

It is not necessary to be timid in order to be meek.

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FOR MONTH
OF AUGUST

HEAVEN OUR HAPPY HOPE FOR THE TRUTH'S SAKE

By Raymond Waugh
Midland, Texas

It is most probable that everyone here has loved ones who already have gone on to heaven. Their lot, needless to say, is far better than ours, for they have entered into their rest! They are in the presence of the Lord! They dwell in a brightness that shall never be dimmed! Wonderfully, all trials and all troubles for them are



Raymond A. Waugh, Sr.
forever past, and they will never be brought to mind.

Just a few days from now, my own Beloved will have been in heaven a whole year, as men count time. And today, my eldest Son is burying his Aunt Ollie, my wife's oldest sister of the six girls who had the same father and mother. Today, there are only three remaining. Soon, they, as well as we, shall have taken their flight, also.

For me, such truths are en-
(Continued on Page 3 Column 4)

Robert Wagner
Arden, N.C.

In Psalm 115:1 we find this Scripture: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy TRUTH'S SAKE." And in I Chronicles 16:29, "Give unto the Lord the glory due unto His name; bring an offering, and come before Him; worship the Lord in the beauty of holiness."

I would say the problem the natural man faces is — he "receiveth not the things of the Spirit of God" (I Cor. 2:14).

The problem with the quickened man is he demands to be known as the one who has brought about his salvation, taken the first step, or sur-



Robert Wagner

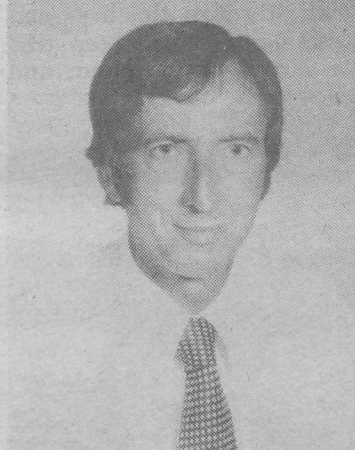
rendered himself to the Lord (Eph. 2:9).

(Continued on Page 3 Column 2)

by Ron Boswell
Hagerstown, MD.

"Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go up and down with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee. And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life,

even there also will thy servant be. And David said to It-



Ron Boswell

tai. Go and pass over. And It-

tai the Gittite passed over, and all his men, and all the little ones that were with him (II Samuel 15:19-22).

Absalom, David's son, had started a rebellion in Israel. He was now coming to Jerusalem, the capital, with a great army. David, God's anointed, was going to have to flee for his life. Many of David's faithful servants were leaving with him. Some of these men had no choice; they had been identified with David for so many years that they would have been put to death if caught by the rebel army. Some of these men were part of David's government and

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ITTAI'S EXAMPLE OF FOLLOWING THE KING

MULE SENSE

by Don Pennington
Warren, Ohio

(Matthew 21:1-6)

Sometimes Jesus uses the most simple things to teach us very great lessons. In this simple passage of Scripture, we see all the five great doctrines of grace demonstrated. Also, sin, salvation, and service, and the great work of the Holy Spirit in salvation.

I. TOTAL DEPRAVITY

Beloved, this mule was unable to come to the master, because he was tied (vs. 2). Helpless, just like every sinner is while in the clutches of Satan. Unable to break his power. Helpless, helpless!

II. UNCONDITIONAL ELECTION

Do you think it strange that Jesus knew just the very place where the ass was tied? Beloved, before the world was made, God had chosen this very animal for His son to ride into Jerusalem that day. There were a lot of asses in that country, a lot of them with colts, but Jesus sent for a certain one and He knew exactly where it was. This animal was no better than the rest. Jesus just simply chose to use him for His own glory. Thank God, He chose us on the same basis. Nothing good in us, but according to His great love and mercy He chose us.

III. LIMITED ATONEMENT

Beloved, He chose only that one animal He did not send after all the asses in that country. His grace was shown only to



Don Pennington

a special one. Beloved, the ass is the only animal that required a sacrifice that he might live (Ex. 13:13). This lamb was not for every ass born in that land without exception. It was for a certain animal. Christ died only for His own, redeemed only His own.

IV. IRRESISTIBLE GRACE

Beloved, when the two disciples came and untied the animal and led him away, he had no choice but to follow. He was led by a loving hand, and was drawn by a loving hand — by one who never lost a battle. Never does the Holy Spirit start to lead one to Christ, then lose him. Praise the Lord!

V. PERSEVERANCE-PRESERVATION OF THE SAINTS

Beloved, the ass made it back to Jesus. Are you surprised? A lot of people are. Beloved, he made it back by the great keeping power of God. Thank God, He does not save us and turn us loose to find our way, to fight our own battles. Oh, victory in Jesus!

VI. SIN

Beloved, this animal is a type of man in sin; stubborn, (Continued on Page 5 Column 5)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HOW A LOST SHEEP GOT HOME

Part II

"And he spake this parable unto them, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost" (Luke 15:3-6).

In a previous article on this parable, we have learned that the Shepherd is the Lord Jesus Christ, that the sheep are the elect of God, that the one hundred sheep are the total number of the elect, and that the ninety-nine represent the elect who have already been saved.

Now the one sheep represents those elect who have not yet been saved. The Good Shepherd has already found many of His sheep, but there are many more yet to be found. Our text tells us that he "goeth after that which is lost, until he find it." I pause to ask a question. Why does the Shepherd go to such sacrifice to find the little sheep? What is there about the little sheep that causes such love and effort on its behalf? The shepherd had his ninety and nine. He had no real need of that one sheep. Why not let that one go on its wandering way until the lion or bear got it, or it perished from hunger? Ah, here is the mystery of grace. Here is the unanswerable question that lies upon the heart of the found sheep. Why should He love me so? Why did He choose me?

Why did He save me at such cost to Himself? We can only say, with wonder, awe and deep gratitude, "Why me? Why me? Praise God! He did love me and save me. A woman said to her pastor: "There is a verse I cannot understand." "What is it?" he replied. "That verse about Jacob have I loved, but Esau have I hated." "What is it that you don't understand about the verse?" "I don't understand why God hated Esau." That's easy," said the pastor, "I don't understand why God loved Jacob." How true this is. We could understand God's hatred of us, because we deserve His hatred, but we will never understand His love.

THE SHEPHERD'S SEARCH

Now let us notice all that is in-
(Continued on Page 2 Column 1)

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LOST SHEEP

(Continued from Page 1)

involved in the Shepherd's search for His sheep. It involved His leaving glory on our behalf. Oh, what did He have there? He had all that He needed, wanted or desired. The millions of unfallen angels worshipped Him, and waited to do His bidding. We will never understand what He left, until we have been there about ten million years. It involved His life on this earth. What a lonely life it was! How He was misunderstood, unloved, hated and persecuted. The world did not appreciate Him. I think we all know a little of the heartbreak of unappreciated sacrifice made for others, but He knew it as we never shall. Yes, birds had their nests, foxes their holes, but He had not where to lay His head. How my heart breaks to read those words! It was His world. He made the nests for the birds and holes for the foxes. He made the homes in which His enemies rested in luxury and ease, but had not where to lay His head. That is an instructive and pathetic word in John 7:53-8:1: "Every man went unto his own house. Jesus went unto the mount of Olives." He bore many a wound and received many a scar from His short sojourn among men.

Then this going after the lost sheep involved His death on an old rugged cross. There came that day for which He had come into the world. He climbed a hill outside the walls of Jerusalem, bearing a cross upon His bleeding back. He lay Himself down upon that old cross. All the demons of hell could not have put Him there. All the armies of all the kingdoms of all time could not have put Him there. But, Oh, praise His matchless name! His love for the little sheep--the wandering, dirty, little sheep--held Him fast to that rugged cross. He took upon Himself the sum total of the sins of all His sheep and offered Himself to the wrath of His Ho-

ly Father as a sacrifice for the sins of the sheep.

Oh, how our hearts must sing: "None of the ransomed ever knew."

How deep were the waters crossed:

Or how dark was the night that the Lord passed through,

Ere He found His sheep that was lost."

Yes, this is what it cost Him; this is what was involved in His search for the sheep.

Let us look further at this search. We will note that a part of this work is the work of the Holy Spirit. His searching ministry was purchased and guaranteed by the death of the Son. The Holy Spirit goes out where the lost sheep is, and doest that effectual work by which the sheep is found. And yet, though it is a work of the Holy Spirit--still it is a work of the Divine Shepherd finding His sheep. Furthermore, the Holy Spirit searches out the lost sheep through the work of the Lord's church, through the lives and witnessing of other sheep who have already been found, and



through the preaching of the Word by God-called preachers. And yet, though the Shepherd might, in His search, use these God-ordained means, still in a very real sense, it is all the work of the Divine Shepherd finding His sheep. Though He might use His church, and use the preacher, it is He who makes their work effectual, and it is He who finds and saves His sheep.

HINDRANCES

Now there are many hindrances to the finding of the sheep. The nature of the sheep is a hindrance. No animal is more liable to go astray, and more helpless while astray, and more unlikely to find its way back home than the sheep. I remind you that the sheep does not look for the shepherd. The sheep does not cry out: "Oh, shepherd here I am, please come and find me." The sheep is having a ball. It is free from the authority of the shepherd. It can go where it wants and do as it pleases. It does not want to be found. If it should hear the voice of the shepherd coming near in his search, it would seek to hide from the seeking one, so as to not be found. Oh, beloved, I did not seek the Lord. I did not cry out for Him. I did not help Him find me. The depraved nature of the sheep is a hindrance to its being found. Then, of course, Satan does all that he can to keep the sheep from being found.

