

WHAT AMERICA NEEDS

America needs a leader like Moses, who refused to be called the son of Pharaoh's daughter but was willing to go with God.

Army generals like Joshua, who knew God and could pray and shout things to pass rather than blow them with atomic energy.

A good administrator like Joseph, who knew God and had the answer to famines.

Preachers like Peter, who would not be afraid to look people in the eye and say, "Repent, or perish," and denounce their personal as well as national sins.

Mothers like Hannah, who would pray for a child that she might give him to God, rather than women who are delinquent parents with delinquent children.

Children like Samuel, who would talk to God in the night hours.

Physicians like Luke, who could care for your physical needs and introduce you to Jesus Christ who is a specialist in spiritual trouble.

A God like Israel's instead of the Dollar God, the Movie God and the Auto God.

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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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"ALTAR OF PRAYER"—SCRIPTURAL?

by C. W. Dickerson
Coeburn, Va.

Many religious people, in their services, make use of what they call an "altar of prayer." Now, if this is the Bible way, every Christian should be in favor of it. If not, we should repudiate it, because Leviticus 10:1, 2, contains a stern warning for all. There, two priests offered in their worship incense which the Lord had not commanded, and the Lord killed them! I am aware that Romans 10:13 says, "For whosoever shall call upon the name of the Lord shall be saved." Therefore, if the "altar of prayer" be the correct manner of carrying out that promise, nothing more is to be said, for Truth is our objective. But there are other passages which demand consideration. For instance, Abraham, the father of those of faith, Galatians 3:7, was saved in a way quite different. In Romans 4:3, quoting from Genesis 15:6, it is stated that "Abraham believed God, and it was counted unto him for righteousness." Furthermore, a study of verses 16 through 25 of that same chapter, will show that we today are saved the very same way. Now although Genesis 15:6 merely promised Abraham a numerous posterity, Genesis 12:1-3 informs us that the Lord had promised him a posterity through which all the families of the earth would be blessed! The Lord Jesus said, John 8:56, that "Abraham rejoiced to see my day: and he saw it, and was glad." Abraham knew that the promised posterity included the Savior; he trusted Him, and was saved. He knew also that to begin that posterity a miracle was required, without which a child could not be born unto him and his wife. But he was persuaded that God was able to fulfill His Promise, and that He would! So Abraham believed in the Lord; and He counted it to him for righteousness. Even so do we! Romans 4:16, 22-25.

A CLOSER LOOK

Romans 4:13, 14 tell us that the promise to Abraham and his seed was not through the law, but through the righteousness of faith. And verse 16 emphasizes that it is of faith, that it might be by grace—to the end promise might be sure to all the seed. Not a matter of "praying through." A matter of faith, of

believing a promise! By grace, through faith is the only way! Ephesians 2:8-10. "For whosoever shall call upon the name of the Lord shall be saved." True, but although this affirms that he who so does shall be saved, it is not said that one cannot be saved without it.

Even if it did so say, the ceiling is not compelled to be audible, nor to be done in church services. It could be done at home. It can be done silently, lots of praying is. Note Gen. 24:45. Nehemiah 2:4. In the various records of souls being saved in

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DEATH IN THE POT

by Robert Hoskins
Mansfield, Ohio

"And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe the pottage for the sons of the prophets."

"And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not."

"So they poured out for the men to eat. And it came to pass, as they were eating of the pottage that they cried

out, and said, O thou man of God, there is death in the pot. And they could not eat thereof."

"But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot" (2 Kings 4:38-41).

Elisha came back to Gilgal, from whence he started his memorial journey with Elijah (ch. 2:1). The sons of the prophets are "sitting before him," and although there is a "dearth (drouth) in the land," there seemed to be no dearth in their souls. After Elisha had finished his lecture to the students he gave orders to his servant to "set

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The Baptist Examiner Pulpit

A Sermon by L. A. DuBose

JOHN THE BAPTIST

by L. A. DuBose
Hillsboro, Oregon

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he" (Matt. 11:11).

I have been young, and am now old, well past the Biblical threescore and ten. I do not mind being old, and look forward to going to be with Christ.

I have formed habits that guide my latter days; I walk quite a bit. Because I was an athlete in my younger days, my muscles continuously cry out for exercise. Having learned economy, I utilize much of my walking time praying and plumbing to the best of my ability the

depths of the Holy Scriptures. Two and a half miles each morning and afternoon, and five lovely miles in the evening. With God.

The walks take me through the little town in which I live, giving me the opportunity to witness. During my nightly meandering, I pass by half a dozen churches. Occasionally I drop in for some of their special services. Besides the spiritual interest, my legs get a rest.

Downtown, not too long ago, I began hearing that a wonderful young evangelist was preaching at a certain church. The women gave this view, but the men accompanying them were not nearly as enthusiastic. Naturally I became curious.

During an afternoon walk, a few girls I met positively gush-



WILLARD WILLIS

more difficult lesson to learn than that of humility. It is a subject that is not taught in any of

COMPLETE SERVICE TO GOD

by Michael Green

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Luke 16:13).

Today we have more "fence straddlers" in our churches in this day and age than ever before. God in His Holy Word has left no room for any half-way worship. Our service must and should be a complete service to God as we labor in this old world.

We talk much about the "Great Commission." Let us

notice Mark 16:15: "And He said unto them, Go ye into all the world, and preach the gospel to every creature." We believe that preaching is merely by voice only, but as the old saying goes, "Action speaks louder than words." Preaching not only is by word but also in deed. We are to preach the way we are to show forth love in I John 3:18: "My little children, let us not love in word, neither in tongue; but in deed and in truth." When we show forth love for our brothers and sisters in Christ then we will be proclaiming to the world that we

(Continued on Page 5 Column 2)

HOW TO BE SAVED

by D. L. Moody

There was a minute when Noah was outside of the ark, and another when he was inside. Bear in mind it was the ark that saved Noah, not his righteousness, not his feelings, not his tears, not his prayers; it was the ark that saved him.

God says, "When I see the blood, I will pass over you." He does not say, "When I see Moses' feelings, or the feelings of the people, I will pass over you," or "When I see you praying and weeping I will pass over you," but, "When I see the blood I will pass over you." It was the blood that saved them, not their righteousness. A little child by that blood was just as safe as Moses or Joshua.

Look, see the Jew take hyssop, dip it in the blood and strike it on the door-post. One moment it is not there—the next it

(Continued on Page 3 Column 4)

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"HUMILITY"

by Willard Willis
Monroe, Ohio

"And there was strife among them, which of them should be the greatest" (Luke 22:24).

It is not likely that there is a

our schools. Most students would receive a very low grade even if this subject were taught. I'm not condemning in particular the people of our day, since even the apostles were also very slow in learning humility. The apostle Peter is an excellent example.

Our Lord, of course, received a perfect mark in the subject of humility. He, in fact, when advising us to learn of Him, did not admonish us to learn of Him because He was the advanced thinker of His day or any day, or because He could walk on water or because He could turn water into wine. He did not admonish us to learn of Him because he healed the sick and even raised the dead. Why then did He admonish us to learn of Him and He had admonished us to learn of Him because of His being "meek and lowly in heart."

The Bible cites three men whose faces shined and all three of these men were noted for their meekness and humility. The face of our Lord shined at His

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JOHN

(Continued from Page 1)

there 'tops' among the great. Yet if you have been born since the ministry of Jesus, even though you are the least, the very least, Jesus Himself is telling you here that God has a higher love for you than for any of the great prophets, even John the Baptist. Look up just about any commentary, and it will tell you this is true. Unbelievable? Why? It was for you, you, you (pointing a roving forefinger) that Christ died.

"True, those valiant men of the Old Testament looked forward to the day of their redemption through the atoning blood of the Lamb of Calvary, but you, my friend, you were born under the blood, like one of your own precious little ones, you were born into the family of God — not under the letter of the law, or the words of the prophets, but into His own dear family—"

This was about the thought, whether the exact words or not. His coat and tie had been shed and the young fellow was pacing to and fro in front of the pulpit, too fast for me to follow him, always firing at us with pointing finger, "Just how much does God love you?"

