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# The Baptist Examiner

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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.

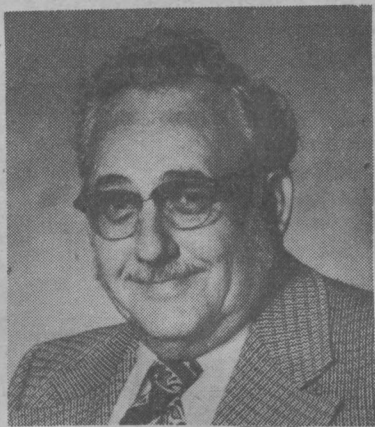
WHOLE NUMBER 2355 ASHLAND, KENTUCKY, DECEMBER 12, 1981 VOL. 52, NO. 51

## "JESUS CHRIST IS JEHOVAH"

By Martin E. Holmes  
Ocala, Florida

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it, For David speaketh concerning him, I

foresaw the Lord always before my face, for he is on my right hand, that I should



Martin E. Holmes

not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life' thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had

(Continued on Page 6 Column 4)

## HOW A CHURCH CAN GET THE BEST OUT OF ITS PASTOR

1. Do not ask, "How do we like the preacher?" Be more concerned about how the preacher likes us. And be determined that he shall like us first-rate.

2. Do not tie his hands. No one does a cook or clerk that way, but many proceed with the preacher just about on that plan. They set him a task, then, by lack of cooperation, support and backing, make the task impossible of accomplishment.

3. Love him, not so much for his sake as for the sake of the good he may do you and the church. We do not heed preachers unless love inclines the will.

4. Support him financially. His credit must be as good as the bank's. The amount of his support should not be determined by his necessities, but by the requirements of his work. You do not want your preacher simply to live, but to be efficient.

5. Go hear him preach. That is his main job — just preaching. No amount of personal or social attention or financial backing can take the place of your regular attendance upon the preaching of the Word. Let the Sunday school folk stay to the morning worship. The man has never been born who can do his best at 11 o'clock when his own people turn their backs on him at 10:45 o'clock. That one thing is taking the heart out of more preachers than any other thing I know. Simply a sympathetic hearing of the gospel by all of the people will make a great preacher out of almost anybody. And it will make a great people. The opposite will ruin the best pastor or shrivel the souls of the noblest folk. Think! Think! Just think!

6. Encourage him, cheer him in the battle. Have you ever seriously considered the gyrations of the "cheer leader?"

Seems like he's crazy. He is not. He is one of the crucial points of the game. Games as good as lost by the team have been won by the "rooters." One "gloomer" can rout a whole church. During the war they lined the gloomers up against the wall and shot them. Not because they lacked loyalty or patriotism. It was because they made the spirits of the soldiers droop. No man or church can droop to victory. Talk victory, and victory comes.

7. If you need the pastor, call him. You call the doctor to

(Continued on Page 5 Column 1)

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## HALLIMAN NOW SAWING TIMBER FOR NEW BUILDING

Dear friends,

Greetings to each of you once again from Papua New Guinea. We pray for you all daily and trust that you likewise remember us and the work here. It is such a glorious thought to know that even though we are



FRED HALLIMAN

physically separated by the distance of half way around the world yet we are as close together as prayer.

This being late Sunday afternoon we have just finished a preaching service here on the mission station. We had a glorious service and a great

crowd to preach to. People walk for several miles to attend the afternoon services here on Sundays even though many times it is pouring rain. Many times lots of the people come into services soaked to the bone from the rain, but they seem to enjoy every minute of the service up to and including the last AMEN. Beloved, this is a privilege that we here at the Baptist Mission in P.N.G. are permitted to enjoy that few pastors back in America ever see. Of course, there are exceptions as I know of some churches back there that have a faithful membership, but I speak of the mass majority when I say that most pastors back there do not receive the encouragement they deserve and should get, because of unfaithful members and poor attendance; especially, if it is too hot or too cold, too wet or too dry.

I know of no one thing that the weather affects, in an adverse manner to the same degree, as it does church attendance. Religion to most people is just that, religion only. If and when they attend a preaching service, it is based

(Continued on Page 3 Column 1)

## LET US REMEMBER THAT GOD USES THE LITTLE THINGS

When the Northamptonshire cobbler proposed the carrying out the Gospel to every creature, he was met with the stinging rebuke, "Young man, when the Almighty wants to convert the heathen, He can do it without your instrumentality." The Doctor of Divinity despised the mender of shoes, nevertheless Carey and his weekly penny laid the foundations of modern missions. A cobbler and a penny! Surely there never was such a combination of "things that are not." Here were the two factors

essential to the gigantic enterprise of evangelizing the world, but how utterly, how ludicrously disproportionate to the task!

But it was not, after all, such an unheard of combination. Do we not find in practically all the crisis times of world history, that God had just such a combination ready to meet the need? Has He not always put down the mighty from their seats and exalted them of low degree? Moses' whole stock-in-trade was a rod and he himself was a runaway and an outcast, yet by Moses and his rod God broke the power of Egypt.

And so it seems to be all the way through. "The people are yet too many for me," said the Lord to Gideon whose poor little army had already been sorely depleted. God left him barely three hundred men, but with them he defeated the hosts that "lay along the valley like grasshoppers for multitude." The might and the wealth and the wisdom of the world are always "too many" for the Lord. God's way is the way of the impossible and He loves to use the "weak things of the world, and the things that are despised, and the things that are not," to bring to nought the things that are, that no flesh should glory in His presence.

We are all inclined to despise the day of small things. Unless big things in the way of money are forthcoming, we are tempted to postpone the carrying out of any new project. We have not recovered from the "gold-fever" of the war years when the denominations budgeted in hundreds of millions, and when we are unhesitatingly told that the only thing necessary to convert the world was the world's money. The aftermath of leaner years is upon us but we have not

(Continued on Page 3 Column 2)

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## The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

## THE ULTIMATE TRAGEDY

Raymond A. Waugh, Sr.  
Part II

If we would serve the Lord Jesus Christ in the Word and with the Word, we, too, must "forget those things which are behind, and reach forth unto those things which are before" (Phil. 3:13). Otherwise, we shall live to be burdened by "the doctrines and commandments of men" (Mk. 7:7) and "the traditions of men" (Mk. 7:8), thereby being burdened by "The cares of this world, and the deceitfulness of riches, and the lusts of other things" (Mk. 4:19). In fact, we may be assured that our every effort in such a direction will be "Wood, hay, and stubble" (I Cor. 3:11).

We may be involved mightily in Conventionism, Associationism, Fundamentalism, Romanism, Synodism, or

any one of a multitude of other parachurch and suprachurch denominational organizations, ad infinitum, but it will be for naught. Ours will be eternal loss! If we live for or commit ourselves to "The doctrines and commandments of men" or "The traditions of men," then our every supposed good work will be evil, and our every supposed good effort will be "Wood, hay, and stubble."

Thankfully, "The race is set before us!"

Will we truly "run it with patience?"

And so fight "the good fight of faith?"

The path before the Israelites was clear as they fled the bondage of Egypt. They could have chosen Canaan land with the "controversies" and the "battles" which would have ensued. Instead, they chose the

quiet and easy road, as it were, to unity and the peace of the desert. In their choice of the desert wastes in time, they suffered eternal loss.

The path likewise lies before us! Will we listen to the enemy of Christ who says, "avoid controversy and keep your eyes on Jesus," or will we accede to the command of our God, to "fight the good fight of faith, lay hold on eternal life, whereunto thou art also called. . ." (I Tim. 6:12). In the direction which God has ordained, there is battle and personal, earthly loss. All we need to do to understand this truth is to view the head of John the Immerser on Herod's plate, or to pause and view the Lord Jesus Christ hanging on the Cross at Calvary at some 33 years of age!

Despite such loss, there is

(Continued on Page 2 Column 1)



# The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.  
Acting Editor

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## TRAGEDY

(Continued from Page 1)

assured victory. We have the promise of the Son of God, "In the world, ye shall have tribulation, but be of good cheer, I have overcome the world" (John 16:33). In the ways of men, as it was for Herod and for all others who have taken their stand against the sovereign purposes of God in the earth, there may be peace and quiet for a time. In the end, however, there will be burial beneath the burning sands of religious uselessness, a waste in living and a waste in dying.

### Tragedy

Though God, in His grace — sending the "rain on the just and on the unjust" (Mt. 5:45), as it were — provided "manna" and "meat," and even "water from the Rock," these piteous hosts continued to cry for "the leeks. . . and the garlick" of Egypt. The tragic plight of the religious of our day is the same. Though God offers and provides faith for all who will believe even today, these deluded hosts prefer the things of the flesh. They turn as "the dog is turned to his own vomit again; and as the sow that was washed to her wallowing in the mire" (2 Peter 2:22).

All such walk in absolute darkness, though God offers eternal enlightenment by the Word to all who will believe. For all who will walk in faith and in freedom with the Lord Jesus Christ, there is the promise, "Ye shall know the truth, and the truth shall make you free" (John 8:32). For all who will believe, there is the Word of God which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit" (Heb. 4:12). But these, in unbelief, have chosen the blowing — "tossed to and fro," as it were, and "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to

deceive" (Eph. 4:14) — and burning sands of the desert wastes of religion, and thereby they have despised the Lord Jesus Christ.