Now let me bring forth a problem. Suppose that the wolf or the bear gets to the little sheep before the shepherd can find it. Suppose the sheep falls from a precipice before the shepherd gets there. What guarantee do we have for the protection of the sheep until the time of its finding be at hand? The answer to this problem is found in the doctrine of Prevenient Grace. Prevenient means: that which goes before. Prevenient grace is that grace of God that goes before saving grace--that wat-

ches over and protects the elect until the time of their salvation arrives--that goes ahead of and prepares the way of Saving Grace. I tell you that it is impossible for the wolf or bear to get the sheep; it is impossible for the sheep to perish before it is found by the Shepherd. Because the Divine Shepherd knows where the little sheep is, and is watching over, and guarding the little sheep in its lost condition even before it is found and saved. We will never know how many times we walked near the edge of death, nor what dangers we were protected from. Surely Satan would like to get to just one of the sheep and drag it into eternity before the Shepherd finds it, but this will never be. Our Shepherd had His eyes on us from eternity, and even in the days of vilest sin and rebellion against Him, His grace watched over us, protected us and preserved us until the appointed time of our salvation arrived. His angels are "ministering spirits, sent forth to minister to them who shall be heirs of salvation" (Heb. 1:14), even before they experience the salvation itself.

Now I suppose that, in some respects, the most glorious words of the parable are: "until He find it." How long does the Shepherd search? Until He finds it. Others may have long since given up. Many of God's sheep have been found after human interest had ceased and human friends had given them up as hopeless cases. But the Lord never gives up on one of His sheep. The case is never too hard, the search is never too long and difficult for Him. What precious truth is this to our hearts! The Divine Shepherd has an elect number to save, and He will never cease His saving work until the last one of the elect are safe in eternity. Praise God! "Until he find it." How these words ring in our ears! What sweet music this is to our heart! How this encourages us in respect to our lost loved ones! If they be one of the Lord's sheep, they can never stray too far--they cannot become too hardened. It may seem to us that all hope is gone, that they are about ready to drop into hell--but if they be one of the Lord's sheep, they will be found and eternally saved. And, brethren, there is no mark by which we can distinguish the goats from the sheep in their lost condition. Any one we meet might be one of the Lord's sheep, and if they are, He will find them. Let us be faithful in witnessing, in preaching, in praying for those to whom we witness. Those to whom we witness and for whom we pray, may be one of the Lord's sheep, and if they are, they will, they must be found.

Now let us clearly understand that this long and difficult search in the parable is in there because it would be necessarily true of a human shepherd. Applied to the Divine Shepherd, this is simply a figure of speech to illustrate that it is as if He searched long and diligently, and that He would do that if that were necessary, to the finding of the sheep. The truth of the matter is, the Divine Shepherd knows where the little sheep is. The sheep is lost, as far as its condition is concerned, but it is not lost to the eye and knowledge of the shepherd. Why, beloved, the shepherd had His eye on the sheep all the time. He knew where it was all the time. The truth of the matter is there was a time appointed in the everlasting covenant for the

finding of each one of the sheep, and when that appointed time comes, the Shepherd will get the little sheep and bring it home. Hallelujah!

Now let us notice the eternal safety of the little sheep after being found. How did the lost sheep get home? The Shepherd did not find the sheep, and then say to it: "Now, little sheep, I have found you: here are directions to get home. If you follow these directions faithfully to the end you will make it home. But be careful, the wolf and lion are out there, and they might get you. However, little sheep, if you can whip the wolf and lion and hold out faithfully to the end you will make it home." No! No! A thousand times, no! What a dreary and hopeless gospel this is! I tell you that the Shepherd might as well leave the sheep in its lost condition, as to leave it up to the sheep to get back home after being found. That's not how the little sheep got home. Our text tells us. The Divine Shepherd laid it on His shoulders and carried it all the way home. There goes the sheep on the shoulders

of his shepherd. Go get it if you can, Mr. Wolf. Go get it if you can, Mr. Bear. Go get it if you can, Mr. Devil. But you will have to get the Shepherd first for He will never give up His sheep until He gives up His life. Oh, I believe the little sheep safe. I believe the sheep will make it all the way home, because of the faithfulness, the strength of the little sheep but because of the Almighty power of the Divine Shepherd. I might say, "Little sheep, be careful, how do you think you will make it safely home through the wilderness and dangers of the world?" The little sheep would say: "I'm just going to the shoulders of my Shepherd. Yes, there goes the little sheep riding on the Shepherd's shoulders, and I think that I hear it singing:

"Amazing grace, how sweet the sound

That saved a wretch like me

'Tis grace hath brought me

safe thus far,

And grace will lead me

home."

(Continued on Page 3 Column 1)

FROM THE EDITOR

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

BEWARE, BEWARE, BEWARE! Beware, my brethren, adding to the Word of God by demanding more than Scriptural requirements to the matter of being saved. The Campbellites pervert the Bible by adding baptism to Acts 16:31 as necessary to being saved. The Arminians pervert the Bible by adding good works to Acts 16:31 as necessary to staying saved. I find, to my great sorrow, that many who wear the name "Baptist" are perverting the Bible by adding things to Acts 16:31 as necessary to salvation.

Paul and Silas were asked by the Philippian jailor, "What must I do to be saved?" They gave him the answer of my text. Were they inspired in this? Did they give a true answer? Is this answer good for anyone, anytime, and anyplace? I believe it is. Understand, of course, that I believe repentance is involved in the salvation experience though it is not mentioned here. True faith and true repentance are inseparable graces and one cannot exist without the other. This being true, the Bible often mentions just one without implying the absence of the other.

Now it is my strong conviction that I can go to anyone and tell him what Paul said in my text. That I am telling the Scriptural truth. That if they will do this they will be saved. That I do not have to add any further conditions to this one statement. I find, to my sorrow, that many who call themselves Baptists will not agree with me (or Paul) as to this matter.

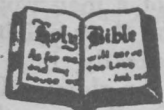
I find that some say that these instructions and this promise are good only for sinners who have already met or are in a certain condition. They say that I can only tell an "awakened" or a "sensible" sinner this glorious gospel promise. They tell me that I cannot preach to sinners indiscriminately that if they will believe on Jesus Christ, they will be saved. Brethren, I disagree strongly with this. There is, in the gospel of Jesus Christ, a free offer of salvation to all who hear it. I can and I should tell any man and all men to "believe on the Lord Jesus Christ, and thou shalt be saved."

Then there are those who say one cannot be saved if he is not a Baptist. I yield to no man in my honoring of a Baptist Church. I insist that everyone who is saved should forthwith become a member of a Baptist Church. But, brethren, I reject as abominable and damnable heresy the teaching that one must be a Baptist to be saved. The man who preaches this is a heretic. The church who allows this preached in her pulpit is terribly guilty before God. Should our church have a member who would teach this damnable doctrine, would, after proper dealing with the heretic, recommend his exclusion for heresy except he repent of such. I have heard Baptists charged with this for many years. I vehemently defended them against such charges, insisting that all such charges were false. I have greatly saddened me to learn in the last little while that there are some among us who do teach this awful heresy.

I said, some years ago, that the Priesthood of the Church heresy might well lead to this doctrine. I have lived to see it come to pass. However, many who hold to the Priesthood heresy have not yet gone this far, praise the Lord! Brethren, if a man believes that Jesus Christ is God, born of a Virgin, lived a sinless life, died on the cross for sin, arose from the dead; and if that man repents of his sins and believes on Jesus Christ as Lord and Saviour; that man is saved without the addition of anything else. To add anything else is to pervert the gospel and to come under Paul's anathema of Galatians 1:8-9 of preaching another gospel. The man who adds anything to this as essential to salvation is a heretic, and the church which allows such to be preached is well on the way to ceasing to be a church, if it ever was.

Men are saved by grace through faith. Have we forgotten the bedrock doctrine? Are we going to destroy the very foundations and still claim to be Baptists? Are we going to join the Campbellites and Holy-rollers in adding to the Word of God? If we teach that one must be a Baptist to be saved, we lose our right to the name "Baptist" and join the crowd of those who preach damnable heresies. Brethren, **BEWARE** of adding anything to Acts 16:31 as necessary to salvation.

IS "THAT" IN THE BIBLE?



Question—Whose lips were touched with a live coal?

Answer—Isaiah's, in Isaiah 6:6,7. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

LOST SHEEP

(Continued from Page 2)

WHAT PART DID THE SHEEP PLAY?

Let us briefly notice how grace is manifested in every part of the story. I would pause to ask you; what did the little sheep do? You would have to answer that the little sheep did nothing except to get lost, and it would have stayed lost forever, except for the work of the Shepherd. It was grace that chose the sheep to start with. It was electing grace that made it a sheep instead of a goat. It was grace that loved the sheep in its unlovely and lost condition. It was grace that died in the place of the sheep. It was grace that found the sheep. It was grace that saved the sheep. It was grace that kept the sheep saved. Yes, it was grace, amazing grace, all the way. From its beginning in the heart of God until its consummation in glory, salvation is altogether by the sovereign, effectual and eternal grace of God.

Now let us look at the rejoicing. Oh, what rejoicing the finding of a lost sheep brings! Notice that the shepherd rejoices. What a strange thing is this. Why should He rejoice? Why should He care? And yet I am sure that He rejoices most of all, for it was the joy set before Him that enabled Him to endure the cross, despising the shame thereof. (Heb. 12:2). So the Shepherd shouts for joy over the finding of the sheep. He sees the travail of His soul and is satisfied. Others rejoice over this finding of the sheep. We have sat in the services when a lost sheep was found, and we have testified with a holy joy at the testimony of the found sheep. Heaven rejoices, for we read: "There shall be joy in heaven over one sinner that repenteth." Those already found sheep who witnessed to and prayed for the new found sheep rejoice greatly. Beloved, surely there are few joys that compare with this. When we have witnessed to one—when we have pleaded with him to trust the Saviour—when we have prayed earnestly, repeatedly, sincerely for him—then to see him saved—to be there and hear his glad testimony of praise and thanksgiving—what a joy is this! Then most assuredly, the little sheep rejoices. Ah, beforehand, it did not want to be found. It had no desire for the shepherd's fold. But now, upon being found, all that is changed, and the little sheep sings songs of praise and rejoicing over its ex-

perience of saving grace. Can I forget that time? How my heart sang for joy that night, and how I praised God for saving grace! All about me seemed changed. The very trees of the field seemed to look different the next day. Oh, I cannot describe it—it is better felt than told. Oh, that some who read this might know that heavenly joy that descends into the bosom of the found sheep.

