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

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## THE AMAZING FUTURE AWAITING THE JEW

by Wm. Pettingill

The eternal purpose of God for the people of Israel is stated tersely in the sixth verse of the twenty-seventh chapter of Isaiah:

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

And you may depend upon it that this thing will be done. Men may not like it; they may not see why God is so interested in the Jew; they themselves may, and most of them do, hate the Jew, and they may wish for his destruction rather than for his blessing: but there it stands: God has said it: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

"God is not a man," says the Word in Numbers 23:19, "that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

There was a day when the Kingdom of Assyria thought it had the upper hand, and that it

would destroy Israel, just as Babylon thought to do, and just as today some of the European powers think to do; but in Isaiah 14:24-27 the Word of God went forth saying: "The LORD of hosts hath sworn, saying, Surely as I have thought, so it

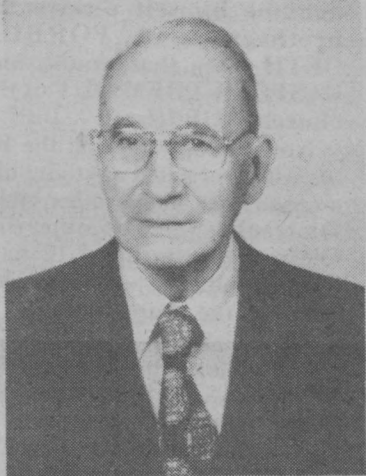
shall come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them,

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## "SPIRITUAL ILLITERACY"

by Hansford Holmes  
Charleston, W. Va.

Very often, when I was employed in electronic engineering, and while testing equip-



Hansford Holmes

understand me?" And, immediately, I would expect an affirmative answer, which would attest to the literacy of his understanding. In other words, true reading is comprehended with proper understanding of what is read; otherwise, when there is no complete understanding, there is a certain amount of illiteracy.

Now, in regard to testing of a certain Person, even Jesus, "...a certain lawyer stood up, and (tested) Him, saying, Master, what shall I do to inherit eternal life?" (Lk. 10:25).

So, likewise, even now, there are many of the same spiritual complexion as that lawyer, in that they are building upon the same foundation, by seeking salvation by their own works.

That same lawyer, no doubt, was well versed in the Mosaic law, and, consequently, wished to test Jesus to see whether He

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ment, I would ask the man at the other end of the line, "Do you read me; that is, do you

## HEARING WITH HEED

by Robert Hoskins  
Mansfield, Ohio

"And He said unto them, Take heed what ye hear; with



Robert Hoskins

what measure ye meet, it shall be measured to you: and unto you that hear shall more be given" (Mark 4:24).

Before we go into our subject I would like to note a few things that take place with, "hearing without heeding." Consider Adam the first man, in the

seventh verse of the second chapter of Genesis: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Then, in verse 16 of the same chapter, God gives a command, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." It is the command of the Lord. Then, in the third chapter, we find that the serpent beguiled the woman that God had made from a rib of Adam, when she found out that the tree would make one wise, she did eat and gave also to Adam, "and he did eat" (Gen. 3:6). Here we find that Adam heard but without heeding, and Adam died a spiritual death, and it was passed on to all of Adam's posterity — so all are born spiritually dead.

We would like to give another (Continued on Page 6 Column 3)

## SOME RANDOM THOUGHTS AFTER THE HOLIDAYS

by Roy W. Snell  
Charleston, W. Va.

Another season of the year, when the world at large is wont to go all out in an orgy of celebration, has again passed us by. While I do recognize some of the human sentiments associated with this time of year, strangely enough I do not have any sense of spiritual enrichment. Could it be that my research into the source of this saturnalia had dampened my ardor and given me the spirit of

Scrooge — or a Grinch?

Forgive a word of personal reference. For years my wife and myself were thoroughly caught up in the gift-giving aspect of the X-Mas observance. As I am not so finely attuned to these little niceties, I sometimes would purchase something for which she had no practical use. Of course, she would say the usual polite and proper things in the way of thanks, but still when you have been associated with someone, up close and personal, it is possible to detect little inflections and nuances in their attitude. Things which tell you better than words of one's innermost feelings. Somewhere, about this time I, also, had occasion to learn something of the origin of X-Mas, and the combination of these things served to open my eyes to the measure of foolishness in our holiday practices. As a result, I approached my good wife with the proposition that we dispense with all this asininity. She was perfectly agreeable and so we decided to forego this gift giving. Our intentions were noble, but the very first year she backslid. Unbeknownst to me she got me a gift and X-mas morning I was left feeling lower than an "egg sucking" dog. Yes, there is such a thing. Fortunately, we "set our faces like flint" and the next year we both managed to resist that long ingrained habit, another one which can literally enslave a person. It has now been a number of years and, without meaning any irreverence, I can say that, as in John 8:32, "And ye shall know the truth, and the truth shall make you free."

There, then, was a form of bondage, possibly a little more subtle but just as insidious as that of alcoholism, or the addiction to caffeine, nicotine or diet pills. You are free to do as you will, personally, I am thankful to be delivered. Supposedly we were honoring the birthday of

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(USPS 042-340)

## WARS & RUMORS OF WARS

by Harold Freese  
Mansfield, Ohio

During the early days of man on earth, the first war came to pass in the Garden of Eden. It was here that Adam and Eve were tempted, ate of the tree of knowledge, and were expelled from the Garden — this being the first declaration of war (Gen. 3:15). This battle has never ceased, which developed and has always continued developing into an enmity among all races of men; however, from the time of Saul, the menace of the Philistines and other groups of foes necessitated a standing army.

War was regarded by the Hebrews as essentially religious. Their God was the God of hosts, their battles were the battles of the Lord (I Sam. 18:17, 25:28; Psm. 80-19). Before going to war it was necessary to determine favorable conditions and a propitious time. The Hebrews inquired of God (Jud. 20:23-27). Spies were sent into a country before invading it to ascertain what would be needed in making an attack (Jos. 2:1; Jud. 7:10). So has this condition continued to exist ever since God pronounced "ENMITY" between Satan and the seed of the Woman. Wars have continued to exist, developing into world-wide violence.

During the closing days of His earthly ministry the Lord Jesus Christ was asked some questions by his disciples, Matthew 24:3: "And as he sat upon the

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## The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

## CONFUSED SMOKE SIGNALS

"Mystery, Babylon the Great" (Rev. 17:5).

Without entering into a detailed discussion of this seventeenth chapter, permit me to say that I think this passage of Scripture is a direct reference to the Roman Catholic Church. Through the years I have thus interpreted this chapter. I have said that this great whore represents Roman Catholicism, and that the harlot daughters of this whore are none other than the Protestant churches that have come out of the Roman Catholic Church. I have consistently, throughout the entirety of my ministry, preached that old whore represented the Roman Catholic organization and that the harlot daughter represented the Protestant churches that have sprung from Romanism.

I do not have time, and you do not have the patience, in all probability, for me to enter into a detailed discussion of this chapter. Suffice it to say, without giving a verse by verse interpretation, that this chapter is a direct reference to Roman Catholicism.

When I come especially to my text I find that it speaks in these words, "Babylon the Great," and the question arises immediately in my mind, just as it has in the minds of many people in the years gone by, why is the word "Babylon" used, if it is used as a reference to Rome? Why is it that God the Holy Spirit in writing, didn't speak of it as Rome instead of Babylon? I'm satisfied that every preacher in reading this passage of Scripture comes face to face with this question, and has often wondered why Rome is referred to as Babylon.

I remember years ago when we used to have school for preachers that a young fellow from Ohio attended school for a few weeks, and one morning in our prayer period, just before we went to pray, he said that the biggest question that had ever bothered him in the study of the Word of God, if this passage referred to Roman Catholicism, why was it not spoken of as Rome rather than Babylon.

I am sure that has been true of many others, and that they have questioned why it was

spoken of as Babylon. Well, beloved, I think I can give you the answer in such a way that it will convince you, and will satisfy you as to why God used the term Babylon instead of Rome. If you will go back to the Old Testament to Genesis 11, you will find that before anyone spoke a different language and when everybody had the same speech, it was then that the people attempted to build a city and a tower that would reach Heaven. The Word of God says that God came down and scattered them abroad upon the face of the earth, to the extent that they left off building the city and they began immediately to speak with other languages, and men began to speak with gutters, and various linguistic sounds, to the extent that everybody had a different language from that time on.

