

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

WHOLE NUMBER 2367

ASHLAND, KENTUCKY, MARCH 20, 1982

VOL. 53, NO. 11

A CHURCH WITHOUT GOD CAN ONLY WAIT

Raymond A. Waugh, Sr.

Part I

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of Himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come" (John 16:13). "And, being assembled together with

desert" (Ex. 3:1) or as truth came to one—"upon the mount before the Lord" (I Kings 19:11), so in an hour of human desperation but of God's ordination, truth came to me, and that by the Word of God!

Needless to say, such is not mine because of anything that I

am, may seem to be or might become. Rather, such is mine within the sovereign purposes of our God.

In these hours, there has been the cry, "Art thou he that should come, or do we look for another?" (Mt. 11:3). For

(Continued on Page 8 Column 2)



Ray Waugh

them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me" (Acts 1:4).

Provision

Within the providence and provision of our God, in an hour of great personal trial and trouble, a wonder of His Truth in the Word coursed through my very soul, my being as I know it, and my mind. Since these ancient ones who have gone before were our "ensamples" (I Cor. 10:11), perhaps as truth came to one on "the backside of the

HALLIMAN'S DOCTRINAL POSITION OUTLINED

Dear friends,

Recently, I received a letter from one of the supporting churches asking for a doctrinal statement. I appreciated this inasmuch as I want any and all who support the work to know what I believe and preach here in Papua, New Guinea. Perhaps, some of you would like to know what I wrote back to the church. Most of the supporting churches have known me and heard me preach numerous times for over 20 years, however, we have a few that support the work that have never heard me preach. Inasmuch as it has been quite a long time since I have had a doctrinal statement in TBE, perhaps some of the long-time supporters may be wondering if I have made any change in my doctrinal stand, I thought it might be good to share with you the letter I wrote to the church that made this inquiry. The salutation, etc., I will omit and will only share with you the

main body of the text of the letter.

1. I believe that without the



Fred Halliman

preaching of the gospel no one will be saved and all that hear the gospel will not be saved; only those whom the Holy Spirit makes the gospel effectual to will be saved. Therefore, both

(Continued on Page 7 Column 1)

A PLEA FOR REVERENCE IN THESE BLASPHEMOUS DAYS

The root idea here is reverence. Nothing exalts like reverence, and nothing debases like irreverence. "Man is never so great as when he kneels." True greatness begins and ends in reverence.

Reverence may be called the mother of all the virtues. In Goethe's Wilhelm Meister, the hero in his travels encounters three wise men who are discoursing on what element of character transcends all others. The eldest says there is one quality without which everything else is useless. Wilhelm eagerly asks what that quality is. It is reverence, the old man replies. That brings to mind a remark that Andrew Jackson made to his friend, Francis Blair. He said that Aaron Burr had come "without one trait of the most exalted greatness." "What was that?" asked his friend. "Reverence, sir, reverence," replied Jackson solemnly. And he added, "I don't care how smart, or how highly educated, or how widely

experienced a man may be in this world's affairs; unless he reverences something, and believes in something beyond his own self, he will fall short somewhere... he will die as Burr died in New York, friendless and alone."

Reverence ought to be the undertone of life. "God is greatly to be feared," not with the fright which an infinite demon would arouse, but with sentiments of honor and worship which the Heavenly Father should inspire. So sacred did the Jews regard the revealed name of God that they never pronounced it, but substituted another word, only once each year, and then by the high priest alone, was the name Jehovah used.

In the Third Commandment God builds a wall of protection around the beautiful garden where reverence grows, and he who breaks down the wall and tramples the garden does so at his peril, "for the Lord will not

(Continued on Page 7 Column 3)

SOME OF THE NAMES OF THE LORD JESUS

Some of the names of our Lord Jesus Christ as found in the Bible.

Total 135

Advocate.
Alpha.
Anointed One.
Author of our Salvation and Finisher of Our Faith.
Apostle.
Altogether Lovely One.
Ancient of Days.
Branch.
Bright and Morning Star.
Blessed and Only Potentate.
Balm of Gilead.
Bread of Life.
Bishop of our souls.
Bridegroom.
Blessed Hope.
Christ.

Chief Corner Stone.
Chief Shepherd.
Creator.
Counsellor.
Carpenter.
Covert from the Tempest.
Door.
Dwelling Place.
Emmanuel.
Elias.
Everlasting Father.
Everlasting God.
First.
Foundation.
Fountain.
Friend.
Faithful Witness.
Father of the Ages.
Fortress.
Fairest Among Ten Thousand.
God with us.
Good Shepherd.
Good Master.
Good Tidings.
Great Shepherd.
Great Physician.
Great Teacher.
God of Abraham, Isaac and Jacob.

Guide.
Head of the Church.
Hiding Place.
Hidden Treasure.
High Priest.
Himself.
Holy One.
I Am.
Immanuel.
Jesus.
Jehovah Our Righteousness.
Judge.
Just One.
Jesus Christ the same yesterday, today and forever.
King of kings.
Last.
Last Adam.
Living Water.
Living Bread.
Lamb of God.
Lion of the Tribe of Judah.
Light of the World.
Lord of Hosts.
Lord of Glory.
Lord Jesus Christ.
Lily of the Valley.
Lord of lords.
Life.
Lord of the Harvest.

(Continued on Page 8 Column 1)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon By Bob Belanger

"LORD, TEACH US TO PRAY"

Prayer, can well be defined as Spiritual communication with God; and certainly by the very definition of the word, every child of God should understand that it is in a restricted sense, i.e., reserved strictly to the elect—the saved. Yet, sad it is to say, that we, who are afforded this High privilege make little use of it except when we are brought to a low estate, deeming it only necessary under those circumstances alone.

In these studies which we have sought to prepare, we will endeavor to cover two subjects; namely, Biblical numerology and prayer. Like the subject of prayer, numerology is very seldom discussed, and it is even considered by some who yet walk in ignorance of it, as a "new doctrine" and therefore, considered, "heresy." I wholeheartedly admit that it is our BOUND DUTY to maintain the purity of the Word of God in

preaching, teaching, and studying, and the subject of Numerology, I believe, does just that in keeping with the utter PERFECTION and DIVINE ORDER of the Word of God—of God, and His glorious sovereignty. The text with which we chose to deal over the next few weeks shows plainly the DIVINE WISDOM of the LORD Jesus Christ in the perfect order of even the things which He spoke.

Matthew 6:5-13 - "And when thou prayest, thou shalt not be as the hypocrites are: For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you. They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in

secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore, pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

First of all, I want us to notice the emphasis our LORD and MASTER TEACHER shows us here. In verse 5, "And when

(Continued on Page 2 Column 1)



"Let us not neglect our church duties and meetings, as some people do, but encourage and warn each other, especially now that the Day of His coming back again is drawing near."
— Heb. 10:25 (Tay. Trs.)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box 71,
Zip Code 41101.

PUBLICATION POLICIES: All matter for publica-
tion should be sent to the editor. All manuscripts
sent should be typed and double spaced. All such
material becomes the property of TBE and will not
be returned unless requested by the writer. We
reserve the right to edit and condense all materials
sent to us for publication. Church news items must
reach us one month prior to publication.

The publication of an article does not necessarily
mean the editor is in complete agreement with the
writer, nor does it mean he endorses all this person
may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated
any article published in the paper may be copied by
other publishers, provided they give a proper credit
line stating that such was copied from this publica-
tion, and the date of publication; provided that such
materials are not published for profit. If we are not
on exchange list with the publication copying, it is
requested that a copy of the issue containing the
articles be sent to our address. All copyrighted
materials may not be copied without written con-
sent.

PUBLISHED WEEKLY, except last week — of
December, with paid circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

One year \$4.00; Two years \$ 7.00
Five years \$14.00
CLUB RATE: 15 or more each \$3.00

When you subscribe for others or
secure subscriptions each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for
each 10 yearly; 60 to 100 copies to one address
\$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in
advance. The post office does not forward
second class mail unless the addressee guar-
antees the forwarding postage. They charge
us 25c for each "change of address." Please
save us this expense and the post office time.

Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

TEACH

(Continued from Page 1)

THOU PRAYEST"; verse 6, **"WHEN thou prayest"**; verse 7, **"WHEN YE pray"**; verse 9, **"Therefore PRAY YE."** — In these four verses, we note that the Lord tells us that prayer in the life of the child of God will be for CERTAIN. Sooner or later the child of God MUST of NECESSITY, PRAY! None who have made a true profession of faith can spiritually survive without prayer, else they will be as a well without water. A tree, without fruit. A child of God will NEED to communicate with the Heavenly Father, for it is a NECESSARY PART of the Christian walk.

Verse five states: **"And when thou prayest (that is, that when the time does come to pray) THOU SHALT NOT (In these three words we recognize that of which we have heard from old — a COMMANDMENT from the GREAT KING!) be as the HYPOCRITES (actors) are."** (That is, in prayer, we should not be play acting; making a pretence as the stage or movie actor, appearing to sound and be other than they really are!)... **"For they LOVE to pray STANDING IN THE SYNAGOGUES and in the STREET CORNERS, that they MAY BE SEEN OF MEN. Verily, I say unto YOU, they HAVE their reward (wage)."** — To be paid, praised and pat-tered by all that brings forth corruption.

Verse 6 — **"But THOU ("my disciples") when THOU prayest, enter into thy closet (i.e., go into your PRIVATE room), and when thou hast shut thy door (when we have CONFINED, EXCLUDED ourselves and the ROOM — excluding ANYTHING that might come between us and the Lord — being very private about our PERSONAL PRAYER) pray to thy Father which is in SECRET (the heavenly Father is known only by His own — only by those His**

children, and hidden from the children of Satan — making the prayer a very personal, private conversation — one of the DEEPEST INTIMACY! and thy Father which seeth (perceives and understands) in SECRET shall reward thee openly (manifestly)."

Verse 7 — **"But when ye pray use not vain repetitions (to repeat idly, i.e. memorized forms of prayer — prayer that does not come from a SINCERE HEART) as the heathen (Gentiles) for they THINK that they SHALL BE HEARD for their much speaking."** Ritualists, long recitals, continual repetitions have long been the customs of the Gentile people. With MUCH SPEAKING did the prophets of Baal cry unto their false god, I Kings 18:26, 28-29; **"From morning even until noon, saying, O Baal, hear us. But there was NO VOICE, nor ANY that answered. And they leaped upon the altar which was made... and they CRIED ALOUD, and cut themselves after THEIR MANNER with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was passed, and they prophesied until the time of the offering of the evening sacrifice, that there was NEITHER VOICE, nor ANY ANSWER, nor ANY THAT REGARDED."** Yea, beloved, they WERE NOT HEARD FOR THEIR MUCH SPEAKING because their god did not exist. Such is the reason why many who seek to wear the Christian name have no answers to prayer and vain repetition, for they follow after THE MANNER OF MEN.