TO WHOM BE THE GLORY?

Now who is to get the glory for such a story as this? There is the little sheep safe home. Once it was lost and exposed to great and eternal danger. Now it is safe at home. I tell you the Shepherd must get the glory, for it was the Shepherd who did it all. Right gladly does the little sheep sing glory to God and cast its golden crown at the Shepherd's feet.

One more question and I am done. How can I know I am a sheep? Well, I cannot know until I am found, but there is that in the finding experience, that enables me to know, and to have sweet and blessed assurance that I am one of His sheep. If I have been made to hear His voice, if I have been enabled to believe on Him, if I have been made to follow Him, then I can know that I am one of His sheep. He said: "My sheep hear my voice and they follow me" (John 18:27). Yes, I heard His voice, I came to him, believing in Him. I am endeavoring to follow Him, and this is indisputable evidence that I am one of His sheep. May God bless to your soul the story of "How a Lost Sheep Got Home."

TRUTH

(Continued from Page 1)

When the quickened man will not confess to himself or others that he was totally depraved and unable to come to Christ of his own, he gives unto himself the glory and he is not giving the Lord glory DUE HIS NAME.

Unto us rotten, sinful, corrupt, evil-loving men our Lord has quickened us, "for thy mercy and for THY TRUTH'S SAKE." It is no wonder the heathen should say, "Where is now their God?" (Psalm 115:2). But, thank God, for the ones who can give GLORY unto their Savior, and they know — "but our God is in the heavens; HE HATH DONE WHATSOEVER HE HATH PLEASSED" (115:3).

You see, to some of us, God's MERCY, His TRUTH and His WILL are important, I say most important. In fact, I will say that if you cannot see these things to be to HIS GLORY, you will: 1. Remain in ignorance of all Scriptures 2. Remain much in the flesh 3. Love the commandments of men rather than the commandments of God.

It is for HIS TRUTH'S SAKE that the Lord said — "For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15); and in Romans 9:16: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

In these two Scriptures, we see it is GOD whose will it is, not anyone else, to have mercy and compassion on whom HE WILL. These Scriptures tell of His TRUTH'S SAKE, because in Psalm 115:3 we see — "But

our God is in the heavens; He hath done WHATSOEVER HE HATH PLEASSED." Whatsoever He pleased is His TRUTH'S SAKE. Let me simply say that our God will give mercy to whom He pleases, God being the TRUTH, for HIS SAKE, for HIS PLEASURE.

Now is Romans 15:9 — "and that the Gentiles might glorify God for his mercy; as it is written, for this cause I will confess to thee, among the Gentiles, and sing unto thy name." There is the TRUTH'S SAKE again, that the Gentiles might GLORIFY GOD. Praise God! when you can put HIM FIRST, we can see then that God has a will, and we are then able to see what it is.

It is a shame that man's so-called seeking relationship with God is done totally for man's own selfish purpose. Man associates himself with God just to get something from Him. Man is so busy with this one thought that he cannot visualize for a moment that it might be possible that the Creator of the world, and all things, has put it together for His very own glory, and man will get what the Lord would please Himself to give man.

Have you ever wondered why God chose the Jews instead of the Greeks or Poles? In Isaiah 43:7 we can see why — "Even everyone that is called by My name; for I have created him for MY GLORY, I have formed him; yea, I have made him."

Isaiah 43:10 — "ye are my WITNESSES, saith the Lord, and my SERVANT whom I have chosen; that ye might know and believe me, and understand that I am He;

Isaiah 43:21 — "THIS people have I formed for myself; they shall shew forth MY PRAISE."

We find that the Jews were chosen by God to be WITNESSES of Him and SERVANTS for Him — yes, formed by Him for HIS GLORY, to show forth HIS PRAISE.

In Romans 9:17 — "for the scriptures saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Praise God for the TRUTH'S SAKE! you can go to any Scripture, any person, place, or thing, and you will find God chose it, proposed it, created it for HIS GLORY and that His whole creation may know it.

IF I were to ask why Christ came, we would all say things such as — to save sinners, to die in our place, etc. This is not why Christ came. This is what He did, but not why He came. Christ said why he came, listen — "for I came down from heaven not to do mine own will, but THE WILL OF HIM THAT SENT ME" (John 6:38). Verse 39 tells us, "and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." You see, the coming of Christ was for the TRUTH'S SAKE.

Now the TRUTH'S SAKE is applied to all things. It is applied to the Church. God started the New Testament Church with Christ during His earthly ministry on earth. The Church had and has the same purpose — it has not changed. The purpose of the church is to GLORIFY GOD. Christ adds

to the Church daily as many as should be saved — all that the Father sends.

God's Grace, Justification, Sanctification and Glorification, the mode of Baptism has not changed. As the Apostles died for the Church, the GLORY OF GOD, so has the ones that died after them and that die today. Some call us fools and some call us Baptists. But we are willing to die for the TRUTH'S SAKE — GOD'S GLORY. Give unto the Lord the GLORY due unto HIS NAME!

HEAVEN

(Continued from Page 1)

couraging. Such realities cause me to look forward to that hour when I, too, shall be with the Lord. Tragically, however, not all today can be so encouraged. Everyone does not have sufficient knowledge of the Word of God to realize that heaven is a happy hope -- not a figment of the imagination of some deluded mind.

Wonderfully, it will be even more than our happy hope. It will be our happy home, as well. It will be our happy home for which we have longed. It will be the happy home of which we have dreamed. It will be our HOME ETERNAL where there is peace without measure, happiness without end, and joy without alloy. Therefore, perhaps it would be well for us today to take a moment or two to get some insight into what God says about heaven in His Holy Word.

Sadly, and tragically, there are multitudes today who suppose that heaven is a place that one goes as a result of being "baptized." By "baptism," they may have reference to "sprinkling," "pouring," or "immersing." Some others may suppose there is no place for such, but that such hope is made real because one supposedly is "Baptized in The Holy Ghost."

Then, there are those innumerable multitudes who suppose that heaven is the place one goes after enduring the pain and the pangs of the fires of what they call a "purgatory" or a "limbo" for an eon or two! Though Jesus has most plainly said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven," these piteously ignorant folk who are devoid of the Holy Spirit of the Living God consign their little ones and sometimes even the little ones of all others to a place of "fiery torment" which they call "limbo"!

Further, some of these are so tragically ignorant of the Word of God that they suppose that "the prayers of others can help them get through purgatory." Needless to say, such prayers which are designed "to reduce the intensity of the fires" or "to ensure one's hasty exit to the pleasures of what they call heaven," have "a price." This is true, especially, if the prayers are prayed by those who are involved in some professional area of what is called "Church Service" or "Service of the Church."

These apparently have never learned that "There is ONE GOD, and ONE MEDIATOR between God and men, even THE MAN, Christ Jesus." Having failed to grasp this truth, it is understandable that they would have no understanding of the Word, "When thou prayest, say, Our Father which art in heaven, Hallow-

ed be thy name, Thy kingdom come, and Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory forever, Amen!"

Quite obviously, these have never heard, "He who lives and believes in me shall never die." Certainly, such piteous souls have never accepted the finality of the Words, "It is appointed unto man, once to die, and after that the judgment."

There are some, as you may know, who insist that Heaven really is the figment of the imagination of mortals. They may have read or heard, "In my Father's house, are many mansions, and I go to prepare a place for you," but the words have no meaning for their mortal minds. They are so completely devoid of the truth of God which can be ours by the Holy Spirit of God in the Word that they have no place in their lives for words about a God of Truth and Righteousness or the Heaven of which He so wonderfully and fully speaks.

Heaven: Three of Them

Lest we should walk forever in darkness, God explains in many places His Truth concerning "Heaven"! In fact, He explains very clearly in His Word that there are three heavens, in fact and in truth. In David's wondrous Psalm 19, God says, "The heavens declare the glory of God, and the firmament sheweth His handywork." You may recall that in another place, He speaks of "one star differing from another star in glory." In this, we see a further explanation of that word, "The heavens declare the glory of God." Herein, of course, He is speaking of that area of heavens in which we see the sun, the moon, the stars, and the galaxies.

There is more to this passage, however. We see that "the firmament sheweth His handywork." In this, He is not speaking of "one star differing from another." Rather, He is speaking of that "heaven" which is around the earth, as well as the earth which this "heaven" surrounds. This, as we can know, by the Word of God, is that "heaven" around the earth, in which we see the clouds that are ever changing forms and colors. Too, it is the "heaven" in which the birds and other winged creatures of earth fly.

Heaven: God's Dwelling Place

Perhaps, we need to realize that the heaven where God dwells is something apart from the "heavens" of which He speaks in the Word, "In the beginning, God created the heavens and the earth." In another place, God explains His Existence and distinguishes Himself and His Existence from His Creation. These words are wonderfully complete, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made." Very simply, if I may, already, God had His Dwelling

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

What does "Baptized for the dead" mean in I Cor. 15:29?

