

MISSIONARY

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BAPTISTIC

# The Baptist Examiner

**Baptist Is Our Middle Name**

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

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## HOW TO READ YOUR BIBLE FOR PROFIT

The Bible is not a fetich to be observed with superstitious awe. It is not a charm to keep off witches and insure good luck. It is not a magician's wand to work conjury and bring success. It is a message. It is designed for the ages and the nations, and it belongs to the individual as he has need.

Like a hotel bill of fare it is provided for all, but it makes no demand that anyone shall begin at the beginning and go on to the end. Every guest who comes to the feast ought to be able to select a healthful meal, but in any case there is no obligation to take the items as they come on the bill of fare. Neither is there any good reason for feasting in pain.

Martin Luther, it is said, used to read the Bible as he knelt, but there was no sense in that. The discomfort of the position was the result of superstition, and it only diverted his mind from what he was trying to understand. He would have done better in an easy chair with a good light streaming over his shoulder.

Have a readable Bible. There are car loads of Bibles that are fit only for junk — the print too small for anybody to read with pleasure. Or there are Bibles too

big for anybody to handle with ease. Such Bibles are rarely read. The big family Bible nearly large enough to load a wheelbarrow is sometimes useful to make the chair a little higher the first time the baby sits at the table, but its message is usually hidden. The limp back is not

necessary, but good print on good paper is necessary. And there is no special need for all that junk that is sold as "helps"; it is too learned for the average reader and too condensed for the scholar. Read the Bible itself.

It is worthwhile also to know (Continued on Page 7 Column 1)

## A CHURCH WITHOUT GOD CAN ONLY WAIT

Raymond A. Waugh, Sr.  
Part II

### Proclivity

The one whom God would choose would later explain something of the problem with which most of the saved live from the hour of their salvation until the hour of their glorification. The words are rather exact, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Cor. 3:3-4). He identifies the problem most clearly, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able" (I Cor. 3:2).

As most of those who have been saved, those who are saved, and those who will be saved, these disciples had not yet learned that God is sovereign, omniscient, and omnipotent. Though they had walked with the Lord

and talked with the Lord, and though some had tarried at times with the Lord, they had not yet learned that God ac-



Ray Waugh

complishes His objectives in the earth within the context of His Purposes and His Commands. They had not yet grasped the tragedy that "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Neither had they really grasped the truth of,

"He hath done all things well" (Mk. 7:37), and that this is truth which can be spoken of God alone!

These apparently recalled their fleshly relationships with the Lord, but they neglected to realize that He was God, sovereign, omniscient, and omnipotent. These apparently remembered that they had faith, but they neglected to recall their powerlessness, "Why could not we cast him out? And Jesus said unto them, Because of your unbelief..." (Mt. 17:19-20). These apparently rejoiced in the wonder of the fellowship which they had with the Lord Jesus Christ, but they neglected to remember the frailty of their flesh.

They were saved, and that eternally. They had been from that holy moment when God in His Grace enabled them to see the Lord Jesus Christ as God. They had walked, and they could continue to walk in the confidence of, "Thou art the Christ, the Son of the Living

(Continued on Page 8 Column 2)

about the filth, promiscuity, and obscenity on the television network programs. Boycotting advertisement products, to letters of personal protest are seen on hand. The Christian wants his television — but — he wants it cleaner than it is today. The 1980 Christian knows little or nothing of "come out from amongst them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you," (II Cor. 6:17). He thinks he must "Stay in" the world and the world systems to make them better. When his ecumenical church goes corrupt (or should we say corrupter?), then, Brother, don't "come out of her my people that ye be not partakers of her sin..." but — stay on in there and try to shew them their wrong. The T.V. is so polluted that over 12 years ago we called it the "garbage box" and threw it out to the dogs. The Christian says, "well, we just keep it for the news and a few controlled (ha, ha) programs." (Some preachers would say "balonie" — this preacher says, "Garbage"). We couldn't allow our children to watch the news a couple of years ago for all the women-lib, nakedness, suggestiveness, booze commercials, etc. (We viewed it at a relative's home.)

A few years back you could hear a Baptist preacher "cry aloud, spare not, and lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins," about this Hollywood movie-house business, and that Christians were to abstain from such. Not so any more! The preacher has a garbage-box in his house now so — we don't preach on "Hollywood Cesspool" nor Christians attending the theater because preacher's house has it pumped right into it. Now if that makes some of you preachers to nervously shake the toe of your foot — then, Brother, you need to start doing something about it. 1980 Christians think they have to have just about all the world jobs, and know nothing of "with food and raiment let us therewith be content."

We have firmly believed for several years that the T.V. was the future way for surveillance into the privacy of our homes. Today we have documented evidence that with cable T.V. the picture can be carried in as well as a picture carried out. They used to call it "the one-eyed monster" or "that it was staring at you" or "we felt someone was watching us." Well, we said, you are right — now we

(Continued on Page 7 Column 3)

## MANY USE GOD AS SPARE TIRE

Some Christians seem to look upon God as a sort of spare tire. A spare tire is forgotten for months at a stretch until, suddenly on the road, we have a flat. Then we want the spare tire to be in good condition, ready for use. Just so, many forget God during all the times when things go well, then in an emergency they want God to be on hand, immediately ready to hear and answer their cry of distress.

—Exchange

(USPS 042-340)

## BELOVED, TRY THE SPIRITS

by Roy W. Snell  
Charleston, W. Va.  
(I John 4:1)

While it is not my wish to bring any accusing condemnatory charges against any of God's creatures, I am constrained to bring to attention some documented facts which concern the ministry of the best known Neo-Evangelist in our land.

In the nineteen-fifties Billy Graham made this statement, "Communism is inspired, directed and motivated by the Devil himself." Today he refuses to make one definitive statement regarding Russia or international communism. In fact, he says, "I've lost some of the rigidity I once had..."

Now, lest you accuse me of leaving the Scriptures and getting into foreign policy, into political matters and/or forgetting the separation of church and state, will you allow me to remind you of what communism really is?

Regarding the space program and plans of Russia — She has said that we have had men in space and we haven't seen "your" God out there. In fact, they have declared that "we will tear your God down from the skies." It's a mystery just how to accomplish this, seeing that they hold that there is no God.

It is a spiritual impossibility for one to contend for God and the faith and not to contend against the ungodly. Hence, my

(Continued on Page 8 Column 1)

## The Baptist Examiner Pulpit

A Sermon By Bob Belanger

## "LORD, TEACH US TO PRAY"

### PART V

In beginning part five of our study on prayer we should remember that the four clauses we have already discussed have all dealt with the saint's recognition of God in prayer. That is, what should be our attitude and approach to God in prayer. Namely, His sovereignty, His independence — His highness in position and relationship to man's total and absolute corruption. Part five begins with the saints FIRST petition regarding his own necessities. You will notice that the four clauses mentioned in this prayer should be considered as necessities to the child of God's spiritual well-being.

First, to which most of today's study will give regard is found in the text of Matthew 6:11, "GIVE US THIS DAY OUR DAILY BREAD." This, and the following petition of, "Forgive us our debts," "Lead us not into temptation," "Deliver us from evil,"

follow the fourth clause which speaks of material completeness, thus reminding us of our INCOMPLETENESS in ourselves. Each clause thus far has represented man's need to truly recognize the difference between God and man; but this, in the fifth clause is an example of THE FOREMOST OBJECT MAN SHOULD HAVE IN MIND CONCERNING HIMSELF as he approaches the throne of grace. I want to emphasize this statement, that we should keep this in mind as we study this fifth clause: "The fifth clause is an example of the foremost object man (the saved) should have in mind concerning himself."

"Give us this day our daily bread." By taking these words out of text, we find that they almost appear to take the form of a demand, i.e., that it is something to which we have a right to as a child of God — a right to ask — and rightly so, since the Lord has told those

who are saved, that it is something we ought to ask HUMBLY, yet with expectation, trusting by faith in Him as the GREAT PROVIDER. We notice, also, that these words have followed in the steps of thoughts of His grand and glorious kingdom which is lacking in nothing. We, by asking of the heavenly Father to "Give us this day our daily bread," are recognizing the endless riches of God which He has PROMISED to FREELY bestow on those who "walk by faith and not by sight."

"Give us this day our daily bread," also express the idea of the joint heirship we have by and in Christ. The word, "Give," shows of whom we are making the petition, i.e., the Heavenly Father. The word, "OUR," shows that because we are "JOINT HEIRS" with Christ through His blood we are humbly, yet boldly, asking for that which God has already

(Continued on Page 2 Column 1)



## The Baptist Examiner

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JOHN R. GILPIN, Jr.  
Acting Editor

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## TEACH

(Continued from Page 1)

determined to give US, having  
designated it from the founda-  
tion of the world. Yet, though  
His riches lay in store for every  
believer, we must understand  
that the things for which we ask  
will only be granted if it be ac-  
cording to HIS WILL, and is  
also determined upon our  
faithfulness. He bestows, also  
VERY FREELY, when we ask  
with HIS GLORY in mind and  
not our own. In the words,  
"Give us this day our daily  
bread," are we to assume that  
He may also choose NOT TO  
GIVE US OUR DAILY  
NEEDS, since it is a prayer for  
such? If He so chose not to —  
would it not also be with His  
own glory in mind?

I am reminded of the story of  
two brethren, during what is  
called the Dark Ages, who were  
imprisoned for not denying their  
Lord; and because of their  
diligent persistence in truth and  
preaching of the gospel, were  
dragged out of prison in the  
dead of a winter's night, having  
most of their clothing taken  
from them, were sent out into  
the cold snow barefoot. The  
townspeople thereabouts were  
strictly forbidden to aid them  
under penalty of death. The two  
brethren were later found starv-  
ed and frozen to death. They  
had not so much as a crust of  
bread to nourish them, but their  
testimony was deemed necessary  
of the Lord, for you see that to  
this very hour, their faith lives  
on, and how great is their  
reward in heaven? They con-  
sidered not their own lives —  
their own raiment — their own  
hunger — above the glory of  
their Lord! And yet, if they had  
prayed, "Give us this day our  
daily bread," was this prayer  
truly denied an answer? What  
then, do these words of Mat-  
thew 6:11 really mean?

Part of the key to rightly  
understanding this verse is  
found in the word, "DAILY." This  
word (in the Greek) is  
found but one time in the entire  
Word of God, which also in-  
cludes the same reference of

Luke 11:3, that deals with near-  
ly the same prayer we are study-  
ing.

Young translates this word to  
mean, "sufficient," or  
"appointed," which would im-  
ply that the saint is only to ask for  
that which the Lord has ap-  
pointed as being sufficient for  
each day as it comes. This,  
seemingly, goes along with our  
Lord's teaching of Matthew  
6:34 in which He tells us: "Take  
therefore no thought for the  
morrow: for the morrow shall  
take thought of the things of  
itself. Sufficient unto the day  
is the evil thereof." Never-  
theless, we find a difference of  
opinions in Greek scholars con-  
cerning the word, "Daily," and  
also how it is associated with the  
word "bread." With this we  
need to concern ourselves in  
order that we might seek out  
and "rightly divide the word  
of TRUTH."

Consider, if you will, our  
Lord's statement in Matthew  
4:4: "Man shall not live by  
bread alone, but BY EVERY  
WORD THAT PRO-  
CEEDETH OUT OF THE  
MOUTH OF GOD." Here our  
Lord plainly states and has  
reference to material necessities  
of life. He tells us that these in  
themselves, cannot fully sustain  
physical life, for even physical  
life must also be sustained by  
THE WORD OF GOD. Does it  
then seem reasonable that our  
Lord would teach us to pray for  
physical needs ONLY in Mat-  
thew 6:11? I believe the mean-  
ing to be doublefold, that is,  
both spiritual and physical  
needs.

