

"UPON THIS ROCK, I WILL BUILD MY CHURCH"

by M.L. Moser, Sr.
(Now in Glory)

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and other Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for

flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:13-18).

In this passage of Scripture, Jesus asked His disciples two questions: First, Whom do men say that I, the Son of man, am? Second, Whom do ye say that I, The Son of man, am? Jesus has always been interested in what the world had to say and think about Him. But do not

misunderstand me, Jesus was not asking for his own information. Jesus knew. There is nothing hid from Jesus. Jesus was God manifest in the flesh; the second member of the Godhead family. He was man, yet He was God. He was just as much man as though He had never been God, and just as much God as though He had never been man. Two natures indissolubly joined together in one, the man Christ Jesus. He was leading His apostles, His disciples, if you please, to positionize themselves, to increase their faith.

"Whom do men say that I, the Son of man, am?" The world was divided in that day and time. There was no unanimity of opinion concerning Jesus Christ even as there isn't today. But there is one thing I call your attention to. The people who knew Jesus best, the people with whom He was associated in His everyday life did not attempt to explain the life of Jesus on a mere natural basis as modernists do. The modernists tell us that He was a good man. They try to eliminate the miraculous from the life of Jesus. But the people who knew

Him best did not dare to go so far. Even those who were unsaved, even those who were not willing to admit His claims of Deity, acknowledged that there was something different about Jesus, something supernatural.

Some one asks the question, "How do you know that?"

By the answer to the question that Jesus first asked, "Whom do men say that I, the Son of man, am?" They answered, "Some say that thou art John the Baptist." Now think a moment. If Jesus Christ was John the Baptist, He was John the

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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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NOT DEAD NOR SLEEPING

Part II

Through tears that cannot be assuaged this side of eternity because of my loss, I can rejoice in knowing that God has wondrously accomplished it all. Though we did not even know of each other's existence, a little more than thirty-five years ago, our blessed Saviour arranged that we should experience love at first sight. Too, He provided that our Love might grow and abound as we labored to wait upon Him and to serve Him. Then, in finality, our God blessed us with our deepest affection and our most profound love in the moments, the hours, the days, the weeks, the months, and the years which we knew would be our last.

We married in the confidence that our union was of the Lord and that our marriage was the Lord's doing. In His graciousness, our God so inspired my beloved that she could choose "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out" as the basis of our life together. Thus, in the bright days, we have rejoiced in the wonder of the Word of our God. In the days when Satan would have mustered all of his monstrous powers to destroy the love and the union which we knew, we learned anew — and that most wonderfully — that God's Word was His letter of love to us, wholly in and through His blessed Son!

Though I have failed too often to be all that I would like to have been, and though she, at times, may have felt the same, I can say without equivocation and without question that across these years, my beloved has been faithful! She has been a faithful wife! She has been a faithful mother of our sons, and one who nurtured them with love and appreciation as individuals who had their own relationship with God and with others. She

has been a faithful friend to a multitude who today can call her friend in truth. Too, she has been a faithful lover!



Ray Waugh

Most of all, thankfully, my beloved has been a faithful follower of the Lord Jesus Christ. In this faithfulness, she

has lived beautifully in the real world of time, loving, appreciating, and caring for people in many, many ways. As a faithful follower of the Lord Jesus Christ, she has maintained a proper and a Scriptural humility. Though the deep burden of her heart was a vital witnessing concerning the Lord Jesus Christ, she ever retained her Scriptural demeanor, though some would have employed unscripturally her abilities as a communicator and as one informed in the Word.

Often, I have marvelled as I would hear her explanation of reticence to seek or to accept some place of preeminence in a Church of the Lord Jesus Christ. Ever, she would remind such that she had a faithful man of God as her pastor early in her

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The Baptist Examiner Pulpit

A Sermon By Ron Boswell

"THEN CAME AMALEK"

Exodus 17:8

Look in your Bibles to the book of Exodus the 17th chapter. Beginning at verse 3, "And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore, is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and

go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Then came Amalek, and fought with Israel in Rephidim."

Rephidim."

I've been studying that text for probably ten or fifteen years. I first got introduced to it in England when I was having a conversation with an elderly saint of God. We were talking about a minister that we both knew and she said to me, "I know Bro. Barnum. He came to our church and he preached on the text, Then Came Amalek." I, being very unfamiliar with it, said, "Well, what did he make of that?" and she said, "A great deal." that's all she said. From that time on I've been studying this to see what could be made of this text and I just thought that the Lord would have me

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Acts 10:34 — in fact the following verse in this context makes the meaning completely clear.

"But in every nation, he that feareth Him, and worketh righteousness, is accepted with Him" (Acts 10:35).

Along these same lines we have those in the religious realm who cannot, or will not receive the whole counsel of our Sovereign Lord. They want no part of Jesus' own statement: "Is it not lawful for me to do what I will with my own?"

Jonah was a believer, actually a backslidden preacher, but until God revealed to him, there in the confining blackness within that great fish, that "Salvation is of the Lord," he was hopelessly and helplessly limited. However, once he had shouted that tremendous paean of praise and submission to the sovereignty of his Lord, immediately that fish delivered Jonah "upon the dry land." Was God making a difference? The record is given that others had rebelled and been disobedient and our lord had opened up the earth and swallowed them up, without further recourse.

Various and sundry other nations, Hittites, Jebusites, Amalekites, Edomites, Canaanites and others, our Lord never troubled Himself with sending "mission" workers to call them to repentance. Rather, He directed His armies to destroy to the uttermost, man, woman, boy, girl and even the livestock, from off the face of the land. Compare this then, with Nineveh, a great city whose wickedness had come up before the Lord. Certainly a people who were no more righteous, and probably even more wicked than those people whom God said to utterly destroy. Yet, to the people of Nineveh, God sent Jonah, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Tell me, does our great God make a difference? Look then at His infinite patience with that backslidden Baptist preacher, and how His longsuffering spared the very life of Jonah. Then did He deal in like manner with Ananias and Sapphira? Or did He make a difference.

In the mid-East and particularly in Jesus' time, dogs were regarded as unclean animals. The devout Israelite

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AMALEK

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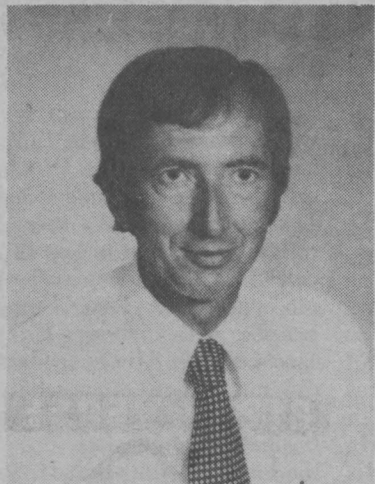
speak to you on it tonight.

Now first of all I want you to notice that Amalek came at a certain time. He came after the children of Israel had been redeemed by the blood of the Lamb. He came after they had been publicly called out by the Lord God. After they had been walking with God for awhile, he came. He didn't come right away. The reason he didn't come right away is because the children of Israel had not yet seen war and the Word of the Lord let's us know that they would have turned back at the sight of war. I think that if you and I will examine our lives, we'll find that when we were first saved there were some things that were a little hard, but we really didn't have the battle that we had later on. It would seem as though the Lord had sheltered us. The Lord had put us aside. He protected us from any kind of a battle. We might have had a couple of hard things, we just didn't have that all-out battle. Then after awhile, sure enough, then came Amalek and we knew what it was to have a battle.

Now we will notice again that these were an unworthy people saved by divine grace whom Amalek attacked. In our reading we find that these were the people who chided with Moses, who murmured against the living God, who doubted God's power and who cast God in a bad light. These were an unworthy people whom the Lord would have been perfectly just had He just simply wiped them off the face of the earth, but we find that He was gracious to these people. They murmured against Him and yet God still provided the blessing, the smiting of the rod, which is a type of Christ. How He was smitten for us, and God has blessed us in like manner.

Many a time, as children of God, we have behaved like these

Israelites, murmuring against God and God has still been merciful. Even though we didn't deserve it, God had reached down and given us the blessing.



