

HOW TO SCRIPTURALLY MEASURE YOUR FAITH

by L. A. DuBose
Hillsboro, Oregon

Revelation 11:1, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

Justice, in any country, must have an exact procedure to enforce legal sanctions for weights and measures; also prescribed penalties for misdeeds. Likewise, Scripture contains rules not only for the conduct of a God-approved life, but also legal mandates of just how we should go about our worship services.

In the Old Testament, directions are specific for the building of the tabernacle, its contents, and location; for the tabernacle is to play an important role in the meeting of God with the Israelites. Inside the tabernacle are scrolls containing rules concerning worship service, also God-given laws directing penalties for misconduct.

In the New Testament we find no directions for the building of the outer edifice; however, just as the Word of God gives specific directions for those who served the Lord in the Old Testament, even so in the New Testament are specific directions for living, as well as for ordered worship.

The reason, as I see it, why the outer edifice directions are not given in the New Testament is simple enough, once we understand or remember rather, that under grace the believer himself is called the temple of God; expressed by the Apostle Paul in 1 Cor. 3:9 as, "Ye are God's husbandry... God's building," and in 1 Cor. 3:16 as, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Here is a fulfillment of many

THE POWER OF PRAYER

Someone has said if you depend upon man, you will get what man can do. If you depend upon organization, you will get what organization can do. If you depend on prayer, you will get what God can do.

Too often in life we ask God to bless our efforts, when we should ask Him to guide us in doing things that He will be able to and will change one's life. It will change his entire outlook on life, on his fellowman and his church. In Matthew's gospel, chapter 6, verse 6, we find a wonderful prescription for individual prayer; we are to enter into a secret place, and there pray to our Heavenly Father, and He will hear our prayer. This type of prayer life will make an individual life a power for God, and it will make a church a powerful church.

Among the many challenging verses of Scripture, is found in Jeremiah 3:3, "Call upon me and I will answer thee, and show thee great and mighty things that thou knowest not." Yes, friends, what America needs today is more Christians with an individual life, so that our wonderful Lord and Saviour, Jesus Christ, can and will use us to the glory of God and the pointing of lost souls to the Lamb of God.

—THE WITNESS

prophecies of the Old Testament, one of which I quote: "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27).

In Deuteronomy 4:2 the people of the law are admonished, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it." Further on, in Deuteronomy 12:32 we read, "What thing soever I command you, observe to do it: thou shalt not add thereto,"

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Conceit is the devil's gift to little men.

IN PARTNERSHIP WITH GOD

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm. The reporter asked how she had managed.

"You see, I'm in partnership."

"What kind of a partnership?"

She replied, "One day, a long time ago, I said, 'Lord, I'll do the work, and you do the worrying,' and I haven't had a worry since!"

WHAT CHARACTERIZES YOU — CONSTANCY OR COMPROMISE?

"He kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he had aforetime" (Dan. 6:10).

It was Daniel's religion, as everyone knows, that got him into trouble; but we are apt to forget that it was his religion as well that got him out. Let us not be afraid to go in, for we will also come out. The Apostle John, by inspiration, pictures this thought: "These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the

Lamb" (Rev. 7:14). It was their fidelity that got them into tribulation, and the faithful God rewarded them by bringing them out in triumph and with reward. It was God's peculiar providence that caused the enemies of Daniel to write his certificate of character. Ministers are called upon to give recommendations for persons desiring favors or positions in business. I know what it means, for I have been at both ends — seeking such help and giving it. But such a certificate from the minister may not mean much, for he may know little about the applicant. A much more valuable certificate would come from one who is seeking a worldly position; one who would say: "Well he is straight up and down, in and out in his life." That would count in his favor. People have learned not to take us at face value in church on Sunday, behind a hymn book, when our life on Monday does not correspond.

"THE LAW OF HIS GOD"

That was the only charge Daniel's enemies could bring against him. They struck the solid rock upon which his fidelity rested and the reason for his constancy and continued prayer, while the hell-hounds were crouched beneath his window. With a jubilant jeer they said, "We caught him in the act: we found Daniel praying and making supplication unto his God." They did not know that the only charge they could make

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 53, NO. 20

ASHLAND, KENTUCKY, MAY 22, 1982

WHOLE NUMBER 2376

HAVE YOU BEEN BORN AGAIN?

by Elder Herbert Cade
Test: II Corinthians 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that your Christ is in you, except ye be reprobates?"

Are you eating the fruit of the world, or does your food come from Heaven? What I am saying is, is it the manna of God? Are you feasting on His blessed Word, or man's word or commandment of men as sayeth God's Word? "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Deut. 29:13). "Ye hypocrites, well did Esaias prophesy of you, saying, This

people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:7-9).

NOTE!
BE SURE TO
READ
EDITORIAL
ON PAGE 2

Beloved, think with me — God would not have penned the following by Solomon as he speaks in the book of Proverbs, if there were not people in this world that think they are right. God said so: "There is a way that seemeth right unto a

man, but the end thereof are the ways of death" (Prov. 14:12).

Let us look back at our text, II Corinthians 13:5. Now let us examine to see, are you really saved or following the commandments of men? In the text we have a direct command of the Apostle Paul here.

I
"Examine yourselves whether ye be in the faith." Examine yourselves; leave no stone unturned to make sure that you are genuinely born again, or made alive, (Eph. 2:1). Such was the disorder in the Corinthian Church that Paul had every reason to believe many of her members had been deceived and had not been truly born again. Jesus said, "Beware of false prophets, which come to you

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THE COST OF PRAYER

"I want you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and, after two years of blessed work, it cost him his life. Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your labor, or pray and withhold your money; nay, that your life will no longer be your own when your prayers begin to be answered."

It is always a costly thing to give oneself wholly over to the Lord, to be used as He wills in His service.

It costs Elijah much persecution, for he was hounded by that woman Jezebel, who eagerly sought his life (I Kings 19:2).

It cost John the Baptist his head (Matt. 14:3-10).

It cost Paul and Silas pain and imprisonment (Acts 16:23).

It cost Stephen his life (Acts 7:60).

It cost the Apostle John banishment to the Isle of Patmos (Rev. 1:9).

It cost Paul desertion (II Tim. 4:16).

It cost Christ the cross (Phil. 2:8).

—Latin-American Evangelist
(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

IS FOOTWASHING A CHURCH ORDINANCE?

(Scripture John 13:3-15).

In answer to the question as to whether or not footwashing is a church ordinance, human opinion is very much divided. All of our Hardshell, United, and Enterprise Baptist friends observe it as an ordinance. In contrast, the majority of Christians think of footwashing not as an ordinance, but as an example teaching humility. In fact, the great majority of Christians look on it as such.

From time to time, we hear from many who ask if we observe it as a church ordinance. Others, knowing that we do not observe it, ask why it is that we fail to do so.

Early in my ministry, I adopted the following words of

the Apostle Peter as the criterion of my ministry: "And be ready always to give you a reason of the hope that is in you? (I Peter 3:15). This verse declares that we should be ready always to explain to others what we believe and why we believe it. In the light of this verse, I thus bring to you this message.

I
First of all, I BELIEVE NOT ONLY IN FOOT WASHING, BUT IN FEET WASHING. I not only believe in it, but I practice it. I don't do it just once a quarter, nor when we observe the Lord's Supper; but day by day as a means of physical sanitation and personal hygiene.

Then, also, I believe in it as to

whatever Jesus may have meant by it in the Scripture which we have just read. As we shall study this Scripture, I think we can determine His meaning, and whatever that meaning may be, then I believe in it.

I hasten to state in the very beginning of this message, that foot washing is not a church ordinance. This is apparent from several standpoints.

First of all, nothing is said concerning foot washing as a church ordinance in any of the church epistles. There are ample instructions relative to the ordinance of baptism and the ordinance of the Lord's Supper, but there is not a word about foot washing as a church or-

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The best time to attend your neighbor's business is when you are asleep.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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

PUBLICATION POLICIES: All matter for publica-
tion should be sent to the editor. All manuscripts
sent should be typed and double spaced. All such
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PUBLISHED WEEKLY, except last week of
December, with paid circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

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

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

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

FOREIGN: Same as in the United States.

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1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

FOOTWASHING

(Continued from Page 1)

dinance. If it were to be practiced then surely in some of those church epistles, Paul doubtlessly would have mentioned it. The silence of the Scriptures in this respect is proof-positive that it wasn't to be considered as a church ordinance.

In the second place, washing of feet is not a church ordinance in view of the fact that whenever the washing of feet is mentioned in the New Testament, it is always an example of lowly service. However, that is not true when practiced as a church ordinance today. If you will attend one of these modern services where footwashing is observed, then two things usually will be apparent: First, only one foot is washed, and then it is easily to be seen that that foot has been washed beforehand, ere coming to the house of God. In this respect, it is a mere ceremony. Why, for one to wash his feet scrupulously clean and go put on clean hosiery before going to church for the ordinance, makes its observance a travesty.

