

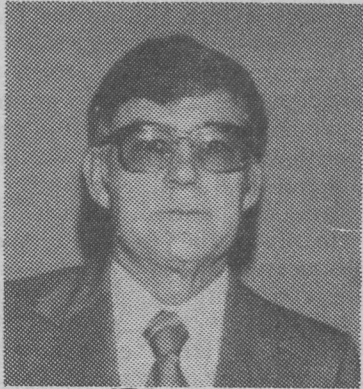
No physician can heal the wounds of the tongue.

THE LAW: A TRANSCRIPT OF GOD'S HOLINESS

by Ray Brown
Indore, W. Va.

Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." So born again believers walk not after the flesh or live after the flesh, but live after the Spirit. Verse 2 sums up what Paul is saying in verse 1. Now notice, "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." There's two laws there. The law inspires fear but leads to love. Christ could not have been a law giver if He had not also given the life with the law. Not only is Christ the law giver, and not only did Christ magnify the law, honor the law of God or the holiness of God which is the transcript of God's holiness, the moral law of God, but He also gave a law. Notice, "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Then Christ himself being the law giver gave the life, too, with the law, the law of Christ. We're

talking about the royal law of Christ. In Galatians 6:2 it talks about the law of Christ. In James 1:25 it talks about the perfect law of liberty. Now doesn't a man when he is born again by the power of the Holy Spirit and by the death of Jesus Christ on the cross, not experience the perfect law of liberty? For the law of the Spirit of life in Christ Jesus hath made



Ray Brown

me free from the law of sin and death. It set me free; it made me free. In James 2:8 it talks about the royal law of Christ according to the Scripture which is the law of Christ. So, then, the law of God is therefore characterized. It is over us at all times. It respects our past, our present and our future. It forbids every conceivable sin, it requires every conceivable virtue; omission as well as commission are condemned by the law.

Only to the first man was the law proposed as a method of salvation. That was Adam in the Garden of Eden. With the first sin all hope of obtaining the divine favor by perfect obedience was lost. The law remains as a means of discovering and development of sin. The moral law of God is a transcript of His holiness. And, of course, Jesus Christ, the law of Christ, is the moral law of God in the hands of a mediator. Christ died under the law; Christ died to fulfill the law. Now you say God gave the law. God in Christ is one. Notice in James 4:12, "There is one lawgiver, who is able to save and to destroy; who art thou that judgest another?" There is one law giver, that man Christ Jesus. Now notice in Psalm 40:3, "I delight to do thy will, O my

(Continued on Page 4 Column 5)



Raymond Waugh

The Apostle Paul was specific in his words inspired by the Holy Spirit in I Corinthians 14:34 and I Timothy 2:11-12. There we read, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law..." and "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

In an article titled, "Why I Favor the Ordination of Women," there was a presumed defense of women preachers. One might suppose that such an article would contain some Scriptural references in the

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

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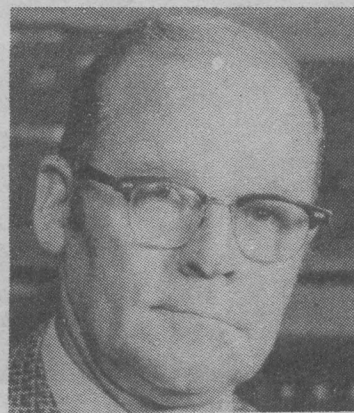
THE CROSS OF CHRIST

by David West
Charleston, S.C.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

That preaching of the cross which does not declare for what purpose Christ died, sadly fails to preach the gospel. If a person preaches the death of the Lord Jesus Christ, and then does not tell the purpose of the death of Christ, miserably fails to preach the gospel. Those who preach the cross of Christ and do not tell of its purpose, do not preach the gospel. I must not just preach about the death of Christ, and must not just preach that Christ died; but, HOW He died. As Paul told the Corin-

thian Church in I Corinthians 15:3, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to



David West

the scriptures;" How Christ died has reference to the way He died. The suffering of His

death. The CRUEL death that He died. How that He suffered by the hands of sinful men. In His death He suffered as none other ever did. It is not possible for the language of Man to describe in full the cruel death of Christ. The most we can do, and the best we can do, is let the Scriptures tell us of His suffering and death.

Let me, first of all, say what the Scripture is speaking of when Paul says, "The cross of Christ." The "cross" means the death he died; not the cruel tree itself, but Christ's death and the suffering of it.

Let us now think of how Christ died, and that according to the Scriptures. There is abundance of Scripture in the Old Testament which gives us a vivid description of Christ's

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TOTAL DEPRAVITY

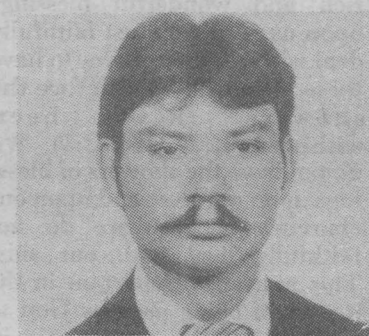
by Peter Halliman
Ashland, Ky.

Text: II Tim. 3:1-4, Rom. 7:18.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; (II Tim. 3:1-4). "For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Rom. 7:18).

To get the full meaning of a word we must go to the language

that it comes from. So let us go to the latin language and define our subject; "Total depravity -derived from the Latin word depravus de-means thoroughly; and pravus means, crooked. Therefore, we see man



Peter Halliman

thoroughly crooked, wicked, and sinful by his nature and also, by his position. This is how man stands before God, this is how God sees man in his natural posi-

tion. God does not see man good or doing anything that would glorify Christ. One may ask how man came into this condition. This sinful nature that you and I have comes from our father, Adam, when he fell into sin.

In order to not misunderstand the doctrine, let's get clear what Total Depravity is not. First, we do not mean that man does not have a conscience. Man does have a conscience and man is aware of what he is doing. Nature itself will teach many things about right from wrong. Man realizes when he commits a crime, that he has done wrong, that he has broken a law of the land, and he knows that if he gets caught that he will have to suffer the charge. Then, again, man likes to say "I didn't know," but you see not only God says that ignorance is no excuse, but even the law of the land that we live in says the same thing, therefore, man is inexcusable. We find in Genesis 3:8, "And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Before this time we do not find that Adam and his wife had any fear of the Lord God, or had wanted to hide from Him (not that they could), but that is what they thought, just like any depraved sinner. We have already noted that they had tried to hide themselves from the presence of the Lord God. Now this tells us that they were aware that they had done wrong and

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE MATTER OF SIN IN THE MODEL PRAYER

Read Matthew 6:9-13. "And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil..." (Matt. 6:12-13). This is not, properly, the Lord's prayer, though often so called. It is a prayer our Lord could not truly pray, for He had no sin to be forgiven. The Lord's prayer is that remarkable chapter, John 17. This is a model given by our Lord to His children, after which they should fashion their praying. I do not believe that it is, mainly, given for a model. I will also say that there are things which

should be a part of our prayer life which are not contained in this model; at least, there is the matter of intercession, which should be a major part of our praying.

I doubt that anything could be more revealing of the defects in our prayer lives than to compare them with this model prayer. I challenge each reader to do this. I suggest that there is a great difference between the content and emphasis of this model prayer and our own personal prayers.

There are seven petitions in this prayer. Three of them relate

to the things of God: His name, His kingdom, and His will. The prayer closes with a reference to the glory of God. Here we learn that a major portion of our praying ought to relate to the things of God, and that the primary motive in proper praying is that God will be glorified. Oh, how this strikes at the selfishness of much of our praying! Is it not so? Who among us would deny this? I fear that this will also reveal a reason for much failure in our prayer life; for many of our prayers going unanswered. "Ye ask, and receive not,"

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JOSEPH M. WILSON Editor

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PRAYER

(Continued from Page 1)

because ye ask amiss, that ye may consume it upon your own lusts" (Jms. 4:3). We ask "amiss," that is, with the wrong aim. We do not ask for the glory of God, but for our own selfish desires. The word "lusts" in this verse does not necessarily refer to sinful desires, but to any strong desires. We do not pray to have our sinful desires satisfied, I am sure. But we fail in prayer when we pray primarily for the satisfaction of our own desires, and not that God might get glory.

There is one of the seven petitions in this prayer which relates to material needs, "Give us this day our daily bread" (v. 11). I take the position that this petition can include prayer for all our physical and material needs, not just bread. But please notice that this petition involves only one-seventh of the total of the model prayer. What percentage of our prayers is taken up with material and physical needs? Is it not true that we often major on these matters in prayer? It is not wrong to be concerned about, nor to pray for material things. It is wrong to put such ahead of our spiritual needs or ahead of God's glory.

Now, please pay careful attention to an amazing fact about this model prayer. Three petitions relate to the matter of sin and the child of God. When I first realized this, it was most startling to me. How does our prayer life measure up to the model prayer in this respect? We learn from this that the matter of sin in the life of a child of God is very, very important. Oh, that we all would be more concerned about this! We are so much more concerned about our physical health than we are about our spiritual health. We are so much more concerned about our material needs than we are about our spiritual needs. Should we learn of a physical sickness, we would pray much about this. But do we pray as

One disease may kill as well as more; one sin lived in, may damn as well as more.

much about the matter of sin in our lives? From this model prayer, and its three petitions about sin, we must deduce that nothing is of more importance in the life of the believer than to recognize and deal with the matter of sin. I am not talking about sin and the unsaved. I am talking about sin in the saved.

Let me pause to set forth the fact that this emphasis on sin in the life of a believer in this model prayer utterly destroys the absurd and wicked heresy of "sinlessness in the flesh." This prayer is for the child of God. This prayer teaches much about the child of God dealing with and praying about sin in his life. This prayer will be needed by the child of God until he goes to be with the Lord. Therefore, every child of God does have a sin nature, does have trouble



Joe Wilson

with sin, does need to deal with the problem of sin in his life.

Let us think a little about the importance of this matter of sin in the life of the believer and of proper dealing with it. It is important as to receiving, in this life, the blessings of God. Oh, the blessings of God upon one in this life! How important they are. These make us to rejoice in the midst of the trials, perplexities, sorrows, and troubles of life. Every day we need God's rich and wonderful blessings upon us. But we must faithfully deal with sin in our lives to have these blessings. "Therefore the showers have been withholden..." (Jer. 3:3). We do not have the showers of blessings upon our lives and upon our churches because we do not faithfully deal with our sins. This matter is important in the matter of being used by God to be a blessing to others. Sin in our lives is the greatest single hindrance to our being greatly used by our Lord. We might ask, "Why doesn't God bless me more, and bless my efforts in His service more?" The answer may well be that "there is sin in the camp." Study Joshua 7 and see that sin robs of victory in God's service. This matter of dealing with sin is important as to future rewards. We might argue, and many of our brethren do, as to the question of unconfessed sin being brought up at the Judgment seat of Christ; but we cannot argue about the fact that our sins do keep us from receiving rewards we could have had if we had dealt more faithfully with sin in our lives. These matters should help us to see why our Lord makes so much of this matter in the model prayer. Now let us look at the matter of sin in the model prayer.