Verse 8, **"Be NOT ye therefore like unto them: for your Father KNOWETH what things ye have NEED of, BEFORE ye ask Him."** — We noticed in verse six, the words, **"And thy Father which SEETH,"** and here in verse eight, **"For your Father KNOWETH."** The God of the Bible, the God of the Christian, is ALL-seeing and ALL-knowing. Before we think to pray about a matter, HE KNOWS about it. In knowing, He not only hears, but sees! He reads our every thoughts. Should not He who made the mouth, hear every word? In basically summing up this portion, Jesus is telling His OWN, **"when you pray, remember: YOUR FATHER IS TRULY SOVEREIGN."** We may indeed come boldly before the throne of Grace, but come not without HUMILITY!

Verse 9, **"After this MAN-NER therefore pray ye."** Con- trary to much popular opinion, Christ is NOT telling His people to memorize what He is further about to say, for the purpose of prayer, but rather, to RECOGNIZE and UNDERS- TAND what is being said. It is with this in mind that we now embark in our study on the TEN CLAUSES or distinct parts of that which is commonly called THE LORD'S PRAYER; however, it should be pointed out that such a title is indeed unscriptural, as we shall later see. We would also like it to be noted that in many of the comments which follow regard- ing the subject of Numerology, we are indebted to the book called "Number in Scripture," by Bullinger.

First of all, we want to notice how this model prayer is divided into ten parts or clauses. Secondly, we want to notice why

the ten parts are necessary in the doctrine of our Lord on prayer. Thirdly, in studying the ten parts we will be led to under- stand what this model prayer really means.

The prayer is divided into ten parts as follows: 1. **"Our Father;"** 2. **"Hallowed be thy name;"** 3. **"Thy kingdom come;"** 4. **"Thy will be done in earth;"** 5. **"Give us this day our daily bread;"** 6. **"Forgive us our debts;"** 7. **"Lead us not into temptation;"** 8. **"Deliver us from evil;"** 9. **"Kingdom-power - glory;"** 10. **"For ever. Amen."**

In order to understand why we see these ten clauses in the model prayer, we must under- stand something about numbers and their meanings in the Word of God; as they show us of the DIVINE WISDOM and PERFECTION of the Lord Jesus Christ. We shall see with the Lord's guidance, why Jesus mentions these things in this prayer, and why He named them in such a particular order. Truly, this is the CHRIST, the SON OF THE LIVING GOD! **"Never a man spake as this man"!!** **"He doeth ALL things well."**

In Psalm 18:30, we read; **"As for God, His ways are PERFECT."** God is of Himself, PERFECT. He IS perfection! All that proceeds forth from Him is perfect. Of His perfection we are not able to totally comprehend, but yet His word FULLY DISPLAYS this attribute of Him!. One author wrote; **"All His works are and were done, and ALL His words were spoken and written, in THE RIGHT WAY, AT THE RIGHT TIME, IN THE RIGHT ORDER, and in the RIGHT NUMBER."** This, we plainly see exhibited in what we shall now begin to study: Mat- thew 6:9, **"After this manner therefore, pray ye."**

The first clause is found in the words, **"OUR FATHER."** This, ABOVE ALL, points to the supreme sovereignty of God. Much can be said about these two precious words. The fact that Jesus gave command to us who are saved to be SURE we called God, **"OUR FATHER,"** tells us of our great but humble standing we have in the sight of the Heavenly Father, because of the atoning work of the Lord Jesus Christ. Yea, beloved, because of His sacrifice we CAN boldly say, **"OUR FATHER"!!** Having been made joint heirs with Christ, this then makes our relationship with the Heavenly Father, very personal. But this is the first clause in this prayer and it is therefore, FOREMOST! So then, when we pray, our FIRST THOUGHTS and WORDS should be upon God's sovereignty. For God, is FIRST! His place is FIRST. He is therefore number one. Such is why we read in the FIRST book of the Bible, in the FIRST chapter, and in the FIRST verse, **"In the BEGINNING — GOD"!!!** On the FIRST day of creation He began to manifest Himself as the TRUE LIGHT. In the FIRST commandment, He said, **"Thou shalt have NO OTHER Gods."** In Matthew 6:33, Jesus warns: **"But seek ye FIRST the kingdom of God."** At the birth of Jesus, in Luke 2:14, the heavenly host of angels proclaimed, **"Glory to God in the HIGHEST."** Throughout the book of Isaiah we find such things as: **"I am the FIRST, and I am the last, and beside me THERE IS NO GOD... I**

AM HE... Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens." In telling His name to Moses, He said, **"I AM THAT I AM."** He is the ALL-sufficient — self- sufficient God, needing NONE to advise or guide Him.

Thus it is written of the FIRST intent of Jesus: **"Lo, I come to do THY WILL."** In Matthew, we see the beginning of the ministry of Jesus where HE was baptized of John; then in Matthew 4, Jesus is led of the Spirit into the wilderness, and fasted and was tempted forty days, during which time said nothing that is recorded. Then as Satan tempts Him to fulfill His physical need of hunger, what were His FIRST WORDS? **"It is written, Man shall not live by bread alone, but by EVERY word that proceedeth out of the mouth of God."** **"IT IS WRITTEN,"** to Jesus the Word of God came FIRST! Jesus sums up the mat- ter of God's sovereignty in two small words, **"OUR FATHER."** Totally sovereign above ALL that is, whether it be family, friends, home, lands, self, or ALL POSSESSIONS. HE is to be FIRST in all for to have pre-eminence in ALL. Matthew 22:37-38; **"Jesus said unto him, Thou SHALT LOVE the Lord thy God with ALL thy heart, and with ALL thy soul, and with ALL thy mind. This is the FIRST and great commandment."**

Therefore, in prayer do we, in obedience, FIRST think of God and not ourselves — putting first things first. The number one in the Bible usually signifies UNITY and IN- DEPENDENCE. God, then, is the ONLY being, (and that a supreme being) Who is TOTAL- LY INDEPENDENT. This gives us great insight on the Lord Jesus Christ as He states: **"I and my Father are ONE..."** He who hath seen me hath seen the Father." What then, considering the oneness of God, may be supposed of the words, **"Ye are all ONE in Christ Jesus"?** United to the Father in Christ, we then, may BOLDLY proclaim the words, **"OUR FATHER."**

Jude 24-25 gives us these con- soling words: **"Now unto Him that IS ABLE to KEEP YOU from falling, and to present you FAULTLESS (without blame or blemish) before the presence of His glory with ex- ceeding joy, to the ONLY WISE GOD our Saviour, be glory and majesty and power, both NOW and EVER. Amen."** To Him be, FIRST, ALL GLORY!!

In our Lord beginning His model prayer by the words, **"Our Father,"** He plainly shows that in ALL prayer, we MUST begin with God. In EVERYTHING the child of God does, he should first begin with God, for nothing is RIGHT that does not begin with Him. This is the key to all Christian success, for He is number one in all things. Bull- inger writes: **"Where there are more wills than one, there can be no peace, no rest. This is the secret of all disturbances, par- ties, and nations."** In con- cluding our first clause, we notice what Jesus connects to the words, **"Our Father."** and they are, **"Which art in heaven."** The place and abode of God is ABOVE ALL, having again, pre-eminence, setting a divine seal on the FACT that He IS above all things and, therefore, FIRST! Unto

Himself has He given the title of ALPHA, **"THE FIRST."** Oh, let us pray that our lives as Christians open the same way, **"In the beginning GOD"** as we seek the place of our citizen- ship.

PART II

Matthew 6:9, **"...Hallowed be thy name."**

The key to understanding the spiritual significance of this is found in the word **"HALLOWED,"** which means: **"To make holy — set apart — sanctify."** Great is the name of the Lord! A name which is above EVERY name! Psalm 111:9 states: **"...HOLY and REVEREND is HIS name."** The name of the Lord is not only HALLOWED but also REVEREND! Many are they who love this title of REVEREND for themselves, yet we see plainly, here in the Word of God, that REVEREND is the VERY NAME of GOD!. Reverend means "fearful," i.e., "to be feared." Is it to the so-called "men of the cloth" that man is to give honor in fear? Nay! For Christ doth declare unto His own in Luke 12:4-5, **"And I say unto YOU MY FRIENDS (elsewhere He said; "ye are my friends IF ye do whatsoever I command you"), Be not AFRAID (be not fearful) of them that kill the body, and after that have NO MORE that they can do. But I will forewarn YOU whom YE SHALL FEAR: Fear HIM, which after He hath KILLED HATH POWER to cast into HELL; yea, I say unto YOU, FEAR HIM."**

Yes, beloved, we are living in most fearful times! Times in which man shows no love, has no love — no knowledge of the Lord! Times in which men and women have no concern for the commandments of the Word of God. Times in which man has no concern nor seldom wonders of his eternal state, i.e., what shall become of his eternal soul! They most readily admit and ac- cept the fact that death will someday come upon them, but do not concern themselves as to the WHY! They believe neither that they have a soul, nor that their soul must go on. They believe not that the Lord of ALL has prepared a burning, unen- ding fire for those who have not walked in fear of His holiness! He whose name is HALLOW- ED is He whom ALL shall fear! He who hath ALL POWER over life and death, also has ALL POWER over eternity. Therefore, is **"God GREATLY to be feared (greatly to be revered), in the assembly of the saints."** The saints, these who are saved, should know WELL, by His Grace, what it means to hold Him in reverence. Those who profess to be saved and have no fear of the living God, are yet without the knowledge of Him!

"Hallowed be thy name." Hallowed, certainly then, is also the very name of God. A HOLY and SEPARATED name. The very name upon which salvation MUST DEPEND and NONE OTHER. Acts 4:12, **"Neither is there salvation in ANY OTHER: for there is NONE OTHER NAME under heaven given among men, whereby we MUST BE SAVED."**

His name is HALLOWED! His name is REVEREND! His name is the LORD! Romans 10:13, **"For whosoever shall call upon the NAME of the LORD shall be saved."** His name is the name of pre-

(Continued on Page 3 Column 1)

There never was a religion so dangerous to go half way with as Christianity.

TEACH

(Continued from Page 2)

eminence (i.e., supreme, above other), therefore His name is separated from ALL OTHER names. Philippians 2:9-10, "Wherefore God also hath highly exalted HIM, and given Him a name which is ABOVE EVERY NAME: That at the name of JESUS EVERY KNEE should bow, of things in heaven, and things in earth, and things under the earth."

"Hallowed be thy name" are the words of Jesus, and Philippians 2:9-10 tells us that at the HALLOWED name of Jesus, ALL of creation in whose nostrils is the breath of life, SHALL humbly bow. Some would propose to debate at this point and tell us that in Matthew 6:9, Jesus is speaking of the heavenly Father, God the Father. My reply would be, Then what does Jesus give claim to in Matthew 6:9? Why then should Jesus say, "Hallowed be thy name," in this the SECOND CLAUSE of His model prayer?