"Let us just review some of the great men of the Old Testament," he said. Starting with Enoch, then going on to Noah, Abraham, Moses, Joshua, Elijah, the evangelist dramatized the highlight of each character, ending with the historical tradition of Isaiah sawn on the block. "Oh, yes, my friend, God loves you more, our test tells you." Again the pointing finger, covering the audience: "Yes, God loves you, my friend," then stopping his pacing, leaning forward far over the pulpit, and flashing a smile, he said, "And I love you, too."

I looked about the audience. The fairer sex was rapt. The men might have been a little jealous; anyway, they were not so interested. One was looking at his watch, others were scann-

ing their song books, and two of the boys were whispering. The auditorium, had become unbearably hot, so, while being informed that hereafter on the streets of gold, all of those great men of the past would tip their halos to us, I quietly made my exit.

Out on the street, I began thinking. Was I really to stand taller than those magnificent giants of old? Enoch, who walked and talked with God? I do a lot of talking to God during my walks, but, alas, God mostly proves a good listener (I hope). Truly I am the least of men today, but God talked back to Enoch, if I read my Bible right. And with the whole world going to rot before my eyes, would I have had the patience to preach for 120 years, as Noah did? Poor little me, a personal friend of God, as Abraham was? Moses, the great lawgiver, greater than he — me? Comparing myself with any of those renowned men of old enabled me to hide beneath a penny with ease—

I threw up my hands. No, I would never be rated above them, now, or ever. What about the rewards the Bible speaks of over and over, as in Matthew 16:27, where Christ promises to "reward every man according to his works"? And what about the parable of the talents, Matthew 25:14-30? Would God really rate a man by the date of his birth? First Peter 1:17 tells us that God, without respect to persons (impartially), judges men by their works. Divine justice always sees to the fitness of things.

By now my blood was circulating, my mind more active. (Brethren, a five-mile walk always helps your theology.)

I focused on the phrase, "he that is least in the kingdom of heaven." Jesus said in Mark 10:45, "For even the Son of man came not to be ministered unto, but to minister." In Luke 22:27, I remembered, Jesus said, "I am among you as he that serveth." Truly, it was not John the Baptist that made Him who created the world (John 1:10) the least, nor any of the other great men of the past, but Jesus Himself ordained His own servanthood.

I thought of the time in John's Gospel, chapter 13, when Jesus girded Himself about with a towel, poured water in a basin, then performed the task of a servant, washing the disciples' feet, fulfilling in depth the law of Exodus 29:4.

Yet Jesus was greater even than John the Baptist. Recall that in Matthew 11:4-5 Jesus

noted that the very works performed by Himself ranked Him above the Baptist. Of whom other than Jesus has it ever been truthfully said, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up"?

"He that is least (note, if you will, the singular; "he," not they) in the kingdom of heaven is greater than he" was Jesus' indirect, humble way of speaking about Himself; compare this with Matthew 12:42, where Jesus referred to the Queen of the South coming to hear Solomon, and said of Himself, "A greater than Solomon is here."

Then who is the greatest? Immediately we all think of God the Father. Yet did not Jesus say in John 10:30, "I and my Father are one"? So you see the Son is not separated from the Father. And in the hands of each is the Holy Spirit, who cannot be parted either from God, who sent Him or from Jesus, who conveyed to us visibly and personally the power and workings of the Father Himself through the Holy Spirit. As a trinitarian I see the Godhead as three personal self distinctions within one divine essence (see I Tim. 3:16). Of course, greater than all mortals are the Father, Son, and Holy Spirit.

Of all the men who had been born, none had been greater than John the Baptist — none, that is, except the One who was speaking in Matthew 11:11, the second person of the Trinity.

John the Baptist himself said of Jesus, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John 1:27; also, John 3:31, "He that cometh from above is above all."

With this testimony I closed my case, out there on the sidewalk. True, in his time, John was great; yet Jesus the Son of God was greater. John and the other humans are now gone, but Jesus, the power of God, still abides. And He promises to be with all who truly believe throughout the ages, Matt. 28:20.

God bless you, and if you disagree with my interpretation, set your Scriptures down, and I will prayerfully review them. We as believers should never be stiff-necked, that is, stubborn, hardheaded, for this does not become the children of God. Let love continue. Pray for me, also pray for the young man. I appreciate him, for out of that meeting, I also learned a few things. There are none of us great. Truly the way of

greatness is above humanity, but we can walk the way of humility.

ALTAR

(Continued from Page 1)

the New Testament, not one mentions prayer, vocal or otherwise. I have heard it said, "I did not get mine by walking the aisle and taking the preacher's hand. I got it the hard, old-fashioned way, on my knees at the altar. I came out of there shouting." Yet nothing similar to the mourners bench is mentioned in the Bible accounts. If ever there were a perfect setting for a seeker to be told to pray, it was at Philippi. The jailer fell before Paul and Silas, and asked, "Sirs, what must I do to be saved?" Paul simply answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). He did, and was saved. Not a word about prayer.

Peter, at Pentecost, was asked by the multitude, "Men and brethren, what shall we do?" He replied, "Repent and be baptized." Not a word about prayer. Later, at Cornelius' house, he told the Gentiles about the Lord Jesus, and that by faith in Him sins are remitted, and immediately the Holy Spirit came upon them, and they were saved—without prayer! Philip preached Jesus unto the Ethiopian eunuch. Arriving near some water, the eunuch asked if he might be baptized. Philip informed him "If thou believest with all thine heart, thou mayest." He affirmed his faith, and was baptized. But without prayer! So far as the record reveals, all these were saved without praying, though they may have done so silently. In fact, no Scripture describes any sinner praying through publicly before being saved! Why then, is it insisted upon in so many churches? Some even claim that it is impossible to be saved without mourners bench praying. Poor blinded people!

SOME EVILS OF IT

Now, if the "mourners bench" is of any benefit in helping the sinner get saved, since faith, as we have seen, is indispensable to the salvation of the sinner, the help would have to be a help to faith. Is it? If so, how? (Repentance and faith are twin graces; if one is possessed,

so is the other.) One of the most difficult problems the sinner has, is to abandon all trust in himself, all that he can do, and surrender to the Savior. The boast of him already mentioned as saying, "I got mine the hard way," shows the glaring error of the "altar of prayer." It makes the awful mistake of teaching that salvation, at least in part, is obtained by agonizing prayer. And that is not true! Trusting in any degree, in anything, other than the Lord Jesus, will keep the soul out of Heaven! Therefore, to teach the seeking sinner "to pray, pray, pray through. Pray 'til you feel it. Pray until you know." All that is terribly wrong. Here is why — It is teaching the person to expect to be saved without Christ. Perhaps you say, "Oh, no." But look, the person will never be saved until he trusts the blessed Savior to keep His Promise to receive him. Matthew 11:28. Therefore, just as long as he is seeking the feeling of salvation without trusting like Abraham, he is on the wrong road. In effect, really, he is trying to reverse the course of salvation. He is seeking to feel saved, before he trusts. Seeking to feel like he is saved, while he is yet unsaved! See how ridiculous it is? How it misses the mark? How it misleads the poor, unsaved, seeking one? Abraham's experience teaches us that saving faith is believing the Lord's Promise, and depending upon Him to fulfill it. How does praying to be saved help anyone to believe God's Promise? It does not! Therefore, the "altar of prayer" not only is of no help at all to faith, it is a tremendous obstacle! May the merciful Father deliver all from such a hindrance! We read in II Corinthians 5:18-21 that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. Therefore, to teach a sinner that agonizing prayer is necessary to get the Lord into the notion of saving him, is unspeakable. To the utmost, it is counterproductive! The feast is spread, the invitation is given. The door is open. God pity the man who closes the door!

