Pet. 5:5). A child of God doesn't have anything to be proud of within himself. It was the Lord who saved us and according to Eph. 1:4, God chose us before the foundation of the world.

Even while we were lost, God loved us in our sins. So you see, all the praise and all the honor and glory belongs to God; and pride is a sin against God. But the devil is using that net today to cause us to be as powerless as a wild bull caught in a net. If we would just stop and remember where we've been and what we were; brother, we wouldn't feel so proud of ourselves, and there wouldn't be any room for pride in our life.

But let us look at a second net that the devil is using and causing us to become as helpless and powerless as a wild bull in a net, and that is:

### II. THE NET OF SELFISHNESS

Selfishness is a sin against God, too. The dictionary defines "selfishness" as "pleasing oneself." Isn't it strange that you see so much selfishness in the Lord's work? Selfishness is contrary to the concept of the whole Christian faith. Jesus said, "If any man come after me, let him deny himself."

Yet, the devil is throwing the net of selfishness around many people and rendering them helpless. Listen to what Paul said in I Cor. 6:19-20 about this. I want you to ask yourself, "How unselfish am I?" How unselfish are you with your time in the service of the Lord?

How much time do you spend in prayer? In reading the Word of God? Oh, I know you're saying, "Preacher, I'm just too busy." Maybe this is what Paul meant when he said, "Redeem the time for the days are evil." How unselfish are you with your material possessions?

We forget so soon that all we have comes from God, and we act as if it were ours. A man went shopping with his wife in the dime store; and he saw a ragged, dirty, hungry little boy just standing looking into the candy counter. The man handed the clerk a quarter and said, "Give the boy some candy."

When he got the candy he was the happiest little thing in the world. He started cramming it in his mouth as fast as he could. The man who had bought the candy for him said, "Son, would you give me a piece of that candy?" The little boy looked up at him with a frown on his face, his mouth filled with candy, and he began to shake his head and stomp his feet. He grabbed the sack, put it under his arm, and began to cry, "MINE! MINE! MINE!" Then, turned and ran away.

You say, "Oh, how ungrateful." Yes, but brother, the same thing happens every Lord's Day in the Lord's Church. Upon the first day of the week the Lord says to us, "Give me back a portion of that which I have given you and blessed you with." But many of you have the same attitude that little boy had.

Listen, my friend, selfishness is sin. We can never get the power of God in our life, and we can never be what God wants us to be, until we get this matter of selfishness taken care of. The devil is using the net of selfishness to make many powerless. God help you to break out of this net.

It's not what we would do if we had this or that; but are you willing to use what you have for the Lord? The work of God suffers, many things go undone, all because of a selfish people.

Look at another net that the devil is using to make us a powerless people:

### III. THE NET OF INGRATITUDE

This is something so terrible that I almost hesitate to mention it. Yet, God knows it needs to be preached from every pulpit. This is one of the crowning sins of our age. II Tim. 3:1-2 says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy."

Did you notice the word "unthankful"? It's simply saying that in the latter days the devil is going to cause even some of God's people to be unthankful. We do a lot of complaining today when we ought to be praising the Lord. A man went to visit another man about buying a used washing machine.

He was complaining about everything. The wife's washing machine was broken down, no money, the kids shoes were worn out. All of a sudden the other man's wife jumped up, ran upstairs, tears streaming down her cheeks. He looked at the other man and said, "Sir, did I hurt her feelings, did I say something wrong?" He said, "No, but we've got a little girl, too. But she has never worn out any shoes; in fact, she never will wear out any shoes. She'll never be able to take that first step. And sir, a pair of old worn out shoes would look mighty good around this house." Oh, the sin of ingratitude.

May God help us to quit our griping and complaining about every little thing that comes along, and start praising the Lord for the good things today. The devil is using this thing of ingratitude to make us as powerless and helpless as a wild bull caught in a net.

There's another net the devil uses, and that is:

### IV. THE NET OF DISCORD

Take the time to read Prov. 6:16-19. The Bible doesn't say that God frowns upon this thing, or that He is just merely displeased with it; but God hates it, brother. God literally hates discord sown among the people of God.

God is not the author of confusion; and if there ever has been a time when the church of the Lord needed to join together in unity, it is now. We'll never see eye to eye on everything in this life, but God help us not to sow discord among one another.