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Apparently there were some in those days who baptized for the dead. The thinking obviously was that if one should be baptized, and someone died before they knew of it, then perhaps a loved one or friend could take his place and be baptized for him.

This is, of course, not only ineffective but unnecessary. In the first place, many people place the wrong emphasis on baptism and thus give it the wrong kind of importance. Baptism does have a very important place in a saved person's life. It is an act of obedience and the entrance way into the church. "For by one spirit are we all baptized into one body..." (I Cor. 12:13).

There would be no purpose nor need for another person to be baptized in the place of someone else, whether living or dead. Baptism is not of value for such people. It is, as I said, merely an act of obedience and not to be a help in any way as far as eternity is concerned.

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To understand this passage, of which there are many and varied interpretations, we need to see how baptism is connected with the resurrection of the dead.

In the first part of this chapter, Paul is telling the Corinthians that the gospel which he had preached and that they had received and believed, consisted of the death, burial and resurrection of Christ. He then asked the question, "How say some among you that there is no resurrection of the dead?" (verse 12). He is saying the resurrection of Christ is a foundation doctrine of Christianity and if there is no resurrection of the dead, "then is Christ not risen" (verse 13). He says if this be so, then his preaching and their faith is vain.

In verse 29 he is showing how useless their baptism would be if there were no resurrection. As baptism is a symbol or figure of the gospel, it pictures the death, burial, and resurrection of Christ. So we see it concerns a death, a burial, and a resurrection. This is why sprinkling could never be a baptism, as it can never be a figure of a burial and a resurrection.

Paul is telling those who hold to the belief of no resurrection

that in their being baptized, they professed faith in the gospel of which the resurrection is one of the leading doctrines. The argument Paul uses is that if they denied the doctrine of the resurrection, they were tearing down the very nature of Christianity. By embracing this false belief, they dashed all hope which they had expressed by their baptism.

W. E. Vine, a noted Greek scholar, notes that there was no punctuation marks in the original and if the first question mark is placed after the word "baptized" this would be I believe, the true meaning and is consistent with the Scripture. It would then read, "Else what shall they do which are baptized? It is for (i.e., in the interests of) the dead. If the dead are not raised at all, why then are they baptized for them?" He is saying, what is the value of being baptized, if there is no resurrection of the dead. Instead of identifying the believer with the risen Christ, baptism would have no meaning at all, either for Christ or the one being baptized, for all is ended at death. "Then they also which are fallen asleep in Christ are perished" (verse 18). "if in this life only we have hope in Christ, we are of all men most miserable. BUT NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE FIRST FRUITS OF THEM THAT SLEEP" (I Cor. 15:19-20).

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Much space is given by Paul in the Corinthian epistles to the doctrine of the resurrection. Chapter fifteen, the longest chapter in either of the Corinthian Epistles, is wholly given to the doctrine of the resurrection. One of the reasons for Paul's extensive treatment of the doctrine is the Greeks, owing to their ways of thinking, suffered a critical lack of understanding regarding the resurrection.

One of the common answers given to the question, "...Why are they then baptized for the dead," is, some of the Corinthian believers had died prior to baptism, and their loved ones yet on earth would by proxy be baptized for them. But there are some insuperable objections to this view. First, the undeviating rule of the New Testament is, upon the believer's profession of faith in Christ, baptism was immediately administered. Secondly, the answer smacks of pagan superstition, of which Paul would be a party to by not objecting to it. Thirdly, Paul does not criticize the Corinthians for the practice of baptizing for the dead, but asks the question to highlight a deficiency in their view of the resurrection.

A proper confession of faith

leading to baptism would include belief in the resurrection of Jesus Christ from the dead, and also an equally strong belief in the subsequent resurrection of all those who are in Christ, the belief of which is graphically demonstrated by Scriptural baptism. Paul, I believe, is simply asking the Corinthians, "In that you have some doubt as to the resurrection of the dead, is it not vain on your part to practice baptism, which plainly sets forth the truth that those who die in Christ shall be resurrected?" I believe the baptism referred to by Paul in the question is water baptism, which is a baptism for those and only for those who are dead in Christ, and when this baptism is properly administered it has eternal validity for those who go to the grave as members of the Lord's blood-bought church, and in that sense baptism is for the dead. This view seems, in my notion, to better agree with the context, rather than the baptism of suffering or martyrdom, for the Corinthians had not at the time, as with the Hebrew Christians, "resisted unto death" (Heb. 12:4).

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I Corinthians 15:29; Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

The devil has used the blessed ordinance of baptism to bring many great heresies into the world. Baptism for the dead, as practiced by the Mormons, is another example of the world's abuse of this Church function. I know a ROLAID (Reformed Church of the Latter Day Saints) that has been "baptized for the dead" over one hundred and fifty times. He has accomplished nothing except He may be a little cleaner than most. Those for whom he was being baptized are suffering just as severely in hell now as they were before he was dunked. There is no Bible whatsoever to cause one to think the living being baptized could profit those who are already dead.

Let me enter into the interpretation of this verse. I think a lot of people try to make this verse more complicated to interpret than it is. The commentaries that I have (Gill, Henry, J.F.B., Carroll, Poole) all make this verse more difficult than it is, in my opinion. There are several interpretations from these writers that could easily answer this verse without even hinting at a baptism for the dead as taught by the Mormons. There is nothing in this verse, or any where else in the Bible, that even hints at such a doctrine. We find in chapter fifteen that the Apostle Paul is teaching them concerning the resurrec-

tion. The point made is that if there is no resurrection, then what good is the Christian life. When he speaks here of "baptized for the dead" he is referring to new people being saved, baptized and joining the church. Being baptized for the dead is used to defend the resurrection. The Apostle is telling them that their work of trying to convert sinners and then baptizing them into the Church in vain, if there is no resurrection. To be baptized for the dead is referring to those who are saved and then baptized into the church, taking the place of those who were in the Church and have died. Surely, if there is no resurrection, then there is no use for us to witness. Then when God saves a man, why baptize him into the Church, to take the place of those who have died. This is the point and the only point that the Apostle is making.

HEAVEN

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place, and that truly was Heaven.

The prophet of old comprehended this truth for we read, "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place..." The Dwelling Place of God, then, is eternal, and He dwells in His Heaven eternally. Such truth may be a little difficult for our mortal minds, or it may, in fact, be too much for our mortal minds. Therefore, if we know this truth, and if we can believe this truth, and if we can comprehend this truth, then God has made it available to us and provided us with the mind to understand.

Too, He opens the door wider!

He makes the truth very plain!

In the hour when Stephen was giving his concluding message on the earth, the fact of God's Heaven -- the Heaven in which God dwells -- was made very real to him. In that hour, Stephen was speaking with such plainness and such power that the people, as God explains, were "cut to the heart." Very simply, his doctrinal declarations were so specific and so exact, that the people could not gainsay nor deny them. And because he spoke truth, and that absolutely, men despised both him and the words which he spoke.

Herein, we see something of the continuation of the Words of our Lord, "I came not to send peace but a sword." Most religious folk today take violent issue with this truth. Men want to "harmonize" their "beliefs" and their "doctrines," but they want to do it on the basis of Satan's "Yea, hath God said?" -- not on the basis of the absoluteness of the truth of God's Holy Word.

There is a great deal of religion abroad in the land, and a lot of "churchanity," if you will. Yet, it is no marvel that the true churches of the Lord Jesus Christ are despised with a violence equal, perhaps, to that violence which Stephen endured in that distant day. Today, men want to mock or to compromise the reality of the truth, "Ye must be born again." Men's interests lie in the area of convenience with respect to what they call "Baptism"! Their delights lie in the realm of equivocation when they are dealing with the details of "The Lord's Supper." The specification regarding the "unleavened bread and the

wine," and the Word, "As of as ye eat this bread and drink this wine, ye do show the Lord's death until He comes," are details in which they have no interest.

Understandably, these want no part of a man who "being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." These are too much involved with their earthly devices, their man-devised miracles, their false prophecies and their demonic activities to hear, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Nevertheless, for those of us who know the Lord in saving faith and who delight in the truth of His Holy Word, herein is evidenced the glory of our God. Herein, we can see that God dwells in the Heaven far beyond that earthly heaven about the earth and far beyond that heaven of our universe in which we see the solar system, the stars, and the galaxies. If we can receive it, God is opening up the mind of our understanding to that glorious truth of which Isaiah was speaking when he spoke most unequivocally of "The High and Holy One who inhabiteth eternity."

There is still more!

We read, "it is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago... Such an one caught up to the third heaven. And I knew such a man... How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter. Of such an one will I glory; yet of myself I will not glory, but in mine infirmities." Here, then, God is explaining that His Dwelling Place is "The Third Heaven."

Such truth should provide us with considerable cause for rejoicing. It may appear to those in the world of which we are a part that our limitations are as theirs. Nevertheless, there is a difference between them and us like that difference which existed between Stephen and his tormentors or his persecutors.

As the Apostle, we cannot glory in this distinction, however. Rather, if we glory, it must be concerning our mortal and our earthly infirmities. These preclude any power or real influence on our part. They speak, instead, to our powerlessness and our weaknesses as mortals. Though our knowledge is such that we might be "exalted above measure," God makes those of us who are His own to be most intensely aware of our mortality.

By God's Holy and Infallible Word, we can know that our destiny is "The Glory of His Presence!" Thankfully, however, He gives each of us a "thorn in the flesh, the messenger of Satan to buffet" us each hour of every day. Thereby, if we truly are in touch with our blessed Savior and in tune with His Holy Word, it is not possible for us to be "exalted above measure." Too, He enables us to know -- and that with endless rejoicing -- that Heaven is the home of the saints! That is, heaven is the home -- THE ETERNAL HOME -- of all who have been "born again," all who are "born again," and all who will be "born again!"