Here again, we see the MASTER, LORD, and AUTHOR OF PERFECTION, Jesus Christ, in His DIVINE WISDOM!

"Hallowed be thy name." The second clause of this prayer has a significance, also. In our last study, we noticed that the number one, as used in the Bible, excludes ALL DIFFERENCE, and signifies UNITY and SOVEREIGNTY. The number 2 affirms THERE IS A DIFFERENCE. That there is another. It is the number of DIVISION or DIFFERENCE. Notice Amos 3:3: "How can two walk together except they be AGREED."

By way of examples we consider father Adam, and how that, in the beginning, he walked and talked face to face with his Creator, being in such sweet fellowship and oneness in agreement with God. But we find that DIVISION came! Sin had entered in! And in the cool of the day God walked in the garden finding Adam was SEPARATED from Him by SIN! And from that day unto this very hour, DIVISION has come between God and man! They could no longer WALK TOGETHER. Sweet blissful fellowship had been broken by SIN!

Isaiah 5:1-4 shows us how: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; But YOUR INIQUITIES (your vile sinful ways) have SEPARATED between you and your God, and your SINS have hid His face from you, that He WILL NOT HEAR. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. NONE calleth for justice, Nor ANY pleadeth for TRUTH: They TRUST IN VANITY, and speak lies; they conceive mischief, and bring forth iniquity."

Yea, how can He who is HALLOWED walk in agreement with such corruption as this? God no longer walks with man because His own perfect holiness WILL NOT allow it. Man has become UNHOLY, impure through his own rebellion and disobedience.

Consider again, the division between the two brothers, Cain and Abel, brought about by sin and disobedience. In them we

see two lifestyles of the Godly and the ungodly; the righteous and the unrighteous. Even in the New Testament we find, how that the number two received emphasis as in Acts 18:26 which speaks of the way of God, and in Jude 11, which speaks of the WAY OF CAIN, which is the way of ALL mankind, and has always been the way of man i.e., man's religion against God's religion. Man's religion claims we are able to please God by DOING; God's religion claims, ALREADY DONE!! Here we see the shameful truth of even division in worship.

"Hallowed be thy name." It is also not strange that these words should be the second clause of this prayer, even though our Lord is speaking of Prayer to the Heavenly Father. But in this we must also consider, as Scripture doth declare in speaking of the TRINITY of God; "There are THREE who bear record in heaven... these THREE are ONE." It should be no marvel then, that in this SECOND clause, the SECOND person in the Holy Trinity, should be the one to say, "Hallowed be thy name." What then, does Jesus claim about Himself, since He is the One before whom EVERY KNEE should bow, and EVERY TONGUE will confess Him as Lord, and He is part of the Godhead? The name of Jesus is therefore, also to be HALLOWED; to be held in high reverence since He is JUDGE OF ALL THE EARTH! Since the number two signifies DIVISION or DIFFERENCE, Christ represents the DIFFERENCE in the Godhead. God is Spirit indeed, but Christ is the Spirit of God manifested in the form of man.

We spoke on how the number two showed division, now let us consider how that in the Word of God, it shows DIFFERENCE. In I Corinthians 4:7 the Lord asks, "Who maketh thee to differ?" God made the difference between Jacob and Esau, between the first Adam and the second Adam, between Heaven and hell, between man and woman. All of which display DIFFERENCE, and the number two. This division and difference is first displayed in the Word of God when He divided the light from the darkness, dividing one complete day into two parts, and again, on the SECOND day of creation, He DIVIDED the waters above and made the heavens. As we have previously shown, the number two shows man's total separation from God, i.e., man's totally depraved condition in comparison to God's completely holy condition. Such is why Christ should say, "Hallowed be THY name."

These things we are, as children of God, to DEEPLY CONSIDER as we enter into prayer, for they are taught by CHRIST. We are to remember:

1. God's Sovereignty; FIRST and FOREMOST. Ecclesiastes 8:4 reminds us: "Where the word of a king is, there is power; and who may say unto Him, WHAT DOEST THOU?"

God is the author of authority — He is the ultimate authority, and ALL of His creation WILL be subject unto him or suffer the grave consequences of disobedience and rebellion. He is to be FIRST in ALL things, therefore, does His own word, "the word of the King," ascribe to him the number one.

2. Secondly, as we enter into

(Continued on Page 5 Column 2)



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 25:8-14

Intro: As an inspiration to David as he offered up prayers intermingled with thanksgiving, was the meditating on the attributes and actions of God in relation to His dealings with His saints. It is always well in considering our needs, in view of our infirmities and sin, to rely on the mercy and grace of God.

VERSE 8

"Good and upright is the Lord." An exclamation, but not an exaggeration, for God's goodness, as well as His integrity, has been exhibited to David on many occasions. He had done good to all men, especially unto the household of faith (Gal. 6:10). God is vertical in all His dealings and has confirmed it by an oath (Heb. 6:13, 17); so it will be as He has said (Acts 27:25).

"Therefore will He teach sinners." Paul reminds us that "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). So "Christ Jesus came to seek and to save that which was lost" (Luke 19:10) and He came not to call the righteous, but sinners to repentance. The Lord uses His church "to teach all nations" (Matt. 28:19).

"In the way." Because of the spiritual blindness of the lost, he cannot find the way. In fact, "there is a way which seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12), so he must be taught the way. The scriptures make wise unto salvation (II Tim. 3:15).

VERSE 9

"The meek." Those who realize their lowly condition and who cast themselves on the mercy of God (Luke 18:13); those who know not only are they undeserving, but ill deserving; those who can say with Paul, "God forbid that I should glory save in the cross" (Gal. 6:14).

"Will He guide in judgment." As we cry out, "O our God, wilt Thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee" (II Chron. 20:12). We find the pillar of cloud by day, and the pillar of fire by night to direct our steps. When we come to the

river Ahava and afflict ourselves before our God, "to seek of Him a right way for us, and for our little ones, and for all our substance" (Ezra 8:21), we will find God's divine providence at work on our behalf. This is also brought out in Acts 4:23-31.

BIBLE VERSE



PSALM 96:8

"And the meek will He teach His way." As we give up our way, we will always find His way best (Isa. 55:8, 9). The way of the transgressor is hard, but his way through Christ brings rest and pleasure forevermore (Matt. 11:28-30; Psa. 16:11; 17:15).

VERSE 10

"All the paths of the Lord." The path of salvation, the path of service, the path of affliction, the path of sorrow, the path of joy; each have been layed out by the hand of the Omniscient, or all-wise God.

"Are mercy and truth." They are therefore in accordance with the will and purpose of God (Rom. 8:28; Eph. 1:11), as well as being tempered by His mercy. They will do good and not harm.

"Unto such as keep His covenant and His testimonies." Only those who love God and manifest this love in keeping His commandments have the assurance of salvation. They are the ones who make their calling and election sure (II Pet. 1:10). They are the ones who examine themselves if they be in the faith (II Cor. 13:5). They are truly sons of God in profession and in possession.

VERSE 11

"For Thy Name's sake, O Lord." This is the only basis for a scriptural approach to God. There is no other Name under Heaven whereby we must be saved (Acts 4:12). It could never be because of our merit or per-

son, for all of our righteousnesses are as filthy rags (Isa. 64:6).

"Pardon mine iniquity." In order to bring glory to Your mercy and grace; in order to magnify the redemption in Your only begotten Son, forgive my sins by granting a full pardon; free me from its contamination and from its condemnation.

"For it is great." The sin which had so easily beset David from his mother's womb was too much for him to bear. It was a burden under which he groaned. (Read Psa. 51). He, like the woman in Luke 7:47, had a multitude of sins, of which he could not free himself. Also, like Paul, he could cry out, "who shall deliver me from the body of this death" (Rom. 7:24).

VERSE 12

"What man is he that feareth the Lord?" The fear of the Lord is the beginning of wisdom, and this is when a convicted sinner cries out, "What must I do to be saved?" (Acts 16:30); or "Woe is me for I am undone" (Isa. 6:5). This is when a believing sinner cries out, "Lord, what wilt Thou have me to do?" (Acts 9:6).

"Him shall He teach in the way that He shall choose." Our choices, unaided by the Spirit of God, or in accordance with the Word of God, are always wrong choices. God's choices should be, and will be, the choice of a child of God who desires to glorify God. The baptism of God's choice will be his choice, the church of God will be his choice, etc.

VERSE 13

"His soul shall dwell at ease." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). He has learned, by God's teaching, to be content in whatsoever state he is in (Philip. 4:11).

"And his seed shall inherit the earth." The blessings of God will be manifested to all generations. Especially and fully is this true as we consider Christ and His Seed.

VERSE 14

"The secret of the Lord." That which is unseen or unknown by the world.

"Is with them that fear Him; and He will shew them His covenant." Listen to the Lord's Words to Peter in Matthew 16:17: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." Truly the Lord shows His covenant of grace to the elect, and they are brought to share in its blessings and benefits.

Conclusion: David exalted the Lord in his prayer of faith and his declarations of faith, which is a worthy practice for all saints.

(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 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

ENJOY A SPIRITUAL UPLIFT WITH A PAPERBACK

"ELISHA" 251 Pages	\$2.45
"COMFORT IN SICKNESS AND DEATH" by Robt. Murray M'Cheyne	
94 Pages	\$1.65
"THE LIFE OF JOHN BUNYAN" 160 Pages	\$1.95
"BEING BORN AGAIN" by John Angell James	
212 Pages	\$1.95
"THE ART OF MAN-FISHING" by Thomas Boston	
90 Pages	\$1.95

All Prices Must Have Postage Added

See Table On Page 8

ORDER FROM

Calvary Baptist Church Bookstore
P. O. Box 71—Ashland, Kentucky 41101

THE BAPTIST EXAMINER
MARCH 20, 1982
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Who should be permitted to vote in a New Testament Church?

JOSEPH M. WILSON
Route 3
1450 Old Hollow Road
Winston, Salem, N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



"And the saying pleased the whole multitude; and they chose Stephen..." (Acts 6:5).

"And they gave forth their lots; and the lot fell upon Matthias; and he was numbered (voted) with the eleven apostles" (Acts 1:26). This was not a case of "drawing straws," but the voting of the church.

"Sufficient to such a man is this punishment, which was inflicted of many (the majority)." Not the majority of the men. Not the majority of the adults, but the majority of the whole church.

A true church is a local visible assembly of Scripturally baptized believers, etc. Most of us will agree with this definition of a church. If men will just stick with this definition of a church, they will have no trouble over the question of who is to vote in a N.T. Church. Who do some men say that when defining a church, it is an assembly of Scripturally baptized believers, but when talking about church authority and voting, they define the church as an assembly of men or as an assembly of adults?

