

God's work **MUST** be done God's **WAY**.

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

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IMPORTANCE OF THE WORD OF GOD

by John Gilpin, Sr.
 (Now in Glory)

I. THE WORLD DOES NOT WANT GOD'S WORD.

The majority of professing Christians do not seem to want God's Word. It is a definite fact that the world does not want the Word of God. The prophet said: "That this is a rebellious people, lying children, children that WILL NOT



John Gilpin, Sr.
 (Now in Glory)

HEAR the law of the Lord: Which say to the seers, See not: and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" (Isa. 30:9, 10).

The same thing happened in the days of the prophet, Jeremiah, Listen:

"The prophets prophesy falsely, and the priests bear rule by their means: and MY PEOPLE LOVE TO HAVE IT SO: and what will ye do in the end thereof?" (Jer. 5:31).

In the days of Isaiah and in the days of Jeremiah, they did not like to hear God's Word. Even God in New Testament days says that His preachers will preach a lie and will prophesy falsely.

"I charge thee therefore, before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:1-4).

Two thousand years ago, by inspiration, the Apostle Paul spoke of this very hour in which we are living. He said that it was man's duty to preach the Word, with the understanding that the time would come when men would not endure sound doctrine. He even went so far as to declare that the day would come when people wouldn't want sound doctrine, but rather, they would want teachers who would scratch their itching ears. I judge, beloved, that it must be

very pleasant for an individual to have somebody to scratch his back. I imagine that it must be very pleasant for an individual to have someone who would even go further and tickle his itching ears. Paul said that the day would come when the world at large, including New Testament churches, would repudiate the Word of God to such an extent that they would not put up with a preacher who preached the truth, but rather, they would want a preacher who would entertain them and amuse them, rather than give to them the Word of God.

I say to you, beloved, the world does not want the Word of God. Go where you will, find whom you may, you will find the same things to be true — the world at large does not want God's Word.

I have a voluminous correspondence as a result of my work of editing THE BAPTIST EXAMINER, with its subscribers scattered throughout every state of the Union. I hear from people, continually, all over the nation and in many foreign countries. Beloved, I am not saying what I have observed in my own little travels, but I am merely reiterating and re-echoing what I have heard from hundreds of preachers all over America, that the world does not want God's Word.

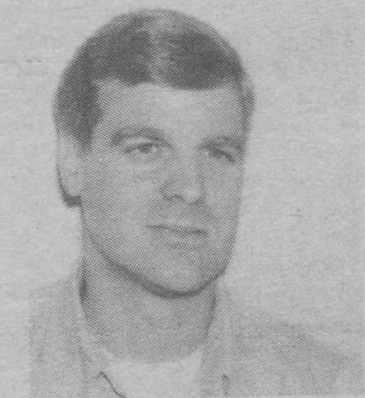
II. Whether the world wants the Word of God, "THAT IS THE VERY THING THAT

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DOES THE UNSAVED MAN FEAR GOD

by David Darragh
 Glendale, AZ.

"The transgression of the wicked saith within my heart, that THERE IS NO FEAR OF GOD BEFORE HIS EYES" (Psalm 36:1). There are only two classes of people that exist in the world. The saved and the unsaved. It seems quite clear from our text that we have already answered our question. But, in order for you, the reader, to have a better understanding, I would like for



David Darragh

you to turn to the 36th chapter of the book of Jeremiah and read it while I summarize it in this article.

The time is B.C. 607. The king is Jehoiakim in his fourth year. For a concise history of this king, let's read II Kings 23:34-37. Jehoiakim was a mere 25 years of age when he began to reign, and "he did that which was evil in the sight of the Lord, according to all that his

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HOW FREE IS MAN'S WILL

by Davis W. Huckabee
 Salem, Ohio

In order to understand how free man's will is, there must be a consideration first of all of the will of God, for it goes without saying that if God's will is supreme, then man's will cannot be supreme. There are several words in the Greek New Testament which are translated "will," and they have various shades of meaning. In Ephesians 1:11, the word rendered "counsel" (Grk. boule) in its verb form is often translated "will." It is joined with "will" (Grk. thelema) which is a weaker form. The Greek word boule (and its related forms boulema and boulomai) is suggestive of "deliberate design" and is "the result of determination," as opposed to mere wish or desire. It is necessary that we distinguish between these two shades of meaning, else we may come to the impious conclusion that God is unable to accomplish His purpose without help from man. The old

theologians distinguished between the revealed will of God, and His secret will; the revealed will of God, often expressed by the Greek word thelo or thelema, reveals God's desire, and so it tests our obedience; but the secret will of God, expressed by the Greek words boule, boulema and boulomai, express God's secret, determined will which cannot and will not be thwarted. God's will is often distinguished into either His efficacious or His permissive will. Dr. Green well distinguished between these.

"It ought, however, to be carefully noted here, that all who soundly hold this doctrine, maintain that there is a difference always to be kept up between what have been denominated the efficacious decrees and the permissive decrees of God. His efficacious decrees relate to whatever is morally good; His permissive decrees to whatever is morally evil. In other words, His im-

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THANKFULNESS

by Roy King
 Windsor, Ill.

Ephesians 5:20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Please pay particular attention to this verse as I use it as my text. Some may think it strange; speaking of being thankful, since Thanksgiving is now behind us. This is why I would

like to present this brief presentation to you for your consideration.



Roy King

tion. For I believe not only the world, but some of God's own elect fall short of being thankful unto our Heavenly Father. You and I, beloved, have so many things to be thankful for. Too many times we take for granted the numerous blessings our Lord grants us. Yes, beloved, the folk of this world, and some of God's very elect forget about being thankful, until that holiday, known unto man as Thanksgiving, rolls around, then they try to make up for it. You and I, beloved, are exhorted in Scripture to be thankful always, not just one time a year.

I believe that all of God's elect are especially to be thankful unto our Lord. Let us stop and think for a moment, each and every day we live, we are to be thankful; for God has given us this time. Yes, beloved, how thankful we should be. Truly we can praise God in granting us this time, but I believe we can show how thankful we, as God's children are by serving our Lord to the utmost of our ability and live the kind of life that would give the most honor and glory unto Him.

When you and I pray, we

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHO CANNOT AND WHO CAN BE SAVED

"... Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). Of course, the words, "and thy house" do not mean that, if you believe, your family will be saved. They mean that the same way of salvation through faith in Jesus Christ is for those in the family as well as for the individual himself.

Salvation is the most important matter in time and eternity. All other matters put together cannot begin to compare in importance with this one thing. Oh, how men give time, effort, labor, sacrifice, and money for other things; but have not thought, and given any time to the matter of salvation! What folly is this! Man, from the moment of conception, is an eternal being. Each individual must

and will exist knowingly, consciously, feelingly somewhere forever and forever. Now, there is a heaven of unspeakable joy and delight. There is a hell of indescribable torment and suffering. That is all there is. There is nothing else. Purgatory is a lie. Annihilation is a lie. A chance to be saved after death is a lie. It is eternal heaven or eternal hell for every individual of mankind. All men are sinners — hell-deserving sinners. Man is born in sin. Man chooses sin. Man practices sin. Sin is that abominable thing which God hates. God is determined and bound by His infinite holiness to punish sin. Man, as a sinner, is lost, hell-bound (I speak as a man), and hell-deserving. Therefore, unless a man is saved by God's grace, he will go to

that awful and eternal hell so frequently referred to in the Word of God. Salvation is important — most important — more important than all else besides — because salvation is that which determines a man's eternal destiny. Oh, that the Holy Spirit would impress on my heart, on the heart of each reader, on a multitude of human hearts, the importance of salvation.

I consider myself to be a doctrinal preacher. I delight to preach strongly and repeatedly on the great doctrines of God's Word. I delight to preach on the sovereign grace of God, on the truths about the Lord's Church, and on prophecy among other doctrines. But, my beloved, a man can be wrong on many doc-

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Faith is believing what God says simply because it is God who says it.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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WHO

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trines and still go to heaven. A man can be right on many doctrines and still go to hell. Being saved is more important than being doctrinally sound. Being saved is more important than being a Sovereign Grace Landmark Missionary Baptist, yes, it is. In this message, I desire to emphasize this matter of salvation. All this leads me to say that the question proposed in my subject is very, very important. Since salvation is the most important thing, it becomes very important to know who cannot be and who can be saved.

Let us deal with the subject of who cannot be saved. Please understand that, by this, I mean that those who are in the described condition cannot be saved so long as they remain in that condition. I do not mean that they will never be saved, for God can and may be pleased to bring them out of that condition into His saving grace. But I do insist that those in the conditions which I am going to set forth cannot be saved so long as they remain in such condition.

The hypocrite cannot be saved. Who is a hypocrite? He is one who knows that he is not saved, and yet pretends that he is. This is one of the greatest of sins. It is also one of the most foolish. The hypocrite will deceive some people, but what will he gain thereby? Oh, he may gain a reputation as a Christian. He may be admitted into the church. He may even be placed in some office in the church. But what has he really gained that is worthwhile? He cannot deceive everyone. He cannot deceive himself. And most important of all, he cannot deceive God. To go from this place of pretence into the flames of hell — this is really what he gains by his hypocrisy. Now the reason a hypocrite cannot be saved is that one must realize and confess that he is a sinner before God will save him. Look

at the parable of the Pharisee and the Publican in Luke 18:9-14. The Pharisee was either deceived or a hypocrite, likely the latter. He went home as lost as ever. The Publican confessed that he was a sinner, cried out for mercy, and went home eternally saved. The hypocrite must cease from his hypocrisy, confess that he is a lost sinner, or he will never be saved.