Ron Boswell

Just like here, these people didn't deserve any water, but God reached down in His infinite mercy and gave water to these Israelites even though they didn't deserve it and He saved their lives thereby. Now then, Amalek comes.

Most of the commentaries on this tell us that this is a battle between the flesh and the spirit. That is no doubt true. There is a battle between the spirit and the flesh throughout all our lives and it never gets any better. The older we get the stronger the flesh gets and the stronger the spirit gets. It never gets any better. There is always a battle. But this text goes beyond that. It means more than a battle of the flesh. This is a battle with an enemy. This is a battle outside of the flesh. As we study the Scriptures, we find that God's people were beset by real enemies. Real antagonists. Real people that fought them.

Let me read it to you in Nehemiah 2:10, "When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel." I tell you, if you want to do anything for God, there is going to be some real person stand up against you. Just like these people were raised up by Satan, so God raised up Nehemiah and there was a conflict. Satan uses servants, does he not? God uses servants. He uses men, God uses women. Satan uses men, Satan uses women. In Nehemiah 4:7-8 it says this, "But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it." And that's exactly what happened.

Now the Bible lets us know that we have a real adversary. In the book of I Peter, we find that this adversary is real. I Peter 5:8-9 says this, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, now, the Bible doesn't say that Satan is a lion. The Bible only knows of one lion and that is the lion of Judah, the Lord Jesus Christ, but Satan is as a roaring lion. He himself is not a lion, but he masquerades as a lion. It goes on to say, "walketh about, seeking whom he may devour: whom resist steadfast

in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Here we find that we are not the only ones attacked by Amalek, but if we were to sit around and talk and everybody was to reveal their hearts, we would find that everybody has been attacked by somebody. There's been somebody that's been opposed to the work of God. There's been somebody that's come up against you and hated and despised you simply because you loved and trusted in the Lord Jesus Christ, simply because you want to follow your Lord and Master and this is not a strange thing. The Bible lets us know that this is common among God's people, you brethren which are in the world have the same affliction, the Bible says.

I want you to notice here in the text that Amalek came at a certain time. He always arrives right after the blessing. You see these people had just been blessed. They had rebelled against God and God had blessed them with water. No doubt they were happy and they were excited over the fact that they were seeing the grace of God exhibited for them and it was at this time that Amalek came. We are having a Bible conference and a lot of you and myself will look back on this as time goes on and this will probably be one of the highlights of your life down through the year. It will rank among the spiritual highlights during the year. This is like walking on the mountain top and so you can rest assured that "then will come Amalek." Maybe not long after you arrive at your destination from here you will come to find that Amalek has also arrived. You'll find that Amalek will be there to do battle. It has always been that way in the Word of the Lord.

Consider the case of David when he went to bring back the ark. He went in a haste, without doing his homework. He went to bring back the ark and so he decided to put it on a cart with wheels and they would pull it along. This seemed good to Israel, because they hadn't done their homework either. So this is what they did and when the oxen began to stumble, the Bible lets us know that the ark began to shake and one man looked up and he saw that the ark might fall to the ground and he reached forth his hand and he touched the ark to stabilize it and God smote him and he died. Well, they just left the ark. Later on David went to get it again, but this time did his homework and he quoted from the Old Testament and he said, "Now listen, the Levites have to carry this ark and its got rings on it and they have to put poles through these rings and they have to carry it on their shoulders. That's God's way of doing it. That is how it ought to be done."

Well, before, they were very sincere but they were doing it wrong and we could make a lot of illustrations about that, if we had the time. We could show that the Lord's Supper was on a parallel with that. We could show that a lot of things could be on a parallel with that and if they are done the wrong way, even for the right motive, they're wrong. I'm not going to do that, we don't have time. So then he brought the ark in the right way.

In II Samuel chapter 6, we find that this was a great day in Israel. The Bible lets us know here that they even gave the peo-

ple something to eat after they brought the ark in and in verse 19 it says, "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to everyone a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed everyone to his house." Listen, they had a great blessing. They brought in the ark. They were singing, they were praising the Lord. When they got there everybody had something to eat, had some fellowship and everything was wonderful. They were on a plateau just like you've been here and what do you think happened? Well, let's see what happened. The Bible says in verse 20, "Then David returned to bless his household, and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!"

Right away Amalek came to meet David as he came to the house. She said, "You humbled yourself." You know what he did? He took off the royal robe that the king wore and he put on plain garments to show humbleness before God. She said, "You've made yourself naked before Israel. You've taken away all of the pomp and the glory that the king should have and you've humbled yourself." She despised him in her heart, so the Bible says, when she saw that. So when he came unto the house after having come off the mountain top, she lit on him and the Bible lets us know that David comforted himself in God's electing grace because the next verse says this, "and David said unto Michal, It was before the Lord, which chose me." He said, maybe what you said is true, maybe I did just that, but I believe that God has chosen me before foundation of the world without any works and I'm going to glorify Him. And so he glorified God. Right after the blessing came Amalek.

I want you to notice here that Amalek comes, it guarantees warfare and because it is warfare, we've got to fight it. But now we have weapons. The Bible lets us know we have some weapons. One of the weapons we have is faith, another weapon is prayer and another weapon is praise. The Bible says that your strength shall be, what? The joy of the Lord. That's praise. Now, I'd like to illustrate this to you how we ought to fight Amalek. Because we might have to deal with him when we get home. We might have to deal with him tomorrow morning. We might have to deal with him Monday. We might have to deal with him Sunday. But let's be sure that he is on his way.

In II Chronicles chapter 20, we have an illustration with how Amalek ought to be dealt. In II Chronicles 20 we have a man named Jehoshaphat. I'm not going to read all the 19th chapter to you. I'm not even going to read any of it. But the 19th chapter lets us know they had a revival in the land. If you would read that you would find that they began to set up the priests. They began to set up the Levites. They began to have a religion practiced after order of the Word of the Lord. They began to practice that which would glorify the Lord, the

sacrifice, that which would typify Christ. True religion began to be practiced in the land and there was a great revival and we would think that surely nothing would happen because everything was going according to God's Word. But you see, Amalek would arrive here, too. It says in verse 1 of the 20th chapter, "It came to pass after this." After what? After what went forth in the 19th chapter, the great revival, "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle."

I want you to notice that that was a formidable group that came against Jehoshaphat. He had a small country. Why, people journeyed in order to pray over a problem. It goes on further. It says when Jehoshaphat stood in the congregation he offered up the prayer. It says in verse 12, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." Now, do you not see here that he confessed he did not have any strength. I don't have any strength when it comes to facing up to Amalek. We don't have any way to defeat Amalek with the weapons of the flesh. When somebody reviles you and you get angry with them that's a weapon of the flesh. Alright, he said, we don't have any strength, there is nothing we can do. So he said we have come to you. That's about what he said. He said, "our eyes are upon thee." We are not going to be looking to what we can do but we've got our eyes on God. All the eyes ought to be on God. All the eyes ought to be on the crucified Saviour, the one who endured it for us, who is our friend that sticketh closer than a brother. It says in verse 13, "And all Judah stood before the Lord, with their little ones, their wives, and their children." Everybody came out to seek the will of the Lord.

Go on further in verse 15. In the latter part of the verse he says, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." That Word came from God. You see, when people pray, something happens. God sent a preacher and He sent this Word and it is this, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." When somebody comes against us, they are not coming against us, they're coming against God. When the battle is there and it gets hot, it is God's battle. You and I ought to remember that when we have a hard time it is not ours, it is God's and God is going to take care of it. So that's what I mean about praying. They ought to pray. We ought to pray when Amalek comes.

Now, the second thing we ought to do when Amalek comes is, we ought to be able to praise God and have faith. Those two go hand in hand. This is exactly what they're doing. They got ready to go. They got their armor together and they go to march out and then it says, "And when he had consulted with the people, he appointed singers unto the Lord and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy

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AMALEK

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endureth forever" (II Chron. 20:21). In other words, here was this great army going out and in front of this army was a bunch of singers and they were praising the Lord. They had yet to have the victory. They had yet to see the Amalek, but they were praising the Lord because they believed that God would give them the victory. That's how we ought to do when we come up against Amalek.