Dealing with the matter of sin is very important in one's prayer life. Unjudged and unconfessed sin will greatly hinder the prayer life. "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your

iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1-2). These two verses show us the essential, necessary, indisputable, and unbreakable connection between sin in the heart and life, and failure in the prayer life. Now let us note the three petitions in the model prayer which deal with the subject of sin. We will not take them in the order given.

"Lead us not into temptation" (v. 13). In this petition, the believer recognizes the sovereignty of God over all the details of life. He realizes that God will direct his steps according to His own sovereign will; that God is in control of all the events of daily life. The believer prays that God, in His control over the details of life, will, as it pleases Him, order the day so that the believer will not even be tempted to sin. If God is not in control of events, why pray that He would order them so as to keep one from even being tempted? Here, the believer is aware of the fact that events and circumstances of daily life may cause him to sin, and prays that God will order them so as to keep him from being tempted.

In this petition, the believer realizes his utter weakness in the battle against sin. He realizes that, "in me (that is, in my flesh) dwelleth no good thing..." "that, when I would do good, evil is present with me" (Rom. 7:18, 21). He knows that he has been defeated by temptation in the past, and has no power, of himself, to overcome such. The proud and self-sufficient will not pray such a prayer, but the humble child of God will plead for exemption from temptation, so long, and to the extent, that such could be according to the will of God. Now the one who prays this prayer sincerely will not deliberately go into the path of temptation. He will flee therefrom. He will avoid it. He will not go near it. He will keep himself from the very appearance of evil. It would be utterly inconsistent to go deliberately into the place of temptation, to become deliberately involved in circumstances of temptation, and then pray this prayer. In fact, it would be hypocritical. There is the matter of "being overtaken in a fault," and there is the matter of following after, and overtaking sin. The one who prays this prayer sincerely will walk circumspectly in all things. I mention that a sincere praying of this prayer manifests a great love for God and a desire that He might be glorified in one's life.

The second petition I mention is, "deliver us from evil" (v. 13). We must realize that the answer to the previous petition lies within the sovereign will of God. We must realize that temptations will come. We pray to be delivered from temptations, but we submit this prayer to God's sovereign will. We only ask that, as it is in accord with His will, He will keep us from being tempted. We should pray such a prayer. God will answer such a prayer as it pleases Him. In answer to such a prayer, we will be delivered from very many temptations. But we will not be delivered from all temptations. They will come. God has a purpose in them. They are a needful part of our Christian life. They perform a service in the life of the child of God. The child of God would not grow in grace without such. So, though God may in answer to the

previous petition, keep us from some temptations, He will still allow some to cross our path every day. We know this. So we pray in this petition that, when we are tempted, we might have the victory. We pray that we might not yield to the temptation, but have victory over it. Oh, this is a prayer for victory in our daily life over sin! I suggest that these two petitions should be prayed in the beginning of every day by the sincere child of God. Let me, as I begin the day, pray earnestly to my God that He will; as it pleases Him, keep me from being tempted at all; and that when I am tempted, He will give me the victory. I say again, begin each day with such praying. During the day, the enemy might come upon us suddenly and without warning. We might not have time to pray at the moment. But, if we have begun the day with the prayer of these two petitions. God will be there with the strength to overcome.

This petition again shows the believer's sense of his own weakness. He knows that his strength is no match for the tempter nor the temptation. He distrusts himself. His confidence is in the Lord. Oh, how he prays for divinely given victory. As we pray this prayer at the beginning of each day, let us also pray it in the heat of the battle. When we

are being tempted, let us cry mightily to our God for victory. I suggest a reading of Christ's conflict with Apollyon in Pilgrim's Progress for an illustration of such a prayer and its glorious answer.

Now I ask the question, has such a prayer ever gone unanswered? Has there ever been a time when a child of God was struggling bravely against temptation, and crying earnestly to God for deliverance, that such prayer was not answered? I appeal to your experience and bear witness by mine. The temptations we yield to; the sins we commit, are those against which we are not praying as we should. It is when we fail to pray, and to look to the Lord alone for deliverance, that we go down in defeat. Oh, if we would be more faithful and earnest in such praying, how much more victory we would know in our lives!

The third petition is, "And forgive us our debts, as we forgive our debtors" (v. 12). Though we pray the above prayers, and though we experience many answers therefrom (praise the Lord!), still we do sin. This verse of Scripture promises that every child of God sins every day, and daily needs to ask for forgiveness. Yes we do sin. Who can deny it? Who

(Continued on Page 3 Column 1)

FROM THE EDITOR

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). I recently received the following letter. "Dear Sir: Please discontinue sending me the Baptist Examiner newspaper and cancel my subscription. I am no longer interested in any of your closed minded, fault finding, Baptist only for heaven newspaper. In deed it is the most biased newspaper I have ever read calling itself a Christian periodical... Yours truly, Ronald Arndt, Brookpark, Ohio.

Of course, we have complied with this brother's request. We desire to get this paper into as many homes as possible, but do not desire to force it upon anyone. Those of our readers who have read T.B.E. since I became editor know that I have tried hard (I am sure, to the surprise of many) to keep it from meriting such criticism as this letter contains. I have sought to play the part of a Christian gentleman in what I have printed and written. I plead guilty, to myself and for T.B.E. that we are biased and closed minded. We are biased towards the Word of God. Our minds are closed to the opinions of men unless they are in harmony with the Word of God. May it please God that this paper will always be so biased. We are biased towards the sovereign and saving grace of God. We are biased towards a Sovereign Grace Landmark Missionary Baptist Church. I suspect that we will always be biased in these directions.

However, the charge that this editor or this paper teaches that Baptists only are for heaven is totally false. In fact, to be blunt, it is a lie. I have written this brother, telling him that if he is an honest person, he will apologize for this charge forthwith. I do not think anyone can point out anywhere in the pages of T.B.E. where the paper has taught that only Baptists are saved. I know that I have jealously guarded its pages from such a terrible and wicked heresy. I know that I have adamantly, even vehemently, attacked this false doctrine. I have made some very strong statements against it.

Let me say again, and let no one ever again falsely accuse me of this: Any man, woman, boy, or girl who trusts Jesus Christ as Lord and Saviour, is saved forevermore. All saved people ought to become Baptists, but this has nothing at all to do with their eternal salvation, nothing at all. I praise God for this truth. I glory in it. I am so happy that I can preach the glorious gospel of God's saving grace to anyone and everyone. I am so glad that I do not have to add anything to that gospel for salvation. I do not have to tell the unsaved to join a Baptist church, believe the doctrines of grace, be baptized to join a Baptist church, believe the doctrines of grace, be baptized, or a hundred other things, and they will be saved. I can give the same answer Paul gave in Acts 16:31.

I am most happy to recognize everyone who truly trusts Jesus Christ as Lord and Saviour as my brother or sister in Jesus Christ. I cannot recognize false, man-made churches as true churches, for they are not. But I can, and I do recognize any and all in these false churches, who truly trust Jesus Christ for salvation, as brothers and sisters in Jesus Christ. I am so glad that God has not shut salvation up inside a Baptist Church. I praise God that I am a Baptist. But I do adamantly insist that trusting Jesus Christ for salvation is more important than anything else in all of life, and is the only thing necessary for eternal salvation. (Of course, true faith involves and includes true repentance).

Brother Arndt, you falsely represented The Baptist Examiner. It does not teach that Baptists only are for heaven. Dear brother, you lied on us in your letter. I urge you to repent of this, to send me a written apology therefor. Had I lied on you, I would apologize. Will you? I will be happy to print your apology. If anyone can point out anything in T.B.E., under my editorship, that teaches that only Baptists are saved, I will print an apology therefor. Not "only Baptists" but all believers are bound for God's wonderful and eternal heaven. May God bless you all!

IS "THAT" IN THE BIBLE?



QUESTION: — In what early Christian church was a notorious woman member so bad that she was called Jezebel?

ANSWER: — Thyatira, Revelation 2:18, 20. "And unto the angel of the church in Thyatira write:... Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed into idols."

PRAYER

(Continued from Page 2)

would deny it? But, see how complete the instructions of this model prayer are, relative to the matter of sin. We pray that, so far as God sees fit, we will not even be tempted. We pray that, when we are tempted, we might have the victory. These prayers are partially answered, and answered according to God's sovereign will. However, we are sometimes tempted, and we do sometimes fall. Therefore, God has provided a remedy for the situation when we do sin. We are to ask our Father to forgive us our sins. This prayer does not relate to the unsaved and his sins. It does not relate to the matter of salvation. It relates to the child of God and his sin. It relates to the matter of fellowship.

This prayer, properly, prayed, comes from a burdened soul. The believer feels his sin as a heavy burden. He is concerned about it. He is sorry for it. He, like Peter, weeps bitterly over his failure. The one praying this prayer does not boast about his sin, as the unsaved frequently do. This one is not indifferent to or unconcerned about his sin. He is miserable. He is unhappy. He, realizing this, desires to be forgiven. He desires to have his joy restored. He desires to have sweet fellowship with his heavenly Father. Psalms 32 and 51 express the proper attitude of heart in praying this prayer. David had sinned greatly. He was conscious of this. He was miserable over it. He had lost his joy over it (he had not lost his salvation, praise God!). He realized the great guilt of his sin, the great harm done thereby. He cried out sincerely and earnestly to God for forgiveness of his sin.

This prayer, properly prayed, comes from a repentant heart. This one does not desire forgiveness, determining to go out and do it again. He is sincere. He is honest in his dealing with sin. He has repented of his sin.