ITTAI

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therefore, would have to be put to death if the rebellion was to succeed. Ittai was different. He had not long been a follower of David. He was not part of the government. He would have been in no physical danger under the reign of the rebel government. He would not have suffered any financial loss. His wife and children would have been safe. No hardship would have been put on him. It was under these conditions that he chose to follow his king. This then is the context of our reading. I will, as the Lord leads, use Ittai's example to teach us some great spiritual truths. David, as you know, is a type of the Lord Jesus Christ, the King of kings. In Ittai's following of David, we can learn much about how we should follow Christ.

1. HE HAD NOT LONG BEEN A FOLLOWER OF DAVID. Perhaps I speak to someone that has not long been a follower of Christ. Do not think it strange if some great crisis comes into your life. It happened to Ittai and it can happen to you. It was not a time to settle down under the reign of Absalom just like it is not the time to settle down under the reign of Satan. Ittai, once knowing David, could never be content under another lord. Once we know Christ, we can never be content under another lord. The crises and trials of life are only opportunities to follow Christ more closely. Early in a Christian's life a crisis will arise, some become hardened and settle back in the world, but some, like Ittai, follow their King. If a child of God will not follow Christ as Ittai followed David, the way will be very painful. Listen: "...I will hedge up thy way with thorns..." (Hosea 2:6) Living under the rebellious reign of Absalom will rob a Christian of joy and bring a dry, miserable life. Listen: "...the rebellious dwell in a dry land" (Psalm 68:6). Though you have not long been a follower of Christ, take Ittai's example and follow Christ even more closely when the storms of life come.

2. IT TAKES GENUINE FAITH TO FOLLOW THE KING. If we have genuine faith, that works in us by the power of the Holy Spirit, it will always be tried. Ittai said he would follow the king and as he was preparing to do so, David told him to go back home. David told him how hard it would be and how much easier it would be if he returned home. Christ did almost the same thing in John 6:66, 67. Listen: "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away?" Jesus had just lost His congregation through preaching strong doctrine. Then He turns to His remaining twelve and instead of encouraging them to stay with Him, He challenges them to leave. True faith will not be stopped. Listen to Peter's reply: "...Lord, to whom shall we go?" (John 6:68). Listen to Ittai's reply: "...surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (II Samuel 15:21). True faith will be tried but never stopped. It would not have mattered what David told Ittai, faith would follow God's anointed. We are told by many that all men have faith and all

they must do is exercise it. This teaching is contrary to the Bible, listen: "...for all men have not faith" (II Thessalonians 3:2). "...It is the gift of God" (Ephesians 2:8). It takes faith wrought by the supernatural power of the Holy Spirit to follow the King. If you are going to follow the King, a counterfeit faith will not do, which brings us to our next point.

3. IT COST ITTAI TO FOLLOW THE KING. It cost Ittai everything to follow the king. He gave up the comforts of home to live on the run. He gave up a warm bed to sleep in a field. He gave up home-cooked meals to eat whatever they could find. He now had to watch his family live in hardship instead of ease. He now put his life on the line. He now had a multitude of people that hated him and would try to kill him. He had given up all the comforts of Jerusalem. All of the advantages that Jerusalem offered for his children were now gone. Whatever material things and riches he had worked a lifetime to achieve, were now gone. Beloved, if you will follow Christ like Ittai, it will cost you. Many could tell of friends that following Christ has cost them. Many could tell of careers, family, riches, popularity and even lives that have been lost for following Christ. It has always cost to follow Christ. Notice the principle in the life of Elisha when God called him to be a prophet: "...Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and they did eat. Then he arose, and went after Elijah, and ministered unto him" (I Kings 19:19-21). Elisha was evidently a prosperous and successful man. He owned twelve yoke of oxen and had enough land to keep them all busy plowing. He must now give all this up. You say, "But he was going to be a prophet." Yes, but not for a good while. He must first voluntarily make himself Elijah's servant. He must become a slave to Elijah until he is prepared by the hand of God. Whenever Elijah wanted something to eat, Elisha must get it. Whenever Elijah needed clean clothes, Elisha must see to it. Whatever Elijah wished, Elisha must do it. Even when Elijah desired to wash his hands, Elisha must fetch the water and pour it over his hands while that he was washing them, listen: "...Here is Elisha the son of Shaphat, which poured water on the hands of Elijah" (II Kings 3:11). It cost Elisha a comfortable living as a well-to-do landowner to become a slave. Beloved, it will cost you to follow Christ. Listen: "And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:38, 39). It cost the disciples everything to follow Christ, listen: "Then answered Peter and said unto him, Behold,

we have forsaken all, and followed thee..." (Matthew 19:27).

So then, it cost Ittai everything to follow King David—a picture of the child of God following Jesus. The question begging for an answer is, Why? Why do men and women follow Christ at all cost? The only answer that can be given is the grace of God. Ittai's life as revealed in Scripture is a picture of what the grace of God does in a man or woman's life—a monument to the grace of God. Ittai, in following God's anointed, acted on Scripture, listen: "...them that honour me I will honour..." (I Samuel 2:30). God will always honor them that honor Him. Ittai had honored God with all that he had and now God would honor Ittai, bringing us to our next point.

4. ITTAI WAS GREATLY USED BY THE KING. When David assembled his army in the wilderness for the purpose of fighting against the rebel forces, he chose three men to be generals and divided his army in three parts. Each general commanded one third of the army. Out of all the thousands of men that followed David, only three would be so greatly used. One of the three chosen was Ittai. Listen: "And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai, the Gittite..." (II Samuel 18:2). Here was a man to be a leader among God's people. He was not qualified to be such a leader by human standards, yet he was called to it by the king. So it is today, many of the leaders among God's people are not qualified by the world's standards. It has been said that the only apostle that would be qualified to pastor most Baptist convention churches, would be Paul. The rest do not have the educational qualifications. Ittai was qualified for his area of service simply by the king's call as are all of God's servants. Although he did not have the education to be a general, he was in fact one. We do not read that he ever attended a military school. He was indeed a man raised up from an unlikely source. Many a servant of God has likewise been raised up from an unlikely source. He had begun as a useless exile. There was little hope that he would ever amount to much among the people of God. Who would have thought that some day, in a life and death struggle, a multitude of God's people would look to him for leadership. He would some day make the plans in a bleak wilderness upon which their return home would rest. Brave men and women would place their lives in the decisions he would make. That would risk life and limb carrying out his orders. They would pray for him and thank God that he had been raised up to lead them. The name Ittai means "ploughman." So then, here was a useless exile, a farmer by trade, that was to be made a blessing to the people of God. You say, "How could such a thing be?" Simply by the sovereign will of the king. It has been said that more farmers ought to be preachers and more preachers ought to be farmers. I would not say that more farmers ought to be preachers, but I do agree that more preachers ought to be farmers. Nevertheless, all through history God has raised up servants and leaders from

unlikely sources. Those that give up all are greatly used. Ittai was greatly used by David. Elisha the prophet did more miracles in the Bible than any man, the only exception being Jesus Himself. Do you not see that God will honor those that put Him first in all things?

5. ITTAI EXPERIENCED WARFARE. It all began when he followed the king. Now he was engaged in a brutal warfare. So it is today for those that follow the King, listen: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (II Timothy 2:3,4). Throw customs aside; throw tradition aside; throw human wisdom aside; stand on and for the Word of God! Join the church of God's choice, not your choice. Do all these things and you will know what it is to "endure hardness." Many that I know could have an easier life if they would compromise the Word of God, but they choose to be like Ittai following the king. Many Baptists would have an easier life if they were to join some Protestant church, but they prefer to follow Jesus. Many preachers could be more popular and better accepted if they would tone down their preaching, but they prefer to follow Christ. Ittai had warfare as a result of following the king and so will we as a result of following the King. Witnessing for Christ brings warfare from all quarters. Living a Godly life brings persecution, especially when you refuse to participate in godless pleasures. Denying heathen religious customs will bring hard feelings, especially, with respect to Easter and Christmas. Standing for the Word of God will bring an outcry from the interdenominationalist and non-denominationalist because they regard portions of Scripture to be sacrificed for unity. The women's movement will hate you because of what the Bible teaches. I say if you follow Christ closely, the hardness will come and you will have no doubt of the warfare. The question is, "How close will you follow the King?" bringing us to our next point.

6. ITTAI FOLLOWED THE KING MORE CLOSELY THAN MOST. I think you will agree that there is a difference among the people of God concerning their faith, obedience and fruit. Some have more faith than others, some are more obedient than others and some have more fruitful lives than others. Ittai was ranked among David's most loyal and mightiest men. There were thirty-seven men that followed David in a way that the multitudes did not. You might say they followed David more closely than the rest. Listen: "These be the names of the mighty men whom David had..." (II Samuel 23:8). "...Ittai..." (II Samuel 23:29). "...thirty and seven in all" (II Samuel 23:39). Do you not see that Ittai followed David more closely than most? It is my heart's desire that you and I would be like Ittai—following Jesus closely. Of course, you must know something of Christ and the Word of God in order to follow closely. When David tried Ittai's faith, just before Ittai's statement that he was going to follow the king, he said something to Ittai. Listen: "...mercy and truth be with

thee" (II Samuel 15:20). Ittai was therefore a man that valued the truth. This is a clue that he wanted his life ordered by the truth of God's Word. One reason that many do not follow Christ more closely is ignorance of the Bible. Five times in the Bible we find the statement, "I would not have you ignorant, brethren..." God does not want an ignorant people with respect to the Bible. It is the will of God for your life that you be not ignorant of His Word. Value the truth and follow Christ in humble subjection to His Word. Out of the thousands and thousands of Israel, Ittai was numbered among the thirty-seven. How few there are that follow Christ as closely as they ought. Is not this the reason that our churches are small in number? Many are not willing to follow Christ this close. You may be saved and following Christ like the thousands that followed David, you should follow Christ like the thirty-seven even as Ittai followed David.