The Word of God talks about confusion. In Genesis 11, you have confusion of tongues. In Isaiah 13 (where Babylon is again referred to figuratively) you have confusion as to the social order. In Revelation 17,

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Those who are to teach others the knowledge of God ought to be well acquainted with Him themselves.

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

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## SMOKE

(Continued from Page 1)

you have religious confusion. Now it doesn't make any difference how the word "Babel" or "Babylon" is used in the Bible in these three instances, it means confusion in each and every instance — and that is all Roman Catholicism has ever been. I want to show you something as to the confusion of Roman Catholicism. That's why it is that I have chosen for my subject, "Confused Smoke Signals."

I think it is rather appropriate, beloved, that when the Romanists elected Pope John XXIII of recent date, and they burned the ballots concerning the election, that somebody forgot to dampen them in one instance — somebody forgot to put wet straw on the fire in one instance and consequently they sent up a clean white smoke rather than a dark smoke. The way I understand it, if the College of Cardinals have succeeded in electing a pope, then they burn the ballots of white paper and they give off clear white smoke, and everybody knows that they have reached an agreement, and they have a new pope. But if they have failed to reach an agreement on the balloting, they dampen those ballots and add damp straw to them, and instead of giving off clear white smoke, a dark colored smoke exudes from the chimney. I say, beloved, it was highly conspicuous on that particular Monday when they were balloting for a new pope, that on one of the ballots when they had failed to reach an agreement, someone failed to dampen the straw in the fire, and the result was that they gave forth the wrong kind of smoke and the world thought for a few moments that they had reached an agreement and that they had a new pope, whereas they had not done so.

Now that was confusion, and I don't know but that was definitely of the Lord I rather have a feeling that God was in it. From this standpoint, it cer-

tainly does show us how the actions of the church of Rome are nothing more than that of confusion, even in the election of the successor to the pope.

I want you to see that Romanism has been, down through the years, nothing but confusion, and I'm going to show you five ways as to the confusion of Romanism.



John R. Gilpin

### I THE CONFUSION AS TO SALVATION.

The Catholics teach that there is no salvation outside the Catholic Church. Sometime ago, a man was talking to me who was a Catholic. He said, "Do you preach an unpardonable sin?" I told him that I did and he wanted to know what the unpardonable sin was. I tried to the best of my ability to explain to him that it was attributing the works of the Lord Jesus Christ unto the Devil — it is saying that Christ did His work through the power of the Devil, and I gave him an explanation of the passage in the third chapter of the Gospel of Mark. He said, "Brother Gilpin, I've been brought up to believe all my life that the unpardonable sin is to die outside the Catholic fold; that all other sins may be pardoned, regardless of what they may be, by the church through the priest, but if a man dies outside the Catholic Church, that's strictly and definitely unpardonable."

Well, beloved, you can thus see the Catholics teach that there's no salvation outside the Catholic Church. If you think that isn't true, beloved, I'll take just a minute's time to read to you a quotation that was written by their Joseph I. Malloy, taken from a little book entitled, "A Catechism for Inquirers."

"Besides I accept, with hesitation, and profess all that has been handed down, defined and declared by the Sacred Canons and the General Councils especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and the infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reprovved. This same Catholic Faith, OUTSIDE OF WHICH NOBODY CAN BE SAVED (emphasis mine, J.R.G.), which I now freely profess, and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught and publicly professed by all those who depend on me and by those of whom I have charge."

Now that quotation is taken from their Catechism which everyone must study before he can obtain admission into the Catholic Church, and which he

has to sign before he can be taken as a member thereof. If anyone wishes to know concerning this Catechism, I might say that is paragraph 9 of this little booklet, "A Catechism For Inquirers."

Notice, beloved, they say that outside the Catholic faith nobody can be saved. Now I'd like for you to keep that statement in mind and just turn to the Word of God and then decide for yourself which is correct or what is right. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures" (I Cor. 15:3).

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

"WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed" (I Pet. 2:24).

"For Christ also HATH ONCE SUFFERED for sins, the just for the unjust, that he might BRING US TO GOD, being put to death in the flesh, but quickened by the Spirit" (I Peter 3:18).

Now I have taken time to read these Scriptures to show you that salvation as taught in the Bible is by and through the death of the Lord Jesus Christ for the elect of God. I insist, beloved, that there's no salvation for anyone outside the Lord Jesus Christ. Nobody is ever saved by being baptized. Nobody is ever saved by taking the Lord's Supper. Nobody is ever saved by the observance of the Golden Rule, or by keeping the law, or by obeying the Great Commission, or by anything that is ordinarily taught for salvation. I tell you, beloved, salvation comes only by and through the death of Jesus Christ on the Cross. I insist that so far as we are concerned, the man who has seen the truth that Jesus Christ has died for his sins, that man is saved and is going to Heaven when he dies because there's nothing for him to go to Hell for. The fact of the matter is, whether he has been baptized at all, and irrespective of what kind of baptism may have been falsely administered in his behalf, whether he is a member of a church, or whether he isn't a member of any church at all; I insist if he has trusted the Lord Jesus Christ he is going to Heaven when he dies.

Now if I had my way I'd see to it that he was a Baptist. I'd see to it that he had Scriptural Baptist baptism at the hands of a Missionary Baptist Church. But regardless of what church he is a member, if he has seen the truth that Jesus Christ has died for his sins, that man is going to Heaven when he dies.

In contrast, the Catholics say that there's nobody that can be saved outside the Catholic Church. Now that's confusion. It is no wonder that smoke signals got twisted on that Monday that the pope had been elected. I tell you, beloved, Romanism has been sending forth the wrong kind of smoke signals ever since they came into existence.

I think about the time long before the days of the telegraph and the telephone, when the In-

dians wanted to send a message that could be read by the Indians that knew the signals miles and miles away. I tell you, beloved friends, the Indians knew how to send messages by smoke signals that weren't confused, but throughout all ages, Romanism has been sending forth a confused message so far as salvation is concerned.

### II THE CONFUSION AS TO THE POPE'S PLACE — THAT HE REPRESENTS GOD ON EARTH.

Do you realize, beloved, that there's only one individual in particular who is ever spoken of as taking complete possession and control of the church? It dawned on me sometime ago as I was studying, that in all the New Testament churches, there was only one individual that took the position, or acted at all like the modern pope acts today. It was none other than the domineering Diotrephes. Listen:

"I wrote unto the church: but Diotrephes, who loveth to have the PREEMINENCE among them, receiveth us not. Wherefore, if I come, I will remember his deed which he doeth, PRATING AGAINST US with malicious words; and not content therewith, neither doth he himself receive the brethren, and FORBID- DETH them that would, and CASTETH THEM OUT of the church" (III John 1:9, 10).

Now the only man in the Bible who ever acted anything like a pope was none other than Diotrephes — domineering Diotrephes who loved to have the preeminence — Diotrephes who was the church boss.

Now, beloved, the Catholics are like Diotrephes. They desire the pope to have complete preeminence, and there is much confusion in this world as to the pope's place, in that the Catholics say that he represents God on earth.

Let me read to you another quotation written by James Cardinal Gibbons, taken from the book, "The Faith of Our Fathers." It is taken from the first edition of the book and was written in 1876. Listen:

"The people of the United States profess to be a Christian nation. Do you also claim them? Most certainly; for even those American Christians who are unhappily severed from the Catholic Church are primarily indebted for their knowledge of the gospel to missionaries in communion with the Holy See, it follows that, from whatever part of Europe you are descended, whatever may be your particular creed, you are indebted to the church of Rome for your knowledge of Christianity. Do not these facts demonstrate the Primacy of the Pope? The Apostles of Europe and other countries receive their authority from Rome. Is not the power that sent an ambassador greater than he who is sent?"

Now this is taken from the above mentioned book, pages 116 and 117 of Chapter 10, entitled, "The Supremacy of the Pope." Beloved, I for one protest against any such supremacy on the part of any human being, whether he be called pope, priest or preacher. I turn to the Word of God and I find a very interesting passage of Scripture as to the position of each believer. Listen:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us

from our sins in his own blood, And hath made US KINGS AND PRIESTS unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:5, 6).