Does the Father answer this prayer? Yes, He does. He always does. We sometimes pray prayers, when we do not know if it is God's will to answer them. This is a proper part of our prayer life. God does not always make His will known about every matter. We may pray for a sick one. We do not know God's will concerning such. We must pray "if it be thy will." But we do know God's will relative to the forgiving of

our sins. We can pray this prayer for forgiveness, knowing of a surety that God will answer it. When we sincerely pray this prayer, we can receive His forgiveness by faith, and go on our way rejoicing in restored fellowship with the Father. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7). The "if" here relates to our confessing. Praise God, there is no "if" to His forgiveness and cleansing. What a verse! I use it more than any verse in the Bible. When I get to heaven, where I will need it no more, I plan to have it as a framed motto on the wall of my heavenly dwelling. I plan to tell God that I do not need it anymore, but that I do praise His name that, down on earth in the midst of the battle, when I needed it so greatly, that it was mine. He will always, without fail, answer His child's prayer for forgiveness. He will restore to sweet fellowship with Himself.

I am almost done. I hope you see what I am driving at in this sermon. The matter of sin in the life of the believer is of great importance. This importance is set forth and emphasized in that three petitions on the model prayer are given thereto. It is important for present blessings and usefulness. It is important to revival. It is important to our churches that our members deal faithfully with the matter of sin in their lives. Let us suppose that all our members, each and every one, would put into practice the faithful praying of these three petitions in the model prayer. What blessings each one would have! What a blessing it would be to our churches! What a difference it would make in our services! Who, but God, can tell what this would mean to the work of our churches, as well as to the lives of the individuals! May God speak to our hearts about this matter. May God bless you all!

TOTAL

(Continued from Page 1)

that they were conscious of their sin. They knew that they had broken God's law and they were afraid, so they tried to find a hiding place from God. We say that he would not have done this — hid himself from God — had he not a conscience.

Again, we note from the Bible, though totally depraved, the accusers of the adulterous woman were convicted by their own conscience as Christ wrote on the ground and challenged the sinless one to cast the first stone (John 8:9). You see, it's man's nature to blame something on someone else. Man is so depraved that he looks at himself and thinks that he is a good man and all that he does is good so far as he can see, yet he's so blinded by the mote in his own eye that he can't see himself as he really is until the Holy Spirit deals with him and gives him a new nature. Man will look at others and watch their lives and pick out the bad, find fault, criticize, accuse, condemn, while they are just as bad or even worse. You know we would have more time to spend in serving the Lord and glorifying Christ if we spent less time looking at others.

Secondly, we do not mean that the lost man may not perform outward works of charity and moral goodness. The world is full of good people, morally speaking. There are those that

never hear a word about the Bible and grow up in this world, live a clean life, keep the laws of the land, help others. For just a moment let us look at America's past history. In the early years people were taught out of the Bible and things about the Bible. Just about everything centered around or had something to do with the Word of God. The home life meant something back then, the parent's word meant something. On the Lord's day everybody went to church. It didn't matter if you were lost or saved you went to church and you sat there until the services were over. The lost had respect, knew that the Word of God meant something. What I'm trying to get across is that even though they were lost people, they were taught and knew better, and even if they never were saved they would more likely live a good clean life, morally speaking, and do good in this life helping others and doing the things that a saved person ought to do, so we might say that we cannot judge a book by its cover, but we can by its fruits.

There are those that give to charities, help the poor and needy, there are those that would do anything for a person, and by others be considered good people. However, the unsaved cannot and will not, under any circumstances, do these works for the honor and glory of God, but for selfish reasons. You say that's kind of harsh to say, but I say it is not I that makes this statement, but the Word of God. Let us turn to Hosea 10:1 and note what it says, "he bringeth forth fruit unto himself;" Man will do a lot of things that will make you wonder, but behind every act there is a reason or motive in mind. Man has the nature that he likes to think in the way, just what am I going to get out of it, what benefit will I receive from doing this?

Thirdly, we do not mean that the sinner performs all the sin and wickedness that he is capable of doing. Even though a person lives a good moral life, he is still a depraved sinner. It is not what we do, but what we are which is sin. We are born with this sinful nature and only through the washing of the blood of Jesus Christ will one be saved from everlasting hell which we all deserve. When we think of our condition and at times we see others act like the Pharisee, we need to thank God that he has allowed us to be where we are, for it's by God's Grace that we are what we are and not by our own merits. If it was not for God's grace, then we would be like all the rest of the sinners, on our way to hell and not even caring. How wonderful it is that Christ loved us before we loved Him, even while we were yet in our sins. We think about those that try to have salvation by works, but we see that it's all in vain, for if we note that it's not what we do, but what we are which is sin; then everything that we would try to do for the good is already contaminated by our sin. There must be a substitute, there must be a washing away, there must be a cleansing — and this one cannot do for himself.

Now let's look at what "Total Depravity" is. First, I would like to bring before you a couple of Scriptures to get the thought in mind. John 5:42 tells us "But I know you, that ye have not the love of God in you." With this in mind, let's turn to II Timothy 3:5 and notice it says, "Having a form of godliness, but denying the power

thereof, from such turn away." In this day and time that we live in now, is this not so true? Are there not those that have a form of godliness, that put on the sheep's clothing, but are raving wolves inwardly? Are there not those that proclaim in the name of our blessed Lord and prophecy in His name, only to deceive the children of God?

Are there not those that are hypocrites, that wear the name Christian and live the life of the children of the devil, trying to convince those that are too naive to know the difference and disgracing the name Christian? How many times have you told someone you were a Christian and the reply was "I've heard that before" and then they laugh, or the "woods are full of them," or "If that's what it's like to be a Christian, then I don't want to be one or have anything to do with them." Oh, what a shame it is to hear this and really think that the world has come to think this of God's children! This tells us there is something wrong somewhere. It shows us the prime example of human depravity. God tells us in His Word that this is how it's going to be and it is right before our eyes.

The lost may have a form of Godliness and an outward appearance and they may fool some of the people and sometimes most, for it's getting to the point now where people think that if you do good and try to help people and live a good moral life then that's what makes a Christian, but that is not the way it is. We who have been taught the right way know better and we can tell by their fruits. Let me say that it's not how many people you fool or how much you get by with, you cannot fool God, you cannot hide from God, for He knows all things. He knows your heart and all about you. God said in His Word that He knows you and you cannot fool Him, then He tells Christian people to turn away from these that deny the power thereof, to not have anything to do with them, to be aware of them so as not to fall into their snares.

We want to notice that the sinner lacks love to God. The sinner cares nothing for God or the things about God and His people. The sinner has no desire within his heart to learn of God. The sinner is content to stay in his condition and is satisfied. The nature that he is born with thirsts and hungers after the lusts and sinful pleasures of this world. It's like a parasite, the longer it feeds the bigger it gets. If we let our old nature take its course and not try to keep it under subjection, then it will just run wild and get out of hand. The more you sin the more the old flesh likes it. We must remember that we are trying to change our way of normal living when we try to live a Christian life. It's contrary to the old flesh, the way that it would like to live. It's only by God's grace that we are what we are.

Instead of love to God the unsaved are enmity to God because of the flesh. The mind and heart of the unsaved are an enemy and enmity towards God. An enemy can be reconciled, but enmity cannot, the contrast between the two is that an enemy is one who is hostile to another person, a foe. On the other hand, enmity is that of ill will; hostility; antagonism. The natural man loves darkness rather than light as we see in John 3:19, "And this is the condemnation that light is come into the world

and men loved darkness rather than light, because their deeds were evil." This pretty well tells us about man's condition and his free will for he has none except to the things of this world.

Again, we turn to the final authority on man's natural behavior. The Word of God in Titus 1:15 tells us, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." As we think of this, we might think that even while the lost man is thinking good, he is defiled in every thought, that he only thinks of sin, and his life as a whole is corrupted and as a putrefying sore. His nature is become rotten and decaying day by day. We might say that the smell of sin to God is as that of decayed matter, foul as putrid flesh. You know meat will rot or decay if not kept cold. On the other hand, if we are not bought with the blood and kept by the blood of Jesus Christ, then we, too, will rot and spoil with sin.

People say there's a little good in man, but we must say that there is no part of man's nature which is not affected by this awful sin. Let me illustrate: you can take a glass of water and drop a drop of ink in it and it will discolor the whole glass of water, not just part of it. Even so, we must say of man that sin corrupts the whole of man, "I know (that in me that is in my flesh) dwelleth no good thing; (Rom. 7:18). The Word of God tells us that there is none righteous; no, not one; regardless of race, color, sex, social life etc... I could go on and on, but I think that I have gotten the point across all and everyone have sinned and come short of the glory of Christ.

The lost man has no understanding of the Word of God. We can talk and preach and witness to the lost all day long and it will mean nothing to him. He will not understand what you are trying to tell him, for it seems like foolishness unto him. The Word of God has no meaning to the lost man. In I Corinthians 2:14 we find, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." This passage tells us that even if he wanted to know the Scriptures that he would not be able, that is, unless the Holy Spirit dealt with him and he becomes a born again child of God. We need not to take this and say that since the lost man can't understand the Word of God, then there is no use in trying to witness, or preach or talk to them, you're just wasting your time, so we might as well sit back at home and let the saved get saved and the lost stay lost. But, you see, which one of us here on this earth can know who is the saved and who is the lost. We all must say that only God Himself knows, so that pretty well puts it in a nut shell. Since we don't know, then we must preach to any and all with whom we come in contact.

The lost man does not seek after God; he is born with a nature which is contrary to Godly living. He is born with a nature that moves him into sin. The lost man has a nature that thrives on lusts and corruption

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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

Matt. 16:24; 27:32. What is cross-bearing for the believer today?
Was Simon bearing Christ's cross in obedience to this command?

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Matthew 16:24: "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me."

Matthew 27:32: "And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross."

I wish to answer the second question first, and then deal with the first question. The answer is no, Simon was not bearing Christ's cross, in obedience to the command in Matthew 16:24. In Matthew 16:24, Jesus is referring to a spiritual cross bearing; Simon physically carried the cross on which Christ was crucified. Notice also, Simon was not compelled by Christ to bear this cross, but by the crucifiers. To make a hero of faith, or even a christian out of Simon, for this alone, would be presumptuous. I doubt if Jesus, after the torments that He had been through, had the strength to bear His own cross. How we as saints of God should meditate on this event.