The deceived person cannot be saved. This one differs from the hypocrite in that he really believes he is a saved person. He has and is trusting in some thing or some one other than the Lord Jesus Christ for eternal salvation. He believes he is saved, but he is as lost as can be. What a horrible position in which to be! To go through life believing you are saved; to die expecting to go to heaven; then to wake up in the burning, tormenting flames of hell! Yet, the Bible teaches us that a multitude are in this condition. The reason a deceived person cannot be saved is that he does not realize his need of salvation and will not trust Jesus Christ for that salvation. As the man who does not know he is sick will not go to the doctor, so the man who does not know he is lost will not go to the Saviour.

The one who is in love with



Joe Wilson

sin cannot be saved. Oh, how man, by nature, is in love with sin! It is the chief love of his life. He loves it above all others. He will not give it up. He loves it more than he loves Father or Mother, more than wife and children, more than everything and everyone. He does not want to be delivered from it. He will not give it up. He will go to hell before he will give up his sins. Why cannot such a one be saved? Because salvation is deliverance from sin. My beloved friend, please know that salvation is not just deliverance from hell. Salvation does not keep one out of hell but leave him in his sins. Oh, there are a multitude who would be gladly saved from hell if they could still have their sins. No man wants to go to hell. But salvation is not just from hell, it is from sin. Salvation saves from hell because it saves from the sins which deserve hell. The man who is in love with sin cannot be saved because repentance is essential to salvation, yes, it is. I know we do not do or hear much preaching about repentance today. This is one of the great failures of today's pulpit. But God has not changed His demands, and, "...except ye repent, ye shall all likewise perish" (Lk. 13:3). Repentance is a change of attitude about sin. It is a change from love of sin to hatred thereof, and the desire to be delivered therefrom. The man who loves sin has not repented, and no one can be saved without repentance.

One who is more concerned about the body than about the soul cannot be saved. There is the body and its needs. But there is the soul of man and its needs. The unsaved man gives much consideration, and makes

every effort to supply the needs of the body. Yet, how few ever even think seriously about the needs of the soul. The reason such cannot be saved is that one must come to be concerned about his soul and its needs before he will ever be interested in salvation. Why is it that most men will go all out in time and effort to provide for bodily needs, yet never give even a moment of time or effort towards the needs of their souls? Oh, it is because of the blindness of totally depraved mankind!

One who is more concerned about time than about eternity cannot be saved. There is time — a little time — no one knows how much he has left — and its interests. But, beloved, there is eternity and its interests. How much more important it is as to where one exists eternally than time! Infinitely longer. That is how much more important eternal interests are than those of time. Oh, the utter folly of that one who spends so much effort, thought, and time providing for the things of this life; and yet, gives no thought, makes no effort to be prepared for death and eternity.

The one who does not believe the Bible to be the inspired and authoritative Word of God cannot be saved. You do not believe the Bible. That does not change anything. The Bible is so whether you believe it or not. You will be judged by the Bible whether you believe it or not. You believe in some other religion, some other god, some other bible. That does not change anything. You will be judged by this Bible which is the only Word of God in the world. Now the Bible reveals the one and only — and, praise God, sufficient — way of salvation. The one who does not believe the Bible will not believe that way of salvation and cannot be saved.

The one who does not believe that Jesus Christ is who the Bible says He is and that He did what the Bible says He did cannot be saved. The Bible teaches us that Jesus Christ is God. That He was born of a virgin. That He lived a sinlessly perfect life (the only man who ever has despite the blasphemous claims of some holy-roller heretics). That He died on the cross for sinners. That He arose from the dead. That He ascended into Heaven. That He is at the right hand of God. That He is coming again. Praise the Lord for what the Bible teaches us about Jesus Christ! Now, this Lord Jesus Christ is the only Saviour, and the work He did is the only salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). It is Christ or hell. There is no other alternative. The man who does not believe in Jesus Christ — who He is, and what He did — cannot be saved. Jesus said, "...for if ye believe not that I am he, ye shall die in your sins" (John 8:24).

Now, these are some conditions that, those in them cannot be saved. And I must add that all men, by nature, and apart from the grace and power of God, are in a condition in which they absolutely cannot be saved. Unless God, in sovereign grace and by irresistible power, does not bring a man out of his natural condition and into a description I am about to set forth, that man cannot be saved. We are born lost and undone. Except God intervenes in our behalf, we are doomed forever.

Who can be saved? I have shown some conditions that, so long as one is in such, he cannot be saved. Now we need to know who can be saved. Praise the Lord, I have only one thing to say about this. I do not have to set forth many, varying conditions which a man must be in before he can be saved. Not many. Just one. Oh, that I could write such in words of flaming fire across the heavens! Oh, that I could get the ear of every individual of mankind! I have good news to bring. Oh, that men would listen thereunto. Who can be saved? Anyone who wants to be saved can be saved. This is my message on this point. This is the doctrine of Sovereign Grace believers. We do not budge a hair's breadth here. We are most adamant on this point. Any man, woman, boy or girl anywhere in the wide, wide world who wants to be saved can be saved. This is our gospel invitation. We invite any one who is hungry and thirsty, to come freely to Jesus Christ and be eternally saved.

I know that the Arminians accuse us of not believing this. I know that they falsely picture our doctrines. I know that they misrepresent the things we teach. I know that the Arminians say that we Sovereign Grace people teach that a man

may want to be saved ever so badly, but that we say he cannot be saved because he is not elect. Not so, beloved, not so. The Arminian deliberately or ignorantly lies on us. We do not believe the awful lies of which the Arminians accuse us. We do verily believe and we preach that anyone who wants to be saved can be saved. I know Sovereign Gracers pretty well. I do not know one, I have never read one, I have never heard of one who believed that a man could want to be saved, but could not be saved. And, the lying, misrepresenting Arminian has never heard of one either.

No matter how sinful one has been, if he wants to be saved, he can be saved. One may have plunged to the depths of degradation. He may have continued long in such sin. But if he wants to be saved, he can be saved. "...though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). The vilest of the vile may be made pure. The worst sinner out of hell may yet be saved.

The man who wants to be saved has not committed the unpardonable sin. (Continued on Page 3 Column 1)

FROM THE EDITOR

CO-OPERATION BETWEEN THE CHURCHES: CONTINUED. We must realize that each church is completely independent of all other churches, and that no church is to lord it over another church; neither is any church to be subservient to another church. We are thinking about co-operation between equals — between independents. I believe that true churches can and ought to, whenever possible, cooperate with one another. I have pointed out some ways in which this can be done. We can become acquainted with one another — learning the needs of one another — so as to pray much for one another. We can visit other church services when we are not having one of our own — such as revivals, fellowships, and conferences. It would be well to communicate with one another so as to have such special services at non-conflicting dates. The pastors should visit and fellowship with other churches. He should greatly and continually encourage his members to do likewise. Such inter-visiting and fellowshiping between churches (where geographically possible) would be of great benefit to all individuals and churches concerned. Churches and pastors should beware of standing aloof and isolated from other churches of like faith and practice. Isolationism is not the Biblical pattern for churches. Search and see. This practice robs the isolated and isolating church of many blessings she could receive and could give to other churches. I urge all to seriously consider this matter.

Now as to the matter of church cooperation in matters such as missionaries, mission work, and other things, for example: The Baptist Examiner and New Guinea Missions. A mission work of any kind (Missionary, publication, radio, etc.) should be under the absolute and total authority of one church. Two churches cannot Scripturally authorize and control such work. However, other churches can give to the authorizing church financial support for such works. Most true churches are unable to support a work of any size by itself. Sister churches can have a real and necessary part in such works.

In such cases, the authorizing church must remain in the position of absolute authority over the mission work. Those individuals and churches who help support a mission work can, or should be able to ask any questions relative to the work they help support. Such supporters should receive a very honest and courteous answer to any such questions. Everything about the work should be open and above board, and all supporters should be able to know anything they desire about such work. If supporters of a work of another church are not satisfied with how that church is doing the work (financial, or in any way at all), the supporter is at liberty to make suggestions which the authorizing church may follow or not follow at her direction. Supporters may withdraw their support if they are not satisfied with the answers they receive or with how the work is being done. Supporting churches can go no further than this. They may not exercise any authority over the said work.

Note these things: Supporting churches have the right to ask any questions and receive an honest and courteous answer. They have the right to make suggestions. They have the right to continue or withdraw support. The authorizing church should show her appreciation of all such help by giving kind, honest, courteous answers to all inquiries from supporters. Also, by considering thoughtfully and prayerfully suggestions from supporters. She should also show proper courtesy to any church which sees fit to withdraw support, and show her thankfulness for past support. Still, the authorizing church must maintain and exercise absolute authority over her own work.

Brethren, we are small and we are few. We will not get much cooperation from the world or from the false churches of men. Let us have more love for one another, and manifest this love by fellowship and cooperation in every Scriptural and possible way.



Question: — Where did women knead dough in the streets?

Answer: — In Jerusalem, Jeremiah 7:17, 18. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fires, and the women knead their dough, to make cakes to the queen of heaven, . . ."

The queen of heaven was Ishtar, a Babylonian goddess, and the cakes were shaped like the images of the goddess or were stamped with her likeness. The modern parallel would be hot cross buns.

WHO

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donable sin, whatever that is. Oh, I want to make it as emphatic as I can — anyone who wants to be saved can be saved. The invitations of the Bible to poor lost and undone sinners all emphasize this point. All that the Bible teaches about salvation emphasizes this matter. There is not a hint anywhere in the Bible that a person can truly and sincerely want to be saved, and yet cannot be saved. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). What a free and glorious invitation is this! Every hungry soul is invited to come to Jesus Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Anyone who feels sins to be a heavy burden upon the soul, and desires to be delivered therefrom can come to Christ and be saved. I could go on and on. There are so many invitations to lost sinners in the Bible. It seems that the Lord has almost outdone Himself (I speak as a man), that He has gone all-out to let every sinner of mankind know that, if he wants to be saved he can be saved. There is not a word in the Bible to the contrary. All the invitations of the Bible make this point very clear.