The devil gets in someone and they'll go to another and whine and say: "Now I'm not trying to cause trouble (and the old hypocrite knows he is), but what did you think of the preacher's message Sunday?" Or, "Did you notice what the Sunday School teacher said?" Some folks have "preacher" for dinner every Sunday. The devil causes that. But just remember, discord will kill the power and spirit of a church.

God hates those busybodies that go from house to house stirring up discord among the brethren. Discord is a sin, and the devil has thrown this net over many a church to make it a powerless church.

There's one other net that I want to mention in closing, and that is:

### V. THE NET OF CRITICISM

I Cor. 4:4-5 says, "But he that judgeth me is the Lord. Therefore judge nothing before the time." There are some things about judging and criticising here

that we ought to know. First, we are not the judge. Second, we don't have all the facts. Then third, it's not the time. The Bible said wait until the coming of the Lord, and He will do the judging.

You don't have to go to school to be a master at the art of criticism, fault-finding, and gossip. The devil will teach you how to do that.

It doesn't take much to criticize, anyone can do that, the devil will teach you how. The devil wants that net of criticism thrown over you.

Maybe I haven't mentioned the net the devil is using to make you powerless, but you and the Lord know about it. The question is, how are you going to escape? Whatever net the devil has used to rob you of your ability, that net can be broken by confessing your sins and claiming God's power. May God help you to do it.



### Planned Purpose

(Continued from page one)

the Corinthian Church and tells them to grow up. "Be men in understanding" and "Be not children." But understand the purpose God gave this gift. That is, to the Jew. For Paul's heart's desire was that the Jews might be saved (Rom. 10:1). Therefore Paul boasted, "I thank my God, I speak with tongues more than ye all." Paul did, as one with the understanding of a man, not a child. He used it for the purpose God gave it. To the Jews.

So he admonished them, "In the church I had rather speak five words with my understanding . . . than ten thousand words in an unknown tongue" (I Cor. 14:19), which would be UNKNOWN TO THEM AS CHRISTIANS unless they had a interpreter. Not because it was some heavenly language, but as Paul says, "There are, it may be, so many kinds of voices in the world, and none of them is without signification. Therefore, if I know not the meaning of the voice I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me" (I Cor. 14:10-11). And if the one speaking could not interpret that language, then only God would understand it.

### RULES CONCERNING TONGUES

Paul did not forbid them to speak in tongues, but he strongly discouraged them from using it in the Church (I Cor. 14:5, 19, 23, 34). And when they did use it in the Church they were commanded to follow certain rules. Some are listed below:

1. "If any man speak . . . let it be by two or at the most three, and that by course (one at a time)" (I Cor. 14:27).

2. "But if there be no interpreter, let him keep silence" (I Cor. 14:28).

3. "Let your women keep silence in the CHURCHES . . ." (I Cor. 14:34-35).

4. "Let all things be done unto edifying" (I Cor. 14:26).

These commandments not only applied to the Corinthian Church, but to all the Churches. But Paul knew some so-called spiritual people would come along and say that these rules (such as forbidding women to speak in the Church) were for Paul's day. So, Paul said, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things (those just mentioned) that I write unto you are the COMMANDMENTS OF THE LORD" (I Cor. 14:37).

The commandments of the Lord may be fulfilled, but they cannot change (Matt. 5:18).

Paul also knew they would ignore these commandments, so he said, "But if any man be ignorant, let him be ignorant" (I Cor. 14:38).

Paul did not forbid tongues to be used for the right purpose, because he knew that God's purpose for tongues was not yet fulfilled. But the Lord had said "And yet" (Continued on page 7, column 1)

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## Planned Purpose

(Continued from page 6)

for all that they will not hear me, saith the Lord." Did Isaiah go on to say what would happen to Israel for not taking heed to this sign? Yes! Isaiah goes on to say, "and your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isa. 28:18).

Jesus also prophesied of their destruction, saying: "If thou hadst known, even thou, at least in this thy day, the things which be long unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION" (Luke 19:42-44). It was Jesus who was doing the visiting!

In A.D. 70 Rome came with a great army and destroyed Jerusalem, killed about one million and took the rest of Israel into captivity, scattering them over the face of the world. Israel had ignored this sign given them by God to confirm Jesus as their Messiah, and now judgment was passed upon them, they ceased to be a nation and the purpose of tongues ceased, and so did the gift of tongues.