TO THE LOST: Like Ittai you may be an exile, an outcast of life, rendered useless by sin. Divine grace brought Ittai to David and it is my prayer that Divine grace would bring you to Christ. The One that died and was buried and rose from the dead of Whom it is written: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). May God bless you all!

MULE

(Continued from Page 1)

rebellious, longheaded, one whose very nature is against God. One who must be redeemed. Does this remind you of anyone?

VII. SALVATION

Beloved, this animal wasn't good for anything until Jesus broke him to ride. Our lives were worthless until Jesus came into them. He changes our entire outlook. A new creature.

VIII. SERVICE

Beloved, now, and only after we come under submission to the master, are we fit to serve Him in an acceptable way.

IX. TYPE OF HOLY SPIRIT AT WORK

These men were a type of the Holy Spirit at work. He always gets His man, and, beloved, the right one. Always the one Jesus sends Him after. Beloved, we were a type of a stubborn, rebellious ass, now let us show forth Jesus in our lives!

ANNOUNCEMENT

Elder Charles Souder has returned to the pastorate of Pilgrim Hope Baptist Church of Memphis, Tenn. which he pastored for a long time previously. Pray for him in his ministry in this church. His address is Elder Charles Souder, 2153 Burnham Cove, Memphis, Tenn. 38127.

Elder George T. Kelley of Kentucky has accepted the pastorate of Sovereign Grace Baptist Church of Raleigh, N.C. He arrived on the field the first of June. The church has services at 10:00 and 11:00 a.m. and 7:00 p.m. on Sundays and at 7:30 p.m. on Wednesday. The church building is located at 9208 Falls of Neuse Road. Pray for this church and her new pastor that God will greatly bless them.

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There is no danger of conforming to the world without if you have enough of Christ within.

TRAIL OF BLOOD

Willard Willis
Monroe, Ohio



"Luther eventually brought these seeds of revolt against Catholicism to fruition, but only as the result of circumstance and not by deliberate plan. The occasion of his break with the Roman Church was the controversy over the plenary indulgence granted by Pope Leon X (1513-1521) for the purpose of collecting funds to be used for the rebuilding of the basilica of Saint Peter's in Rome. The indulgence was in doctrine; a grant of relief to the truly penitent sinner from those penalties imposed by the church and to be suffered in purgatory. In practice, however, indulgences were bought for cash by theological innocents who were not warned about the necessity of true repentance. The issue of the indulgence brought home to Luther in his capacity as a parish priest in Wittenberg when, at confession, members of his flock came with indulgences, certain that they had smoothed their way to heaven."

Lyon, Rowen and Hamerow continue--

"To call attention to the evil, in 1517 Luther used the standard academic procedure of challenging defenders of the indulgence to a debate by means of ninety-five theses which (according to a tradition denied by some modern scholars) he posted on the door of his church at Wittenberg. Unwittingly he stirred up a hornet's nest. The revenues from the indulgences had become crucial in the finances both of the Roman pontiff and of German ecclesiastical princes who had paid vast prices for the privilege of holding multiple benefices in violation of canon law. But as offended interests turned against this troublesome but no longer obscure monk, Luther was compelled to move to a complete split with the Roman Church. In the four years between 1517 when he issued these theses and 1521 when, an accused heretic, he faced Emperor Charles V (1519-1556) at a meeting of the imperial diet of Worms, Luther developed a distinctly different theology and system of church organization. Against Rome's claim to absolute authority on the basis of tradition, he affirmed the sole authority of the Bible; he was sure that a plain reading of God's Word would settle all questions. Against the church's claim that she possessed the keys to the kingdom of heaven in the form of the sacraments, he proclaimed all Christians to be priests capable of administering the sacred rites and reduced their number to two — baptism and the eucharist. The practice and the doctrine of the eucharist — the ritual reenactment of Christ's sacrifice — were transformed from those of the Catholic mass. Luther rejected the Catholic doctrine of transubstantiation, according to

which the bread and the wine were changed by the ritual words of the priest into the actual substance of Christ's body and blood beneath their visibly unchanged appearances, replacing it with the doctrine of consubstantiation which held that the body and blood were present along with the physical reality of the bread and the wine. Luther discarded the whole elaborate hierarchy of the Roman church; in its place he put a simpler structure of pastors and administrators under the authority of the lay ruler. To make the text of the Scripture available to all, he translated the Bible into lithe, songful German, which made his native Saxon dialect the basis of modern literary German."

Lyon, Rowen and Hamerow continue on page 401 --

"Luther's doctrines and reforms appealed to many: to those who resented the heavy payments made by Germans to the Papacy and wanted German pennies and thalers kept and spent in Germany; to those who combined the traditions of simple piety inculcated by movements like the 'devotio moderna' and the critical attitude of Christian humanism toward all scholastic doctrines; to those who were ready to revolt against either the established church or the established political and social order and often against both; to those German princes for whom sloughing off papal authority meant dominating their territories in region as well as political and gaining possession of the usually great wealth of the church within their lands. When the princes supporting Luther found themselves in a minority at a Reichstag meeting in Speyer in 1526, their formal protestation against a decision by the Catholic majority to restrict the spread of Lutheranism led to the use of the name Protestant first for the Lutherans and then for all movements of religious reform on an anti-Catholic basis that followed for more than a century."

It follows from the above that Baptists are not Protestants, since the name "Protestant" was coined fifteen hundred years after the beginning of Baptist churches. The Catholics, as far as the Baptists are concerned, are the Protestants.

Lyon, Rowen and Hamerow, in their book, "A History of the Western World," say:

"John Calvin (1509-1564), like Luther, turned away from a career in law to become Protestantism's second great creative leader, but not until he had received a sound training in jurisprudence, theology, and the new humanist learning. He soon put his knowledge at the service of religious reform, but he was forced to flee his native France in 1534 after the government of Francis I began repression of the new heresy. Taking refuge in Strasbourg, then still part of Germany, Calvin drank in the evangelical learning of the Rhineland reformers led by Martin Bucer (1491-1551) who sought to merge somehow Luther's doctrines and those of Huldreich Zwingli (1484-1531), a Swiss reformer who upheld a more straightforward rationalism than the Wittenberg liked. When Calvin's travels led him to the free city of Geneva, between France and Switzerland, he was called upon

to lead the religious reformation of the town, which had just thrown off the joint overlordship of its Catholic bishop and the duke of Savoy."

Lyon, Rowen and Hamerow continue (pp. 405-406):

"This task reluctantly accepted, became Calvin's life work. Geneva continued to be governed as a republican city-state, but its religious and social life were transformed under Calvin's guidance to make it a city of God upon earth. Church and state remained distant but not apart. Laymen shared in the government of the church along with ministers of religion, while government was called upon to protect the 'true church', to enforce its decisions, and to expel from the city those whom it excommunicated. An almost monastic asceticism was imposed upon public and private life. The simple pleasures of song and dance were ruthlessly forbidden to all; churches were stripped of 'idle images' like stained glass, paintings, and sculpture, while organs were removed as instruments of worldliness. The common sins were punishment with unprecedented rigor. Calvin would have none of medieval Catholicism's broad tolerance of man's weakness, nor of Luther's earthly understanding of them. Apart from the necessary business of earning a livelihood, Calvin required men to keep their minds fixed upon one sole duty — to worship God in such ways and with such words as he believed emerged unmistakably from his own reading of the Bible. Indeed, even work became a religious obligation, a task set by God for each individual as his calling."

John T. Christian, in "A History of Baptists", (pp. 198-199) says regarding Calvin:

"The influence of Calvin had begun to be felt in English affairs. His books had appeared in translation in England. He was responsible in a large measure for the demon of hate and fierce hostility which the Baptists of England had to encounter. He advised the 'Anabaptists and reactionists should be alike put to death' (Froude, History of England, v.99). He wrote a letter to Lord Protector Somerset, the translation was probably made by Archbishop Cranmer (Calvin to Protector, mss. Domestic Edward VI, V.1548), to the effect: 'These altogether deserve to be well punished by the sword, seeing that they do conspire against God, who had set them in His royal seat.'"

Lyon, Rowen and Hamerow in "A History of the Western World" (p.406), continue their discourse regarding John Calvin by saying:

"Although Calvin's Geneva seemed to make depravity impossible, it was not the reformer's intention to create conditions by which man could earn his salvation by his own good works. Quite the contrary: even less than Luther did Calvin believe that man could redeem himself from sin. His theology was set forth in the Institutes of the Christian Religion, which he wrote in Latin (and constantly revised and expanded) between 1531 and 1559 and then himself translated into French, in what was to be one of the first great masterpieces of modern French prose. Calvin accepted and even exulted in the utter incomprehensibility of God, whom he saw as the most absolute of

kings — the ruler of utterly unrestricted power, the source of law who was Himself not subject to it, the judge who sat in judgment upon sinful men and gave the pardon of His mercy to a few 'elect' for reasons totally beyond man's comprehension and which man had no right whatever to question or dispute. Those saved by God's predestination had not earned His mercy; yet they were 'saints'; to them belonged to governance of all men for the purpose of putting down evildoing, not so that sinners might be reformed and saved too but only to prevent them from 'stinking in God's nostrils.'"