Let us look at one more Bible invitation to lost sinners, ". . . And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). I know that the Arminians say that we Sovereign Gracers do not believe this verse, but they lie when they say it. I know the Arminians say this verse contradicts the doctrines of Election and Predestination, but it is not true. This is a Sovereign Grace verse. It teaches our doctrine. Beloved, the Arminians do not teach this verse in its proper meaning. What the Arminians really teach is, "whosoever won't may come," for they say that the invitation means anybody and everybody. It does not. It does not say such. It says that anyone who wants to can be saved. Now, Mr. Arminian, tell us how you are going to get "whosoever won't" into this verse of Scripture. How are you

going to get "whosoever won't" to be saved. What the Arminians really teach about Revelation 22:17 is that "him that is not thirsty" may come. The Bible does not say that. Tell me, Mr. Arminian, how are you going to get a man saved who is not thirsty for salvation? Arminianism has a wonderful and saving doctrine for any sinner who is thirsty and wants to be saved. But Arminianism has no gospel at all for the man who has no desire to be saved. And all men are by nature in that condition.

Where the Arminian doctrine stops short, utterly helpless to meet the desperate condition and need of man; sovereign grace doctrine (which is Bible doctrine) has the answer. Anyone who wants to be saved can be saved. Arminians and Sovereign Gracers both teach this. No man, by nature wants to be saved. This is a fact taught in the Bible, by experience, and by observation. The Arminian doctrine has no solution to this problem. But God's Word does have the answer. "Thy people shall be willing in the day of thy power. . . ." (Psa. 110:3). God has an elect people who are called here "thy people". There is a predestinated time for each one of them to be saved. When that time comes, God puts forth His Almighty, irresistible, creative power and makes them willing to come to Christ and be saved. Now put these Bible truths together. Whosoever will may come (Rev. 22:17). Ye will not come to me that ye might have life, (John 5:40). No man by nature will come. All the Father giveth me shall come, (John 6:37). They are made willing in the day of His power, (Psa. 110:3).

If a man wants to be saved, he can be saved. The fact that a man wants to be saved is an evidence that the Holy Spirit has worked that "want to" in him, for no man, of himself, wants to be saved. I ask you, where does this "want to" come from? If a man wants to be saved, the Spirit has worked this in him. This is proof that he is one of the elect. This man can be saved. I will go further. I will say that anyone who wants to be saved will be saved. There will not be one soul in the burning flames of hell who ever had the least desire to be saved. God will never allow a man to go to hell if that man wants to be saved.

Who can be saved? Anyone who wants to, can be saved, and will be saved. The question is, my beloved friend, do you want to be saved? Oh, that the Lord might work in your heart and cause you to want to be saved. ". . . Believe on the Lord Jesus Christ, and thou shalt be saved. . . ." (Acts 16:31). May the Lord bless you all!

WORD

(Continued from Page 1)

THE WORLD NEEDS. We read:

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is DISCERNER of the thoughts and intents of the heart" (Heb. 4:12).

The word "discerner" in the original Greek language is the word for "critic," and it literally says that the Word of God is a critic of the thoughts and the intents of the heart.

Ever since I was a boy, we have had stalking through the

world that which calls itself Higher Criticism, which is nothing else than German rationalism, or infidelity, just parading under another name. Well, beloved, those individuals who say that they are higher critics, take the Word of God, and tell you what part is inspired, and what is not inspired — what part is true, and what part is not true. They will try to tell you which part is fable and which part is fiction. They will attempt to tell you which part is false and which part is true. They set themselves up as critics of the Word of God. Instead, beloved, they ought to get down in the dust and let the Word of God be the critic of them. That is exactly what this text tells us it is to do. It is a discernor of the thoughts and the intents of the heart. It is a critic of the thoughts and the intents of the individual's heart. I tell you, beloved, whether the world wants the Word of God or not makes no difference. It is what the world needs, regardless of what it wants, because the world needs a critic — a critic that has the light of God to flash before us — a critic that has the light of God to shine upon us — a critic that has the light to illuminate the darkness of our souls.

III. GOD'S WORD WILL LAST FOREVER.

"Heaven and earth shall pass away, but my words SHALL NOT PASS AWAY" (Mt. 24:33).

Though the world does not want the Word of God, still the world needs the Word of God, and thank God, the Word of God is going to last forever. This old Word will be as fresh in eternity as though it were written yesterday. The Word of God — the Bible, will last forever.

"I know that whatsoever God doeth, it shall be FOR EVER" (Eccl. 3:14).

Beloved, I know that whatsoever God doeth is eternal, because God Himself is eternal, God wrote the Bible. I make no apology for believing this. Instead, I insist that every word from Genesis 1:1 to Revelation 22:21 was written by Almighty God. I do not say that the men who wrote the Bible were inspired, but rather, I say that the Bible itself was inspired by Almighty God. Beloved, because it was written by God, and since all God does is forever, then the Bible will last forever.

"Last eve, I paused by the blacksmith's door,

And heard the anvil ring the vesper chime,

And then, looking in upon the floor,

I saw old hammers worn with beating years of time.

"How many anvils have you had," said I,

"To wear and batter these hammer so?"

"Only one," said he,

"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word,

For ages skeptics' blows have beat upon,

And though the sound of falling blows was heard,

The anvil is unhurt, the hammers are gone."

Beloved, the world does not want the Word of God, but the world needs the Word of God, and that Word of God will last forever.

IV. THE WORD OF GOD IS FINAL.

"To the law and to the testimony: if they speak not

according to this word, it is because there is no light in them" (Isa. 8:20).

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19).

This would tell us that God's Word is final. You are not to add to the Bible, and you are not to take from it. It is to be accepted as it stands. It is a unit and is not to be divided. You are not to say, "I will accept one part and reject another." You are to take it all as it stands, for it is the Word of God in its entirety. We have no right to skip a chapter. We have no right to skip a book. We have no right to turn to the New Testament and say that we will take the New and reject the Old. We have no right to say that we will go to Pentecost and that we will reject all that come prior to Pentecost. We have no right to say that we will do anything to the Word of the Lord except to say, "Speak Lord, for thy servant heareth." Beloved, the Word of God is final in every particular.

That is why it is that we do not accept infant baptism. If I did not believe that the Word of God were final, I would have baptized a little baby some time ago. I married a young lady some few years ago, and in a few months she came back with a friend of hers to get married. After I married this friend, this first girl called me off to one side and said, "Brother Gilpin, I want to tell you a little secret. I am going to have a baby before long. You were so nice to me when I came to be married that I wonder if I could bring my baby back, and have you baptize it for me." Now, beloved, you know that there is nothing I would rather do than to have baptized this little baby. I would like to have done it, just to be courteous and kind to her, but I could not do it, because the Word of God is final, for you cannot find infant baptism in the Bible.

Beloved, because the Word of God is final, we do not have anything to do with Christmas. You will never read in the Bible one place where we are commanded to celebrate the birth of the Lord Jesus Christ. There are only two birthday celebrations in the Bible, and both of them ended pretty badly. One was the big ado they had in the days of Pharaoh in the Old Testament, and it ended with the chief baker getting hung. The other was Herod's birthday, and ended with the beheading of John the Baptist.

There is not one thing in the Bible about the celebration of the birth of the Lord Jesus Christ. The birth of the Lord Jesus Christ in itself, means no more to me than the birth of any other babe. The only reason why the birth of Jesus Christ might mean any more to me than the birth of any other babe is because it brought the Lord Jesus down to this world so that He might become my Saviour. Beloved, we are not to worship the babe of Bethlehem; it is the Christ of Calvary that saves, and Him we are to worship. His death we are commanded to remember by the ordinance of the Lord's Supper, yet nothing

is said as to commemorating His birth. Since the Word of God is final, we must reject Christmas in its entirety.

Because the Bible is final, we do not have Easter celebrations in our churches where our churches are true and Scriptural. I can not for the life of me see how a preacher can substitute a day for an ordinance. We have an ordinance whereby we are to remember the resurrection of the Lord Jesus Christ. Every time that a believer is taken down into the waters of the baptism to be buried with our Lord, we have a picture of the resurrection in the days that are to come. Beloved, I can't see how that any preacher who would want to be true to his God would ever dare to substitute a day for an ordinance — the ordinance that our Lord created.

Sometime ago, an old preacher whom I knew, died. He was one of my predecessors in Russell, having been pastor there for 14 years. When he died, I went to his funeral. I had hardly gotten in the building when they called for all the preachers to come up, to sit on the rostrum during the service. Just about the time when I was getting out of my seat, I looked over and a great big fat sister that weighed about 250 pounds was parading up there to sit on the rostrum, along with 10 or 12 men. I sat down where I was. Three or four people who knew me came around and said, "They want all the preachers, up on the rostrum." Beloved, I didn't go. If I had gone up there and sat down, I would have said by my presence that I accepted that woman to be as truly a God-called preacher as anyone else. Beloved, God never called a woman to preach in all of the ages of this world. Now, I am not a woman-hater, and I am not going to try to be offensive to any woman, and I am not going to do anything at anytime to try to make me look as mean and as selfish as possible, but God said within His Word, giving the qualifications for a preacher, that he is to be a "husband of one wife." I would like to see the woman that can meet God's qualifications for a preacher.

We believe that the Bible is final, and therefore women preachers, and Easter, and Christmas, and infant baptism are to be rejected.

V. THE WORD OF GOD WILL BE RECEIVED BY EVERY BELIEVER.

"He that is of God heareth God's words" (John 8:47).

You say, "Brother so-and-so is a good man, but he just doesn't believe everything that we preach. He comes to church every once in a while, and he always gets offended when he comes." Beloved, you can believe he is a good man if you want to, but you and I have a different definition for the word "good." Here is a text that says, "He that is of God heareth God's words," and the man who won't hear the Word of God proves that he is a stranger to God.