Notice, this verse says that God made us to be kings and priests, and I say that every one of us who is a believer, is a priest unto the Lord. The Lord Jesus Christ is our High Priest, and every one of us is a believer priest under Christ. We need no one else to come between us and God. The only one we need to come between us and God is the Lord Jesus Christ as our High Priest, and thus each of us acts as his own believer priest as we come to Him.

I tell you, when I think about the position that the Catholics give the pope — that he represents God on this earth and that the pope has the primacy on this earth — whenever I think of it, I remember they say that his primacy goes back to the days of the Apostle Peter, and remember this, I'd like to remind you that the Apostle Peter never did claim any sort of primacy over the balance of the apostles.

Take, for example, the selection of Matthias. Peter didn't tell them what to do. The church decided themselves. Consider Pentecost. Simon Peter didn't tell them what to do on the day of Pentecost. The church acted as the Lord led them. Look, if you will, at the experience of Simon Peter in the house of Cornelius. He surely didn't act like he was a pope there, for the word of God tells us when Simon Peter came into the home of Cornelius, and the latter fell down at the feet of Simon Peter to worship him, that Peter said, "Stand up; I myself also am a man." Then you will notice that the church at Jerusalem called Simon Peter upon the carpet to give an account of his ministry unto the Gentiles, and when they did so, he never claimed any supremacy over anybody else. He never claimed that he represented God on earth. He never claimed in any wise at all that he was a pope and that he was superior to anybody else. The fact of the matter is, a little later you will find that the Apostle Peter met the Apostle Paul and the Word of God tells us that the Apostle Paul rebuked the Apostle Peter. Listen:

"But when Peter was come to Antioch, I withstood him to the face because he was to be blamed" (Gal. 2:11).

Can you imagine anybody withstanding a pope? Can you imagine another preacher telling a pope off? Can you imagine another man telling a pope what he ought to do, and telling him to keep still, that he was to be blamed for his doctrinal stand? Just imagine what it would be like today if one of the cardinals, or one of the bishops, or one of the priests of the Catholic Church, were to tell off Pope John XXIII, like Simon Peter was told off by the Apostle Paul. You know what would happen, beloved? That priest or that bishop or that cardinal would be let out of the Catholic ministry if he were to do that. It just goes to show that Simon Peter was no more than an apostle. He did not claim any primacy in any wise at all. He did not claim any superiority over anyone. He was not in any wise to be considered superior to any of the balance of the apostles. The Word of God tells us that he claimed for himself nothing more or less than the fact that he was an

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## SMOKE

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elder or an apostle.

We read:

"The elders which are among you I exhort, WHO AM ALSO AN ELDER, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (I Peter 5:1).

Peter didn't claim to be any one except an elder or a preacher of the church. I say then, in view of the fact the Catholics claim that the pope represents God on earth, that the pope has primacy over everybody else, and that everybody is to bow unto him, and to take orders from him — in view of that, I say it is nothing more, in the light of the Word of God, than a confused smoke signal that the Catholics are sending up concerning the position of the pope here in this world.

### III

#### THE CONFUSION AS TO PURGATORY.

I'd like to read to you another quotation taken from Joseph A. Malloy's "Catechism for Inquirers." He says on page 78 in chapter 10, in answer to the question, "What Is Purgatory?" Listen:

"Purgatory is a place where souls are detained for a time and purified if they die guilty of slight sins or if they have not entirely atoned for great sins, though these have been forgiven. Does our reason help us to believe in purgatory? Since we are convinced that there is a future life, our reason demands such a place as Purgatory. Most people are neither great saints nor great sinners; they are not prepared at death to enter Heaven immediately or evil enough to deserve hell. Will all the souls in purgatory go to Heaven after they have completely atoned for their sins by suffering? Can we help the souls in Purgatory? Yes, we can help the souls in purgatory by our prayers, by indulgences and especially by the sacrifice of the mass."

Now can you imagine any individual in this world who would be "cracked enough" in the upper story to believe any of these statements that I have read to you? I say the entirety of that quotation is false in toto. Let's turn to the Word of God.

Listen:

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was

If Jesus should come next Sunday evening at 8 p.m., where would he find you?

buried: And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:22, 23).

Notice, beloved, when Lazarus died, he went to Heaven, and when the rich man died, he went to hell. He didn't go to Purgatory. He didn't go to any half-way station. He went, as the Word of God says, immediately into torment. He asked that Lazarus might bring him a drop of water, and this request was denied. So, beloved, here was a man who died and went to torment, and he stayed there and couldn't get out, and he was told that there was a gulf fixed to such an extent that he couldn't get out, and no one could cross over to his side that they might bring relief and sustenance to him. I tell you, beloved, when you read this, you don't find any hint of Purgatory. You don't find any indication that anyone had any opportunity to get out of Hell, and get into Heaven or get any relief therefrom so far as suffering is concerned.

We read again:

"And as it is appointed unto men once to die, but AFTER THIS THE JUDGMENT" (Heb. 9:27).

What comes after death? The Judgment. There is no thought about any intermediary place. There is no thought about a man getting in or out of Purgatory. There is no thought of a man getting out of Purgatory and coming to the judgment. Rather, "it is appointed unto men once to die, but after this, the judgment." The next thing after death is the judgment. I tell you, beloved, it is nothing short of confusion for a man to talk about Purgatory in the light of the expressed statements found within the Word of God.

### IV

#### THE CONFUSION AS TO CALLING THE POPE "HOLY FATHER."

A few years ago there was an article that appeared in a lot of the secular magazines in America, entitled, "Why Millions Call Him the Holy Father." It appeared as an advertisement published under the auspices of the Knights of Columbus, which is the official laymen's organization. Now, beloved, to me that's nothing but confusion, and I'll tell you why it is confusion. It is contrary to the Word of God. Do you know that Jesus Christ Himself was never called Holy Father in all his ministry? The only one who has ever been called Holy Father in the Bible is Almighty God Himself, and He was called thus by the Lord Jesus Christ. In John 17 we find Jesus Christ praying His great priestly intercessory prayer. The Word of God says, as He prayed, that He said:

"And now I am no more in the world, but these are in the world, and I come to thee. HOLY FATHER, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).

Notice Jesus' words again:

"And call no man your father upon the earth; for one is your Father, which is in Heaven" (Mt. 22:9).

Here he is dealing with religious people who are lost, and He says, Don't call anybody father on this earth. You've got one Father in Heaven. He is the one. Beloved, whenever I think of the people calling the pope "Holy Father," or when I think about people going to a confession and calling a priest "father," I am reminded of the



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Psalm 23:1-3

Intro.: Herein we have the Psalm of total victory and total joy, which gives honor and glory to the Shepherd of the sheep, Who laid down His life for the sheep, and Who ever liveth to provide for the sheep (John 10:11; Rev. 1:18). The preciousness of this Psalm is seen in its placement, as it follows, and is a result of the Psalm of suffering, and it precedes the Psalm relating to the reign of Christ, so it stands between the cross and the crown. The power of this Psalm is seen in its effects on the lives of the saints down through the ages. It has been the stay of the weary pilgrim in his sojourn in the wilderness of this world, and has upheld multitudes of saints in the most adverse conditions. Therefore the profitableness of this Psalm, along with all scripture (II Tim. 3:16, 17), is beyond compare. The traditions of men come and go, but the truths of God abide forever. May we once more examine this Psalm with great expectation and concentration.

### VERSE 1

"The Lord is." Here, we have the eternal "I am." The Omnipotent, Omniscient, Omnipresent Creator and Sustainer of Heaven and earth Who is beyond compare (Isa. 40:18); the One Who is Emmanuel, (Matt. 1:23) and Whose Name is Jesus (Matt. 1:21), and Who, by Himself, purged our sins (Heb. 1:3), and He Who ever lives to make intercession for us (Rom. 8:34). He Who is "able to do exceeding abundantly above all that we ask or think," (Eph. 3:20), so "He is able" (II Tim. 1:12, Heb. 7:20). It is well to notice the present tense of this Psalm. The Lord is "a very present help in trouble" (Psa. 46:11). "Beloved, now are we the sons of God" (I John 3:2).