It is understandable, then, that all such have a violent disdain for the Church of the Lord Jesus Christ. Even more, it is understandable that they should give themselves and their substance that they might and reign over the Churches of the Lord Jesus Christ. It is understandable, too, that they would employ every satanic device afforded them to



RAYMOND WAUGH SR.

preclude any communication between the Churches and the Lord Jesus Christ.

Needless to say, those who live for "the leeks. . . and the garlick," "the doctrines and commandments of men," the unscriptural rituals and the satanic rites which men have designed can never know, "Faith is the substance of things hoped for, and the evidence of things not seen" (Heb. 11:1). Neither can such ever know or understand, "Whatsoever is not of faith is sin" (Rom. 14:23), and "Without faith, it is impossible to please God" (Heb. 11:6). These who have their "Kingdoms" in time, and who live only for today, "eating, drinking, marrying, and giving in marriage" (Mt. 24:38) can neither accept nor understand, "Whom he did foreknow, he also did predestinate to be conformed to the image of His Son. . ." (Rom. 8:29)

Such Scripturally-ignorant and spiritually-blind folk can never know the freshness of the timelessness of the Word of God which Abel knew when he raised his eyes in faith to visualize the Cross of the Lord Jesus Christ in the bloody sacrifice that lay before him. Such can never know the wonder of the Word which Abraham knew when he heard that voice with eternal impact cry, "Abraham, Abraham. . . lay not thine hand upon the lad, neither do thou anything unto him for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:11-12). Here was one, who, in the deepest exigency of living, knew, "Faith is the substance of things hoped for, and the evidence of things not seen" (Heb. 11:1).

This is accomplishment wholly of God!

This is success borne of the Spirit!

This is faithfulness provided by God!

Romans, Protestants, Conventionists, Associationists, Synodists, Fundamentalists, and all others who delight in the "long-robed" regalia of parachurch and suprachurch denominational eminence and preeminence can never delight

God always makes round faces. We are the ones who make long faces.

in the wonder of faith which comes by the Word, neither can such walk the paths of faith which are designed by God in the Word. Without exception, all such live, breathe, and die to "Crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:6). Forever, their's must be the cry, "We have a law, and by our law he ought to die. . ." (John 19:7)

On occasion — perhaps not unlike the Pharisees, Scribes, and Sadducees of another day — these may give lip service to the Word of God, some of them most eloquently at times, though deceptively. Their plight is as those of whom Jesus said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Mt. 15:8).

### Desperation

The very genesis and exercise of their parachurch and suprachurch denominational interests, however, dictate that they despise the Word of God as the Word or God. Understandably, then, they so dichotomize the God of the Bible and His Word that they emphasize what they call His love, but they despise His wrath. They self-righteously genuflect before their "draped crucifixes" or they decorate themselves and their religious facilities with "supposed crosses" wholly designed by evil men, though the truth is Jesus hung in ignominy and in shame — naked — before a doomed and dying world of godless men. Thereby, these defy the Word of God and do abject homage before "the doctrines and commandments of men" (Mk. 7:7), yea, before "the traditions of men" (Mk. 7:8).

Because of unbelief, the blood of the Lord Jesus Christ which was shed on the Cross of Calvary became a curse for the one who said, "I find no fault in this man" (Lk. 23:4), even as it is for those who despise and defy God's Word in unbelief today. The earthly orientation to tradition rather than to truth — though his curiosity and his doubt were evident in his, "What is truth?" (John 18:38) — and his orientation to the wiles of men rather than the Word of God blinded this one incorrigibly and eternally to the truth.

Typically, if you will, every betrayer, every blasphemer of Jesus as Lord, and every sophisticate with his intellectual "What is truth?" weaves his suicidal "hemp," as it were, from Satan's, "Yea, hath God said?" (Gen. 3:1). Too often, perhaps, such join Judas Iscariot with "all his bowels gushed out" (Acts 1:18) in the wastes of God's eternal Gehenna, even "The lake of fire and brimstone" (Rev. 20:10).

It needs to be noted, and that most specifically, lest there be some misunderstanding, that the thing which doomed Pilate was his unbelief — not his curiosity; not his question; and not even his crucifixion of the Lord Jesus! Similarly, the doom of Judas Iscariot resulted not from his suicide, but rather from his unbelief. He never saw Jesus as God! Neither did he ever see Jesus as God, the Son. His cry, in finality, was, "I have sinned in that I have betrayed the innocent blood" (Mt. 27:4).

Therefore, it is unscriptural and unscripturally-presumptuous on the part of any who would assume that his "suicide" had anything to do with his doom. God tells us that

"There is a sin unto death" (I John 5:16). This, however, was not the end of Judas Iscariot.

Certainly, the apostle alludes to this in, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ" (I Cor. 5:4-5). There is a further specification that we would do well to hear, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:29-30).

This, as such, is not some recent revelation. Rather, in the early hours of man's walk with the Lord, we see that even Job's wife was aware of "the sin unto death"! In the midst of Job's desperate situation and his troubles perhaps beyond those of any man, we hear his wife's suggestion that he could both retain his integrity — his relationship with the Lord — and still not endure his trials any further. Her words are unmistakable, "Dost thou still retain thine integrity? Curse God, and die" (Job 2:9).

There is no intimation whatever that such a desperate act would have resulted in his being doomed or damned. On the contrary, if there is one thing we learn, it is that Job was eternally secure in his Messiah, the Lord Jesus Christ. He explains his understanding, "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). He elaborates on his hope, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27). Too, he demonstrated the strength of his character. This, within the sovereign purpose of God, resulted in a renewed life, a renewed living, and a fulfillment, if we may, of God's, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Mt. 6:33) for "The Lord blessed the latter end of Job more than his beginning" (Job 42:12).

Needless to say, such has not been so with all of the faithful servants of the Lord. There is one, for example, who is catalogued with the saints of the ages. He is noted among those who "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Of this thee can be no doubt, for we read, "What shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets. . ." (Heb. 11:32).

Nevertheless, we hear his desperate prayer, "O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judg. 16:28). This, however, is not the conclusion of his cry! Rather, though the Apostle, in a much later day, would say, "I do not say that

he shall pray for it" (I John 5:16), we hear Samson's final plea, "Let me die with the Philistines" (Judg. 16:13).

Saved! Eternally saved!

Nevertheless, a suicide!

Even today, there are those who reach such desperate depths of physical, emotional, and mental stress that they "curse God and die," as it were, or they commit "the sin unto death." Some of these are those who have been the most faithful in the early hours, days, and years of their relationship with the Lord. They know the Lord in saving faith! They have walked and even walk with the Lord in faith! They have eternal life in all of its wonder by the grace of God. Yet, in a moment of stress in this life, a life situation with which they cannot cope, they come to a desperation in living that is beyond their comprehension or their resolution.

God, in His sovereignty, in His omnipresence, in His omniscience, and in His provision never loses sight of them. Nonetheless, these, in their piteous moment of desperation, lose sight of the fact that Jesus cried for them, "My God, my God, why hast thou forsaken me?" They may even cry, "My God, my God, why hast thou forsaken me?" and when no answer is forthcoming in the terms of their understanding at that moment, they, in a very real sense, commit a "sin unto death"; that is, they take their own lives!

Nevertheless, in Christ, they have eternal life!

Nevertheless, in Christ, they have eternal hope!

Tragically, however, there is another great host who despise the truth, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). As the unbelieving Pharisees, Scribes, and Sadducees, these continue on content with their religious routines, rituals, and rites. They never come to know a spiritual relationship with the Lord through His Word, and they are not interested in so doing. These find their satisfactions in the "strong delusion" in which they delight, and they find their "pleasure in unrighteousness."

This is the tragedy of Romanism!

This is the tragedy of Protestantism!

This is the tragedy of Conventionism!

This is the tragedy of Synodism!

This is the tragedy of Associationism!

This is the tragedy of Fundamentalism!

This is the tragedy of Parachurchism!

This is the tragedy of Suprachurchism!

They defy God with regard to His first-century Jerusalem Church and the other churches of that generation. They defy God with regard to His Churches which He has built in subsequent centuries. Though it may take "one day" or "a thousand years," "a thousand years" or "one day," in finality, "The Lord shall have them in derision" and "speak to them in his wrath" (Ps. 2:4-5).

This is the ultimate tragedy!

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(Continued from Page 1)

upon perfect weather conditions; unless of course, it happens to be either a Christmas service or Easter, the distance not too far, if they can make it back in time for their special TV program, if they have no company, if they do not have too much of a hang-over from either caffeine, nicotine, or beeroline. On the other hand, not one of the above mentioned, or all combined, could stand in the way of them taking part in any number of sports or other activities. I have known folk to spend all day Saturday fishing and get half eaten by mosquitoes and have to miss church services on Sunday due to the severe mosquito bites; men to stay out all night fox hunting and be so tired on Sunday they could not make it to either church service; women who would attend bridge parties all week and then just have to stay home on Sunday to get the house cleaned up. Beloved, the list could go on and on; in fact, it's virtually endless when it comes to excuses people will make to lay out of church services, and yet many of these folk will lay the blame on the Lord under the disguise of providential hindrances.