There are people who insist that a man can not be saved unless he comes to a mourner's bench, mourning and praying — teasing God, so to speak, to get God in the notion of saving him. One of them, sometime ago, picked up one end of the bench and set it about three feet out toward the audience, and then walked around to the other

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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 is it to offer strange fire? Lev. 10:1?

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The Lord had given detailed instructions as to how the priests were to carry out the worship in the tabernacle. In chapter nine is a description of how the first service was carried out. Everything was done exactly as the Lord had commanded. The Lord showed His approval by sending a fire to consume the burnt offering upon the altar (Lev. 9:24).

But it seems that Nadab and Abihu were not satisfied with God's way of worship, for we are told, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not" (Lev. 10:1). Nadab and Abihu, as sons of Aaron, had been appointed priests and they had the privilege and duty to serve in the tabernacle, but only as the Lord had given instructions. But we see from this verse that they took matters in their own hands and did things their way instead of God's way. "They offered strange fire before the Lord, which He commanded them not".

We are not told what this strange fire was, but in Leviticus 6:12, 13 we are told that the priests were to keep a fire burning upon the altar and were never to let it go out. In Leviticus 16:12 instructions were given for the burning of the incense. The priest was to take a censer full of burning coals from the fire upon the altar and put the incense upon them. The strange fire could have been fire from some other source. But whatever it was, their sin was that they did not follow their Lord's command. They departed from His plain word. He had fully and completely instructed them as to how they were to worship Him. There was no reason for them to do things some other way.

"This is the thing which the Lord hath commanded" (Lev. 9:6) should have been sufficient, but no, man has always done things his way instead of God's way. Nothing was needed on the part of these two except direct obedience to His command. By offering strange fire before the Lord brought about their death by fire from God, "And there went out fire from the Lord, and devoured them, and they died before the Lord" (Lev. 10:2).

Many "strange fires are being offered before the Lord" in His churches at the present time. Any preaching and practicing of that which is foreign to the Word of God concerning the

church, the doctrines of grace, the Lord's Supper, baptism, and the second coming of Christ, to name a few, are "strange fires". There is a word of warning for those who thus sin, "The Lord shall judge His people, It is a fearful thing to fall into the hands of the living God" (Heb. 10:30, 31).

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Leviticus 10:1; "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not."

Before we deal with the question of, what it is to offer strange fire; let us first show what it was that condemned Nadab and Abihu. In chapter nine, we see the fire from the LORD consuming the sacrifice. In chapter ten, we find Nadab and Abihu offering strange fire before the LORD; and in chapter ten and verse two, we find God sending fire to devour Nadab and Abihu for their sin. The sin they committed was very grievous in the eyes of God. They were men who had been given important responsibilities; and rather than fulfilling those responsibilities, they abused them and suffered death at the hand of God. May this be a lesson for all of us.

The sin here is plainly stated in the verse. They offered that which God had not commanded. God does not want us to invent new ways to worship Him. God only requires obedience to that which He has commanded. It is more than we can handle just to be faithful in the worship God has given us to do, without trying to invent new ways to worship and serve Him. These new ways are not only unacceptable to God, but they are an abomination to Him. I give you the example of Xmas and Easter. God had told Nadab and Abihu what fire and incense to use in offerings. They disobeyed and paid the just consequences therefore.

I will also state that fire can represent the Holy Spirit. The lesson here is that Nadab and Abihu served God, not in the energy of the Spirit, but in the energy of the flesh. How often this is true today. I do believe we can be as guilty today as was Nadab and Abihu. There are a multitude of denominations which serve God almost totally in the energy of the flesh. The tongue speakers and faith healers are some in particular. This service goes up to God, not with a sweet savour, but as a stench in His nostrils. We who have the truth, do also at times serve in the flesh. May we all take a lesson from God's dealing with Nadab and Abihu, that the consequences of self or man-made worship, can be very severe. May we dedicate

ourselves to offering up service with the fire of The Holy Spirit. This is acceptable unto God.

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Nadab and Abihu in their burning of incense deviated from the rule or law which governed the burning of incense in the tabernacle (Exd. 30:9). They used common fire the source of which is not specifically stated in Scripture, but it is probable the fire they used was taken from that which was used to boil the peace offerings. The fire for burning incense was to be taken from the altar of sacrifice, placed in a censer, and the incense was to be placed thereon (Lev. 16:12, 13).

The end result in the use of strange fire in the burning of incense was an alien or foreign odor, which is equal to the burning of strange incense, which would be a violation of God's law which allowed for no variation in the burning of incense (Exd. 30:9).

Nadab and Abihu's sin of using strange fire was compounded by their audacity or presumption. While it is true, they were consecrated to the priesthood, and it is one of the functions of the priest to burn incense, they were to do it according to order or lot, and under the supervision of the high priest (Lk. 1:9). But Nadab and Abihu ignored the order and went together (only one priest at a time was to burn incense) into the tabernacle, and proud of their newly elevated status to the priesthood and without deliberation took it upon themselves to disregard God's law in this matter.

There are many lessons for us to learn from this ill example of Nadab and Abihu, of which I will mention a few. We need to guard against a desire for personal primacy, and make sure that our zeal is according to knowledge. If what seems to us to be expedient does not agree with the Word of God, let us stick to the divine testimony, for in the end we shall find there was no other right way. Let us make sure our motive for service is the glory of God, and not self interest.

WORD

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end and did the same thing. Then he said, "Do you know what I have done? I have brought salvation three feet nearer to you." Beloved, he hadn't done any such thing. He had just lied on Almighty God. I saw that fellow twist, wiggle, and go through all kinds of gyrations as I preached one day about the mourner's bench, yet lots of folk say that that man is a wonderful preacher and that he loves the Lord. You can say what you want to, but I would

consider that man, or any other who had been preached to as much as he has about the wonders of God Almighty's Word — I would consider that he needed some preaching done to himself concerning the saving grace of Almighty God.

Several years ago, I preached a sermon for a Sunday School Association. I had gotten there just a little bit before the noon meal and they assigned me to a home where I was to eat. It was a very wonderful home and a wonderful meal, and the wife was as charming a hostess as ever I was with. As we were eating, with 10 or 12 preachers gathered around, she turned to me and said, "Brother Gilpin, do you believe that when God saves a man, He saved him forever?" I said, "Sister, He wouldn't be much of a Saviour if He didn't save you forever." Then I told her that the word "Saviour" signifies "to hold," and that my Lord would not be a Saviour at all if He saved a man today and turned him loose tomorrow to go to Hell. I said, "Suppose a man were drowning out here in the Ohio River, and someone would go out and hold on to him for a little while, and then turn loose, and let that man go down to the bottom of the river. You wouldn't say that that man was his saviour; he would just prolong that man's agony in the water." I said, "If Jesus Christ just saves a man for a little while and then turns him loose and lets him go to Hell, the Son of Man doesn't deserve to be called a Saviour; He merely prolonged the man's agony here within a sinful world." She said, "I used to believe that, too, but our pastor has taught us better since he came here." I said, "Your pastor has taught you differently from that?" She said, "Oh, yes, our pastor says that he doesn't believe that if a person is saved once, he is saved forever." Right then I realized what the subject meant that was assigned to me. The subject that had been assigned to me, I might say, was fully a yard in length. I kept trying to get in my mind what the committee wanted me to preach about. I had a sermon prepared, but I didn't know whether it was anything at all like the subject assigned. However, when that woman told me that her pastor had taught her "better," I knew right then and there what the subject was about. It didn't say one thing about security or any of the great truths of the Bible, but I know that security was in there by implication. When I went back to the church, they called on me right after dinner, and I read 99 verses of Scripture to that congregation. I got along pretty good for a while with security, but presently a woman that was sitting in the choir came around in front of me and stomped her foot and snorted and ran out of the church. Well, I didn't think too much about it, but it wasn't long before another woman who was sitting back in the congregation got up and came down and stomped her foot and snorted and ran down the aisle. I began to think that it was contagious. Well, I went on preaching until I got to Job, and I said that the very first fellow who preached apostasy, or falling from grace, was the Devil when he preached to God. The book of Job is the oldest book in the Bible, the first book that was written, and I said that when the Devil preached to God and told Him that he could take Job out of His hands if He would give him an opportunity, he preached apostasy, and that

every fellow who has preached it down to this time has preached the same old lie that the Devil preached. When I said that, a man who was sitting in the audience came down and snorted and stomped his feet and ran out of the door. Brethren, I knew then there was an epidemic on. I went ahead and preached my sermon and when I finished, a man came to me and told me that the man who walked out was the pastor who had "taught them better," the woman from the congregation was his wife, and the woman from the choir was his wife's sister. The man said to me, "Brother Gilpin, you have offended our pastor today," and I told him that was exactly what I had tried to do. He said, "Our pastor is a good man, but he just doesn't agree with you on that doctrine." I said, "Your pastor is a son of the Devil. He is not a good man; he is not even a saved man, for no saved man would turn his back on 99 verses of the Word of God on any subject." I read him this text, "He that is of God heareth God's words," and I said, "If your pastor were God's man, he would hear God's words."

About two years ago that pastor was saved. I was on my way toward Gallipolis and a preacher friend that was riding with me said, "Do you remember Brother so-and-so?" I said that I remembered him well. He told me that he had been saved just a little while before, and that he was preaching security now, even though he has just been saved a little while.

Beloved, "he that is of God, heareth God's words," and the man who won't hear God's words proves that he isn't of God. We might just as well quit kidding ourselves about all of these good people who do not agree with us. If a man is of God, when he hears God's Words, he is going to accept it. If he doesn't accept it, just preach it to him like you would any lost sinner. The Word of God will be received by the saved, and that is the only crowd that is going to receive it. The only person the Holy Spirit is going to reveal Truth to is one of His elect.

VI. TRUE PREACHERS ARE GOING TO PREACH THE WORD OF GOD.

"For he whom God hath sent, speaketh the words of God" (John 3:34).