I want you to notice, it says in verse 22, "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." You know these people were smitten, these enemies. The children of Israel didn't have to lift a hand. Jehoshaphat's army never lost a man. Nobody in Jehoshaphat's army shed any blood and nobody had their blood shed. All they did was believe God and praised Him and God took care of the battle. But God always gives us far more than we could ask or think. You know Charles Spurgeon, when he became a Baptist, his mother said to him, "Now, Charles, I've always prayed that the Lord would save you but I've never asked God to make you a Baptist." And he said, "Well, Mother, the Lord always gives us far more than we could ask or think."

Notice in verse 25, "and when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much." That's what God says He gave them, far more than they even asked for. All they asked for was deliverance. He gave them deliverance and so many blessings that they were three days carrying them away. When you and I go up against the Amalek, remember that. It is the Lord's battle and if He is in it, He'll give us far more than the victory. He will give us far more than we have asked for. He will give us far more than we could ever think.

Let's go further. The great weapon that we haven't mentioned here against Amalek is the Word of God. Now, you know when the Lord Jesus Christ was tempted, you recall how He was taken up on the mountain. How Satan showed Him his picture show, movies. That was the first movie that we have recorded, was when the devil showed Christ all the kingdoms of the world. Well, Christ always quoted the Scriptures. That was His weapon and it ought to be ours. I want you to notice a verse in the Bible, in Isaiah 54, in God's Holy Word. Verse 17 and this is to God's people, "No weapon that is formed against thee shall prosper." Now think about that. There one going to be weapons formed against thee or this wouldn't be in the Bible, but God says that those weapons will not prosper. Now I don't know what kind of a weapon might be formed against you as time goes on, I don't know what kind of a devilish plan will befall you or me, but I know one thing, that that weapon and that devilish plan will not prosper

because the Word of the Lord says that it will not prosper and we believe it.

It says further, "And every tongue that shall rise against thee in judgment thou shalt condemn." This is the Word of God. Do you know that slander is one of the devil's main weapons? If you have read the study of Nehemiah you know that these men got together and they said to Nehemiah, "We're going to tell the king that let you come up here, who was so gracious to let you come up here, that you have made yourself a kingdom here and that you're going to be the king over these people and that all of this is in rebellion against him and he will believe us when he sees the wall." That was all a lie. That was slander. That's what the devil does to you. He tells lies about you. These people that carry those lies about you, the Bible says something about that situation. It says here, "Every tongue that shall rise against thee in judgment thou shalt condemn." Meaning that every time this happens to you that eventually you'll be vindicated. Eventually you'll be vindicated of that filthy lie. You don't have to get emerged in it and fight against it. All you have to do is trust God, believe His Word, He will handle it. The Bible lets us know it is His battle.

Then it goes on to say this, "This is the heritage of the servants of the Lord." Now, have I read anything there that I've got to do to get this? Not a thing. This is the heritage of the servants of the Lord. This is promised unconditionally to God's people. Nothing that you and I can do will gain this promise. It is freely given just like salvation. It is yours, mine and it goes on to say, some will say, well, I'm not as good as so and so. Well, that's probably true. Your standing with God is not based on how good you are. The Bible goes on in the same verse and says this, "and their righteousness is of Me, saith the Lord." It is not our righteousness that's in question here. It means that if Jesus Christ died on the cross and rose again from the dead for your justification that He has made you righteous in God's sight and if He has made you righteous in God's sight, then this promise is yours. This is the Word of God. When we go up against Amalek, we ought to have ourselves full of it. We ought to have this in our mind so that we will trust Him. So that we will believe in Him. So that we will not use the flesh to fight against Amalek.

I want you to notice further here, Amalek came. "Then came Amalek." Now, Amalek was the grandson of Esau. That's who he was. Jacob and Esau were brothers. One was the recipient of the Word of God. One was not. There was a natural enmity between these two boys. Esau was the better boy from an outward appearance. He was a hunter. He was a man's man. A man of the woods, he-man type, Jacob was the kind of a man that stayed in the house. You might say he just wasn't a he-man type and if we were going to pick one of them, we would have picked Esau. Jacob, after all, was a schemer. But God called Jacob by His divine grace and there was a natural enmity between those two boys. Now they patched it up when their father died. They patched this thing up but eventually this thing erupted in the book of Exodus several genera-

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 27:10-14.

Intro.: In this portion we see David in absolute dependence on God for all things and at all times. We see him active in worship, in waiting, and in seeking to walk in paths of righteousness. In other words, a full and complete Christian life, which is the vital need in our churches today.

VERSE 10

"When my father and my mother forsake me." This doesn't necessarily mean to abandon, but when David reached physical maturity, he was responsible to provide for himself. However, in some cases parents are known to neglect and even abuse their children. In either case, a child won't be able to depend on his parents fully or for all of his life. Parents, even the best parents, can only do so much because of a lack of knowledge and strength. If those closest to us can't provide all of our needs; how much more is this true of others? Parents need to realize this and teach their children to look to a Greater Source.

"Then the Lord will take me up." Look closely at the question in Isaiah 48:15: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea they may forget, yet will I not forget thee?" When we find ourselves alone with no support from friend or foe, we can take consolation, for the Lord will stand with us (Acts 23:11). Even when we lift anchor and sail into the valley of the shadow of death, He is with us (Ps. 23:4). May we ever remember, our help comes from the Lord!

VERSE 11

"Teach me Thy way, O Lord." Proper instruction means proper preparation, so David desires the Lord's personal tutoring. He wanted to sit at the feet of the Lord (Luke 10:39). In order to do this today, we need to attend the greatest

university in the world, which is a church of the Lord Jesus Christ; for it is commissioned to teach all things (Matt. 28:20). This, of course, doesn't eliminate private study (II Tim. 2:15; Rev. 1:3). Jesus' Words: "Learn of Me" (Matt. 11:29)

BIBLE VERSE



PHIL. 2: 9, 10

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow.

should be the motto of every Christian.

"And lead me in a plain path." Lead me gently lest I stray, is ever a worthy goal. To be able to put to practice the instructions of the Word of God in our daily endeavours, is very needful. Help me not to become entangled with the affairs of this life (II Tim. 2: 4) should be our daily cry. A plain path is one clearly visible and uncluttered. Most of the religious paths are full of the traditions and commandments of men.

"Because of mine enemies." David's enemies were always looking for some way to trap him or entice him, so he didn't want to give them any occasion to bring a charge against him (Acts 24:13). We ever need to be on guard (Acts 20:29, 30).

VERSE 12

"Deliver me not over unto the will of mine enemies." The evil designs of the enemy had been drawn up and they were intent on carrying them out (Acts 23:12, 21; Neh. 6:1-13). We ever need to pray, "Lead us not into temptation, but deliver us from evil" (Matt.

16:13). Keep in mind, the enemies of David were from without and within. They were both political and religious enemies.

"For false witnesses are risen up against me." The enemy has no scruples as to moral or legal principles in seeking to destroy David. If it took lies or bribes, this could be readily arranged. Man, by nature, will sell his birthright for a mess of pottage. Judas could be primed to betray Jesus for thirty pieces of silver.

"And such as breathe out cruelty." Many times the enemy smiles deceitfully in order to accomplish his purpose. He even laughs outwardly at our efforts, but more than likely he will eventually breathe out cruelty (Neh. 4:1-3; Acts 14:19). The cry of "Crucify Him, crucify Him," is a common cry in relation to the things of God. The world is continually heating the furnace to threaten the saints.

VERSE 13

"I had fainted." A truth implied here by the words being in italics, but specified in other portions of the Word of God (Gal. 6:9; Luke 18:1). Outwardly there are many things to disquieten and dishearten the people of God, for "all these things are against us" and we feel like Jacob on occasions; if we view things with the natural eye.

"Unless I had believed to see the goodness of the Lord." To continually be able to say, "I believe God, that it shall be even as it was told me" (Acts 27:25); and to be able to say, "Our God is able" (Dan. 3:17; Eph. 3:20) brings comfort and consolation. David knew there were better and brighter days ahead. May we ever look at the things not seen with the natural eye (II Cor. 17, 18).