Speaking of Christmas, today is only October 25 and they have already started singing Christmas songs on the radio programs. The white men, both Australians, Americans and many others, have taught these New Guinea people many good things. On the other hand, there are many things they have failed in when it comes to teaching a primitive people. There are two things celebrated world wide they have not failed to teach, even though they have taught them in error regarding them, namely Christmas and Easter. The longer I live the more I dread each year to see these two seasons come around. Try to imagine, providing you can stretch your imagination that far, a nine-tenths naked New Guinea native, so badly undernourished from the lack of proper food that his stomach sticks out like a balloon fully inflated, living in a thatched hut that he shares with his pigs. His body is often wracked with malaria because he cannot afford to buy anti-malaria tablets and he roams the forests and valleys trying to find just the right tree that will make a nice Christmas tree, and then he goes to the store and spends his last Kina and Toea (dollars and cents) buying various ornaments to decorate it. Then, he brings his sweet potatoes and bananas to put under his tree and tells his kids, "Look what Santa Claus brought you"! Beloved, if that makes good sense and is the proper teaching for a primitive people, yea any people, I am thankful to be ignorant, for I do not believe in, nor teach such things.

Now, to bring you up to date on the mission work. We are still having heavy rains but the work is making progress. The Koroba-Tari road has been completed and there is no problem now in traveling between Koroba and our other mission station in the Huli area. However, the eleven miles from here to Koroba is in a shocking state. All the time I have been in this country up until some seven years ago, all the roads were kept up, and usually in good condition by the native people. They worked every Monday on the roads, and if there was need they worked another day or two. Then the Local Government

Council decided to take over the road work and let contracts for each section, paying for all road work. Now the natives will not touch any portion of the road unless they get paid, bridges and all. Consequently when the L.G.C. runs out of funds, no road work is carried on. That is what has happened now and there will be no more money available until sometime after the first of the new year.

One thing that we are truly happy about is that we are now in the process of milling the timber for the new church building here on the mission station. We have perhaps half of it milled already, and if things go well this week we will be able to finish. Our logs have been cut for so long that quite a bit of timber is bad, due to the termites and a kind of dry rot that sets in over here in logs that have been cut for a long time prior to milling them. These logs were cut over two years ago and we have been all this time trying, with various equipment, to power the sawmill so we could mill the lumber. The new tractor is really earning its keep now. The sawmill, such as we have with a forty-inch saw and power fed, requires a tremendous amount of power, however the new tractor takes the load without a strain. You would have to be in my position to fully know how to appreciate a piece of machinery like the Ford 6600 that the Lord, through you, provided for the work here.

I do not have any set time, but, sometime in the not too distant future, I will be taking the mill over to the other mission station and cut timber for some permanent type buildings over there. In this area good timber is hard to come by, but over in the other area there is an abundance of fine timber, ranging from large pines to various types of hardwoods. Most anywhere one would want to build a house, part of the timber that you would clear getting the building site ready, could be used in building the house.

The churches here sent two preachers to the area where they are starting a copper and gold mine, to see about a location for us to set up preaching services there in due time. They have just returned with good reports, and whenever the area is opened to mission work we will be extending our work to that area as well. Pray with us about this new area and work. Several years ago plans were already drawn up to build a town there of 75,000 people. The potential is tremendous. As our work continues to grow, pray with us that God will raise up sufficient support for all these needs. May the Lord bless you all.

## THINGS

(Continued from Page 1)

yet recovered our poise; the glitter of millions still dazzles our eyes so that we fail to perceive the potentiality of small beginnings.

But the acorn contains the nut. Has it not been so in the history of God's working in the missionary enterprise? Take the early days when the idea of missions to the heathen was scouted by the wise and the wealthy of this world, and what do we find? As far as the financial side of the enterprise was concerned, missionary funds chiefly consisted of the small offerings of poor people, who out of their poverty practically gave all that they possessed. How such great



By Willard Pyle

Psalm 18:36-50

Intro.: One of the main themes which is seen in these Psalms is the thread of faith which runs throughout, for even though David had his moments of doubts and fears, the thread of faith is never severed. David was made to realize the truth Jesus related to Peter when He said, "I have prayed for thee that thy faith fail not" (Luke

things came to be wrought with such slender resources can only be explained by the wealth of love and prayer that followed these gifts, transforming them by its magic power into riches untold for the blessing of the world.

And if we consider the instruments whom God used, do we not see that He chose the poor of this world? William Carey, the cobbler, was the first of a noble line of obscure men and women who were God's great leaders, and to whom it was given to plant the banner of the Cross in every land under Heaven. It is not only in the matter of financing God's work that we are doing some very erroneous thinking. There is the pernicious cult of "great personalities," the hunting for what is termed "key men," which has been so freely indulged in of late, and which we firmly believe has dishonoured God and been a snare to churches. There has been undue emphasis and dependence upon these outstanding men, rather than upon the inherent vitality and power of the Gospel. We have failed to recognize that any personality, no matter how great, is only worth just as much as there is in it of Christ. It is the Gospel which is the power of God unto salvation and not any man's presentation of the Gospel — though it may be freely conceded that the presentation helps or hinders considerably.

The fact is that we need to get back to essentials, we need to readjust our thinking of God's plan and method of working. For example, we all need to get a new vision of the power of prayer. How little any of us realize that power! One of the most hopeful aspects of the situation at present is the renewed interest in prayer, and surely this is the breath of the Holy Spirit on the dry bones. Nevertheless, how little any of us realizes that prayer is God's chosen instrument for bringing within our reach all the riches of His grace, both maternal and spiritual. "Ask of Me and I will give thee the heathen for thine inheritance." With such a promise — for it is ours, we are Christ's — it is incomprehensible that we should be so prayerless. How frequently people say, "I am sorry that I cannot help the work, but I will pray for it," not realizing that prayer is the most valuable and infinitely, the most important contribution anyone can possibly make to God's work. If, instead of bewailing their inability to give, these dear ones would only remember that their prayers can open up resources of

(Continued on Page 4 Column 5)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

22:32). In these Psalms David is more than conqueror through Him that loved him (Rom. 8:37). Therefore, whether in the dens and caves of the earth, or on the throne, he had the victory (I Cor. 15:57).

#### VERSE 36

"Thou hast enlarged my steps under me." David was strengthened for the race set before him (Heb. 12:1,2). He could run and not be weary (Isa. 40:31). As David, like Phillip, arose to go under God's command, he was given the capacity to do so. "Lo, I am with you alway" is the assurance the saints have as they march under God's banner (Matt. 28:20).

"That my feet did not slip." The enemy may spread their oil to cause the saints to slip, but God gives sure footedness. The trusting saints who learn God's Word are neither blown off course by the winds of false doctrine, nor are they found in the ditch because of icy conditions created to cause them to slip.

#### VERSE 37

"I have pursued mine enemies." The saint not only doesn't have to always retreat, but can go forth as a conqueror. If the enemy is left to move about unhindered, he will afflict the weaker and unsuspecting saints. Therefore the shepherd is to chase off the wolves, as well as to give warning of their presence.

"And overtaken them: neither did I turn again till they were conquered." How blessed the truth: "Greater is He that is in you, than he that is in the world." Because of this, God's soldiers can move quicker and can outwit and outfight the enemy. They can also outlast them, regardless of the greatness of their number or resources.

#### VERSES 38-42

In order to conserve space, I will not quote these verses, but will ask that you read them. They tell of the total victory won by David under God's providence and power. However, we must not overlook the fact that they point us to the greatest victory ever won, which is, of course, the victory of the Lord Jesus Christ over all enemies (I Cor. 15:24-27). This is the greatest world war ever won, and then to remember, we shall share in the spoils! May we look again at the stone cut out of the mountain which shall consume all kingdoms (Dan. 2:44, 45).

#### VERSE 43

"Thou hast delivered me from the strivings of the people." Not only was the enemy from without, but also from within (Acts 20:29, 30). Yes, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together (Acts 4:27). Thank God, neither their words nor their weapons could prevail to overthrow the purpose of God.

"And Thou hast made me the head of the heathen." This is both personal, and also prophetic. David was placed on the throne and crowned with honor, but in a much greater sense this applies to Christ (Philip. 2:9-11), Psalm 2:6-9 will then be fulfilled.

"A people whom I have not

known shall serve me." The main application would have to refer to Christ in relation to the Gentiles. This is the lesson Peter had to learn (Acts 10:9-28).

#### VERSE 44

"As soon as they shall hear of me." "Faith cometh by hearing and hearing by the Word of the Lord" (Rom. 10:17). The gospel is the power of God unto salvation to everyone that believeth (Rom. 1:16). "In Whom ye also trusted, after that ye heard the Word of Truth, the gospel of your salvation" (Eph. 1:13). "Whereunto He called you by our gospel" (II Thess. 2:14).

"They shall obey Me." They were made willing in the day of God's power (Ps. 110:3). "Lord, what wilt Thou have me to do," is the first response of a repentant believer (Acts 9:6). Notice this truth in I Thessalonians 1:5-9.

"The stranger shall submit themselves unto Me." Also Verse 45 relates the total submission both of believers and unbelievers to the authority of the Lord. Universal submission in the millennium shall be accomplished.

#### VERSE 46

"The Lord liveth." A truth expressed by saints (Job 19:25). Yes, He is alive forevermore (Rev. 1:18). He is the Resurrection and the Life (John 11:25).

"And blessed be my rock." David found in the Lord a firm source of reliance at all times.