"My." Not only is this a present tense Psalm, but it is a personal Psalm. Both salvation and service are personal matters; therefore every person needs to

words that Jesus used, when He said, "Call no man your father upon the earth."

I tell you, beloved, if I knew a Catholic priest were a father a hundred times, I wouldn't call him such. If I knew he were a father a thousand times, I still wouldn't call him father. Whenever I go into a Catholic hospital to make a sick call, I "mister" them all. I tell you, beloved, the Word of God says to call no man your father upon the earth. The Catholics' idea is to call their priesthood "father" and to call the pope "Holy Father," yet the Word of God is contrary to it. This is just some more of the confusion of Romanism.

### V

#### THE CONFUSION AS TO NEW DOCTRINES.

Someone said to me a few years ago that Rome never changes, and I thought, how foolish a statement! Beloved, will you believe me when I tell you that in the past 1500 years Rome has promulgated many of

(Continued on Page 4 Column 4)

be able to say, "I know," "I have believed," and "I am persuaded" (II Tim. 1:12), and "here am I" (Isa. 6:8). Study II Tim. 4:6-8; Gal. 2:20; Philip. 1:20, etc. This is not a matter of selfishness, but of bringing personal assurance.



"Shepherd." There are many, many designations in the Word of God which set forth the Person and Work of Christ (Isa. 9:6), and they all manifest and magnify His capacity to save His people from their sins (Matt. 1:21; Jude 24, 25). So He is "the Alpha and Omega," "the beginning and the ending," "the Author and Finisher," "and of His fulness have all we received" (John 1:16). Of these expressions, none is dearer or more comforting than "the Lord is my Shepherd." He is "the Good Shepherd," "the Great Shepherd," and "the Chief Shepherd" (John 10:11; Heb. 13:20; I Pet. 5:4). He is therefore qualified in every aspect to care for and protect His sheep, as well as to seek them out and redeem them. Read carefully the story of the lost sheep in Luke 15:3-7.

"I shall not want." How beautifully this reveals the absolute confidence David had in the ability of the Shepherd. Anything else would cast reflections on the Shepherd. David knew the Shepherd assumed responsibility for the being and well being of the sheep. He, like Abraham, believed that what He had promised He was able to perform (Rom. 4:20, 21). The reason the child of God will not want is expressed by Paul in Romans 8:31, 32: "If God be for us, who can be against us; He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Also in Philippians 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Therefore the sheep shall not want any good thing, so he can be content with such things as he has (Heb. 13:5), and can learn to be content in whatsoever state he is in (Philippians 4:17). However we must remember, this doesn't always mean a pot of gold, or perfect health, or no problems.

### VERSE 2

"He maketh me." The Shepherd Who knows the needs of the sheep gently, but firmly, stops the sheep on occasions for their benefit. He can do this by pointing out the need, or by making it necessary physically, if need be.

"To lie down." In this world where people are running to and fro, there is a great need, particularly among the saints to come apart and rest awhile; both physically and spiritually. Quiet meditation brings about heavenly edification, for they that wait on the Lord shall renew their strength (Isa. 40:31).

"In green pastures." Living pastures which are not dead or impoverished, but flourishing. The Word of God is portrayed as God-breathed, therefore living and profitable (II Tim. 3:16, 17). His Words are spirit and life (John 6:63). The green pastures which the Shepherd causes us to lie in are the great truths of the Word of God. They are in contrast to the camouflaged pastures of the Devil. How many preachers are causing the flock of which they are overseers, to lie in green pastures?

"He leadeth me." Christianity involves both assembling at the feet of Jesus to sit or lie and hear His Word, and in going forth as witnesses of His saving grace. It has to do with quietude and activity. The sheep needs nourishment and direction. They need the Word of God and the Holy Spirit to apply it. They need to feed on the Word of God and to see the works of God. The Shepherd goes ahead to open up the way, or clear the way, and to lead the way. The sheep are to be followers (Matt. 4:19).

"Beside the still waters." There is nothing as relaxing as the gentle flowing of a beautiful stream of water. The Shepherd leads the sheep beside the still waters where they find both rest and refreshment. The still waters of the grace of God ever flow for the benefit of the sheep.

"He restoreth my soul." Many times, the sheep go astray from the green pastures and from the still waters, and therefore become entangled in the thickets of this world, which cause pain and sorrow, but the faithful Shepherd knows how to recover and restore. On other occasions, the sheep grow weary and discouraged because of the way, and have to be restored.

"He leadeth me in the paths of righteousness." The crooked ways of the ungodly are full of crime and corruption, but we can praise God in salvation we are delivered from the way of the ungodly, and placed on the way of holiness. The new nature the sheep has longs after righteousness. The paths of righteousness are the paths of love, joy, peace, etc. (Gal. 5:22).

Conclusion: "For His Name's sake." The name of God is exalted in all that He does (Eph. 1:6, 7, 9, 11). May we bow before His Holy Name in worship and adoration.

(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).

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# The Baptist Examiner Forum

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*Romans 8:19 tells us that creation awaits the manifestation of the sons of God. What connection does this have on creation's deliverance?*

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"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19-21). From a study of these verses we find the answer to the question. In verse 20 we are told that the creature (creation) was made subject to vanity. In Genesis 3:19 we find that this happened at the same time that man was placed under the curse after his disobedience to God. Verse 22 of Romans 8 tells us that at the present time all of creation "groaneth and travaileth in pain," but verse 19 tells us that it has an earnest expectation and is waiting for the manifestation of the sons of God. Beck's translation has it, "Nature is waiting on tiptoe to see the unveiling of God's family." The reason for this eagerness on the part of creation is given in verse 21, which tells us that creation itself will also be delivered from "the bondage of corruption" under which it is at the present time. From this we see that as creation was included in the curse pronounced upon man, it will also be included in the deliverance from the curse. This will take place when our adoption, "the redemption of our body" (Rom. 8:23), occurs.

When the children of God enter into the full possession of their inheritance, then creation will be quite different from what it is now. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

From this we see that creation has good reason to earnestly, "wait on tiptoe," to see the manifestation of the sons of God, for it will also share in the manifestation or the unveiling.

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In order to understand more of this question and answer, please refer to the last two questions of the forum in TBE.

Because of sin all of creation, and especially the outward body, groans and travails in pain. "For we know that the whole creation groaneth and travaileth in pain together until now" (Vs. 22).

The only time that creation will be released from that pain and suffering is when the Lord comes for his people. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (vs. 23). This will take place when we are changed. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed..." (I Cor. 15:51).

At the time of the coming of our Lord is when the sons of God are manifested. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see him as He is" (I John 3:2).

The connection is that when the sons of God are manifested is when creation is delivered from the curse.

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When Adam, as the lord of the old creation, sinned, God, of necessity, in compliance with His plan of redeeming an elect-people unto Himself, subjected all creation to vanity, not willingly (on the part of man), but by reason of Him Who subjected the same in hope (Rom. 8:20).

Then, by reason of this God-given hope for His redeemed people during this subjection-period of time, Paul looks with "earnest expectation" to the fulfillment of that blessed hope, when the same old creation that went into subjection under the curse, will be redeemed to Himself with an elect-people.

So, in this consideration, Paul speaks of the earnest expectation with which the same old creation waits for the manifestation of the sons of God, which, no doubt, anticipates a new heaven and a new earth, in that the curse will be removed.

Hence, also, in this consideration, Paul said: "...I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Thus, when such sufferings are contrasted against the coming glory, they will fade into insignificance.

The Apostle Paul, then, in personating creation, represents it, in the mean time, as only submitting to the vanity with which it is smitten, on man's account, in obedience to that superior power which had mysteriously linked its destinies to that of man.

Then Paul added that this was "by reason of Him Who hath subjected the same in hope" (Rom. 8:20).

Then, in conclusion, I affirm that, if, for man's sake alone, the earth was cursed, so it should not surprise us that it should share in the redemption of God's blood-bought people unto himself, "according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love" (Eph. 1:4).