### FALSE PROPHETS CAUGHT OUT-OF SEASON

The second part of God's plan is laid out in Isaiah. Signs and wonders were used by God to confirm His Word spoken by His spokesman. But Satan also used the same means to confuse the children of God. Therefore, God says through the lips of Isaiah, "Bind up the testimony, seal the law among my disciples" (Isa. 8:16). We know that these verses are Messianic prophecies because Peter quotes Isa. 8:14 and refers it to Jesus in I Pet. 2:7-8.

In Part I we saw how Christ fulfilled prophecy concerning the Messiah. Now we shall see how "AMONG MY DISCIPLES" the testimony and the Law are sealed and bound up. When God's Word was finished so was God's means of confirming it.

Now Jesus tells us that "The law and the prophets were until John" (Luke 16:16). Luke also tells us that Jesus "Commanded us to preach unto the people and testify that it is He . . ." (Acts 10:41-42). It was a written testimony of Jesus that the Disciples were to bind up among themselves of what they had eye-witnessed.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the WORD OF LIFE; for the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us" (I John 1:1-2).

The Apostle John also says, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world" (I John 4:14).

Peter says, "Our beloved brother Paul, also according to the wisdom given unto him hath written unto you . . . which they that are unlearned and unstable wrest, as they do also the other Scriptures . . ." (II Pet. 3:15-16).

Peter compared Paul's Epistles to "THE OTHER SCRIPTURES . . ." And Paul says, "All Scripture is given by inspiration of God . . ." Therefore, Peter was claiming that Paul's Epistles were inspired by God.

Here is the Disciples own testimony that they knew their task. So, when was the testimony bound up? Jesus and the last living Disciple who witnessed the things

Jesus did while on earth, bound up the testimony.

"The Revelation of Jesus Christ, which God gave to Him . . . who bare record of the Word of God (the law) and of the testimony of Jesus Christ" (Rev. 1:1-2).

A curse was put upon any who took away or added to what John bare record of. What did John bare record of? "Who bare record of the Word of God (the law) AND of the testimony of Jesus Christ."

### THE SEAL AND FINISHING TOUCH

John's writings were the seal and the finishing touch of the testimonies given by the other disciples.

Did Isaiah know the purpose God had in mind when he said these words, "Bind up the testimony, seal the Law among my Disciples." Yes indeed! For he goes on to say, "And when they (false prophets) shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep (visions) and that mutter (ecstasy nonsense) should not a people seek unto their God . . ." (Isa. 8:19). Isaiah saw the confusion that resulted because of the miracles, and signs and wonders of the false prophets, therefore he goes on to say "To the Law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God, may be perfect, thoroughly furnished unto all good works" (II Tim. 3:15-16).

This would be the result of the finished Word of God. In God's Word the Lord records all the information necessary for the man of God to grow into maturity, and be thoroughly furnished unto all things pleasing to God.

Peter tells us, "For we have not followed cunningly devised fables . . . but were eyewitnesses of His Majesty . . . and this voice which came from heaven we heard, when we were in the Holy Mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed . . ." (II Pet. 1:16-19).

Peter tells us that the Word of God is more sure than being eye-witnesses to supernatural events. Because signs and wonders were to confirm that which was better, that which was perfect.

### THAT WHICH IS PERFECT

James calls the Word of God, " . . . the perfect Law of Liberty . . ." (James 1:23-25). He describes it as a mirror that one can look into and see the reflection of a sinful creature. Thus, seeing ourselves as God and others see us. When that which was perfect is come, Paul says that those gifts that were needed for imparting and confirming the Word of God will be done away.

" . . . but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Then Paul goes on to describe the Word of God as he had it at that time as a blurred mirror. But when that which is perfect is come, then he would be able to see clearly into that mirror and see himself as others see him, then " . . . I shall know even as also I am known" (I Cor. 13:12).

Because that mirror will reveal unto us our innermost being and show us exactly as we are — nothing shall be hid.

"For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

With the exception of the two witnesses in Revelation, the ones who will be doing signs and wonders now are the false prophets.

The question might be asked, "If God approved His men before by signs and wonders, how does He show His own to be approved now?" "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the WORD OF TRUTH" (II Tim. 2:15). We have all of God's Word, now we need to know how to rightly divide it.