"And let the God of my salvation be exalted." There can be no doubt to the saints of God that "salvation is of the Lord" and they constantly magnify this truth.

#### VERSE 47

"It is God that avengeth me, and subdueth the people under me." "Vengeance belongeth unto Me, I will recompense, saith the Lord" (Heb. 10:30).

#### VERSE 48

"He delivereth me from mine enemies: yea, Thou liftest me up above those that rise up against me." The salvation of David was full and complete.

"Thou hast delivered me from the violent man." David was saved from his greatest enemy. This could represent both the Devil and the anti-christ.

#### VERSE 49

"Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy Name." This is a natural and ready response of the saved. We are to relate what great things the Lord has done for us (Mark 5:19) and especially in the presence of the heathen (Acts. 26:17).

Conclusion: "Great deliverance giveth He to His king; and sheweth mercy to His anointed, to David, and to His seed for evermore" (Verse 50).

(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).

THE BAPTIST EXAMINER  
DECEMBER 12, 1981  
PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

*Please comment on a Christian, who because of distance, tithes and has membership at one church, but goes regularly to another with doctrinal differences.*

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LAYMAN,  
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WRITER



As a basis for this "comment," may I recommend that you study with me the only passage of Scripture on this side of the cross under New Covenant conditions, other than under the Old Covenant conditions of the law of Moses, when the Levitical priesthood was supported by the tithe, as a matter of legality. This Scripture is found in 2 Corinthians 9:7, where Paul said: "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver."

It is said that the Hebrews had, in the temple, "two chests" for alms. The first was for tithing, as required by the law of Moses for the support of the Levitical priesthood. But, under this system, some, in order to escape perdition, gave "grudgingly" as necessity obligated them, since this is what the law required for the support of the Levitical priesthood. Yes, it was to such that the benefit of satisfaction was lost to the "grumblers," in that they gave only as to duty.

But it must be remembered that such performance of the "letter" of the law is only an abomination in the sight of God.

However, in regard to the "second chest," others gave into it cheerfully, simply for the sake of the love of God, as through pity to the poor.

So, in compliance (as it were) with giving into the "second chest," Paul's appeal is out of love for a collection for the poor saints at Jerusalem.

But such giving, even as a tithe or more, is not to be understood as of pertaining to quantity, or of any set sum the giver has fixed upon his own mind to give; but, rather, of the manner in which he gives it; yes, of his own free choice, even from his very heart, as unto the Lord God, Who loveth a cheerful giver (2 Cor. 9:7).

Yet, it must be understood that such giving can never be directed and forced by others, as was true under the legalized tithe system, but only in accord with the giver's own counsel and determination, as unto the Lord, because "God loveth a cheerful giver" (2 Cor. 9:7).

This is not that our cheerful obedience is the cause of God's special love to us; but, rather, it is the fruitage of the love of God, as shed abroad in our hearts by the Holy Spirit Who is given unto us (Rom. 5:5).

So, if the Christian truly gives from the proper motives from his heart (as just reviewed); he is

justified before God in giving tithes to a church which he is a member of, even though, because of distance, he cannot attend. This, of course, is under the assumption that the Church which receives his tithes is sound in doctrine.

Therefore, if he truly knows the doctrinal soundness of the Church which he is supporting with his tithe, why should he be inconsistent in wasting his God-given time in regularly attending another Church where doctrinal differences are taught and preached?

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Brother Gilpin often said that, "Every Christian needs a church home". That home should be one that he agrees with both in faith and practice. Sometimes it is necessary to go quite a distance to find such a church, but this should not keep one from joining and supporting that church even though he can not attend regularly.

As to attending regularly a church near by with which there are doctrinal differences, would depend upon the nature of the differences. There are so many doctrinal differences among Baptist churches that it would be impossible to set up guide lines for all situations. Assuming that it is a true church, yet the differences are such a nature that could cause a break in fellowship, then that person, as I see it, would be better off not attending. A person well grounded in the doctrine of the sovereignty of God would get very little benefit from hearing an Arminian sermon. On the other hand, if the church does, "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), in the main, yet there are differences of a nature that would prevent one from becoming a member, it would be all right and he should attend when unable to attend his own church. In Hebrews 10:25 we are commanded, "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much more, as ye see the day approaching". Verse 26 implies that to forsake assembling together is a wilful sin, "For if we sin wilfully --", and verse 30 tells us that "the Lord will judge His people".

Yes, if we can not attend our own church because of distance, if at all possible, we should attend a church of like faith, if the differences are not so great that they interfere with our worship of God.

In my own situation, being a member of Calvary Baptist Church in Ashland, the distance makes it impossible for me to at-

tend regularly. When I can not attend my own church, I attend the First Baptist Church of Independence, Ky. This church is an independent sovereign grace Baptist Church that stands for all the doctrines of grace as taught in the Bible. The only difference with which I have with the church is on the elements of the Lord's Supper (they use grape juice). This difference has kept me from becoming a member, but it does not prevent me from attending services and fellowshiping with God's people.

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Three implications in the question are, 1. The distance from the church where the person's membership resides is of such a nature it prevents the person from attending regularly or consistently. 2. The church the person attends regularly is considered by the person to be a N.T. Baptist church, otherwise the question need not be asked, and 3. The church he attends, while yet a N.T. church, embraces error to such an extent that he cannot without compromising conviction become a member of it.

This is not an enviable situation to be in, but I fear it is more pronounced than what might be first thought. Long distance membership places a severe handicap on both the church and its detached member. Every member of the church should support the church with their tithes and their presence, and both, the member in question and his church should try and alleviate the circumstances which causes the awkward situation. However, if the present conditions are beyond immediate remedy, the person may, in my opinion, with the utmost caution attend the other church. Church attendance is necessary to spiritual well-being, and a N.T. church with some doctrinal variances is yet better than no church life at all.

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Since the church makes up the Bride of Christ, we must be sure as to which one we belong. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11-2).

I believe that a person should maintain membership in a true

New Testament Church even if it is a long distance from where he lives. I also believe that he should make every effort to locate where there is a sound church in which he can join. That might even involve taking a job that pays less money, or does not have as much future advancement.

I would not want to put tithes into a church that is not sound in doctrine or practice, nor would I recommend anyone to do so.

As to your question about attending a church with doctrinal differences. I would have to know the extent of doctrinal differences before I could comment much about it. Are the differences on eschatology, sovereignty, ordinances or what? To what extent are the differences? I can attend occasionally if the differences did not tend to lower my Sovereign God.

Actually, I would recommend a Bible study in the home and perhaps a mission to be established if possible in the area.

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

It is the duty of every saved person to be a member of a true church. It is the duty of every person to tithe. Tithes can only be given in a true church of Jesus Christ. A saved person should, when it is possible, and unless unusual situations are involved, be a member of a church where they can attend faithfully. The person in this question should give serious consideration to the matter of moving to the location where there is a church they can support faithfully in every way. There may be circumstances where this is not possible or advisable. But the person should give much thought and prayer to this matter.

The question, or rather, the answer to the question would involve the doctrinal differences between the church attended and the one where membership is held. Are these differences such as would make the attended church to not be a true church? If this church is not a true church, then, of course, the person should not attend it. I can conceive of a situation where a church might be recognized as a true church, but due to doctrinal differences a person would not want their membership in this church, but could still attend services in the church. But this would be an unusual situation and should not be practiced without the person being very sure of what they are doing. I know of places where if I had to live there, I would have my membership somewhere else, but would attend services in the church there. I say I know of such situations. Boy, am I going to get into trouble over this answer. Still, I stick to it.

Such a situation is not the best way of serving God in the church. Once again, a person so involved should seriously and

prayerfully consider moving to the location where they feel free to have membership and tithe. In most cases, this is what the person should do. However, I do not totally and without qualification condemn the practice mentioned in this question. It is unusual, not the best, and should be seldom practiced and then only with a very good reason. Wow! don't ask another one like this one for awhile.

## THINGS

(Continued from Page 3)

wealth and power untold for the work! Indeed! this is a ministry that seems to be urgently needed at the present juncture. What is taking place is that all the greatly multiplied calls for help from all over the world came knocking at the doors of a comparatively small number of devoted people, whilst the great majority are not giving proportionately. Under these circumstances it is impossible that God's work be sustained, while advance is out of the question. What is needed is a definite prayer ministry that the Spirit of God would awaken all His people to the responsibility and privilege of ministering to Him with their substance. When that takes place and when God's people cease to spend on their own luxuries what He needs for the sending of the Gospel to the heathen, there will be abundance for every good cause, for God's people have the money, and this money can be set free for His work by prayer.

There is one other thing. Some of God's dear children are holding back their small gifts because they are ashamed that they are so small, and they have forgotten that He still performs the miracle of the loaves and fishes. "She used what she had," said Jesus of Mary's anointing oil, the fragrance of which has filled the whole world, although that was nothing to the way it comforted the dear Lord when the shadow of Calvary's cross began to be heavy upon Him. When the story is fully told there will no page so radiant as that which records the sacrificial giving of those who loved Him well. And there is another side to the matter. We should never forget, nor should we only half believe, that a small gift followed by earnest faithful prayer means far more to the success of God's plans than a large amount of unconsecrated money — money which indeed might easily prove a snare to the workers. One thousand consecrated gifts of one dollar each would mean more for the work than one prayerless gift of the whole amount. This surely is why Jesus said of the widow that she had cast into the treasury more than they all.