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The text informs us, there is something "the creature" or creature is waiting for, and that something is "the manifestation of the sons of God." In this text Paul personifies the lower creation, organic and inorganic, mineral, vegetable, and animal. It was a common practice with the Old Testament writers to personify the lower creation, and Paul copies their practice. The psalmist says when the Lord comes to set up His kingdom on this earth, which is a co-event with the manifestation of the sons of God, then "Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice" (Psa. 96:12). Isaiah sees the time of the manifestation of the sons of God, and says, "...The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12). But from the time of the fall, until now, and unto the manifestation of the sons of God, "the whole creation groaneth and travaileth in pain" (Rom. 8:22).

The text, Romans 8:19, distinguishes between the "sons of God," and the creation which waiteth for their manifestation. The Devil and fallen angels wait not for that day; on the contrary, they detest its approach. Reprobate sinners do not believe the God of the Bible exists, much less that He was ever manifest in the flesh, therefore, they await not the day of the

manifestation of the sons of God. Elect angels are not referred to, for they know nothing experientially of the bondage this particular creation is to be delivered from. It remains, then, the creation referred to is the mineral, vegetable, and lower animal kingdom. Paul personifies this creation, and in so-doing, speaks of it as having intelligence, whereby it awaits the manifestation of the sons of God.

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"For the earnest expectation of the creature waiteth for the manifestation of the sons of God... Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19, 20).

The sovereign God of the Bible has subjected animate and inanimate creation to vanity. This means that there is failure, decay, corruption and so on in creation and that creation can never reach its full potential until delivered from this subjection. God subjected creation to vanity because of the sin of man. All this lies within the sovereignty of God.

It is said that God subjected creation to vanity in hope. Bible hope does not mean 'maybe so, maybe not.' Bible hope is blessed assurance. The word 'hope' means that the assured thing is in the future. So, God subjected creation in assurance that in the future there would be a glorious deliverance therefrom.

Since this subjection was related to man's sin, the deliverance will be related to the elect's deliverance from sin. When the elect of God are manifested publicly as the sons of God, then the creation will be delivered into this glorious liberty of the children of God. I believe that this deliverance will be at the time of the Millennial reign of Jesus Christ. At least, there will be a great deliverance of creation from the curse at this time, though the full and complete deliverance may await the eternal state.

## SMOKE

(Continued from Page 3)

the doctrines they hold today?

For example, prayer for the dead was instituted in 330 A.D. Making a sign of the cross was instituted in 330 A.D. Worship in the Latin language was instituted in 600 A.D. The adoration of Mary and the saints in 788 A.D. The adoration of the cross, images, and relics in 788 A.D. The blessing of bells in 965 A.D. Fasting, Lent, and Good Friday in 988 A.D.

Fabrications relative to holy water came in 1000 A.D. The marriage of priests was forbidden in 1079. Rosary beads were invented in 1215. The transubstantiation of bread began in 1215, which was followed by the adoration of the water in 1220.

The auricular confession of the sins to a priest started in 1215. Wine was forbidden to the people in communion in 1414. Purgatory was discovered in 1443. The apocrypha books were added to the Bible in 1546.

The immaculate conception of Mary came about as a doctrine in 1845. They found that the old pope himself was infallible in the year 1870. They put blessings on automobile cars for a price in 1932, and if I cared to go further, I could tell you how that even this past year they came forth with new doctrines concerning Mary. Yet, beloved, they dare to say that Rome never changes. That is confusion.

I turn to the Word of God and I find that the Bible claims to be final in every particular. Listen: "Every word of God is pure; he is a shield unto them that put their trust in Him. ADD THOU NOT UNTO HIS WORDS, lest he reprove thee, and thou be found a liar" (Prov. 30:5, 6).

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book; and if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

What does it tell us? It tells us that the Bible is final. You are not to add to it. You are not to take from it. You are to take the Bible just as it is. Yet over fifty of the prominent doctrines and teachings of Catholicism have been added within the last fifteen hundred years. I tell you, beloved, when I think about it, I say it is confusion.

As I bring this message to a close, I have a protest to make. As I have said before, I protest against this new pope taking my name. I protest against him calling himself Pope John. I would a whole lot rather he would have called himself Pope Pius or Pope Impious. I would a whole lot rather he would have used that instead of calling himself Pope John XXIII.

Some people think that the pope is a man above sin. In the year 1870 the Catholics came up with the theory that the pope can't make a mistake when he has his coat on. They say that when he has his robe on, he can't make a mistake. Of course, if he takes his robe off, he can sin like any other man, but when he has his robe on, he can't make one single mistake. They believe him to be a man that lives above sin.

Beloved, I say to you, I don't believe anybody lives above sin. I take the words of the Lord Jesus Christ as given to me through the Apostle Paul, when He said:

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

I say that includes the pope, the priest, the preacher, the laymen, and everybody in the world. We have all sinned and come short of the glory of God. The pope, just the same as everybody else, is a sinner. He is a sinner in need of a Saviour just the same as the balance of us.

Some people believe that the pope is the man of sin that is spoken of in the Bible. I don't. I don't believe he is the man of sin. There is going to be someone rise up someday though who will be the man of sin, and who will fulfill the passages that refer to the Anti-christ — the man of sin.

While the pope may not be THE man of sin, he is A man of sin. He is a sinful human being

(Continued on Page 5 Column 1)



The trouble with playing on the modernist playgrounds, you have to play their games.

## SMOKE

(Continued from Page 4)

just the same as I and everyone else, and he needs a Saviour just the same as everybody else needs a Saviour today.

Whenever I think about Catholicism, whenever I think about the pope, whenever I think of the confusion that has grown out of Catholicism, I am reminded of the suffering that has been caused as a result of that confusion. I go back in my mind and I think of that preacher that they suffocated and roasted alive. Can you see a tripod made of three iron stakes such as you might hang an iron pot on? Can you see an old Baptist preacher suspended face down on this tripod with a slow fire built underneath it — that slow fire burning in such a way that it gave forth more smoke than fire till this old Baptist preacher was suffocated and roasted alive over that fire? What was his crime? Just one. He wasn't a Catholic. Just one crime. He wouldn't bow to the teachings of Rome. Whenever I think about Catholicism and the claims that the Catholics make for the pope, I am reminded of that old preacher who was thus suffocated with smoke and roasted alive because he wouldn't be a Catholic.

Then I am reminded also of that time when Spurgeon said that every time he thought of dancing, it caused an uncomfortable feeling in his throat, because he remembered that it was the dance that caused the death of the first Baptist preacher, John the Baptist. I tell you, beloved, like Spurgeon, when I think about Catholicism and the confusion that has come thereby, it causes an uncomfortable feeling in my throat. It is because of that confusion of Catholicism that multiplied thousands of our Baptist forebearers submit to the confusion that has grown up through Catholicism.

May God help you and me to be firm, and may our message go forth as a clear cut message from the Lord. May there be no confused smoke signals ever arise from this church, but in contrast to the confusion of Catholicism, may our message be one that is just as clear as "Old Pide's bell."

May God bless you!

## SPIRITUAL

(Continued from Page 1)

understood the law, or whether He would say anything contrary to it. Thus, possibly, he hoped to gain some advantage against Jesus, so as to expose Him before the public and get credit and applause for himself.

So, in opposition, Jesus said unto him, "What is written in the Law? How readest thou?" (Lk. 10:26).

Thus, then, with great propriety, Jesus sends him back to the law, that he might see and observe what was written there in terms of conditions for eternal life, as fixed there, if capable of being attained by man in own works.

Then, in response, the lawyer answered, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Lk. 10:27).

So, in this, Jesus said unto him, "Thou hast answered right; this do, and thou shalt live" (Lk. 10:28). Yes, this is the sum and substance of the law; but the bare reading of it by memory was not sufficient. In this, Jesus detected some "illiteracy," even when He said "Right; this do, and life is thine." His emphasis was on "this," without expressing further, indicated to the lawyer where his difficulty was, as a depraved sinner by nature. Yet, in the lawyer's innate spiritual illiteracy, he desired to justify himself by asking Jesus, "Who is my neighbor?" (Lk. 10:29). Thus the lawyer, on the defensive, tried to get himself out of the difficulty by throwing on Jesus the definition of a neighbor.

Hence, in response, Jesus gave him the example of the good Samaritan, and sent him away, saying, "Go, and do thou likewise" (Lk. 10:30-37).