I was a holiness preacher. The churches were run by an outside body of bishops. God led me to a true Baptist church. One thing that thrilled me about this was that every member had the same right to vote in church business, and everyone's vote counted the same. Now, I learn that there are some Baptist churches which deny this right to some of their members. It saddens my heart.

True Baptists have always believed in congregational government. True Baptists have always believed in church authority. Now, I do not mean to charge my brethren falsely, for I feel they just have not faced the real issues involved in this matter. But I do adamantly hold and declare that no one can practice church authority or practice congregational government and withhold the vote from any member of the church. I ask my brethren who deny the vote to some of their members to explain how they reconcile this practice with their belief of church authority and congregational government.

Hear me well. Churches who deny the vote to some of their members do not practice church authority. They practice male authority. Some practice adult authority. Such churches do not practice congregational government. They practice male government or adult government. How on earth can sane men pretend to practice con-

gregational government, when they deny the vote often to a majority of the congregation. Brethren, I am very adamant on this subject. I defy any living human being to produce one shred of Biblical evidence which will deny the right to vote to any member of the church. I believe, yea, I know that the Bible teaches that voting is an inalienable right of church membership. Those churches who will not let some of their members vote are stealing from them their God-given rights.

The women can vote in the church. Yes, they can. And they do not have to vote the way their husband tells them to vote. They can vote as they feel led of the Lord. I'll catch it now. But I stand by this statement.

The children can vote. Yes, they can.

Members of the church living at a distance or in an organized mission of the church can vote. Yes, they can.

All, and I mean all the arguments I have heard against some of the members being allowed to vote have been man-made arguments. Not once have I heard an argument from the Word of God. And I never will hear one. For it is unbiblical, and it is unbaptistic to deny any member of the church the right to vote.

Every member of the church can vote. That's who can vote in a N.T. Church.

CLYDE T. EVERMAN
108 Burdall Ave
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



As we take the Bible to be our rule for faith and practice, we need to see who voted in the churches of New Testament times. In Acts 1:13-15 we find the church assembled in the upper room. "These all continued with one accord in prayer and supplication, with the women,— (the number of names together were about a hundred and twenty)." In selecting one to take Judas place as an apostle, verse 23 tells us, "And they appointed two," and in verse 26, "And they gave forth their lots;". Whether the casting lots was a form of voting or not, it does indicate that the whole church were involved in the selection.

In Acts 6 we see the twelve apostles calling the church together and told them to select the first deacons of the church. Verse 5 tells us, "And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and —: Whom they set before the apostles:."

In Acts 13 we are told that the Holy Spirit told the church at Antioch to, "Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed,

and laid their hands on them they sent them away" (Acts 13:2, 3).

When the question of circumcision, and the keeping of the law arose between Paul and some of the Jews, Paul and Barnabas went up to Jerusalem to discuss the matter with the apostles and elders there. After Peter and James gave their views and suggestions concerning the matter it is said, "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas;..." (Acts 15:22).

Paul, in writing to the church at Corinth concerning the member living with his father's wife, told them, "Therefore put away from among yourselves that wicked person" (I Cor. 5:13). In writing to the Corinthian church the second time, Paul said concerning the penitent man, "Sufficient to such a man is this punishment, which was inflicted of many" (II Cor. 2:6).

From these passages of Scripture, we can clearly see that all the members of each church were involved in matters concerning that church. If we are to follow the example set by these early churches, all members of the church which are in good standing will be permitted to vote in church matters.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky



When a person is saved and baptized, he becomes a member of the Lord's church. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (I Corinthians 12:13). As saved people and members of His body we are all one in Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:28, 29). In this sense there is no difference. All saved people, male-female, young-old, have the same standing in Christ.

There are some things in the Lord's church that are to be done by certain people, such as, speaking before the assembly, public praying, and holding office. These are to be done by men.

The woman is not to do anything that would cause her to usurp authority over the man. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Timothy 2:12).

Who can vote? Are there any restrictions in this respect? Yes, there is one restriction. No one

can vote contrary to the leadership of the Holy Spirit. Before the church at Jerusalem voted, they prayed for such leadership. "And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen" (Acts 1:24). When there is question as to what procedure should be followed, we must follow the precept given in the Bible. Who voted in the first business meeting at Jerusalem? Let the Bible answer for us. "They all continued with one accord in prayer and supplication, with the women, and Mary the Mother of Jesus, and with His brethren. And in those days Peter stood up in the midst of the disciples, and said (the number of names together were about an hundred and twenty)... And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles" (Acts 1:14-15, 26).

The argument is sometimes given that the woman can usurp authority over the man if she has a vote. Yes, she can if she misused her vote, just as she could if she spoke when she is not supposed to. But if she is obedient to the Lord, she will not do so.

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Each New Testament Church is an independent autonomous assembly; that is, a self-governing body, as responsible only to God in matters of discipline and worship. Thus, in this status, they should treat other churches as separate and equal in autonomy.

So, in such a self-governing body, each member, especially, those in good-fellowship relation, have a right to vote in all business matters, except in such legal matters that require only the vote of those who are of the age of responsibility (21 years and over), which respects civil government concerning the involvement of property; that is, in regard to financial matters, such as buying or selling, closing or mortgages, etc.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



When human reason endeavors to penetrate the mysterious depths of Christian truth, differences of opinion will arise, as with the question before us. It is our firm position that there is NO basis in Scripture for the practice of women voting in the business meeting of a N.T. church, and we believe that both Christian apologetics and Scripture support our position.

We in no way make this a test of fellowship, and we are determined not to let difference of opinion as to what the Scriptures teach in this matter involve us in sharp doctrinal controversy. We ever need to be on guard against human passions, intrigues, pride, and especially so, when discussing Bible doctrine. For it is in this area we should

put forth our truest and purest character, and if we fail in doing this, we fail in all. One of the main elements of a divinely underwritten composure is, respect for the opposing viewpoints of our brethren, but this respect should not deter us for a single moment in our effort to honor Christ, which effort demands a diligent search for doctrinal correctness. Equally firm is our position on respect for the sisters of the church. He Who said, "Wives, submit yourselves unto your own husbands, as unto the Lord," also said, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it" (Eph. 5:22 & 25).

As to christendom, our position places us in the great majority. As to Arminian Baptist, our position leaves us joyously and utterly on the outside of their ranks, and as to our sister N.T. churches, we find more and more of them are beginning to question the propriety and validity of women voting. However, we know it is with them as it was with us. It is most difficult to depart the traditional form, after all, if something has been practiced for so many years, and by so many people, it must be right. (?). Once a church realizes the government of the church has been divinely vested in the male membership, the wise and submissive distaff side of the church will rejoice, and the whole church will be more spiritual and will enjoy harmony never before experienced. To avoid being redundant, and in respect for Forum brevity, I will cite a few Scriptures and give some authorities' viewpoints thereon.

Some brethren, thinking this is a simple matter have in-judiciously referred to certain Scriptures, believing these particular Scriptures to lend or give credence to their traditional position on this matter, when in fact, the very Scriptures they refer to for support are antithetical to their position. For example: the replacing of Judas by Matthias. Acts 1:15-26 is used as proof positive by the pro-woman-vote advocates, but in so-doing they unconsciously contribute to their own undoing.

On this Scripture, Albert Barnes in his NOTES ON THE NEW TESTAMENTS, SAYS, "Acts 1:26 'And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.' Some have supposed this means they voted. But to this interpretation there are some insuperable objections. (Then, Mr. Barnes delineates a long list of unanswerable objections to the common, but loose interpretation given this Scripture. obm.). The lot fell. This is an expression applicable to casting lots, not voting" (Pages 376 & 377).

Acts 1:15-26 does not support the contention that women have a right to vote, but on the contrary, when diligently studied and attention given to details, it will be seen to stand in opposition to the practice. On this particular Scripture, Nathaniel West, a scholar of great repute, says, "No women spoke or voted. The synagogue practice, in which all were trained, forbade it" (WOMEN AND CHURCH MINISTRY - Pg. 16).

Buell H. Kazee commenting on this Scripture, says, "It is true that we can ask more questions about this section than we can answer, but it will be good

(Continued on Page 5 Column 1)

FORUM

(Continued from Page 4)

for our thinking. Who elected Matthias, the one hundred and twenty or the eleven? Who is the "us" in verse 22? This must be the apostles, the eleven" (THE CHURCH AND THE ORDINANCES — Pg. 53). Many other authors could be quoted who agree with the ones mentioned herein, but will at this time forego quoting them, so as to consider some other Scripture.

Commenting on Acts 13:1-3, A.T. Robertson, says, "Whether the whole church took part in this ceremony is not clear, though in Acts 15:40 'the brethren' did commend Paul and Silas. Perhaps some of them here acted for the whole church, all of whom approved the enterprise" (WORD PICTURES IN THE NEW TESTAMENT, Acts - Pg. 178).

As to the choosing of the deacons in Acts 6, all one need do is to read with an analytical mind verses 1-5, to see who it was that chose the seven. The "Multitude of disciples" of Verse 2, are called "brethren" in verse 3. This multitude of "brethren" was pleased with the solution put forth by the apostles, and "they" the "brethren" "chose" the seven. Matthew Henry, says, "How the method was proposed by the apostles: They called the multitude of the disciples unto them, the heads of the congregations of Christians in Jerusalem, the principal leading men" (Pg. 70 — Commentary on Acts). A.T. Robertson, says, in commenting on this Scripture, "the whole multitude" is like the LXX" (Pg. 74, WORD PICTURES IN THE N.T.). Many other authorities could be cited, but the Scripture itself is so graphic that only a deeply biased mind could miss the plainness of the order set forth in it. The suffragettes in this case was "the brethren."

As to the incestuous man in the church at Corinth, and his discipline (I Cor. 5 and II Cor. 2): He was excluded by the church, and Paul says, "Sufficient to such a man is the punishment, which was inflicted of many" (II Cor. 2:6). The word "many" in this text does not, as some suppose, include women. To say it does is to try and force the Scriptures to accommodate an opinion that is built wholly upon speculation. The rule which adheres in the other references in this matter should also prevail here, and that rule is, the rule of consistency. Or where there is doubtful usage of a phrase, it is to be determined by the way it is treated in other passages. The word "many" in this text simply means, the majority of the voting membership.

A.H. Strong, says, "The ecclesia, i.e., the sum of all its male members, is the primary body, and, it would seem, even the primary authority" (SYSTEMATIC THEOLOGY — Pg. 905). William S. LaSor, says, in his great book on THE DEAD SEA SCROLLS AND THE N.T., "The word ('many'), a common noun in the plural, can simply mean 'the many (in number),' or it can also mean 'the great ones, the chiefs.'" It could therefore mean (a) the entire community, or (b) the majority in any given action, or (c) a ruling body in the community" (Pg. 50). Read the footnote at the bottom of page 50, and if you have time read at length in Mr. LaSor's

book in light of the Forum question. The church which requires the female membership to wear a head covering in the official assembly and, at the same time, allow the wives to vote against their husbands while wearing the head covering, is at best highly inconsistent. I believe a consecrated study of the terms Democracy and Congregationalism will shed much light on the subject.