Is it not true also that as one gives, however, little as it may be, the power to give grows? That was what a friend told us some time back. She had been longing to be able to give something worth while to the work and was waiting until she should be able to do so. Then one day the Lord told her to use what she had. She began to do so and to her great astonishment she found that her little was being increased continually. There is no doubt that God blesses the sacrificial giving out of all proportion to the actual amount, and is He not "able to bestow every blessing in abundance, so

(Continued on Page 5 Column 1)



## THINGS

(Continued from Page 4)

that richly enjoying all sufficiency at all times, we may have ample means for every good work?"

—Latin American Evangelist

## PASTOR

(Continued from Page 1)

minister to your body. If you fail to call your preacher do not complain at him if he fails to appear at the proper time. This seems a needless thing to say, but lots of folk do just that way when dealing with the pastor.

8. If you hear some one complain that he is being neglected by the pastor, do not repeat the complaint to others. Just a whispered word in the ear of the preacher is amply sufficient. Except this — you might suggest to the complainer that the mere lifting of his telephone receiver and one call will bring the pastor to his side in less than one hour. If he fails to do this simple thing you may know he has no strong desire to see his pastor.

9. Your pastor is wise, and because he is wise, he will be prudent, but every preacher walks in a circle of fire kindled by evil minds. Protect him from these gossips all you can. A good rattlesnake makes a more desirable companion than gossip. You can pull out a poison fang. You cannot pull out a poison tongue.

10. Pray for your preacher. This is said so often that it seems commonplace. It is vital to the ministry of any man. Herein fail not. Pray for him singly — by twos, threes, in small companies, as a church. Have set times, the object of which is prayer for the pastor. More than any soul in the church, he needs it.

11. Avoid all disputes and bickerings among yourselves. How can any general lead an army against the ramparts of the enemy when the chief concern of the soldiers is to stick pins in one another? Swing out on a great program that will make all little personal feelings seem too small to mention. Such a greatness of mind and spirit should so characterize every deacons' meeting, every council of officers, every business meeting of the church that little personal matters could not be so much as thought of. And if some good brother should inject it anyhow, draw a ring around him and pass on. Maybe he will fall in line again. If he does not — pass on! The night cometh when no man can work. Hasten!

12. Do not be afraid to express your appreciation of your pastor and his work, for fear he may become conceited. There will be plenty of things to take the conceit out of him. More preachers die of broken hearts than of swollen heads. I went to a memorial service one day held by a church for its dead pastor. House packed. One spoke of the pastor "as a citizen," another "as a neighbor" and another "as a friend," another "as a preacher," another "as a Christian," another "as a family man," and so on and on. It was all true. He was really a man out of the ordinary. Then they called on me to say a few words. I said: "All you have said of my dead brother is true. Moreover, if on each Sunday you had pack-

(Continued on Page 6 Column 3)

# THE GREAT VALLEY RAILWAY

"Yes, I see the wires stretching from the Station right up the line; and what, may I ask, are the kind of messages which are being daily and hourly sent to the Holy City."

"The messages sent, sir, are numberless. Everything of importance which takes place is telegraphed at once to the Holy City. If a hardened sinner becomes penitent it is known there the next moment, and as soon as the message arrives, it is published, and made known to the angels, who rejoice with exceeding joy. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). If a man earnestly and fervently prays, every word of his prayer is telegraphed, and it enters at once into the ears of the Lord of Sabaoth. "O thou that hearest prayer, unto thee shall all flesh come" (Psalm 65:2). If a man under the influence of a grateful heart gives thanks for mercies received or blessings enjoyed, the words are no sooner uttered than transmitted to the great Giver of every good and perfect gift."

"And not only, sir, are these things telegraphed, but all other things that are done on the face of the whole earth. All the deeds of men, whether good or evil; all the words of men, whether vile or pure; and all the thoughts of men, whether vain or holy; these are all telegraphed to the Holy City; and are there recorded in the City Books, which at the great day of Assize will be opened in order that men may be judged according to the things written in the books of all that they have done, said, and thought."

"And I saw the dead, small and great, stand before God; and the books were opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12).

"What," said I, "and is it a fact that everything which is done, spoken, and conceived by men here, is telegraphed to the great City and recorded there?"

"It is a fact — an undeniable fact. Believe men, I have told you all along and now tell you nothing but facts; and I assure you that every oath which a man utters, every lie a man tells, every wicked thing a man does, yes, and every idle word a man speaks, is telegraphed at once to the King in His holy habitation. And so also is every good thing a man does: every prayer he offers, every gift he bestows, every visit he pays to the sick and dying, every act of kindness shewn to his fellow men. All these deeds, when they spring from right principles; are at once transmitted to the High Court of Heaven, and recorded there to be read out and made public another day: for in the Book of the Directors, which you know to be an infallible authority, it is written, 'God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.'"

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:14).

"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: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:34-36).

"And what will follow this public declaration of deeds done in the body?"

"Judgment will be given: everyman will receive according to his deeds, whether good or bad: the wicked will be banished and sent into exile: the righteous will have awarded to them a Kingdom and a Crown."

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).

"Destiny, then, it seems, depends on character."

"It does so. The character determines the destiny. As is the character so will be the destiny. 'God is no respecter of persons.' He deals with men not according to their person but according to their character. Character is everything with God. Ages ago He said to one of His faithful servants, 'Say ye to the righteous it shall be well with him. Woe be to the wicked, it shall be ill with him.' And the ultimate destiny of the two parties will illustrate and confirm the truth of this solemn declaration."

"Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! It shall be ill with him: for the reward of his hands shall be given him" (Isaiah 3:10-11).

I now said to my obliging friend, the Inspector, "I thank you very much for all the deeply interesting information you have given me. There is still, however, another question which I should like to ask you, and it is this — Can you tell me whether, since the fall of man, this 'Valley of Death' has been the only way by which holy men could go to the Holy City, or is there another way by which the Holy City may be reached?"

Well, sir, there is another way to the Holy City besides the one which you now see, and a much pleasanter way, as I think, than this; and yet, strange to say, ever since the fall of man, only two persons have been known to go that way: all the rest, thousands and ten of thousands, have gone to their City home up through this long and sometimes dark valley."

"And what, may I ask, is that pleasanter way to the Holy City of

which you speak? and who were the two persons who were favoured to go that way?"

"The pleasanter way to which I refer, is the way, that sweet bird, the lark takes; when, rising from her grassy bed, she soars upwards, singing as she ascends; as if delighted to leave the cold earth, and as if she wanted to find a resting place somewhere in the heavens. The two persons out of the myriads which have left this Station, who did not travel on our line, but were favoured to go the other way, were two excellent men whose names were Enoch and Elijah — both Holy men of God. Like the lark, they one morning rose from the earth, and with wings outspread they reached and entered the City of God — the Holy City. Now I think you will agree with me, that to get to the City in that way is pleasanter by far than to be obliged to go up through this Valley; which is sometimes very damp, very cold, and very dark, though not always so. The ascension way must be much more bright and beautiful, besides which, that way occasions no fear whatever; whereas many step into the train with fear and trembling, and some there are, who, long before they come upon the platform to go, are subject to bondage through fear of the Valley."

"And deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:15).

Do you know if many have desired to go by the ascension way in preference to the ordinary route?"

"I know not whether many have, but I do know that one eminently great and good man did; for not long before his departure he said, that if he could have his choice, he would rather go the way Enoch and Elijah went than the way all other good men have gone to their long home: his desire was that 'morality might be swallowed up of life'; that so he might go home without the necessity of passing through the Valley, and I presume that many, very many of the best of men, have in their hearts desired the same thing, for if there be two ways of going home, when far, far away, what man is there who would not desire the pleasanter of the two?"

"Of course, every man who has to take a long or a short journey would, if he had a choice in the matter, prefer the pleasanter route possible; and there can be no doubt, that if all good men had their choice of ways not a man would go through the Valley, for no one likes the Valley. I know I do not — not that I wish to live here always — but if, when the time of my departure comes, I could go the ascension way, I should infinitely prefer that to the ordinary route, but as I have no choice in the matter, I know I must go the way of all flesh."

"Certainly you must, unless you should live long enough to see the second coming of Christ."

"But what if I did live to see the Second Advent, what then?"

"Why, then, neither you nor any other good man then living would take your departure in the up train through the Valley; but would ascend up from where you now are to meet your Lord in the air, just as He himself ascended from Bethany forty days after His resurrection, amid the gaze of His disciples, and attended by an escort of angels; who, when they got near the City, sounded their trumpets, and cried aloud for the gates to be thrown open, saying — 'Lift your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.'"

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:17).

"O, how delightful to have such a translation as that!"

"Indeed," he replied, "it would be very delightful, and one could wish to live on till the Second Advent, in order to have the honour and felicity of such a translation; although I assure you that many who have left that Station here and have gone up through the Valley, have looked at the time of their departure as happy as if they were about to be translated. Now and then I have heard some happy soul sing, just before the train has started: —

'Earth, twine no more about my heart

For 'tis far better to depart'

"At other times I have heard some such expressions as these — 'Good bye, I am very happy,' 'I am going home,' 'I shall soon be there,' 'I have no fears.'"