I quote you from one author  
concerning this Greek word  
translated, "daily." "This word  
occurs only once. It is not mere-  
ly a word that was used only  
once, but it occurs NOWHERE  
ELSE, NOT EVEN IN ANY  
OTHER GREEK WRITING,  
for IT WAS COINED BY THE  
LORD JESUS HIMSELF...  
We must expect this peculiar  
word of the Lord Jesus to have a  
fulness in it that no one English  
word is able to express. It  
qualifies the word "bread." (Now  
the word "daily" can best  
be translated as: "Coming upon  
us.") It is not the bread which  
perisheth, but the HEAVENLY  
BREAD WHICH COMETH  
DOWN FROM HEAVEN,  
EVEN JESUS THE LIVING  
WORD OF GOD."

Notice with me, John 6:32 &  
33: "Then Jesus said unto  
them, Verily, verily, I say un-  
to you, Moses gave you not  
that BREAD FROM  
HEAVEN; but MY FATHER  
giveth you the TRUE BREAD  
from heaven. For the bread of  
God IS HE WHICH COMETH  
DOWN FROM HEAVEN, and  
GIVETH LIFE unto the  
world." By comparison of Mat-  
thew 6:11 with John 6:32 & 33  
we find that we are to pray to  
the HEAVENLY FATHER for  
this "bread." Jesus said, "MY  
FATHER giveth you the  
TRUE BREAD." Matthew  
6:11 follows thoughts of the  
heavenly kingdom. Jesus said  
the TRUE BREAD was from  
the heavenly kingdom. By com-  
paring these, we see that the  
thoughts of Matthew 6:11 tend  
to lean more towards the  
spiritual than the physical, yet  
taking in both, going along  
perfectly with the fourth clause  
of the prayer which deals with  
HEAVEN and EARTH —  
spiritual and physical.

Consider also, however, these  
words of the author aforemen-  
tioned: "In other words, it is not  
the bread which cometh up from  
the earth which we ask of our  
Father in this prayer; but it is  
the bread which cometh down

from heaven, even Christ, the  
LIVING WORD, and the scrip-  
tures, THE WRITTEN  
WORD. By these alone, we  
TRULY LIVE."

"Man shall not live by  
bread alone, but by every  
WORD which proceedeth out  
of the MOUTH OF GOD. Give  
us this day our daily bread."  
The prayer of Matthew 6:11 is  
for help in understanding God's  
REVEALED WILL — THE  
WORD OF GOD — the BI-  
BLE. Remember that we said  
before that the fifth clause of  
this prayer is an example of the  
FOREMOST OBJECT MAN  
SHOULD HAVE IN MIND  
CONCERNING HIMSELF.  
Here we do see plainly, what  
that foremost object should be.  
The next question is, why?

This now brings us to the  
reason why the words, "Give us  
this day our daily bread," are  
mentioned as the FIFTH  
CLAUSE of our Lord's model  
prayer. Beloved, the study of  
the number five in Scripture,  
should be highly significant to  
every BLOOD-BOUGHT child  
of God! It will fill your soul with  
delight — love — and humble  
thanksgiving, for the number  
five is the number of a five-  
lettered word we call, GRACE.  
As the author of the book,  
"Number in Scripture" puts it:  
"If four is the number of the  
world, then it represents man's  
weakness, and helplessness, and  
vanity... But four plus one is  
significant of divine strength ad-  
ded and to make perfect in  
weakness; of omnipotence com-  
bined with impotence of the  
earth; of DIVINE FAVOR  
UNINFLUENCED and IN-  
VINCIBLE. Five therefore, is  
the number of GRACE. Grace  
means favor; but what kind of  
favor, for favor is of many  
kinds? Favor shown to the  
miserable we call MERCY.  
Favor shown to the poor we call  
PITY. Favor shown to the suf-  
fering we call COMPASSION.  
Favor shown to the obstinate we  
call PATIENCE, but favor  
shown to the UNWORTHY we  
call GRACE." In Romans 3:24  
we read: "Being justified  
FREELY by His GRACE." A  
more accurate translation of this  
should read: "Being justified  
WITHOUT A CAUSE by His  
GRACE." There was no cause  
in us why we should be made  
just in His eyes, yet He so chose  
to show us, and bestow upon us  
UNMERITED FAVOR. Favor  
to the UNWORTHY —  
GRACE!!

On the fifth day of creation  
God bestowed LIFE upon the  
planet earth making it to be a  
provision for man. In the fifth  
book of the Bible, Deuteronomy,  
we find abundance in words of  
grace throughout. In the fifth  
book of Psalms, which begins with  
Psalm 107, we find that the first  
verse begins with an exalting of  
the goodness and mercy of God.  
"O give thanks unto the Lord,  
for HE IS GOOD; for His  
mercy endureth forever." Again,  
in verse twenty: "He  
sent His word, and HEALED  
THEM, and DELIVERED  
THEM from THEIR destruc-  
tions." Beloved, how beautiful  
is this Psalm concerning the  
GRACE of God. Read, and see  
if your soul is not FILLED with  
delight and joy unspeakable!!

Seeing then that the number  
five speaks of GRACE or  
UNMERITED FAVOR, of  
what then should our attitude be  
when we consider the words,  
"Give us this day our daily  
bread?" Again, the emphasis is  
upon humility before HIM! We  
are, in effect, asking the  
Heavenly Father to show  
FAVOR upon us as the UN-

WORTHY. Unworthy to par-  
take of His blessings, yet, made  
able to ask by His grace through  
His Son Jesus Christ the  
righteous!

### PART VI

"And forgive us our debts,  
as we forgive our debtors"  
(Matt. 6:12).

In this text, there are three  
things we want to concern  
ourselves with: 1. Why it is the  
sixth clause of the prayer, and  
why it is man's second petition.  
2. The matter of  
FORGIVENESS. 3. As concern-  
ing debts.

It is most remarkable to us, as  
mere creatures of the dust, that  
Christ in His perfection, should  
mention this as man's second  
petition in the SIXTH  
CLAUSE of this prayer. As we  
have previously stated, the  
number two in Scripture speaks  
of DIVISION or DIF-  
FERENCE. This being man's  
second clause tells us we are  
therefore to recognize a par-  
ticular thing about ourselves as  
we pray for FORGIVENESS.

It is also remarkable that  
FORGIVENESS and DEBTS  
should be linked with the sixth  
clause of this prayer. It is read-  
ily apparent that the sixth clause  
deals with the SAINTS, by the  
use of the words, "US, OUR,  
and WE"; and this being the  
case, it then deals with man, for  
the number six in Scripture  
speaks of MAN. But in what  
way?

I think a short study on the  
number six would be most  
beneficial at this point, even  
though we should all be aware  
why MAN, FORGIVENESS,  
and DEBTS are all linked  
together here.

Bullinger points out, quite  
aptly: "Five plus one is the  
grace of God made of NONE  
EFFECT by man's addition to  
it: or it is seven minus one, i.e.,  
man's SHORTCOMING of  
SPIRITUAL PERFECTION.  
The number six is also the  
number of IMPERFECTION;  
the HUMAN NUMBER; the  
number of man as  
DESTITUTE OF GOD —  
WITHOUT GOD —  
WITHOUT CHRIST."

Genesis 1:26-27 records the  
sixth day of creation; the day in  
which God made man. Also, in  
Exodus 20:9, we find that the  
number six is also associated  
with the labors of man. Showing  
the very fact of the CURSE OF  
LABOR being placed upon  
man. Since this is so, this plainly  
shows us why man is NOT  
ABLE TO WORK FOR HIS  
SALVATION. In Psalm 6 we  
read of much that is very  
relative to man: We read of the  
BURDENED MAN who is to  
be rebuked and chastened of  
God. Who is WEAK and VEX-  
ED — of his soul — of DEATH  
and the GRAVE — of his  
weariness and tears — of his  
GRIEF and AGE — of his INI-  
QUITY and WEeping — of  
his SHAME — and of his  
PRAYER. All are burdens of  
the CURSE upon man. All of  
this produced through vain  
labor in bodies of corruption.

In book two of the Psalms,  
Psalm 47, we read of God's  
SUPREMACY and  
SOVEREIGNTY over man,  
and as in most cases wherein we  
find the number six in the Word  
of God, we find it associated  
with man — man's labor, man's  
rebellion, man's imperfection.  
Is it any wonder then, that in  
the sixth clause of the Lord's  
model prayer we should find the  
words, "FORGIVE US OUR  
DEBTS AS WE FORGIVE  
OUR DEBTORS." In Luke  
11:4, we find the words  
rendered differently, with also a  
different use in Greek words

when compared with Matthew  
6:12. Luke 11:4 states, "And  
forgive us our SINS; for we  
also forgive everyone that is  
indebted to us." You will also  
notice that in Luke's gospel we  
have only eight clauses listed in  
this prayer, though similar, was  
not spoken at the same occasion  
of Matthew's account. Yet, in  
both references, the main issue  
is FORGIVENESS OF SINS,  
both being associated with the  
corrupt man: One being the very  
force on which man THRIVES  
while unsaved, i.e., the force of  
SIN. The other being the very  
force upon which he can come  
into NEWNESS OF LIFE,  
which is FORGIVENESS.

Let us now look into  
FORGIVENESS.

Having recognized the  
GRACE of God, which man  
cannot do without recognizing  
himself as a WICKED  
DEPRAVED SINNER, he has  
but one alternative, and that is  
but to ask forgiveness of a  
sovereign and JUST God.  
Therefore, man, in his approach  
to God, looks to the DIVISION  
OF ENMITY between God and  
man, and recognizes His  
GRACE by the Spirit's convic-  
tion and the Holy WORD of  
God, that there IS forgiveness  
by FAITH. The common atti-  
tude among Arminian heretics  
is that we, as Christians, are  
OBLIGATED to forgive  
without RESERVATION, any  
who wrong us. We are to be  
passive, always "turning the  
other cheek, that we may be af-  
flicted by man AT WILL and  
ALWAYS FORGIVE. Is this  
sound doctrine?

Notice Matthew 5:44. Here  
our Lord tells us, "But I say  
unto YOU, LOVE your  
enemies, BLESS them that  
curse you, DO GOOD to them  
that hate you, and PRAY for  
them which despitefully use  
you, and persecute you." Here  
is mention of: love, bless,  
and do good, and pray for ALL  
those who wrong us. But where  
are we told to FORGIVE them?  
Notice that not only has Christ  
told us such, but as He hung  
upon the cross, He set forth by  
EXAMPLE, the words of Mat-  
thew 5:44. "Then said Jesus,  
Father forgive them; for they  
know not what they do" (Luke  
23:34). Here as our Lord offered  
Himself as a sacrifice for "the  
sins of many," He recognized  
the awful IGNORANCE of  
man in this most wicked of  
deeds. Yet He, as He has  
previously taught, PRAYED  
for His enemies, but did not  
HIMSELF FORGIVE them.  
Why?