You say, "Brother Gilpin, Brother so-and-so is a good man." Beloved, if he is a good man, he will preach God's Word. There's a fellow who comes to me and says, "Brother Gilpin, there are all of these Protestant churches and Protestant preachers. Do you think God called them to preach?" Beloved, a 10-year old child ought to know the answer to that. A 10-year-old child ought to have sense enough to know that God never called any Protestant preacher to preach. God isn't going to write a Bible to say one thing and then call a man to preach something entirely different. I have that much sense. I wouldn't write a book to say one thing and then go out and hire a man to say something entirely different.

Certainly if man would act that way, I would think that God — a Sovereign, omniscient, omnipotent, omnipresent God, would never write a Bible to teach one thing, and then call a man to preach something entirely different. He whom God has called, speaks the words of God. The man who doesn't speak God's words, proves thereby

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that God never called him, for when God calls a man to preach, He is going to teach that man, and that man is going to learn and preach what God says to, "for he whom God hath sent speaketh the words of God."

Some years ago, a preacher in this area said that whenever he went into a community, before he preached even once, that he endeavored to find out what the people wanted, and then preached accordingly. In the light of this Scripture (John 3:34), then such an individual condemns himself. The man whom God sends does not have his ear to the ground. He is not concerned as to which way the doctrinal currents are moving. He is not trying to straddle a fence, nor is he seeking to be a middle-of-the-road pussy-footer. Rather he desires to know the Bible that he might preach it, for this text declares that if God sends a man, He is going to give him a message to preach.

VII. THE WORD OF GOD IS BEING HUCKSTERED AWAY.

"For we are not as many, which corrupt the Word of God" (II Cor. 2:17).

The word "corrupt" means "to huckster," "to peddle," or "to trade."

Let's take a trip down memory's lane, and let me tell you about a boyhood experience. I can remember in the community where I lived the huckster wagon. There was a man who would come eight or 10 miles out from town in his wagon and he would have all kinds of commodities to sell. He was a typical huckster. I remember very definitely those scales, and the way in which he read them. Whenever there was something that he wanted to buy from you, he would look up at the scales from the ground and squint and would make it weigh light, but when he had something that you wanted to buy, he would put it on the scales and get up on a high stool and look down at the scale markings and thus make it weigh heavier. He was a huckster. One day he had a horse to sell. He had taken an iron and had burned all the hair off the horse where the trace chains came along the horse's side, to make it look like the horse had been pulling so hard that he had rubbed all the hair off his sides. I saw him take that iron and put it up against the shoulders where the collar came so that it made him look like he had been pulling so hard that he had blistered his shoulder. When he was trying to sell that horse, I heard him say that he was a good horse, but he "didn't look good." Well, he didn't — he was even blind in one eye. That man was a huckster. He traded for anything that came along. It didn't matter what you had to trade, he would trade, and always, "skin you, too."

Beloved, I challenge you today to deal with any fellow who is a huckster without getting gyped. At the same time I challenge you to deal with a man who will huckster the Word of God without being "hooked" by such an individual.

Paul said that there were individuals who were just hucksters of the Word, who would trade the Word of God off for their own gain.

Now, beloved, all of the Unionarians are hucksters of the Word. Every fellow who believes in union meetings is a huckster of the Word of God.

He is trading off an awful lot of God's Word for pay and popularity. Paul says to mark them which cause divisions and offenses among you and avoid them.

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Beloved, if you are going to avoid them, you can not trade off that passage of Scripture. Every man who goes into a union meeting and trades off the Word of God is a huckster, and there is no truth in him.

You remember that man who was married to two women — one young and one old. The old woman liked grey hair, and the young woman liked black hair. That young woman would look at her husband and every time that she saw a grey hair in his head she would pull it out, and every time that old woman would look at him and see a black hair, she would pull it out. It wasn't long before he became baldheaded.

Listen, beloved, let a man go into a union meeting and there is going to be a lot of such pulling done! Here is a fellow who does not like the doctrine of salvation by grace and he pulls that out. Here is another fellow who does not like the security of the saved and he pulls that out. Here is a fellow who does not like the doctrine of believer's baptism and he will pull that out. Pretty soon, beloved, you have a baldheaded doctrine. Every time that you go into a union revival meeting, beloved, you present a baldheaded doctrine to the world. The individual who does so is just a pure old huckster of the Word.

All the union Fundamentalists are hucksters of the Word. They would sell out for pay and popularity a lot of the things that they say are non-essentials. Let me tell you something, beloved, there isn't any such thing as a non-essential in the Bible. Every word in the Bible is essential for what it was written, because if it hadn't been essential, God wouldn't have put it in the Book. Whenever any fellow says that there is any portion of the Word of God that is non-essential, he just doesn't know what he is talking about. The Word of God is all essential for what God gave it, and those individuals who talk about the non-essentials, are nothing else but hucksters of the Word of God.

CONCLUSION:

Do I speak to some individual who is not saved? If so, there is a text of Scripture that you ought to hear.

"Then Simon Peter answered him, Lord, to whom shall we go? thou hast the WORDS OF ETERNAL LIFE" (John 6:68).

Nobody is saved apart from the Word of God. People are not saved because you tell them a deathbed story and scare them nearly to death. People are not saved because you tell them some kind of an emotional experience and cause them to cry. Beloved, people are saved because they hear the words of eternal life, which tell them of Jesus.

I look around about, and I think what God has done in this great community. I look at you whom I love — you who have been so kind to me through the years, and I think about those of you who have been saved in this community. I remember the time when I came out here and preached on Brother Joe Willis'

front porch, which I might say gave rise to the movement or the starting of this church. I go back to those days and I think of the numbers that God has saved through your pastor's ministry from that time down to this. Why has He saved them? Just one reason: Because your pastor has honestly preached the words of eternal life. He hasn't played the part of a religious huckster.

That is why I contend for the Word of God. God doesn't save except as the Word of God is preached.

"Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth for ever" (I Peter 1:23).

Beloved, if you get to Glory, it will be because the Word of God was preached unto you. You will never get there on any other basis. The most eloquent preacher in the world can never help you, apart from the Bible, to get to Heaven. The only way that men are saved is by the Word of God, which tells about the Son of God, Jesus Christ, Himself.

Might it please God to take hold of some individual who is lost, and reveal His Son to him, and make that individual to be saved, and might it please God that when that individual is saved, he would live for God and grow in grace, as he feeds daily on the Word of God.

May God bless you!

HOW

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mediate agency, according to His decree, is concerned in whatever is morally good, — His immediate agency is never concerned in what is morally evil. Evil He permits to take place, and efficaciously overrules it for good, — for the promotion of his glory." — Lectures On The Shorter Catechism, Vol. I, pp. 180-181.

This age is not the first to resist the sovereign will and power of God, for Paul spoke of this in his day in Romans 9:18-21, nor are we concerned that anyone might overthrow the will of God; however, it is important that we be not found in rebellion against the Lord's purpose, which shall surely be accomplished, and we shall be broken if we try to resist it. But it is one thing to know God's will, and something else entirely different to do His will; this is where human responsibility enters in, and we certainly believe in this, but this is not the same thing as "free-will," although this is what many mean when they speak of "free-will." If a man is lost, it is his own doing, for John 5:40 says literally, "Ye do not will to come to me, that ye might have life." If anyone is saved, it is because God has first worked in him to cause him both to will and to do, and thereby to accomplish His sovereign purpose, which is to save a definite number — those whom He has given to Christ in the covenant of redemption, to be given life by Him, John 17:2, 6, 8-9 — and He shall save every one of these, but not one more than these, John 6:37, 44.

We often hear people sum up their theology about the extent of the atonement by saying "Well, I believe in 'Whosoever will.'" To which we say a hearty "AMEN!" But this does not touch the real problem in the matter! There is no question but that "whosoever will" will be saved, for God's promise

guarantees it, but the question is: "Is man able to will of himself?" Only an outright atheist or agnostic would deny that whosoever will believe will be saved, for such a denial is a repudiation of the promise of God. Man's problem never has been whether he will be saved if he believes on Christ, but his problem has always been that by nature he is unwilling to believe on Christ.

There are five Greek words and phrases which are translated "whosoever" and "whomsoever," but the one found in John 3:15-16 is the most common, and it is more commonly rendered "each one," "everyone" or "all," but always with a limitation either stated or clearly implied. If we will but consider what the Scripture has to say about the natural state of man's will, we will find that man cannot "will" to be saved apart from the divinely wrought grace of God, which gives a new nature, regenerating him, and making him willing in the day that God's power is exercised in him, Ps. 110:3; John 6:63; Eph. 2:4-10. Let the reader consult the following Scriptures, and he will see that not only is the natural man's will in bondage to Satan, but that he is totally depraved, with nothing good in him, nor is he capable of either desiring to know or doing the will of God, II Tim. 2:25-26; Rom. 3:9-12; I Cor. 2:14; Rom. 8:7-8.

It is generally accepted as a self-evident truth that man is possessed of "free-will," and a person denies this at the risk of being termed a "hardshell," yet this term was never applied to any person originally because of his doctrinal beliefs, for when this term first came into use, both those who were called "hardshells" and those who were not, generally held to the same strict doctrine which denies man to have "free-will." Hardshellism was historically anti-missionism and anti-effortism, and the fact that the Hardshells were Predestinarians was incidental, for at that time all sound Baptists were Predestinarians. It is therefore, a slander of the worst sort to call a man a Hardshell simply because he is a Predestinarian.

Man does not have "free-will," if by this is meant that man naturally, of himself, has the power to choose between good and evil. This is evident from the very fact that not a single person in all of the world's history has ever been saved apart from divine grace. God has always had to initiate and complete salvation for man. Not only is man unable to be saved apart from divine grace, but even after he is saved, it takes divine grace to keep him in that state of salvation; but for the grace of God, every saved person would be lost again before he had been a believer for one whole day.