'Jesus, my Lord, I know His name;

His name is all my trust.'

'Weep not for me, wipe away your tears.' To depart and be with Christ is far better."

"Did you ever hear such or similar expressions from any of the passengers on the platform for the down train? Did you ever see any of them cheerful, jubilant, singing for very joy that they were going, and longing to be gone?"

"Never! I never saw such a case in all my life: but I do remember reading of a great historian and philosopher, of some celebrity; who ignored all the vital truths of Christianity, and who, in the blindness of his mind and the hardness of his heart, tried to be cheerful and even jocose on the very eve of his departure. (David Hume). This unhappy man actually indulged in foolish talking and jesting just before he left the Station and went down to Hades; but that is a very rare case indeed, for while one, like this celebrated philosopher, has taken his departure, insanely uttering jokes about the journey and the place to which he was going, thousands have left the Station sighing in their hearts bitterly that they could stay here no longer;

(Continued on Page 6 Column 1)



## RAILWAY

(Continued from Page 5)

they dreaded the journey, not knowing whither they were going, nor what their future would be. It is reported of a celebrated Frenchman — an infidel — a champion of infidelity (Voltaire), that when the time came for him to depart, so reluctant was he to go, and so afraid was he to pass down through the dark Valley that he said to the doctor, 'I will give you half of what I am worth if you will give me six month's life.' The doctor replied, 'Sir, you cannot live six weeks,' and very shortly after that he departed, not willingly, but by command, a command which he could not disobey. All the down train passengers would rather stay than go, while some, like this French infidel, would give half and even all they possessed if they could but continue here some time longer."

"And to Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life" (Job 2:4).

When the nether world is reached, what do you suppose is seen and heard there?"

"We know nothing about that world but what the Book, the authorized Book tells us; and I gather from that that the nether world is what the Scotch philosopher did not believe it to be, and what the French infidel feared it would be, namely, an awful reality; a world in which nothing is seen, for dense darkness reigns there; and in which nothing is heard but dolorous sounds such as weeping and wailing and gnashing of teeth."

"Alas! Alas! and is Hades such a place as that? Would that it were not true!"

"Yes, but it is true. There's the Book: read for yourself."

"Believe me, I have no wish for a moment to doubt your word. I believe that all you tell me is true, especially as you make your appeal to the Book in corroboration of all you say. And now that you have told me what you believe to be the character of the nether world, will you kindly tell me a little about the upper world. Tell me, if you will, what you suppose is to be seen and heard there?"

"With much pleasure I will tell you all that I know; for be assured, it always affords me much greater pleasure to tell enquirers of the glory of the world above than the misery of the world below."

"No doubt it does, and I should like to hear what you have to say about the upper world."

"Well, then, I must tell you that as soon as the passengers arrive at the terminus they find themselves at once at the gate of the City, which gates are strongly guarded."

"Strongly guarded! Do you mean so? You surprise me; for I thought in my ignorance that they were always open night and day, and that 'an abundant entrance' was given to all who wanted to enter in. Why is it, may I ask, that the City gates are as you say, strongly guarded?"

"For this reason, that no one may enter the City without the ticket. The Porters at the gates say to each passenger 'show your ticket,' and if any one of the passengers would have stealthily crept into the train unawares, without a ticket, he is stopped at the City gates and not allowed to enter. Without the ticket it is impossible to pass through the gates into the City. Then the gates are also guarded in order that nothing may enter in that defileth, that worketh abomination or maketh a lie."

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him" (Hebrews 11:6).

"And there shall in no wise enter into it any thing that defileth. Neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:27).

"Those holy gates for ever bar

Pollution, sin, and shame;

None can obtain admittance there,

But followers of the Lamb."

"But what do you suppose is seen and heard as soon as the gates are passed and the passengers are fairly in the heart of the City?"

"Well, as soon as they enter the pearly gates — for the gates are all of pearl — they see the City radiant with light, needing neither the light of the sun nor of the moon; the light radiates from one who in ancient prophecy is called 'the Sun of Righteousness.' 'But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall' (Malachi 4:2). Presently they see the King of kings and Lord of lords in all his glory, seated on a pure white throne, crowned with many crowns. Around Him they see a multitude which no man can number, arrayed in white robes, and palms in their hands. This great multitude are pouring forth songs of adoration and praise to Him who sits upon the throne, the music of which thrills the souls of the new arrivals with ineffable delight. They also see 'harpers harping with their harps.' They are not long there before they unite with this mighty gathering from all nations, in singing 'Salvation unto our God that sits upon the throne, and unto the Lamb for ever;' and this song, which is called a 'new song,' is sung with a melody, a beauty, and a grandeur, infinitely transcending the grandest musical festival ever witnessed in Churches or Cathedrals. Music Halls or Crystal Palaces — sweet beyond compare."

Beware of being a musty, dusty, crusty Christian.



QUESTION — What woman lied to her father to save her husband?

ANSWER — Michal, First Samuel 19:12, 14, 17 — "So Michal let David down through a window: and he went, and fled, and escaped. . . And when Saul sent messengers to take David, she said, He is sick. . . And Saul said to Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? . . ."

## PASTOR

(Continued from Page 5)

ed this church as you have done today, instead of breaking his heart with empty pews; if you had said to him while he was yet alive what you have said today, he would not now be dead. He died for the lack of things you are doing for and saying about him today. I know." Maybe I ought not to have said it, but I did. A preacher dead makes a first class funeral. But in God's name the funeral ought to be put off as long as possible.

13. On all public functions when the church is acting through the minister, the pastor of the church should always officiate if it be at all possible for him to do so. This is especially true of all weddings, funerals, baptisms and other like things. To fail in this discounts both the pastor and the church in a very real sense. There are sometimes exceptions to this rule, but they ought to be very rare and for very evident reasons — such reasons as would make the pastor and church feel at ease about it. If it seems desirable to have someone to act with the pastor, it should be done in such a way as to make it plain that the pastor is still master of the occasion. If anyone of the people should thoughtlessly violate this rule, the minister invited to take the pastor's place should gently, but firmly, decline to render the desired service.

14. Let it never be forgotten that good, bad or indifferent, as long as he is pastor of the church he represents the church. Respect him and see that others respect him as such.

15. Try to put into daily living the teachings of his pulpit. This does not mean that you are to slavishly do everything he says, but it does mean that the lives of his people must reflect the gospel he preaches, or all his preaching is vain.

16. Thank God that you have a pastor. Not only the welfare of your soul, but the very value of your real estate, the worthwhileness of your community, the possibility of doing your secular business under the most favorable conditions, and lots of other things besides, depend upon the vigor of your church and the power of the man God has chosen to give you as shepherd and leader. Amen.

THE BAPTIST EXAMINER  
DECEMBER 12, 1981  
PAGE SIX

## JEHOVAH

(Continued from Page 1)

sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:22-37).

This morning we would like to think about the thought that the Jehovah God of the Old Testament and the Jesus Christ of the New Testament are one and the same. Or we could say that we want to think about Peter's message to Israel on the day of Pentecost. Now, Peter is not here preaching the gospel as men think about the gospel today. When people think men preach what they call the gospel today, all they do is, and many of them I heard say this, preach just a simple gospel message of how Jesus died for sinners, how He was buried and how He rose again and all you have to do is receive Him as your Saviour and you'll be saved eternally. Now, children, that's not the gospel. That's contrary to the teaching of God's word.

I want you to notice that Peter is not preaching that kind of gospel but what he is doing is using the Word as it is blessed by the Holy Spirit to bring the nation of Israel, those who were representative of the nation of Israel in that place, that day, he is bringing them by the Word, blessed by the Holy Spirit to realize that they are standing at the judgment bar of God, that they are guilty, that they are doomed, that they are damned, that they are locked up in God's prison house of the doomed and damned. They want to know what to do to get out from under this condition realizing full well that there is nothing they can do to undo what they have done. That is the ultimate end of the preaching of the law, bringing men and women, boys and girls to the place where they realize that they are totally and completely without ability to save themselves, that they are locked up in God's prison house and they are doomed and damned and, if God does not extend to them the hand of mercy, they are going to die and go to hell and suffer throughout the endless eons of eternity.

Now, we don't hear that kind of preaching anymore. All you hear is this cheap-easy, believism today. That's the reason why we have so many church members and so few people in church. It is because people no longer fear God, no longer prize and esteem the salvation they have in the grace and the mercy of God. They no

longer esteem the wondrousness and the blessedness as a privilege of being a member of the body of Jesus Christ' local New Testament church.

We have grown slipshod. We have grown indifferent, because we have not been taught the truth concerning God's Word. Turn with me to I Corinthians 9 and I want you to notice Paul personally stipulates that if this is what preaching is, then he, Paul, truly preaches the Bible. Notice in I Corinthians 9:19-20 Paul says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more and unto the Jews I became as a Jew." Now he couldn't become a Jew because he was born a Jew. So what he did was accommodated his message to the Jewish thinking that he might show the Jews that they were locked up in God's prison house of the doomed and damned. You notice he goes on to say, "to them that are under the law, as under the law, that I might gain them that are under the law." Or by law preaching these legalistic people, who believe you are saved by your good works, He used their good works or the preaching of the law to show that there was no righteousness in man—that man is totally depraved, that we are not saved by the works we have done. I want you to notice, he goes on in the 21st verse, "To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law." Or the heathen who never heard of Jesus Christ, who never heard of the law of God, he showed them by the Word that they were under the law of God. Paul accommodated his message to every class of people, to show them that everybody is doomed and damned and locked up in God's prison house of the doomed and damned, without any ability to save themselves, and their only hope is salvation is God extending to them the hand of grace and mercy.