Luke 17:3-4 supplies the  
answer: "Take heed to  
YOURSELVES: If thy  
(Continued on Page 3 Column 1)

## HI-NOTES

The Baptist Examiner  
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Balance,	
January 31	\$3,933.92
Error in	
Bank Statement	.05
Receipts	\$3,985.41
	\$7,919.39
Expenditures:	
Labor	\$ 1,076.35
Printing	\$1,855.68
Postage	\$1,529.25
Supplies	
(receipts)	\$ 205.02
Taxes (FICA-Labor)	\$ 274.04
Total Expenditures	\$4,940.34
Balance,	
February 28	\$2,979.05



## TEACH

(Continued from Page 2)

brother trespass against thee, **REBUKE** him: and **IF** he **REPENT**, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, **I REPENT**; thou **SHALT FORGIVE** him." Forgiveness is **NEVER** to be granted without **REPENTANCE**! Yet we are, however, under the **DEEPEST OBLIGATION** to **LOVE**, **BLESS**, **DO GOOD**, and **PRAY** for those who are our enemies and offenders. We are **NOT** obligated to **FORGIVE** the unrepentant enemy, for so is the justice of God written toward men!! **I John 1:9** — "If we **CONFESS** our sins He is **FAITHFUL** and **JUST** to **FORGIVE** us our sins, and to **cleanse** us from **ALL** **unrighteousness**."

One may well sit and hear the gospel attentively every day, but if he does not receive the message, does not **REPENT**, they are no more saved than the unrepentant Judas!

The word "forgive," as used in **Matthew 6:12**, means primarily to "send forth" — "send away"; to **COMPLETELY CANCEL**. This shows the **TRUE** meaning of forgiveness, and not in the sense that many see it today. True is the saying, "Forgive and forget," but the **FORGETTING** part is often what is left undone by many, and this is contrary to the Word of God and Christian living. It is **IMPOSSIBLE** with the Lord that He should be pleased to forgive the sins of the **REPENTANT**, and yet harbor inward thoughts of those sins. **Psalm 103:10-12**, makes this quite plain: "He hath **NOT DEALT** with **US** after our sins (yet we might ask; Why does He not? Who is worthy of the least of His mercies?); nor rewarded us according to our iniquities. For as the heaven is high above the earth, so **GREAT IS HIS MERCY** toward them that **FEAR HIM**. As far as the east is from the west, **SO FAR HATH HE REMOVED OUR TRANSGRESSIONS FROM US**." Therefore, as dear children in Christ, who "have the mind of Christ," why should we not be able to do likewise to them that offend and repent to us. Is this not the example of Christ given and shown to every believer?

"Forgive us our debts as we forgive our debtors." The extent of this forgiveness: I want us to notice also, how that this particular clause, since it is the sixth clause, and since it deals with the **TOTAL CORRUPT** nature of man, that our Lord went further to clarify this particular point in **Matthew 6:14-15**: "For **IF** ye forgive men their treasures, **YOUR HEAVENLY FATHER WILL ALSO FORGIVE YOU**: But **IF** ye **FORGIVE NOT** men their trespasses, **NEITHER** will your Father forgive your trespasses." When a brother or fellow man falls out or against you, and seeks forgiveness, it more than likely means he has recognized his offence and is truly sorry. We, are under **OBLIGATION** to **FORGIVE**! But let us consider what debts we, by example of this prayer, are to forgive the repentant.

Every time the child of God sins, he is reminded of that **SIN**, by conscience, by the Holy Spirit and the Word of God, of a wrong done towards God. Since it is a wrong, it must of necessity, be corrected to a right. But we who are born again know that we of ourselves cannot pay

the debt of sin, because the **ONLY ACCEPTABLE** payment was and is through the sacrifice of Jesus Christ. So, then, we look to the **UNMERITED FAVOR** of God shown abundantly upon us and lean **TOTALLY** on **GRACE** for forgiveness. Thus the reason why this should follow the fifth clause. Suppose those our enemies or offenders sin against us so deeply that **NO PRICE** of payment can repay the trespass, what then should we do as Christians to him who repents to us, but cannot pay for the damages done? As children of the King, we are to show **UNMERITED FAVOR** to the **UNWORTHY**, and **FORGIVE**. Notwithstanding, however, if the individual has murdered a loved one of ours, by way of example, and begs our forgiveness in repentance, we are to forgive, but Caesar's law must also be satisfied. We must understand that by such acts of forgiveness out of obedience to the Word of God, we may be used of the Lord to bring more sheep to Christ.

It is well pointed out by A.W. Pink, that even as Christ prayed for His unrepentant enemies while upon the cross, that this prayer was certainly answered in **Acts 3:17**, and because of that prayer and the deliverance of this Gospel message of Peter's, three thousand souls were saved.

By forgiveness to those who repent, we do show forth the love of Christ in us, and it is then that we not only **SAY** but **DO**.

### PART VII

Today we begin this our seventh, in our series of studies of the ten clauses of the Lord's model prayer, combining both a study on biblical numerology and proper prayer. The words for the **SEVENTH CLAUSE** are found at the beginning of **Matthew 6:13**, "And lead us not into temptation."

To those unfamiliar with the Word of God, these words may appear to be misleading or seem contradictory. If we are to pray that the Lord "lead us not into temptation," does this imply that it is the fault of the Lord when we are tempted to sin, and do sin? A very valid question in light of the words used here.

Another seemingly contradiction is seen when we compare this part of verse 13 with **James 1:13-14**, which reads: "Let no man say when he is tempted (tried), **I AM TEMPTED OF GOD**: for God **CANNOT BE TEMPTED OF EVIL**, **NEITHER** tempteth he **ANY MAN**: but every man is tempted, when he is **DRAWN AWAY OF HIS OWN LUST**, and enticed." Therefore, why should we pray to the heavenly Father, "Lead us not into temptation" since He "neither tempteth any man"?

First of all, we must consider that these words of **Matthew 6:13** fall in the **SEVENTH** place of this model prayer. This is **MOST IMPORTANT** TO **CONSIDER**. Secondly, they follow the sixth clause of which the number six refers to man and his shortcoming of spiritual perfection, and the grace of God made of none effect by man's addition to it. Six, as we showed last week, is the number of man and **IMPERFECTION**, and therefore, treats of sin and forgiveness of sin. All of which belong to man alone.

Since the words, "lead us not into temptation," fall as the seventh clause and it is also man's **THIRD** request concerning himself, it is a request for **DIVINE** and **SPIRITUAL**

(Continued on Page 4 Column 5)



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

**Psalm 25:15-22**

Intro: David was aware both of Heaven and of earth. He knew from whence his help came and the need for it. He longed for Heaven as he walked on earth. He knew a difference between earthly fame and fortune, which at best is temporal, and of the riches of Heaven, which are eternal.

#### VERSE 15

"Mine eyes." The eyes are so expressive. They give evidence of the condition and feelings of the whole body. They can be used either to satisfy the lust of the flesh, or to bring glory to God. The Devil, in his temptation of Eve, called upon her to look on the tree (**Gen. 3:5, 6**). Lot lifted up his eyes and beheld the plains. David saw Bathsheba (**II Sam. 11:2**). In contrast to this, John saw Him, the Lord Jesus Christ (**Rev. 1:17**). Stephen saw the Son of man standing on the right hand of God (**Acts 7:56**).

"Are ever toward the Lord." Herein lies the secret of spirituality. David, whether in the field with the sheep, or on the battlefield with the giant, ever had his eyes on the Lord. This is what it means to "set your affection on things above" (**Col. 3:1-2**). To look up will help us to look in and to look on the fields that are white unto harvest. To look up means we desire God's approval and God's help.

"For He shall pluck my feet out of the net." The enemy of God's people fish for the saints like a fisherman casts his net in to the sea in search of fish; or like a hunter sets a snare for a bird or animal. Many times, the saints become entangled before they realize what has happened. It is then we should look up in prayer to the One Who can loose us; to the One Who can guide.

#### VERSE 16

"Turn Thee unto me." Faith prompts both praise and prayer. David calls upon God to manifest Himself openly, and in an active way.

"And have mercy upon me." David had experienced many sorrows and had been long engaged in battle. Some of his sorrow had been as a result of his sin, and so he beseeches God for mercy. Paul relates to God's mercy in **Philippians 2:27**, and of course, this can be multiplied over and over again

in a variety of ways.

"For I am desolate and afflicted." How many times have God's people been brought to a low estate in this world (**Luke 16:20**; **Rev. 2:9**; **Acts 4:1-3**; **8:1-3**), and this in contrast to the prosperity of the wicked (**Luke 16:19**). Unbelief can't unders-

### BIBLE VERSE



For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.  
**MATTHEW 24:27**

tand why Job sets on the ash heap, in view of all of God's promises, and yet, this is the very reason he can endure, for he sees Him Who is invisible (**Heb. 11:27**). However, it is not wrong for the child of God to pray for God's intervention, and to look for His deliverances (**II Cor. 1:8-10**). Adversities eventually will be turned to advantages by the All-wise God.

#### VERSE 17

"The troubles of my heart are enlarged." Sometimes things get worse before they get better. Job barely had time to recover from the shock of one trouble before another was announced. Each one was greater than the previous one.

"O bring Thou me out of my distresses." As the trials increased, so did the intensity of David's prayers. Trouble drove David's chariot to the throne room (**Heb. 4:15, 16**). Both in peace and in war, David found time and motives for prayer and thanksgiving.

#### VERSE 18

"Look." David's eyes and ears were turned to God, and he desires God's eyes and ears to be turned to him. How wonderful the promise in **I Peter 3:12**: "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Notice also, "the Lord knoweth how to deliver the godly out of temptation."

"Upon mine affliction and

my pain." God's chastening hand will not allow even our enemies to afflict us beyond measure, or without a purpose, and we know God is aware of the sorrows of His saints.

"And forgive my sins." The effects of sin are seen, even in God's people. David knew full well the cause of some of his sufferings. God has put away the sins of David and all of the saints, and yet, it is well to remember, He deals with us as with sons (**Heb. 12:6-8**). Also, keep in mind David's attitude towards his sin, for this is a mark of salvation.

#### VERSE 19

"Consider mine enemies." We should ever turn our enemies over to God for Him to handle, and pray God will strengthen us to be as wise as serpents and harmless as doves (**Neh. 6:9**).

"For they are many." Both the variety and the vastness of our enemies should ever be realized. Like Jehosaphat prayed in **II Chronicles 10:12**, "for we have no might against this great company."

"And they hate me with cruel hatred." This hatred is seen in the case of Stephen when they gnashed on him with their teeth (**Acts 7:54**). Of course, the greatest example is in the case of Christ.

#### VERSE 20

"O keep my soul, and deliver me." Both preservation and deliverance come from God. The three Hebrew children were preserved in the furnace and then saved from it.

"Let me not be ashamed." This was not for David's glory, but for God's glory. David longed for the Lord God Omnipotent to reign (**Rev. 19:6**).

"For I put my trust in Thee." David had publicly declared his faith in God and Saul and his followers knew this. Sometimes the saints become impatient, or in a moment of weak faith have doubts and desire God to immediately manifest Himself.

#### VERSE 21

"Let integrity and uprightness preserve me." As David faced the future, he needed guidance and strength to act as a saved man should act toward his enemies; as the enemy is constantly seeking to find some way to condemn the saints.

"For I wait on Thee." Waiting signifies both trust and patience; and they that wait on God will not be disappointed (**Isa. 40:31**).

#### VERSE 22

"Redeem Israel, O God, out of all his troubles." David longed for the salvation of Israel which one day will be a reality (**Rom. 11:25-28**).

Conclusion: The beauty of this Psalm, and all of God's Word, has been seen by the eye of faith on the part of all saints down through the years.

(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).

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THE BAPTIST EXAMINER  
MARCH 27, 1982  
PAGE THREE



## The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*What is your opinion about Christians who go to office and shop Christmas parties because of their job? Otherwise, they have nothing to do with Christmas.*

HANSFORD  
HOLMES

506 Bream St.  
Charleston, W. Va.  
25312

LAYMAN,  
TEACHER  
and  
WRITER



In these days of shallow thinking and shallow profession, "Consistency, thou art a jewel!"