"This stark doctrine, which seemed to leave no room for the play of man's hope and will, nonetheless became the inspiring belief of legions of vigorous battlers for truth as they saw it, against immense odds and numberless dangers. Geneva became the training ground for Calvinist preachers who came from many parts of Europe, especially from France, the Low Countries, England, and Scotland, to learn doctrine, preaching and leadership from Calvin himself and then from his outstanding disciple, Theodore de Beze (Beza) (1519-1608), who founded the Academy (university) of Geneva. By the hundreds and thousands they returned to their homelands to bring converts into the folds of the new church; these new Calvinists came from every social group, from exalted noblemen to simple craftsmen and peasants. In most cases the Calvinists won enough adherents to frighten the governments which remained firmly Catholic, but too few to sweep all before them. Although Calvin himself had largely held to a policy of civil obedience, relying upon prayers and an exemplary life to swing God's favor from the oppressors to the builders of the 'true church', Calvinism outside Geneva, faced with repression, adopted a policy of armed resistance. Calvinism became an international revolutionary movement, conspiratorial in organization, ready to take up arms, with the ideal of the city of God as its aim."

Lyon, Rowen and Hamerow in their book, "The History of the Western World," (pp.411-412) said:

"When Luther first appeared upon the European scene, he had no stauncher enemy than Henry VIII, king of England, (1509-1547). Henry was a religious conservative who saw nothing to be gained by breaking with Rome. He had obtained the position of papal legate for Cardinal Thomas Wolsey (1475-1530), his favorite and chancellor, who for all practical purposes exercised the powers of the Pope within England; and Wolsey did the king's bidding. When Henry, who fancied himself a skilled theologian, wrote an Assertion of the Seven Sacraments in the rebuttal of Luther's innovations, Leo X bestowed upon him the title of 'Defender of the Faith.'"

This proud designation soon became an ironic misnomer from the Roman point of view. Henry had only a daughter, Mary, by his elderly wife, Catharine of Aragon; all her male sons had died in infancy. The king therefore decided to take a new, youthful wife, the flirtatious Anne Boleyn, hoping

for a son to inherit his kingdom without dispute. When Henry sought papal approval of a divorce (technically an annulment of his marriage) on the ground that Catharine had been previously married to his elder brother, Arthur, Clement VII (1523-1534) avoided coming to a decision; not only was he being asked to declare a previous pontiff's dispensation to be invalid on principle, but he feared reprisals from Charles V, Catharine's nephew, who was all powerful in Italy after the 1527 sack of Rome. In desperation Henry disgraced Wolsey, who for once had proved ineffectual and took a younger official's suggestion that he throw off the ecclesiastical overlordship of the Papacy and have the divorce trial held within England. When this was done, Henry won his case at last and took Anne Boleyn as his second wife."

Lyon, Rowen and Hamerow continue (p. 142):

"England's ruler had gone further than he had intended, for he was forced into the anti-papal camp. Yet he did not wish to become a Protestant or have England turn Lutheran. He sought instead to confirm the Anglican church — no longer the Roman Catholic church in England but the Church of England — as a kind of national Catholicism, retaining as much Catholic doctrine as was consistent with rejection of papal supremacy. The Act of Supremacy of 1534 made the king 'only supreme head' of the church, with the legal if not the spiritual powers of the Pope within England. Some leading Englishmen, including the noted humanist Sir Thomas More (1478-1535), who was Wolsey's successor as Chancellor refused to take an oath acknowledging the king's supremacy and were beheaded as traitors. As part of the process of separation from Rome, the king confiscated the vast properties of the English monasteries, which were dissolved. The lands and revenues were then bestowed upon influential courtiers or sold for the benefit of the royal treasury."

ANNOUNCEMENT

Victory Baptist Church at 9601 Blue Ridge Ext., Kansas City, Missouri, will host a Bible Conference August 9-11, 1983. Services will be at 6:30 p.m. Tuesday, Wednesday and Thursday; and at 9:30 a.m. Wednesday and Thursday. The church is pastored by Elder Harold Leasure. All are invited.

Grace Baptist Church of Stanleyville, N.C. (near Winston Salem) will host a Bible Conference Labor Day Weekend, September 2-4, 1983. The church is pastored by Elder Gene Kiger. Many preachers who appear in the pages of The Baptist Examiner will be speaking along with the editor. All are invited.

Elder Kenneth Leonard is available to preach for Sovereign Grace Baptist Churches wherever the Lord might open the door. He can be reached at 4 Della Lane, Boonsboro, Md. 21713. Phone 301-432-7198.

BRIEF STUDIES ON THE CHURCH

By The Editor

"...to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phili. 1:1).

We come now to a study of the Scriptural officers of the church. These are two as set forth in this Scripture. The first relates to the preacher. There are three words used in Scripture relating to this one and same office. "And he gave some, apostles; and some, prophets; and some evangelists; and some pastors and teachers;" (Eph. 4:11). This Scripture refers to the Lord's giving of certain God-equipped men to certain offices in the church. Beyond doubt, apostles and prophets were temporary offices which are not in the church today. I believe the same about the office of evangelist. The words "pastors and teachers" refer to the same office. So that the only preaching office in the church today, recorded in this Scripture is that of pastor. The pastor is to have teaching ability for this is a major portion of his work.

The word "pastor" comes from a word meaning "to shepherd." The pastor is to lead the church into the green pastures and still waters of the Word of God. He is to care for the church as a shepherd would for his sheep. He is to guard the flock against false doctrine, driving the lion and wolf away by a faithful preaching of the Word. He is to discipline the unruly and wandering ones of the flock by faithful preaching of the portions of the Word designed for this purpose. His work as pastor involves his having the heart of a shepherd, deeply concerned about and tenderly caring for the needs of each one of his God-given flock. This heart is given him by the Lord Jesus Christ who is the Chief Shepherd of all the true churches. The man who does not have this shepherd heart is not qualified to be a pastor. Many men seem to be in the ministry for their own personal advantage, not caring about the flock. They want to lord it over the Lord's heritage, and make merchandise of the people of the Lord.

The word "bishop" is used to refer to this same office. The word means "overseer." It shows that the pastor is to oversee the flock. He is to be the leader in the church. He has an authority given him by the Lord which is to be properly exercised by himself, and properly recognized and submitted to by the church. "...know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thess. 5:12-13). The pastor is "over" the church. He is to be highly respected because of this God-given position. The church is to follow his admonishing as he does this with the Word of God. Such proper leadership and fellowship results in peace in the church.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account..." (Heb. 13:17). The pastor has a position of "rule" over the church. The

church is to submit to this rule. The pastor watches for the souls of the church member and must give account as to his labors among them. These are two of many Scriptures dealing with this matter. However, we must realize that the matter of the pastor's "rule", "overseeing" and "leadership" can be overdone. Pastors often take advantage of these Scriptures to dictatorially lord it over the church, even as some men take advantage of some Scriptures to mistreat their wives. The authority of the preacher relates to his position as teaching the Word of God, and is restricted thereby. When the pastor preaches the Word to the church, and fairly and properly applies it to the members, they are bound to listen to him and obey him. His authority, as he does this, is tantamount to the authority of the Word he preaches. When the preacher misinterprets the Word, or misapplies it, his authority is at an end. The church is bound to follow the pastor as far, and no farther, than he follows the Bible. When the pastor speaks as to matters not dealt with by the Word of God, his opinion should be respectfully considered by the church, but has no authoritative power over the church.

We must never stray, even a hair's breadth, from the truth of Church Authority. The church has authority over the pulpit, as well as all its activities. The pastor has one vote, and only one (this is one reason I do not like parliamentary procedure in church business meetings, which deprive the pastor of his vote). His vote is of no less, and of no more, authority than that of any other member. The pastor's authority is limited to and by that which he obtains by preaching the authoritative Word of God.

The word "elder" is used to refer to those in this office. This word refers to the dignity of this office. We might say that "bishop" and "pastor" refer to the duties of the office, while "elder" refers to the dignity thereof. Please understand that these three words refer to one and the same office in one local church. A pastor over one local church is the bishop of that church. The idea of a big bishop, having authority over many local pastors, is totally contrary to the Bible. "And from Miletus he sent to Ephesus, and called the elders of the church", "Take heed...to all the flock, over which the Holy Ghost hath made you overseers" (Acts 20:17 & 18). The word "overseers" in v. 28 is the same as "bishop". These verses show that "elder" and "bishop" refer to the same office. "...and ordain elders in every city"; "For a bishop must be..." (Titus 1:5 & 7). These two words are used interchangeably to refer to the same office.

The idea that a church is to have elders as a distinct and separate office in the church, different from the pastor, is contrary to the Bible and to the practice of true Baptist churches. This is following the ways of men and not of God. Those who do this show their close kinship to the Presbyterians, and a

departure from the name they wear. I suppose this is a practice of nearly all "Reformed Baptists", which are surely false churches, as well as some few who do not wear that title.

The pastor is to be the leader and overseer of the spiritual matters of the church. He is to be able to give himself to prayer and the ministry of the Word, both publicly and privately. He should not be burdened down with the temporal, physical, and financial matters of the church.

The pastor is to be called by a majority vote of the church. When a church is without a pastor, she should give herself to much prayer, seeking the Lord's will as to the obtaining of a new pastor. No one thing in the life and work of the church is more important than this. The influence and prosperity of the church will depend much upon the pastor and his work. We simply cannot overstate the importance of the church having the right man as pastor. Any member of the church should have the right to present any name they desire for the church to consider as pastor. I am an adamant opponent of having men or committees in a church who act as screening groups, keeping the individual member from getting what he or she desires before the church for a church vote. Of course, this should be done with much thought and prayer. The church should be very careful in this matter. She cannot determine, simply by hearing one trial sermon by a man about whom they know nothing further, whether or not he is the man to be their new pastor. The church should learn all they can about a candidate for the pastoral office: as to his life, his soundness in doctrine, and his preaching ability. The church must remember that God gives pastors to churches, and should give herself to much prayer, seeking and knowing God's will in the matter.