Though, in Adam, all inherit a sinful nature, and, consequently, have a heart which is "deceitful above all things, and desperately wicked" (Jer. 17:9); yet the children of Israel, in their innate inability, presumed ability to keep God's law perfectly in a manner well-pleasing to God. Therefore, they said: "All that the Lord hath spoken we will do" (Ex. 19:8).

Then, as to such self-

justification, if they could have done so perfectly in respect to the keeping of all of God's commandments, then salvation would have been earned by works on their account, and the crucifixion of Jesus would have been unnecessary.

Hence God said, by way of exclamation, "O that there were such an heart in them," etc.

Yet, in Christ Jesus, by virtue of the efficacy of His shed-blood, God's elect-people, by the propitiation of His righteousness to their account, will be given such an heart, and will, in Him, come into a complete realization of God's proclaimed wish, as related in Deuteronomy 5:29.

It is then that all "Spiritual Illiteracy" will cease in favor of complete "Spiritual Literacy," and with no distorted illiterate views of Scripture, as is common.

## WARS

(Continued from Page 1)

Mount of Olives, his disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the signs of thy coming, and of the end of the world (age)? The Lord answered, "Ye shall hear of wars and rumors of wars."

During this time period preceding His return and the end of the age, will this condition continue to exist, marked with wars. Jesus did not predict a time of world peace. Two wars have come to pass since the beginning of the century. Will other world conflicts take place before he finally stands on the Mount of Olives to change the kingdoms of the world?

Matthew 24:7: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilence, and earthquakes, in divers places." Yes, Scriptures indicate that the world conflicts shall take place twice more, which will be the most destructive ever known — these are to come to pass in the future. As to the appearance of political building up, continued tensions — these are designated to come to pass.

"World War III" and "World War IV." Russia will seek to invade Israel, Russia's military strength will be the nucleus of a confederacy seeking to destroy God's chosen people. "World War III in prophecy" is the theme of several ancient prophets: namely, Daniel, Isaiah, Joel, Ezekiel, John, the author of Revelation, indicates the last things to come to pass. He devotes two consecutive Chapters, illustrating the description of that invasion — when and where Russia will meet their final doom, which will be the retributory wrath of the anger of God.

## A LITTLE CHILD

A little child is a gift  
That only God can give,  
A little child so very small,  
With all its life to live.

A little child that has not learned  
Anger, malice, or hate,  
A little child who as an adult  
May do something great.

A little child who contains  
All his parents dreams,  
A little child with a simple smile  
That sends out sunshine beams.

A little child who needs love —  
Tender love, but strong,  
A little child will return that love  
For which we so long.

A little child, whose greatest wish  
Is just to please mom and dad,  
A little child who has feelings, too,  
And whom we can make so sad.

A little child of whom Jesus said,  
"Suffer to come unto me,"  
A little child is a gift of God —  
This we need to see!

by Medford Caudill  
Wakarusa, Indiana

## FUTURE

(Continued from Page 1)

and his burden depart from their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the LORD of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

On this, the Scofield Reference Bible says: "This 'burden' had a precursive fulfillment of Sennacherib's invasion, B.C. 704, three years after the prediction (Isa. 16:4), but the words have a breadth of meaning which includes also the final world-battle (Isa. 16:1-5), which is a continuation of this 'burden,' shows the 'tabernacle of David set up,' the next event in order after the destruction of the Beast and his armies."

Israel's history as a nation is most wonderful. In Deuteronomy 32:8, 9, it is written that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of children of Israel. For the LORD'S portion is HIS people; Jacob is the lot of His inheritance."

The Word of God shows that God's ultimate purpose is to gather the people of Israel out of

the countries to which He has driven them, bringing them into their own land, turning their hearts to Himself, and then through them to fill the world with His glory.

There was a day when the Queen of Sheba visited Jerusalem, and when she saw the glory of Solomon's palace and of his government, the breath went out of her, and she marvelled, saying, "The half was not told me. Blessed is the people whose God is Jehovah." And, of course, on her return home, she told her own people all about it. This presents a picture of God's purpose for Israel and the world. He will bring home, and so bless them there that the nations will marvel and be blessed.

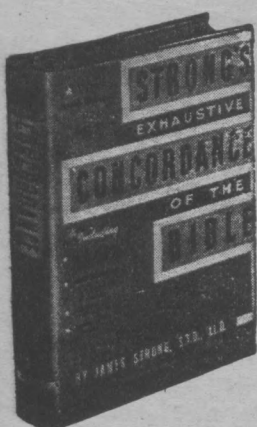
1. There is to be an exodus of Israel out of all the countries of the world, and into their own land. I do not mean only the small country called Palestine, for their land, as promised to Abraham, will include all the territory eastward to the Euphrates, and the people placed there will be the most strategically located people in the world. They will be surrounded by five great inland seas, by which they can reach with their commerce all the nations of the world — the Mediterranean on the west, the Black Sea on the northwest, the Caspian Sea on the northeast, the Persian Gulf on the southeast, and the Red Sea on the southwest.

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## FUTURE

(Continued from Page 5)

Listen to the Word of God, as it speaks of the great coming Exodus. In Jeremiah 23:7, 8 it is written, "Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, Which brought up the children of Israel out of the land of Egypt; but The LORD liveth, Which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." There are many Scriptures concerning this great Exodus. Let my readers study Isaiah 60:9; 66:19-22; Jeremiah 32:37; Ezekiel 36:24; 37:1-28. It is evident that our Lord referred to this Exodus in Matthew 24:31, when He said, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other."

2. Israel will be converted to Christ, the rebels will be sifted out, and not one unsaved Israelite will be left on earth. See Ezekiel 20:33-38.

"As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched-out arm, and with fury poured out will I rule over you: and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD."

And now see Jeremiah 31:33, 34:

"After those days, saith the LORD, I will put MY law in their inward parts, and write it in their hearts; and will be their God, and they shall no more teach every man his neighbour, and every man his brother, saying, Know the LORD, for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

3. Then there will come great blessing upon Israel in the land. See Isaiah 61:4-6:

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD; men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

And Isaiah 62:4.

"Thou shalt no more be termed, Forsaken; neither shall thy land anymore be

termed Desolate; but thou shalt be called Hephzibah ("my delight in her"), and thy land Beulah ("married"); for the LORD delighteth in thee, and thy land shall be married."

The blindness now resting upon Israel is neither complete, for many Israelites have already been saved, and more are being saved continually; and it is not final, for it is only until the elect remnant is completed. See Romans 11:25-27.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness IN PART is happened to Israel UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

There is coming a day when "ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

All this will surely come, for the mouth of the Lord has spoken it; but it all awaits His coming Whose right it is to reign. When he comes then "He shall cause them to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

## THOUGHTS

(Continued from Page 1)

Jesus — but there I was giving the "gift" to my wife instead. How absurd can one be! If our Lord is capable of being hurt by the antics of His children, then His heart must be broken during this winter solstice.

Another common and popular aspect of the holidays is the music and songs which accompany this observance. Heretofore, I had paid scant attention, except to be aware of the surfeit and repetition, but then I began to consider the lyrics of some of the so-called X-Mas songs and hymns. For over six weeks one's hearing and sensibilities are assailed with something called the "Little Drummer Boy" in the religious vein. I felt that surely this much-rendered number must have some special spiritual import to the birthday of Jesus. Consequently, I went to my Bible in order to authenticate it, but search as I may I could not find one reference to indicate that that first Advent of my Lord was heralded by a drum roll. So this, too, must, in a measure, be some more of "the traditions of men" (Col. 2:8). These things in turn caused me to take a closer look at one of the best loved and most popular of the X-mas "hymns," "Silent Night, Holy Night." Or, in another instance, "Oh Night Divine." Will you please take note just where the "holiness" and "divinity" are attributed? Beloved, even my Webster's dictionary says that holy is to be pure, morally and spiritually perfect, and that divine is partaking of the nature of God. Yet, here you have these lyrics choosing a controversial and designated night in history past



QUESTION:—When did God kindle a bonfire with his breath?

ANSWER:—Isaiah 30:33 — "For Tophet is ordained of old, yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." See also Psalm 18:8.

and conferring my Lord's own attributes thereon. Me thinks we of the elect number are far too often guilty of "short changing" our precious Saviour. When we become all misty-eyed, soft-hearted and sentimental over a song, the words of which give a mark on the calendar equality with the very nature of my Lord — then I have to suspect there is more flesh involved than Spirit. So, you send your people out "caroling," but for me, I have a bad cold and don't think I should risk it.