Now to deal with the first question; What is cross-bearing for the believer today? Certainly, a physical bearing of a literal cross is not what Christ meant in this verse. He is referring to something much harder than physical labor. Let us notice a few things about modern day cross-bearing. First, it is the same cross-bearing that was required of the disciples, and every other Christian, in every other age. God's people have always had this responsibility. Beloved, we are just as responsible to bear our cross as was Peter, Paul, and the early disciples. Secondly, let us notice that the first step denial. I told you it was much harder than physical labor. We must be willing to put Christ first, if we are going to obey this commandment. We must also be willing to deny the world and the things that are in the world. We must be willing to sacrifice some of the pleasures of the world, when they interfere with our serving God as we should. Surely, the disciples did this. Jesus told them; "follow me" and they left their jobs and immediately followed after Jesus. We are no less obligated to do the same thing. We must also be willing to deny our own flesh and blood if they interfere with our serving God as we should. Truly, this is a hard saying. Jesus is teaching us that being a Christian does not mean that we will never have any hard times, or that we will never be called upon to suffer. In fact, the contrary is true. "All those that

live godly in Christ Jesus, shall suffer persecution." To take up our cross and follow Jesus is to be willing to suffer for the cause of Christ. As He was willing to suffer for our sins on the cross, we are to be willing to suffer persecution and even death for the cause of Christ. If we are not willing to do this, then we are not bearing our cross as we should.

I also feel that cross-bearing has to do with our being the Christians that we ought to be. Praying, studying, and witnessing for Christ as we should. Being faithful in attendance and tithing to The Lord's Church as we should. These are important parts of cross-bearing. May God give us the desire and the grace to do a better job of bearing the cross we are called to bear.

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"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

Christ is telling us that if we are to follow Him, we are to surrender to His will. Our cross is to do whatever He commands us to do. We are to lay aside our own plans and follow Him — "Let him deny himself," regardless of what the world might think. Doing this may cause persecution from the world, but like the apostles, we should rejoice, "—that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).

To see what it really means to deny oneself and take up his cross and follow his Lord, we need only to look at the life of the Apostle Paul. His life, after his conversion, was devoted entirely to the cause of Christ and in carrying out the plan God had for his life. In his last instructions, just before his death, he told young Timothy, "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry" (II Tim 4:5). Of his own life as a servant of the Lord, he said, "I have fought a good fight, I have finished my course, I have kept the faith:" (II Tim. 4:7).

For an example of one who did not deny himself and take up his cross and follow the Lord, we need to look at one short phrase where Paul said, "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: —" (II Tim. 4:10).

In answer to the second question, we see in Matthew 27 the soldiers leading Christ away to

crucify Him. John 19:17 tells us that Christ was carrying the cross upon which He was to be crucified. They were met by Simon, a Cyrenian, whom the soldiers compelled to bear the cross "after Jesus" (Luke 23:26). This was the actual cross of which Simon was compelled to bear, while the cross that we are commanded by the Lord is a figurative expression denoting that we are to carry out the leading of the Lord regardless of how difficult it may be. Simon was forced by the soldiers to carry the wooden cross, while we are commanded by our Lord to, "—earnestly contend for the faith which was once delivered unto the saints" (Jude 3). We are told to, "—endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3).

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Let us consider the two questions in the order presented. First: "What is cross bearing for the believer today?" Three times in the Gospels the term "cross" is used in a figurative sense (Mt. 10:38, 16:24; Lk. 14:27), and in every instance cross bearing is highlighted as essential to discipleship. The fundamental principle of Christianity is that of self denial or self sacrifice, and it is to this principle Christ refers to in the above references.

Faithful discipleship makes one an enemy of the world systems, and exposes the follower of Christ to suffering. While one may suffer literally for the cause of Christ, such suffering is figuratively referred to as "cross bearing." The suffering of the saint is not redemptive, but it is a means of glorying in the actual cross work of Christ (Gal. 6:14). While enigmatic, there is a real sense in which the elect were crucified in Christ on the cross, and it is due to this sense the believer has a position of eternal holiness before God (Gal. 2:20). But as children of God, believers are to follow the teachings of Christ, and thus become holy in life. The devil does not care how many people profess to be Christians as long as they do not try to imitate Christ. It is in imitating Christ the believer is reproached by the world, and his enduring or bearing up under his reproach may be figuratively referred to as "cross bearing."

The spiritual significance of the term "cross bearing" is, it is an expression which describes the believer's conflict with sin. The more determined the believer is to win this conflict with sin, the heavier his cross will be, but proportionate to his trials shall his strength be (II Cor. 12:9). And in the utilizing of this strength his cross will

seem to be but a light affliction. The Christian should never let his cross bearing degenerate into magic and crucifixes. Crosses have become fetishes with many people, but there is no magical power in crosses, nor in any of the other popish relics.

Second question: "Was Simon bearing Christ's cross in obedience to this command?" Simon bore the actual cross of Christ, and that no in obedience to Christ, but in obedience to the crucifiers of Christ. (Mt. 27:32).

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and the sinful pleasures of this world, but yet we hear from many how that man can seek God and find Him, and if he finds him, then everything will be all right, then he will be saved. Romans 3:12 tells us, "They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one." Man cannot turn on his own will and seek God, for it's not in him to do so.

By position and practice man is rotten to the core. In God's sight man cannot do anything good, he is born into this world with a nature of sin and with a little practice is a pro at it. You can do one thing for a long period of time and soon you get good at what you are doing. You've heard the expression "Jack of all trades, but master of none," well, there is one that every person is a master at and that is sinning. How could we not be good at it, we've been doing it since we were born.

You cannot take a rotten apple and make it into a good one. Even so you cannot take a lost man and make him into a good man. Putting him into the church and giving him some kind of office will not do it. There is only one way and that is the marvelous, wonderful working of the Holy Spirit and the blood of Jesus Christ. The depraved man cannot please God: he is dead in trespasses and sins (Eph. 2:1); a dead person cannot do anything in the realm in which he is dead. You take a dead person physically and that body cannot get up. It cannot take back the life that once was in it. It has no power of its own to come back to life, its helpless, its dead and cold and lifeless. This is the way the lost man is. The sinner is defiled, in heart and mind. Genesis 6:5 tells us, Every imagination of the thoughts of his heart was only evil continually." And they have not improved in our time, but have only gotten worse. Oh, how awful and sad it is to think that we live in such a time that man does not want to hear about God! Man today has completely shut God out of everything, but one day God will deal accordingly.

The sinner is disabled, crippled, hindered, blinded, he cannot save himself and will not turn to Christ for salvation, until the Holy Spirit quickens him. One might ask what about man's free will. Can he not will to come to Christ? Is this not the way that we hear many say, but I must disagree. I do not believe man has a free will. Christ says, "ye will not come to me that ye might have life" (John 5:40). I have often wondered how man can say that he has a free will when we stop and think about the fact that man's will is motivated and controlled by his nature. We can say that man is

free to turn to Christ, but not able. Let me illustrate: I am free to make a million dollars, but I am not able to. Revelation 22:17 tells us, "Whosoever will may come." I believe that people like to take this verse out of the context and say "The Bible says that whosoever will:" This is where we get all these free-willers, but let us look at John 6:44 before we close the argument. It says, "But none will, except the father draw them" and also, "ye would not" (Matt. 23:37). I think these to be pretty important scriptures in the Word of God.

Man's argument today is that he is not responsible for his sin. Let me illustrate; why should a man be sentenced to prison for drunkenness when he is an addicted drinker, and cannot help it? Another man cannot stop stealing; another cannot control his temper, so he murders people. We ask the question, are these man no longer responsible to obey the civil laws? Of course, you would say. So someone's inability does not do away with their responsibility. I am responsible to pay my debts, whether I am able or not. The sinner is responsible to keep the moral law of God, though he is unable to, and the Christian is responsible to live without sin (I John 2:1), though he is unable (Rom. 7:15-25).

As we come to a close, we see that man is not good in any way, cannot please God, will not turn to Christ on his own free will for that will is dead. As man stands before God He sees man totally depraved, unexcused, rotten to the core with sin and wickedness, and apart from the saving grace of God he is on his way to hell, "For the wages of sin is death" (Rom. 6:23).

May God bless each and everyone!

LAW

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God: yea, thy law is within my heart." Now Christ had the law within His heart. In Isaiah 42:21, "The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honourable." If the law is a transcript of the holiness of God, God must magnify His law. He must declare His righteousness and He must satisfy His justice. He has to do that. Jesus said the law of God is within my heart. Now in Hebrews 10:16, it says, "I will put my laws into their hearts, and in their minds will I write them." That is in Christ. God put his law in our hearts and in our minds will He write them. But God's law was in the heart of Christ. So Christ himself being the law giver also gave the life with the law, in other words, He magnified the law. He honored the law, He magnified God's law, He declared God's righteousness, and He satisfied God's justice. That's what Romans 8:1, 4 is all about, that the flesh was weak. God sending His son in the likeness of sinful flesh, condemned sin in the flesh that the righteousness of God might be fulfilled in us. So now we see then that the transcript or the moral law of God is His holiness. The Scripture teaches that Christ obeyed and suffered in our stead to satisfy a demand of divine holiness. The fundamental attribute of God's Holiness is not self-communicating love, but self-affirming righteousness. God affirms this righteousness in

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Christ, this righteousness that we're clothed with in Christ.

Holiness limits and conditions love. Holiness doesn't give love, it conditions love. It limits love; limits and conditions love, for love can will happiness only as happiness resolves or happiness consists with the righteousness which God demands to conform us to His person. We have to be conformed to His person. That righteousness imputed righteousness unto justification. We need this. While Christ is love He explains His willingness to endure suffering for Hell-deserving sinners like us. Only God's Holiness furnished the reason for His sufferings. Christ's love explains His willingness to endure suffering for us. The love of God which is in Christ Jesus was manifested on the cross. Hearing His love, not that we love Him, but that He loved us and gave Himself for us, a sacrifice or a propitiation to God. But the Holiness of God furnished the reason for His sufferings, because the Holiness of God demands perfect satisfaction. It demands perfect obedience, it demands perfection. We didn't have it and there was no way we could get it, we couldn't work it up; we couldn't do any kind of feats to gain this Holiness. God's Holiness demands satisfaction. His sort of justice must strike a death blow to sin because God has been offended and God's law has been broken. In Habakkuk, chapter 1, it says, "God is pure of eyes that he cannot look upon iniquity." God cannot look upon sin. God cannot look upon any form of evil. Why do you think God turned His back on His lovely Son on the cross? If you read Isaiah 53, God smote His own Son with the sword of justice. The blood of Jesus Christ dripping from God's sword of justice when He died on the cross of Calvary. I think about that song, "There is a Fountain Filled With Blood Drawn From Emmanuel's Veins." How was that blood drawn from Emmanuel's veins? It wasn't the sinners that put Him on the cross. It was the drawing power of God that drew the blood out of the veins of His lovely, only Begotten Son on the cross of Calvary that we might have life and have it more abundantly.