So, in this consideration, every one who has any respect for the veracity of the Word of God, should tremble and shudder at the very thought of giving such a pagan system which promotes "Christ-mass," either individually or nationally, the least countenance of support.

Yet, though Christmas is paganism of Babylonian origin, it was not until the third century that the Christian Church knew of such a festival. Then, about a century later, it gained much observance, in having been adopted by the Romish Church for the purpose of celebrating the birth of Christ, as occurring on the 25th day of December.

However, upright men strove to stem the tide, but, in spite of their efforts, the apostasy went on until the Church, with the exception of a small remnant, was submerged under the tide of Pagan superstition, in falsely setting the birth of Christ as occurring on the 25th day of December.

Consequently, in order to Scripturally ascertain, as far as possible, the time of the year of the birth of Christ, I researched concerning "the course of Abijah," as mentioned in Luke 1:5, and identified in 1 Chronicles 24:1, 10, as "the eighth" course in order. Thus I learned that John the Baptist was born on, or near, the time of the Lord's passover, which occurred on the 14th day of the first month of the year, known as Nisan (or Abib); according to the Hebrew moon calendar (Lev. 23:5). Then, since John was born six months before the birth of Jesus, we add six months from the date of the birth of John the Baptist, which gives the approximate time of the birth of Jesus, as about September 14th.

Then, again, since Jesus was 33½ years of age (according to the flesh) when He was crucified, we add another six months from the time of the birth of Jesus (approximately Sept. 14th), which brings us again to the time when the Passover is to be observed, when Jesus was sacrificed as the Pascal Lamb for the sins of His people, as it is said: "in the fourteenth day of the first month at evening is the Lord's passover" (Lev. 23:5).

Hence, contrary to fact, we find that, in Paganism, Romanism is the extreme ultra-development of Satanic subtlety

in worship under the disguise and name of Christ.

So, under this imposed disguise, many weak and carnal believers, who have, unwittingly, kept Rome's festivals in their own churches, in not knowing or realizing, or even caring about the idolatrous origin of such festivals, as being obnoxious to the very nature of God.

Such people, then, to be sure, in whatever test, will always be found on the side of those who oppose the things of the Holy Spirit.

Whereas, there are a few people who are truly godly, and can always be depended upon to be valiant for the truth.

But, on the other hand, there is a "principle of contempt" in many, which bars them against any enlightenment that might conflict with their preconceived notions. Such are content to remain in ignorance. Leave them alone.

Hence, in regard to the "inconsistency" of those who pretend Christianity and go to office and shop Christmas parties, and otherwise have nothing to do with Christmas parties, and otherwise have nothing to do with Christmas, I say: "Consistency, thou art a jewel!" Why not be a jewel for Christ?

JOSEPH M.  
WILSON

Route 3  
1450 Old Hollow  
Road  
Winston, Salem  
N.C. 27105

PASTOR

Grace Baptist  
Church  
Stanleyville, N.C.



"Learn not the way of the heathen..." (Jer. 10:2).

Christmas is a heathen holiday. It is a lie from start to finish. No one should have anything to do with this holiday. Unsaved people should not observe Xmas. Saved people should not observe it. Baptists, of all people, should not observe this heathen and Catholic helliday.

Evidently those referred to in this question realize that Xmas is a heathen day and that they should not observe this day. This is good. Evidently these people do not have much to do with Xmas. This is good. But they should stand by their convictions and not attend office or shop Xmas parties.

Usually such parties are anything but honoring to Christ. Usually there is much drinking at these parties. Surely, believers should not attend such parties. But even if the parties are morally clean, and even if they profess and attempt to be honoring to Christ, Christians should not attend them.

My opinion of such is that they are compromising their convictions. They are doing that which is wrong. They will have to give account to God for this dishonoring of the Lord and disobedience to His Word.

Brethren, we need to believe some things. We need to stand

by our convictions as to what we believe. Then, we need to live according to our beliefs and convictions. It is sometimes hard, it is sometimes costly. But it will pay when we see the Lord and the rewards for faithfulness are passed out. I will say this, When we stand by our convictions in some ways, such as, the people in the question, and then compromise them in other ways, we do greater hurt to truth than when we compromise all the way through. It might be best if these people did not even mention being against Xmas if they are going to compromise in this way.

I pastored a church in Oklahoma. I preached against Xmas. The people all told me they agreed with this and had been against Xmas a long time. I then learned that the ladies class had Xmas trees and presents exchanged at their December class meeting, and that the young people's class went caroling at Xmas. God enabled me to stop that. This is not being against Xmas. It is compromising.

CLYDE T.  
EVERMAN

108 Burdsall Ave.  
Ft. Mitchell, Ky.  
41017

Deacon  
Calvary  
Baptist Church  
Ashland, Ky.



Much has been said and written concerning the evils of observing what is called Christmas. All will have to admit that December 25 could not be the birth date of Christ. Also, all will have to admit that most of the activities concerning this day do not have a Christian origin, in fact, there is ample proof that most of them had their beginning with the pagans. But in spite of what we might say or think, we are all caught up in the activities of the Christmas holidays. As it is a national holiday, schools and most government offices are closed and most business and industrial establishments are either closed or open only on a limited basis. If one is connected in any way with one of these, he/she is forced to abide by the customs. If one works on this day and is paid extra for doing so, does he/she not accept it? I have never heard of any one who turned down the Christmas turkey, ham or bonus which the boss gives to all his employees at Christmas time. Again I say, all of us are involved in the activities of this season of the year, some more than others, but all, in some way, are involved.

For my opinion concerning Christians going to office and shop Christmas parties I go to Romans 14. When the question arose on the eating of meat which had been offered to idols it was said, "If you eat, don't despise anyone who doesn't eat, and if you don't eat, don't criticize anyone who eats, because God has accepted

him. Who are you to criticize someone else's servant? He belongs to the Lord, who is concerned whether he succeeds or fails. And he will succeed, because the Lord can make him succeed. — Everyone should be thoroughly convinced in his own mind. The faith you have, have it between yourself and God. Happy are you if you never have to condemn yourself in regard to anything you approve. If anyone doubts and still eats, he is condemned because he doesn't go by what he believes. Anything that is not an act of faith is sin" (Rom. 14:3-5, 21, 22-Beck Trans.)

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio  
45652

PASTOR

Kings Addition  
Baptist Church  
South Shore, Ky.



Actually my opinion does not matter about anything. I do not attempt to judge anyone relative to their life as a saved person. All I will try to do is offer suggestions according to the Word of God as to how a person should do as far as things like this are concerned.

I, myself, have made it clear wherever I work that I do not participate in any office parties, and especially, those connected with Christmas, Easter, Halloween, or any other such holiday. I don't even attend parties that are based on holidays. Remember the majority of people in the offices where we have to work are not saved and they don't care to dance, drink, curse and many other things that appeal to the flesh.

The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1). "Eat thou not the bread of him that hath as evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: eat and drink, saith he to thee; but his heart is not with thee" (Prov. 23:6, 7). Proverbs 24:1 tells us, "Be not thou envious against evil men, neither desire to be with them."

When we work for someone we are obligated to give them an honest day's work, but we are not obligated to join in their social activities. "Having your conversation (way of life) honest among the Gentiles: that, whereas, they speak evil against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Pet. 2:12).

OSCAR MINK

219 North Street  
Crestline, Ohio  
44827

PASTOR

Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



I think the Lord has blessed them with a truth that Christendom so-called hates with an unyielding passion. The truth about the Roman mass, called Christmas, I immensely appreciate their stand against Christmas, and commend them for it. I pray God to give them the strength to further protest

against this satanically inspired mockery by ceasing to attend the office or shop Christmas parties. I doubt that job security depends on the attendance of Christmas parties, and the person who compromises by attending Christmas parties bedims their over-all Christmas testimony.

We have one member who works in a bank, and the first and second year of his employment with the bank there was a lot of pressure put on him to attend the office Christmas party. He withstood their pressure, suffered their scorn, and due to his undeviating stand, the pressure became less with each succeeding year and now there is little to no pressure put on him to attend.

While I decry the inconsistency of the people in question, I regretfully believe their stand to be stronger than most who go by the name of New Testament Baptists. I hope the mercy seat of Christ proves me wrong on this point.

## TEACH

(Continued from Page 3)

PERFECTION. It being man's third request, concerning himself, means that we are asking help of the Lord to become more likened unto Him in our lives; i.e., a COMPLETE CHRISTIAN by His grace, and also a looking for DIVINE PERFECTION since the recognition of sin precedes this.

Now as concerning this being the seventh clause: What does the number seven signify in Scripture? The number seven signifies FULLNESS, PERFECTION, COMPLETENESS. It is considered the SACRED NUMBER of the covenant between God and Man. Six is the human number; seven is the divine. Six speaks of labor; seven speaks of rest. Seven implies, to be full — satisfied; have enough; cease — desist — rest, such as the example of the seventh day of creation in Genesis 2:2: "And on the seventh day GOD ENDED HIS WORK which He had made; and He rested (ceased from creating) on the seventh day from ALL His work which He had made." Thus, this tells us of a FULL, SATISFIED, SPIRITUALLY PERFECT, COMPLETED EARTH.

With Matthew 6:13 beginning the seventh clause of the Lord's model prayer, we must then consider that the prayer of the saint to the Heavenly Father is to HAVE, and LOOK TO both divine and spiritual perfection, recognizing that these things cannot come of ourselves because of our corrupt nature. It is also an open denial to be made by us, against the so-called doctrines of Arminianism which in heresy and blasphemy proclaim that by man's own will he is able to obtain divine and spiritual perfection. But IF he were able, why is he here told to seek the Heavenly Father for it? Another small but important point to be made of Matthew 6:13, is that we should notice EVERY WORD in the Bible and WEIGH IT CAREFULLY! Matthew 6:13 begins with the word "and." This, of course, links the request directly with the sixth clause which treats of man and sin showing that the words, "AND lead us not into temptation," are referring to a prayer and a heart's desire which has been made new for divine, spiritual and heavenly things, which can only come from the Lord and, in no wise,

(Continued on Page 5 Column 1)



## TEACH

(Continued from Page 4)

from OURSELVES!

By comparing Matthew 6:13 with Luke 11:4, we find the words to be the same.

Now as concerning the subject of TEMPTATIONS or trials. There are two types of trials shown in the Word of God, and in order to have the right view of Matthew 6:13, we must also understand of what temptation this speaks.

There is the trial of SINFUL THINGS which James' Epistle tells us comes not forth from God, because "God cannot be tempted of evil, BUT EVERY MAN is tempted of evil when he is drawn away of HIS OWN LUST, and enticed." Indeed, man is his own worst enemy; a creature of sinful HABIT, with TOTALLY CORRUPT sinful nature. For while the phrase, "The devil made me do it" was a most popular phrase of the bumper sticker, rightly is Satan referred to as the "tempter", but on the temptation basis he is only responsible for the wicked act of temptation to sin and rebellion. But man is responsible for accepting and following through with his suggested evils. Satan's chief method of leading men to sin is deception, thus is why he is referred to as the "deceiver." Even Eve was able to recognize this fact and admit it, while yet trying to place responsibility for her sin upon Satan. Notice Genesis 3:13: "And the Lord said unto the woman, What is this that THOU HAST DONE? And the woman said, The serpent BEGUILED (deceived) me, and I did eat." She was at this point able to admit and recognize her guilt in the matter, but just as much implied that if Satan had not deceived her, she would not have done it. But God HELD HER RESPONSIBLE for her own actions in allowing the deception of herself, because she was in no wise ignorant of her direct disobedience of God!