TEACH

(Continued from Page 3)

prayer, we are to recognize our SINFUL separation from His awesome holiness, which has given us a place of division before Him if we are not in Christ, who makes up the DIFFERENCE between God and Man. If we are not saved our prayers will NOT be heard, for we are yet divided and have not recognized the ONLY HOPE that can make a difference in us in the eyes of God. Without trust and faith in the saving power of Jesus Christ the LORD, we yet remain in our sins, apart from God. We must TRULY consider that there is a VAST DIFFERENCE between God and man — that as He has said; "My thoughts are NOT YOUR THOUGHTS, neither are my ways, YOUR WAYS." There is a wide division called SIN in the sinner, between the holiest of all. That division can only be filled by the SECOND PERSON in the holy Trinity, even the LORD Jesus Christ!

Christ, by the words, "Hallowed be thy name," is teaching us to consider, when we pray, our vile sinful nature in contrast to His holiness and Sovereignty; our low estate to His heavenly throne!

A final point on numerology: The word HALLOWED is used twenty-nine times in the New Testament. The significance is, EXPECTATION and JUDGMENT which plainly shows that those who will not own His holiness, will SURELY be judged, and with certain expectation of that judgment. For this, He requires of ALL!

PART III

Matthew 6:10 — "Thy kingdom come."

We begin this third portion of our study with the first part of Matthew 6:10. This also begins the third clause of Christ's PRECISE teaching on prayer.

In these words, "Thy Kingdom come," common reasoning alone tells us that as a prayer of FAITH, these words mean, CERTAIN EXPECTATION. A prayer from beginning to end, cannot be prayer without FAITH, for "Without faith it is impossible to please God." Here we are not only to pray by faith, but also with certain expectation of the coming kingdom of God.

A godly woman, who is an expectant mother, more than likely will begin to pray for the safety and well-being and health of her child as soon as news of her pregnancy is confirmed in her ears — though not having yet seen it — she prays by faith for it. Likewise, those who are BORN AGAIN are to pray with expectancy for the coming kingdom of God. One might well wonder why Christ would emphasize this to us as a NECESSITY TO CONSIDER as we pray. Such things we do well to consider:

Often, and unfortunately, we do not pray as we OUGHT TO PRAY. It is stated in Luke 18:1: "And He spake a parable unto them to this end, that men

ought always to pray, and not to faint." It is usually the unfortunate case that we are most often led to prayer when we are about to FAINT! When we are burdened with a heavy load of care! When life's perplexities and complexities weight us down with heavy hearts, we are thus then, led to prayer. This condition, being under burden, particularly over sin in our lives, more than likely and SHOULD, cause us to come before the Lord in DEEP HUMILITY as we realize we are indeed but DUST! Coming to Him with a humbled heart is an automatic recognition of His sovereignty and our low estate. Yet, in consideration of the words, "Thy Kingdom come," teaches us not only to come before Him in expectation, but also by such expectation, we are taught temperance and patience, i.e., "nevertheless not my will but thine." Praying in anticipation, but also in patience! Praying, "Thy kingdom come," not only shows us comfort in expectation, but also our NEED for watchfulness for this great hour of deliverance. For the thoughts of this kingdom, also takes us to the thoughts of the heavenly Father — His RIGHTEOUSNESS, His HOLINESS — for it is HIS kingdom which we seek, "THY kingdom come."

Let us suppose, however, that a question should arise from those not familiar: "Why should we pray for the kingdom to come, when ALL that He has made is HIS? He is LORD OF ALL! Therefore, is not ALL already His kingdom? Is He not the one according to Roman 13, who has established ALL governments and thrones upon the earth? Is this not already His kingdom?" Such questions may well appear valid, but the best approach to a CORRECT answer, is the approach of our Lord concerning the subject of God's kingdom. We mentioned that this subject falls as the THIRD CLAUSE OF OUR Lord's model prayer. Why, then, should the kingdom of God be mentioned in THIRD place. What does the number three mean in the Word of God, and how is it used? Here, beloved, coming before us, are some very reassuring and blessed thoughts!

One of the best methods of study in the Word of God concerning either the use of a word or number, is to find where it is first used. We find, for example, the first use of the number three in Genesis 1:9-13 concerning the third day of creation. Here we carefully observe that the earth was COMPLETE and ENTIRE for habitation. From this and other Scriptures, we conclude that the number three stands for COMPLETION or ENTIRETY. By other examples which now follow, we will also observe that the number three stands for that which is SOLID, REAL, and SUBSTANTIAL. All things that are specifically complete are stamped with the number three. By example: God's attributes of omniscience, omnipresence and omnipotence are THREE. Making the Lord complete in Himself, totally independent of anything outside Himself.

In the division of time, i.e., PAST, PRESENT, FUTURE, is stamped with the number three, which in effect shows a complete eternity. The kingdom of matter is stamped with the number three. Matter, the substance of material things, is

listed in the three categories of ANIMAL, VEGETABLE, and MINERAL. In the divine Trinity, of Father, Son and Spirit, we find that the number three expresses the idea of DIVINE PERFECTION or COMPLETION. It expresses His COMPLETENESS and HIS FULNESS. To show us further proof of this, the Lord, in reference to His tri-unity, uses the word "FULNESS" as we read of "ALL THE FULNESS OF GOD" in Ephesians 3:19; and again in Ephesians 4:13, He speaks of the "FULNESS OF CHRIST"; and finally, in Colossians 2:9 He states that in Christ "Dwelleth ALL THE FULNESS of the Godhead bodily." We would discuss this important number at great length, but to do so would detract from the main thoughts being provoked by the Lord's model prayer concerning the kingdom for which we are to pray. Here, then, the PERFECT MAN teaches a PERFECT PRAYER.

Since the number three stands for DIVINE PERFECTION, and that which is REAL, SOLID, and SUBSTANTIAL, COMPLETE AND ENTIRE, the words, "Thy kingdom come" (which are three), tell us that His kingdom must of necessity be REAL. A kingdom to be ruled by Christ! Therefore, His kingdom must reflect HIMSELF who is ALL SUFFICIENT, COMPLETE and ENTIRE. His kingdom must be solid, for it, like the church, is founded upon a Rock, which all the demons of hell cannot prevail against nor subdue. He, being the provider of ALL our needs "through His riches in glory," makes His kingdom SUBSTANTIAL.

Though He, to this very hour, directs the affairs and governments of men, through His third person, the Holy Spirit, three is NO kingdom on the earth, at this hour, that is TOTALLY solid, substantial, or entire. For though He rules them ALL, He has allowed man to seek to fulfill his responsibility and charge in dominion over the earth, to which I might add, that man has UTTERLY FAILED in this charge and responsibility. Were it not for the THIRD PERSON in the Holy Trinity, the Holy Spirit, now governing the earth, ALL would be in utter chaos. In this sense does the Lord yet reign, and "His hand is outstretched still" with judgment yet to come!

5 The subject of the kingdom suffers much erroneous debate in our day and time and covers vast biblical ground. What is needed to be considered here in these words, "thy kingdom come," is HOW and WHERE they are used. Time will only allow us to cover the subject of the KINGDOM briefly, yet, I hope, clearly and understandably, enough for us to discern the TRUTH of the matter.

We must, first of all, consider in our text, that our Lord is speaking to the CHURCH. His own personally called-people whom were afore-prepared by John the Baptist. In portions of Matthew 5:1 & 2 we read: "...HIS DISCIPLES came unto Him: and He opened His mouth and taught THEM." Therefore, contrary to popular opinion, the kingdom referred to in Matthew 6:10 is NOT the church, even though that in order to be in the kingdom, one MUST BE SAVED. Note that the CHURCH, as well as the individual, are to pray for the kingdom. I now quote from beloved T.P. Simmons: "The

universal invisible church theorists CONFUSE the terms kingdom and church. The Word of God NEVER confuses the terms nor uses them interchangeably." He further gives us ten points of distinction between the two, of which we will but cover seven of them.

1. The church is a local visible ASSEMBLY; the kingdom is the DOMAIN of a king. 2. The kingdom is UNIVERSAL; the church is local. 3. The church is said to be BUILT; never said of the kingdom. 4. The church is a democracy; the kingdom is a monarchy. 5. The church is a visible body; that is, of organic character. The kingdom (at our present state) is neither organic or visible. 6. Church membership is subject to the actions of the body. Whereas in the kingdom, God independently puts men into it by way of the NEW BIRTH. 7. We read of the 'Gospel of the kingdom,' but never the 'Gospel of the church.'

Kingdom defined; — God's kingdom is HIS RULE over the hearts and lives of the saints. Only those who SUBMIT to His rule ARE IN IT. Hence, the words of our Lord to His own, "The kingdom of God is WITHIN YOU..." Again, this is amplified by Romans 8:7-8.

"Because the CARNAL MIND is ENMITY AGAINST God: for it is NOT SUBJECT to the law of God, neither indeed can be. So then they that are IN THE FLESH CANNOT PLEASE GOD."

Since our Lord, in our text, is speaking to members of that yet invisible kingdom, the reference, in the words, "Thy kingdom come" can only possibly be in reference to a DIVINELY PERFECT kingdom. A kingdom which INDEED SHALL COME, IS REAL and can SURELY be expected. A SOLID and ENTIRE kingdom. We who are saved, are now members of that kingdom, but the kingdom is neither yet COMPLETE, nor entire, nor perfect. Therefore the kingdom we are to earnestly pray for and consider in that prayer, is the GLORIOUS REIGN OF OUR LORD JESUS CHRIST upon the throne of David. A kingdom which is NOT WANTING in PEACE, not wanting of TRUE JUSTICE, Law or law enforcement. A kingdom in which no "loop holes" shall be found in its law for him who despises or breaks that law. In the final closing words of the book of Revelation, John led of the Spirit, wrote: "Even so, COME, LORD Jesus." He did not write, "come Jesus," but "come LORD Jesus" following the examples of Christ's teachings, i.e., praying for the COMING KING and HIS kingdom! One day (even hopefully before this goes into print) in the very NEAR future, we shall be praying with GREAT EXPECTATION, "THY KINGDOM COME," and that prayer SHALL be answered. Then shall the world know; "IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD."

In closing out this portion, beloved, let us take these words of promise to ourselves in Revelation 2:25-27; "But that which ye have already HOLD FAST TILL I COME. And he

(Continued on Page 6 Column 1)

TEACH

(Continued from Page 5)

that OVERCOMETH, and keepeth my works unto THE END, to him will I GIVE power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

PART IV

In our continuing study on Christ's doctrine of prayer, we last gave a general study on the words found in the beginning of Matthew 6:10, i.e., "Thy kingdom come." We briefly discussed the perfection of that DIVINE KINGDOM and also the purpose of its being mentioned by the Lord Jesus Christ as the THIRD CLAUSE of His model prayer; and that reason being, that the number three, as found in the Word of God, signifies DIVINE PERFECTION. Since this is so, we realize that as we pray, we should remember to pray for the soon return of the Lord Jesus Christ and His blessed kingdom. Such an example is brought to us as a final reminder in the closing words of the book of Revelation 22:20, which are, "Even so, come, LORD Jesus."