You never hear God's law preached on much, even during ordinations. Seldom are questions asked about the Holiness of God. You ask the questions and they think you are crazy. When we talk about the Holiness of God we're talking about the transcript of His perfection, the Ten Commandments, the moral precepts of God. God's law demands not only right acts and words but also right dispositions. It's like when we look in a mirror and we're shocked as God's law shows our own ugliness and our own state with the beauty of Christ reflected there and we hate the mirror which reveals that to us. It reflects the beauty of God's lovely Son, the beautiful picture of the person of Christ.

Now our text is two laws. The law, the moral law of God will only bring death. It can't bring life. Paul said so in Romans, chapter 7. In I Corinthians, chapter 15, verse 56, "The sting of death is sin; and the strength of sin is the law." Sin gets its strength by the law of God. The flesh was unable to

meet the demands of God. Man in his lost condition was unable to meet the demands of God. In Romans, chapter 7:5, "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Now, for the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. In verse 9, he says, "For I was alive without the law once; but when the commandment came (he's talking about the moral law of God, not the ceremonial laws, or the law of Moses), sin revived, and I died." That means sin was already there. It's like a dark cave with a big monster asleep and someone goes in and wakes it up. It was there, but was still and unnoticed until it was attacked and when someone woke it up, it became a raging and valid thing. Paul said, "I was alive without the law once but when the commandments came, sin revived, and I died."

In Romans, chapter 10:4, "For Christ is the end of the law for righteousness to every one that believeth." Philippians, chapter 3, verse 9 says: "And he found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Galatians 2:21, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Romans 3:21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 26, "To declare, I say, at this time His righteousness." Now in all of those verses of Scripture the righteousness of God is the transcript of the Holiness of God. Since the law is a transcript of the Holiness of God its demands as a moral rule are unchanging. God's law or the ten commandments, never change. It's just as binding today as it was when God first spoke the world into existence.

God's Word is binding; it demands obedience and satisfaction. We can't trifle with the Word of God. If we say that Christ died unto the law, then the law was done away with and that's not so. I've heard a lot of Christians say, I'd like to be delivered from the law. Well, shame on them! Verse 12 of Romans 7 says, "Wherefore the law is holy, and the commandment holy, and just, and good." "For we know that the law is spiritual: but I am carnal, sold under sin," verse 14. The law is spiritual. Well, if the law is spiritual, what's Paul talking about in verse 2? For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. You see, God's law was in the letter. Moses wrote it down on tables of stone. Under the moral commandments of God, under His Holiness, there was no law or there was no life. Christ came, Christ died and Christ established the law; Christ gave life to the law.

I keep the commandments, all ten of them. I keep them in Christ because I keep the royal law of Christ which is the moral law of God in the hands of a mediator, my mediator between

me and God. That man Christ Jesus, my Lord and my Savior. A lot of people said the law was set aside. No, it wasn't. The law hasn't been destroyed or done away with. The only change is in the moral law of God as a system of penalty and a method of salvation is the law abolished in Christ. We're not under the penalty of the law of God. We'll not be judged by the law of God. Divine love gave the law. Divine wisdom drew up the law. Divine justice required perfect performance of this law. Divine grace provided a satisfaction upon its righteous claims, the Lord Jesus Christ. Wherefore the law is Holy, the commandments Holy, just and good.

We can think of three things that Christ did by His death to free us from the law or the judgment of the law. First of all, Christ from the law delivered us from the law as a system of curse and a penalty. Christ did that. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. It delivered us from the curse. He was made a curse for us; He died under the curse of God. "Cursed is every one that hangeth on a tree" (Gal., chapter 3). This He did by bearing the curse and the penalty Himself of the law. After the death sentence has been executed upon a man the law can't do anything for him.

So law can do nothing with us now. Its death penalty has been executed upon another, upon the Lord Jesus Christ. God's law, the transcript of His law, God's Holiness said you must die. God's Holiness must be satisfied, it must have its rigid and righteous demands and He told Christ, you must die.

Grace provided and God's law was executed upon our lovely Savior the Lord Jesus Christ. Christ took our place; Christ stood in our stead, He was our law giver. He stood before the great throne of God and Heaven pronounced the judgment upon Him and it was carried out by the letter of the law because Galatians, chapter 4, verse 4 tells us, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." We were under the law, the moral law of God. I never was under the Mosaic law. Mosaic law was given to the children of Israel that they might perform a religious service and the sacrifice and blood was a type of Christ until the coming of Christ. Now the Lord Jesus Christ also freed us from the moral law of God, or the Holiness of God, and with His claims as a method of salvation. How many people today think that's a method of salvation. They try to keep the law. No man ever kept the law. The law was in Christ's heart. He didn't have to keep it. A lot of people say it's a method of salvation, but He freed us from the necessity of trusting our salvation to an impossibility. Isn't that wonderful! I remember my past life and I imagine a lot of you remember yours. Oh, how He freed us from the necessity of trusting in some works that we have done. It was utterly impossible for us to try to approach God. If all sinners today, the Free Willers and the Arminians, could only see how great and powerful and wise God is! If they could just see the great Sovereignty of God and see Him in His power. Aren't you glad Christ came and took away all that impossibility? He gave you salvation; gave it to you free,

took your place, identified with you, came as a substitute, took your sins upon His precious body upon the tree. There He hung between heaven and earth, there He died under the penalty - the weight of your sins.

Obedience as the sufferings of Christ apart from any sufferings of our own, delivered us from the eternal death. So the merits of Christ apart from any merits of our own gives us a title to eternal life, by faith, in what Christ has done. We don't have any merits; we didn't have anything to give. It's the merits of Christ, it's the obedience of Christ that gives us this title to eternal life, by faith, in what Christ did. Isn't that wonderful! God opened our eyes and our mind and our heart that we can understand fully what Christ has done and not what we have done. He did it all on the cross of Calvary.

And the last thing, Christ freed us from the law as an outward and foreign compulsion in putting an end to legalism ceremonials. Notice what it says in Colossians, Chapter 2, verse 14, "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." The nail is a noun in that word, the Greek word is h-e-l-o-s. In John, Chapter 20, verse 25 that word is used as a verb when Thomas didn't believe. The Lord said reach hither thy hands and thrust them into my sides and the wounds in my hands. Then he said, My Lord and my God. But in the verb here in Colossians 2:14 the word is b-r-o-s-e-l-o. It is used in which the figure, a bond ordinance of the law, is first declared as cancelled and then removed. The idea in the verb itself is not of the cancellation to which the taking out of the way was to follow in time or order, but of nailing it up, removing of things in triumph to the cross. So, then, the death of Christ not only rendered the law useless as a means of salvation, but gave public demonstration that it was so. He demonstrated that it was utterly impossible for a man to be saved by the law. Oh, isn't that marvelous and wonderful! God gave a public demonstration of it for His elect people that we might understand it and rejoice, unspeakable and full of glory. That we might be able to praise God and thank Him for what has been done; to understand that a man be brought forth from under the law which was perfect, which was the very transcript of the Holiness of God. The law of the Spirit of life in Christ Jesus made me free from the law of sin and death.

Life is in Christ; Christ is my mediator between God and me. So Christ freed us from the laws of outward and foreign compulsions by putting an end to legalism ceremonials. This Christ did, by giving the Spirit. In Romans, chapter 5:5, He said the love of God is shed abroad in our heart by the Holy Spirit of obedience and sonship. He put love in the place of fear. You can read about that in Galatians 4:4-6 and in Hebrews 5:7-9.

Christ gave us life by the law of the Spirit of life in Christ Jesus which made me free from the law of sin and death. I have that in me, the law of the Spirit of life. I have it dwelling in my soul. It's the very transcript of the Holiness of God that dwells

in my innermost being in the form and the person of Christ. Does not the Bible call it the Spirit of Holiness? In Hebrews 9:14, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Paul talking in Romans, chapter 1:4, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Christ has set us free because He gave life where the law gave death; Christ gave life to the law. He didn't destroy the law, He didn't change the law, He didn't set aside the law. Our dear Savior put life in that law; life that He had because the law was within His heart. We have that life through the Lord Jesus and in His person.

If you are without Christ, I pray God has dealt with you and you see your need of a Savior; that you see you are lost and undone and you can't save yourself. You need to trust in one that can deliver you from the power of sin. He can deliver you and give you eternal life. I know you hear the same old story every Sunday, but that's the only story I know that Jesus Christ is the only One who can give you life. And He is the only One that can save you from this Christless eternity. I pray that if I keep preaching it and keep telling and keep harping, that it will soon reach your very heart and you'll see your need of a Savior and you'll see your need, and you'll say, Oh, yes, I see it. Oh, God showed it to me plain and I can't save myself. I see I need to trust Him and receive Him and acknowledge Him. I need to confess to the church that He saved me, that He gave me eternal life. If God has dealt with you like that, you come, and say by that coming, yes, I want to confess Him as my Lord and Savior!

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arguments given. Another titled, "Why I Oppose the Ordination of Women," presumably would be Bible based. Our anticipations, however, whether pro or con, were to be thwarted. Both are equally without Scriptural foundation.

The author opposing the ordination of women in "Why I Oppose the Ordination of Women" makes some statements which seem to be good, but they are simply disarming! For example, she says, "The exclusion of ordination is based on the order established in creation." She says, also, "Equality in the Kingdom of Christ, as set forth in Galatians 3:28, does not erase for the politia ecclesiastic, the distinction that Paul sought to preserve when he admonished women to be silent or, when praying, or prophesying (clearly exceptions of the rule of silence) to cover their heads as a sign of subjection."

The author also indicates something of her extensive human knowledge by showing, "the ancient heresy of Gnosticism had, by dissolving the relation between redemption and creation, succeeded in making the sexes equal; and thereby destroying marriage itself." She

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shows further, "Montanism, another heresy, by an overemphasis on the imminent return of Christ and on Charismatic experience, fostered an indifference to the distinctions established in creation."

In her references to these heresies, the author enables us to know that the anti-Christ, anti-Paul, and anti-Biblical problems being faced in this generation were already present early in the Christian era. Nevertheless, we are in for serious disappointment, if we expect any Biblical truth from this author.

She goes on to note, "The Old Testament reveals Judaism as a patriarchy in which women were held strictly in subjection and had almost no legal rights." She then contrasts "Jesus's treatment of women in the New Testament invested them with a radical new dignity." Such points of argument may seem somewhat inconsequential. Whether wittingly or unwittingly, the author attempts to discredit the Word of God as we have it in the Old Testament. She obviously would have her readers to suppose that the New Testament is "more obviously" the Word of God.