The study of God's Word would reveal to true Christians that the signs and wonders being performed by the Ecumenical and Charismatic groups (Assembly of God, Church of God, Catholic Church, Pentecostal Churches, so-called Baptist Churches, etc.) are the imitation of Satan — Satan's counterfeit program leading the way for the Anti-Christ. However, it is according to God's plan.

Jesus speaks of this counterfeit program with Satan at the head of it: "The field is the world; the good seed are the children of the Kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world" (Matt. 13:38-40).

They are being gathered now into bundles to be burned! This sign seeking movement is bringing them together for judgment before Christ. And at that time Jesus says, "Many will say to me in that day,

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Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works." But then Jesus says to them, "And then I will profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity" (Matt. 7:22-23).

Jesus never knew them at any time. But they performed signs and wonders in His name. Jesus says of His own, "I am the Good Shepherd, and know my sheep and am known of mine" (John 10:14).

### THE RIGHT WAY

Paul says: "We walk by FAITH, not by SIGHT" (II Cor. 5:7). It was by faith we received Jesus into our heart and as we received Him we are also to walk daily without the CRUTCH OF SIGNS AND WONDERS. (Col. 2:6). Jesus says, "An evil and adulterous generation seeketh after a sign . . ." (Matt. 12:39). Paul warns us of those deceivers who would have us seek a spirit that we had not already received (II Cor. 11:4). Paul says we are complete in Christ (Col. 2:10).

What we are commanded to seek after is the fruit of the Spirit. That is, we are to yield to the Holy Spirit in our daily lives. Paul gives us the list of the fruits of the Spirit in Gal. 5:22. Sign gifts such as tongues or any other miraculous gifts are not mentioned as being produced by the Spirit in the Christian's life. Because signs and wonders had a purpose and that purpose is passed. Open your Bible which is that which is perfect and read about Jesus who saves the lost sinner, which is the greatest of all miracles. For God's Word is the sword of the Holy Spirit, the only instrument which the Holy Spirit uses to convict the sinner, and to conform the saved to the image of Jesus Christ. As the time and season for the purpose of mir-

acle workers has passed, so also shall the time and season for the purpose of the Gospel be past for you according to Heb. 9:27, "And as it is appointed unto men once to die, but after that the judgment."

"To every thing there is a season and a time to every purpose under heaven" (Eccl. 3:1).

## The Perseverance

(Continued from page one)

therefore, every regenerate man "hath everlasting life, and shall not come into condemnation." Could language declare more plainly that no Christian will finally perish?

Universalists tinker at the word everlasting, and attempt to show that it does not mean endless; but even Universalists would scarcely claim that a life which endured only a few years could be rightly called everlasting. It is to be observed Jesus does not say "shall have," but "Hath everlasting life." The verb is in the present tense. To make it doubly sure, our Lord adds that such an one "shall not come into condemnation," which he would certainly do if he should be lost. The change from death to life has passed upon him that believeth, and that change is irreversible forever.

Of similar import are other passages, "He that believeth on the Son hath everlasting life" (John 3:36). We see that the very terms used in speaking of regeneration forbid the idea of men's perishing who are regenerate.

There is no such thing as a second spiritual birth. Nicodemus was right, that a second natural birth was impossible. No man is born, and grows a short time, dies and is born again to live a few more years, and so on.

The same is true of the spiritual birth from above; it stands at the beginning of the Christian life. No man is born a babe in Christ, to grow in grace for a while, to die and become a babe again. This analogy is of our Saviour's own choosing (John 3:3-7), and shows that as we have but one natural life, so we have but one spiritual life.

This does not of itself prove that the spiritual life may not be lost, but since those who believe the doctrine of apostasy believe that men may be regenerated, lose their faith, and be regenerated again, and repeat the process several times, it is proper to show, in this connection, that a man can be regenerated but once.

Christians are often spoken of as children of God in Scripture, and this is no evanescent relation. Once a son, always a son, though a prodigal.

Jesus calls believers sheep, and says, "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out

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of my hand" (John 10:27-28).

Here it is plainly declared that no Christian will ever perish — "they shall never perish." Such language would be false if a single one of the sheep was lost. And at the last day — under the figure of a shepherd's dividing the sheep from the goats — Christ tells us He will separate the righteous from the wicked (Matt. 25:32), placing the sheep upon the right hand and the goats upon the left. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All who are His sheep will hear this glad welcome — none of them shall perish.

In the sermon on the mount, our Lord declared: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23).