THE WORST

Further, this thing is often a trap of the devil. Remember, the unsaved person, having never been saved, of course knows absolutely nothing about

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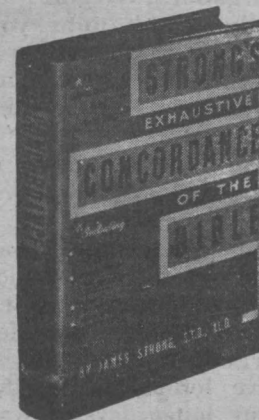
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He who thinks he is the wisest is generally a fool.



Question:—

What gods did Solomon worship besides Jehovah?

Answer:— Ashtoreth, Milcom, Chemosh, and Molech, First Kings 11:5, 7. "For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites...Then did Solomon build an high place for Chemosh, the abomination of Maob, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon." It is considered by most scholars that Milcom and Molech were two forms of the name of the same Ammonite god.

ALTAR

(Continued from Page 2)

how one feels when he passes from death unto life. Why, then, tell him to pray until he feels that he is saved? He could mistake easily any one of many different feelings for the true one for he simply does not know. Told to pray, without a word about trusting a Substitute Who died in his stead, bearing his sins, he obediently starts praying. Without realizing it, he is trying to be saved without exercising faith! He is in earnest. He agonizes, he exhausts himself. He puts his all into the effort. He feels that he can do no more. He then relaxes, nervous tension lessens. All at once, he discovers that he feels different. The thought occurs to him, "Maybe this is that for which I have been seeking." The devil at once tells him, "Of course it is. You've got it. Get up and tell it." He does, and is perfectly honest. But he is really a blind follower of a blind leader. He has not trusted the Savior. He has trusted his feelings. The next day, his new feeling is gone. He thinks that he is again unsaved, that he has lost his salvation. He had none to lose, just feelings. He is not trusting a Savior to keep a Promise! He is similar to the second hearer in the Parable of the Sower. It is said of him that he believed, but the Lord added that he had no root in himself, and in time of temptation fell away. He was like wheat sown upon a rock, with a thin covering of soil. That springs up quickly, but the hot sun soon withers it away. He had nothing but stirred emotions. Superficial, surface working only. He thinks he had salvation, then lost it. If he had had eternal life, he would not have lost it. Note John 3:14-16. 5:24. 10:26-30. Romans 8:28, 37-39. Hebrews 7:25. 10:14-18.

CONCLUSION

It is possible to be saved at the mourners bench, if one has grasped the Gospel sufficiently to stop trusting his prayers, and trust the Savior. There is no coming to the Father, no salvation, except by Christ! John 14:6. Anywhere, any time, a

heavily burdened sinner repents and turns to the Lord, like Abraham, trusting the Lord's Promise, he will be saved! As expected, among those who use the mourners bench, there is a notorious amount of "falling away." Falling away from a certain feeling. Only a few days ago, the writer of these lines was told by an earnest woman that she had been pulled to the "altar" when only twelve years of age, but now she needed to be saved again. She had never trusted the Savior, never had been saved, of course. She had only been to the mourners bench. Recently, one told me of being present in a church service when a young lady in great soul distress, sought help from the church, was directed to the "altar," and told to pray. She wept, agonized, and wrestled for two hours, asking, begging the Lord to save her! Seeking salvation, she had been directed up a blind alley. Christ was not there! If only some one, like Paul, had told her to "Believe on the Lord Jesus Christ and thou shalt be saved." Poor misled woman! Poor blinded teachers! How maddeningly futile!

Again, it is difficult to find one among those who have been deceived by this thing of human invention, who accepts the truth of eternal salvation. They are depending upon their own faithfulness, rather than Christ the Savior, and His death which atones for sin. They think it is possible to be saved over and over again. (Feelings can change, from one moment to another). They disregard the dishonor which would accrue to the Master, if one cleansed in His blood, secured by His Promise, were again to come under condemnation! Forgetting that Hebrews 6:4-6 show plainly the impossibility of being saved more than once! Too, they overlook the teaching of John 8:31. Here, the Savior said, "If ye continue in my word, then are ye my disciples indeed." This is the teaching: The future will prove what you are now. If you do not persevere, you are not now saved, and never were! In such services as we have been considering, often large groups pray audibly at the same time, women get excited, fall in the floor, etc., all of which violates Bible commands for order and decency! Again, women are allowed to speak publicly in the church assembly, although the Lord sternly forbids it! I Cor. 14:34-38. As would be expected, having rejected the Bible way of salvation, where do they stop? Very little attention is given to the Bible. Yet It says, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47). If only people would go by the Book!

The most difficult problem for the "Know it all" is to give - "IN".

HUMILITY

(Continued from Page 1)

transfiguration. The face of Moses shined after he had been in the mount for forty days with the Lord. The face of Stephen also shined when he stood before the Sanhedrin on the day of his death.

Mr. Bunyan states that it is very difficult for one to get down into the valley of humiliation. He advises that the descent into the valley is very steep and rugged, but he advises further that one will find the valley very fertile and fruitful once we are there.

Some one asked Augustine what was the first of the religious graces. He replied, "humility." They asked him what was the second grace and he replied, "humility." They asked him what the third was and he replied, "humility."

Humility is a grace which cannot be placed on exhibition. A person, in fact, who is proud of their humility is badly deceived. Moses, for example, did not know that his face was shining. The humble, in like manner, do not know that their faces are shining.

Some one has said that grass can be used best in the illustration of humility. This is because grass was created for the lowest service. Cut it down and it will spring up again. Cattle feed upon it and yet it remains beautiful. It is always under our feet, yet it remains green and abundant.

One can counterfeit love and faith. One can even counterfeit hope and many of the other graces, but it is extremely difficult to counterfeit the grace of humility. Mock humility will always stand out like a sore thumb.

I read that there is a saying in the East among the Arabs, that as the tares and the wheat grow, they automatically show which God has blessed. The ears which God has blessed bow their heads and acknowledge every grain, and the more beautiful they are, the lower their heads are bowed. The tares, on the other hand, which God has sent as a curse, lift up their heads erect, high above the wheat, but they are only fruitful of evil.

Some one has said (writer unknown), "As the lark that soars the highest builds its nest the lowest; as the nightingale that sings so sweetly, sings in the shade when all things rest; as the branches that are most laden with fruit, bends lowest; as the ship most laden, sinks deepest in the water; so the holiest Christians are the humblest."

John the Baptist was one of the humblest personalities in the Bible. You will recall that John's reply was "no" when asked if he was Silas, or this or that prophet. He could have said a lot more than "no" since he was the son of the old priest Zacharias, or since he had baptized more people than any other man liv-

ing at that time. John, however, had nothing more to say than "no." He had nothing to say for himself. He said, in essence, I am Mr. Nobody. I'm to be heard, but not to be seen. I'm only a voice crying in the wilderness. John, on the other hand, did have a heart full of words to say for his Lord and Master. He, in fact, said, "There cometh one mightier than I after me, the latchet of whose shoes I'm not worthy to stoop down and unloose" (Mark 1:7). John said further, "He must increase, but I must decrease."

There are many today who are the very opposite of John the Baptist. They, in the main, are those who are offended if they are not called by their title. They are also very different from the apostle Paul who considered himself to be the least of all the apostles. John and Paul, as far as God is concerned, were winners. The other group who seek their own glory, are in God's eyes, pathetic losers. The following poem by an anonymous author shows clearly who the true victors are.

"I saw them start, an eager throng all young and strong and fleet; joy lighted up their beaming eyes, hope sped their flying feet. And one among them so excelled in courage, strength, and grace, that all men gazed, and smiled, and cried: 'the winner of the race!' But the way was long, and the way was hard; and the golden glow gleamed far above the deep and distant hills—a shining pilot star. On, on, they sped, but while some fell, some faltered in their speed, he upon whom all eyes were fixed still proudly kept the lead. But ah! What folly! See, he stops to raise a fallen child, to place it out of danger's way with kiss and warning mild. A fainting comrad claims his care, once more he turns aside; then stays his strong young steps to be a feeble woman's guide. And so, wherever duty calls of sorrow or distress, he leaves his chosen path to aid, to comfort, and to bless. Though men may pity, blame or scorn, no envious pang may swell the soul who yields for love the place it might have won so well. The race is o'er. Mid shouts and cheers I saw earth's victors crowned; some wore fame's laurels, some love's flowers, some brows with gold were bound. But all unknown, unheeded stood—heaven's light upon his face—with empty hands and uncrowned head, the winner of the race!"