"In the land of the living." We live in the land of the dying now; but one day there will be no more death (Rev. 21:1-4).

VERSE 14

"Wait on the Lord." "They that wait upon the Lord shall renew their strength" (Isa. 40:31). "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8). May we be like the Thessalonians, "Wait for His Son from Heaven" and as we are waiting for His Son, may we "serve the Living and True God" (I Thes. 1:9, 10).

"Be of good courage." "Only be strong and of a good courage... only be strong and very courageous" (Josh. 1: 6, 7) is a needful exhortation in every age.

"And He shall strengthen thine heart." Again, "the Lord stood with me and strengthened me" (II Tim. 4:17).

Conclusion: "Wait, I say, on the Lord." Each saint should admonish the other saints.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400 Mo. Rd., South East, Fort Myers, Fla. 33908).

"OH, FOR FAITH"

Oh, for the faith of Abraham!
Faith which staggers not, faith, so strong,
Faith to believe, weak Christian though I am,
That what God has promised, He can perform.

Oh, to be like a little child,
Trusting my Father's word implicitly;
Oh, that no wicked unbelief or guile,
Could my Father ever find in me.

Oh, for faith that soars like an eagle,
O'er cold, bleak mountains of distrust and doubt;
And comes to rest, so calm and regal,
In the peace of God, past finding out.

Faith to lay myself down upon His promises,
Contented there and waiting patiently,
While fears assuage and trouble vanishes,
Knowing my God will work things out for Me!

Mrs. Frank Parrish
Courtland, Virginia

THE BAPTIST EXAMINER
MAY 1, 1982
PAGE THREE

Grant that the heat in my heart may melt the lead in my feet.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What are the things that God is going to bring together in Christ that are mentioned in Ephesians 1:10?

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One day we will be caught up to be with our Lord and Saviour Jesus Christ. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16, 17). When we are we will see what is meant by verse 10. We will see mercy and peace made perfect. We will see saved Jews and saved Gentiles alike caught up together. All of God's promises will be made manifest at that time.

All this will be in Christ. He is the reason why we can rejoice today and look forward with hope and security. All we have is in Christ, and it will all be brought together in that day.

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In answer to the question of the last issue of TBE, we saw that the mystery or secret which God had revealed was, that in the fullness of time He would, "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him" (Eph. 1:10). We need to recall that when Adam sinned in the garden, he not only brought judgment upon the human race but all of creation. In Genesis 3:17 we are told, "Cursed is the ground for thy sake; and thou shalt eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee;" Also, in Romans 8:20 we are told "For the creature (creation) was made subject to vanity." Verse ten of Ephesians one tells us that there is coming a time when every thing in the universe will be under the absolute authority of Christ. This includes all that is upon the earth and all that is in Heaven, for in Romans 8:21 we are told, "Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The mystery which God

revealed is that there will be one kingdom on earth and in Heaven — a new heaven and a new earth in which there is only righteousness — and Christ is the ruler over all. This will take place after the great white throne judgment, where all the lost human beings, the fallen angels, and demons will be judged. The universe, cursed in the fall of man, will be restored to its former state and those who have placed their faith in the blood of Christ shall live here in an endless eternity. God will accomplish this work of restoration in and through His Son, Jesus Christ, and His atoning death on the cross. Christ is to be the Head, the Ruler over all.

Of the holy city, the new Jerusalem, it is said, "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. 22: 3, 4, 5). From this we see that God will not only restore all things, but all will be much better than before.

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"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10).

Let us look at verses 9 & 10 together. God is sovereign in all things. This sovereign God has purposed, planned, predestinated all things that will ever come to pass. This is the mystery of His will. We could know nothing about this except as He reveals it unto us. He has been pleased to make known to us a portion of this predestinated plan. Now, verse 10 declares a portion of that which has been revealed unto us.

There are different dispensations in the history of God's dealing with man and His working upon the earth. The dispensation of the fullness of times is the glorious Millennial reign of Christ which will merge into the eternal reign of God and the eternal state. The 'all things' which will be gathered together in Christ does not refer to all things and beings that have ever been. But does refer to the total of those beings and things which God has purposed to so bring together. In other words, these verses are not a support for the heresy that all men will eventually be saved. We must always

remember to interpret any one part of Scripture in the light of the totality of Scripture teaching. The Bible teaches that the fallen angels and that some men will suffer in hell forever and will never be gathered unto, or in Christ. So we cannot use this verse to contradict the totality of Scripture on this subject.

There are an elect people of God. They will eventually all be gathered together in Christ. There is a world that was subjected to bondage because of the sin of man. This world will be either recreated, or renovated and restored to its original perfection. This new heaven and new earth will be the eternal abode of the redeemed people of God. These are the things which will be gathered in Christ. There will be much of this accomplished in the Millennial reign of Christ, but it will be completed in the beginning of the eternal state. What great gladness for God's people, and great glory for God it will be when this is accomplished! The new heaven, the new earth, and the totality of the elect of God are the things which will be gathered in Christ.

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Paul, in having related how the redeemed in Christ Jesus were chosen in Him before the foundation of the world,... according to the riches of His grace, said that this was the purpose "That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. 1:10).

This "dispensation," as appointed of God, the Father, was proposed by Him, even before the foundation of the world, and was, also, exemplified in the prophets.

Consequently, after many ages will have elapsed since the creation of the world, God will culminate His redemptive purposes as to persons and things.

But this final "dispensation" is more comprehensive than that of "the fullness of time" of Galatians 4:4. However, in Ephesians 1:10, the whole of the Gospel times (plural) is meant, which includes certain benefits, as accruing to the Church, which are dispensed successively in anticipation of "the dispensation of the fullness of times," when God will "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. 1:10).

Thus, in Christ, all things, as well as redeemed people, subsist in respect to the times of the restitution of all things, in-

cluding the restoration and renovation of the universe, when there will be new heavens and a new earth with sinless people.

In other words, according to this sense, there will be a sublime meeting together in Christ Jesus of all the saints through the accumulative ages, and, at the same time, a summing up of all things in Christ, with all the promises and blessings of the covenant.

Yes, as well, in Him, there will be the satisfaction of God, the Father, with respect to a summation of the fulfillment of all the prophecies and promises of the Old Testament, even of all the types and shadows, and even with the sacrifices of the former dispensations.

Too, all the sins of the Old Testament saints, and all the curses of the law, are already consummated in Him, as accruing to their satisfaction since He bore our sins in His body on the cross for the remission of the sins of His God-given people.

So, then, even in Christ, we have the sum-total of elect-angels and of elect-people. These people, as chosen from among the non-elect, to salvation, constitute the sum-total of all saved in Him.

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Ephesians 1:10, "...He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

In the eternal age Christ will not only be Head of the church, but will Head up all of creation. He will be Head of Israel and all other nations of the earth, and the myriads of heavenly angels will, with exceeding joy, own His Headship over them. They will all of creation look upon Christ and say, "The Lord God omnipotent reigneth." For while He is the Son of God, He is also, and at the same time, God the Son.

"Gather together in one all things," is a reference to all kinds of things which fell in Adam, including the animal kingdom. It refers to restoring the pre-sin state of Eden, and extending this restored condition to all ends of the earth. It does not refer to the salvation of all mankind, for God restores nothing independent of the nail-scarred Christ. It is "in Christ" all things are restored, or "all things" which are in Christ are restored. All things outside of Christ are eternally reprobate, and shall be eternally destroyed, rather than restored. The doctrine of absolute and total resurrection of all things makes a mockery of the sacrifice of Christ, and is more untenable than the doctrine which teaches the annihilation of the unsaved.

The advocates (The Unitarian Church, The Universalist Church, The Unity Church, just to name a few) of the total restoration of all things belabour Acts 3:21, which reads, "Whom (Christ) the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began." The casual student of Scripture can readily see the "all things" of this text which are to be

restored are the things "which God hath spoken by the mouth of His holy prophets." At the time this text was first written the prophets of God did not think any nation except Israel would be restored. Israel shall be restored, and all the sheep nations which stand on the right hand of Christ in the judgment of nations shall also be restored, but to the goat nations on His left hand our Lord says, "Depart from Me ye cursed... and these shall go away into everlasting punishment" (Mt. 25:41 & 46).