Note the expression, "I never knew you." It is not "I do not now know you, though I knew you

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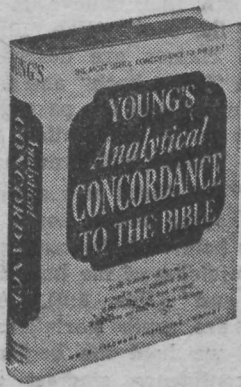
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## Sermon On Mount

(Continued from page one)  
neither by Jerusalem; for it is the city of the great King."

"But I say unto you, Swear not at all."

Here, we must compare Scripture with Scripture or we will go astray relative to our Lord's teaching on oaths. We, in fact, are to qualify our Lord's words when He said, "Swear not at all." I'm sure we are correct in view of the fact that He Himself, in His words that follow, qualified His own statement. He did so, first of all, by forbidding us to swear by any creature; and secondly, by forbidding all oaths in our ordinary conversation. He, if He had meant, "Swear not at all," period, would have added nothing more. He, therefore, by that which He added, was explaining His teaching. He, in fact, by referring to "heaven," His "throne," His "footstool," and "Jerusalem," was informing His hearers that there is no way to escape the responsibility of an oath, since He is sole owner of all. The same applies to the swearing by the head, because it is the Lord's creation, too. We, in fact, have less control over our head than does our God, in view of the fact that the design of the head and color of the hair, yea, the color of the eyes are of Him.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37).

We should live so that no one would ever have any reason to question our word. Our communications, that is, our daily dealings with our fellow men should be such that we would not be required to swear to anything so as to persuade people to believe us. We hasten to point out that the reference is only to our daily "communication" and not to our swearing before the courts of our land.

We, if our communications are "yea" in the promise and "yea" in the performance, will not need appeal to God as our witness. Those who do otherwise are taking God's name in vain. This is because that an oath requires that God be called upon as a witness to his or her testimony. Those, therefore, who swear needlessly or falsely are using God's name in a vain manner.

Those who refuse to swear before the courts of our land should take special note of our Lord's example. (He is our example — I Peter 2:21) on swearing. The example to which I refer is found in Matthew 6:63-64 where our Lord responded to Caiaphas after Caiaphas had said, "I adjure thee by the living God." The Apostle Paul is also our example, in view of the fact that he swore again and again as is shown from II Corinthians 1:23, Galatians 1:20 and Philippians 1:8.

We may, when there is a necessity, even take an oath outside of the courts. We find that Boaz took such an oath (Ruth 3:13). Paul, of course, took such oaths.

May our Lord bless you richly with the message which He has set before us.



## The Perseverance

(Continued from page one)  
once," but "I never knew you." None of that throng were ever truly regenerate, although they had made great professions and had been very active in "many wonderful works," else Christ would have known them.

Paul declares his faith in the doctrine of final perseverance when he writes to the Philippians: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). The word rendered

"perform" is "epiteleo," and has the sense of "finish."

God begins the work of grace in every regenerate person, and for that person to perish, would be for God to leave His work in that one unfinished. And since God will finish the work of grace He has begun in each heart "until the day of Jesus Christ," if any Christian falls from grace it must be after the resurrection, and that no one claims.

Moreover, perseverance in holiness is declared in Scripture to be a test of regeneration; that is to say, those who do not persevere were never truly regenerate. Jesus said to some of the Jews at Jerusalem who believed on him: "If ye continue in my word then are ye my disciples indeed" (John 8:31). "If ye continue," "then are" mark the words. The future continuance is a test of their faith. If they continued not, then they were not at any time Christ's disciples indeed.

To the same effect is the utterance of John: "They went out from us, but they were not of us; for if thy had been of us they would have continued with us" (I John 2:19). In King James' version, the words "no doubt" are inserted, but in italics, to show they do not belong in the passage. Here, then, it is emphatically stated that if those who went out had been "of us" — that is to say, if they had been regenerate — "they would have continued with us."

The seed planted in Christian hearts is declared to be "incorruptible" (I Peter 1:23), so that whenever what appears to be the result of regeneration becomes corrupt, that proves the regeneration to have been unreal. It is self-evident that what is incorruptible cannot become corrupt. "Whosoever is born of God doth not commit sin, for his seed remaineth in him" (I John 3:9). If, then, the seed remaineth in whosoever is born of God, no such one can perish. The seed which brought forth no fruit, in the parable, was sown in stony places and by the wayside; that which fell in good ground yielded from thirty to a hundred fold. The house which fell was the one built upon the sand; the one founded upon the rock stood unharmed through the storm.