Therefore, the chief aim of the child of God is to be careful of deceptions TO TEMPTATIONS, and this is done by the removal of the ignorance of his sinful self, of his God, and of the WORD OF GOD. Of these sorts of temptations and trials God may well allow, but does not and never has authorized evil. He allows it according to His own secret will, but disdains it according to His revealed will. Thus the prayer of Matthew 6:13, "And lead us not into temptation," is a prayer for spiritual perfection which God will "lead" into.

The temptations of man consists of three: The WORLD, with its riches, power and glory; the FLESH, with its lusts and desires; and SATAN, with His deceptions. The petition of Matthew 6:13 is concerning these three characters in which the saint is commanded to pray not to be led into such forces BEYOND HIS CONTROL. He prays not to be led into the POWER of it, so that he will be overcome by it and sin against the Lord. Therefore a petition for divine and spiritual perfection. Gill says: "We are not here taught to pray AGAINST temptation at all, or in any sense, for they are sometimes NEEDFUL and USEFUL; but that they may not have the POWER over us, and destroy us. The children of God pray that they may be KEPT from every occasion and subject of sinning. That God would not leave them to Satan or our own corrupt hearts." I Corinthians 10:12-13 further supplies an answer: "Wherefore, let him that

thinketh he standeth TAKE HEED lest he fall. There hath no temptation taken you but such as COMMON TO MAN: but God is FAITHFUL, who WILL NOT suffer you to be tempted ABOVE THAT YE ARE ABLE; but WILL with the temptation, also make a way to escape, that ye may be able to bear it." Therefore, do we pray with this understanding, "Lead us not into temptation, but DELIVER us from evil."

We are also reminded at this point, of the man in the Corinthian church who had sinned grievously against the Lord and the church of whom Paul writes: I Corinthians 5:5, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord-Jesus." This, beloved, is a man who had not apparently considered Matthew 6:13, and WAS OVERCOME by the power of temptation.

The second kind of temptation, which we are NOT bid to pray AGAINST, of which Gill says, "is sometimes NEEDFUL and USEFUL," are, THE TRIALS OF GOD. The trials of God indeed, ought to be SINCERELY PRAYED FOR, and this in effect is what Matthew 6:13 is asking. If we pray against evil in us, we are praying for the GOOD to be in us. The Psalmist David wrote with a glad heart: "Search me, O God, and know my heart: TRY ME, and know my thoughts: and see if there be any wicked way in me, and LEAD ME in the WAY EVERLASTING (i.e., spiritual perfection). This must, also, be a strong petition. I have spoken to many who say nearly the same concerning a certain point in their lives they would like to have perfected of God. Many saints dislike impatience in themselves and tell me how they pray for PATIENCE, but don't seem to be getting anywhere with a short fuse; but, beloved, how can we learn patience if patience is not TRIED?? What we are really saying is, "I don't like my patience being tried." — "I find God's trials disagreeable." Do we think Abraham enjoyed taking his only son to the mount to offer him as a sacrifice when God had promised him his son would become a nation? How could this be if he was to sacrifice him? Do we think Job was overjoyed to hear of the death of all his children and the loss of all his riches and his health, only to be left with a nagging wife? But the rather, he said, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." And, again, in Job 23:10, "But He KNOWETH the way that I take: when He HATH TRIED ME, I SHALL come forth as gold." A refined, pure, spiritually perfect child of God.

Therefore, beloved, we see from these things that our prayers are to be concerned with our spiritual and divine completeness in mind, using our grave responsibility to "put off the old man" in us, seeking heavenly heights of perfection. Be alert to the WORLD, the FLESH, and the DEVIL, and pray in like manner, with always a spiritual mind; "And lead us not into temptation."

### PART VIII

"Matthew 6:13, "... Deliver us from evil."

To observe these words on the surface, one might well take them as being spoken to merely emphasize the words "And lead us not into temptation." BUT, "Deliver us from evil." It is certainly a fact that if we fall into temptation, we fall into evil,

depending upon what type of temptation we are led into, or lead ourselves into.

In our studies we have attempted to leave no stone unturned, so to speak, but alas, we are "unprofitable at best," and limited at best; nevertheless we must seek to know the importance and the emphasis of each word, and the importance of proper prayer as spoken here by our Lord, such as in the case of the use of the word, "but" which connects us with the previous statement that requests "spiritual perfection." But, also, as this is man's FOURTH petition, it is emphasizing a PARTICULAR KIND OF "DELIVERANCE."

It is a humble plea for RESCUE and PRESERVATION from EVIL. But of what kind of evil? Since it is man's fourth and FINAL petition concerning himself, and since the number four signifies "creation and material completeness," the saint therefore is looking for something FAR BETTER than all that surround him in creation, and prays to be DELIVERED, to be RESCUED and PRESERVED. The same thoughts were again emphasized by the Apostle Paul as he wrote to the churches at Galatia and sought to comfort the brethren there with thoughts upon the security the believer has in Christ. Galatians 1:4 — "Who gave Himself for OUR sins, that He might DELIVER US FROM THIS PRESENT EVIL WORLD, according to the will of God and OUR FATHER."

Here his heart and eyes were upon material completeness of God's creation, and he calls it, "This present EVIL WORLD." It is also pointing to what he wrote to "all that be in Rome" in Romans 8:21-22. "Because the creature itself also SHALL BE DELIVERED from the BONDAGE OF CORRUPTION into the glorious liberty of the children of God. For we know that the WHOLE CREATION groaneth and travaileth in pain together until now." It is the saint here in Matthew 6:13, who is recognizing the instability and insecurity that this world offers because of the curse of SIN upon the ENTIRE CREATION. He is then recognizing EXACTLY and ONLY from where RESCUE and preservation from EVIL may be obtained. He looks upon the Lord ALONE as his PERFECTOR and his DELIVERER. He looks to the Lord ALONE as the ONLY ONE who can deliver him from SIN and SELF, from the powers and persuasions of the world and the grave hindrances of the flesh.

The word "deliver" implies true freedom, and to the saint, TRUE FREEDOM is not the so-called freedoms of men but the PURE FREEDOM of God. It is the continual hope of the Christian which helps inspire him on to greater heights and perfections of glory. The word "deliver" implies transfers from a body of corruption to a body of INCORRUPTION. "Deliver," looks to evil and cries out AGAINST it. "Deliver us from evil," implies the whole of the great and glorious gospel of Jesus Christ; the "glad tidings" that "deliverance and rescue," preservation and freedom HAVE COME into this "present evil world" in the person of the LORD JESUS CHRIST.

"Deliver us from evil" is such a prayer of faith in the eternal promises of the very word of God. It has been the cry of all the saints since the beginning of

time. Eve looked upon the birth of her firstborn and said, "I have gotten a MAN FROM THE LORD," looking for the blessed deliverer from the bondage of sin! It was Noah and his family who looked to the ARK as their deliverer from the then, "Present evil world." The idea, the comfort and assurance of DELIVERANCE seemed to be the continual prayer of the psalmist David. He looked for deliverance from his enemies (Ps. 18:48), from judgment (Ps. 22:20), death and famine (Ps. 33:18-19), from fears (Ps. 34:4), troubles (Ps. 34:17), all afflictions (Ps. 34:19), SINS (Ps. 39:8), and the Lord's continual preservations in the paths of righteousness (Ps. 56:13). yes, beloved, DELIVERANCE is a full assurance to the child of God even while he yet lives in this "present evil world." Deliverance, and the promise of it, is that which is girt about the saint as he takes this perilous journey through this dry thirsty land.

Talk about deliverance! Look at the life of Joseph, and see if deliverance was not an assurance to him! Notice Acts 7:9-10: "And the patriarchs, moved with envy, sold Joseph into Egypt: BUT God was WITH HIM, and DELIVERED HIM out of ALL HIS AFFLICTIONS, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and made him governor over Egypt and all his house."

Now the idea of "deliverance" in Matthew 6:13 is twofold: First, as we have shown, the deliverance from evil, speaks of the things of this evil world. We want to also emphasize to further comfort us, our Lord's use of the word "US." This speaks of His own peculiar people; only those who are TRULY ABLE TO PRAY and say, "OUR FATHER." It points to the divine election of God and since it does, we can be sure our Heavenly Father heareth our cry against evil. Four times in this prayer, the word "us" is used, pointing out that though we are part of this material creation, this "present evil world." He WILL HEAR and NOT turn away! The second idea of deliverance, is in the fact that this is the EIGHTH CLAUSE. It has been aptly pointed out by one, that this entire prayer IS NOT the Lord's prayer, for He had no need to pray, "forgive us our sins," showing thereby, that this is indeed an EXAMPLE OF PRAYER for the NEEDY SAINT. But, getting back to the subject of the eighth clause, the significance of being "delivered from evil" is far greater than the surface might show. Eight, in Scripture, is called the SUPERABUNDANT NUMBER, especially when linked with the number seven, such as in the case here with the use of the word, "but." So eight, as "the eighth day," was over and above this perfect completion.

In Colossians 3:12-14 we find that there are seven graces which should be found in the child of God, "but over all these is love," which, as Paul tells us, is "THE BOND OF PERFECTNESS." Without the eighth grace, the other seven are impossible to have. We are in effect, praying for a "BOND of Perfectness"; but what is this with a view to? It is with a view to what the number eight signifies by itself. Seven plus one is the number specially associated with RESURRECTION and REGENERATION. The BEGINNING of a NEW era or order. Notice how

this is emphasizes in II Peter 2:5 as Peter wrote about the Genesis flood: "And spared not the OLD world (that "evil world"), but saved Noah the EIGHTH person, a preacher of righteousness, bringing in a flood upon the WORLD OF THE UNGODLY." (Notice also I Peter 3:20).

Eight is the RESURRECTION NUMBER because Christ arose from the dead on "the first day of the week," that was of necessity, the "EIGHTH DAY," beginning a NEW era and order opening the way unto the "Holy of holies." There are EIGHT individual resurrections recorded in the Word of God. Eight is the number of the name of CHRIST, showing forth that He is INDEED the "RESURRECTION AND THE LIFE," the DELIVERER from ALL EVIL.

From these things we then gather that the words, "But deliver us from evil," not only look to PRESENT deliverance while in this life, but to the eternal promise in the security the believer has of being raised and changed in a moment, the twinkling of an eye, to put on incorruption to EVER be with the Lord. It is a look for the coming Redeemer in the faith of His sure promise to, "DELIVER US FROM EVIL."

### PART IX

Matthew 6:13, "...FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY..."

This begins our ninth, in our series of studies on the Lord's model prayer. Our study comes to us today in the form of an example of PRAISE towards the ending of our prayer. It takes the form of praise quite naturally from a glad — from a rejoicing heart in the child of God. We say it is a form of praise because of what has been brought to mind in the previous, or eighth clause; namely, that great and glorious day when old things will have passed away, and ALL things will be in NEWNESS of life and "God shall wipe away ALL tears" from our eyes. Beloved, rejoice with me, for whether we live or die in the flesh, a deliverance from evil SHALL SURELY COME and we "SHALL be changed in a moment; in the twinkling of an eye" as the Lord says unto us, "COME UP HITHER." We shall be resurrected, and our salvation shall be completed forevermore. Never again shall we grieve over sin, or sorrow over failure, for we shall be as our Lord, and see Him as He is, EVER to dwell in His presence!!