Matthew 17:11 & 13, "...Elias truly shall come, and restore all things.. Then the disciples understood that He spake unto them of John the Baptist." Surely if, as the total restorationist theory teaches, that the "restitution of all things" in Acts 3:21 means "all things" without exception, then Christ died in vain, for the force of language is no less powerful in Matthew 17:11, where it says John the Baptist restored "all things." I fear they which contend for the total restoration of all things have been carried by the devil above the highest peaks of heresy, and they have become lost in the murky clouds of utter absurdity. Concerning John the Baptist and his ministry of restoration, Matthew 17:11 simply means he shall accomplish "all things" which are written of him. Things such as, "turning the hearts of the fathers to the children," and the preaching of repentance — a repentance on which condition all things are restored. All men do not die in the faith, and in this day the great majority die impenitent, the consequence of which is, not restoration, but damnation.

The doctrine of humanism is the father of the universal restoration theory. Arminianism aids and abets it in some measure, for Arminianism teaches that God is trying His best to make a total restoration of all things, but neither the total restorationist theory nor Arminians has one Scripture leg to stand on.

AMALECK

(Continued from Page 3)

tions later when Esau's grandson, Amalek, attacked the children of Israel.

There's a natural enmity between God's people and the people of the world. Amalek hates the children of God. Concerning Jesus, the Bible says, "They hated me without a cause." We can expect to be hated. We can expect to be fought with. We can expect Amalek to come. We can expect it as sure as the sun is going to rise tomorrow. We can expect it. Amalek will come. The only question is, not if, but when and because we know that he is coming, we ought to be ready for him.

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WAYNE MOWRIS BAPTIZING IN CANADA

The Lord has blessed our missionary efforts in Canada in that Bro. Mowris was privileged to baptize three recently and has some more to baptize at a future date. In below zero temperature and after cutting through 9 inches of ice, Bro. Mowris is seen in these pictures perform-

ing the precious ordinance of baptism. We at King's Addition Baptist Church of South Shore, Kentucky request your prayers for Bro. Mowris as he labors in Canada.



One of the candidates as he is about to be immersed in the name of the Father, Son and Holy Spirit.



A new member of King's Addition Baptist Church after having pictured the death, burial and resurrection of our Lord Jesus Christ.



One stepping into the lake from the ice in preparation of obeying our Lord in baptism.

GOD

(Continued from Page 1)

regarded the Samaritans and any others not of their race and faith, literally as dogs. Matthew 7:6 admonishes the believer of Jesus' time to: "Give not that which is holy to the dogs." Most probably, in keeping with the earlier ministry of Jesus, this simply meant that the enlightenment was not for the Gentiles at that time. In fact, when the Canaanitish woman came beseeching our Lord for healing for her daughter, He told her plainly that He had only come to the lost sheep of the house of Israel — and that He was not to take the Israelites "bread" and feed it to the Gentile "dogs." Was He making a difference? Does this then offend you? Then take your compliant to Matthew when you get home. He wrote it.

Can you not recall that when Jesus sent out the disciples by pairs, he specifically instructed them not to carry their message to the Gentiles? Surely He does as He will with His own. And He was making a difference at that time.

When our Sovereign Lord visited the pool at Bethesda there was a great multitude of poor, pitiful, suffering humanity surrounding the pool. From the record in John 5 Jesus went to one impotent man, only one. Would you ask Him why? He made a difference and He still makes a difference. "I am the Lord, and I change not."

NOT

(Continued from Page 1)

Christian life who taught her otherwise, or she would direct such to the error of their ways from the Word of God. Yet — and this was one of the beauties

of Christ Jesus in her life so long as I knew her — no one could speak of the Lord Jesus Christ more wonderfully than she.

Men, ministers, and the masses may feel that "marriage vows" are "old fashioned" or unnecessary in Twentieth Century America, but I am thankful that my beloved was not one of these, and that she was not among these. True to her promise, my beloved has been my "help meet" in sickness and in health, when richer or poorer — and mostly poorer. And she was that "Until death do us part," the reality with which I must live for a little while, until I, too, shall take "my flight!"

Thankfully, within God's Holy Provision, these last years, months, weeks, days, hours, and more recently moments have been more and more precious, and that truly beyond compare. Both under our Magnolia, and in the room from whence my beloved took her final flight to be with Jesus, we have rejoiced and then rejoiced again! If it had not been for our humanity, we would have been able to reach across space and time and know Him as another, "The Son of Man standing on the right hand of God."

Some of you who have known me, and some of you who have read of some of my walk with the Lord Jesus Christ are aware that I know something of "walking in the heavenlies," as it were. However, during these years, months, weeks, days, hours, and moments of the last almost five years, my beloved and I have rejoiced as one in the presence of the Lord Jesus Christ by His Spirit, and in His Holy Word. While some were concerned about "healing" or "no healing," at times it seemed that the very presence of Christ Jesus, or, as it were, the Shikinah Glory, a heavenly cloud of the Lord's making, would bathe us or overshadow us with Holy Comfort and Eternal Assurance!

How often we gloried and abounded in the love which He had manifested in us and in the love which we had for each other because of His Holy Love. Whatever days, weeks, months, or years the Lord may provide me on earth, I shall ever rejoice that we had an especially Holy and Precious moment, and that above all others, if such gradations are possible. In that hour, early in the morning hours while most of the world slept, I read — we read, really, though she was no longer able to see to read — from I John 4 and 5.

We became caught-up, as it were, in the love of God which

was and is so beautifully and wonderfully expressed. Part of it, needless to say, was, "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins." We read the chapters once, and my beloved said "Let's talk about God's love." We read portions again, and again she would say, "Let's talk about God's love." Again, we talked about God's love, and again we read. For some two hours, the eternal love of God was ours in time, and we knew that our love in time was, in truth, eternal!

We touched His "garment hem!"

His spirit flowed in us then! The end, then, was just a few hours away! It was so very timely and so very apropos, then, that my beloved wanted the assurance again and again which we find in "He that believeth on me, though he were dead, yet shall he live." Evenmore, thankfully, she rejoiced in, "He that liveth and believeth in me shall never die." Along with this, we looked at David's hope, not with reference to "the valley of the shadows," but rather with reference and with regard to, "Thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Because we are able to say while my beloved yet lived, "He is risen as He said," we knew, and I today know, that our hope was without fault and without flaw. Today, though there is no such thing as time in eternity — right now — in a body of the Lord's provision, my beloved Euradine, as Euradine, walks streets of pure gold with Jesus, loved ones who have gone on, and the saints of all ages. And, e're long, or in a little while, in our God's own time, I shall join Him, her, and them there.

This assurance is absolute! In our flesh and in our fleshiness, we failed Him often. Nonetheless, He was our Savior, and He is our Savior and that forever. He is "our righteousness" and our eternal hope. Our Lord explains, "Those whom He foreknew, He also did predestinate to become conformed to the image of His Son... and whom He predestinated, them, he also called, and whom He called, them He also justified, and

whom He justified, them He also glorified."

This Scripture was most comforting to my beloved. We read it as we sat beneath our Magnolia and rejoiced in its truths. We read it while she was yet functional and could join in the reading. We read it, too, in those last days when her response, or necessity, was quite limited. As only my beloved could, she would smile happily at the thought that from everlasting — already! — God had prepared for her glorification. She knew the hour was near, and this, too, seemingly enriched the smile.

In all of this, however, it was her continuing prayer, as it was and is mine, that all whom we knew might join us in that assurance and in the victory. This assurance for her and for me was expressed and repeated often in, "What shall we then say to these things?... I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Thankfully we had this hope! The substance of our faith!

And on that fateful Wednesday afternoon time and eternity met there where my beloved lived. God, in His grace, and that from everlasting, had effectually determined her days, the number of her months, and He "had appointed her bounds that she could not pass." Far more, however, while yet in her earthly "tabernacle she groaned... that she might be clothed upon... and that mortality might be swallowed up of life," and that day was my beloved's new beginning.