In saying that man does not have free will, we do not mean to say that man is not responsible for his sin; man is wholly responsible, for he is a sinner not only by nature, but also by choice. The fact that all men willingly choose to continue in sin shows that he is unwilling as well as unable to exercise any will toward good. By his fall in Eden, man became a sinner; he committed moral and spiritual suicide. It may be illustrated in this way: a man enters the elevator of the tallest building in town. He has the freedom of will to do this. He rides to the roof and there steps out of the elevator. He has the freedom of

will to do this. Next, he goes to the roof edge and jumps over. He also has the freedom of will to do this. But having done so, he has committed himself to a condition from which he does not have the freedom of will to extricate himself, but is doomed to destruction unless some power outside himself rescues him. So it is with man. By his rebellion in Eden, Adam committed moral and spiritual suicide for himself and for all his posterity, and only an outside power can rescue any one of Adam's fallen race from spiritual destruction.

Neither do we mean by denying free will to deny free agency, for every man is a free agent, but he is free only within the sphere of his natural life, which is one of spiritual death, and so, of spiritual incapability. He is a child of disobedience and wrath, under the complete control of the prince of this world, Eph. 2:1-3. Man's free agency is limited only by man's nature; he is free of any outward compulsion to sin. Satan may tempt him, but it is always the man himself that yields to that temptation and sins. He thus sins freely when he sins, for it is within his nature to do so. T.P. Simmons says of the free agency of the natural man:

"Man cannot do otherwise than continue in sin so long as he is in his natural state (Jer. 17:9; Prov. 14:4; Jer. 13:23; John 6:65; Rom. 8:7, 8; I Cor. 2:14). But his continuance in sin is not due to outside compulsion or restraint, but to his own character which causes him to choose darkness rather than light (John 3:19). He continues in sin for the same reason that God continues in holiness. Thus he is fully a free agent." — Systematic Study of Bible Doctrine, p. 185.

However, man is not able to freely repent and trust in Christ, because it is not within his nature to do so; he is able to do these things only by the grace of God. This is why we deny "free-will"; it has come to mean, to too many minds, that a man is freely able in and of himself to repent and turn to God in faith; this the Scriptures emphatically deny in many places. To hold to "free-will" in the sense that many do, is to hold that a man is capable of acting contrary to his nature and ruling disposition of his soul, and this is not true. There is only one way to transcend nature, and that is by the grace of God, and then it is contrary to nature, and therefore nature has no claim to the accomplishment of it.

This erroneous idea that man has a "free-will" by which he can transcend himself and act contrary to his nature and to the ruling disposition of his soul, is the view of Arminianism, Socinianism, and the Modernistic theology of our day, and, unfortunately, it has crept into the theology of many Baptists of our day as well. There needs to be a return to the older, sounder Baptist theology of the past.

Much emphasis is placed today upon the supposed fact of man's free will, and it is held by many that no one — not even God — can override man's will. But the fallacy of this will be seen in a careful consideration of the following facts, which reveal that man's will is not so free as he supposes.

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HOW

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1. Man's will is not free in his birth, for no one chooses to be born, nor does anyone have the freedom to choose which home, nation, social status, or other circumstances into which he will be born. God sovereignly determines in advance, without so much as a "by your leave," when, where and under what circumstances each one of us will be born.

2. Man's will is not free as regards his health, for no one would ever choose to be sick, and if one had the choice of the disease that he had to take, if he had to have one, many diseases would soon perish off the earth, yet there are a great many different diseases to which man is subject, and many persons, in spite of the greatest health care, still contract diseases and suffer and die from them.

3. Man's will is not free as regards accidents, for many accidents — sometimes even fatal accidents — happen to even the most careful people. Often these accidents are of such a freakish nature that they are explainable only by the will of God being the cause of them.

4. Man's will is not free concerning the circumstances of life, for many people are thwarted in their ambitions and plans; we could understand how that God might thwart the plans of evil men like Adolf Hitler, but often God thwarts the plans of godly people when their plans are right and good, but He does so that His own purposes may come to pass.

5. Man's will is not free concerning his intellectual ability, for all men would like to be intellectual giants, yet no man can go beyond the mental ability that God has given him in his birth. A natural limitation of the will of man is as much a limitation as any other, and is directly attributable to the God of nature.

6. Man's will is not supreme in the acquisition of material possessions, for it is a very rare thing to find anyone who is poor by choice. It is easy enough to plan to be a pauper and to succeed, if anyone with such a peculiar desire should be found, but the world is full of would-be millionaires who are withheld from being rich because God has not granted them the power to get riches, Deut. 8:18; Luke 12:16-21. Often the most careful planned business ventures become financial fiascos.

7. Man's will is not free in his relations with his fellow creatures, for laws are often passed which restrain the individual's will. Not only so, but it is well known that one man can often override and coerce another's will; indeed, one who has some knowledge of psychology can manipulate people and get them to unconsciously do his will. Parents often do this with children, and sometimes children use psychology on their parents; and the wife's ability to "twist her husband around her little finger" has almost passed into a proverb.

8. Man's will as a natural being, apart from the grace of God, is not free, for the Scripture expressly declares that the natural man is taken captive by the devil "at his will," II Tim. 2:26, so that it is as absurd for man to boast of his free will,

when the devil takes him captive any time he wants, as it was for the Jews to boast that they had never been in bondage to any man even while they had the yoke of Roman bondage upon them, John 8:33. But our Lord showed in Verse 34 that the sinner, so far from having free will, is in an even greater bondage — the bondage of slavery to sin, for "servant" is literally "slave."

9. Man's will is not free in the matter of salvation, for he cannot be saved any time he pleases, as John 1:13; James 1:18; John 6:44 et al, teach. Not only so, but if man's will were as free as he likes to boast, then he could be saved, not only any time he pleased, but also under any circumstances, and even without any help from the Lord.

10. Man's will is not even free as a Christian, for of all people, the believer's will is always subject to God's will. See Acts 16:6-10. Not only so, but according to Galatians 5:17, the fleshly nature still exerts such a force upon the believer that he often "cannot do the things that ye would." The evil nature of the flesh is a potent force, even preventing the renewed will from functioning as it desires to do.

11. Man's will is not free concerning death, for few even are permitted to choose the hour of their death, and many would-be suicides are thwarted in their attempts to take their own lives, and they live on to rejoice that they were withheld from their own attempted self-destruction. "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Eccl. 8:8).

The fallacy of thinking that man's will is free is also to be seen in the divine declarations of God's absolute sovereignty. God does for man what man cannot do for himself, and thus we see God's will declared to be the moving force in: (1) The new birth: "Of His own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). See also John 1:13. (2) The sanctification of the born again: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). (3) Predestination: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will... In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:5, 11). (4) Revelation: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Eph. 1:9). (5) Faith: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29). See also Acts 13:48f. (6) The security of the saved: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). "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" (John 6:39). (7) Deliverance from this present evil world: "Who gave himself for our sins, that he might deliver us from this present evil world, according

to the will of God and our Father" (Gal. 1:4). (8) Inspiration of the Scriptures: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). (9) The appointing to offices: "Paul, an apostle of Jesus Christ by the will of God," (Eph. 1:1). (10) The giving of spiritual gifts: "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I Cor. 12:11).

Whatever of good that has ever been found in any man, is not the result of any "free-will" in him, but is directly ascribable to the providence and provision of God. See James 1:17. The sooner any man tears down the idol of "Free-will" and submits to the sovereign will of the Almighty, the sooner he will be exalted through Divine grace. "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble," (James 4:6).

DOES

(Continued from Page 1)

fathers had done." A lesson in child raising could be added here. Children emulate their parents, and other adults as models. Let's all practice good behavior and have high moral standards especially in front of our children. The problem with Jehoiakim was that he was following in his father's footsteps of evil, and as we will soon see, he did that which was very evil before God and the children of Israel.

The word of the Lord came to Jeremiah the prophet while he was imprisoned. Jeremiah, unable to free himself, sent for his secretary, Baruch, and told him to write the things that God had spoken, and take it to the children of Israel in the fifth year of Jehoiakim's reign on the fasting day. (vv. 1-6).

The scrolls were to contain all that God was to purpose to do unto the house of Judah, for they had been evil in the sight of the Lord. The fasting day wasn't the one commanded by God (Lev. 16:29), but a heathen practice mandated by the king.

Baruch did as Jeremiah had requested, and read the book before all the people of Jerusalem. It didn't take long for the cabinet members of the king's parliament to hear the words of the Lord. They sent him to read the scroll before the princes and chiefs of staff. (vv. 9-13). There was a fear that fell upon them, but it was not a true fear of God. If anything, it was a guilty fear within themselves. They inquired of Baruch, how Jeremiah could have written such a book as this, for he was imprisoned. Baruch replied by saying that the word came from God to him, and that he (Baruch) wrote the words from the lips of Jeremiah. A quick lesson, that God's word will always continue regardless of what evil the Devil may set his heart to do.

Meanwhile, the princes thought it a good idea for Baruch to go and hide himself, because when the king hears of this, he is liable to come after his head! (vv. 19). In the next few verses, we will see that the princes had a greater fear of the king, than of God's Word. First they hid the scroll in the chambers of Elishama (the secretary of state), and told the king in his ears the words of Baruch.

The king wasn't satisfied until

he could see the scroll with his own eyes. He commanded that the roll be fetched and read before him and the princes and the dignitaries. While Jehudi read the scroll, the king took a penknife and calmly dissected the scroll column by column and threw it into the fireplace for its destruction. In verse 24 we read that "They were not afraid, nor rent their garments." To rent their garments was a practice when experiencing sorrow or distress. Isn't it strange how that when Baruch read the scroll before the princes, "a fear fell upon them," but once they witnessed the king's reaction "there was no fear." A sad but true note of the natural man. He is prone to creature worship. As long as the king, who was the highest man in the land, could do this, it was okay. All too often man puts his faith in creatures instead of the creator. Though a bolt of lightning didn't come down and destroy Jehoiakim at that moment, he would inevitably meet his doom, for "sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecc. 8:11).