A note now, in the aftermath of these pagan pleasures in my area. Segments of the news media, papers and radio, have just recently reported the findings of an eminent psychologist who states that the human psyche "needs" the comfort of some one out there, like St. Nick, who cares for them. No mention of the Lord Jesus Christ. One of the largest newspapers in the state of West Virginia carried once more that mushy lie in the article, "Yes, Virginia there is a Santa Claus and Thank God he lives, he lives forever." (end of quote). And in the same city which publishes that paper, the manager of the liquor stores reported that people were standing out in the cold before the stores opened and that the rush continued unabated till closing time. Merry X-Mas. Signed, Scrooge.

## HEARING

(Continued from Page 1)

instance which is recorded in the Bible and the consequence thereof. In the tenth chapter of Genesis, we find the overthrow of Sodom where Lot, Abraham's nephew, was. The angels of the Lord told them to flee and not to look back. What was the result of looking back? The 26th verse reads, "But his wife looked back from behind him (Lot) and she became a pillar of salt." So we see Lot's wife heard but without heeding, and was taken out of this life. Now let us go to our subject of "Hearing With Heed."

In these days we have many instructions as to preaching; but our Lord principally gave instructions as to hearing. The art of attention is as difficult as that of homiletics. The mind must be centered upon what is said, and we must have an interest in it.

I. HERE WE HAVE A PRECEPT: "TAKE HEED THAT YE HEAR."

1. What is a precept? It is a command. "Take heed what ye hear."

In the tenth chapter of John we find our Lord giving instructions. Starting at the first verse going through verse five we

read, "Verily, verily, I say unto you, He that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But He that entereth in by the door is the shepherd of the sheep. To Him the porter openeth; and the sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Hear with discrimination, shunning false doctrines. The emphasis is on hearing in these verses of Scriptures. Let us be careful what is taught in our churches, and make sure it is according to the command that our Saviour gave.

2. Hear with attention; really and earnestly hearing.

In Matthew 13:23 we read, "But he that received seed into the good ground (he that heareth and studies and makes sure it is "Thus saith the Lord," is the good ground) is he that heareth the word, and understandeth it; which, also beareth fruit, and bringeth forth some an hundredfold, some sixty." Brothers and sisters, let us make sure that we pay strict attention when God's Word is preached or taught. This verse is self-explanatory, so if we are to bring forth fruit, we must hear the Word and understand it.

3. Hearing retentively, endeavoring to remember the truth. We must hear so that our minds and souls retain and remember what the word was. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). Then in Acts 17:11 we read, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." So, let us hear with all readiness, and make sure that they are so.

4. Hear desirously, praying that the Word may be a blessing to you. We must put our heart and soul into learning the truth. Matthew 6:21 says, "For where your treasure is, there will your heart be also." In verse 24 of the same chapter, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." If we have Christ, then there will our hearts be, also. 2 Timothy 2:15: "Study to shew thyself approved unto God (not to man) a workman that needeth not to be ashamed, rightly dividing the Word of Truth." If we desire to learn the truth our hearts must be on Christ and we shall desire more about Him.

II. HERE IS A PROVERB. "With what measure ye mete, it shall be measured to you."

1. Those who desire to find fault, find faults enough. Those who find fault have not listened to the preaching of the gospel. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Then verses 24-25 says, "But unto them which are called, both Jews and Greeks, Christ the power of God, and the

wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Neither have they studied as commanded, but rely on human intellect or reasoning, which is not according to God's Word or command. If we put little into our study we will receive little in return. But if we put a lot into our study we will receive much.

2. Those who seek solid truth learn it from any faithful ministry. Hebrews 10:25 reads, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Paul in the second Epistle to the Thessalonians in Chapter 2 verses 1-2 says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." We can seek solid truth by assembling ourselves and making sure we have the Word of God, and exhort one another in the Word.

3. Those who hunger for Spiritual food find it at the house of the Lord. In John, Christ's own words say, "And Jesus said unto them, I am the bread of life, he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35). Verse 48 of the same chapter reads, "I am that bread of life." Verse 58 also reads, "This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread (Christ) shall live for ever." I say if we hunger for the Word of God we will be where it is preached. We will not be at the lake or sea shore on Sunday or Wednesday, or when there is service going on, because the Lord sets His table at His house and no place else.

4. Those who bring faith receive assurance. God's Word gives us the assurance we need. In John 6:37, Christ said, "All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out." Then verse 47, same chapter, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life." Chapter 10:28-29 reads, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." If this is not enough Scripture to give assurance, I do not know what we as Christians born again, born into the family of God, want.

### III. HERE IS A PROMISE

"Unto you that hear shall more be given." You that hear shall have — 1. More desire to hear. In Acts the eighth chapter we have the account of Philip and the Eunuch, how the Spirit had Philip go into the desert, there to meet the Eunuch who desired Philip to guide him as he read. Verse 31 reads, "And he (the Eunuch) said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." The Eunuch wanted an understanding of what he was reading. And I know of no better way to get that understanding than from

(Continued on Page 8 Column 3)



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

**LITTLE ROCK, Ark. (EP)**—A federal judge's ruling January 5 that Arkansas' creationism law is religion disguised as science, and thus unconstitutional, was greeted with delight by the law's detractors and vows to fight on by its supporters. U.S. District Judge William Overton's ruling in Little Rock, Ark., is probably the first step in a long legal battle, and one that is not confined to just that state.

Robert Cearley Jr., who represented the American Civil Liberties Union on behalf of 23 plaintiffs, said, "I would hope the effect of this case would be to put an end to attempts to get creation-science introduced in the schools in the guise of science. I believe that this case will deal creation science a fatal blow."

But Thomas Shannon, executive director of the National School Boards Association, said, "This is merely Round One in a three-round fight. The second round is the appeals court, and the third is the Supreme Court... Anybody who thinks this is the end of the battle is mistaken." The Washington-based group has not taken a position on the issue.

The law requires that Arkansas schools that teach evolution also must teach creation-science, the belief that the Earth was created suddenly no more than 6,000 years ago. The law forbids the use of religious writings but draws heavily on the biblical account of creation.

An announcement of the ruling at an evolution symposium of the American Association for the Advancement of Science's annual meeting in Washington brought applause. However, William D. Carey, the group's executive officer, said, "We cannot relax because of a defeat for creationists in one courtroom." The executive board of the nation's largest general science organization on January 4 passed an anti-creationist resolution.

The union representing 1.7 million teachers, the National Education Association, said it was pleased by the ruling. "Clearly creationism is a religious doctrine and not a scientific principle..." said Sharon Robinson, director of the NEA's Department of Instruction and Professional Development. "It is not a scientific hypothesis that should be taught in the schools."

Steve Clark, the Arkansas attorney general who defended the law in court, said he had not made up his mind on an appeal. But he said Judge Overton's "absolutist approach that there is no scientific evidence for creation-science" might provide grounds for one. Mr. Clark's handling of the case was blamed by some for the ruling.

**NEW YORK (EP)**—The procedure used in the first case of a "test-tube" baby born in the United States creates no ethical problems, according to Dr. Joseph A. Burgess, executive director of the Division of Theological Studies of the Lutheran Council in the USA.

Elizabeth Jordan Carr, a 5-pound 12-ounce baby conceived in a laboratory dish, was delivered December 28 at Norfolk General Hospital, Norfolk, Va.

The methods used in vitro fertilization have been criticized by some religious leaders, including Moral Majority leader Jerry Falwell. Recently, a plan to establish a clinic in the Buffalo, N.Y., area for in vitro fertilization was dropped partly in response to criticism from Bishop Edward Head of the Buffalo Roman Catholic Diocese. Head said the procedure was "depersonalizing" among other things.

Burgess said in vitro fertilization "is another tool which modern technology has developed which can help many who suffer from the inability to have children." He added: "The use of modern technology to help those in medical need has been attacked by conservatives, to be sure, ever since vaccination against smallpox became a possibility at the end of the 18th century. 'Now, some reject in vitro fertilization as a violation of what is natural, yet the burden of proof really rests with those who make such a claim. Is not in vitro fertilization an example of what is truly human in the deepest sense of the word?'"