Medical men, Nurses, Funeral Directors, and even the Media had informed me that my beloved was "dead"! Apparently, however, they just did not understand the Wonder of the Power of God. In the frailty of their humanity and in their ignorance of the Word of God, they could not comprehend or they could not bring themselves to believe, that my beloved's "mortality was swallowed up of life" or that her mortality had been superseded by the immortality of the Lord's design as she was "clothed upon with (her) house from heaven."

Today, she lives!
Today, she walks!
Today, she talks!
Today, my beloved has a body in her likeness that the

Lord has provided. As Moses and Elijah, and Jesus, as well, were the same in their supernal glory on the Mount of Transfiguration, so my beloved who is Euradine forever is so known in her supernal glory in the presence of the Lord and the saints of all ages. Today, my beloved shares her endless friendliness with loved ones and friends who have gone before and the saints of all ages. Today, within the sovereign providence of our God, my beloved walks along the "Waters of the River of life that flows from the throne of God." Today, my beloved partakes of the fruit of "The Tree of Life" and enjoys the fruits which "grow by the side of the River of the Water of Life."

Her knowledge today is now complete!

She knows "It is not death to die!"

Today she experiences and abounds in the fruition of her undying faith. For the thirty-five years and more than the Lord provided that I might have my beloved here in the earth, the one song which she sang more than any other was one she learned in the little Church in East Texas where she was saved and near which her mortal body now lies.

How often, in the early morning hours, the house would ring with, "I'll Fly Away." How often the day would be brightened as my beloved would break forth and sing, "I'll Fly Away." And, perhaps, realizing that any one night might be her last, so long as she yet had voice and the strength, the evening hours would resound with:

"Some glad morning when this life is o'er,

I'll fly away;
To a home with God's celestial shore,

I'll fly away.

"Just a few more weary days and then,

I'll fly away;
To a land where joys shall never end,

I'll fly away.

"I'll fly away, to glory, I'll fly away;

When I die, hallelujah, by and by,

O I'll fly away."

Today, my beloved is gone! She has taken her flight. Today, I sit and type in the room from which she took her flight! Today, if I had never comprehended it before, I would see it all in

(Continued on Page 6 Column 1)

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He who provides for this life, but takes no care for eternity is wise for a moment, but a fool forever.

NOT

(Continued from Page 5)

the glorious light of the Lord's Everlasting Provision. My beloved has gone far beyond the Moon and Mars. She has "raced" beyond our solar sun, and she is far past Jupiter, Uranus, and Pluto. She has left the thirty billions of light years of stars and heavenly bodies far, far behind. Quasars and Black Holes held no terror for her as she took her flight.

In the quietness of the room she had laid for weeks, and in the presence of her loved ones and a friend who had been so helpful in these last days, she simply looked up through eyes that had not seen for a few hours, closed them, and took one last mortal breath which would last her forever. For weeks, she had longed for the sight of the Lord Jesus Christ, and she had expressed heart-felt desire to see her mother and mine. I doubt not but that God accomplished it all in that very moment when time for her was swallowed up in eternity, when "mortality was swallowed up of life."

Though I have rejoiced and do rejoice in the Home-Going of my beloved "which is far better," in my humanity I must weep that she is not by my side. We did not argue with God's decrees in the circumstances while she lived, and I, needless to say, do not fault God in this matter. Rather, I thank Him with every fiber of my being if I know anything at all about my own conscience and my own consciousness. For, in this, God has shown His boundless love toward my beloved and thereby toward me who loved her so very, very much by His Wondrous Grace.

From the frailty of my fleshly perspective and my fleshliness, paradoxically, I must ever dwell on my loss. Yet, from the heavenly perspective, I must ever abound in the wonder of "All things work together for good to those who love God and to those who are called according to His Purpose." That which has been done truly has been for my beloved's good and God's glory. Of this we can be absolutely certain.

Too, since God was her God, in fact and in truth, both for time and eternity, we can know a boundless hope and assurance by the Word. Jesus made it rather specific that "God is not the God of the dead, but of the living." And, today, my beloved lives! And rather than dwelling on my loss, as I must in my humanity, I rejoice regarding the wondrous years which we had. I rejoice that we were privileged so to see the working out of the Will of God in her life and in ours in these moments, hours, days, weeks, months, and years.

Give thanks, then, with us today! Rejoice with us today! My beloved lives! Come sing with us today, "O death where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law, but thanks be to God who gives us the victory through our Lord Jesus Christ!"

In the depths of my anguish, I kissed her stone-cold lips in a last farewell to the mortal body that I had known for more than thirty-five years. But that is not the end! Even now, my beloved has lips which are warmed by the very presence of the holy brightness of the Lord Jesus Christ.

By His marvelous grace, and within the context of His resur-

rection power, God, thankfully, will raise that mortal body one day as an immortal manifestation of His eternal creative power. Then those lips shall have been made new anew, wondrously warmed by the beauty of His eternal brightness and His Presence. Therein shall have come to fruition the fulness and wonder of the theme of our lives, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and if shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever, Amen!"

In my humanity, I may weep today, and I do, that my beloved is not by my side. Beyond and above all such mundane frailty, however, I can say from the very depths of my heart, thanks be to God, and His wondrous grace, my beloved is in The City Four Square! In that bright land of eternal day, there is no need for the sun, for our "Lord Jesus Christ is the Light thereof." In that wondrous land of eternal day, there is no more dying or crying, and no more sorrow, for all pain is past.

In the renewed realization of such reality, the mortal body of my beloved has been laid to rest on a quiet, gently-sloping hillside, a few trees away from the Friendship Baptist Church where she was saved in 1935. Her Father, years before his passing, planted the trees in the cemetery, and he made the pulpit behind which we stood on that beautiful, sunny, warm, and fateful yet hopeful February afternoon.

Jesus was the Author of my beloved's faith, and now He has finished it just as He has designed and prepared from everlasting. The same, of course, is true of all of the other saints who have gone on before, and it will be true of all of us who shall follow today, and tomorrow, and so long as time shall last.

Even now, the wonder and the reality of this truth should enable each of us to proclaim with vigor and assurance which we have never before known, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." With what boundless joy and what boundless happiness we, then, can sing:

Some glorious morning, sorrow will cease,

Some glorious morning, all will be peace;

Heartaches all ended, schooldays all done,

Heaven will open, Jesus will come.

Oh, what a meeting, there in the skies,

No tears nor crying shall dim our eyes;

Loved ones united eternally,

Oh, what a daybreak that morn will be.

Some golden daybreak Jesus will come;

Some golden daybreak, battles all won,

He'll shout the vict'ry, break through the blue,

Some golden daybreak, for me, for you.



QUESTION:—What man lived in a cemetery?

ANSWER:—The man with the unclean spirit, Mark 5:2-3. "An when he (Jesus) was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs;..."

Joyously, along with others who have believed the Gospel, even the truth that He died, was buried, and arose again, which is "the power of God unto salvation to all who believe," Euradine — the one who was my beloved hereon the earth — will receive her old body made new. God explains, "For if we believe that Jesus died and rose again, even so those who have died will Jesus bring back with Him... and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord!"

Because He lives, we shall live!

And, "We shall see Him as He is!"

ROCK

(Continued from Page 1)

Baptist returned from the dead. Don't you see that a mighty miracle must have taken place? And they said, "Some say that thou art Elijah." But Elijah had been translated for many, many years, some seven or eight hundred years. Elijah was one of two men that did not pass through the valley of the shadow of death. Enoch was one and Elijah the other. Enoch walked with God and he was not for God took him (Gen. 5:24). Elijah was translated and caught up to meet the Lord (II Kings 2:11). Now if Jesus was Elijah returned to this earth a mighty miracle had taken place. "or Jeremiah or one of the prophets." Remember that the Old Testament closed with the book of Malachi and we have the 400 years of silence between the close of the Old Testament and the opening of the New Testament in which there was no inspired voice, in which no prophet spoke for Almighty God by divine inspiration. And so the people, attempting to find an explanation for the miraculous life of Jesus Christ, not willing to admit that He was the Messiah of the Jews, tried to explain it on a supernatural basis. Do you see what I'm saying? It takes some infidel or a modernist in the pulpit today to attempt to explain the life of Jesus Christ on a natural basis.