The Lord willing, today, we want to look at clause number four of Christ's model prayer and try above ALL, to remember the DIVINE PERFECTION of its teacher, even the Lord Jesus Christ. Reading then in Matthew 6:10, "...Thy will be done in earth, as it is in heaven."

Upon first observation of these words, and without having proper knowledge of the Word of God, one may be perplexed as to what he reads here, for it does, to the carnal mind, appear to be somewhat of a contradictory statement, for which I give the following reason: If we are to pray that God's will be done in earth, does this imply that His will is NOT BEING DONE? Are we to believe that we are here taught that the will of man will thwart the will of God, since we are to pray for the heavenly Father's will to be done? A second thought might also arise when we compare the two places mentioned; i.e., HEAVEN and EARTH. Namely, what will of God is being spoken of here? The Word of God shows us that He expresses Himself as having TWO WILLS: His REVEALED WILL, which is revealed to us through the Bible; and His SECRET WILL, i.e., the will by which He does as He pleases in the lives of ALL MEN, and in His creation, without revelation to any.

If we conclude that Matthew 6:10 is dealing with His revealed will, we would possibly think ourselves to be correct, but then, we might ask, "Who has ascended on high from among men to heavenly portals to know the revealed will of God in HEAVEN? If we erringly assume that His secret will is being spoken of here, how can we know and do that which is His secret?" Such questions may well be thought-provoking, if not confusing, but they can be both scripturally and logically answered.

At the onset, let it be plainly stated, that Jesus is here teaching that we should pray for the revealed will of the Father to



QUESTION:—Who sent a king pistachio nuts?

ANSWER:—Israel, Genesis 43:11, RVm — "And their father Israel said to them... carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds;" The margin gives "pistachio nuts" which is the correct translation of the Hebrew word used.

be done on the earth, "AS IT IS IN HEAVEN." This does in no wise, imply that His will is NOT being done, as we will later explain, but the emphasis is upon His REVEALED WILL made known unto man through His Word and, also, the conscience of man. We are to pray, for example, for the FURTHERANCE OF THE GOSPEL. To pray that men might seek God's will rather than their own corrupt will. The fact that Jesus teaches us to pray for such, plainly shows us that the REVEALED WILL of God, those things contained in His written word, are NOT being done. It is a way whereby we are also in remembrance of HIS TOTAL SOVEREIGNTY — the corruption and rebellion of man — and also, exercise HUMILITY towards HIM and compassion towards others. From this we are also made to observe that man has TOTALLY CORRUPTED THE WHOLE EARTH by his doings and by the exercising of his "FREEWILL" so-called, Matthew 6:10 also entails the things which are later written about in the various epistles, i.e. — to pray for one another — to pray for rulers of government, leaders of the land; for each of these is found in the way of rebellion, each desiring to conform to his own will not intent on following the REVEALED WILL of his maker.

"Thy will be done in earth, as it is in heaven." — The question as to whether or not the will of God is done in heaven is plainly answered here, that it IS, in the sure words of Him who created it, even Jesus Christ. "Thy will be done... as it is in heaven"; these words of truth should satisfy anyone, yet, let us further clarify by observing the words of Psalm 103:19-21: —

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth OVER ALL. Bless the Lord, ye His angels, that excel in strength, that DO HIS COMMANDMENTS, hearkening unto THE VOICE OF HIS WORD. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure." Verse twenty makes it quite plain again that the will of God is done in Heaven for it states that His angels DO His commands, and further clarifies it by saying that His commands are from HIS voice, and they are HIS WORD.

Again, if we are to pray that the revealed will of God be done in EARTH as IT IS in Heaven, we are praying that the earth might experience a measure of heavenly bliss, harmony, and obedience, even now while its Master and Ruler in effect is

Titus 3:8

Read ALL of Paul
Or you may fall.
Some think Paul said
"Faith makes works dead:
—Believing's all.
And saints may loll."
Yet such belief
Can lead to grief.

Salvation's not
Completely got
In one brief deed.
One planted seed.
A planting starts,
Not ends, our parts.
Much growth must come
Before the sum.

Soul growth demands
That heart and hands
Show faithfulness
Through ease or stress,
Through falls or foes,
Through joys or woes
Until the end.
Till we ascend.

Men's works can't save
Them from the grave.
For this low race

Ephesians 2:10

SAVED TO SERVE

Galatians 5:6

There must be grace.
Christ paid our debts,
Voided Satan's threats.
And made those just
Who truly trust.

But trust that saves
Behaves, and craves
To do God's will
And do no ill.
It longs to serve
Without reserve.
It drops its prides,
In Christ abides.

Faith works by love
Like hand-in-glove.
We're at God's call.
He asks our all.
If duty's shed,
That "faith" is dead.
The Cross is scrapped;
The soul is trapped.

A fruitless "sheep"
Is just asleep?
No, prophets wrote.
He's but a goat!
God knows His own
Are righteous-prone.

1 Corinthians 6:9-10 ETC.

His sheep are loyal;
Their lamps have oil.

The slothful souls
Risk hellfire coals.
The tongue-committed
Have been outwitted.
They've been deceived
And not achieved.
They seek a crown
By sitting down.

Inactive faith
Is but unfaith.
Not deeply meant,
It won't repent.
Not from the heart,
It falls apart.
A godly walk
Is more than talk.

It's full in Paul,
So read it all.
Things overlooked
Can get one hooked.
The faith that acts
Has sensed the facts.
The lax, uncouth
Have missed the truth.

—Lewis Price
Raleigh, N.C.

away. By our prayers for such, we shall in ourselves, experience these heavenly things in part, for we are praying in the Father's pleasure and will.

There are some objections as to why our text cannot possibly be referring to the Father's hidden or SECRET will. We know that "THE LORD WORKETH ALL THINGS AFTER THE COUNCIL OF HIS OWN WILL." The murder of the Lord Jesus Christ was in part contrary to His revealed will, in, "Thou shalt not kill." Man in his deceitful ways, outwardly tried to make a show of justice in this, most wicked of acts, but with "WICKED HANDS," they slew the Son of God. The REVEALED WILL of God also showed that Christ HAD to give His life as a ransom for many, but at the same time He pronounced "woe" to him who was His betrayer. Though these statements appear contradictory to human logic, they are all part of His divine ordained SECRET WILL which only He knows. Since both acts are part of His revealed will and are not contradictory, we know then, that in all its mystery to human thought lies the SECRET WILL of God. This is why none can reply or strive against his maker, and in this sense, why NOTHING is done on earth without either the SECRET or REVEALED will of God coming into play. Deuteronomy 29:29 states;

"The secret things belong unto the Lord our God: but those things which are REVEALED belong unto US and to OUR CHILDREN FOREVER, that we may DO ALL the words of this law."

Man, to this very hour, fulfills in every respect the SECRET will of God, but will be judged and held accountable for disobedience to His REVEALED will. Man, in his vain self-deception, tells us that all things happen by chance and then contradicts this by saying that man is the determiner of his own destiny, but God permits only that which is according to His OWN WILL.

Our late beloved brother and scholar, A.W. Pink, made a great distinction between God's revealed and secret will: "God's revealed will is frequently cross-

ed, but His secret will is NEVER thwarted." His divine, precise order of creation SHALL continue exactly on schedule, exactly as planned to the last second of time on earth ceases; to do otherwise would make His creation to be His ruler and, therefore, would take away His power and He would no longer be a God whose creation is subject to Him, but He would be subject to His own creation.

The distinction of God's will (revealed or secret) can be found in the following portions of Scripture: In I Thessalonians 4:3 we read; "For this is the will of God, even your sanctification." Through His revealed will (The Word) He tells us that we are to be set apart for His service. This tells us of OUR RESPONSIBILITY and obligation, but also simply because He HAS WILLED, we ARE SANCTIFIED, or made saints by His will because His Son has sanctified us ALREADY through His blood. Again, in Romans 9:19, "...For who hath resisted His will?" No matter how disobedient — how corrupt — how rebellious man is against God's revealed will, man, unawares, is performing God's secret will according to His will and pleasure. Isaiah 46:10 tells us, "My council SHALL STAND and I WILL do ALL my pleasure."

"Thy will be done in earth as it is in heaven." This now takes us to the subject of this being the FOURTH CLAUSE of the prayer. We noted that preceding these words, we read, "Thy kingdom come." It is a strong point, by way of comparison, that Jesus first mentions the great and perfect kingdom of the Father, "Wherein dwelleth righteousness," and then putting His thoughts on this lowly earth HE says, "Thy will be done in earth." I take these words as words of compassion and burden upon the heart of the Lord as He compares the two. First, looking into that glorious and vast kingdom of the Father which He left to take on a robe of flesh, and secondly, to look at the utter darkness of the rebellion of sin upon the earth, He then looks up again, as it were, and continues, "as it is in

heaven." One might well see a longing in the heart of Jesus as He prays; longing to once again be with the Father, yet having to remain to finish His work. And so He communicates with Him by prayer, as a loved one who would send letters a great distance to express their love, while they are away. In this comparison we also see a great lesson in the need for prayer, and the strong refuge found in it. Here, Jesus mentions the earth and Heaven with much purpose as a fourth clause to this prayer.

The number four denotes God's creative works and ALWAYS has reference to ALL that is CREATED. It is the number of creation and MATERIAL COMPLETENESS. In Genesis 1:14-19 we read of creation of the sun, moon and stars. This marked the final completeness of all material items pertaining to the earth and the sustaining of life upon it. The number four marks the regions of the earth, it is the number of the great elements; it marks the divisions of a day (Mark 13:35); and the seasons of the year. As the fourth clause of this model prayer, the message becomes very clear. ALL of His material creation OBEY His REVEALED WILL! The sun, moon, and stars move in the paths set before them. The seas are held in their boundaries, and the seasons come at His will. Animals maintain their habitation — but man — who has understanding, wisdom, knowledge and ability ABOVE ALL that is created to obey His revealed will, is the only part of God's creative works that rebels against His revealed will, and yet, dominion over God's creative works has been given into the hand of man. Our times tell us of the result of that dominion. UNABLE!! But praise and glory be unto Him in Heaven, for HE IS ABLE!!! And it is expected that we, when we come to ourselves, recognize our inability to change the world for the GOOD, we should pray in like manner: "THY WILL be done in earth, as it is in heaven." Trusting in His secret will, praying for His revealed will.