There are only two occasions that I ever heard of wherein a real service was rendered relative to the washing of feet in a modern church service. In the first of these, the man washed one foot at home, but when he came to the service in the church building, he forgot which foot it was that he had washed, and took the shoe off the wrong foot. In that case, a real service was rendered — and one which was badly needed. In the other instance, after that an elderly lady had washed her feet preparatory to attending one of these foot washing services, her grandson dropped some lamp black down inside her hose which she put on, without knowing what he had done. Again, a genuine service was rendered in her behalf, much to her apparent mortification.

Yet withal, when people wash their feet beforehand, and especially since they usually

wash only one foot in these churches where foot washing is observed as an ordinance, then there is no service rendered — it becomes merely a form and an empty ceremony.

In the third place, the washing of feet is not a church ordinance since it is not mentioned in connection with any of the ordinances. The first three gospels — Matthew, Mark, and Luke, record the ordinances of the Lord's Supper, but do not mention foot washing. In contrast, John mentions foot washing but does not mention the Lord's Supper. Evidently then, foot washing was not intended as an ordinance since it stands as a separate incident entirely apart from both the ordinance of baptism and the Lord's Supper.

In the fourth place, it is not to be considered as a church ordinance since I Timothy 5:10 shows that it was not practiced as a church ordinance. Let me read you this Scripture:

"Let not a widow be taken into the number under threescore years old, having been wife of one man. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

This Scripture gives the qualifications that a widow might be placed on a charity roll of the church. Now if foot washing were a church ordinance, it would be needless to specify it as a qualification of support from the church. Furthermore, if it were meant as an ordinance, it is difficult to conceive why the other ordinances are not mentioned. This merely shows that it is not a church ordinance, but only an act of humble service.

In the fifth place, the washing of feet is not a church ordinance in view of the fact that it was never observed until 1700 years after Christ's death. You never read in the New Testament where that any church was ever rebuked by the disciples for not observing it, nor do you read where they were ever commended for observing it. It would seem logical that if it were enjoined by the Lord, surely some church would have practiced it during the first 1700 years following the crucifixion of Christ. However, in view of the fact that it was never heard of and never observed for 1700 years, we are led to believe that it is not a church ordinance.

In the sixth place, foot washing is not to be considered a church ordinance in view of the history of foot washing. It was merely an act of hospitality which preceded an ordinary meal. In Palestine the people wore sandals and no hose. Furthermore, they wore robes which came usually just below the knees. Therefore, they did not have the protection of shoes, hose, and pants legs in order to keep their feet and lower part of their legs clean. Palestine is furthermore a sandy country. You can imagine how that one walking any distance at all without hose, wearing sandals, and with the flesh bare at least half-way to the knee — you can imagine that by the time one might make any journey at all, that his feet were badly soiled. Furthermore, they did not sit at tables as we do today, but rather upon cushions. Naturally, with soiled feet, those cushions would be ruined, and therefore it became very needful that their feet be washed immediately upon enter-

ing the home. On coming to a door where the individual was to be a guest, the host would meet him, or have a servant to do so, with a towel and basin of water, and loosing and removing the sandals would wash and wipe the feet. It was done much as we take the wraps of our guests today. Since customs have changed and we do not wear sandals and we dress differently, then the washing of the disciples' feet does not have the meaning today it had in those days.

In this connection, may we notice that Jesus did not institute anything new. They had washed each other's feet for hundreds of years prior to the coming of Jesus. Listen to these Scriptures:

"Let a little water, I pray you, be fetched, and wash your feet and rest yourselves under the tree" (Gen. 18:4).

"And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way" (Gen. 19:2).

"And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet and the men's feet that were with him" (Gen. 24:32).

"And the man brought the men into Joseph's house, and gave them water, and they washed their feet" (Gen. 43:24).

"So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink" (Judges 19:21).

"And she arose and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my Lord" (I Sam. 25:41).

"And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head" (Luke 7:38-44).

"There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair" (John 12:2-3).

Hence, from these Scriptures

AN EXAMINER EDITORIAL...

NEW RATES BEGIN

JUNE 1, 1982

We are sorry to have to announce that we will be raising subscription rates to \$6.00 a year effective June 1, 1982 in order to continue publishing TBE on a regular weekly basis. This increase is due to the recent Postal Department increase (151%) which we are now working under. The cost of our postage for mailing the paper has gone completely out of sight in relation to other expenses. For example, in March, our printing bill was \$2,323.29, our postage was \$1,239.90 which indicates that the postage bill is a little more than 50% of our printing cost, so you can readily see from March alone that our postage cost is now very high and all out of reason with our printing cost.

When we first announced the postal rate increase, we felt perhaps that some of our supporting churches who regularly send offerings to help with the publication of TBE would increase their offerings, but I guess due to the economic conditions all over the U.S., we have had only one church who has increased their offering to help defray this postal increase.

Based on our present

you will notice that Jesus was not instituting anything new; rather, He was merely practicing that which had been observed from the days of Abraham.

If I were to come to your home today for a meal, in all probability if I were to drive any distance, out of courtesy, you would doubtless ask me if I wished to wash my hands before eating. You would not think of asking if I wanted to wash my feet, for there would not be any necessity of this in view of the way in which we dress today. Yet there would be a necessity and a reason for the washing of my hands, and accordingly, it would be only the part of courtesy for you to ask my desires in this matter. In the same way in the days of Jesus it was purely a matter of courtesy that one's feet be washed before that one should partake of an ordinary meal.

In the seventh place, foot washing is not to be considered as a church ordinance for it destroys the very thing that it is supposed to teach. Most any of those who practice foot washing will say that its spiritual significance is that of showing one's humility. They will say, "When we wash one another's feet, we show our humility." That brings to mind a pertinent story. A man came to his pastor and said, "Pastor, I believe you are a good man. You preach some excellent sermons, but it seems to me that you are lacking in humility." The pastor said, "Perhaps I am lacking in humility. In fact, I often feel that I am. I suppose that you are a very humble man?" And to this the man replied, "I sure am, and I take pains to show it too." Now which of these two — the pastor or his critic — had the spirit of humility? The pastor acknowledged his lack of humility, and the other boasted about it and sought a display.

Will you get the moral of the little story? Whenever supposed humility is vainly displayed in itself, it becomes a specie of

subscription list and assuming that we didn't have any outside support from various churches, we would have to charge a flat rate of \$10.82 per year in order to break even on our postage. Our present subscribers are being asked to send \$2.00 per year additional on your subscription in order to overcome this exorbitant postal increase. Our subscribers who are presently receiving a subscription for LIFE are asked to send a contribution of \$10.00 at this time if at all possible.

We trust that this will help us now and after July 1, 1982, when another increase is scheduled to go into effect. We regret to take this action, but inflation and the new postal rates are killing us financially. Our interested members will not object to this increase and the ones who don't enjoy the paper will rejoice.

An effort also is being made to reduce TBE's mailing list. If you receive duplicate copies or no longer wish to receive TBE, please drop us a note that we might remove your name. Be sure to include the address portion of your paper.

pride. I say then, instead of the example of foot washing teaching us the lesson of humility, in reality it produces an aggravated condition of pride.

II

WHAT THEN IS THE MEANING OF FOOT WASHING TO US TODAY? Or does it have any meaning at all? That it has a spiritual meaning is easily ascertained by noting the words of Jesus:

"If I then, your Lord and Master have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

Jesus said that He washed their feet for an example. As we have already seen, He did not mean this was an example as to the literal washing of feet as a church ordinance; instead, He meant that it should be an example as to their conduct toward one another spiritually.

Every saved person is saved for time and eternity. Yet, as he journeys through this world, he becomes defiled with the things of this world, and it is necessary that his life be cleansed, and the only way we can be cleansed is through the Word of God. Listen:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

Just as one washes away the defilement on the feet, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world.

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and low cut at the top. It has a peek-a-boo front and delicate back. Her hands are weighted down with rings. Her hair is not

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Patience is something you admire in the driver behind you and don't understand in the one ahead.

FOOTWASHING

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only bobbed, but wind-blown, frizzled, and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short, she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once.

In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The gospel is to her truly God's synamite. She is convicted, and in due course of time, is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teaching implicitly.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect thoroughly furnished unto all good works" (II Tim. 3:16-17).

Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I requested of her to make her standard for life, and reads:

"Therefore we are buried with him by baptism into death" (Rom. 6:4).

Then she reads the Scripture wherein Jesus is the example of baptism:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized went up straight-way out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17).