Let me add to the above by citing a poem written by F. J. Crosby. The poem states:

"Not to the strong is the battle,

Not to the swift is the race,
Yet to the true and the faithful

Vict'ry is promised through grace."

May our Lord bless you with the message He has set before us!

HOW TO BE

(Continued from Page 1)

is there, and they are saved; for God says, "When I see the blood I will pass over you." That was instantaneous. Some people say, "If I were only as good as that minister, or as good as that mother in Israel, who had been praying fifty years for the poor and unfortunate, I should feel so safe." My friends, if you are behind the blood, you are as safe as any man or woman who has been praying for fifty years. Their righteousness and good works never saved any

one. "When I see the blood I will pass over you."

Death came that night and passed thru all Egypt; and where the blood was on the door-post, he passed over; but where the blood was not found, he went in and took one away.

Death makes no distinction except where a man is behind the blood.

My friends, be wise, now, and get behind the blood. The blood is on the mercy seat, and while it is there you can be saved. Make haste and get in TODAY; for the Master of the house will rise up by-and-by and shut the door, and then there will be no hope.

"The wages of sin is death, but the gift of God is eternal life." Who will have the gift now?

But one says "How about repentance?" What is repentance? It is right-about face. Some one has said that every one is born with his back to God, and that conversion turns him right around. If you want to be converted and want to repent, just get out of Satan's service and get into the Lord's with God's people. You are on the broad path to hell Who will turn his feet toward God? "Turn ye, for why will ye die?"

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Look! "Believe on the Lord Jesus Christ." How long does it take a man to believe?

Some believe in educating people to be Christians. How long do you educate children to look? The mother says, "Look!" and the child looks. You need not go to college to learn how to look. There is the brazen serpent on the pole. God says to the children of Israel, who are dying of the bite of the fiery serpents, "Look and live."

The looking at the piece of the brass can't cure the bite. It is God who cures it; and looking is the condition. It is obedience. That is what God will have. One moment the sufferer is dying, the next he lives; he is well. Don't look at the bite, look to Jesus, the author and finisher of our faith. Who will look, now, and live? Turn your eye to Calvary; believe on the Lord Jesus Christ and be saved.

DEATH

(Continued from Page 1)

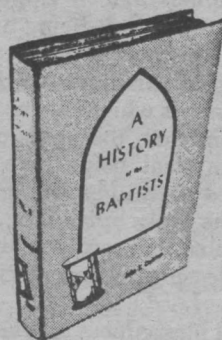
on the great pot." Seeing that "all Scripture is given by inspiration of God, and is profitable for doctrine" (2 Tim. 3:16), we may surely look for some profitable doctrine in this miraculous healing of the poisoned food. We would not dare to say that the pot is a type of the "faith once delivered unto the saints," but it might be profitable for us to look at it as an illustration of it.

I. THE GREAT POT

Like the faith once delivered unto the saints—

1. It was common property. It belonged to no one in particular, but was the property of the whole school of prophets, and every one was bound to care for it. The Gospel Ministry has not been committed to any one individual or sect, but is the property of the whole Church of God. And by the Church of God, we mean the churches that have been Scripturally organized, and are following the commands Christ left for them when He was here upon the earth — they alone are the churches of God.

(Continued on Page 7 Column 4)



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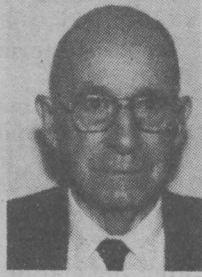
Please explain what the inner man is in Ephesians 3:16

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Word of God, which engenders love, peace, and holiness. This constitutes the food of "the inner man," as reckoned in Christ Jesus. Who is personified as that Bread of life which came down from heaven to give life to His people.

Then the second part of this prayer is "That Christ may dwell in your hearts by faith" (Eph. 3:17).

Therefore, as there can be no indwelling of God, the Father, in the heart (the place of the inner man), except by Christ; so there can be no indwelling of Christ, except by faith.

Hence Paul prays that they may have such faith in Christ as shall keep them in constant perseverance in the presence of His love, as "shed abroad in our hearts by the Holy Spirit Who is given unto us" (Rom. 5:5).

Then, finally, the third part of this prayer is "That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and the length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye be filled with all the fullness of God" (Eph. 3:17-19).

This foundation of God-given love, with all of its dimensions, is, alone, the basis upon which the doctrine of God's redemptive purposes issue to His people, and gives them spiritual form and comeliness, in having been strengthened with the spiritual might by God's power in "the inner man." Consequently, with this spiritual depth of comprehension among believers, there is balanced fellowship in the knowledge of the love of God that passes knowledge, in being filled with the fullness of God.

Finally, then, in summation, to know this love of Christ, is to know the love of God to man, which induced Him to give Christ for their redemption; then, in turn, the love of Christ to man induced Him to give His efficacious blood for their redemption. This, then, in the final analysis, is the measure of that co-ordinate Trinitarian love, which is above infinite comprehension.

So, though we can not comprehend the fullness of the immensity of God's love, yet, by the Holy Spirit. He sheds it in our hearts, the place of "the inner man," as a consequence of regeneration.

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I'm sure that each person has his own ideas as to the inner man. I will simply try to explain my idea on the subject.

The Bible teaches that when we are saved we have within us two natures, the fleshly nature and the spiritual. Paul talks of the sinful nature in Romans

7:17, 18. "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." He then goes on to say, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." (Vs. 21, 22). And he concludes with, "...So then with the mind I myself serve the law of God; but with the flesh the law of sin." (vs. 25).

The inner man, then, is that part of us that is spiritual. When we were born again, we had an actual birth within us, a spiritual nature. That nature is perfect. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (I John 3:9).

We see that this is what is meant by the next verse in Ephesians 3. "That Christ may dwell in your hearts by faith..." (vs. 17).

So, my friend, the inner man is that spiritual part of us that is the nature of God that we receive when we are born again and that grows as we feed it spiritual food.

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"...Strengthened with might by his Spirit in the inner man" (Eph. 3:16).

"...But though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16).

I am a dichotomist. Most of our brethren are probably trichotomists. We will agree that man is a two-fold being consisting of the spirit-being living in a body, though we do disagree as to the oneness or duality of the spirit-being living in that body. Understand that the Bible teaches that man is a being with a spirit nature, and that this spirit nature is in close union and lives in a physical body nature. I believe that we are all very conscious of this fact. We can easily distinguish between our spirit nature with intellect, emotions, and volition as distinct from our body in which we live.

Physical death is the separation of this inner spirit being from the body in which it lives, Jms. 2:26. The spirit being lives on feeling, knowingly, and consciously even as the body sleeps in this disembodied state is not in his complete and final state. The dead body will be resurrected and body and spirit being will be reunited eternally.

The inner man in Ephesians 3:16 is this spirit being which lives in the body. We need to realize that this inner spirit being has needs which are far more important than the needs of the outer physical being. We who are saved need to be strengthened by the Holy Spirit in this inner man so that our lives will be more pleasing to and glorifying to the Lord, and of more spiritual blessedness to others. A strong body is all right and can be of some benefit. But a strong inner man is of vastly more importance.

"For bodily exercise pro-

fiteth little: but godliness is profitable unto all things..." (I Tim. 4:8). The body building freak will do all kinds of exercises, looking in the mirror and observing as he does this, seeking to build a beautiful muscular body that he might display to others. We believers ought to look into the mirror of God's Word, and perform spiritual exercises and pray that God will make us strong in the inner man that we might display before the world a life that honors God.

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The "inner man" of Ephesians 3:16 is the redeemed soul, the antithesis of the "old man" (Eph. 4:22). Vss. 16-19 of Ephesians 3 constitute a prayer wherein Paul petitions God to strengthen the inner man, or souls of the Ephesian saints. He prays for them saying, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height...that ye may be filled with all the fullness of God."