(Continued next issue)

God can work wonders when He can get a surrendered man to work through.

DOCTRINAL

(Continued from Page 1)

the gospel and the Holy Spirit are necessary in salvation.

2. Man being **TOTALLY DEPRAVED** and having no knowledge nor desire to know God, if he was ever to be saved, had to be **UNCONDITIONALLY ELECTED**; and a God that unconditionally elected some, most surely **LIMITED** His salvation to those whom He elected. Since He has elected some of all who are totally depraved and limited the blood of Christ to those whom He has started a work in, the Holy Spirit is absolutely **IRRESISTIBLE** in His application of God's grace. Therefore, He **PRESERVES** that individual and finally presents him perfect to the Father in Heaven. You can call this a "gospel scheme" or whatever, but this is the gospel of God's grace.

3. **POSITIVELY**, I see no responsibility in man for his salvation. Negatively, he has a responsibility to receive Christ by faith after he has been quickened by the Holy Spirit. Man is responsible to serve God from the day he is saved throughout his entire life and, while there are different degrees in this service, no individual is excepted.

4. The Bible is plain in its teaching that Jesus had no church prior to His ministry here on earth; that being started by Jesus naturally would mean that the authority came from God, for Christ is God; and since He gave this authority to His church to carry out His work no one else has any.

Jesus promised that the church He started would continue until He personally comes for her. There has never been a time since that day when there was not a Baptist Church somewhere. The two ordinances are Baptism and the Lord's Supper. Only the Lord's Church has the authority to authorize either baptism or the Lord's Supper. Other societies (correct name as they are not churches) attempt to carry out these ordinances, using various modes for baptism and elements for the Lord's Supper, without apparent censorship from the Lord. Why should He censor them? He did not start them nor has He authorized their existence, therefore, it matters not with God what they use or practice, since they are not under His commands.

The Church is completely independent of all societies, boards, conventions etc., etc., and has only one Head, the Lord Jesus Christ. Naturally, the church is dependent upon the Lord Jesus Christ as her Head and the Holy Spirit as the Lord's Administrator.

The two officers are Pastor and Deacon. Women are definitely to keep silent in the assembly and not to usurp authority over the man.

5. Eschatology. This covers a wide field, such as, the last things, but I can only assume that you require information relative to the second coming of Christ and related doctrines. I believe in the pre-trib, pre-mil return of Christ; that all the saved dead will be raised when He comes in the air for His saints; that after the marriage of the Lamb He will return to the earth to reign personally for 1,000 years; that at the end of that time those that are not saved will be raised, the Great White Throne judgment implemented, and at the end of that, we will

forever be with the Lord and the lost forever in the lake of fire.

6. Separation of Church and State. I believe that there should be no connection of any sort between church and state, other than the church having to abide by the state rules regarding acquiring property, etc. I am so opposed to any union between church and state that I have refused numerous times to accept donations, with no strings tied, by the local government council here in this area. I would not refuse any offerings, donations, etc., from individuals, as such, but when it is to be in the name of any branch of the government, I will have nothing to do with it. All the other missions in this area have accepted donations from the L.G.C., but we have never done so and have no intentions of starting.

Brethren, this is not all that I believe by any means. I could preach every day for a year on the few things that I have mentioned and would barely be started. In the past 25 years I have not changed doctrinally one bit and do not expect to. I have been preaching for 30 years and, after the first five years, I had to make some changes in my doctrinal stand; however, I have been settled in my beliefs ever since. I trust that I have given you enough information for at least a bird's eye view of my convictions and beliefs. I hope you can continue to support the work, but I would not change a single doctrine in order to get you to do so.

Beloved, the above is the main text of the letter to the church. Now, in addition to what I wrote to the church, I would like to mention a few more things which they did not require that I furnish information on.

I believe in the absolute predestination of all things. Not a single raindrop falls, nor a single snowflake, apart from the plan of God. We have recently heard over the news that there have been several people who died as a result of the heavy snow and cold, there in America. This was not due to any accident (there are no accidents, good or bad luck, etc.), or to any negligence on the part of any individual, but all was a definite part of God's plan. Please do not confuse this with Hardshell doctrine. Hardshells do not believe in the sovereignty of God; they believe that God only predestinated some things. They do not believe all the Bible. I John 2:3-5 tells us that we can know now that we have eternal life; Hardshells do not believe this — they only hope to make it to Heaven.

I believe that the Bride of Christ will be a Baptist Bride, but not all Baptists will be in the Bride. I believe that the Lord's Supper is to be restricted to each local assembly; that the elements are fermented wine and unleavened bread; that churches should discipline the members when there is need of such; that the authority for baptism lies in the church and not an ordained preacher and, while the pastor should always perform this ordinance for the church whenever possible, that the church could authorize a deacon or some other male member of the church to perform the ordinance if absolutely necessary. I believe that God's tithe comes out of any earnings before any other deductions; that Baptist Churches should rely on tithes and offerings for the work of the church and not parties, suppers, rummage sales,

etc. I believe that Christmas and Easter are heathen holidays and have no part in a Baptist church or home. I believe that Sunday is the Lord's Day, and if His, it is not ours to do what we like, but that it should be a day of worship and rest and not a day for sports and recreation.

I believe that every member of every Baptist Church has an obligation and an appointment with the Lord to attend every service of the church, whenever not providentially hindered, and that folk who wilfully lay out of church are saying in effect that they had rather be somewhere (anywhere) else than to be with the Lord.

I believe that every Baptist Church has an obligation to carry out the Great Commission, as stated in Matthew 28:18-20, to the fullest extent that God provides for them to do so; that for a church to wilfully neglect this obligation for any length of time, they are not unlike the fig tree that had leaves only and was cursed by our Lord and presently withered away (Matt. 21:18-19).

I believe in a God-called ministry and Holy Spirit-sent preachers; that the pastor is God's overseer of the flock and as long as he preaches and stays within the Scriptures, his leadership is to be respected and followed; that the pastor, missionary, should be well cared for and not expected to live on hand-outs and have-nots of the congregation. I am not opposed to a pastor or missionary receiving gifts from any member of the congregation etc., so long as this giver would be willing to use, wear, eat, etc., the same thing. What I am opposed to is someone always giving the preacher something that they would not use themselves, except it be that they have more than they can use.

Beloved, even this is not all that I believe, but perhaps I had better stop here before some of you say, I **BELIEVE** this preacher is a narrow Baptist, and you could be right for I am in full agreement with Matthew 7:14.

Beloved, we are at the crossroads right now regarding a major decision about the mission work. We will not discuss the matter just now, but only ask you to pray that God will lead in any and all decisions we must make. May the Lord bless each of you!

PLEA

(Continued from Page 1)

hold him guiltless that taketh His name in vain."

This commandment is broken by perjury. Perjury is swearing a lie in the name of God. The amount of perjury in law courts and notaries offices is one of the saddest features of American life today. We may well be slow to believe that perjury, as is sometimes alleged, is growing more and more common. It is ominous, however, that a great lawyer was heard to say that no hotly contested case is without its perjurer, some for pay, some for spite, some for the excitement of beating, or the fear of being beaten. People come into the witness box and take the oath with the full intention of making statement the very opposite of the truth. Knowing that there is little chance of their being punished, they lie with a coolness and deliberation enough to stagger one.

I suppose the temptations to perjury are sometimes extraordinarily strong. But come what

may, let us plant our feet on this resolve, that no hope of gain nor fear of failure shall ever induce us to lift our hand to God and appeal to His Holy name with a lie on our lips. "Shall I lay perjury upon my soul? No, not for Venice," nor for the world.

This commandment is trampled under foot by common profanity. Profanity is our distinctive national vice. We have many other sins, but profanity can lay just claim to this said preeminence, so widespread is it, so virulent and so shameless. Rudyard Kipling in his American Notes constantly harps on the fact that the average American seems incapable of getting through three sentences without using several oaths.

"It chills my blood to hear the blest Supreme rudely appealed to on each trifling theme."

Many men who seem to have no regard for God profess great respect for the ladies, and for ministers, whom they put in the same category, and will not swear in the presence of either. An interesting story of President Wilson's father was told by the President himself and is worth retelling, for it is a tonic for the times. "I remember — for I have the unspeakable joy of having been born and bred in a minister's family — I remember one occasion which made a very profound impression upon me when I was a lad, in a company of gentlemen where my father was present, and where I happened to be, unobserved. One of the gentlemen uttered an oath, and then, his eyes resting upon my father, he said with evident sincerity: 'Bro. Wilson, I beg your pardon: I did not notice that you were present.' 'Oh,' said my father, 'your mistake, sir, it is not to me you owe the apology.'"

Profanity is folly. How senseless it is to make the angry utterance of the name of God a safety valve for temper, or what is worse, to pepper and salt ordinary, unimpassioned conversation with oaths and curses. Is not that the emptiest and most stupid folly conceivable?

Profanity has well been termed, "The fool among sins." The sinner who takes God's name in vain is worse off than other offenders because he has nothing to show for his delinquency; he has sinned without motive and gained absolutely nothing. Saintly George Herbert pleads:

"Take not His name, who made thy mouth, in vain;

It gets thee nothing and has no excuse.

Lust and wine plead pleasure: avarice, gain:

But the cheap swearer, through his open sluice, Lets his soul run for naught."

Profanity is vulgarity. The habitual swearer is usually a man of limited ideas and impoverished vocabulary. Bryon hits the mark in the line: "He knew not what to say and so he swore." Think of using meaningless "cuss" words as synonyms for every adjective and adverb in the whole range of verbal expression. Such swearing is an apology for mental vacancy.

No gentleman can afford to forget himself in this matter. Even that polished old scamp, Lord Chesterfield, declared that "a gentleman never swears." An oath is coarse, gross and offensive to refined ears and cultivated tastes. It is a saying of George Washington that the foolish and wicked practice of

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it." Of the vulgar one may say as of the swearing Peter, "Thy speech betrayeth thee."

And then the sin of it. To take that name which is above every name, that name before which angels fall on their faces, that name which the redeemed sing, that name which the very sea praises with undying voice, that name in which you hope to be saved, that name at which every knee shall bow, to take that name to enhance the value of weak sayings and to support flimsy assertions, is a grievous and appalling sin. I can understand what the old writer meant who said that when the accusing angel who records men's words flies up to Heaven with an oath, he blushes as he hands it in.

Dwell on the danger of profanity. It destroys religion in the heart. It stabs to death that something born of the Holy Spirit in the soul which we call reverence and which is a man's choicest and most precious possession. There is no way in which men may more readily make God seem a myth and an unreality than by taking His name lightly upon their lips.

The word profane means, etymologically, far from the temple. No one puts himself at a greater distance from religious influences and more invites the giants of doubt and unbelief to make abode with him, than the man of profane lips.