And Simon Peter answered and said, "Thou art the Christ the Son of the living God." In the Revised Standard Version of the Bible, the translators eliminated one word in John 3:16, the word "begotten." In the King James Version was read: "For God so loved the world that He gave His only begotten Son..." In the Revised Standard Version we read: "God's only Son..."

What difference is there bet-

ween "only begotten" and "only Son?" In no sense of the word is Jesus God's only son. The angels are called the son of God in some places in the Old Testament, not sons of Jehovah, but sons of Elohim, God in His creative power. Believers are called the sons of God in the New Testament. Turn to the third chapter of I John: "Beloved, now are we the sons of God." Jesus is not God's only Son, but He is God's only begotten Son. He is the Son of God in a unique sense of the word. He is the son of God as no other person has ever been or ever will be the Son of God. He is the son of God in a three-fold sense of the word.

First of all, He is the Son of God by divine appointment. Back in the eternal councils of God, before time began, before matter was created, before the sun and the moon and the stars were swung into their orbits, there was a council on the part of the Godhead, the triune God. One God in three persons. The first person, God the Father; the second person, God the Son; and the third, God the Spirit. And listen, your salvation is by the acts of the triune God. Don't think of salvation as just being by Jesus Christ; there is more to salvation than the work of Jesus Christ. We have the election of God the Father in eternity past. God the Father giving certain ones unto the Son to be redeemed, and God the Father entering into conventional relationship with the Son. God the Father saying to God the Son, "I am going to give you certain ones. If you'll go into the world and redeem them by your blood, I'll forgive and save every one of them. "God the Son entering into conventional relationship with God the Father and the Holy Spirit, bringing the elect, through the Gospel to a knowledge of the truth, granting unto them the graces of repentance and faith, and bringing them to a saving knowledge of Jesus Christ. Jesus is the Son by official position.

Second, He is God the Son by the virgin birth. "That which is begotten of thee." He is God's only begotten Son by virgin birth.

Thirdly, He is God the Son by the resurrection from the dead. "The first begotten from the dead." "Thou art the Christ, the Son of the living God."

Then Jesus turns and says, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee." There are many religions in the world. I don't like to refer to Christianity as a religion, but because it is so commonly referred to that way, I sometimes feel forced to do it. The religions of the world are natural religions, coming out of man's reasoning and man's thinking. The religion of the Lord Jesus Christ is a revealed religion, God giving a revelation of His Son. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

After grounding His disciples more firmly in their faith, Jesus then leads them into deeper truths concerning God's revelation of His Son to His elect. There are many religions in the world, all of them based on human reasonings. The religion of the Lord Jesus Christ differs from world religion in that it is based on divine revelation. Jesus tells His disciples that the faith they have just expressed concerning Him came to them as a revelation from God the Father. The natural man cannot

receive spiritual truth only as the Holy Spirit enables (I Cor. 2:14). The elect of God through the enabling of the Holy Spirit are led to receive Jesus Christ, God's only begotten Son as their personal Lord and Saviour (Acts 18:27).

We next notice Christ's statement concerning "The Rock." The Greek word of rock appears twice in the statement: "Thou art Peter, and upon this rock I will build my church." The name Peter and the word rock is the same in the Greek language. In the word rock we have the Greek word translated. In the name Peter we have the Greek word brought over into the English language and given an English form. Why? Because we do not translate proper names. We just bring the name over and Anglicize it, that is, we put it in an English form. The word "petra" is brought over and called "Peter." The word Peter and the word for rock are the same in the Greek except for the endings. The word Peter means rock. But the ending in the Greek gives it the significance of a little rock, a building stone, if you please. "Thou art Peter," a little rock. Remember this, my friend, that when you are born again you become a living stone in Christ Jesus. It doesn't matter whether you are a Baptist or a Methodist or a Presbyterian or a Congregationalist or a Lutheran, if you are saved, you are a living stone. That doesn't mean that you are in the church, but it does mean that you are saved and now a fit candidate for baptism and church membership.

All through the Bible God is called a rock. Go through the Old Testament; in Deuteronomy 32, in I Samuel 22:2, in the Psalms, in the book of Isaiah, God is called a rock over and over and over again.

When we read "and on this rock I will build my church" the form of the word indicates that the rock is a different one from the one first mentioned. The first one was a small rock. The second one is a big rock, a foundation rock, a broad ledge of rock. It is by Paul in I Corinthians 3:11. It is the foundation rock upon which a man built his house and found security in spite of wind and water in Luke 6:48, 49. This foundation stone is Christ Himself, not Peter's confession as some Protestants and, alas, some Baptists claim. Not Peter as Catholics claim, but the Lord Jesus Christ, the Rock of Ages.

You remember how Moses smote the rock and from that rock there came forth living water (Ex. 17:6). Then look at I Corinthians 10:4: "And that rock was Christ." Christ is called the rock. Don't let anybody tell you that the church is built on Simon Peter. It is built on Jesus Christ Himself. He is the foundation stone. "Other foundation can no man lay except that which is laid." Peter was a living stone but only a little rock, not the foundation stone.

Then Jesus said, "On this rock" and the word rock here means a broad ledge of rock, "I will build my church." You see that? The little rock which was a building stone and the broad ledge of rock for the foundation?

"I will build my church." Jesus never committed to any man the right to found a church and I'm using the word church in the institutional sense now. He never gave John Wesley or Martin Luther or Mary Baker Eddy or Jim Smith or Amy

(Continued on Page 7 Column 1)

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tized believers associated together in an organized capacity according to the pattern laid down in the New Testament for the purpose of carrying out the commands of the Lord Jesus Christ. An association or convention, though composed of Baptists, is not a church. The word church in the New Testament whether used in the institutional or local sense always is an assembly. Many people confuse the family of God with the church of God. Every believer has been born into the family of God, but every member is not by virtue of that fact a member of the church. All the Old Testament saints were in the family of God, but not one of them was in the church. The reason for that being that the church was unknown in the Old Testament. The church is New Testament. It is one thing to be in the family of God, an entirely different thing to be in the church of God. The family of God is composed of all believers of all ages, some are in Heaven, some on earth, and some have not been born yet. Every believer on earth today should be a member of the church, but there are many members of the family of God that have never

We see then that when Jesus used the word Hades in this

You know some folk that aren't Baptist, too.

Again let me say that the only organization on the face of God's green earth commissioned to preach the gospel, to observe the ordinances and to send out missionaries is the New Testament church. I recognize the fact that God sometimes blesses others even though they are out of order, if they preach the

**Missionary To
New Guinea
Eld. Fred T. Halliman**



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

Baptists believe ALL the Bible. We do not discard any of it. It is inspired from Genesis to Revelation. It is verbally inspired. There are no degrees in inspiration. There may be degrees in revelation, but there are no degrees in inspiration. One part of the Bible is as much inspired as any other part. The words of Moses are just as much inspired as the words that fell from the lips of the Lord Jesus Christ. There was a difference in the men. Moses was a sinner, a man, but when he spoke, he

ROCK

(Continued from Page 7)

was speaking by divine inspiration. It was the Holy Spirit of God in Him that spoke. His words, because the words are the words of the Holy Spirit, carry the same authority as the words of Jesus.

You know Jesus talked with the two on the road to Emmaus after He has been raised from the dead and He said to those two who had been discussing the question of His resurrection: "O fools, and slow of heart to believe all that the prophets have spoken." Jesus said a man is a fool who doesn't believe all the Bible. "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and enter into His glory? And beginning at Moses (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) and in all the prophets he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:25, 26).

In this passage the Lord puts the stamp of approval upon the entire Old Testament as an inspired Book. And don't you let anybody tell you that the Bible contains the Word of God. It is the Word of God. A man may say "The bucket contains water," but the bucket is not water. It only contains it. The Bible does not contain the Word of God; it is the Word of God. And Baptists better learn that from the depths of their hearts. Only as we believe the Bible to be the verbally inspired Word of God will we have the courage of our convictions, the faith that

will enable us to overcome difficulties, problems, persecutions and discouragements. The Baptist faith is grounded in the Bible as the Word of God.