There are other passages which might be cited, but these are sufficient for our present limits. Let us now consider the texts relied on to prove the opposite doctrine. In Matt. 10:22 we read: "But he that endureth to the end shall be saved," and this is claimed as implying that some will begin the life of faith, and, failing to endure to the end, will perish. The inference is unwarranted; the passage simply declares that the saved man is he that endureth to the end. This is made clear by referring to the Greek text here.

Again, the passage: "If any man draw back, my soul shall have no pleasure in him," is relied on to prove the doctrine of apostasy. The next verse makes the meaning plain: "But we are not of them that draw back into perdition, but of them that believe to the saving of the soul" (Heb. 10:39). Here two classes are described: those who "draw back" and those who "believe," and the passage is equivalent to a declaration that none who believe will draw back.

Again: "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). And: "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3:14).

These passages, so far from intimating that true believers may perish, declare just the opposite, for they make perseverance the test of the genuineness of faith. "Whose house ARE we, if," etc.; "We ARE made partakers of Christ, if," etc.; that is to say, if we do not hold fast we are not of Christ's house, nor are we made partakers of Him; thus, perseverance is made the test of discipline.

ship, as we saw above.

Salvation is promised to those who persevere; it is also promised to those who repent, and to those who believe, to those who love God, and to those who call upon Him. Now, there is as much reason for saying that some repent who do not believe, or some believe who do not love God, or some love God who do not pray, as there is for saying that some believe who do not persevere.

It is also claimed that apostasy is taught by our Lord is His last discourse to His disciples before His death. "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit" (John 15:2). It is not stated that the fruitless branches ever bore any fruit, which they must have done according to the doctrine of apostasy.

Our Lord calls attention to two sorts of branches — the fruitless and the fruitful — and only the latter are said to abide in Him. In verse 6 He declares: "If a man abide not in me, he is cast forth as a branch," etc. Here, then is a branch which did not abide in the vine, which had it done so, would (John 15:5) have borne fruit.

There are two sorts of branches on grapevines — the real branch, which comes from the heart of the vine, and proud shoot, which comes only from the sap. These latter are fruitless, and typify those who make the Christian profession, but have no vital union with Christ, and do not "abide" in Him. When our Lord uttered these words He was walking with His disciples through the vineyards which bordered Kedron, and amidst the fires in which the fruitless branches were being burnt by the keepers. No fruitful branch nor one which has a heart connection with the vine will ever be cast away.

Peter's denial and Christ's words to him: "When thou art converted, strengthen thy brethren," we find cited to establish the doctrine of apostasy. But it must be borne in mind that conversion is not the same as regeneration. Conversion is a turning round, so that a man may be said to be converted as often as he goes wrong, while regeneration gives him a new nature, and this can take place but once.

That Peter did not fall from grace is evident from Jesus saying to him: "But I have prayed for thee that thy faith fail not." At the grave of Lazarus our Lord prayed: "Father, I thank thee that thou hast heard me. And I know that thou hearest me always; but because of the people which stand by I said it that they may believe thou hast sent me." Since the Father hears Christ always. He heard Him when He prayed for Peter, and so his faith did not fail; and as a proof that it did not, after the denial, he "went out and wept bitterly."

And that same Saviour who prayed for Peter, prays today for all true Christians that their faith fail not, and therefore in no case will it fail. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). See also Hebrew 7:25 and I John 2:1.

Paul is supposed to teach the possibility of apostasy in I Corinthians 9:27 where he says: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." If he had said: "lest I myself should be an apostate," then the passage might have borne the interpretation sought to be put upon it.

The Apostle is comparing the Christian life to the contests of the Greek athletes — a familiar picture to the Corinthians — and after stating how these athletes were "temperate in all things," "to obtain a corruptible crown," he goes on to say: "I therefore so

run, not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under," etc. The word rendered "castaway" is "adokimos" and means "spurious." Plato said other Greek writers use the word to describe counterfeit coin. Now a counterfeit coin never was genuine, and the use of the word in this connection, so far from favoring, is in direct conflict with the doctrine of apostasy.

That Paul said to the Galatians: "Ye are fallen from grace," is sometimes cited to prove apostasy. But the connection plainly shows that the Apostle referred to the doctrinal error of those who claimed that justification was by the law instead of by faith, and the argument is, that such persons, in their belief, had fallen from the doctrines of grace to those of works.