She says, "Pastor, I want to be buried in baptism just like my Saviour was." What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God.

I notice as she makes her offering to the Lord Sunday after Sunday, and she cites as her reason for doing so:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

Oh, how badly do the anti-missionary crowd and the penny-givers need a bath just here!

A few weeks later I notice that her bobbed hair disappears, and her dress becomes much more modest. I say to her "You look so old-timey any more; you look like you were born thirty years too late. What's become of that pretty hair and those fancy

dress?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been." Then she reads:

"Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14, 15).

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10).

I notice that her diamond ring, the sign of her engagement, is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerated. And since the Scripture said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), she had to follow what the Book said, for it was her adopted standard for life.

I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her, have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she never misses the services of church. I ask her why it is that she has given up the world, and why that she never misses any services in God's house. To all this she replies, "Pastor, you gave me a Bible and told me to make it the standard of my life; it tells me how I ought to live before the world. 'Abstain from all appearance of evil' (I Cor. 10:31). It tells me that I ought to go to church. 'Not forsaking the assembling of ourselves together as the manner of some is' (Heb. 10:25). Therefore, I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with her, what has caused the change?" The answer is simply this — she has just been taking a bath in God Almighty's bathtub — the Word of God.

However, there are many who have fallen into some particular sin or vice who are not interested in their lives being reclaimed. In this instance, we are to seek the restoration of the fallen brother. We are to seek to wash his dirty feet. Listen:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

How sadly the erring one is neglected. It is so much easier to talk about the fallen brother than to wash his feet. It is so much easier to criticize his dirty feet than to wash them. How few of us are qualified to even attempt the task, for Paul says, "Ye which are spiritual, restore such an one." How few go at it in the specified manner as Paul declared, "In the spirit of meekness."

Cleansing at any time is an unpleasant, dirty task, and to spiritually wash the feet of one who has fallen and to restore one to a position of fellowship with God, is surely far from pleasant. No holier-than-thou spirit will

(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 29:1-11

Intro.: "Day unto day uttereth speech, and night unto night sheweth knowledge," is the theme of this Psalm as the majesty of God is demonstrated by His voice sounding throughout the universe. This is an unknown tongue to the unbeliever and the skeptic, just as the Word of God is an unknown tongue, for the natural man receiveth not the things of God (I Cor. 2:14). God's voice many times can be heard in the stillness of gentle flowing streams or in the mighty rushing torrents. Either way, His voice is powerful.

VERSE 1

"Give unto the Lord." This is an exhortation, an admonition, and a plea which should receive an immediate response from all of creation.

"O ye mighty." None are exempt from this responsibility, for if the angels in glory cry out, "Holy, holy, holy," all men, regardless of rank, position, or wealth should follow suit. Sad to say, there are not many outwardly famous men who are willing to do this; however, one day all will (Philip. 2:10, 11; Rev. 6:15, 17).

"Give unto the Lord glory and strength." This is done by acknowledging God as the Creator and Sustainer of this universe. In Acts 4:24, we have a good example of this as the disciples cry out, "Lord, Thou art God, which hast made Heaven and earth, and the sea, and all that in them is." We further see this in Rev. 4:11: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are created."

VERSE 2

"Give unto the Lord the glory due unto his Name." This exhortation is repeated three times by which the importance of it is evidenced. Therefore, to neglect it brings fatal consequences, for it reveals the awful wickedness of the heart. On the other hand, to obey it brings blessed results.

"Worship the Lord in the

beauty of holiness." To worship God "in Spirit and in truth" is to worship Him in the beauty of holiness. To "come before His presence with thanksgiving," and "make a joyful noise" unto Him in Psalms is to worship the Lord in the beauty of holiness. True worship is not mere form and

bow in worship.

VERSE 5

"The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon." The examples of the powerfulness of God's voice are presented. His voice is superior over the greatest and highest of trees, for by the breath of His mouth they are brought to the ground. What a wonderful illustration this is of the power of the voice of God to convict and bring to repentance the greatest of sinners (Acts 9:5, 6).

VERSE 6

"He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn." God can either cause them to bend, or break them or cause them to clap their hands for joy (Isa. 55:12).

VERSE 7

"The voice of the Lord divideth the flames of fire" God uses all of the elements as He deems best. He divides the seas and the fires as He sees necessary (Ex. 14:21). He can preserve in the fire (Dan. 3:25), or He can purify in the fire (Pro. 25:4), or in justice He can torment in the fire (Luke 16:24).

VERSE 8

"The voice of the Lord shaketh the wilderness of Kadesh." In all portions and places of this universe God's power is manifested. He both makes the dryness to bring forth and the wetness to dry up.

VERSE 9

"The voice of the Lord maketh the hinds to calve." The mercy of God, as well as His power is seen in His care for the animals.

"And discovereth the forests." God's lighting can shine in the darkest recesses of the forest and His voice can penetrate the most dense thicket. Again, this can illustrate the sinner's heart.

"And in His temple doth everyone speak of His glory." All of His universe declare His glory, both in the Heaven and in the earth; but in a greater sense His glory is proclaimed in His church, which is the habitation of God through the Holy Spirit (Eph. 3:21). The Holy Spirit speaks of His glory in the inspired Word and this is the Book of the church.

VERSE 10

"The Lord sitteth upon the flood; yea the Lord sitteth King forever." Isaiah saw the Lord high and lifted up sitting on the throne (Isa. 6:1). In Revelation 4:2 the Lord is seen still on the throne; so He ever shall be. "The Lord God Omnipotent reigneth."

VERSE 11

"The Lord will give strength unto His people; the Lord will bless His people with peace." We give, (vs. 1, 2) because He gives.

Conclusion: The cry of glory to God in the Highest should ever flow from the churches.

(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).



ceremony, but involves the condition and position of the heart (Ps. 95:6).

VERSE 3

"The voice of the Lord is upon the waters." The winds and the waves obey His will is a universal truth, and this is also true in relation to people who in the Scriptures are portrayed by waters, for the king's heart is in the Lord's hand; He turns it whithersoever He wills (Prov. 21:1). Yes, God does as He pleases both in the armies of Heaven, and among the inhabitants of the earth (Dan. 4:35).

"The God of glory thundereth." Yes, God is in the whirlwind and the storm for it is not nature speaking in the thunder, but God.

"The Lord is upon many waters." Whether it be in California, or Florida, or on the mountain, or in the valley.

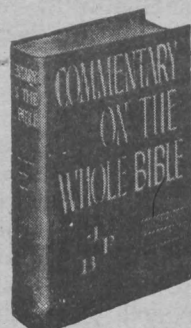
VERSE 4

"The voice of the Lord is powerful; the voice of the Lord is full of majesty." We need to remember, in the flash of lightning, and in the clap of thunder, God is manifesting His glorious power just the same as if He spoke audibly. Therefore, may we "stand in awe" and

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THE BAPTIST EXAMINER
MAY 22, 1982
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Are all of the elect ones saved or only those who get around to seeking Christ as they should? The Bible seems to favor both views on this matter and I would like to hear your comments.

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To answer this question let us first look at some of the decrees of God. First, we see that God, before the foundation of the world, chose a particular people unto salvation. His selection was not based upon any good which He saw in those He chose. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:12).

While election has selected those to be saved, God decreed that those selected would be saved by the blood of His Son, Jesus Christ. For this purpose He was sent into this world, for it is said of Him, "thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:21).

God also decreed that all whom He had selected would come unto His Son, "All that the Father giveth Me shall come to Me: and him that cometh to Me I will in no wise cast out" (John 6:37).

It was also decreed that, "it pleases God by the foolishness of preaching to save them that believe" (I Cor. 1:21). In Acts 13:48 we are told that, "as many as were ordained to eternal life believed." In II Thess. 2:13, 14 (N.I. version), we are told, "But we ought always to thank God for you brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ."

In Romans 8:29, 30 (Beck Trans.), we are told that all whom God chose (elected) will be glorified. "Those whom He chose from the first He also appointed long ago to be thoroughly like His Son so He would be the first born among many brothers. Those whom He appointed long ago He called. Those whom He called He made righteous. And those whom He made righteous He glorified."

From these passages, as well as many more which could be quoted, we see that all those whom God elected are those for whom Christ died and are the ones drawn by the Holy Spirit.

As to someone "getting around to seeking Christ" we see from the Scripture that this is impossible as John 6:44 tells us, "No man can come to Me, except the Father which hath

sent Me draw him:"

A man was once asked how he came to find the Lord. His answer was, "I didn't come to find Him. He came to find me!" The poet has well said:

"Tis not that I did choose Thee,

For, Lord, that could not be; This heart would still refuse Thee,

Hadst Thou not chosen me.

Thou from sin that stained me

Hast cleansed and set me free;

Of old Thou didst ordain me,

That I should live for Thee."