The first part of the petition is for inward strength (Vs. 16), that is, they may have spiritual power, and that it may be "according to the riches of His glory" (Vs. 16). The "inner man" strengthened by the glorious riches of God's grace makes him more than equal to the assaults of satan. The "inner man," or redeemed soul delights in things that are holy (Rom. 7:22). Holy things are under the administrative domain of the Holy Spirit, and so it is, Paul says, "Quench not the Spirit" (I Thes. 5:19).

The Ephesians at the time were strong in faith and sound in doctrine, but Paul knew that it was impossible to have too much of the power of Christ, and the person who thinks he has enough strength in the "inner man" is an easy prey for the devil. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). "Put off the old man...put on the new man" (Eph. 4:22 & 24). The suppression and conquering of the "old man" will result in strengthening the "inner man" or "new man," which strength shall be manifested in godly living. The term "old man" stands for all that we were in our pre-regenerate state, and the description Paul gives of that state (Eph. 2:1-3) is one of total corruption and rebellion against God. Hence, the need to be strengthened in the renewed or "inner man."

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NOWHERE TO LAY HIS HEAD

by Raymond A. Waugh
Midland, Texas

Has Jesus come as an earthly Kingdom Builder, His success would have been unequalled. No one else has ever appeared on the earth with such presence, such perfection, and such power. No one has ever appeared on the human scene with such courage, such capability, such competence, and such confidence. No one has ever made His presence known with such firmness, such fulness, and such finality. No one has ever manifested Himself in the world so mysteriously, so marvellously, and so mightily.

It is most evident that He had "a straight line," if you please, in fact and in truth, to heaven. He talked with God, the Father, and the lame were able to walk! He talked with God, the heavenly Father, and the blind were able to see! He talked with God, the Father, and the deaf were able to hear! He talked with God, the Father, and the dumb were able to speak.

He talked to God, the Father, and the dead were raised! He talked to God, the Father, and the winds were stilled! He talked to God, the Father, and the tossing waves were calmed! He talked to God, the Father, and the hungry were fed. He talked to God, the Father, in that holy moment when there went forth the cry from His very being and His lips, "Father, into thy hands, I commend my spirit" (Lk. 23:46), and His earthly life was gone in accord with His promise, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17-18).

Nonetheless, earthly and worldly successes did not come the way of Jesus, the Son of God, the Christ. Though mighty in the earth, and that beyond measure, and beyond the experience of any man, the tone of His earthly and worldly failure was evidenced, perhaps, in that word, "My kingdom is not of this world" (John 18:36). That may well have been the emphasis of the Father's word there at the River Jordan, "This is my beloved Son, in whom I am well pleased" (Mt. 3:17). This may well have been the emphasis of the Father's word on the Mount of

Transfiguration when the Apostles heard, "This is my beloved Son, in whom I am well pleased, hear ye Him" (Mt. 17:5).

This certainly was the emphasis of the Savior's words as He faced the mocking crowd in and around the Judgment Hall to which He had been brought for the convenience of Pilate. "If my kingdom were of this world, then would my servants fight..." (John 18:36). Perhaps, without straining the exegesis, if we may be permitted a scholastic aside, Jesus is explaining to Pilate as kindly as possible that He has no interest whatever in worldly success or in an earthly kingship which mortals might wish to give Him. Even more, He is explaining to all who will hear in that day and in all subsequent days that He has no interest at all in His disciples "scratching" and "clawing," as it were in pursuing earthly and worldly ambitions in order to attain success from the human perspective.

At this juncture, there is no specific reference to "The Sermon on The Mount," but there is the emphasis which we should have been able to recognize in, "Blessed are the poor in spirit, for theirs is the kingdom of heaven...blessed are the meek for they shall inherit the earth... and blessed are they who are persecuted for righteousness' sake; for theirs is the kingdom of heaven" (Mt. 5:3, 5, 10). Again, these should have been understood, for our Lord had specified in considerable detail in an earlier moment, "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an hundredfold, and shall inherit everlasting life. And many that are first shall be last; and the last shall be first" (Mt. 19:29-30).

UNBOUNDED

Needless to say, these are difficult truths. They are truths which neither the secular nor the religious can comprehend regardless of their intellectual acumen, their scholastic attainment, or their grasp of knowledge apart from the elective provision of God. Even Peter, in his humanity, could not conceive of such perfection and such power as He had seen the Savior demonstrate without some interest in earthly concerns

and, perhaps, earthly kingdom building. Understandably, then, Peter assumed that Jesus' command, "He that hath no sword, let him sell his garment and buy one" (Lk. 22:36) meant that it was to be used. Thus, we read that a little later, Peter "stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear" (Mt. 26:51 and see John 18:26). The response of Jesus was very quick and it was positive as He "touched his ear and healed him" (Lk. 22:51) and said, "Put up again thy sword into his place; for all who take the sword shall perish with the sword" (Mt. 26:52).

It would seem that Peter might have comprehended the extent and the wonder of the truth and the teaching as he watched Jesus who, even then, was preparing for death heal the ear. Sadly, however, the human and mortal mind of even the best of men or the worst apparently has no capability of grasping spiritual, eternal, Scriptural truths. Clearly, it is as one would later explain, "The things of God knoweth no man, but the Spirit of God" (I Cor. 2:11).

There is, then, an explanation of what we have seen and what we have stated, but we would be the greatest of fools even to assume that men of themselves will ever understand. In their humanity and, certainly, in their depravity, for men there must ever be some earthly sign, some earthly device, and some earthly evidence of human power and thereby human accomplishment. Again, the Apostle spoke with heavenly wisdom to this truth when he said, "The Jews require a sign, and the Greeks seek after wisdom" (I Cor. 1:22), but even with the "requiring" and the "seeking" the truth is not available to the mortal mind of any man.

God explains most succinctly, "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). Therefore, as long as time shall last, God will manifest clearly His truth, "The foolishness of God is wiser than men; and the weakness of God is stronger than men...but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and the things which are despised hath God chosen, yea, and the things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1:25, 27-29). Understandably, then, the

"TRIALS OF FAITH"

Trials often on me fall,
Many things I have not understood;
But, oh, the joy, when I recall,
He worketh all things for my good.

Trials of faith—more precious than gold,
For gold will vanish away;
But faith, tried by fire, great honor will hold,
When Jesus appears one day.

Then, fear not, my soul, nor be dismayed,
But yield yourself unto His will;
For though your fondest dreams may fade,
He is your God, He loves you still.

Lean not upon your own understanding,
But trust in Him with all your heart;
God is sovereign and is planning,
Eternal values to impart.

Be still then, my soul, and stand the test,
Oh, pray and seek His loving face;
Be still, my soul, and sweetly rest
Upon His all-sufficient grace!

Mrs. Frank Parrish
Courtland, Virginia

"Cain's," the "Nimrod's," the "Saul's," the "Caesar's," the Constantine's," and even the supposed "Vicars of Christ" can never concede the truth of, "My kingdom is not of this world" (John 18:36) or accede to the truth of, "My kingdom is... hence" or yet future and 'not of this world'! Tragically, all who would follow them are as they were; namely, earthly and worldly kingdom builders. Therefore, they can never know the wonder of faith as long as they are wholly enslaved to the flesh and to earthly and worldly kingdom building.

These may appear to be

religious, and they may appear to have an interest in the things of God and the things of the Spirit of God as they bestow their accolades of praise upon those who enter their cities as ones who have the credentials and testimonies of being earthly or worldly successes. They may even sing their "Hosannas" for one who would enter triumphantly, "sitting upon an ass, and a colt, the foal of an ass" (Mt. 21:5)! Sadly, however, these can have only derision and hatred for one who would discountenance and discredit their apparently successful anti-

(Continued on Page 6 Column 1)

COMPLETE

(Continued from Page 1)

are His disciples and the Scriptures tell us that they will indeed know. In John 14:34-35: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." How the people of God have left off love for the brotherhood!