With the thoughts of full resurrection and regeneration — the thoughts of a new era being ushered in, we are to pray with humble thanksgiving that all this has been made possible by "HIM WHO LOVED US AND WASHED US FROM OUR SINS IN HIS OWN BLOOD," and so as Christ teaches us, "deliver us from evil," He follows this with what causes that wonderful deliverance, and with by WHAT MEANS we SHALL be delivered. We are now, at this point of the NINTH CLAUSE, to sorrow no more over evil and our sinful selves, but to turn our thoughts again to the FULNESS of the Heavenly Father as seen in these words of today's study: "FOR THINE is the kingdom, and the POWER, and the GLORY." Here is the mention

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## TEACH

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of three things belonging solely unto the Lord our God which He, by His GRACE, has chosen to share with those whom He has elected to be partakers of His inheritance.

Now as concerning the glorious kingdom: The kingdom of God, you will remember, was mentioned back in the third clause of this prayer, but for those of us who have been granted to hold to the truths of a pre-millennial, pre-tribulation rapture, it should come as no surprise to us that the KINGDOM should be again mentioned here by our Lord, EXACTLY FOLLOWING THE EIGHTH CLAUSE. Christ, having directly pointed to us a FULL PROMISE of deliverance from evil by resurrection, immediately follows these words with, "For thine is the Kingdom." It is a promise for what is to follow after either resurrection or transformation, i.e., the ushering in of a NEW ERA, the coming kingdom of the Lord. It confirms all the more, a pre-mill, pre-trib rapture. Praise the Lord for this blessed assurance!!

Secondly, concerning the kingdom is another FACT that is to be noticed here; and in that our Lord referred to the kingdom TWICE in this prayer. Here He again mentions it, as the ninth clause with such reason as we will shortly discuss. But the fact that He has mentioned it twice further informs us that His kingdom shall DIFFER from all other forms of government the world has ever seen, for the simple fact that a resurrected conquering LORD shall rule it. It will be a kingdom ruled without sin, and shall never be divided by sin, man or Satan; thus the reason for twice mention of the kingdom.

We need not to concern ourselves with the reason why these three things of the Heavenly Father are mentioned here in the NINTH CLAUSE of the prayer.

Because it is the ninth clause, it therefore, refers to a PARTICULAR PART of God's KINGDOM, God's POWER, and God's GLORY, and is not spoken in a general sense.

The number NINE in Scripture and its significance Bullinger states: "The number nine is the LAST of the digits, and thus marks an END; and is significant of the CONCLUSION OF A MATTER. (Psalm 9, without doubt, gives the meaning.) It is the number of Finality or Judgment." Another author states that, "NINE is the perfect movement of Spirit, of RENEWAL."

Notice how that the Word of God associates JUDGMENT and RESURRECTION in Acts 17:31: "Because He (the Lord) hath appointed a day, in the which He will judge the world in righteousness by that man (Christ) whom He hath ordained; whereof He hath given assurance unto all men, in that He hath RAISED HIM FROM THE DEAD." As surely as Christ hath been raised, so also shall a sure judgment come upon all men by HIM. The number nine, therefore, concerns MAN and a divinely complete JUDGMENT (Six plus three). If we consider that the number three is the number of divine perfection, and also the number of the Holy Spirit, the third person in the Holy Trinity, we see also that the number nine

also denotes finality in divine things pertaining to the saints (man, which is "six"). It has been pointed out that Galatians 5:22 shows us the NINE GRACES imparted to the saints by the Spirit of God which also, and above all, were and are in Christ. Galatians 5:22 shows us the work of the Spirit in us, bringing about His fruit by a purging process. "But the fruit of the Spirit is LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, FAITH, MEEKNESS, TEMPERANCE: against such there is no law." Notice how that the ninth grace of the Spirit is TEMPERANCE. It is the Lord putting upon us a "self-control," a finality and limit to our actions, which may be forgot against His revealed will. Thus we see FINALITY and JUDGMENT also reflected here.

In our past studies on Matthew 6:9-13, we have been directed by the Lord to consider many things concerning Himself and us. In the first clause at the opening of the prayer, we are to consider FOREMOST, the awesome sovereignty of God; then, we are to consider His purity and holiness which far outreaches and bountifully exceeds the holiness of man. Thirdly, we were to consider His gloriously perfect kingdom, and in relation to that, a longing for the fulfillment of His revealed will to be done. Our thoughts were next driven to our unworthy selves as we began to consider first, His MATCHLESS GRACE so freely bestowed upon us who ever remain indebted to Him. Again, we were reminded in the seventh clause, "that He who has begun a good work in us will perform it until the day of Jesus Christ," beholding our spiritual perfection until the glorious day of His return.

We find in these things, that this prayer taught us by the Lord, is a prayer of HOPE, JOY, CONSOLATION, and above all, a prayer of REAL and SINCERE FAITH! What heart would not now be encouraged and rejoice as his mind moves from the joy of his resurrection to the ETERNAL KINGDOM OF GOD, the ETERNAL POWER OF GOD, and the ETERNAL GLORY OF GOD?

"For thine is the kingdom," as the NINTH clause, directs us as to what manner of kingdom it shall be. Before the kingdom of the Lord Jesus Christ, all other kingdoms SHALL BOW, for "of His kingdom there shall be NO END." Christ's kingdom shall exceed — exceed and put an end to ALL INJUSTICE and unrighteous rule, for He shall not rule nor judge after the manner of men. His kingdom, being mentioned here as the ninth clause, further clarifies His own words spoken in Matthew 25:31-46. Here we read of Christ's return to the earth to set up His millennial reign, and as He does so, He begins to pass a final judgment upon the nations of the world for the treatment they have given the Jews. This is what the prophet Joel referred to as "the valley of decision"; and for many a nation, it shall be a day of terror as the LORD OF ALL brings TRUTH and JUSTICE to a sin-sick world. Matthew 25:46 tells us of the "decision" made by Christ upon the unjust nations: "And these shall go away into everlasting punishment." But to those who have dealt kindly with the Jews, Christ will have regard: "But the righteous into life eternal."

Secondly, our Lord mentions



QUESTION:—Who was killed for practicing birth control?

ANSWER:—Onan, Genesis 38:8-10 — "And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also."

in today's text: "For thine is the... POWER." This, in connection with the ninth clause and the kingdom, also signifies a great dread to befall the ungodly. Those who now strut about with a "proud look" being filled with self-esteem, vanity, might well be brought on their knees to the dust of the earth, for before them shall be enthroned THE ALMIGHTY GOD. The God of ALL POWER, whose power is the end of all other powers and, who shall abide in His presence UNCLEAN — UNWASHED — in the BLOOD OF THE LAMB? Here shall sit upon the throne of David, no longer a lamb to be led to the slaughter, but rather, HIS MAJESTY JESUS THE CHRIST, KING OF KINGS and LORD OF LORDS. THE FINALITY OF ALL POWER!!

I Corinthians 15:24 gives great emphasis to this particular kind of POWER of the ninth clause: "Then cometh the end, when He shall have delivered up the kingdom of God, even the Father; when He SHALL HAVE put DOWN ALL RULE and ALL AUTHORITY and POWER." Only can He who is ultimate in power put down ALL other powers!

Thirdly, in conclusion of the ninth clause, we must give sincere consideration to the words: "For thine is the... GLORY." We might ask, "What is glory?" It follows the kingdom and the power and is, therefore, related to it. Its mention in the ninth clause signifies again what is to result from finality and judgment, and as a third attribute to God, it signifies a RESULT to DIVINE PERFECTION. The glory of God is defined in many ways in Scripture, and as Vine states: It "primarily signifies an opinion, estimate, and hence, THE HONOR RESULTING from a good opinion." Such was given unto Christ at the very BEGINNING of His ministry: "This is my beloved Son in whom I am WELL PLEASED." Honor bestowed upon Christ which was the result of a "good opinion" of Him by the Father. "For thine is the... GLORY," should ever be the humble cry, the joyous praise, of the saint. Seeing, always FIRST, the GLORY OF GOD, i.e., holding Him in the highest esteem. Yea, in that soon-coming day HE SHALL COME as King and Judge of ALL the earth. He shall come in the "glory of His Father," to sit in the "throne of His glory." Yes, coming with "great power and GLORY."

For but a very short season the kingdoms of this world re-

main with the "Prince of darkness," and but for a season the powers of this world will yet be held by the Prince and the power of the air. Glory is given unto evil as men seek glory only for themselves, and thus again, has the whole earth corrupted itself. But, beloved, let us take with us this day, the ninth clause and meditate deeply upon it. "For thine is the kingdom, and the power, and the glory." It means a sure end to all evil and corruption. It means a CONTINUAL WATCH of and from ourselves. It means encouragement in times of despair and doubt. It means that whatsoever may befall us, who are born again, it SHALL NOT go unnoticed. ALL POWER, ALL GLORY shall at last be delivered unto Him that is only worthy, even Jesus Christ the righteous!

### PART X FINAL

Matthew 6:13, "...Forever, Amen."

Today we come to our TENTH and final clause in our Lord's PERFECT ORDER — PERFECT EXAMPLE of prayer. If all the things we have thus far learned, were surely considered in all our prayers, we would indeed spend much more time in prayer than just a few minutes. We should spend time meditating upon this — our Lord's perfect method of prayer. Marking CAREFULLY, each definite clause. Considering the DEEP significance of each clause. Considering the FAR SUPERIOR wisdom of Him that taught it — and why He taught it in a particular DIVINE ORDER. In a simple matter of our English rendering, the Lord speaks by sixty-six words, covering ENTIRELY ALL matters the saints should know concerning his Creator and himself, and his eternal destiny.

We come to the words of our text, "Forever, Amen." We notice, first of all, that the word "forever" connects, as do all previous statements, with what is before it, in this case, being the ninth clause. The words "forever" tell us that He who IS and HAS finality, judgment, over ALL kingdoms, all powers, all glory, maintains this for EVER, or more literally, that His is the kingdom, power, glory "UNTO THE AGES." The ages of eternity past, and the age now existing, and the ages yet to be. It is a great emphasis on the SOVEREIGNTY OF GOD. Emphasis on His ETERNAL LORDSHIP — His eternal omnipotence and ETERNAL glory. A God who is ever consistent in His being, manner, power, and will; ever doing that which He so pleases, "Working ALL THINGS after the council of His OWN WILL with none to stay His hand, nor say, "What doest thou?"

But the addition of these two concluding words, "forever" emphasizes far more than is ever realized by those who teach their children to recite this prayer as vain repetition, or by those who use it as a meaningless chant upon plastic beads. "For ever" expresses eternity, and that relative to all the preceding clauses of the prayer. It tells of the ETERNAL Father who is "OUR FATHER." It tells of His ETERNAL holiness and ETERNAL name which is above every name. It speaks to us in reverence of His ETERNAL kingdom. Of His ETERNAL will, and, beloved, in great consolation, it speaks to us of ETERNAL grace to EVERY believer.

ETERNAL forgiveness, ETERNAL perfection, ETERNAL DELIVERANCE! In short,

beloved, by the added final words "for ever," the Lord Jesus Christ has summed up the entire substance of the prayer, not only with NECESSARY thoughts of the wonders of a sovereign God, but with TOTAL security emphasized above ALL to those who would but pray by faith in all He has promised. It is to be the model of the saints prayer to the Heavenly Father. Is it any wonder then, that Christ should insist. "Glorify your Father which is in heaven"; "Love your enemies" ...that ye may be the children of your Father which is in heaven. "Be ye therefore perfect (mature Christians) even as your Father which is in heaven." ETERNAL security is plainly set forth here in the close of Matthew 6:13, because through the ETERNAL Son we are granted access to the ETERNAL Father, to enjoy the bliss of an ETERNAL communion with Him through ETERNITY.