The pastor must decide for himself, learning God's will in the matter, whether or not to accept the call from a certain church. When the church and the man are led to God in this matter, a marriage is accomplished which will be of great blessing to the church and the preacher; and bring much glory to God. The pastor should be called by a majority vote of the church. It might seem unwise of a church to call a man with only a very small majority vote, and unwise for him to accept such a call; but I am an avid advocate of majority rule in all church business.

The second Scriptural office in the church is that of deacon. This word means "servant", and this word describes the work of this office. It is usually thought that Acts 6 records the first mention of this office. I subscribe to this theory, though the word "deacon" is not used there. The church in Jerusalem had grown tremendously. They were, for the time, practicing a policy of "all things in common". From this supply, the needs of poor widows was provided. The apostles had been taking care of this business, but it had reached the point of interfering with their time for prayer and ministry of the Word. They instructed the church to choose, from among their membership, seven men who would be appointed over this business. The church did this, and the matter proved a great blessing to the church. There are some who think that the office of "deacon" was only a temporary one to meet this

specific occasion. However, Paul's reference to "deacons" in Philippians 1:1 and I Timothy 3 shows this to be a permanent and an important office in the church.

A pastor may be called from another church, but must become a member of the church before assuming and exercising this office. But deacons must be chosen from among the membership of the church itself. Every church should have at least, if possible, two or more deacons. The number of seven in the first church is not binding on any other church. The deacons must be elected by a majority vote of the church. A deacon should be elected for an indefinite period of time. He should not be elected for a prescribed period of time such as one, two, or three years. The present practice of rotating deacons is not in harmony with the Word of God. Neither pastor nor deacon should be subjected to the indignity of an annual election.

A church should have deacons, but should never have a "Deacon Board". A church should not have a "board" of any kind. This word carries with it the connotation of authority, and the church itself is the only authority recognized in the Bible as to church matters. I have never known of a church having a "Board of Deacons" where that board did not try to (and usually did) run the church. The deacons can and should have meetings, probably inviting all the men of the church to such, where they can discuss and pray about their work in the church. The pastor should attend and moderate all such meetings. Pastor and deacons should work closely together for the good of the church, and neither one should seek to dominate the other.

It must be clearly understood that deacons are the servants, not the bosses, of the church. They are elected by the church. They are subject to the church. They are to carry out the wishes of the church in their activities. The deacons are not to hire and fire the pastor. They have absolutely no authority over the pastor. They have no more say in the work of the pastor than any other member of the church, and only as a member of the church.

The office of pastor and deacon relate to two entirely different spheres of church activity. The pastor is the overseer of the spiritual work of the church. The deacons are to oversee the physical work of the church, they are over the business of the church. The deacons should see to it that all the physical business of the church is properly taken care of. They should visit the sick in the church. They should guide the church in any giving of money or supplies to any needy in the church membership. They should see to the proper upkeep and cleanliness of the church property. I do not say that they should themselves do all the physical work about the church, but they should take the lead in such, oversee it, and see that it is done. The pastor should not have this burden on him. He cannot take care of the material and physical needs of the church without taking away from his proper task which mainly consists of prayer and the ministry of the Word. Any church which burdens her pastor with the physical part of church work is robbing herself of the benefits which would accrue from his having proper time to do his

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

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

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

Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

proper work.

I confess that many pastors want to run the whole show. I confess that many churches want to turn it all over to the pastor. But this is wrong, unscriptural, and hurtful to pastor, to the church, and to men who should be deacons in the church. The pastor is to oversee the spiritual work of the church, and the deacons are to oversee the physical and financial work of the church. If the pastor can be relieved of the physical, and if he will not try to run everything; he will be free to more properly do that which has been assigned to him. If the deacon will take their job seriously and do the part God has given to them, they will be rendering a great service to the church and earn great rewards for themselves. When pastor and deacons do their jobs well, the church will prosper more greatly in the things of the Lord. If we will study this matter fully, we cannot fail to see the wisdom of God in establishing such a plan in His churches, and the benefit to the church as following such a plan.

Now, due to circumstances in the work of the church, there may be other offices involved. I do not say there are not. A church needs a clerk. A treasurer. The church may have Sunday School teachers. They may have an office of song leader, and of piano player. They may have other officers which they deem needful in carrying out the work of the church. In nearly all places, a church must have trustees to act as its legal representatives in the matter of her property. I would certainly suggest that the treasurer of a church and her trustee be chosen from her deacons, as these matters surely relate to the business of the church. I say a church may feel a need for other offices, and may have such, but the only Scrip-

(Continued on Page 8 Column 1)

Nothing shakes prison-walls and breaks jailers' hearts like the praise of the Lord.

TUNE IN TO THE CALL TO CALVARY

| Station | Time | Dial | Watts |
|-----------------------|---------------------|-------|----------|
| WEMM, Huntgn., W. Va. | Sun.—7:30-8:00 a.m. | 107.9 | 50000 FM |

MY IMPRESSIONS

1983 Calvary Baptist Church's Bible Conference.

I have received a blessing at this great conference. The singing and the speakers have brought tears to my eyes. Praise the Lord!

Brenda Smith, Griffin, Ga.

A great conference. Good preaching and fellowship. A real blessing to be at the conference.

Bobby Blount, Griffin, Ga.

If more of our Sovereign Grace Baptist Churches would attend Bible conferences such as this one at Calvary Baptist Church, the saints of God would be better grounded in the truths of God's Word. I have been richly blessed by being able to be in these services, hearing God's Word preached and expounded. Most of all, that the Lord Jesus Christ has been glorified in all these services. Thanks again to Bro. Joe Wilson and the Calvary Baptist Church for this conference.

Don Banks, Griffin, Ga.

I have been to many conferences through the years but I have received more blessings from the Word from this one than any one in the past. Each

message seemed to build upon the last one. I truly felt the working of the Spirit in these services. If the climax of these services had been the appearing of our Lord, I would not have been surprised, but the challenge was climax enough. I pray that I will be more Christ-like because of these messages.

Dick Haynes, Chardon, Ohio

Proverbs 19:20; "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end." Thank God that He gave us His Word, His Son, His Grace and every good and perfect gift and brethren to share His blessings with, and His church to be the pillar and ground of the truth.

Terrie Lewis, Hagerstown, Md.

I like the conference because it is a great spiritual uplift. Also, it is a chance to meet the other saints of God and to be in the true church of our Lord.

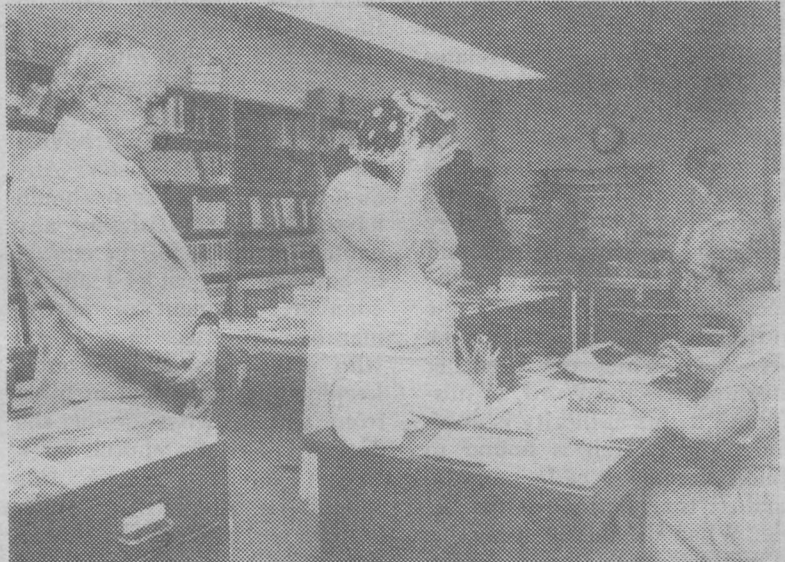
Ken Boswell, Hagerstown, Md.

My body is weary and my feet ache, but my heart is rejoicing over the way our Lord has been lifted up and the wonderful fellowship we have had with our brothers and sisters in Christ. I'm so thankful the Lord has permitted our church to have this conference.

Mildred Everman



Two fine families from Kirtland, Ohio.



Books, books, books.



Elder Don Pennington and wife. One of his favorite occupations.



Some who preached. A company of giants.



Calvary Baptist Church Assistant Pastor, Owen Croy and wife enjoy the Conference.



Good preachers come in all sizes. Elder E. G. Cook and John Alber.



Long preaching just wears me out.



Sister Halliman's favorite pastime: Caring for her grandchildren. Peter Halliman in background.



Sister Gilpin and others

BRIEF STUDIES

(Continued from Page 7)

tural offices in a local church are bishops and deacons, and that is what I am dealing with in this article. The fact that a church has some other offices does not prove she is acting unscripturally, for there may be a genuine use of and need for such.

I see a Divine wisdom, and a possibility of great blessings to a church, in this matter of Scriptural offices in a church. Let the church realize the importance of these two offices. Let her wisely and prayerfully elect men to these offices. Let the pastor do his work. Let the deacons do their work. The work will then be properly done. The church will greatly benefit. Much harm comes to a church when the deacons get out of their place and seek to run the preacher and the church. Much harm is done when the preacher gets out of his place and seeks to run the whole show. A home is much happier when the father does his part of providing the living and being the head of the home, and the mother does her part of guiding the house. God has appointed the sphere of man and woman in this matter. The one is not fitted by God to do the work of the other. The work of both is too much for either one. So it is with the church. She will be much happier and blessed of the Lord with the pastor doing his work, and the deacons doing their work. Could it be that many problems have arisen in the churches because of their failure to follow God's plan for the church and its offices? I sincerely welcome comment relative to the things discussed in this arti-



Look at James Hobbs go.