Truly we are living in the last days as we view the times in respect to love. In Matthew 24:12 we read: "And because iniquity shall abound, the love of many shall wax cold." By our love waxing cold we drift back to our old ways. In Titus 3:3, "For ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." When we are saved we are to put off our former way of life as we read in Ephesians 4:22: "That ye put off concerning the former conversation

the old man, which is corrupt according to the deceitful lusts;" and on down in verse 27 of Ephesians 4: "Neither give place to the devil." How often Satan ensnares us by craftiness. We should constantly be on our guard against him. As Paul wrote to the churches in Galatia in Galatians 1:6: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel."

As we give place to Satan we become removed from God and become entangled again. The Apostle Paul wrote under the authority of the Holy Spirit in Galatians 5:1: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Again in II Timothy 2:4 we read: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." We need to consider our ways often as the Lord commanded Israel in Hag-gai 1:7: "Thus saith the Lord of hosts; consider your ways." We should constantly search out our lives and truly consider every part as we live. We should pray to God for strength and leadership. In Psalm 139:23-24: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." As Paul wrote in Colossians 1:10: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

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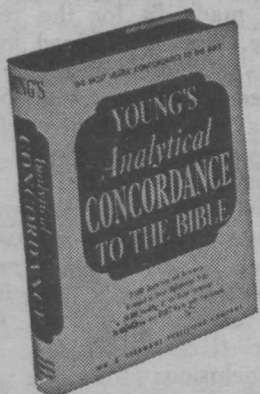
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THE BAPTIST EXAMINER
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PAGE FIVE

NOWHERE

(Continued from Page 5)

church and anti-Christ earthly and worldly religious organizations with the cry, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Mt. 21:13).

These might even be agreeable to making a place in their schedules of religious routine for one who could "heal the sick," "give sight to the blind," "return hearing and speech to the deaf and the dumb," "raise the dead," and "calm the waves," but they have no place in their religious world or in their religious organizations for one who confesses, "The foxes have holes, and the birds of the air have nests, but the Son of man hath nowhere to lay his head" (Mt. 9:20). It is probable that they might even find a place in their religious theology and in their religious activities for one who could deliver the Sermon on the Mount, but they would have no place in their hearts, their lives, or their activities for one who would say concerning the uncouth, unkempt, and unsophisticated John, the Immerser, "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Immerser" (Mt. 11:11).

UNBLEMISHED

These who exercise their interests in earthly and worldly expediency can never comprehend the height, the depth, or the extent of the word, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). These who live to build their earthly kingdom with little or no regard for those whom they destroy in the process can never comprehend the meaning or the impact of the Lord's word, "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive" (John 5:43). These whose lives are given wholly to worldly successes and personal fame for their own names must both deny and despise, "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).

The light of God's eternal wisdom has shined upon these in accord with, "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse" (Rom. 1:19-20). Too, in accord with a further word, some may have "had a taste of the heavenly gift and a share in the Holy Spirit, when they have experienced the goodness of God's word and the spiritual energies of the age to come" (Heb. 6:4-5). Piteously, however, the sheen of satanic darkness which has permeated, yea pervaded, their persons has so reflected the light of the truth that they could never come to Christ Jesus in faith, though they may appear to abound in religion and even in worship, perhaps as Cain of old.

With heavenly wisdom eternal in scope and borne of a righteousness beyond the capability of men in their humanity even to contemplate, Jesus declared to some, "Did not Moses give you the law, and yet none of you keepeth the law. Why go ye about to kill me" (John 7:19). In accord with His own sovereignty and His own omniscience, God so enlightened the mind of Peter that he could speak to the reality of this truth with the words, "The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified His Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life whom God hath raised from the dead..." (Acts 3:13-15).

A little later, God provided the Apostle to the Gentiles with wisdom equally remarkable. The words from on High by way of the Apostle's lips and pen were an equally-clear indictment, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways" (Rom. 3:12-16).

These may seem to be religious and even successful kingdom builders in the earth, but they have never known Him who had "nowhere to lay his head" (Mt. 8:20). Thus, "There is no fear of God before their eyes" (Rom. 3:18). Though we, in our depravity, may resist such a fact with every fiber of our being, it is, nonetheless, evident that they pursue their earthly and worldly kingdom building in unconscionable and absolute defiance of the Lord's, "My kingdom is not of this world" (John 18:36).

UNDISCERNED

These may have all of the appearances of being religious successes, but the heaven-sent indictment is yet intact, "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves" (Mt. 21:13). These may make a pretense of being religious, Christian, or even Baptist, but apparently without any semblance of conscience they sacrifice the Lord Jesus anew on their "altars" of expediency and worldly worship, obviously giving themselves wholly to "The doctrines and commandments of men" (Mk. 7:7).

For a time, these may seem to have some interest in a Jesus when it appears that He might succeed in the earth, but they turn in violence — even now — from the truth the moment He makes it known, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). Though they may profess to be Christian or even Baptist, their "murderous" natures become evident the moment they have any insight into the truths, "My kingdom is not of this world" (John 8:36) and "The Son of man has nowhere to lay his head" (Mt. 8:20). It is no marvel, then, that the day will come when "Whosoever killeth you will think that he doeth God service. And these



Colossians 1:9-12

Intro: Paul always expresses a deep seated affection for the elect, both for their salvation (II Tim. 2:10), and the maintaining of this salvation in its outworking in words and deeds. Therefore he was ready to preach the gospel (Rom. 1:14) which he himself had received (I Cor. 14:3, 4), and in properly instructing the saints in the all things of God (Acts 20:27; Matt. 28:20). So he labored night and day (Acts 20:31). Herein is a pattern for the pastors of our day.

VERSE 9

"For this cause." Because we are assured of the conditions which exist as it was told us by a faithful witness of Christ. We must wonder about the causes which are motivating ministers of our day.

"We also." In addition to the men of God who have been set over you (Acts 20:28), we also men of like faith and concern who are motivated by the same love produced by the Holy Spirit in you and in us.

"Since the day we heard it." Upon the report we heard with our ears (Acts 11:22), we went to our knees in prayer.

"Do not cease to pray for you." Sometimes we neglect to pray for churches or individual Christians because we feel they are doing well. However we should ever hold up all saints at all times (Eph. 6:18), both the weak and the strong. Paul constantly sought the saints to pray for him and his ministry (II Thess. 3:1).

"And to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding." There was at

things will they do unto you, because they have not known the Father, nor me" (John 16:2-3).

We may understand that these do not object to having a "Savior"! They just do not want a Savior who, in the conclusion of His earthly life, would have to cry, "The foxes have holes, and the birds of the air have nests; but the Son of man hath nowhere to lay His head" (Mt. 8:20). If we have any understanding whatever, we can know that these are looking for a "Savior" who will build them a city or help them to build a city. Or it may be that they, as those who committed themselves to Nimrod, have a more "heavenly" interest and live to cry, "Let us build us a city and a tower, whose top may reach into heaven, and let us make us a name lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4).

These may be looking for a "Savior," but they are not looking for the crucified, buried, and resurrected Lord Jesus Christ. As some in another hour, these "have...rejected God" (I Sam. 10:19), and the "Savior" for whom they look is like the one who "When he stood among the people, he was higher than any of the people from his shoulders and upward" (I Sam. 10:23). These have no interest whatever in a Savior who

The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

that time, as well as now, a quest for a deeper knowledge through meditation and through listening to so-called mystics; therefore Paul sought to emphasize the true wisdom from above (James 1:5). Read closely the prayer of Paul in Ephesians 1:17-19. As we are filled with the Word of God under the operation of the Holy Spirit, we have our minds renewed and "prove what is the good, and acceptable, and perfect will of God" (Rom. 12:2). Human wisdom without divine wisdom results in vain philosophy and manifests itself in the traditions and commandments of men. In contrast to this, Bible wisdom "makes wise unto salvation" (II Tim. 3:15) and to sanctification (John 17:17).