It was the Holy Spirit of God who gave the Apostle Paul this same consolation of eternal security as he wrote of this all important matter to "ALL that be in Rome." In Rom. 8:38-39 he stated: "For I am PERSUADED that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall BE ABLE TO SEPARATE US from the LOVE OF GOD, which is in Christ Jesus our Lord." This, beloved, speaks to us to "be of good cheer" for we have the eternal love of God in Christ. Yet, have you not also noticed that in this reference as Paul spoke of the security of the believer, he was led of the Spirit, to name TEN reasons why we CANNOT be separated from the love of God?

Since our Lord closes the prayer with a tenth clause of "Forever, Amen," and Paul points to our security with TEN reasons, the number ten suggests the "seal of authority," expressing something of the DIVINE ORDER. The number ten in Scripture (as we have seen) is used to express TOTAL SECURITY, it speaks to us of FULLNESS or COMPLETENESS. A completeness of eternal ages. "It is one of the perfect numbers which signifies the PERFECTION OF DIVINE ORDER; NOTHING WANTING"; and it is with this thought in mind we begin and end our prayer. Thoughts first on "OUR FATHER," and last on our "ETERNAL FATHER." Such thoughts are well expressed in Psalm 10 as the Lord is seen as "standing afar off" while the wicked oppress, and then closes with the words of verse eighteen: "To judge the fatherless and the oppressed, that the man of the earth MAY NO MORE OPPRESS." A restoration of DIVINE ORDER. A prayer filled with longing and desiring for an end to evil and a renewal of godliness. A looking for DIVINE ORDER in a world of disorder. With such a promise the Lord of Glory closes His model prayer. The number ten is marking a completion of divine order as shown clearly in the birth of Noah, the tenth generation upon earth.

The Lord has thus closed His model prayer with a promise we are to behold in prayer and cling to throughout our Christian lives. Dealing with eternal matters we are guided by and to that perfection of divine order completely.



## TEACH

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Lastly, not to go unnoticed is the Lord's final word of "Amen." This is also part of the tenth clause and further bears our the meaning of the perfection of the divine order. The word "Amen" points us to many things, and since our Lord has so chosen to use it here as an example to us, we must therefore understand why. The word "Amen" is written in the same way in Hebrew, Greek, and English. It means, **STEADFAST**, and is often translated **"VERILY"** or **"of a truth."** When it is used by men, even today, it is used to give assent to another's prayer or remarks, giving the meaning by means, "so let it be." We give our agreement to our own or another's prayers by use of the word. But since our Lord here uses it as **GOD HIMSELF**, the idea is, **"IT SHALL BE."** Leaving **NO ROOM** for doubt as to what is in His hands; i.e., past, present, or future, the eternal cycles and **ALL** that has been decreed by Him to be; **ALL LIVES — ALL EVENTS!** The use of the word "Amen" conforms to the pattern of things in Heaven, therefore we who are born from above, "born again," are obliged to use the word with considering heavenly things and thoughts bringing us comfort to our troubled souls.

Notice, Revelation 5:13-14: in the application of the word, i.e., how and with what thoughts precede its use:

**"And EVERY creature which is in HEAVEN, and on EARTH, and UNDER THE EARTH, and such as are IN THE SEA, and ALL that are in them, heard I saying, Blessing and honour and glory, and power, be unto HIM that sitteth upon the throne, and to the LAMB FOREVER and EVER, and the four beasts (living creatures) said, AMEN."** Here, we see the perfection of divine order **ALL** praising God in unison, gratefully acknowledging the glory and power of the **ETERNAL LAMB OF GOD**. It is known in the heavenlies and will be known by **ALL** creation of the great redemption which Christ has given. Since "Amen" is used by heavenly beings that are mindful of the glory of Christ, we as temporary pilgrims should not hesitate to assent and consider likewise the glory of Christ as we say, **"AMEN."**

A closing point on the word **AMEN**: Oftentimes when a king put forth a decree of order, he of course, set his seal upon it, designating it as from him. Revelation 3:14 tells us that one of the very names of Christ is, **"The AMEN."** Thus the word **"AMEN,"** closing out the prayer with the tenth clause, is in effect further assurance that He who **IS** and shall **EVER BE** will both confirm and prove **ALL** He teaches us to pray for and about **"IT IS AND SHALL BE"** saith the Lord. Amen!

## READ

(Continued from Page 1)

how to read. There is no book on earth that has suffered as many things in the mouths of readers as the Book of God. If a lawyer were to call on all the members of the bar to read some legal authority it concerns, he would be considered foolish. If the Browning Club were to break loose, all reading at once some selection from the poet, the performance would provoke a smile. But when the greatest book ever passed under the

*There are no disappointments to those whose wills are buried in the will of God.*

press is to be read, the faddist says everybody must read at the same time; and the tremulous old person and the nervous young person and the phlegmatic person and the toothless person and the stammering person join in, and with their variant pronunciation and their conscious effort to keep together — the Word of God is made of little effect.

Having a readable Bible and being able to read intelligently, read for the beauty of the literature. Charles A. Dana, the famous editor, once said: "There are some books that are absolutely necessary to the kind of education that we are considering, and of all these the most indispensable is the Bible. Apart from its religious aspects there is no book whose style is more suggestive, or from which one learns more directly the sublime simplicity which never exaggerates, which recounts the greatest events without affectation or sentimentality."

In many instances the childhood of noted writers was steeped in the language of the Bible. Edmund Burke, it is said, often prepared himself to address the House of Commons by reading a chapter from this book. Daniel Webster won fame by using the form of the 139th Psalm in a noted case: "A sense of duty ever pursues us. If we take the wings of the morning and dwell in the uttermost parts of the earth, duty performed or duty violated is still with us for happiness or woe. If we say, surely the darkness shall cover us, in the darkness as in the light our obligations are yet with us. We cannot escape their power nor fly from their presence."

The Bible also enriches the noblest fiction. Dickens attributed the power of his style to the New Testament. The crowning scene in what many regard as his best work gathers its strange power from the Bible. In illustration of the New Testament spirit of sacrifice Sidney Carton is riding to the place of execution instead of Charles Darnay. In the awful hour a withered little seamstress going to the same fate as innocent as he remembers a cousin far away. With childlike simplicity she turns to Carton, who is a stranger to her but is now brought near by the common horror; and puts the question: "Do you think it will seem long to me, while I wait for her in the better land, where I trust both you and I will be mercifully sheltered?" She receives comfort in the reply which he makes. "She kisses his lips. He kisses hers. They solemnly bless each other. She goes next before him. Is gone." And the master of cunning phrase touches his highest point as he quotes: "I am the resurrection and the life. He that believeth on me, though he were dead yet shall he live, and he that liveth and believeth on me shall never die."

For a complete knowledge of human nature, including self, read the Bible. Originating in boundless wisdom it speaks the truth in varied harmonies, like music from a harp of a thousand strings. It sets its message to laughter as well as tears. Amid wailings and gnashings of teeth, it utters notes of joy. With insight imparted by the Holy Ghost its writers saw tragedy and comedy and farce succeeding each other on the stage of human action, and as they wrote the facts they gave their records that coloring of life. Adam hiding out and blaming his sin on his wife, Noah celebrating a notable event in a drunken spree, Lot's wife grow-

ing proud and worldly and growing prosperity and going to town and to destruction at the same time. Potiphar's wife slandering the man she could not entice, Absalom struck on himself and riding to his doom, Job assailing his opponents with biting scorn or Eliphaz the Temanite meeting scorn with scorn — these and many other such incidents are being repeated in substance before our eyes.

The Bible alone reveals the God of love. The forces of nature are inexorable. Flood and flame, famine and pestilence, accident and old age show no pity. "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto childrens children. To such as keep His covenant and to those that remember His commandments to do them." Only the Bible brings a balm for every hurt, and it only fulfills the prophet's vision that everything lives whithersoever the River comes. Over its previous pages flit the soft gleams of gentle humor, the sparkling glints of superior wit, the crashing bolts of burning indignation, and through its every chapter rolls the music of eternal truth which is able to make men wise unto salvation.

Read it, and read it again.

—Exchange

## SIGNS

(Continued from Page 1)

have that evidence. What is further more, we believe that it will be revealed in the future that your T.V. antenna is a short-wave transmitter tower and that your home is not private at all as long as you have any type of a T.V. within your walls.

Let me go on to say that there were a lot of people who did not approve our Church's T.V. Sunday where we took high-powered rifles and our members blew up their T.V.'s in obedience to some Bible passages like: Ps. 101:2; Dent. 7:26; etc. Some said, "Ye should have sold it and given the money to the poor." (Seems like I read that somewhere about some expensive ointment poured upon His feet, and some religious fellows thought it, would have been better to have sold it then to pour it out, or blow it up!) Brother, you know, get the cursed thing out of my house, but it wouldn't hurt to put it in someone else's and let his house become cursed. Like we said, 1980 Christendom and the signs of the times.

Go ahead and keep up fighting for "cleaner T.V." while your family morals deplete, your Bible reading time continues to be destroyed, the thinking pattern of rights and wrongs have been swayed towards the world's way, your wives and daughters learn how to dress and act like the unsaved women rebels, your sons learn how to be "house husbands," and the list is unending; but remember somewhere back in your mind that you fell right smack into the devil's trap. You thought you were "fighting for the right" but you forgot to kill Agag (Read I Sam. 15), and thought that God had delight in burnt offerings. Like the little fellow so caught up in his flight from the lion, he ran smack dab into the arms of the bear. (Samuel took Saul's sword and hewed Agag in pieces and, Brother, if you'll bring that cursed thing our way we'll put it in pieces — for your obedience). "I will set no wicked thing

before mine eyes: I hate the work of them that turn aside; it shall not cleave to me" (Ps. 101:3). "Neither shalt thou bring an abomination into thine house, least thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing" (Deut. 7:26).

II. What We Hear:

"Faith comes by hearing and hearing by the Word of God." God's elect are called out from the world by the hearing of the gospel preached. The Bible says: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:2). The Bible says, "Then how shall they hear without a preacher?" The Great Commission that was given to His Church (eleven ordained Baptist preachers) states, "afterward He appeared unto the eleven.. and He said unto them, Go ye into all the world and preach the gospel to every creature" (Mk. 16:14-15). Satan's trick has been and is, to either adulterate the purity of God's Word, (by either adding to it or taking from it, or both) or to stop it all together. Ecumenical, Arminian, conventional and associational churches; all, without exception fall into the former. The few truly independent Baptist churches of our Lord's fit into the other. So Satan has surged forth to set about to stop God's Word.

We received a letter from Baptist Missionary Brother Timothy Works in Riverside, California. Brother Works started holding church services in his home, the neighbors complained and the newly adopted city ordinance was enforced that a man cannot hold church services in his home. Brother; this isn't America, this is Russia. Baptists can hold dear that their forefathers suffered and bled on America's soil to get the First Amendment to the Constitution. That amendment was to guarantee the freedom of religion, speech, and assembly — then we have some state or city that claims that there is a law that we Baptists cannot have church in our home.

There is another amendment in our Constitution, the fourteenth, that says that no state or city can make a law that is in violation of our "Bill of Rights" (our Bill of Rights is the first ten amendments to the Constitution of the United States of America). So you see, this "so called" ordinance is in violation to a U.S. citizens rights. In other words, it is not a law, but a violation of the law. Christians are commanded in Romans 13 to be in submission to the law of the land, but where and when the law of the land is in direct violation to the Law of God — our obligation is no longer to Caesar, but to our Lord.

We missionaried (for a short time) in Canada, in these Northwest United States, and we started this church in a home. This church has held its services for the past years in five different homes, it started one meeting house that was not completed and there lies the possibility that we will move into a meeting house this spring for the first time.