Satan obviously is helping her with his, "Yea, hath God said?" as she attempts to convince her readers that the Old Testament writers were in error. She emphasizes that the Old Testament writers disagreed with what Jesus and His Apostles believed and taught. Jesus, we recall, made His own Life and His teachings dependent wholly on the validity of the Words of Moses. He said, "If ye believe not Moses, how shall ye believe my words?"

The author says further, "Wholeness is achieved not by casting off restraint but by obeying the laws of creation." This may sound very Biblical, but it is just the introduction to her question, "Is there any reason why a woman may not hold the office of highest authority in the church?" The Apostle Paul thought there was!

Her device, sadly, is very desperate! The thought of the author would seem to be clear. Paul is made to appear as the enemy of the patriarchs, or the patriarchs are made to appear as the enemies of Paul. Later the author speaks of "Phoebe as a deaconess." In this, she is setting Paul against the Patriarchs, as above! Then, later, she sets Paul against himself. She does this by indicating that he has appointed or ordained a deaconess, when he, in fact, specifies most definitely that a deacon is to be "the husband of one wife."

Twice, in the course of a few paragraphs, this author has established a doctrinal barrier between the Old Testament and the New Testament. She has further attempted to show the Apostle himself to be inconsistent with respect to deacons. Clearly, darkness is upon this land! "Professors" despise our God's Word!

In the midst of that darkness, this author indulges in some double-talk. She concludes with anti-Christ, "scholarly" uncertainty, "The church must choose between the ordination and the subordination of women. Which does God command? If subordination is the

command of God, ordination is excluded. It is a contradiction." How very subtle is her device! How needful is Biblical truth!

She has made it evident that she believes that the Old and the New Testament contradict each other, and that the patriarchs and Paul disagreed; indicating, of course, that she disagrees with the truth that our Lord is "the same yesterday, today, and forever"! She has made it clear, also, that she believes that the Apostle Paul did not practice what he preached. That is, she has indicated that he "ordained" Phoebe a "deaconess," though Paul indicates that a deacon must be "the husband of one wife."

Despite the unbelief of the enemies of the Lord Jesus Christ, the Bible is yet true. At the peril of our own lives, we may believe the Word, "Heaven and earth shall pass away, but my words shall not pass away." Too, we may be assured that His Word concerning the Church is likewise true, "Upon this Rock (PETRA, bedrock: see Deut. 32:15, I Sam. 2:2; Ps. 71:3, and 95:1) I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Therefore, if we are the Lord's, and if we follow His Word, then we may speak with absoluteness and with authority. "Women as preachers" is not a debatable question. Through the Apostle Paul, God settled the question regarding "women preachers" for all time.

Since God is "the same yesterday, today, and forever," we may know that men of the 20th century cannot improve on God's design, plan, or program. Therefore, all who send "women" as "preachers," "pastors," or even "missionaries" do err, and that grievously! They are enemies of the Lord Jesus Christ. The Word is absolute! God, too, is absolute! Women are "forbidden" to "usurp authority over the man" whether on the "Home Field" or on the "Foreign Field"! In fact, we can know that any church at "home" or "abroad" which has been "taken over by a woman" is anti-Christ. Such an "organization" is apostate. All involved therein are in open and unabashed defiance of Almighty God and His Word.

Next, we note the article entitled, "Why I Favor the Ordination of Women." By having these two articles running side by side, one would suppose we would be getting a balanced approach to the subject or at least the pro and the con of the subject. Such is not the case, however. Needless to say, the arguments for "the ordination of women" and for "women preachers" are "scholarly." Again, however, the references are the opinions of men — not the Word of God. In fact, the tone and character of the latter article is set quite early.

A "tongue-in-cheek objection" is taken in the article to the supposed objection that women in the pulpit present an "erotic stimulus." This is a very shrewd but disarming device. If the Apostle had taken his stand against women preachers because they stimulated him or his fellowmen sexually, then he long ago would have departed from the truth of God's Holy Word.

Needless to say, then, any author who would approach the subject of "women preachers" with such a devious "scholarly" device has never comprehended the word of the Apostle Paul.

Even the implication that God's opposition to "women preachers" is based upon man's inherent weakness is a rather crude effort at "scholarship"! In making his point, the author presents supposed scholars by the names of some famed theologians of our time. One is reported to have said, "If a man stands in the pulpit the average woman is not unduly affected by his appearance; but if a woman stands there, men, being men, will often find their thoughts are less on the word spoken than on the speaker."

After setting up his "straw man," however, the author then proceeds to knock him down. First, he says, "The trouble with this argument is that it proves too much." Secondly, he says, "In truth, the argument that females should not be ministers and priests because males have a 'weakness' is wholly without merit."

Following the proper disposition of his "straw man" in an argument to which God never appeals and which never is found in Scripture — that is, the "straw man" of "erotic stimulus" — we see the author's subtle purpose. He concludes this portion of his argument with some rather strange words, "Instead of trying to limit the woman in her freedom as a child of God by denying her calling to the ministry on such grounds, men ought to redeem the man/woman relationship in the church by repenting of their sin."

Are we to assume that the Apostle Paul who indicated that women should "keep silent in the churches" had not repented of his sin? Surely, this so-called "scholar" blasphemes the Holy Word of God. His rhetorical questions, and his personally-supplied answers seem to be most logical and most reasonable. The problem, however, is that he has not given any consideration to the Bible as the Authoritative Word of God. He certainly has no interest in the Scriptures as the infallible Word of God!

This writer, then, attempts to show that the Apostles, Peter and John, are favorable toward "women preachers." Thereby, he would have us suppose that these Apostles contradict the declarations of the Apostle Paul. Too, he would have us suppose that Paul contradicts himself. First, he quotes Romans 8:29 in part as saying, "The new mankind is 'foreordained to be conformed to the image of his son'!" He then translates this passage into what he calls "the language of ecclesiology" and says, "The church is the universal priesthood of all believers in Christ, female as well as male." With this devious device, this author sets Peter and John against Paul. His "scholarly" device is similar to that employed by the previous author who set Paul against the Patriarchs and then against himself.

He brings to his own defense Peter's use of "holy" or "royal priesthood" as pertaining to "Christians generally." He, then, appeals similarly to John's use of Revelation 1:6 and resorts to a supposedly logical argument, "If individual priesthood rests upon the general priesthood of the laity, then women, who, like men, are incorporated (symbolically) by baptism into the body of Christ and so made to be priests unto his God and Father." Do not be surprised when you read one day that "the scholars" have concluded that "the Paul" who

wrote Romans was not "the Paul" who penned I Corinthians and I Timothy. These enemies of Christ must serve Satan, and they are without conscience as to how they do it. We have seen, then, that this author has taken a text (Romans 8:29) out of context. He apparently would have us suppose that Peter, John, and Paul are in disagreement with a Paul who would call for women to be "silent in the church" and for a "bishop" and a "deacon" to be "the husband of one wife."

He further argues, "Theologians have always known and admitted that God transcends the sexual distinctions of our humanity." He apparently would have us understand that Jesus was not, in fact, man. He would have us suppose that the one who hung on Calvary's Cross was not man, or that He was not God, if He was a man. This is unadulterated blasphemy! Can a Christian indulge in such?

He continues his argument, "Surely it is understandable — if not defensible — that theologians should have inferred from all this that God is more like the male than the female of the human species. Though herself a bearer of the divine image, the woman does not bear that image to the same degree as the man... This is the way in which theologians traditionally have understood the affirmation that the woman is the 'glory of the man', who is the 'image and glory of God' (I Cor. 11:7)."

Herein, the author is laying some groundwork for a little more of his demonic and "scholarly reasoning." He would have us suppose that Paul, God, and the theologians are not too compassionate toward the women and that they are not as compassionate as the women.

In order that there may be no misunderstanding about what he says, we quote the rest of the paragraph, "By the same token, it is surely understandable that Christian women have struggled with the implication of their faith at this point. Theresa of Avila's bitter lament, 'The very thought that I am a woman is enough to make my wings droop,' has struck a responsive chord in many, and today's women theological students have turned the saint's lament into a complaint that they find the male Deity of the theologians more oppressive than redemptive." The direction of his thinking is evident! Surely, he is an enemy of our Lord Jesus!

Anyone who would find the One who gave us, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," to be "more oppressive than redemptive" has never been to Calvary. This perhaps demonstrates our plight! "The whole world lies in wickedness!"

Anyone who can stand at the foot of the Cross and hear, "My God, My God, why has thou forsaken me?" and find the Saviour to be "more oppressive than redemptive" has never fellowshiped with The Lord of Glory! Such a one certainly is an anti-Christ and a blasphemer! These may suppose that they have chanced upon some new and world-shaking concept. Nevertheless, even the concept of, "the male Deity of the theologians" being "more oppressive than redemptive" is satanic. It certainly is not new!

Some 4000 years ago God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." God asked him to leave a land in which at least 1000 gods of one sort or another were "reverenced." Truly, Abram obeyed God's, "Come out from among them and be ye separate, saith the Lord."

One of these "gods" was the "mother goddess," sometimes called "The Virgin of Heaven" or "The Queen of Heaven." We read concerning this "goddess" in the Encyclopedia Britannica, "The virgin of heaven goddess is only a specialized aspect of the earth mother... To understand the deeper aspects of this religion a complete study of the character of the mother goddess under her various titles is necessary. She consistently represents divine mercy and compassion as opposed to the severe and wrathful characters of the male deities. When men sin, the gods punish with terrible vengeance, but the mother goddess ever intercedes for them." What Satan accomplished or was accomplishing more than 4000 years ago in a pagan land, he is now accomplishing in 20th century America at the hands of some who call themselves "Christian." The author has projected the thought that the "male deity" is "more oppressive than redemptive." Are we to assume that it is a time for a "female deity," or at least "women preachers" and "female intermediaries"? In any event, the author of the article has not yet finished his argument in favor of "women preachers" and a "female deity." He turns next to some rhetorical but perhaps what he and his fellows would call "scholarly questions" in defense of his thesis. It is evident that he has no interest whatever in the Scriptures. He resorts to calling on another famed one. He quotes him as asking, "Can one say that we might just as well pray to 'our Mother who art in heaven' as to 'our Father'?" Dare we suggest that the Incarnation might just as well have taken a female as a male form and that the second person of the Trinity might just as well be called 'Daughter' as 'Son'? Can we reverse the mystical marriage so that the church is the 'Bride Groom' and Christ the 'Bride'?"