VERSE 10

"That ye might walk worthy of the Lord." Proper doctrine, the teaching of God, leads to a godly walk when properly understood and applied. Any doctrine which promotes sin is not of God or it is misunderstood. Salvation by grace through faith is the forerunner of thanksgiving, praise, and obedience. Walking "worthy of the Lord" and walking "worthy of the vocation wherewith ye are called" (Eph. 4:1) should constantly be kept before the saints (Titus 3:8).

"Unto all pleasing." The desire of the child of God is to be well pleasing to God in all of the affairs of this life.

"Being fruitful in every good work." "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10; I Cor. 15:58;

hung in degradation and in ignominy on a cross, crying, "My God, my God, why hast thou forsaken me?" (Mt. 27:46), demonstrating that His kingdom was not of this world and that He had "Nowhere to lay His head"! Certainly, these kingdom builders of this hour who live for earthly and worldly success have no interest in a Savior whose back was given to the rods of His tormentors, whose body was clothed in a purple robe that He might be mocked, and whose head was "crowned with thorns" (see Mk. 15:17-20).

The kingdom builders boast of accomplishment!

The Son of man had "nowhere to lay His head"!

Perhaps we should be able to understand this, for our Savior has told us, "Broad is the way that leadeth to destruction, and many there be which go in thereat, but strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Mt. 7:13-14). This truth is as vibrant in this hour as it was in the hour Jesus declared it. Therefore, in this crucial and crisis moment in time, we should be able to understand that "The whole world lieth in the wicked one" (John 5:19), and that Satan is, in fact, even now, "The God of this world" (2 Cor. 4:4).

Understandably, then, the

Psa. 1:3).

"And increasing in the knowledge of God." As we are busy in the things of God we find ourselves growing in grace and in the knowledge of our Lord Jesus Christ (II Pet. 3:18). In fact, knowledge acquired, and knowledge used, results in knowledge obtained.

VERSE 11

"Strengthened with all might, according to His glorious power." Paul certainly experienced this, as he exclaims, "I can do all things through Christ which strengtheneth me" (Philip. 4:13) and in Acts 26:22 when he said, "Having obtained help of God, I continue unto this day, witnessing both to small and great." How we need to remember constantly Ephesians 3:20: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Yes, "His glorious power" is a most assuring and comforting thought.

"Unto all patience and longsuffering with joyfulness." The child of God in his Christian walk and work needs patience, as there are many things to discourage and to upset the child of God. All of God's children "suffer a great fight of afflictions" (Heb. 10:32). The problem is to patiently endure them, knowing in ourselves that we have in Heaven a better and enduring substance (Heb. 10:34). Keep in mind, many of the things which cross our pathway are to create patience (Rom. 5:3). Therefore we need to learn to be longsuffering in our relationship to the fellow-saints and in bearing the reproach of our enemies. We can do this with joyfulness when we realize God means it for our good and the good of others (Rom. 8:28; Gen. 45:5-8). Paul and Silas in the Philippian jail surely realized this.

VERSE 12

"Giving thanks unto the Father." Intermingled in all of the "ups and downs" of the child of God's life should be thanksgiving to God (Philip. 4:6; Psa. 95:2).

"Which hath made us meet to be partakers of the inheritance of the saints in light." Through the operation of God, the child of God has been made fit for the realms above. God has shined in our hearts (II Cor. 4:6); He has opened our hearts (Acts 16:14); He has purified our hearts (Acts 15:9); we are made the righteousness of God in Him (Christ, II Cor. 5:21); we are partakers of the divine nature (II Pet. 1:4). In this way, we are "vessels of mercy, which He had afore prepared unto glory" (Rom. 9:23).

Conclusion: May we continually think on these things, as they will build us up in the most holy faith.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

RICHMOND, Va. (EP)—Years of patient witness are beginning to show encouraging results for Southern Baptist work in Israel. Professions of faith and baptisms both have increased dramatically during 1980, reflecting a new interest in Christianity brought about by more than 50 years of missionary efforts, says a Foreign Mission Board official.

"I don't think I have seen anything like this during the time I have been area director," says J. D. Hughey, the board's area director for Europe and the Middle East. "There is no mass movement anywhere, but just a growing interest in religion in general and Christianity in particular."

Baptist work in what is now Israel was started by a Syrian in 1911, but Southern Baptists accepted responsibility for Palestine in 1921. Missionaries have been at work there since 1923 — long before the Republic of Israel was created in 1948. Today, throughout Israel, Mr. Hughey can point to examples of an increasingly successful Baptist witness, and the number of baptisms is the largest in the past decade.

CLEVELAND, Tenn. (EP)—The life of a woman minister in this community has been threatened by an anonymous group or person, and the police and Postal Inspection Service have entered the case.

Margie Minton, pastor of the United Christian Church here, received the letter early this month from Chattanooga, Tenn. Both the letterhead and envelope contained the letters GRMM, which is defined as Get Rid of Margy Mentan (which is how the writer spelled her name). The letter stated:

"We the concerned Christians of the Chattanooga organization called GRMM...believe the Bible teaches us in the Old Testament that we should not suffer a witch to live. We firmly believe, according to the New Testament reference, that a woman who attempts to contradict the scriptural principle of only the male priesthood should be exposed as a 'witch' and therefore should be exterminated.

"As Bible believers, we must fulfill this command of God that we have referred to previously. You have two weeks to recant after studying the following scriptures. If you don't, we cannot be responsible for your death, which will surely come." The letter lists I Timothy 5:14 and 15, II Timothy 3:6 and 7, and I Corinthians 14:34 and 35.

"We urge you not to take this letter as a little thing, but to stop the doctrinal heresy you are now performing before it is too late." The letter is ended, "Praying for your soul...Larry Cuffers, president of GRMM." A postscript reads: "Time is running out for your life."

Miss Minton said she believes the name is fictional, and she has searched the Chattanooga telephone directory and finds no such name listed. Even if the letter is intended as a prank, it is a vicious one, she said. "There is no way I can recant on what the Lord has called me to do," she added.

Miss Minton has been a Christian for 20 years, and she

has been a pastor since 1972 when she helped open the church here. "It's such a beautiful work."

PEARL RIVER, N.Y. (EP)—There's not too much good news coming from Zaire these days; economic chaos, inflation, lack of supplies, all write a bleak story. But the church women of the Evangelical Church of Central Africa have begun to create some fires of their own. Women of the Good News they call themselves, according to a report from the Africa Inland Mission.

It was during the 1964 rebellion in that country that Rebeka, a pastor's wife from Banda, was forced to flee for safety to the Central African Republic. She was introduced to Women of the Good News and decided her church back home could well stand such a dose of the enthusiasm. She planted the seed amongst the Azande church. It quickly spread from church to church, until today the most promising sign of spiritual vitality in the Evangelical Church of Central Africa is the enthusiastic testimony of the Women of the Good News.

Setting a target of 10,000 women in the program in 10 years, they have surpassed their goal. In blue dresses with a broad red sash, as a sort of uniform, they form working groups and spread out through the villages witnessing for Christ house to house. They meet weekly for Bible study, prayer and sharing. They have also assumed practical work, such as cleaning the church building and grounds as part of the responsibility.

ERLANGER, Ky. (EP via RNS)—Churches and synagogues are so vulnerable to lawsuits that further involvement in publicly funded care for the aged requires a new look at liability laws, warns lawyer John W. Baker.

American religious groups have learned to use public money without violating the First Amendment but suing church institutions for alleged liability is a new and growing field of law, Mr. Baker said.

Such law suits are a bigger hazard than church-state conflicts, added the lawyer, who said the 1981 White House Conference on Aging should be asked to consider this legal situation as it seeks a national policy.

Mr. Baker spoke at a four-day federally supported national symposium on spiritual and ethical values at Marydale in northern Kentucky near Cincinnati. Part of the preparation for the White House conference, it was convened by the National Interfaith Coalition on Aging.

"Any program it operates for the aging — whether it is worship, meals or a senior citizen club — is fraught with the danger that the church is leaving itself open to suit," Mr. Baker said.