The king sent for the prophets Jeremiah and Baruch, "But the Lord hid them" (vv. 26). God says in Psalm 31:20 "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues." God will always keep his people. In the remaining six verses of the chapter, we read that God commanded Jeremiah and Baruch to write another scroll. This time it is to contain more information than the previous ones, including King Jehoiakim's ultimate doom. This, my friends, is the very scroll that we have before us today. As you can see, sinners profit nothing but additional punishment.

There are so many lessons that we can learn from this chapter. How that the Lord safeguards His people. In vain do the heathen worship God. God's Word will not and cannot be destroyed. And most of all, the natural man does not fear God. King Jehoiakim fearlessly dissected the written word of God, and conveniently watched it burn.

There is one character evident in man, manifested more in some than in others, and that is his outward activity of evil and wickedness before God. They have nothing to hide, as society would say, they have no respect for anyone, not even themselves, and are an eyesore to our nation. However, on the other hand, we have just as many spiritual Jehoiakims running rampant dissecting God's word spiritually, using what verses they will to substantiate their false doctrines. Yes, my friends, there is no difference in the eyes of God, whether a man openly displays a lack of moral character or if he falsely declares the councils of God. Just think about it for a moment. False preachers and practitioners of false religions, no more fear God in preaching and teaching their damnable heresies week after week, than did Jehoiakim as he burnt the scroll in the fireplace. If he did fear God, he would be scared to death to stand in the pulpit and preach "Baptismal regeneration," "falling from grace," "free will," "pray to be saved," "infant baptism," and a host of the Devil's lies. This only goes to prove that the unsaved man does not fear God!

In closing, I would like to add that I am glad that we live in a country which gives us the freedom to worship God in truth and in Spirit. The prophets of old had it pretty rough in dealing with the heathen kings. It is a great blessing to be able to write truth and hear it preached without fear of politicians imprisoning us for our stand for the truth. With that in mind, I would ask each one of you, readers, to declare the whole council of God, while we can still, enjoy this unparalleled freedom.

THANK

(Continued from Page 1)

know that the Lord will answer each prayer in accordance to His will, not ours. And when our prayers are answered, we should be most thankful unto Him. So many times we take for granted these answered prayers, and we forget about thanking the Lord for answering them. We are told in the book of Psalm 92:1-2, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night." How you and I should take this portion of scripture to heart and be more thankful unto our Lord. You and I have so much to be thankful for. I would like to present to you a few of the things we should be thankful for. We should be thankful for the Bible, God's own inspired Word. The Bible is our operators manual, beloved, just as we have a manual for our automobiles that tells us how our car may function properly, so does the Bible inform us how to function properly as a child of God. II Timothy 3:16 tells us "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

How thankful we should be for this Holy and precious word! We know that God's Holy Word was inspired by the Lord Himself, and not by man. II Peter chapter 1 and verse 21 tells us... "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit."

Praise the Lord for His precious Word; For it is to our benefit to read and conform to the things set in Scripture. We are assured that all things promised in Scripture shall indeed be fulfilled. How thankful we should be for God's Holy Word. We should be most thankful to God's own beloved Son, who did give His life that you and I may have life. Yes, beloved, Jesus did pay the ransom for you and me. Before the foundation of the world, God did elect and predestinate a people, not of the whole world, but an elect people upon whom He would bestow His love and mercy, and so we, His only begotten Son, born of a virgin, to come into the world to give His life for the sin debt of many.

Oh, how very thankful we should be, beloved! For Jesus paid it all! all to Him we owe, sin has left a crimson stain, He washed it white as snow. This most precious gift He did bestow unto His elect, a gift that is beyond compare. This precious

(Continued on Page 8 Column 1)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of beryl: and the four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living



Willard Willis

creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters; as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings" (Ezek. 1:15-25).

The key to understanding the wheel and the wheel within a wheel appears in verse 16 where it is stated: "And their appearance and their work was as it were a wheel in the middle of a wheel." It becomes obvious from this statement that we are not dealing with a literal wheel, but something which manifests itself like the precision of a wheel within a wheel. We are all aware that a wheel within a wheel requires the utmost precision of workmanship. There can be no deviation in the movement of a wheel within a wheel. We may say, then, that perfection is the word which must be used to describe the

movement of a wheel within a wheel. There may be more than one explanation, to the wheel, but I see God and His decrees in the larger wheel while the middle wheel refers to God's decrees in action. The middle wheel may refer to the wheel of time. God, in His wheel of time for Israel, has brought to pass with the utmost precision all that He has purposed. We are to learn that our God is sovereign over all and that His purpose can never be altered.

We may also say that my body is a wheel within a wheel, body is a wheel within a wheel, maintains me day by day. Food and clothing are supplied for my maintenance. God sees to it that I have air to breathe, food to eat and water to drink. The sun is also a wheel within a wheel. God, in fact, maintains the sun's distance from all other objects. He maintains it so that it does not deviate from the purpose to which it has been assigned. God is always the outer wheel and all other things fall within the outer wheel, or His sovereignty. The scriptures even teach that the bounds of our habitation have been appointed and maintained.

Israel was and is a wheel within the larger wheel of God's sovereign purpose. Every prophecy, in fact, which God had made relative to Israel, will not fail in any sense to be fulfilled. All shall be precise in accomplishment even as a wheel must move precisely when it is within a wheel.

"Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces" — V.15.

The emphasis in this passage of scripture should be placed upon the term "living creatures". They are living, thus they are active rather than dormant or like a fence post. God is not a spectator in the affairs of this world, but a very active participant. He does not sit in the bleachers of life, but He is on the field of life and doing as He pleases. The king's heart, according to the scriptures, is in His hand and He turneth it whithersoever He will.

"The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel" — V. 16.

I like the phrase "one likeness", since it is an obvious reference to unison. God's program is so well performed that it has a "one likeness". There are four, but their purpose is such that the result is "one likeness." This purpose, of course, always results in God being glorified.

The conjunction "and" in the passage before us shows clearly that the wheel within the wheel carries with it the same thought as that of "one likeness", that is, precision.

"When they went, they went upon their four sides: and they turned not when they went" — V.17.

This passage of scripture appears to carry with it the same thought which is conveyed to us in verse nine. That is, they, as God's ministers, go forth in spite of any and all obstacles. Nothing can deter them. This fact reminds us of Daniel 4:35.

"As for their rings, they

were so high that they were dreadful; and their rings were full of eyes round about them four" — V.18.

The rings (fellys) refer to the rims of the wheels, that is, the outermost part. The rings (rims) of the wheels are high. God's sovereignty, in fact, reigns supreme throughout His universe, yea, to the height of it. We may, also, add with Isaiah 55:8, 9 that "His ways are higher than the earth."

It is to be noted carefully that the rings (rims) were full of eyes. The reference is obviously to the fact that our God sees all and therefore is able to pass perfect judgment or issue out an exact reward for a deed done. Nothing escapes the eye of Him with whom we have to do. It becomes quite obvious that "one likeness" and "a wheel in the middle of a wheel" fit perfectly with the "full of eyes" in verse eighteen.

I desire to emphasize at this point that the primary audience of Ezekiel's vision was the "whole house of Israel." His message, broadly speaking, was for the purpose of keeping before Israel the remembrance of their national sins which had brought them into their captivity. The message was also for the purpose of sustaining the faith of those who had been exiled. This was done by prophecies which related to the restoration of their home land and the execution of justice against their enemies.

"And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels" (Vs. 19-21).

Verse nineteen can best be explained by verse twenty where it is stated that the "spirit of the living creature was in the wheels". The obvious meaning is that the action of the living creatures was directed by the Spirit of God. They were instruments of God the Spirit. This fact reminds us of Philipians 2:13 where we are taught that God works in us both to will and to do of His good pleasure.

I desire to emphasize again that the "living creatures" are in contrast to dead creatures. Believers, spiritually speaking, are living creatures while unbelievers are dead creatures since they cannot perform a spiritual function.

We, too, are to wait on the Spirit of God to move us to every good work. It is as stated in John 14:26:

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The cherubim, by standing still or letting down their wings, were simply awaiting further instructions. They were lifted up only when the Spirit in the wheel

of time was lifted up, that is, when God activated them.

"And the likeness of the firmament upon the heads of the living creature was as the colour of terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty. The voice of speech, as the noise of a host: when they stood, they let down their wings" (Vs. 22-24).

The words "terrible crystal" obviously has reference to "extreme in degree". Crystal is unclouded, being clear. The crystal before us, however, has the color of "terrible crystal", or extremely clear crystal. I see in the terrible crystal the unclouded orders of God and the unclouded purpose of God. There is no "perhaps", but all has been fully determined before hand. The terrible crystal is upon the heads of the living creatures. Their directions, in other words, have been purposed and are precise.

The reference in verse twenty-three to their wings being straight is an obvious result of their unclouded instructions. They do not fly in circles, but they know their work and fly straight to it.

"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host. . ."(v.24).

Noise may have nothing to do with the power of a motor. A car without a muffler is no more powerful than when it has a muffler. Thunder may have nothing to do with the rain, but it does declare its intensity. So the "noise of their wings" looks back to the one who sent them and forward to the effect of their mission. They, then, "let down their wings" simply for further instructions from heaven.

"And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings" (v. 25).

The voice from the firmament is the voice of God — God who has determined all things from the beginning — God who has no second thoughts. Keep in mind that the firmament is "terrible crystal", that is, unclouded with indecision.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (vs. 26-28).

Missionary To
New Guinea
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P.O. Box 36, Tari, via Mendi,
Papua, New Guinea.