The author has not yet arrived at his goal of establishing "a female deity." It is quite evident, however, that he is in the process of making a concerted effort to do so.

In view of the direction which these have taken, it might be well for all who have any concern whatever for Biblical truth to take another look at the Word of God. In I John 2:22-23, for example, we read, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father..."! All who are involved in blasphemy such as we have been noting perhaps should give some consideration to 2 Corinthians 13:5. There we see, "Examine yourselves, whether you are in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates."

The author concedes the reality... (Continued on Page 7 Column 1)

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ty of I Corinthians 14:34-35 and I Timothy 2:11-14. He, apparently, recognizes something of the import of the words. Nonetheless, he immediately counters the impact of these Scriptures with, "Obviously, there can be no true partnership of the sexes in the life of the Church so long as those vested with the authority to speak for God are men and men only." He further argues, "Since God is a fellowship of persons (Father, Son, and Holy Spirit) and man is a fellowship of persons (man and woman), therefore Man is like God as man in fellowship with woman, not as man in distinction from woman." Such may sound like pretty good philosophy, and it may even seem logical. Some may assume such to be good theology. Nonetheless, it certainly is contrary to the teachings of the Lord and of the Apostle Paul. It would seem to be just another instance in which men "by wisdom knew not God" and "professing themselves to be wise, they became fools."

These who would have their "god" to be a "woman" or a "female" have a problem. It is a BIG, BIG, BIG problem! If God is not male, then Jesus was not God!

The demon possessed across the centuries have made their crucifixes and "draped" the figures of their unscriptural idols. In the house of His Humiliation, however, men stripped Jesus of His clothes! Jesus hung naked on The Cross at Calvary! None questioned the "maleness" of Jesus in that fateful hour! Thereby God declared that Jesus Christ was man! God's Son! Very simply: If Jesus was not God, He was a liar! And He could not be anyone's Savior!

Jesus was in truth God! The Word of God so declares! Therefore, these who would deny the truth that He was Man and the Son of God either are in the throes of piteous ignorance or they are the apostate servants of Satan. Jesus declared His eternal relationship as the Son with the Father. He explained to Philip, "He that hath seen me, hath seen the Father." Anyone who denies this has never been Christian!

In truth, it seems rather sad that the author of "Why I Favor the Ordination of Women," is appealing for a "female god" and even assuming that the God of the Bible is not "male"! Such a conclusion is evident blasphemy! God declares Himself to be "male" from Genesis through Revelation. Perhaps what we are seeing in the efforts of the author is an old and an established effort and activity on the part of Satan. It is a continuation of his, "Yea, hath God said?"! It may seem to be a new effort on the part of some today, but that is just further evidence of Satan's subtlety.

In our discussion, we have limited ourselves to two very scholarly articles of our time. Needless to say, they do not provide us with all of the arguments which men or women employ as they work with this subject. They do, nonetheless, provide us with the direction of the thought of most who have departed from the Word of God and thereby from the faith of God. Therefore, whether dealing with these individual authors or with some others, our arguments would have one objective; namely, showing the Word of God to be absolute with

respect to the question of "Women Preachers."

Truly, if we are to believe the Word of God, and if we are to understand the Word of God to mean what it says, then, we can know that God never calls a woman to the preaching responsibility! Further, God never authorizes the ordination of a woman to such a responsibility! Therefore, men who would indulge in such device are defying God and His Word, the Bible. Who, then, "ordains women"? Quite obviously - the Devil!

Jesus said, "If ye love me, keep my commandments." Obviously, women who stand in the places of "preaching" or "pastoral" responsibility which God has ordained only to men are not serving the Lord Jesus Christ! Without exception, they are the servants of Satan. Such godless, demonic, and defiant women may stand as "ministers" in pulpits across the land. They may speak much of love, and with smooth, satanic, unscriptural words deceive many. We must ever remember, however, that they did not get their "call," their "ordination," their "authority," or their "power" from God. All "women preachers" are blasphemers of the Word of God and enemies of the Lord Jesus Christ. Any "miracles" or pretense at "miracles" in which they indulge is in accord with, "And he doeth great wonders... and deceiveth them that dwell on the earth..."! These Doubtless are referenced in, "Many false prophets shall rise and deceive many." Their "testimonies" which we hear even in this hour were noted a long time ago, "Lord have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?"

These "women preachers" and their "promoters" may garner an unending flood of "testimonies" regarding their "miracle-working power," but they are lies, everyone. We note that those who come to their "religious shows" in wheel chairs and devoid of limbs leave in the same condition. The "miracle-working" of these "women preachers" is either fraudulent or it is an evidence of the working of Satan in the midst of men in our day.

The Lord's response to such frauds and servants of Satan is very simple, but it is everlastingly fatal, "Depart from me, ye that work iniquity"! These may be crying, "Lord, Lord," but they are not "doing the things He says." They are putting on their Satanic Shows and Demonic Demonstrations for all to see, but it is quite obvious that they despise the Word of God, and, thereby, they despise the Lord Jesus Christ! Sadly, they are Satan's servants! There is absolutely no exception!

The Apostle certainly spoke with wisdom eternal when he said, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Temporarily and eternally the Word is unmistakable, Jesus declared the "maleness" of His Father, and thereby of Himself, when He said, "After this manner therefore pray ye: Our Father who are in heaven, Hallowed be thy name..." Again, in a concluding moment in His earthly journey, we hear Jesus say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee..." How

demonically depraved are these who would have God to be "female"! How tragically deceived are these who would defy God's decree for time that "A bishop must be blameless, the husband of one wife..." Surely, such deceived hosts have despised that last cry of our blessed Savior which came forth from His Holy Lips as He hung on the Cross at Calvary, "Father into thy hands I commend my spirit."

How needful our love of the Word! How important our love of Christ!

Scripturally, women can never be called as "preachers." Neither can they be called as "pastors"! Therefore, women can never be Scripturally "ordained" to "preach" or to "pastor." Tragically, as servants of Satan and as enemies of the Lord Jesus Christ, many insist on being "women preachers"! These may put on their "religious shows" for the few or for the multitudes to see. Their every effort, nonetheless, is wholly satanic in origin and in issue. There is no exception! Commentaries, arguments, or opinions to the contrary are unscriptural and anti-Christ. Decisions to the contrary are unscriptural and demonic. All efforts to the contrary are and must forever be in defiance of the evident truth God has given us in the Bible, His Holy, Authoritative, Written Word. That Word is both clear and definite. "Let your women keep silence in the churches; for it is not permitted unto them to speak..." "It is a shame for women to speak in the Church." "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." "Let the deacons be the husbands of one wife, ruling their children and their own houses well." "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, and apt to teach." "I left thee in Crete, that thou shouldest... ordain elders in every city, as I appointed thee; if any be blameless, the husband of one wife..."

What, then, is our conclusion? We are Biblical or Anti Christ! There is a truth which is available to preachers and to the people in the Churches of the Lord Jesus Christ. It is a very simple truth declared time and time again throughout the Scriptures. That is, God never calls "women preachers"!

Therefore, all who persist in calling "women preachers" or in ordaining "women preachers" are enemies of God the Father, God the Son and God the Holy Spirit. All who persist in calling "women preachers" or in ordaining "women preachers" have declared unmistakably that they despise the Word of God. All who have been, who are, or who would become "women preachers" declare to all who will hear that they are enemies of the Lord Jesus Christ.

How impossibly tragic it is that there are multitudes who call themselves Christian who really are the brainwashed servants of Satan. These may be crying "Lord, Lord," but their every act is defiant blasphemy of the Scriptures that do testify of Him. These may have the praise of their earthly fellows and their peers, but we may be assured that their lives are set apart to the service of Satan. Despite all of their "high-sounding"

phraseology, their boasting of being "lovers of God," and of being "concerned for the lost," they are despisers of the Holy Word of God. They may give the impression of being "angels of light," when, in reality, they are in the service of him who "goes about as a roaring lion, seeking whom he may devour." The truth is, their "testimonies" would turn the testimony of the Crucified, Buried, and Resurrected Lord Jesus into an unscriptural travesty, if this were possible. These choose to defy God's Word! "Women Preachers" do blaspheme! "Women Preachers" are not of God! Their promoters defy God — also!

CROSS

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death. In Isaiah 53 he is spoken of as a man of sorrow and acquainted with grief. This was fulfilled in Christ while here on earth when he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). What grief and sorrow he had! He spent many a night in the mountains alone. There has been no one so homeless as He. He was a man of sorrow; yet He carried our sorrow. He was a man of grief; yet He bore our grief. He was stricken, smitten and afflicted. He was wounded for our transgressions, that is to say, on account of them and because of them. He was bruised on account of our iniquity — that inbred sin that we inherited from Adam.

That which we cannot get rid of except by that which Christ did for us. Our iniquity was laid on Christ and He bore it as if it was His own. He had no sin, but took ours on Himself and bore the penalty that was due us. He was stricken with the stroke of God. The hot wrath of God was poured on Him without mixture. It was not just a little wrath, but was the wrath of God. There was not one small amount of mercy whatsoever mixed with this wrath. It was wrath in its fullest extent. It was the same kind of wrath and the same amount that will be on the sinner that dies without Christ.

We can see the smiting of God, that is, the fulfillment of it, as we read Matthew's account of the gospel. In Matthew 27:28, they stripped him, verse 29, they put a crown of thorns on His head and they mock Him. Verse 30, they spit upon Him and smite Him on the head with a reed. They mock Him and lead him away to be crucified.

The physical suffering of the Lord Jesus Christ is most terrible indeed. But as excruciating as the pain was, this was not the worst part of His suffering. Let us go to Isaiah 53 again and let God's infallible Word speak. Isaiah 53:11, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." This verse tells us of the suffering of the soul of Christ. God the Father sees the travail of His SOUL. Here we see soul-suffering. It was not until the soul of Christ was in travail that God was satisfied. Christ suffered to the fullest extent. I say that HE suffered all that was necessary for the purchase of our soul, to redeem us from hell. Christ paid the debt for us. He suffered in our stead. He took our place on the cross of



FRED T. HALLIMAN

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Calvary, dying that cruel death for us. He suffered hell for us. All that we would have ever had to suffer, He suffered infinitely. And only an infinite God can bring eternal soul-suffering in the time that Christ was on the cross.

Now let us turn to Luke's gospel and see what this doctor wrote as God inspired him. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). I believe that here was soul agony, for in Matthew we read in the 26th chapter, verse 38: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." What agony this was, that blood broke forth from his body and fell as sweat to the ground!