A simple reading of the fourth, fifth and sixth verses will make the meaning clear. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5:4-6).

But the passages chiefly relied upon to establish the doctrine of apostasy are Hebrews 6:4-6: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

If these passages prove apostasy, they prove too much for the advocates of that doctrine, who teach that a man may recover after apostatizing, and that, too, more than once. The words apostasy, apostatizing, etc., are used in this discussion as meaning the loss of regeneration and the passing back from a state of grace to a state of nature. But in neither of these passages is it said that a regenerate man may fall away. To say "if a thing should happen," is not to declare that it ever will happen. But none of the expressions in the above passages are necessarily descriptive of a true Christian.

The expression "made partakers of the Holy Ghost and the powers of the world to come" is nearest to such a description; but Judas had his qualification, for he wrought miracles by the power of the Holy Ghost and Judas was never regenerate. It has been claimed that he was regenerate, and John 17:12 has been cited in proof. "Those whom thou gavest me have I kept, and none of them is lost, but the son of perdition." That Judas is here not declared to be one of those given to Christ will appear by citing some precisely similar expressions.

For example, in Luke 4:25,26,27, we read: "But I tell you of a truth, many widows and orphans were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed saving Naaman the Syrian."

Now the widow of Sarepta and Naaman the Syrian are just as much included among the widows of Israel and the lepers of Israel, respectively, as is Judas included among those given to Christ. And neither the widow nor Naaman were Israelites. The passage con-

cerning Judas, fully expressed, would be: "Those whom thou gavest me have I kept, and none of them is lost, but the son of perdition is lost."

There can be little doubt, however, that these two passages from Hebrews refer to the unpardonable sin. The descriptions suit that view exactly, and since this sin in Hebrews is declared unpardonable, if it is different from the sin against the Holy Ghost, which Jesus declared could never be forgiven, then there are two unpardonable sins, which no one claims. And besides, John declares "There is a sin unto death" (I John v. 16); language he would not have used had there been two such sins.

It was not the purpose of this discussion to go outside of Scripture, but there is one objection drawn from expediency, urged against the doctrine of Final Perseverance, and urged with such earnestness that we take space to mention it. It is asked, if the doctrine of Perseverance be true, what is the use of Christians striving to keep the law? If a man is saved when regenerated, and nothing can cause the loss of his soul, why should he not sin to his heart's content?

Now this objection rests upon the idea that Christians desire to sin, and are only restrained by their fear of losing Heaven, and thus, their love to God is reduced to "a lively sense of favors expected" — a feeling contemptible in the eyes of all noble men.

Salvation is not simply the removal of sin's penalty, but also deliverance from its power and pollution, and that man who would continue in sin if there was no penalty, is not a Christian. Jesus declared: "For whosoever will save his life shall lose it" (Matt. 16:24). According to Scripture the regenerate man loves holiness, strives and agonizes to be freed from the pollution of sin, and struggles against the law of sin remaining in his members and leading him into transgression. So that if a man loves sin, and only shrinks from it because of its consequences, he is a stranger to the saving grace of God. The true Christian would avoid sin none the less if he was certain of reaching Heaven at last, because he hates sin and loves God. An unregenerate man in the church, if convinced that he was sure to reach Heaven, would plunge headlong into sin because in his heart he loves sin; and only to such is the doctrine of Saints' Perseverance a savor of death unto death. Perseverance, as we have seen, is a test of regeneration.

While there is no danger of apostasy to God's children, there is great danger of self-deception, and great need for us to "work out our own salvation with great fear and trembling." Those who at the last will say, "Lord, Lord, have we not prophesied in thy name," etc. cannot be regarded as hypocrites, but as deceived; for they evidently went to their graves believing they would reach Heaven.

How shall we know that we are not deceived? John says: "He that loveth is born of God"; and again "This is the love of God, that ye keep his commandments" (I John 5:3). The verse before is a conclusive answer to the question just asked — "By this we know that we love the children of God, when we love God and keep his commandments." If we do this with earnest and honest purpose, asking the Holy Spirit to guide us, we can echo from blessed hearts those joyful words wherein the great Apostle declared his belief in the Final Perseverance of the Saints, in that chapter which is one long affirmation of this glorious doctrine.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38-39).