It's the same thing you have in the Book of Esther. Esther told Mordecai she had not been invited by Ahasuerus to come into his presence and she said anybody that comes into the presence of the king without invitation, unless he extend to them the golden sceptre, would be killed. So she said, if I be slain I be slain, or words to that effect. But on behalf of her people, she entered into the presence of the king. Now he had the sceptre in his hand. If he did not extend the sceptre to her, they took her out and killed her. If he extended to her the golden sceptre and she laid her hand on it, she was safe. But it was up to the king who was safe and who wasn't safe.

Children, it's the same thing in the plan and the program of God. The first thing we have to do is bring people by the teaching of the Word, through the working of the Holy Spirit, that they are in the same position as Esther. They stand guilty, doomed and damned, stripped of any righteousness of their own, and their salvation depends totally and completely upon the mercy and the grace of God.

I want you to notice just exactly what Peter did here in this second chapter of the Book of Acts, in the 22nd through 24th verses. He tells them that the death of Christ at Calvary proved Him to be not only Jehovah, but the Anointed One—Christ.

(Continued on Page 7 Column 1)



# JEHOVAH

(Continued from Page 6)

which is Christ—all or the anointed Messiah. The Jews had rejected Jesus Christ as their Messiah and they wanted the kingdom without the King, but you can't have the kingdom without the King. You don't come into the kingdom unless you have first been received by the King. And Israel had rejected their King. They had rejected their Messiah.

The fact is, they did this way back under Samuel. Back in the Old Testament when King Saul was appointed first king over Israel. Israel said we want a king like all the other nations. Way back then, Israel rejected their King who was God, and God gave them a man king. They have had a man king ever since, until they went into Babylonian captivity when they had no king. When their king did come in the person of Jesus Christ, they did the same thing they did back under Samuel. They rejected their King, so Peter is preaching to them a message that you can't have the kingdom without the King. Accept Jesus Christ as your Messiah or die and go to hell. That's all there is to it. I say to you this morning without fear of contradiction, either God in grace and mercy saves you through the death of Christ at Calvary, or you die and go to hell. That's all there is to it. Now that's not nice maybe in your way of thinking. Maybe you think that's plain. Maybe you think that's blunt, but I'm getting old and my time is getting shorter. I don't have time to sugar coat it. It is what the Bible teaches.

I want you to notice that Peter says in the 22nd verse, "ye men of Israel hear these words" (Acts 2:22). This is what Peter is saying to Israel. Listen, this is for you, Israel. This is God's message under the power of the Holy Spirit. I want you to notice that he goes on to say in that 33rd verse, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost." So Peter again reiterated that the power of Pentecost is the power of the Holy Spirit. The same power that Joel spoke of would bring to pass the prophecy of Joel recorded in the 2nd chapter of Joel during the time of the closing out of the tribulation period. Peter is plainly telling them, Israel, listen, this is the message of God as it is inspired by God the Holy Spirit. This is the message of God given to you by the Holy Spirit—that salvation is by the grace and mercy of God, regardless of what man says.

I want you to notice he goes on to say, "ye men of Israel hear these words; Jesus of Nazareth" (Acts 2:22). Notice how carefully he identifies to whom he is speaking. He is not talking about John the Baptist. He is not talking about Bartholomew. He is not talking about Barnabas. He is not talking about John the beloved disciple. He wants them to know this man called Jesus—that grew up in despised Nazareth, known to the world as the son of Joseph. Actually, the Son of God, mothered by the virgin Mary, fathered by the Holy Spirit. He goes on to say, "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." Israel, if you say you are ignorant, you

lie, you know that God demonstrated by signs and miracles and wonders from heaven that this is Jesus Christ.

Now go with me to Matthew. I want you to notice in Matthew the 3rd chapter that it tells us in the 13th verse, "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him." Now watch it, "And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Now back up with me in that 3rd chapter of Matthew, 5th verse, where it says, "Then went out to him Jerusalem, and all Judea, and all the region around about Jordan." There was a great multitude of Israel who saw Jesus Christ baptized, saw the Spirit of God as it was come down upon Him, heard the voice of God speak from heaven, "This is my Son." Israel, you are not ignorant. You know what I'm saying is true, because God gave you signs. He gave you wonders. He gave you miracles.

You go with me to the 11th chapter of the Gospel of John, and I want you to notice in the 38th through 44th verses, that there is a man lying in a tomb wrapped in grave clothes from his head to his feet. His face is covered with a napkin and he is laid on a stone bench in that tomb. He has been there four days and his sisters don't even want to roll the stone away because they know putrefaction has already set in and he has already begun to stink. His body is already beginning to decay and deteriorate. Jesus Christ in the presence of this mighty multitude of Jews stepped up to that open tomb and cried out with a loud voice so the Jews could hear him, "Lazarus, come forth." Now how on earth is that man going to come out of that tomb when he is wrapped from his heels to his head, his face covered with a napkin? He can't see, can't move his hands, can't move his feet. Now why would anybody tell a man like that who has been dead four days to come out of the tomb? He can't. It's an impossibility. And if this man is not God, Lazarus is not going to move. Because He is God, the soul comes out of paradise, back into the body and that body floats out of that tomb under the power of God. You know this is God. You know Jesus Christ is God. There can be no doubt.

I want you to notice, Peter said in that 22nd verse, "ye yourselves also know." Know He is God. There is no denying He is God. Only God could do these things. He is the only one God witnessed to. He is His Son. Notice now in the 23rd verse, Peter goes on to say, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Or the time and manner of His death happens as it did, and at the time that it did, because God ordained that He should die at that time and He ordained the way He should die. These men acting according to

their wicked natures carried out the foreordained plan of God. Only God could do this. Only God could know Peter was going to deny Him three times. Only God could know the rooster would crow after Peter had denied Him the third time. Only God could know that Judas would sell Him for thirty pieces of silver and write about it in the Old Testament, and take the thirty pieces of silver back, casting them at the feet of the Pharisees, and then go out and try to commit suicide. Only God could know this and prophesy of it hundreds of years before it happened. It was all—His being rejected of Israel, His crucifixion—it was all according to the foreordained plan of God. There can be no doubt that this person is Jesus Christ.

Notice, going on in the 24th verse, that Peter, still talking to Israel, said, "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." The only reason why Jesus Christ stayed in the tomb three days and three nights was because He was fulfilling a foreordained plan. You go with me to Matthew 12:38. When Israel sought for a sign from Him, He said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." He was dead in the grave, as far as His humanity was concerned, three days and three nights because it was the foreordained plan of God, and He came back to life again because He laid down His life. According to the 10th chapter of John, no man could take it from Him. He had power to lay it down and He had power to take it up again.

So, Peter slowly but surely builds the case against Israel. You wicked murderers! You crucified the Lord of Glory! He slowly but surely is locking them up in God's prison house of the doomed and damned, finding them guilty in the power of God, and under the condemnation of God without a thing they can do. In desperation they cry out, "What can we do?" Children, that's where you'll have to come to if you're ever saved. To the place where you stand in utter darkness. In the abyss of darkness, doomed and damned at the judgment bar of God, realizing that it is only by the power of God that you have not been allowed to slip off into hell already. If you ever get from that place called hell, it will be because of God's grace and mercy, not because of anything you can do. People are never going to be saved, they're never going to cry out to God for salvation, they are never going to cry out to God in grace and mercy until we first slowly but surely by the Word of God, lock them up in God's prison house of the doomed and damned.

I want you to notice in the 25th through the 28th verses that Peter begins to nail them down more tightly all the time. In the 25th verse (you go to the 16th Psalm, 8th verse and you'll find the prophecy of this), For David speaketh concerning him, "I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved." David speaking in prophecy in the 16th chapter of Psalms, 8th verse, is giving Jesus Christ, as the

anointed Messiah, even though he was prophesying that salvation depended totally and completely on God's anointed Messiah, who would come and redeem Israel. Go back with me to the 16th Psalm and you read it there in the 8th verse, "I have set the Lord always," the Jehovah God of the Old Testament, the anointed Jesus Christ of the New Testament. "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Look at the 26th verse of the second chapter of Acts, "Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope." Now hold your finger on that and go with me to the 17th chapter of the Book of Psalms. Look at the 15th verse where David says, "As for me, I will behold my face in righteousness: I shall be satisfied, when I wake, with thy likeness." How does David know that? Because he was speaking prophetically that the anointed Messiah that was coming to redeem Israel would be the Jehovah God of the Old Testament.