BAP

The next letter in the word Baptist is the letter "P." May we let the letter "P" stand for the PURE GOSPEL OF GRACE. Salvation by grace through faith without meritorious works on man's part is one of the cardinal doctrines of the Baptist faith. We are the only people on the face of the earth that believe this doctrine in its entirety. There can be no compromise at this point. Others believe it in part but hold other doctrines that contradict it to a greater or lesser extent. There are but three plans of salvation preached in the world today. All three cannot be acceptable unto God. "God is not the author of confusion," (1 Cor. 14:33). May we for just a moment look at the three plans of salvation?

First: Salvation by Character. Second: Salvation by Ritual. Third: Salvation by Grace. We might designate the three plans by saying that salvation by character is man's plan of salvation; Salvation by ritual, the Devil's plan of salvation; and salvation by Grace, God's plan of salvation. I wish that we had time to go further into this matter but time forbids. Just a few remarks about salvation by character; of works.

It never works. Man is a sinner by nature, "dead in trespasses and sins," (Eph. 2:1), and being in the flesh "cannot please God" (Rom. 8:8). No man has ever been or ever will be saved by works (Matt. 7:22, 23; Rom. 3:20; Gal. 2:16; Eph. 2:8, 9; Titus 3:4, 5).

However, there are those who will dispute the statement that Baptists are the only people who preach the pure Gospel of

Grace. There are many others, we are told. No Arminian ever preached the PURE Gospel of Grace. Sometimes they do preach enough gospel for men to be saved from their sins, but it is in spite of what they preach, not because of what they preach that men are saved. No man is ever saved until he sees the utter futility of trying to please God and then casts himself unreservedly upon the mercy and grace of God for salvation.

The same is true for those who preach the second plan of salvation or salvation by ritual. Just so long as man believes that there is something that he can do that will please God, does he fail to see his utterly lost undone condition before God, and just so long will he attempt to please God by good works, or baptism, or some other form of service. Salvation is by pure grace or not at all. There cannot be a mixture of grace and works (Rom. 11:6). May we go on to the next letter, the letter "T."

T

BAP

The letter "T" stand for the word TRUSTWORTHY. The message of Baptists is trustworthy. It is the message of the Word of God. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The Word of God abides. It is a sure foundation. It meets the need of every human being on the face of the earth. Atheists, agnostics, infidels of every degree, on the inside or on the outside, have tried with every means at their command to destroy the Word of God. They have completely and miserably failed. The Word of God has withstood every attack by its enemies. It stands as firmly as the rock of Gibraltar, yes, even more firmly, because there is to come a time when the rocks and the mountains will be no more (Isa. 54:10), but the Word of God abides forever. Those who believe it find that it brings comfort, hope, courage in time of need. No man lives today, or has ever lived, that has found the Word of God untrustworthy.

In my ministry I have baptized quite a number of men and women who have professed to be either atheists or infidels. I have challenged each and every one of them to make an investigation of the claims of the Word of God to see if it be trustworthy. Some of them have told me that they have made such an investigation and after making the investigation were more confirmed in their unbelief than before. When asked about their investigations, it was found that not a single one of them read any books written by believers in defense of the Bible. Some had read books on the inspiration of the Bible, but in every single case, the authors of the books that they had read were also unbelievers. It was only after they had made a new investigation, reading the Bible first, and then books by men who believed the Bible to be the infallible, verbally inspired Word of God, did they give up their infidelity and humbly confess that the Bible was true, and receive Jesus Christ as their own personal Lord and Saviour. Yes, the Bible, the message Baptists preach is trustworthy.

T

BAP

I

The fifth letter is the letter "I." May we let it stand for the word INTERNAL. The

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message of Baptists is one that concerns the inner man. The message of Baptists is not a message of reformation; a message that concerns the outward man, but a message of regeneration, the rebirth of the inner man. Salvation is not something that effects the outward man and then by gradual change affect the inner man. It begins on the inside by the implanting of a new nature that in turn changes the outward man. Nothing short of a complete new birth satisfies the demands of the Bible. No matter how many changes there are in the outside, he is still, until renewed by the Holy Spirit, a sinful man at heart, "dead in trespasses and sins" (Eph. 2:1). The words of Jesus to Nicodemus, "Ye must be born again" (John 3:7), need to be emphasized today as never before.

T

BAP

I

S

This message of Baptists has SALVATION as its end. A salvation that is full, free, and complete. A salvation for time and eternity. Salvation is referred to in the New Testament in three tenses: Past, Present, and Future.

Some fail to make the distinctions made by the New Testament, in speaking of salvation and get into serious doctrinal difficulties. Let me for a moment speak of the three tenses of salvation.

Man is made in the likeness of God. God is a Triune God; God the Father, God the Son, and God the Holy Spirit. Man in the likeness of God is a tripartite being; spirit, soul, and body; (Heb. 4:12; 1 Thess. 5:23). Salvation therefore, must relate to every bit of man's life. We speak of salvation in regard to the spirit of man in the past tense. Man's spirit is born again the moment he receives Jesus Christ as Lord and Saviour. He is then saved for time and eternity. He is as much saved the moment he repents of sin and believes on the Lord Jesus Christ, as he will ever be. He is eternally secure. From the moment of the New Birth, salvation can be referred to in the past tense.

After man's spirit is saved or born again, there is a life to be saved. A life to be given to the Lord Jesus Christ for service. Salvation for the life is spoken of in the present tense, and we have a perfect right to say that we are being saved. But salvation also applies to the body. Salvation will not be completed until the return of the Lord Jesus Christ, and the resurrection of the bodies of the Saints of God. In this sense of the word, salvation is yet future. It is in this sense of the word that Paul uses salvation when he says "for now is our salvation nearer than when we believed" (Rom. 13:11). Not any more creation, just nearer.

We see then that the message that Baptist preach is a message of salvation that secures from the penalty, power, and presence of sin. From penalty, past tense; from power, present tense; from presence, future tense. It is a full and complete salvation that takes man dead in trespasses and sins and lifts him, through the power of the Gospel, into the very presence of God in a glorified body.

T

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T

The last letter is the letter

"T": TESTED AND TRIED. The Gospel as preached by Baptists is not a novelty. It has been preached by Baptist churches and Baptist preachers from the time of the Lord Jesus Christ until now, and will continue to be preached by Baptists until the end of the age and the return of the Lord Jesus Christ. It has been tested in every walk of life in every age. Jesus promised that the church of Jesus Christ and its message would be preached until the end of the age and the return of the Lord Jesus Christ. It has been tested in every walk of life in every age. Jesus promised that the church of Jesus Christ and its message would be preached until the end of the age when He said, "Upon this Rock I will build My church and the gates of hell shall not prevail against it" (Matt. 16:18). Also, when He gave the Great Commission to the church at Jerusalem saying, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). This message has been the hope of believers down through the ages. Every promise of God has been tested and tried in every century and not once has a single promise failed. They will not fail today. What is the message of Baptists? May we again arrange the letters.

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The message then of Baptists in the cross of Jesus Christ. May Baptists ever be true to the message of the Cross, the Gospel of Jesus Christ. May we ever say with the Apostle Paul, "God forbid that I should glory save in the cross of Jesus Christ" and "I determined to know nothing among you save Jesus Christ and Him crucified."



The Grace Missionary Baptist Church and Pastor Clifton Presley of 502 North Florence Street, Kirksville, Missouri, would like to announce their upcoming Bible Conference scheduled for May 6, 7, 8. The general theme for the conference will be the past, present and future tenses in the light of today's world conditions.

Four of God's choicest preachers will be bringing messages on this general theme and special music and devotionals will be on the program also. For further information you may contact Pastor Presley at area code (816) 665-1622.

Elder Gary Ledbetter would like to announce that he will be available for preaching and/or speaking in special meetings during the summer of 1982. He preaches the doctrines of grace and his work schedule is such that he will now be free to travel some this summer.

If you would be interested in hearing this gentleman, please write him at P.O. Box 1405, Cullman, Alabama 35055 or phone area code 205/734-3704 for further information.

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