—Josiah Conder

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All the elect of God shall be saved, but none of them "get around to seeking Christ as they should," until the seeking Saviour first seeks and finds them. "We love Him because He first loved us," and we (the elect) seek Him after He has first sought and found us with redemptive love. The seeking of Christ by the elect person is the effect of having been saved by Him, and never the cause of Christ finding the elect person.

The elect prior to being regenerated by the Holy Spirit are lost (Lk. 19:10), and their lostness so absolute they can not have one correct thought about Christ, much less take a step in His direction. "My people hath been lost sheep... they have gone from mountain to hill" (Jer. 50:6). "All we like sheep have gone astray; we have turned everyone to his own way..." (Isa. 53:6). But the Lord says, "So will I seek out My sheep, and will deliver them..." He goeth into the mountains and seeketh that which is gone astray" (Ezek. 34:12; Mt. 18:12). Christ did not come to seek in vain, nor did He come to try and save His people, but He came to successfully seek them and to surely save them.

"For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). In this text we see that Christ came on a two-fold mission, to seek and to save, yet both actions are so united in Christ they blend into one action. For Christ to seek in the frame of reference we have before us, is also for Him to save, and Christ's saving of His people bespeaks a seeking action on His part. Seeking that all the lost of mankind are not saved, but only that part which Christ came to seek and save, can we not correctly deduce from this, that Christ's two-fold mission to this earth was one of particular redemption? Not to do so would be to deny both the sovereignty and omniscience of God, and undone without God or His Son, but have been found of

Him Whom they sought not, and have been caused to know the abounding grace of God, the Lord says, "Seek ye first the kingdom of God, and His righteousness..." (Mt. 6:33). So, there is a reciprocal seeking, there are seeking saints, and a seeking Saviour, but no man, elect or non-elect, seeks after God before he is savingly found of Christ (Rom. 3:11).

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"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out" (John 6:37).

What a wonderful verse this is! It is a miniature in theology. We see here the doctrine of election in that some from among fallen mankind are given to Jesus Christ. We see irresistible grace taught here in that the elect will surely come to Jesus Christ, and we know they will not come of themselves, but will be effectually drawn by the Spirit. We see here Eternal Security in that those who are elected and given to Jesus Christ, and drawn to Him will never be cast out. What wonderful and precious truths! And, of course, this verse answers the question given here. All of the elect will be saved. All of the one hundred sheep given to the Shepherd will be found and brought to the fold. All who are ordained to eternal life will believe, Acts 13:48. The Bible is surely full of this glorious truth throughout.

I must, in honesty to the Word of God, disagree with the questioner here. I do say that in no place whatsoever does the Bible seem to favor the idea that any of the elect will fail to be saved. God is not willing that any of the "usward" of the elect should ever perish, II Pet. 3:9. There is not a jarring note anywhere in the Bible on this subject of the sure salvation of the elect of God.

It might help in answering this question to point to the effectual and irresistible work of the Holy Spirit in bringing the elect to salvation. All men should seek after God. But no depraved man ever has or will seek after God of himself. However, the Holy Spirit works effectually, using the gospel, in the elect and gives them a desire, a hunger, a thirst for Jesus Christ, and thus causes them to seek the Lord in the sense that they do repent of their sins and do believe in Jesus Christ.

So I might answer this question by saying that no one will ever be saved without seeking after the Lord. By this I mean desiring the Lord and believing in Him. I do not mean a long

drawn out seeking of the flesh or at the mourner's bench, but, as explained, as desiring and trusting in Jesus Christ. Apart from that, no one will be saved. But the Holy Spirit will work this in all the elect and thus they will be saved.

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TEACHER
and
WRITER



In the covenant of grace between the Father and the Son before the foundation of the world, there are various character-relations, and offices, which are sustained by Christ. One such office relates to Him as the federal Head of all the elect of God, the Father.

In this aspect, He is, in particular, the Head of the Church. This special Head-ship involves not that of any certain congregation of saints in this world; but, rather, only of the church of the first-born, whose names are written in Heaven, even all the elect of God that ever have been, are, or will be in this world and not of it.

Too, this includes "all those who get around to seeking Christ as they should," as designed by God in respect to the salvation of His pre-chosen people. In this, their God-given "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17), which hearing of the Word of God is the means which He uses in bringing them into the "faith of God's elect" (Tit. 1:1). In respect to this drawing of the Father (Jn. 6:44), "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him, in love" (Eph. 1:4).

Consequently, the Apostle Paul spoke of "God, Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:8, 9). This is with the assurance that "Thy people shall be willing in the day of Thy power" (Ps. 110:3), as was exemplified in the conversion of Paul on the road to Damascus, though, until then, he was in rebellion. However, all conversions are not as dramatic.

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I'm not sure what Scripture you are referring to, but there are none that even imply that God does not save all of His elect. We must remember that we are serving a sovereign God which means He is all powerful. If an all powerful God has chosen His people to be saved, then they will be saved. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctifica-

tion of the spirit and belief of the truth: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13, 14).

You said in your question "Are only those who seek after Him saved?" The Bible tells us that none seeks after Him. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). Jesus told us that the ones who come to Him are drawn by the Father. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). We are told that when He begins a work He will finish it. "Being confident of this very thing, that He which hath begun a good work in you will perform it unto the day of Jesus Christ" (Phil. 1:6). God began by electing us before the foundation of the world, then calling us by the gospel, which the Spirit used to draw us and we are saved.

Therefore, all of God's elect will be saved.

FOOTWASHING

(Continued from Page 3)

do. Surely, in order for us to wash another's feet and thus restore a fallen brother, you must patiently endure his ignorance, errors and weaknesses. You must endeavor to remove whatever defiles his mind and conscience, and above all else, pray for that erring, fallen one.

This then, is the meaning of foot washing. It is not a church ordinance as we have noted from several angles. Instead, in the Bible it was a simple act of hospitality which preceded an ordinary meal, which due to the change of customs is no longer needed today. However, today it does have a spiritual meaning for us. Each of the redeemed should seek daily to be cleansed. Then after that one has cleansed himself, he ought to take the Word of God and wash the dirty feet of others, and thus patiently endeavor to remove all that has defiled the one who has sinned, and restore him to a position of fellowship with God.

May God bless you!

WHICH

(Continued from Page 1)

against Daniel was the fulfillment of God's own promise: "The law of God was in his heart, and none of his steps shall slide" (Psa. 37:31).

But some will say: Daniel was an extraordinary character, with special strength to withstand temptation and win the battle. Not so, Elijah and Daniel, were they to speak, would say: "We are not strong and you weak; we are made of the same clay as others." "Elijah was a man subject to like passions as we are" (Jas. 5:17).

Daniel might have called his three Hebrew friends and said: "You see I am in a tight place: my place as the chief of the princes is at stake, my future influence is threatened, and moreover you will suffer with me. Let us meet plot with plot, watch and overthrow their schemes, and thus save my soul, salary, and life itself." Ah, that would not do. The rest of the matter was in Daniel, he called upon his God; he had proved Him before, He would not fail him now. We need the same God, prayer, conscience and constancy to bring us through

(Continued on Page 5 Column 1)

Nothing is as strong as gentleness; nothing is as gentle as real strength.

WHICH

(Continued from Page 4)

the plots of jealous, vicious men and dens of devouring demons. It was a peaceful night for Daniel. He might as well have spent the night with sheep — it was only a matter of difference of smell!

But suppose the lions had crushed the bones of Daniel and devoured him? "Defeat?" do you say? No so, he would still have won. Death is not a terminus; it is an exodus to the child of God, to eternal joy. Don't make too much of death. The doctors would have finished Daniel a little later anyway. At least they would have written a certificate of burial. That's the way, you know, if the disease can't be cured, they will give a certificate that the patient died of this disease or that. You laugh at death? Well, keep it up; only be ready to meet it. Mind you, I don't want to die, I want to live as long as possible.

LOOK AHEAD

One of the Puritan fathers said: "Take a look out of your grave." Meaning: Look ahead, see yourself dead, buried, the mourners gone, time passed, how little you are missed, the world gone rushing on. Don't be a fool; don't sell your soul for a morsel of this world's pottage. "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (I John 2:17). Be true to God, as Daniel was true, be constant in prayer, hold your faith in a pure conscience. Get hold of Daniel's philosophy — God, prayer, constancy, and clear conscience.