Slowly, but surely, Peter builds his case against Israel. Notice the 27th verse of Acts 2, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Go back with me to Psalm 16:10, "For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption." Go back with me to Acts 2:28,29, "Thou has made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." Or David did die. I read about it in II Samuel. I read about it in I Kings, where David got old and he could get no heat. Slowly but surely his body began to cool off. His body temperature began to fall because his heart grew slower, and slower and as his heart grew slower and slower the oxygen grew less and less. As the oxygen grew less and less, the body fluids grew more and more. We call it heart dropsy today, cardiac arrest, but all it is, is a vicious circle. The heart gets old and weary and begins to slow down. Disease has taken its toll. When the heart slows down, the oxygen intake begins to be retarded. When the oxygen intake begins to be retarded, the body fluids begin to build up more and more and the body surely but slowly loses its body heat, and the fluids build up more and more until the heart cannot take it any longer and it goes into a thing called cardiac arrest, and the person that is in that body leaves that body and goes to his eternal resting place. The body goes back to the dust from which it came and that's what happened to David. He died and he was buried and his body has gone back to the dust from which it came.

Peter goes on to say in the 30th verse of Acts 2, "Therefore being a prophet, and knowing that God has sworn with an oath to him," or God had given somebody an oath, or God had given somebody an unbreakable or unrescindable promise. I'm talking about a covenant that cannot be broken, but an unrescindable promise made by the eternal Sovereign God that cannot be broken. I want you to notice, "Therefore being a prophet, and knowing that

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God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Or He would raise up the Messiah. Where did God give David this promise? Go back into II Samuel, go back in I Samuel and see the covenant that God made with David when God said to David, "I will give you seed that will never perish and your throne shall reside in the eternal covenant of God for all eternity." I wasn't talking about Solomon.

Go back to Matthew the first chapter and read the genealogy concerning Joseph and you'll find that Joseph was the promised seed of David and that he was the heir to the throne of David. Because he never disclaimed Jesus, He was his legal son. Now your wife conceives by someone else and you never declare that in a legal court and you sign the birth certificate, that child is just as much yours as any other child is in the face of the law. That's law and that's what Joseph did. He accepted fully Jesus Christ as his first born, even though He was not the legitimate son of Joseph. He was the Son of the Holy Spirit conceived in the womb of the virgin Mary, yet because Joseph never disclaimed Him, Jesus became at His birth in humanity the legal heir to the throne of David and the promise of God to David was fulfilled. David will have a King that is eternal—Who will sit eternally upon David's throne.

That's what Peter is telling Israel here. He is taking them back in the Old Testament prophecies. Notice in the 31st verse of this second chapter of Acts, "He seeing this before spake of the resurrection of Christ." Who saw it before David saw it some hundreds of years ago. Before Christ was even conceived in His humanity. David saw this in prophetic utterances that God gave him and when he spoke of this. He was not speaking of himself. When he spoke that he would not remain in hell, which was the grave, nor his

(Continued on Page 8 Column 1)



When you feel down in the mouth, think of Jonah. He came out all right.

## JEHOVAH

would send to redeem Israel. Now I want you to notice, it goes on to say, "He seeing this before spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption."

In the Old Testament, Sheol was made up of two compartments. The upper compartment was called paradise (in Abraham's bosom) and that's where the soul of the Old Testament saints went, held in comfort, but their sins were only covered by their sacrificial animals and they could only be released from that when Jesus Christ died to pay for their sins. So when He ascended on high, He led captivity captive or he emptied that upper compartment and took the souls of the Old Testament saints home to be with Him. From that moment on, when people die, they go immediately to be with Jesus Christ, but the souls of the wicked of the Old Testament are all in a place called Gehenna. The place of the doomed and damned. The place of the tormented and there, they'll hold until the time of the great white throne of judgment.

So David is speaking of Jesus Christ when he says that His soul was not left in this upper compartment. We know that He did lead captivity captive. He did carry the souls of the Old Testament saints home to be with Him, but be that as it may, "neither his flesh did see corruption," or before His flesh began to corrupt. Corruption sets in on the fourth day and I don't care what any undertaker says. He doesn't know the Egyptian mystery, so any good embalming will only be good for three days. Even an embalmed body will begin to corrupt. Be that as it may, Jesus Christ's body was not in the tomb long enough to begin to corrupt. On the third day, God brought it forth in the resurrection, fulfilling the promise to David of and Eternal Seed that David prophetically spoke in the 16th chapter of the Book of Psalms.

Now look at the 32nd through 36th verses where we find that Peter slowly but surely used the Word of God. Now he didn't preach stories. He didn't preach a bunch of jokes. He didn't preach a bunch of men's ideas. Slowly but surely, he took the Word of God and he built a case against Israel. The person that they had crucified and slain by their wicked natures was actually the Christ, the anointed Messiah, the Jehovah of the Old Testament and now Israel. notice in the 32nd through 37th verses, he has Israel right where Israel needs to be. They stand guilty, doomed, damned, not by what Peter has said, but by the Word of God blessed by the Holy Spirit, because Peter has acknowledged the fact that what he has said in the 33rd verse has been by the inspiration of the Holy Spirit. So it is not by what I say, it is not by what you say—but the Word of God, by what it says as it is blessed by the Holy Spirit, if a person is to be saved. This Word as it is preached by the Holy Spirit will lock a person up in God's prison house of the doomed and damned where they realize they are absolutely corrupt. They have no ability to save themselves,

they are doomed and damned and in spite of all they can do, they must go to hell unless God in grace and mercy reaches out and saves them. Children, that's the end of the preaching of the law, for Christ is the end of the law. He is the ultimate end of the law. When people are brought by the hounds of hell and the preaching of the law to see they are doomed and damned, with no hope of salvation, with nothing to save them, with no works of righteousness and the darkness and the blackness of the abyss is about to cover them and they see themselves under the wrath of God, the condemnation of God ready to plunge them headlong into the lake of fire, then and only then, will they realize they have a need.

I want you to notice in the 32nd verse, "This Jesus," this Jesus of Nazareth, this Saviour, this one who came to save His people from their sins, "This Jesus hath God raised up, whereof we all are witnesses." Witnesses of what? That this Jesus is the anointed Messiah, that He did die, that He was buried, He was resurrected and you're guilty of slaying Him. You're guilty by your wicked natures of crucifying the Lord of Glory. It goes on to say in that 33rd verse, "Therefore being by the right hand of God exalted; and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Or what they had seen at Pentecost, the speaking in other tongues, the fiery tongues rested on the sound of the mighty rushing wind was all in answer to the promise of Jesus Christ as He was prophesied by John the Baptist, that he baptized with water, but there came one after him whose shoelatches he was not worthy to unloose. He will baptize you with the Holy Spirit and with fire, and He did.

In the 34th verse, "for David is not ascended into the heavens," not yet he's not, as far as Peter is concerned, in a bodily form as Jesus is, "but he saith himself, the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Or this same Jesus that you slew, that was buried and that was resurrected, is now sitting on the seat of Jehovah God. The earth is His footstool and He's going to reap vengeance and condemnation upon his foes. By this time some of the people of Israel were scared to death. Look at it in the 36th verse, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ. Now when they heard this they were pricked in their hearts," or they were scared to death.

Children, that's the only time people are ever going to be saved, when they have been brought by the Word of God, blessed by the Holy Spirit, to see their doomed and their damned condition. They stand locked up in God's prison house of the doomed and damned, beneath their feet is a fiery burning hell and the moment God releases their life out of their body, they are going to plunge into that hell. There is nothing that can save them in themselves. They can do no works of righteousness, no man can murmur any prayers over them, he can't sprinkle any holy water on

them, he can't pray them out of purgatory, they are doomed and damned and on their way to hell. All they can do is cry in the agony of their soul, "My God, what can I do?" and realize there is nothing they can do apart from God stretching forth His hand in grace and mercy to them, they are going to die and go to hell.

That's all there is to it, children. That's the message we need to get out this morning, not this cheap-easy believism where people can come grinning, popping their gum and making a decision for Christ and saying, "Oh, I'm accepting Christ as my Saviour" and sign the little decision card, shake hands with the preacher. We fling you in the baptistry and get you wet and put your name on the church book and do the best you can and be as faithful as you know how and you got eternal security and you can't ever be lost. Children, that's not the teaching of the Bible. The Word of God, as Peter locked up Israel to the place where they couldn't move, they were bound, they were under the condemnation of God. They saw themselves murderers, totally depraved, completely without a way to save themselves and they cried out in their fear, their agony, to Peter, "What can we do?" There isn't anything you can do, God must stretch forth His hand of grace and mercy. All you can do is look to God.

Back in the 45th chapter of the book of Isaiah, the 22nd verse, "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." All you can do is look unto God and cry in agony of soul, "My God, have grace and mercy for me and save me or I must die and go to hell." Salvation is not by what we do. Salvation is what Christ has done already for us. Children, we are never going to come to a realization of that until somebody, by the Word of God, by the power of the Holy Spirit, through the preaching of the law, has locked us up, doomed and damned and condemned in God's prison house and we are ready. We see ourselves.

Listen, I remember the night in the little Baptist church when I knew if God didn't do something for me, I was going to drop off into hell and fear was livid in my mind and I was saying, "Oh, My God, I'm not worthy to be saved, but, my God, if you don't save me, I'm going to spend an eternity in hell." Just as sure as there is a God in heaven, if He hadn't extended a hand of grace and mercy, I'd have died and gone to hell. That's all there is to it. The reason I'm out of hell right now is because of God's grace and mercy. That's the message Peter preached to Israel and, children, that's the message we need to preach this morning, that sinners are doomed and damned and God only can save them with His grace and mercy. We need to learn what it means to fear God and be brought by God's Holy Spirit through the saving Word to a knowledge of Jesus Christ.

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