The parents of the infant are Roger and Judith Carr of Westminister, Mass. The technique is commonly called "test tube" conception, but known medically as "in vitro" (in glass) fertilization. Under the supervision of Dr. Howard Jones of Eastern Virginia Medical School in Norfolk, an egg cell was removed from the mother and fertilized in a laboratory dish with sperm from her husband. The embryo was then inserted back into the womb for normal development and birth.

An estimated 500,000 American women are not able to have children because of blockage in their Fallopian tubes — which help transport the egg cell from the ovary to the uterus. The first test-tube baby born was Louise Brown on July 25, 1978 in England. Since then, at least 15 other such births have occurred.

**VALLEY FORGE, Pa. (EP)**—Dr. Robert C. Campbell, general secretary of the American Baptist Churches in the USA, has addressed a pre-Christmas telegram to President Ronald Reagan expressing Baptist concern for "the plight of the people of Poland," according to a report from American Baptist News Service.

The communication, dated Dec. 23 notes that "For years our denomination has maintained direct ties with the Polish Baptist Union and its churches," and declares, "We have learned from our brothers and sisters (in Poland) the dedication required to be a Christian witness in a communist coun-

try." Campbell said, "We sense their present anguish and their suffering for the sake of personal freedom and human dignity."

Campbell told the President, "We support all efforts to translate concern into a program of action which will deal justly with the members of Solidarity, with the Polish people outside that large union, and with Poland's leaders who must handle the extremely difficult issues." He commended Reagan for "your efforts for reconciliation between all parties so as to avoid bloodshed and civil strife."

In its biennial meeting in San Juan, PR, in June of this year, the delegates to the meeting, in a Statement of Concern on "Economic Justice in a World of Limited Resources," voted to urge "Congress and the President that food not be used as a political tool." In his letter, Campbell writes, "While we do not normally approve the use of food embargoes as an instrument of diplomacy, we recognize that the current situation may require this action until we are assured that American food and aid will reach those for whom they are destined." The Reagan embargo on food to Poland has been accompanied by official encouragement of the American public to support church and charitable relief programs in Poland.

**OKLAHOMA CITY (EP)**—Larry Jones, President and founder of Feed the Children, Inc., has just returned from Poland where his organization helped deliver 18 tons of food, 3,000 Bibles and tons of clothing from West Germany, according to the evangelist. Jones spoke in four churches in Western Poland and met with 38 church leaders and pastors as they planned for Area Crusades in Wroclaw, Nysa, Legnica and Warsaw. He plans to return there during the late Spring of 1982 to preach in the four above towns.

Jones states that the shortage in Poland is a "controlled shortage." A group of Christians, he said, shared that a paint company in Poland was commissioned to sell paint to the Russians. One man took a can of paint home as he felt his home needed painting as much as the Russian homes needed painting. However, he was surprised when he opened the can. It was not filled with paint, it was filled with meat. Others related stories about how Russia is syphoning off Poland's resources, said Jones.

**TORONTO, Canada (EP)**—A Canadian Congress on Evangelism will be held next year on the campus of the University of Waterloo which is located about 100 kilometers

northwest of this Ontario capital.

"The evangelical church is getting larger in Canada," stated Dr. Victor Adrian, president of Ontario Theological Seminary and chairman for the congress. "But even with that growth and increased effectiveness, we must be constantly challenged to evangelism." The gathering to be held from June 6 to 9, 1983, is sponsored by the Evangelical Fellowship of Canada which is made up of ten denominations, together with para-church agencies and individual members.

The need for such a congress was sensed by the Canadian delegation of over 30 members who attended the 1980 Consultation on World Evangelization which was held in Thailand. Canadian churchmen there felt that churches in their country must be challenged to evangelize the unreached people in their own nation and in the world. That resolve is reflected in the congress theme, "Reaching and Unevangelized in Canada and the World."

**GENEVA, Switzerland (EP)**—The number of Lutherans worldwide increased this year to a total of 69,728,787 — a gain of 80,334 from the 1980 total.

About 54 million belong to 97 member churches of the Lutheran World Federation. Those 16 million not related to the LWF belong primarily to the Protestant union churches in Germany and the 2.7-million-member Lutheran Church-Missouri Synod in the United States.

There are 52.3 million Lutherans in Europe, 9.1 million in the United States and Canada, 3.3 million in Africa, 3.2 million in Asia, 1.1 million in Latin America and 700,000 in Australia and the Pacific.

West Germany is the country with the largest number of Lutherans with 22.5 million, followed by the United States with 8.8 million. Sweden has 7.5 million, East Germany 6.5 million, Denmark 4.8 million, Finland 4.6 million, Norway 3.9 million and Indonesia 2.2 million. Uruguay has the smallest number of Lutherans with 95.

**BUCHAREST, Romania (EP)**—In 1962 the Romanian Department of Cults notified the Sfinta Treime Baptist Church in Bucharest to make preparations to vacate the church building. It was to be demolished to make way for a super-highway. Yet, one pastor and 19 years later the church still stands — at least for the moment. Romanian authorities have issued new verbal warnings of impending demolition.

During the lengthy hiatus

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church members built an addition to handle the overflow crowds; this frustrated state officials. In 1980 the Consilul De Stat threatened to destroy the church, then assured Sfinta Treime existence through 1982. At that time plans were made for destruction in the spring of 1982. However, Sfinta Treime Pastor Vasile Talos says surveyors working near the church have this month told him of new plans for a January 1982 demolition, according to East/West News Service.

Talos and the Sfinta Treime church have no objections to the state tearing down the structure for the highway. Their complaint is a contention that the Romanian government will not permit the construction of a new church in the same general area.

The Department of Cults granted permission for a new building to be constructed on a nearby vacant lot in 1972. A deposit of \$1,800 was made for the land by the church at that time. Yet, the Bucharest mayor's office refused the request, saying the location was needed for a school. To date nothing has been built on that site.

**NEW YORK (EP)**—The Ethiopian government has rejected protests from the Swedish and Norwegian governments over its recent seizure of the headquarters in Addis Ababa of the Ethiopian Evangelical Church Mekane Yesus, according to a report from the New York Times.

The Times' report from Addis Ababa said Ethiopian Foreign Minister Felleke Gedle-Giorgis told West European ambassadors earlier this month that "pressure from abroad will not change our government's mind."

In mid-November, the church's eight-story building worth an estimated \$1 million was seized by the government without any official explanation and with little advance notice. The headquarters is now being used by the Marxist government's Ministry of Internal Security.

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## HEARING

(Continued from Page 6)

one of God's men. Then we find in the tenth chapter of Acts the account of Cornelius the centurion, having the desire to hear the Word of God. God tells him to send for Peter. Peter preached and Cornelius is whole house was saved. Oh, I wish more people had a desire to hear and would come to the house of the Lord!

2. I read in James 1:5 these words, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We are to ask of God and follow His commands, and He will give liberally, if we are His children and desire it. Also, I Timothy 2:15 says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we are to receive a blessing we are to study, knowing what the Bible says on any subject. Then, in chapter three, verse 16 says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." So we see, to get more understanding we are to study, and the place for official study is in a New Testament Baptist Church.

3. More convincement of truth of what we hear, convincement, the fact of convincing, or of being convinced. I know of no better place to receive the facts of salvation than in a New Testament Baptist Church. In Matthew 28:19-20, Christ, giving the commission to the church, said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." The church is the place that Christ said for us to learn and to teach others of this fact. Hear well. God's teaching deserves the strictest attention. It will repay the best consideration.

Hear often. Waste no opportunity, nor any one of its services. Do we treat our jobs as we treat the Lord and His house?

Let me say in closing, we have been talking to saved people, they are the only ones who can hear. So, saved people, please HEAR WITH HEED. Now we have a lot of so-called saved people or professors who like to hear pleasant things, but judgments and reproofs, threats and checks, these they cannot stand or bear — that is the reason they are not in church every service.

May we all take heed of what the Lord has commanded us to do. I Timothy 4:16, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as we see the day approaching."

May we all take heed as to how we treat the commands of the Lord. May God bless!

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