DON'T BE A JELLY FISH

If you go to the seashore and see and jelly fish, don't drive a stick through it, to its death. Shake hands with it, since you are merely of the same stuff, if you haven't Daniel's backbone of courage. In England, in the struggle of the Pilgrims for freedom to worship God with an untrammelled conscience, the opposite of the jelly fish was displayed; but the present outlook is that we all have to do it all over again in order to perpetuate the liberty of our fore-fathers. In the killing time in my own country, 20,000 laid down their lives for conscience, fidelity, and God. Let us in the age of compromise, ease and pleasure, adhere to principles of righteousness and constancy in prayer that with fidelity, to God, we shall win the victory over all the power of the enemy, and with Daniel we will give thanks before God continually. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place" (II Cor. 2:14).

THE BAPTIST EXAMINER FINANCIAL REPORT APRIL, 1982

| | |
|------------------------------|------------|
| Beginning Balance. | |
| March 31 | \$1780.10 |
| Receipts | 3,757.15 |
| | \$5,537.25 |
| Expenditures: | |
| *Labor | \$1,435.43 |
| Printing | \$1,851.51 |
| Postage | \$1,467.78 |
| Supplies & Roller | |
| for Addresser | 82.95 |
| Taxes | |
| (FICA-Labor) | 302.50 |
| Misc. (service on | |
| contract on | |
| typewriter | 82.00 |
| Total Expenditures .. | \$5,222.17 |
| Ending Balance. | |
| April 30 | 315.08 |
| *Labor expense is for a five | |
| week period. | |

MEASURE

(Continued from Page 1)

nor diminish from it."

In other words, the measurement is God's Word, not the opinion of man. But in Isaiah 24:5 we read how mortal, fleshly people like unto our own selves are these "chosen people." "The earth is defiled... because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Have we, too, done this?

Once more, in Ezekiel 5:6, we find, "And she (Israel) hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her."

How is obedience to the express will of God described in the New Testament? If the just are to live by faith (Rom. 1:17), should we not then remember that obedience is faith? Jesus says in John 15:14, "Ye are my friends, if ye do whatsoever I command you." Of the many hundreds of verses I could quote on New Testament obedience, this one should suffice.

Now, by the unchangeable, immutable Word of God, we are going to spell out ways and means whereby even the most Biblically unlearned person may be able to measure theologically what John was instructed in our text, "Rise, and measure the temple." We should also be able here to answer the question, Does the group we worship with measure up to the Word of God? Or are we men pleasers?

Before we proceed further, we should point out plainly why there are different doctrines in various church groups. The differences are brought about, not for righteousness' sake, but to own and control people. Yes, you heard me right. To own and control people. An old example of this is found in 1 Kings 12. Jeroboam, successful in his rebellion against Rehoboam, sees the people returning constantly to the temple at Jerusalem. "And Jeroboam said in his heart, Now shall the kingdom return to the house of David," (verse 26).

"Whereupon the king took counsel, and made two calves of gold," and sets one up in Bethel and the other in Dan, saying, "It is too much for you to go up to Jerusalem: behold thy Gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28).

With the help of cunning men, Rehoboam puts the thing over; ordaining priests, setting up holy days, offering sacrifices upon altars, circulating rumors attributing power and mercy to the calves. It is hard to see how this could be done, but, beloved, do we not have cults abounding in our land today? And why? To own people, not for their sake or good, but to make them chattels.

Now for the first rod of measurement. Before we measure, look at the rod. The Word of God. "Thus saith the Lord." Would anyone really seeking righteousness dare say that the immortal Son of God would not know the meaning of words? Jesus is bound to be the superlinguist of all time, for in Acts 2, after the throng is amazed that the untutored Galileans speak so many different dialects, Peter informs them that this Jesus, whom they have crucified, "Hath God raised up... he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

Yes, beloved, every word carefully chosen, by Jesus; then also by the apostles, as Peter says in 2 Pet. 1:21, "Holy men of God spake as they were moved by the Holy Ghost." Thus it is my thesis that we of today can add up point by point (just as though we are taking a driver's test), and see how our faith measures up, or totals in percentage points.

Take what we commonly call the "church" today. Really, there is no such word in the original. The word there is ecclesia, meaning an independent unit, composed of independent component parts, each one being equal to the other, and the teacher, moderator, or other officer is a servant of the body, never its master or dictator.

You see, the word ecclesia grew out of the old Greek city meetings. These ancient Greeks, weary of tyrants, decided upon a system of self rule that is today generally recognized as the first pure democracy in the world. Now get this: after the organization, there was always a "charter," a kind of bill of rights, not only guaranteeing people equality, but also spelling out that this right was never to be traded off to other city states. In other words, the terms were binding.

This word, ecclesia, used in the Septuagint, a translation of the Holy Scriptures made centuries before Christ, was not only widely known, but also a much desired term of a freedom-hungry people of the then-civilized world.

Really, understanding this, you should find the words used in Matthew 16:18 self-explanatory. From the disciples' viewpoint, ecclesia refers to a specially called-out group for some specific purpose. For them, a congregation of baptized believers, associated together for the purpose of spreading the Gospel. Really, in understanding words as Jesus uses them, we should become adept in measuring or grading faith, for faith is obedience.

Jesus says, Matthew 16:18, "Thou art Peter, and upon this rock I will build my ecclesia." Note, ecclesia, not church, and I did not change that word, the translators did. Church is a Romanized word, for ecclesia would never fit denomination aims.

Ecclesia, a free independent commonwealth. Whomsoever Jesus makes free should be free indeed, John 8:36. But we are also interested in the word rock that Jesus uses. If there is such a thing as precedence, as used in law, then again the measuring should be simple. Tradition might blind one's eyes, if he is stiff-necked (stubborn), adamant, closed minded.

The antecedent for rock as used in Matthew 16:18 is found in Matthew 7:24-25, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock... and it fell not: for it was founded upon a rock." "These sayings of mine." His Word.

Now back to Peter. "Whom do men say that I... am?" (Matt. 16:13). Some say one of the prophets, the disciples answer, but impetuous Peter blurts out, "Thou art the Christ, the Son of the living God," verse 16.

Oh, can't you see, beloved, that Peter is building upon the rock of God, Immanuel, Jesus. Thrill with me and the people of the first and second centuries

MY MOTHER

The sweetest flower I know on earth
Bloomed brighter than all others,
Her smile to all from time of birth —
No flower like my Mother.

She told me how the Saviour died;
In her eyes, the teardrops gleamed.
Said, "Son, Our Lord was crucified
To pay our debts for sin."

His great love, am so amazed,
She hugge dme tight and smiled.
I heard her whisper, "God, Please.
Save my precious little child."

In her arms I fell asleep.
A soft voice whispered,
"Near this flower God will always
Keep in heavens court to share."

One night an angel came to pluck
Flowers on earth must wither.
God gave this flower a special touch
To bloom and shine forever.

Ervin Perdue
Detroit, Michigan

who referred to Christ as God's Word.

Anyway, how could Peter or anyone else be "top dog" in such a thing as an ecclesia? And who started the ecclesia (group?) Back in Matthew 10:1-5 we see the ecclesia (assembly) gathered for business. Well, they are not unasssembled, are they? According to the prophecy of Matthew 19:28, what happens at Pentecost is a regathering, not an original gathering.

Can anyone who knows the Son of Man, whom Abraham was glad to see in his day (John 8:56), be so blind to think that Jesus is ignorant of the meaning of ecclesia? He could have used tribe, nation, people, or New Israel, but he did not. He chose a word with all the meaning implied that He intended, ecclesia.

Jesus knows, beloved, but you and I might be on the ignorant side, especially if we choose to go against plain teaching. Jesus says, John 3:21, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Have you ever noticed how many church groups which were founded since the independence of our republic, shun, avoid, and even deny their own beginnings? Cults often take some Bible name, then shortly afterward claim scriptural origin. Could anything be Christian, good, true, which is based on a lie? See Matthew 15:9.

Many people today are willingly committing Eve's original sin which she was guilty of back in the Garden, that of listening to, heeding, obeying some voice contrary to God's admonition.

Should you retort, "Oh, but my church says....," you will be practicing the tradition of the Pharisees, not following Christ. Rather, be like the Bereans of Acts 17:10-12, who searched the Scriptures daily, to see whether those things were so. Notice, these Bereans were measuring the teachings of men by the Scriptures, obeying God rather than man.

So first with the yardstick of the Word of God, measure the group. Should you listen to their side of the story, all of them have a good reason for being, even down to the cults. Lay that junk inside. Size up their doctrine and deeds. If any group thinks they are the only ones, emanate Lot leaving Sodom. Do not even look back. Or if they

claim water baptism saves, certainly they have confused the Saviorhood of Jesus with a figure of their own imagination. Shake their dust off your feet (see I Tim. 6:3-5).

An ecclesia is a group of baptized believers, gathered together to carry on the work of the Gospel. A local assembly, not a worldwide organization. Since Jesus promises this group will continue until He returns, there ought to be such an ecclesia near you. Suppose we put them to the test of following New Testament teachings, by the meanings of the words used in the New Testament. Unwillingness to do this means a lack of faith, not a lack of intelligence.