Bear in mind also the baneful influence upon others. This vice speaks with peculiar infection. Diphtheria and smallpox are not so contagious. You cannot keep the poison to yourself. The blighting breath of profanity hurts everything it touches. For the sake of others, if you have no regard for the law of God, for the sake of gentle women and little children, descend, not to the folly and madness and wickedness of taking the name of the Lord thy God in vain.

"For the Lord will not hold him guiltless that taketh His

(Continued on Page 8 Column 1)

He who brings in the Holy Spirit as his resource has already won the victory.

PLEA

(Continued from Page 7)

name in vain. There is a terrible reserve in that warning. It does not threaten the blasphemer with pestilence or lightning stroke. The statement is simply, "The Lord will not hold him guiltless." The man goes on his way heedless, indifferent to the One he has insulted, and that One, before whom he shall stand at last, holds him guilty. "Cursing men are cursed men."

How much it signifies the first petition of the Lord's Prayer is "Hallowed be Thy Name." That is the first thing for which we are to pray. We all have need to examine and train ourselves to watch against irreverence. Reverence realizes God's presence. It tolerates no levity in sacred realism. It frowns upon the flippant use of holy things. It treasures the Bible as the Word of God. It esteems the church as the pillar and ground of the truth. It venerates the ordinances because they were instituted by the Son of God. It reveres all that is associated with the name of God.

Reverence should be sovereign not only before the recognized shrines of religion. It should sway the scepter over our spirits everywhere, for the great universe itself is God's own cathedral.

Before reverence can reign, the heart must be made right. The purification of the heart is a Divine work. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." By "an heart of flesh" is meant a sensitive heart, a heart which can be moved to shame, to repentance, to longing after God, a heart which will cry "God be merciful to me a sinner."

NAMES

(Continued from Page 1)

Living Stone.
Mediator.
Messenger of the Covenant.
Messiah.
Man of Sorrows.
Master.
Man of thy Right Hand.
Mighty One.
Man.
Man of Galilee.
Mighty God.
Nazarene.
New and Living Way.
Omega.
Prince of Peace.
Prince of Life.
Peace.
Purifier and Refiner.
Righteous Judge.
Redeemer.
Redemption.
Resurrection.
Rock.
Rock of Ages.
Rock of Offence.
Root of Jesse.
Rose of Sharon.
Seed of the Woman.
Son of Abraham.
Son of David.
Son of God.
Son of the Blessed.
Son of the Highest.
Son of His Love.
Son of Righteousness.
Saviour.
Shepherd.
Servant.
Sanctification.
Shield.
Shiloh.
Stone of Stumbling.
Sovereign.
Strong Tower.
Sharp Sword.

Sanctuary.
Sure Foundation.
Truth.
Teacher.
True Vine.
This Man.
Vine.
Unspeakable Gift.
Way.
Wall of Fire.
Word of Life.
Wonderful.
Who Was.
Who Is.
Wisdom of God.
Word of God.
Yea and Amen.

—From Light & Liberty

CHURCH

(Continued from Page 1)

a time there seemed to be no answer! For a time, there seemed to be only deeper desperation. Though there is no way that we can understand it now, God, in His Providence in the darkest hours of our existence, may let us go on to cry. "Now is my soul troubled" (John 12:27).

Thankfully, however, within the sovereign provision of our Saviour who has gone before us, we can fellowship with Him in His hour of trouble, "bearing about in the body the dying of the Lord Jesus," as it were, and cry, "Father if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done" (Lk. 22:42). With Job of old, as the faithful saints in every age, we can abound in the confidence of the truth, "Though he slay me, yet will I trust in him; and I will maintain mine own ways before him. He also shall be my salvation" (Job 13:15-16).

Though our moments may be desperate, seemingly almost without compare, we can rejoice as another, "For to me to live is Christ, and to die is gain" (Phil. 1:21). The human rationale may seem to be questionable in such moments, but we may rest in the sovereign purposes of our God and consciously rejoice in, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Consciously, we rest, also in the confidence, that it is He who "foreknows," He who "predestinates," and He who "conforms us to the image of his Son" (Rom. 8:29). Our confidence can be without question, for beyond the above there is our "call," our "justification," and our "glorification" (Rom. 8:30).

We may not be able to reason thus in our hours of desperation, yet God is preparing for our glorification in accord with His Holy, Inerrant, Infallible, and Immutable Word. With Job who awoke from his moment of desperation, we can know, "In my flesh, I shall see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:26-27). And as John the Immerser, we shall hear with new freshness, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them. And blessed is he who is not offended in me" (Mt. 11:5-6).

God provided such an hour of deep agony of soul, perhaps, that I might learn of, "Wait for the promise of the Father" (Acts 1:4). This is a truth which

Peter, James, and John, along with others of the disciples might have known in the hour that the Lord declared it, but their fleshliness was such that they turned aside from it. Though Jesus was most specific, this was truth which the disciples did not fully hear at that moment. Rather, their religious natures were such, that they felt they must be "busy" to the satisfaction, perhaps, of their fleshly natures.

This doubtless is the plight of most of us. We may know to "wait," in accord with the Word of the Lord, but we are impatient with the manner in which God takes care of His Affairs. We are "Martha's," when we might be "Mary's" (Lk. 10:41-42). Sometimes, we are "Peter's" who hasten to explain to God, "Be it far from thee Lord this shall not be unto thee" (Mt. 16:22), when we might be "John's" and "lean on his breast" (John 21:22).

Plight

Hence, we barge ahead to accomplish God's purposes in the earth, when we really have no interest in anyone's purposes other than our own. We are religiously busy, perhaps, but we are out of touch with God by an eternity! We have things moving along religiously at a very rapid clip, as it were, but all we are doing is betraying Christ Jesus "quickly" (John 13:27) as one in another day, selling Him cheaply to the religious leaders for crucifixion!

Just this week, I heard something that dramatized the proclivity of men, perhaps even of good men, if we may. His cry was that a million people a month contribute at least \$1.00 to the causes or the cause which he espouses. Some years ago, all he wanted was "a cow" or "a hog" or "a bill of groceries." Later, there was his "One Thousand Club" of 1000 people who would give \$1.00 a month. Still later, he cried for 5,000, then 10,000, then 50,000, and then 100,000. Now — though his annual "take," if you please, is in excess of \$50,000,000 a year — he devises the appeal of his "Million Dollar Club." Needless to say, he will "devour" more "widow's houses" (Lk. 20:47) and dupe more of the affluent, and, perhaps, suppose he is doing God's business.

What a tragedy!

A sad travesty!

In that distant day, we find the disciples determined to defy the Word of God, "But wait for the promise of the Father" (Acts 1:4). Perhaps they supposed that they could help God fulfill His Promises or actually effect His Prophecy. Thus, we have the spectacle of:

"And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. It is written in the book of the Psalms. Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take" (Acts 1:15-20).

Though this is a sad commentary on the fleshliness of the disciples, notice if you will, the direction of their generosity. First, it would seem that they

did "the hard part" for God; that is, they narrowed God's responsibility to the choosing of one of two men. Second, they really went "all out," if you please, to give God an opportunity to choose, "And they appointed two... and they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen" (Acts 1:23-24).

The truth was that God had not chosen either man. Further, God would not choose either man. This, however, did not deter these disciples who felt that they had to "get on with their business of religion," as it were. They apparently forgot that man did not choose them as "Apostles"!

Problem

Is this not the tragic plight of the multitudes of the religious hosts and the plight, as well, of most of those who are saved and involved in the Churches of the Lord Jesus Christ? In their ignorance or naivete, or in their defiance of the Word of God, and His Holy Commands, these give themselves to helping God accomplish His Purposes in the earth. There is a raucous and an unending din of cries from the multitudes of religious folk in the earth who suppose they are the servants of the living God. They plead and they scheme! They scheme and they plead! Some even persuasively appeal! They "rob widows' houses"!

They deceive the affluent!

They "make long prayers"!

Have you not heard their cries? Have you not heard them appeal for your time, your talents, and even your tithes that they might get God's business finished in the earth? Have you not heard what appears to be their sincere appeals for funds, so that they can "preach the gospel to the whole world," and thus "hasten the return of the Lord?"

Perhaps, without exception, they are blasphemers everyone! Perhaps, without exception, they are enemies of Almighty God, the Father, the Son, and the Holy Spirit! Perhaps, without exception, they despise the Holy Word of God! To the man (and, tragically, to the woman), they despise the sovereignty of God! To the man, they despise, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:29-30) and, as well, that all such are "Elect according to the

foreknowledge of God the Father..." (I Peter 1:2).

We may be assured by the word, "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20), and, also, that all such fleshliness and human device is contrary to the will of God. If we can receive it, herein is the Word of God wonderfully elaborated and dramatized, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55:8-9).

Without any fear of contradiction, we can know, too, that God had no part in the deliberations of the disciples to which we have spoken. In fact, both their deliberations and their actions were in defiance of His specific command, "But wait for the promise of the Father" (Acts 1:4). We can know, too, that God neither ordered their "crap game," their "giving forth their lots" (Acts 1:26), nor did He respond to their seemingly sincere effort to determine His will by such a fleshly device.

That their "busy churchanity" and their "religious busyness" or their "religious business" was not of God's desire, design, or determination is evidenced in the fact that this is the last mention of Matthias. Further, God never mentions Matthias as one of the Twelve. Neither do any of the Apostles ever so mention Matthias as one of the Twelve during the course of the New Testament Churches or during their lifetime on earth. Rather, they would learn that God had another choice — a choice which they in their fleshliness would never have been able to accept at that point in time.

—To Be Continued—



A new Sovereign Grace Baptist Church has been scripturally organized in Cambridge City, Indiana on February 14, 1982. This church was organized under the authority of the Sovereign Grace Baptist Church of Dayton, Ohio with Bro. Fred C. Beard as pastor.

Anyone in this area who might be interested in attending or in need of additional information, please write Pastor Beard at Len Del Mountain Court, Route 2, Cambridge City, Indiana 47327 or phone area code 317/478-3304. They are presented meeting in the residence of Pastor Beard.

Write for FREE Book Catalog

WORKS OF JOHN BUNYAN

The Ruin of Antichrist \$ 1.95
The Doctrine of Law and Grace Unfolded 2.95
The Acceptable Sacrifice 1.75

Avoid Delay . . . Include Postage and Handling With Your Order.

IF YOUR ORDER IS:

Up to \$5.00 Add \$1.50
\$5.01 to \$10.00 Add \$2.00
\$10.01 to \$20.00 Add \$2.50
\$20.01 to \$30.00 Add \$3.25
Over \$30.00 Add \$1.00 for each add'l. \$10.00

Send All Orders To:

CALVARY BAPTIST CHURCH BOOKSTORE

Post Office Box 71, 3339 - 13th Street

Ashland, Kentucky 41101

KENTUCKY RESIDENTS PLEASE ADD 5% SALES TAX

THE BAPTIST EXAMINER
MARCH 20, 1982
PAGE EIGHT