The early churches were in homes. The Lord's supper was instituted with His eleven, in a home. The prayer meetings of His church were in a home. The Apostle Paul met the church pastor at Damascus in his home (to be baptized). When the Apostle Paul went forth to establish churches — he started them in homes, and when he wrote back to them he said,

## 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.

"Likewise greet the church that is in their house" (Priscilla and Aquila). (Rom. 16:5). (I Cor. 16:19). In his letter to the Colossians Paul said to "salute.. Nymphas and the church which is in his house" (Col. 3:15). To the preacher Philemon — Paul said, "...to the church in thy house" (Philemon 1:2).

God's churches are small in number, always have been, always will be. The reason the church meets in a home or a house is, its usually not big enough to support a pastor, missions, its church ministries, and a building, also. The world despises God's churches today just as it did in His time of earthly ministry. The world thinks Big and Broad and Loud, not God's way — His is small, (He chose "The little flock to rule in His kingdom"), the despised, the narrow way, "the still small voice."

Christ set His church here to do His work. He said He would build His church. He commissioned His church. He loved and died for His church. Church means, "called out assembled ones." Those that "set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3), rather it be Riverside, California or person or state, or congressman, or senator or whoever needs to, read the next verses, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure" (Ps. 2:4-5).

III. What We Do:

What will you do? —

1. With the garbage box?  
2. With — keeping on keeping on and "forsaking not the assembling of yourselves together as the manner of some is but exhorting one another" (Heb. 10:25), KNOWING the signs of the times.

May the God of all grace strengthen your hearts!



## SPIRITS

(Continued from Page 1)

involvement in this matter. Should you have any doubts as to the cruel, atheistic and ungodly makeup of the communist mind, then I recommend that you avail yourselves of some literature which did not originate in the National or World Council of Churches. Richard Wurmbrand, Aleksandr I. Solzhenitsyn, Georgi Vins and others who suffered the most brutal and degrading physical and mental tortures at the hands of the communist animals — almost solely for publicly declaring their faith in the Son of God — any of these bear witness, and marks on their bodies, to this truth.

Did you know, or would you believe that when Solzhenitsyn escaped the bonds of Russia and came to this country, he desired an audience at the White House with a former president. Ostensibly, he wished to warn our leaders of the aims and far-reaching goals and plans of the communist regime from which he had barely escaped. Some persons, in position to know, reported that our Secretary of State, at that time, would not allow him in the White House.

Such then is the nature of international communism, whether it be in force in Rumania, Poland, Hungary or any of the other satellites captured and held in that iron hand. This, too, then is that satanically inspired and motivated system of cruel oppression which "Billy" has lost some of his rigidity against.

Seemingly, it is an inexorable law, although unwritten, that when one ceases to oppose something, he will, in a measure at least, wind up supportive of that something. Graham says he no longer regards the communists as Lucifer's disciples. But is he supportive? Within the last five years or so he has had campaigns in countries which are completely under the surveillance of and are entirely subservient to, communism. While in these lands he spoke of "peace" and disarmament in such a language and terminology as to tickle the ears of the communist propagandist. He is supposed to be God's man, but these ungodly haters of the Lord Jesus Christ actually bestowed upon the man honorary degrees from the "theological" schools of two of the countries. And just you study that "theology" out of those seminaries!

The publication, *The Flaming Torch*, has just had an article, reprinted in the *Plains Baptist Challenger*, Lubbock, Texas, which serves to refresh our memories as to Graham's reluctance to oppose communism and this scathing review goes even further. They were diligent to remind us of Graham's big plug for Rome, when he visited Pope John Paul at the Vatican on January 12, 1981. Less than a month later, he is reporting to *Parade Magazine* on a visit he has had with Mohammed Ali. February 1, 1981, he was quoted as follows: "I think Ali is in a position to be a peacemaker FOR THE LORD between the East and West, between Islam and Christianity." My! Oh My! Could this have begun with a little "leaven" not purged? Or the little "foxes" allowed to linger? Till now some vines are spoiled

and the whole lump is leavened?

Once again, in closing, I am not acting as a judge. I am simply reporting some well documented statements, as reported by reliable observers. Let the readers determine as individuals how they will react. But put God's money in the local assembly.

## CHURCH

(Continued from Page 1)

God" (Mt. 16:16). But they needed to comprehend, also, "For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do" (Rom. 7:15) and "O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. 7:24-25).

The problem for these disciples was not that they were sinners above or beyond all others. Neither were they bad men who had no interest in the things of God or in God. Rather, they were just "organizational men." At that point in time, they were men who apparently had concluded that God had set up His program, as it were, but that it was up to them "to get the show on the road," if you please.

They were interested at that moment in time with "Yea, hath God said?" (Gen. 3:1) with respect to, "Wait for the promise of the Father" (Acts 1:4). At the same time, however, they had a rather fleshly desire to ensure the fulfillment of God's prophecy, and thus they set about to fulfill, "And his bishoprick let another take" (Acts 1:20). The Lord had given them, "Wait for the promise of the Father," but they apparently saw nothing wrong with not waiting or with disobeying God's command as they set about to help God fulfill or accomplish His Word in the earth. These seemingly had concluded that the end justifies the means, and that God would approve their doing evil that good might come, as some others would do later.

Needless to say, they were religious. They were even involved in quoting and interpreting Scripture. They were zealous. They were busy, and they, doubtless, supposed that this would count for something. We may be assured that they supposed that they were right as they attempted to fulfill God's prophecy for Him, but they were wrong! They had forgotten His command, "Wait for the promise of the Father." They were neglecting, "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

Needless to say, that which they did wrong — using godless human deliberations, making interpretations not warranted by the Word, giving God a choice between two men whom they chose, and then "shooting craps," as it were, to get God's Will in the matter — did not thwart God's sovereign purposes in the earth. There came that hour of God's design when "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord... as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul why

persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. And he trembling and astonished said, Lord, what wilt thou have me to do?" (Acts 9:1-6).

The disciples in that First Baptist Church of Jerusalem were unanimously in the wrong in that which they were doing, and their unity did not make it right! They had a situation and a circumstance that needed some action from their perspective, and, within the context of their interpretation and evaluation, they moved to accomplish it. They even called upon God to join them in doing wrong, that is, they called upon God to join them in their evil! Though they may have done what they were doing in the name of the Lord, that did not make it right!

They had not yet learned that a Church — a true Church, if you will — without God cannot do anything other than wait. There is no question, but that they were gathered together in the name of the Lord, but that did not make their deliberations or their actions right. Needless to say, they were confused almost beyond compare as they attempted to fulfill one Scripture, "And his bishoprick let another take" while defying another Scripture, "But wait for the promise of the Father."

I fear that this confusion has persisted across the centuries. And today both Churches and the multitudinous places that are sometimes called Churches exist first as demonstrations of human carnality, "One saith, I am of Paul; and another, I am of Apollos" (I Cor. 3:4). Secondly, even those that may have a proper interpretation of the Word of God, by their actions and their unscriptural and fleshly activities would make God a double-tongued liar.

Thankfully, our God is yet on His Throne!

"Let God be true, but every man a liar!"

### Powerlessness

By reflecting for a moment on what has gone before and on the Scriptures we have referenced, we may notice that initially all seemed to be going well as the Disciples acceded to the words or command of God "that they should not depart from Jerusalem but wait for the promise of the Father which ye have heard of me" (Acts 1:4). They had seen their Lord crucified and buried. They had seen Him, also, in His resurrected body.

They had walked with Him in resurrection. They had heard Him say, "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). They had heard "two men... in white apparel" say, "Why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Too, God shows us that initially the Disciples were obedient to His command. We read, "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren" (Acts 1:14). The unity around the resurrected and ascended Savior was there as they "waited" with "prayer and supplication." Thereby,

God informs us that for a time, at least, these Disciples were obedient and maintained that holy, heaven-centered, and God-ordained relationship.

Then, something happens! The one who had once said, "Be it far from thee Lord, this shall not be unto thee" (Mt. 16:22), "I know not the man" (Mt. 26:74), and "What shall this man do?" (John 21:21) "Stood up in the midst of the disciples" (Acts 1:15). If we may, this was a rather "fatal" act on the part of Peter. Jesus had commanded them, "Wait for the promise of the Father" (Acts 1:4). Impulsive Peter, however, was not going to be accused of not being busy.

Impulsive Peter was going to get busy and make certain that the prophecies of God came to pass! Can it be that Peter and the other Disciples were fearful that an "absent God," if you please, would not be able to accomplish His purposes in the earth? Impossible, though it may seem to be, it would seem that they had not yet comprehended the sovereignty of God, the omniscience of God, and the omnipotence of God. Apparently, Peter and the other Disciples who joined him did not have that needed confidence that God could effect, accomplish, or fulfill His prophecy, "And his bishoprick, let another take" (Acts 1:20).

Though the whole world, and the religious world, as well, should stand against me, and though I should have to stand against both—I would hope that a brother here or there might see the truth and stand with me—I must contend that anything even apparently right that any man or any men do without God is wrong. This action of the Disciples, then, though it may seem to have been fully sincere, was wholly wrong. The one whom God chose, in the context of His prophecy, "And his bishoprick, let another take," was Saul, as we have noted earlier. It was God who chose Saul, even as He had chosen Peter, James, John, and the others, as well!

Peter apparently learned the error of his way, and the folly of his act in which he was joined by the other Disciples. For there is no instance throughout the rest of his ministry in which he ever mentions Matthias as an "Apostle." Nevertheless, we do note his mentioning of the Apostle Paul, and that with some degree of humility, "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul, also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Peter 3:15-16).

This one to whom Peter so refers makes the point that he runs "not as uncertainly; so fight I, not as one that beateth the air" (I Cor. 9:26). Too, it is he whom God uses to elaborate, "Without faith it is impossible to please him" (Heb. 11:6), "Whatsoever is not of faith is sin" (Rom. 14:23), and "But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?... God forbid! For then how shall God judge the world? For if the truth of God hath more abounded through my lie unto His

glory; why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say, let us do evil, that good may come? Whose damnation is just. (Rom. 3:5-8).

Marvel not, then, that God, in His sovereignty, chose this one to explain, "This is a great mystery; but I speak concerning Christ and the Church" (Eph. 5:32), or that He should have been the one to note, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way" (2 Thess. 2:7). Certainly, these are truths that the other Apostles might have contemplated with some comprehension if they could have forgotten "those things which are behind" (Phil. 3:13) and "counted them but dung" (Phil. 3:8). Perhaps, too, there would have been more hope for them in this regard if they could have freed themselves from doctrinal and practical error such as that which is referenced in:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; and when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, if thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?... If, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore, Christ the minister of sin? God forbid I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:11-21).

—To Be Continued—

## CHURCHES

The Sovereign Grace Baptist Church, 9208 Falls of Neuse Road, Raleigh, N.C. 27609 is in need of a pastor.

Elder Wade H. Miles, pastor, resigned on January 3, 1982, so the church is now in need of a pastor and interested parties may write to: Titus Dickerson, Church Clerk, or phone him at area code 919/847-1233.

*Love Ends*

The New Testament Baptist Church of DeSoto, Missouri is in need of a God called pastor. If you feel that the Lord might be leading you this way, please contact Robert Clark, Route 2, Box 809, Bonne Terre, Missouri 63628 or phone area code 314/358-7407.

\*\*\* Elder Herbert Cade has accepted the call to the Star Point Sovereign Grace Missionary Baptist Church of Mansfield, Louisiana. Elder Cade was formerly pastor at a church in DeSoto, Missouri.