The soul-suffering of Jesus — that great suffering with which He paid for our sins. This is when the Father was satisfied. When He saw the travail of His soul. As bad as the physical suffering of the finally impenitent is here on earth, it is not anything to be compared with the suffering they shall endure in hell. The horror of the lost in hell is beyond our imagination.

Now, when Paul said Christ died for our sin according to the Scripture, he meant that He died like the Scripture said He would. That He would suffer in all and every detail as written in the Old Testament. God's wrath was laid on Jesus as though He were a sinner. He was not a sinner; there was no guile found in His mouth. He did not sin as the Apostle Peter said. Christ took the place of the sinner. He suffered what you and I would suffer had we gone to hell. Christ is the sinner's substitute. In the 5th chapter of II Corinthians, verse 21, we read of the doctrine of the substitutionary work of Christ. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of

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The tongue which at first was made to be an organ of God's praise, is now become an instrument of unrighteousness.

TUNE IN TO THE CALL TO CALVARY

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God in him." Here it is plainly taught that Christ took our place. God made Him to be sin for us in our stead. Our sin was counted His, and that pure, perfect righteousness of God was counted ours; was imputed to us. Praise the Lord! we are made as though we have never sinned. For the righteousness of Christ and of God is given to the elect of God. We are justified, cleared in the sight of God. We are set free as though there was never one spot of sin in nor on us. And Paul declares in Romans 4:25 that Christ arose again for our justification.

To preach the gospel, then; is to declare how Christ died according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures. And then we must not only tell how Christ died, but tell also for what purpose He died.

The popular teaching of the religious world is that Christ died for all of mankind; that He died for one as much as the other. The Arminian teaches that God loves everybody; that He loves one just as much as He does another. The false religionists teach that Christ died for every individual of the race of mankind. That Christ died for all without exception. Such teaching as this sadly misses the mark. Such teaching and preaching as this pitifully comes short of preaching the gospel.

The Scripture DOES NOT teach that Christ died for every individual of the race of mankind, but the Scripture DOES teach that Christ died for all kinds and classes of men. Some redeemed from every nation, some from every tongue, every people and kindred. Some from all kinds and classes would include some from the black race, some from the white race, some from the yellow race and some from the red race. This indeed would be true to the Scripture in Revelation 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation:

The purpose of the cross is that Christ gave Himself for our sins as is taught in Galatians 1:4, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:" This Scripture teaches that Christ made the sacrifice for our sins, paid the price in full and the debt was settled. No longer would we owe the debt, for Christ made satisfaction for us. In giving Himself for us, Christ also delivered us from this present evil world; that is, the evil system of this world. This world system is under the power of Satan at present. He is spoken of as the God of this world. Christ will deliver us from it and He will ultimately cast Satan out and into the lake of fire (Rev.

20:10).

And again, the purpose of Christ coming and dying the death of the cross, is to redeem us from all iniquity. Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Iniquity" goes deeper than the practice of sin. It is inbred. It has to do with the nature of man; that which he inherited from Adam. It is the fallen nature. It has to do with the evil heart and it is so much a part of man that he cannot get rid of this evil nature. It takes the work of another; and that is God. In Titus 3:5 we read, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;" We learn of this redemption again as we read in I Peter 1:18-19, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." When Adam sinned in the Garden of Eden, the whole race of mankind sinned in him, for the Scriptures say: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (Rom. 5:12). Adam sold his children to the stranger that came along, Satan, and we were in bondage to sin and Satan. When Christ came, He redeemed us; that is to say, bought us back from that fallen state. Christ redeemed us from the house of bondage and we are not servants to sin and Satan anymore. For the Scriptures say, "sin shall not have dominion" over us (Rom. 6:14, 17-18). Not only does Christ redeem us but He brings us to God. I Peter 3:18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit;"

Now I want to bring you a few more thoughts concerning the cross of Christ, and that is, why we should glory in the cross of Christ. The first thought is this: We should glory in the cross of Christ because of its antiquity. that is to say, its age-old story. Yes, even in eternity. We cannot grasp its beginning. Its beginning is further back than we can comprehend. Christ was as a lamb slain from the foundation of the world. Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." If these two Scriptures don't teach us plainly that our salvation was wrapped up in Christ Jesus before the world began, I don't know where you would find it. These Scriptures and many other similar to these.

prove to me that this is an age-old story, even before the world began. Oh, how I love to tell the old, old story. It is as old as the hills and more; yet as fresh as the morning dew. The message of the cross of Christ began in eternity, yet we never grow tired of listening to the story of the cross.

We should glory in the cross because of the person of the cross. What a dear friend we have in Jesus! You may be forsaken by all others, yet the Lord Jesus will never forsake you. He is a friend that sticketh closer than a brother. How sweet the name of Jesus sounds in a believer's ear! It is the person of the cross, the Lord Jesus Christ, that secures my salvation. He brought salvation to me. He is the Author of it, the Sustainer of it and He is the Finisher of it. Not the tree, but Christ. Not my works, but His. Christ brings salvation to the elect of God. Not men by their programs; nor ceremonies; nor rituals; nor the law; but Christ the Son of God. The Person of the Cross.

We again must glory in the cross because of the sufferer of the cross. The cross is an emblem of suffering and it is despised by the world; yet what an attraction it has for the dear saints of God. The cross is that which thieves and robbers and criminals and murderers and traitors were hanged upon and Christ was counted as one of them. Christ was numbered with the transgressors as though He were one of them (Isa. 53:12). Christ took the place of sinners like unto ourselves, wicked sinners who deserved to die. Wicked sinners who are ill-deserving and hell-deserving. He took my place. Oh, praise His wondrous name! The name that is so great above every name in heaven or earth. Our praise should be endless because of the sufferer of the cross. That which He endured for such sinners like unto ourselves is why we glory in the cross.

And again, we should glory in the cross of Christ because of the finished work of the cross. Christ said in John 19:30, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." Christ did all that needed to be done. There is no other work that needs to be done so that we might have salvation. If salvation was by works, then God would be indebted to the sinner (Rom. 4:4), and we know that this could never be so. God is not in debt to any man. But it is by grace that it might be by faith so that the promise might be sure to all the seed. Praise the Lord the work is done! The ransom has been paid. There is nothing left for me to pay. Christ finished the work. He paid it all; all to Him I owe; sin had left a crimson stain. He washed it white as snow.

Also, we must glory in the cross because of the power of the cross, or that is to say, the power of the gospel. Let us say with the Apostle Paul, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The word "power" in this verse comes from a word which means dynamite. We may quote this verse then using the word dynamite, for it is the dynamite of God. The gospel preached as it should be is the dynamite of God. The gospel comes with power. It will jar sinners loose from their sins, there is such power in the gospel.

Christ shed His blood on the cross of Calvary and there is power in the blood (Rev. 1-5). We would not think of preaching about Jesus making the sacrifice on the cross of Calvary without preaching the blood. For this is the gospel. Christ shed His blood for wicked sinners such as I. Christ Jesus has carried His blood with Him to the throne up in heaven. His blood did not waste. His blood did not decay; would not decay, for it is pure. What causes decay is sin, and His blood had no sin in it.

Then, again, we should glory in the cross of Christ because of the invitation. The invitation is to the heavy laden. Those that are loaded down with sin; with such a heavy load until they can't carry it. The load is crushing them down and they know that they are so heavily loaded that the load of sin will ruin them and they will be lost. Sinners are laboring with sin. They are laboring under its load. The elect of God come to know that they cannot carry such a load and they hear the invitation of Christ when He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). Sinners have a hard yoke and it is rough to bear. It is burdensome to pull along with. It hurts our shoulder. It makes sores on our neck and is wearisome. It cramps our neck and doesn't fit good. We hear Christ when he says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). What sweet peace we have when Christ takes away our hard yoke and gives us easy burdens! What consolation we have! What great satisfaction we have when Jesus gives rest to our souls! When we have learned of Christ, what rest He gives to the way-worn traveler!

We learn that there is nothing else in the world, nor anything the world has that will give peace and rest like that Christ Jesus has shown us. He has shown us the path of life and we have left the world and its allurements and we are on our way to heaven. Praise the Lord! We have rest in Christ. Rest on rest; never ending rest. What a great invitation we have in the cross of our Lord Jesus Christ! John 7:37-38. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This Scripture and many others such as this in the Word of God, show where the invitation is extended to the elect of God. The chosen ones hear His voice and come to Him. John 6:37, says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Acts 2:39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as

Peter Halliman plans to start visiting interested churches in September. He desires to visit as many churches as possible. Please contact this editor if you desire to have him visit your church. Pray for this young man as he makes his plans to go to New Guinea as a missionary.

the Lord our God shall call." What more need we say than this. These Scriptures are sufficient proof to anyone that we should glory in the cross because of its invitation. Now there are many other reasons why we should glory in the cross of Christ; such as, the blood of the cross, the death of the cross, why is the cross an offence to some and from whom is the gospel hidden.

But now I shall be done, with this one other thought. The cross of Christ is the only way. There is no other way but this. If I miss the way of the cross, I shall have missed all. I will have missed seeing the Lord in peace. If there is any such thing as the climax of joy, it will be when we see the Lord Jesus Christ. There will be no greater joy. In Revelation 22:4, "And they shall see his face; and his name shall be in their foreheads." After John describes, by the Spirit, some of the beauties of the New City and the new heaven and the new earth, for the half has not been told, he puts us on the mountain top when he says, "and they shall see his face." If I miss the way of the cross, I will have missed heaven and the mansions of pure delight.

The way of salvation is not baptism. The water cannot reach the root of sin. It is deeper than the works of righteousness can reach. It is by the work of God. It is not by the law; nor by the will of man; nor by inheritance. It is by the way of the cross on which Jesus died. It is the way the father's trod. It is the way of the Old Testament saints. Job said, "I know my Redeemer lives." Men, in these modern times, have invented all kinds of ways whereby they can make merchandise of men. Giving them false hopes. Leading them into thinking there are many ways to heaven. There are not many ways to heaven. Jesus is the way and He is the only way. In John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Where is language any more plain than this? Jesus said NO MAN, not any one, can come to the "Father" any other way. The implication is very plain here when Jesus said, "I AM THE WAY." He meant there was no other way. Men are blind with sin and they cannot see this great truth; but it is there anyway. The way of the cross leads home. Praise God the Father! Praise the Son and praise the Holy Spirit for the way of the cross!

God Bless You!

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