The key to these passages is found in verse twenty-eight where it is stated: "This was the appearance of the likeness of the glory of God". We see then that the purpose which has been set forth in this entire chapter is that of bringing glory to God. Such, of course, reminds us of I Corinthians 1:29-31.

It is to be carefully noted that Ezekiel recognized the significance of the vision and immediately fell upon his face. We, too, must always keep before our minds and hear that all is to be done for Him. We must never forget that He will not share His glory with another. He has made us heirs with His Son, but He will not make gods of us. This title He will retain for himself.

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Some people have only three occasions for attending church: when they are hatched, matched, and dispatched.

TUNE IN TO THE CALL TO CALVARY

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THANK

(Continued from Page 7)

gift of salvation. How thankful, so very thankful, we should be!

I know for a fact, and believe that all of you, beloved, will be in agreement, that there is nothing more that could come in comparison of this precious gift. There is not one single thing I would trade my salvation for, if I had a choice. For there is nothing more precious. I would get on the highest mountain and shout to all the people everywhere, if given the ability, the precious truth of salvation. Would this do any good? Would this accomplish anything? We know that an individual must hear the preached Word. He that is lost and on the road to Hell, must come to know the Lord as his Saviour. This is not a decision left up to man, but through the shed blood of Jesus and the Holy Spirit quickening the soul of a lost individual and making them see that they are indeed lost, and on their way to Hell. The only escape from this destiny of doom, is to believe on the Son of God. Just as the Apostle Paul told the Philippian jailer, when the jailer asked, "what must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." The same holds true to each individual who is lost. How thankful you and I, who are indeed saved, should be for Jesus Christ and the precious gift He gave unto us.

Without this precious gift you and I would be DOOMED! FOREVER!! Again, beloved, we can not only thank God verbally and mentally, but through our lives. We are examples, and should do the things which God has commanded us. To live our life for Him, this, I believe, shows our thankfulness. There are, beloved, more, much more things that you and I should be thankful for.

Let me briefly name a few. We should be thankful for the Lord's church, of which anyone who is indeed saved should be a member. Yes, beloved, any person who claims to be saved should be a member of the Lord's True Church which I believe is a Baptist Church.

I am most thankful for not only my salvation, but for being a member of the Lord's True Church, which is SOVEREIGN GRACE, MISSIONARY, LANDMARK, BAPTIST CHURCH. We should also be thankful for fellow brothers and sisters in Christ, with whom we have fellowship. I am truly thankful for all my fellow brethren and sisters in Christ, whom I have come to know and love. Because, beloved, you and I have a common interest. We who are saved share the same interests, or we should, and that is to serve and love the Lord with all our being. Finally, beloved, may each of us grow in abundance of being thankful for all things of God, as we are commanded.

THE BAPTIST EXAMINER
FEBRUARY 25, 1984
PAGE EIGHT

NEW GUINEA MISSION REPORT

Dear friends,

I apologize for the long absence from the pages of TBE by way of a mission report. Since I last wrote, many things have happened, some of which have been a real blessing and some not so good. We will comment on some of these below.

We do want each of you to know that we count it a real blessing from the Lord to be able to count you as partners in the work here in Papua New Guinea. Over the years we have had a long hard pull, and each time when we would be some distance from the crest of the hill, and unable to carry the load any farther on our own; you have always responded with a helping hand and lightened our burden for us — this has especially been so this year.

This year, 1983, has been a year of trials and heartaches, but God has seen me through it all. What looked like certain death on January 18 as the vehicle in which I was riding was rolling over down the mountain, the Lord brought me through that and, just recently, a specialist examined me and said that I only had a 40% disability of my left arm, with some permanent complications in my left side and back. In view of what could have happened and as I was rolling over what looked like would be sure to happen, this is nothing short of a miracle.

One of the worst tragedies of this year, and perhaps during my entire lifetime, was the burning of my house, here at the Nogoli Mission Station with all contents. The house itself was not worth very much except it was home to me. It cost less than \$500. to build and so far as the monetary value of the house, not too much was lost. However, as already mentioned, it was home to me and the only house I had in this area. It being on Saturday when the house burned, I had been working outside and had on the worst clothes that I owned. All I saved was the clothes that I wore. Only a few days before the fire I had been over to the other Mission Station and brought several pieces of clothes plus a few other things to the Nogoli Station. All of my personal papers, many of the church records, beds, bedclothing, lots of tools, and the list could go on and on. It is not known exactly how the fire started but most likely from a kerosene primus stove. One burner of the stove was lit as well as my kerosene refrigerator and a Coleman pressure lamp. I had been out of the house only a few minutes and was less than a mile up the road, when I saw the house on fire. By the time I got back, the entire house was in flames. I am thankful that no one was in the house at the time. There are many things in life that I do not understand and this fire is one of them, but I have never doubted for a moment that the Lord had special designs in allowing the house to burn. I freely bow to the

sovereignty of an Almighty God and say, "Even so Father for it seemed good in thy sight."

Now with a few, but not all, of the sorrows behind us we will mention a couple of things that has made us rejoice no little. One is the fact that we are now driving a good vehicle. It is a real pleasure to start out some place and have a reasonable amount of assurance that you will arrive on time and without any break-downs along the road. The vehicle that I got is a Datsun double cab, 4-wheel drive pickup truck. It is a smaller and lighter vehicle than I had, but will be operated cheaper. It will not go over the extreme rough places that the Toyota Landcruiser would, but it was a lot cheaper to buy and as mentioned will be operated cheaper. Usually when something of this type is bought for mission use, I take pictures of it and send to be published in THE BAPTIST EXAMINER.

I cannot do that this time because both of my cameras burned with the house. I do not own a camera now and probably won't, due to the high price of cameras. I would imagine though that there are some of these vehicles on the roads back there in America so you can see the kind of vehicle I am driving.

Another thing that has been a real blessing to me is the progress of the work here in the Nogoli area among the Huli people. For about three years we preached to these people and seemingly the work would never get off the ground. People would come to the services, but there seemed to be less concern for spiritual truths than to any people that I have ever tried to preach to. The thought went through my mind several times that perhaps I had made a mistake in coming here. I talked to a couple of other preachers, that have been working with me here, as to what they thought of my moving on somewhere else — they always ask me to stay on here. I have prayed for these people all along, but about three months ago I started praying for God to save some of them as I had never prayed before. We started a Sunday afternoon prayer meeting and Bible study as well. In the last couple of months I have baptized 15 people here in this area. Some former Catholics, Protestants and some that had never professed to believe anything. We have one group that has requested and is waiting to be organized into a church. Another group we expect to organize into a church within three or four months. There is yet another group, which has the largest attendance of any group in this area that we minister to, that has had a few professions of faith but none have been baptized so far. In this area there is a large Catholic church on one side of us and a large Protestant church on the other and we have a lot of opposition from both. There is a good spirit among the people in the Nogoli area now, and we have much better cooperation from them than before. There has been no tribal fighting going on for a while now and that has helped the overall situation quite a bit. We feel that the work is going good now but there is a lot of hard work ahead.

Once again we wish to personally thank each of you that helped in getting the new vehicle and also sent special offerings to help recover some of the loss of the fire. May the Lord ever bless each of you is our prayer.

GOD DOES, HAS, AND DID

Who watches over me all of the time and protects me
From all harm, seen and unseen?
Who takes me by my hand.
And gives me strength again to stand.
When I'm unable to stand alone?
Who gives me grace from His throne
Through my trials and temptations.
To make a way of escape, so that I can bear them?
God does.
Who knows the steps that I take?
Who knows me when I am asleep or awake?
My sittings down and my rising ups?
Who fills up all of my cups,
With His tender mercies and loving kindnesses?
Who knows the desires of my heart and my every wish.
Knowing my thoughts before I think them?
And who knows where I am going and where I have been?
God does.
Who has given me a lamp unto my feet.
So that His Words I may read and keep?
And a light unto my path.
So that I might walk right and not experience His wrath?
Who has given me faith with hope.
And has taught me that His burden is light and easy is His yoke.
Who changes the dark nights and the dark seasons to light again.
And for them He has His reasons.
God has.
Who leads me in cool green woods and pastures.
Opening my eyes to see and my ears to hear nature?
Restoring my soul with songs that I hear the birds singing.
Tranquility and peacefulness on the notes of their tunes bringing.
The harmonious buzzing sounds of lots of crickets
Ringing in my ears, coming from them somewhere in the thicket.
And who fans me with a cool wind and a cool breeze.
And blows the blades of grass and trees and leaves?
God does.
Who provides for me by His divine will.
And gives me peace that is so still?
Who gave His only Son to die for my sins.
To save my soul from Hell and eternally to live with Him?
Who sends the Comforter to minister to us.
When our hearts are broken and we need Him so much?
And who sends the sunrise for each day that is ahead.
And the evening sunset so beautiful, before time to go to bed?
God does and did.

Janie Turner 7/21/81

APPRECIATED LETTERS

Dear Brother Wilson, Thank you so much for the encouraging letter which I needed... Thank you for The Baptist Examiner. It is food for my soul. God blesses me with it. I pray for you and the work. This is a gift for your work. Apply it to what is needed or where God tells you.
Maggie Sevy, Vincent, Ohio

Dear Sir, I enclose six dollars for T.B.E. I have taken it since it first started. I look forward to it. I write to Brother Halliman once a month... I have helped him and prayed for him for years... I enjoy T.B.E. so much. Would not want to be without it.
Dorothy Ballentine
Springfield, Ohio

Dear Brother Wilson, We are still enjoying The Baptist Examiner as we have been for over 30 years.

W.J. Church
Lakewood, Colo.

Calvary Baptist Church,
Enclosed is a check for Brother Halliman to help in the work

there. Add my name to your prayer list for a closer walk with God. I do enjoy The Baptist Examiner. Thank you.

Arlene Rutledge
Ft. Myers, Fla.

Editor's Note: Oh, that we all would desire for ourselves, pray for ourselves and others for a closer walk with God!

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