The lawyer cited three cases: A pastor and church are being sued for clerical malpractice because a young man committed suicide after being counseled. A plaintiff won \$2 million judgment from the Church of Scientology in Portland because it

failed to live up to its promise to make the plaintiff a better person. Some unhappy residents of Pacific Homes Inc., a United Methodist facility, are suing not only the corporation but three major agencies and the denomination, claiming the entire church is responsible for alleged damages of a local unit "over which the denomination has no direct control."

Mr. Baker said a victory for the Pacific Homes plaintiffs "could be a devastating blow to church-sponsored or operated retirement homes and housing for the aged." Already, he noted, Baptists in Michigan and Tennessee have been advised to "abandon plans to operate homes for the aging."

Because of such suits, the lawyer urged his audience to "seriously consider recommending to the White House Conference on Aging that state and national tort liability laws be re-

NOWHERE

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masses of earth — whether religious or irreligious — choose the Cain's, the Nimrod's, the Saul's, the Caesar's, the Constantine's, the so-called "Vicar's of Christ" and the ways of the earthly and worldly kingdom builders by whatever name they may be known even now. As the Pharisees, Scribes and Sadducees, these may appear to have all of the traditional evidences of religion and, at times, even an aura of spirituality, but the condemnation of God is upon them even now, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Wholly by the grace of God, however, the elect of God will come eternally within the unbounded parameters of the truth, "He that believeth on the Son hath everlasting life..." (John 3:36). Realizing that the choice is wholly of God in accord with, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works lest any man should boast" (Eph. 2:8-9), the elect of God will follow the Savior who cried, "My kingdom is not of this world" (John 18:36). Though trial and tribulation may follow them every step of the way, as they appear in the earth and in the world as failures, they, nonetheless, follow Him who proclaimed, "The foxes have holes, and the birds of the air have nests, but the Son of man hath nowhere to lay His head" (Mt. 8:20).

If we can receive it, only the elect of God can endure the isolation and the loneliness of the earthly walk with Christ, but they can do so in the hope and in the confidence that it will eventuate in the fullness of eternal fellowship with the Lord and all of the elect. If we can receive it, only the elect of God can rejoice in the truth, "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), and thereby abound fully in daily fellowship through the Word with the crucified, buried, resurrected, ascended, and soon-coming Savior who had "Nowhere to lay His head" (Mt. 8:20).

There is preservation for the elect!

There is perseverance for the elect!

There is a Kingdom eternal for us!

examined if churches are to be considered as sponsors or operators of public programs for the aging. Failure to do so will curtail church participation in such programs and thereby limit their implementation and effectiveness."

RICHMOND, Va. (EP)—An additional \$237,000 in Southern Baptist hunger relief funds was sent Dec. 18 to help 600 people of the Senerchia area of southern Italy survive until the next harvest.

The request came following a survey trip by Southern Baptist missionaries Bob Holifield and Stanley Crabb into the area where seven million were affected by the Nov. 23 quake. The \$237,000 will be used to feed 300 people in Senerchia and 300 in the surrounding area during the winter and spring months before the next harvest.

DEATH

(Continued from Page 3)

2. It was the center of common interest, especially at dinner time, they all received out of the one pot. In this time of famine there was no other source whereby their hunger could be appeased. (That should be true of the born-again Christian in regard to the church, and I mean the true Church). What the great pot meant to their stomachs, the Gospel should mean to our empty, hungry souls. The Gospel is always the center of interest (or should be) to those who are experiencing a Spiritual dearth in their land.

II. THE STARTLING DISCOVERY

"O thou man of God, there is death in the pot" (v. 40). The posion of death had got into the pot, although—

1. It was put in unintentionally. The man who went out and gathered his lap full of wild gourds and shred them into the pot knew them not. They looked harmless, and so their pernicious character (destructive poison) was not discovered. Seeing that these were new things and their nature unknown to them, surely they ought to have been tasted before they were passed as wholesome food. Because a man claims to be a son of God and becomes a member of the church, there is no reason why he should be allowed to empty the wild gourds of his "destructive criticism" into the Gospel pot. Let us define what wild gourds are: Failing to take the commands that God (Christ) has given us and obeying them, such as the woman's head covering that God has commanded that she wear to show her subjection to man (her husband) and to God (her Creator). Then failing to use the proper elements in the Lord's Supper, such as saying that the Bible says wine, but technically you can use grape juice; then if you can use grape juice, you can also use crackers for the unleavened bread. And against the printed ministry of the church, such as the Baptist Examiner, our own Church paper. The tract rack, about women praying when there are no male members (or men) present. About Sunday School, about our missionaries, about Church Library, those are just a few, there are many more. He may be doing it like this son of the prophet, with an honorable purpose, but it is poisonous all the same.

"Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world"

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

(1 John 4:1). The man who put them in was no more blameworthy than those who consented to him doing it. So we are all GUILTY, because we have not tried them to make sure they are of God. "Hereby know ye thy Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the antichrist, whereof ye have heard that it should come; and even now already it is in the world" (1 John 4:2-3). They were all alike guilty, for we read that "they knew them not."

2. It spoiled all that was in the pot. No doubt, many good and wholesome things were in the Pot, but when this new death-working element was introduced, it poisoned or spoiled the whole. In other words, the good things lost all their virtue in the presence of this powerful deadly thing. Do we wonder that the truths of the Gospel are being neutralized or poisoned in our days, when so many new unproven theories are being shred into the Gospel ministry. The general effect is just the same as the wild gourds in the pot — the whole is spoiled, and nobody is the better of it. The Gospel will never be helped by our putting into it things that we do not know.

3. It put an end to their eating. As soon as they discovered that the contents were polluted at once they gave up eating. They could not satisfy themselves with poisoned food. Who would blame them for refusing all that was in the pot when once they found out there was harm in it? Who shall ever be able to satisfy their conscience with a poisoned Gospel? As soon as men believe that the Word of God is untrustworthy, they will cease to take it. The in-

(Continued on Page 8 Column 3)

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GIVE US READERS
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DEATH

(Continued from Page 7)

evitable consequence of allowing the self-gathering and pernicious thoughts of man to mingle with the pure, soul-satisfying thoughts of God is to taint the whole with poison and make it unpalatable mixture of good for nothing.

4. It was instantly reported. They did not whisper to one another to say nothing about it and that it would come out all right in the end. Immediately they tasted it, they cried out, "O Man of God, there is death in the pot." They never thought of attempting to minimize the mischief wrought by praising the good qualities of the man who gathered the "wild gourds." Actually, by common sense, they said the sooner this deadly thing is exposed and removed the better. Let me say that when we get a false doctrine in the church we have poison there, and it will contaminate the whole church, and if left there will kill the church. So we had better watch out and remove that false doctrine as soon as possible.

**III. THE EFFECTUAL
REMEDY**

The prophet's answer was, "Then bring meal." The meal was cast into the pot, "And there was no harm in the pot."

1. Means appointed: "Meal." That which was perfectly sound and wholesome. Meal, the emblem of the pure Gospel. But the meal had to be cast "into the pot." It could not save the pottage by remaining in the barrel. It must be brought into contact with the evils which it was meant to heal. Moreover, the meal must be accompanied with the power of God, for, of itself, it could never counteract the destructive influences of the deadly gourds. So it is with the pure nutritious Gospel of Christ. It is not enough to be cast into the deadly pots of men; unless it is accompanied with the transforming power of the Holy Spirit, the death-working power of error and sin will not be overcome. The sons of the prophets were not asked to make the meal, they had but to bring it. So it is with us — we are only asked to preach the Gospel, and the power of God will do the rest.

2. Results produced, "And there was no harm in the pot." I would ask you to notice that the ones that brought the meal, did not cast it into the pot, the prophet (Elisha) cast it into the pot. "Then there was no harm in the pot." The evil had been overcome with the good. The meal, like the incorruptible seed of the Word of God in the hearts, puts all right, and gives these hungry souls a satisfying feast. Paul says: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Paul also says "Because the foolishness of God is wiser than men; and the weakness of God is stronger than man" (I Cor. 1:25). So we must conclude that it is nothing that we do — it is God that does it all. God calls and He gives us the strength to turn to Him. It is His power, not ours. May God bless all who read this is my prayer!

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