First, this ecclesia will "call" or delegate such a one, measuring up to scriptural standards which the Bible describes for a teacher or pastor. Likewise, there should be helpers, called deacons in the Word. Measure these with I Timothy 3, Titus 1.

Second, and most important for you, any candidate for admission into your ecclesia must always be a confessed born again person, because he or she is entering a new phase of life, a kingdom different from this sinful old world. He has moved his belongings to a new city, so to speak. Even measure this experience, using Acts 26:20. "But shewed... they should repent and turn to God, and do works meet for repentance." See also Matthew 3:8.

Now for a test. Baptism. The usual dictionary defines baptism thus: "dipping in water or pouring or sprinkling water as a symbol of washing away sin and purification." But the front piece of such a dictionary will tell you plainly that its language and usage are descriptive of modern days. An unabridged dictionary, however, and even some of the abridged, give the Greek word baptisma from which it is derived, and the definition as immersion; the ceremony of admitting a person into a specific ecclesia.

Take the etymology of the word baptize. If dipping under water is all there is to it, then the Greek word louo would have been used; and this is all that is meant in the world so often to-

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MEASURE

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day. People have been louoed, instead of baptized. Why do we say this? Consider the difference.

Baptism has its origin in ancient times as a Greek dye term. Take cloth, for instance, which is dipped in fluid, thoroughly drenched, and comes up identified with that color, or the baptism is no good. Baptism has to work, or the customer gets his money back. (Perhaps we have a good many "streaked" baptisms today.) Let us put this to a test, by word usage.

Go back to the Garden of Eden and put this in modern parlance, if you please, in order to understand it better. When Eve is out walking, she chances under the tree of forbidden fruit. A serpent lying at the foot of the tree surprises her by asking, "Hey, gal, ever try this delicious fruit?"

"No," Eve answers, "God has said that we should not eat of this tree, for in the day that we eat of it, we shall surely die."

"Ha-ha," the devil answers, "hath God said? Whose translation are you using?"

Is not this the answer from those who claim sincerity, yet twist meanings of Scripture? So Eve ate, and we are still dying. We see here truth in the old, old statement that faith is proved by obedience, for we perceive that with her opening statement Eve does believe what God had said, only she listens to a different "translation."

What then is a true translation of the Word? I am glad you asked. A true translation is one that goes by the original Word, and not by church creed or tenets. For instance, measure the group by how they practice the simple ordinances of baptism and the Lord's Supper.

Next example. Cain and Abel are taught; therefore they bring an offering to the Lord God Almighty. Abel's offering is accepted, for we find in Hebrews 11 that by faith, by following instructions rightly, Abel offers a more excellent sacrifice. The deed here which belief carries out, stands for, acts upon, is faith. Obedience to the Word is faith, and the fruits thereof prove it, because who but Cain is the first murderer? For the new Testament example, see the disciples fishing all night in vain, then at the word of Jesus rowing out once again to let their net down, catching a great multitude of fish, Luke 5:5-6.

A good criterion here ought to be just plain honesty. "Lying lips are abomination to the Lord: but they that deal truly are his delight" (Prov. 12:22). If truth is to be known, there should be no reason to justify a departure from giving a simple, faithful, and accurate rendering of the inspired Word.

Honesty. To use the right word. Plainly speaking, if we are to use Greek words, they are known well enough, theologically speaking, that the right word will be understood. For instance, if the word baptize is used, should not the act of immersion be carried out? Besides, the believer should understand what baptism — immersion — signifies in his life. It can be only loss to wander from truth.

If, however, the candidate is sprinkled, and the action is Christian and honest, then should not the Greek word *rantize* be used? Or if the water is

poured, even from a golden bowl, should not the correct Greek word *ekcheo* be used? Simple enough to say:

"...I rantize thee, in the name of..."

"...I ekcheo thee, in the name of..."

Changing of the ordinance is not of God's Word, for Malachi 3:6 states, "For I am the Lord, I change not."

I have a fine Spanish-American friend, to whom I have witnessed about Christ. In English, not Spanish, for I do not have the gift of that language. He and his wife dropped in on the services of a local Spanish Baptist church, and came under conviction. One thing, however, he could not seem to understand, savvy. "Tell me why I have to be baptized, though, to get saved?" he asked me.

Patiently I referred him to my article on baptism which I had given him, and pointed out that water baptism is never salvation, quoting Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Rather, it is a door into the earthly body; an initiation, as it were; an act of obedience unto God.

"But," he protested, "I have been baptized once. When I was a baby!"

"Amigo," I answered, "you were not baptized; you were rantized."

The color of my friend's face changed, his attitude also, and he nodded his head in the affirmative.

"If you should go to the store and pay for a quart of leche (milk) and the clerk gave you agua (water) instead, would you be satisfied?"

"No indeed. I should have been cheated. I see it now. I was told baptism saves, yet I was sprinkled, rantized, not baptized."

With enmity toward none, I point out that if Jesus Christ is truth (John 14:6), then seeking ultimate truth means finding truth. The false prophet, the person who uses the Scriptures deceitfully, will not only go to hell, but will also lead his followers there (Matt. 15:14). The Father would have no man perish (John 3:17), but as long as people insist on abiding in error, they are in danger (Matt. 7:21-23). Therefore, even with my moderate ability, I shall strive to point to the truth and praise God for the multitude that are always willing to follow it. Defiance of God is really Satan worship.

Why do I say this? Well, at a very young age, I was baptized, that is, sprinkled into a church. Now I did not know what it was all about, so the mode would not have done the job properly even if I had been immersed.

Well, I grew up lost, and guided to evolution by school books. But while growing up, I occasionally palled around with Catholic boys. Friend, you have never, never been in an evangelistic service as pushy as the one where the Catholic mother gets out all her doctrine of Saint Peter being the first Pope — and learn that it is by the confession of the sacrament we are saved. Over and over. All other groups are built upon the sand.

Then go with Catholic girls, fall for one. You will get instruction, believe you me. Well, this was 50 or more years ago. Perhaps I would have become completely Roman Catholic, sprinkling and all, for in due



QUESTION:—What musical instrument was played at a New Testament funeral?

ANSWER:—The flute, Matthew 9:23-24 RV - "And when Jesus came into the ruler's house, and saw the fluteplayers, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth..."

time I was to learn from even the Catholics themselves that no doubt about it, Jesus was immersed. Catholics do not duck this, but point to their belief that the Pope has the right to change the Word of God. But what turned me off, as they say today, was the rock-like hardness of these people against other Christians. And all the while, I wish you to know, my mother, who is the best Christian I know, was a Baptist! My father's mother, a superlative Christian, was a Methodist! Truly I remember the many fine people in the Catholic Church and the friendly priests (some of them) whom I met, am thankful for having known them, and still have a soft spot in my heart for them.

But picture the scene now. One good man comes on the stage, Pope John XXIII, and the closed Catholic mind has become unusually open, friendly. Easy to talk to, and they will even visit your group. What one good man can do is marvelous!

I have a previously printed article on baptism and the Lord's Supper. With my background, you can well appreciate how much it means to me that several Catholic friends to whom I gave the article received it very well indeed, even passed it on to other Catholic friends. "Thanks for telling me," was the usual comment. "I'd always wondered about the straight of what was expected of us; now I know." Most have not left their church yet, but are ready at least to speak for the truth. Furthermore, they are thinking...

All this leads me to comment: Why have we who know this truth not been more zealous to prove doctrine? Have we been more eager to prove our historicity than to teach the principles of salvation and righteousness?

"What shall we do?" the multitude at Pentecost cry out.

"Repent, and be baptized every one of you in the name of Jesus Christ" (Acts 2:38). Peter answers them; not rantized.

And now we come to the baptism of infants. Why are babies baptized (sprinkled)? Of course, there is always a clever answer, or error would not abound.

Babies were circumcised into the kingdom of Israel on the eighth day, under the law (Lev. 12:3), is one answer. Yes, but that was an earthly kingdom. No belief there was required, and if one searches the Old Testament, he will find that unbelief abounded more among the circumcised than belief.

Second, they ask, How can you prove a baby does not believe?

Answer: No one, after thinking, would accept that reason-

ing. Do any of those baptized as infants remember this ritual? No. Babies, however, were not baptized, or sprinkled, in the early church. One reliable historian, J.M. Carroll, *The Trial of Blood*, page 13, puts the first infant baptism at 370.

Third, in the New Testament, only those who have repented and believed are baptized. It would be silly to think the whole household mentioned in Acts 16:15 would contain those who have not confessed their unworthiness, for the baptism of infants did not creep into the Christian communities until centuries later. Just recently a neighbor of mine was baptized, and his whole family. Note that the youngest member of that household was fifteen.

Now, let us get down to the real nitty-gritty. Just why are babies baptized, rantized, ekcheoed? Put on your thinking cap and pray about this. "There is a God in heaven that revealeth secrets" (Dan. 2:28).

The real reason babies are rantized? For church membership, not salvation. Proof? Why are they confirmed later, if they have believed all the while? Who ever heard of confirmation in a Baptist style of organization? Get out your measuring rod. Ask any priest who has left pedobaptist organizations for scriptural reasons, and he will verify that infant baptism is not for salvation reasons, but for church membership.

Really the harm of infant baptism is that it negates the all-important emphasis on decision making of faith in God for that person. Jesus says, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

Notice, let them come, not bring them. When they understand. Most fine Christians that I know of were converted at an early age. Trust and obey. God's Word admonishes. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). We are not to make his spiritual decision. Help him, lead him, yes, but not do the whole thing ourselves.

Why should a person make his own decision? First, the Lord commands it. Second, that child, throughout life and eternity, will be making decisions. God wants each person to mature in this respect (see Matthew 5:48). Choice, choice. Take this away, and what does an individual have left that is worthwhile? "Choose you," is an old Bible principle. See Joshua 24:15. One old saint well said, "This makes earth a testing place of the fitness for heaven."

Now to the most important, by far, of all reasons why the decision making must be left to the individual. Without a direct self-confrontation with God for the forgiveness of sins, for repentance, for belief, no one will be saved (Acts 4:12). Can an infant do this? Friend, that is just the order of salvation. Nicodemus of John 3 is a good man, and religious, but he is the one Jesus told, "Ye must be born again."

Thousands of religious people have come back to Jerusalem to worship, yet Peter tells these same people, "Repent, and be baptized every one of you" (Acts 2:38). Decision, decisions.

No doubt about it, the Philipian jailer knows about the missionary efforts of Paul and Silas, yet after the earthquake, the terrified man has to ask, "Sirs,

what must I do to be saved?"

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31), is the answer.

How can anyone possibly make confirmation, which is based mostly on church doctrine, do this? No, the New Testament order has always been confrontation first, and if there is confirmation, it should be from God, as is so in the case of Abel (Gen. 4:4).

Now, how do you chalk up on ecclesia, baptism? Baptism is not the only ordinance man has changed. Let us see next about the Lord's Supper, what is commonly called "Communion" today.

The Lord's Supper. Made a "Lord's dinner" by many people who scrupulously keep to every word about baptism. The human race is full of contradictions. But measure the group also by this yardstick. Once a principle (doctrine) is stated in the Bible, no later Bible writer ever contradicts it, though he may give more insight into the teaching, elaborate on it. For instance, the second coming of Jesus, so confused in today's teaching. Start with the major blueprint as given by Jesus himself in Matthew 24:29-31. Paul gives more insight into the teaching in I Corinthians 15:23-24, 51-54; also I Thessalonians 4:13-18; and John gives fresh insight into this event in Revelation 19:11-14.

Sound Bible teachers, believers in the inerrancy of the Scriptures as originally given, all fundamentals that I know, agree that for each principle given in the New Testament, there is a forerunner for it in the Old Testament. "It is written," we read so much in the New Testament. Well, let us trace the prevenient pattern for the Lord's Supper. After all, it is Paul who says about Old Testament Scriptures, "For whatsoever things were written aforetime were written for our learning" (Rom. 15:4).

Start with the Old Testament example of the Passover in Exodus 12:43-49. Do not back up here and start saying something like, "Oh, but I know good old Brother so-and-so, who says different," for that is really idolatry, putting something or someone before God. Remember, please, that in the early days of Christianity, the Lord's Supper was called the "Christian Passover."

Yes, it is this pattern, down to the ninth degree, that Jesus followed in instituting the Lord's Supper for His following. His ecclesia (Matt. 26:17-30).

If these same rules are not to apply on through time, why would the Apostle Paul use them in I Corinthians 11:23-27?

We of today have what is called "open" and "closed" and "separate" Communion. Reviewing the above Scriptures, I think there could be no argument that "separate" is a more definitive term. A strange type, "open," was what the Corinthians were having, that draws Paul's rebuke, "Closed"? Why "closed"? Where in the Scriptures do you see at a regular service the Lord's Supper observed?

Now for the yardstick of "Thus saith the Lord." First, turn to the Old Testament precedent, Exodus 12:43-49: "This is the ordinance of the passover... One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Then to the institution of the Lord's Sup-

(Continued on Page 7 Column 4)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

WHEATON, Ill. (EP)—According to a statement by Robert P. Dugan, Jr., Director of the Office of Public Affairs for the National Association of Evangelicals, church newsletters are reporting that Congress is about to sneak through a "Church Regulation Bill" which would impose race and sex quotas on churches and give IRS the right to examine church records back to 1970. Christians have been led to believe that the Church faces the worst persecution since Christians were thrown to the lions. "Don't believe it," says Dugan.

Many Christians apparently don't realize that the so-called "Church Regulation Bill" is nothing more than an unfair characterization of the Administration bill (S 2024 in the Senate, H.R. 5313 in the House) that would only deny tax exemption to the organizations which maintain schools with racially discriminatory policies. "In a word, there is no such thing as a 'Church Regulation Bill,'" Dugan says. Christian schools that do not discriminate on the basis of race have little to fear from the Administration bill. The IRS would enforce the measure if enacted, but that does not mean—as Christians have been told—that the proposal would grant the IRS vast new powers to tax, review and regulate churches which maintain Christian schools.

In any event, the bill, in-

troduced by Senator Robert Dole (R-KS) on January 28, is going nowhere. Congress is hoping the Supreme Court will act in the Bob Jones case. A Supreme Court decision could well make legislation expressly denying tax exemption to private schools that practice racial discrimination superfluous. However, if the court should decide there is no statutory basis for denying such tax exemption under existing law, interest in the Administration bill would no doubt be revived.

WASHINGTON (EP)—The U.S. House of Representatives unanimously agreed to a resolution reaffirming its right to have a chaplain and to open its daily sessions with prayer.

That practice is being challenged in a lawsuit pending before the U.S. District Court for the District of Columbia brought by Madelyn Murray O'Hair and her son, Jon Garth Murray. Their suit contends that payments of chaplains from the U.S. Treasury violates the First Amendment's ban on establishment of religion.

The 388-0 vote by the House came less than a month after the U.S. Court of Appeals for the District of Columbia reinstated the lawsuit dismissed last year by District Court Judge Louis F. Oberdorfer.

Expressing the determination of the House to control "its in-

ternal affairs," the resolution declares that the establishment of a House chaplain is "an appropriate constitutional exercise of exclusively conferred powers." Introducing the resolution, Democratic majority whip Thomas S. Foley of Washington declared that the House practice of maintaining a chaplain is "beyond any court's right of interference."

ATLANTA, Ga. (EP)—A resolution calling for President Reagan and the U.S. Congress not to renew Most-Favored-Nation Trading status for Romania unanimously passed in the Georgia State House of Representatives March 26. Forty-five representatives co-sponsored the resolution which Richard Chamberlain (D-Stockbridge) introduced. "As the U.S. considers the renewal of Romania's Most-Favored-Nation status, attention needs to be on the issue. We need to put congressmen on notice about the great travesty which is going on in Romania," Chamberlain said, according to a report from East/West News Service.

During the past six months the persecution of Christians in that Eastern bloc country has accelerated at a rate not seen since the 1950's. Georgia's resolution specifically mentions the names of several of 11 who were just sentenced to more than five years in prison for distributing Bibles and also clearly delineates the facts about beatings, harassment and interrogations. President Reagan and the U.S. Congress are due to review MFN status for Romania this spring. A Presidential recommendation traditionally goes to Congress at the end of May. The Georgia resolution, and a similar one passed last month in Kentucky, say human rights should be considered in relations with Romania, including MFN talks.

VALLEY FORGE, Pa. (EP)—On Tuesday, March 16, the Nestle Company publicly released instructions to all its companies and to agents and distributors who market infant formula overseas under trade marks owned by the Nestle Group, which defined specific Marketing Practices for Infant Formula which would comply with the World Health Organization (WHO) Code, passed in Geneva, May, 1981. This announcement by Nestle, the largest maker of infant formula, seems to have been the result of an international boycott of Nestle products for the past five years.

The American Baptist Church is one of the 70 national organizations that have supported the boycott. In 1981, the ABC General Board passed a resolution supporting the boycott, and in December, 1981, the board directed the general secretary to establish a task force to dialog with the infant formula industry and to determine what conditions are needed to be met in order to end the boycott.

Two of the task force members are members of the ABC General Board to whom the task force is accountable.

Soon the task force will be meeting with representatives of a similar task force of the United Methodist church, and will also be in consultation with similar study groups in other denominations which are in dialogue with representatives in the infant formula industry.

WHEATON, Ill. (EP)—Dr. Billy A. Melvin, Executive Director of the National Association of Evangelicals, and Robert P. Dugan, Director of the association's Office of Public Affairs in Washington, D.C., were invited to the White House by President Ronald Reagan on March 24. They joined approximately 150 guests in the East Room to hear the president share some of his hopes for initiatives in the private sector.

Speaking of the tradition in America to meet common needs through private initiatives, President Reagan reported that more than 55 million Americans volunteered for community service in 1981, and more than half these citizens devoted at least five hours a week to volunteer programs. "It is our intention to seek out models of private sector initiatives from among our churches," Dr. Melvin said, "so that Christians will be challenged to get involved in meeting the needs of their communities."

MEASURE

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those Scriptures, intently. Note verse 17, where the disciples come to Jesus and ask, "Where wilt thou that we prepare for thee to eat the passover?" Verse 21, "And as they did eat..." Who? Jesus and His ecclesia; His spiritual family, His group. Jesus, who never broke the law (Matt. 5:17; Rev. 5:1-5).

Now turn to 1 Corinthians 11:23-28. Note especially verse 23, "For I have received of the Lord that which also I delivered unto you." Defiance unto God is a form of Satan worship (Matt. 12:30). Many people connect these same Scriptures concerning the Lord's Supper quoted above with Acts 2:46, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." However, this is not, could not be, the Lord's Supper. It is merely the visitations of one with the other, as the family of God needed daily nourishment for the physical body. Follow the Scriptures, if you have been guilty. Do not stumble over the same stone your fathers stumbled over.

What do these people who offer "Communion" every Lord's day really follow? As a Baptist, I wish to say that is their privilege, if they wish to do so. But we teach as a Biblicist first. Look up your B.C. histories, and you will find that there was a form of Zeus worship, with a little round cracker to eat, whenever his followers gathered, usually the first day of every week. However, just save yourself the time, if you wish; merely follow the scriptural pattern. See Exodus 12:43-49, Matthew 26:17-30, 1 Corinthians 11:23-27. "Keep the ordinances, as I delivered them to you" (1 Cor. 11:2). Who are we to change the ordinances and thus correct the Word of God?

Faith is obedience. Jesus says (Matt. 17:20), if we have faith as a grain of mustard seed, we will be able to move mountains. So many think of faith as invisible, but Jesus is saying there, make it come alive, act on it. Take a shovel and start. Many

Missionary To New Guinea Eld. Fred T. Halliman



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are not willing to move even one shovelful. Measure the temple, according to the Word of God, and them that worship therein; and if they do not measure up, keep seeking.

So much this time for the two ordinances. Also there are other doctrines given by God and practiced in the first century by the Apostles and early churches. But these other doctrines will have to wait for another time, as this is already a long sermon. Until then, God bless you, lead you, and help you measure up to His Word.

BORN

(Continued from Page 1)

in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:15-20).

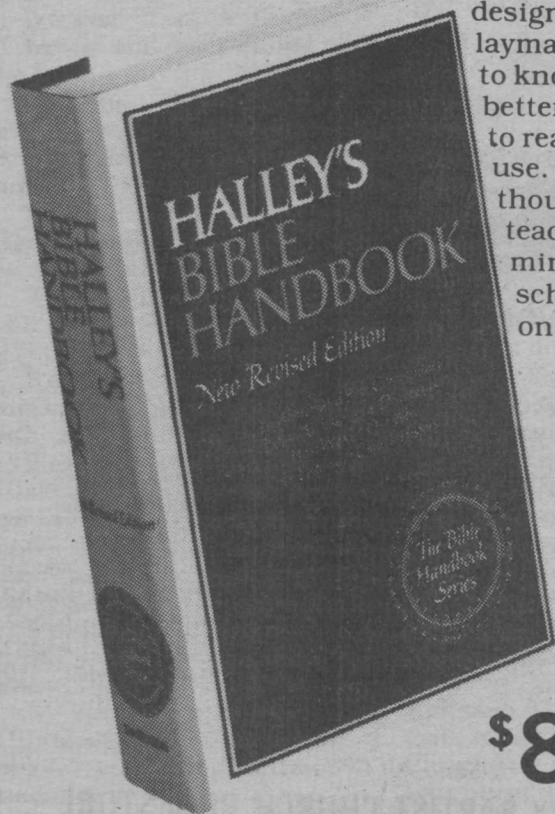
Beloved, does a good tree produce thorns? Does a thorn tree produce good fruit? Why certainly not! Beloved, you cannot deceive one of God's elect. I baptized a person one time that was supposed to have been saved, but five months later, as we closed our services ending the year 1980, this person came forward and said the Lord has saved me. I say, you can't deceive one of God's elect. The Scripture says if it were possible they would deceive the very elect of God. But, thank God, it is not possible. I say you can know that you have been born again. May I say, allow the Holy Spirit to search the heart, to see if the experience is genuine. Remember that the devil can

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Q: What's the last word in Bible study guides?

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BORN

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slip you a counterfeit. He does not care how religious you are or how faithful you are to the church, so long as you are not genuinely born again through faith in the finished work and shed blood of the Lamb of God.

II

"Prove your own selves." The Greek word for prove is much stronger than the word translated examine. The word "prove" was often used in reference to testing or trying metals by the powerful action of the fire; that is, they were tried in the fire. Let me ask you, will yours stand the test? Listen what Paul said in his first letter to the Corinthians. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (I Cor. 3:13). The proof that their experience was genuine could be had only through and by the Word of God. "Is not my word like as a fire? saith the Lord; and like a hammer that breaks the rock in pieces?" (Jer. 23:29). Jesus said I come as a light into the world, (John 12:46-48).

III

"Know ye not your own selves." This is a timely question which should be asked of all who profess to be born-again Christians. Paul asked the

Corinthians, Do you not know yourselves? If you do not know for sure in your heart whether or not you are genuinely saved, then according to the Word of God, you are not saved. If we are born again, we know we are born again; there is no doubt about it. You know whether or not you, love your wife; you know whether or not she is your wife. Parents, you know whether or not you love your child. Then can you not know whether you are a child of God? Certainly, you can. The moment you are saved, you become a son of God.

"Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Paul said to Timothy, he knew who he believed in and was trusting in God to keep him. (II Tim. 1:2; Judges 2:4). Beloved, these words will be settled in Heaven. "For ever, O Lord, thy word is settled in heaven" (Psa. 119:89).

Notice the following Scriptures: "We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death" (I John 3:14). "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all

things. Beloved, if our hearts condemn us not, then we have confidence toward God" (I John 3:19-21). "Hereby know we that we dwell in him, and he in us, because he hath given us of His Spirit" (I John 4:13).

Notice in the following verses how we can know we have everlasting life: "By this we know that we love the children of God, When we love God, and keep his commandments" (I John 5:2). Are you keeping God's command? Do you love your brother, or do you turn him away? Beloved, you can't love God and hate your brother. Are you really saved? The Scripture tells us we can know, (I John 5:11-13, 19-20). Job of old said, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

IV

"How that Jesus Christ is in you." Paul taught, as the Holy Spirit gave Him the words, that one who is a Christian is in Christ and Christ is in the heart of the individual. To be IN CHRIST is to be saved; out of Christ, one is LOST. Notice Paul's words in other epistles: "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). "For ye are dead and your life is hid with Christ in God" (Col. 3:3).

V

"Except ye be reprobates." Listen what the prophet Jeremiah said about reprobates. "Reprobate silver shall men call them, because the Lord hath rejected them" (Jer. 6:30). In this passage the word reprobate means to be rejected, not approved; to be tried and found wanting. They were to know whether or not they were saved genuinely by God's grace. They were to examine themselves to allow God to search their hearts and to carry out every test, leaving no stone unturned to make sure that they were born again and not just religious, that they were truly saved and not just a member of the Corinthian Church. Have you been saved and do you belong to THE CHURCH? If you are not saved, might it please my Lord to save you, and add you to His church. I ask you in closing, can you sing with me just one verse of this old hymn: "O they tell me of a home far beyond the skies, O they tell me of a home far away; O they tell me Of a home where no storm-clouds rise, O they tell me Of an unclouded day." I used to work on the railroad, before the Lord saved me. One day at lunch time my daddy and some of the men were talking about the Lord. It was

about time to go back to work and seems one of the men was about to be growing angry and one of the men said, "Bro. Gib, if you were to sing a song what would you sing"? This is what my daddy said — "There is a fountain filled with blood drawn from Immanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains." God bless you is my prayer!

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