

COMFORT YE MY PEOPLE

By Martin Holmes
Kenton, OH

Scripture Text: Isaiah 40: 1-5

There are some Scripture texts that give me a lot of trouble in my coming to an understanding of what they are teaching.

Isaiah 40: 2 is one of these texts. Now I understand most of it, beginning with the beginning of the verse: "Speak ye comfortably to Jerusalem." The word comfortably, here, is the Hebrew word "leb" and means heart or to be kind, considerate and encouraging to the hearts of



Martin Holmes

the peoples of Israel. "Cry unto her that her warfare is accomplished." This must be speaking of sometime in the future, for, from the time of Isaiah until now, Israel has not known peace in her land. "That her iniquity is pardoned:" tells us of a time when Israel will receive full pardon and forgiveness from GOD for all of her sinfulness and unbelief. This we can find spoken of in Romans 11:26-36. Thus far we have had little difficulty with this Scripture text in Isaiah 40:2. You may disagree with me on my views for the future of Israel, as a Nation, but if you do, explain, to me, your views on this text.

The word, in this text, that has bothered me for years is the word "double." After all of the good things GOD has said to Israel, in this text, now HE says, "For she hath received of the LORD's hand double for all of her sins." How can anyone, individual or nation, receive, of the LORD'S hands, double or twice as much for their sins?

Reason with me for a few minutes now. If GOD had to give HIS all, in the person of JESUS CHRIST, for our sins or for the sins of HIS people, how could anyone within the realm of possibility, be charged double or twice as much for their sins? I know, many of us have been heard to say, "to die without a saving knowledge of JESUS CHRIST means for one to pay for their sins in Hell." But this

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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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CHRISTIAN STEWARDSHIP

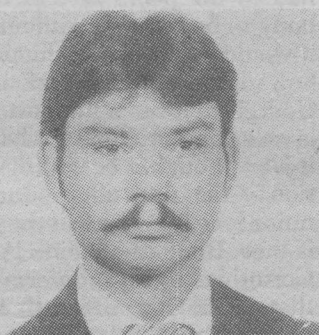
by Peter Halliman
Calvary Baptist Church

Continued From
Last Issue

(II). "We are Stewards if the Mind"

Even here we cannot say "Mine". God has made our minds as well as our bodies and they are to be used for God. They are to be the servants of God, not in the sense of slaves, but as loving sons. Our thoughts belong to Him, we ought to keep a clean straight mind on the job, off the job, at play, at home — wherever we are and what ever we are doing. Most importantly, we ought to go to the services with our mind set and thinking about spiritual things. We ought to be prepared to go to church.

Let me say a few things on this: If we were to go to take a test for a job, or take a test in school and if it were such that you only got



Peter Halliman

one chance at it, would you not make every effort to prepare and make yourself ready. You would probably do all that you could do. Now let us apply this to the

services in church. People stay up late on Saturday night watching T.V., go out to club meetings, dinners, parties, etc...we could go on and on, but as we think on this, it doesn't at all seem to bother people to do these things. It might be all right if it didn't interfere with their service to God. But when you are tired on Sunday morning from being out all night on Saturday and you are so tired in the morning you might say, "Well, I'll stay home this morning and go tonight." That is a sin and the first step in backsliding. We ought to make every effort to do all we can — stay home if that's what it takes to prepare our minds and thoughts for the services. Our

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THE DONKEY SPOKE UNDERSTANDABLY

by Raymond Waugh, Sr.
Midland, Tex.

We can know — that from the beginning: God's message has been understandable! Throughout history, God's message has been in the language of the people to whom He spoke. Both Cain and Abel received the Word of God. On the one hand, Cain chose to defy God. He insisted that his religion have the "human" or "earthly" touch. Thereby, Cain suffered a guiltiness which busyness could not assuage. On the other hand, Abel believed God. His testimony is with us today, Abel "obtained witness that he was righteous"! His was an "experience of faith," if you will. God testifies still, "He

being dead, yet speaketh" (Heb. 11:4). Anywhere in



Raymond Waugh

history, the message is the same! Even when God used "the mouth of an ass" (Num.

22:28), the message was unmistakable. The Apostle Peter informs us, "The dumb ass speaking with man's voice forbad the madness of the prophet" (2 Peter 2:16).

How then, can "Pentecostals" or "Charismatics" even assume that God would indulge in guttural and unintelligible gibberish which is understood by no one? How can these suppose that a God who would speak understandably by "the mouth of an ass" would afford them the prerogative of employing gibberish in His Holy Name? Surely, all who indulge in such satanic rationalization have determined in their own hearts to mock the God of

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE LAW OF KINDNESS IN THE TONGUE

"She openeth her mouth with wisdom; and in her tongue is the law of kindness;; (Prov. 31:26). Please read the editorial as an introduction to this sermon.

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). This last portion of this Book of "Laws from Heaven for Life on Earth," Proverbs, deals with the subject of the character of a good wife. It begins by stating her exceeding great value. A man who has obtained a good wife from the Lord has gained a great treasure. All the wealth of the world cannot give him the joy, comfort, encouragement, and blessing that a good wife can. A bad wife can sour the greatest of wealth and other physical things. The man with a good wife can have great contentment and happiness in life.

The man with a bad wife can not have real happiness no matter what else he might possess. Let a man give as much diligence in the seeking of a wife as he would in searching for hidden treasures, yea, let him give more.

A part of the great value of a good wife is her use of the tongue. Note the text. A woman can do great good, or great harm with the tongue. Let us contrast this woman of great value and her kindly speech with other women described in this book. "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house" (Prov. 21:9). "It is better to dwell in the wilderness, than with a contentious and an angry woman" (Prov. 21:19). "A continual dropping in a very rainy day and a contentious woman are alike"

(Prov. 27:15). Here we see how miserable a woman can make a man with her continual nagging, contention, and her misuse of the tongue. A man had better live alone in a corner of the attic, or in a wilderness with wild animals than with this kind of woman. She is not one of those whose "price is far above rubies." Please note that, though this is stated of woman, I think we can apply it to man as well.

How important is the proper usage of the tongue! There is an old saying, "sticks and stones may break my bones, but words can never hurt me." But it is an untrue saying. How many of us have been hurt far more by what loved ones have said to us than if they had struck us with heavy blows? Many a time would we swap the hurt that cruel and unkind words have done us for

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THE GREAT PHYSICIAN

By Doug Newell
South Shore, KY

"And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight" (Luke 7:21).

A physician is defined as one who cures or makes whole. We'll study in this article the work of the greatest physician that has ever been or ever will be. We go to physicians for many different reasons. We go



Doug Newell

to different physicians for different needs. There are those doctors that have a general practice, and then there are those that specialize in particular diseases and sicknesses. When we have special health problems we will go to the physician that specializes in that particular ailment. The physician in our text, the Lord Jesus Christ, is the Great Physician. Jesus has no limitations when it comes to healing. He specializes in all ailments and diseases. David wrote under the inspiration of God, "Who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:3). Jesus specializes in all healing, physical and spiritual. We'll consider both in this article. Both are marvelous works of grace that no man is able to perform. When we go to clinics the doctors will have signs outside their doors declaring their specialty. Our Great Physician has left His declaration in the Word of God. "...The things which are impossible with men are possible with God" (Luke 18:27). As we study about our Lord, remember that, as a physician, He never failed at any time. Our Lord cured and made whole all that He purposed to. In our text where it was said He cured many of their infirmities, that does not mean he was unable to cure some, but rather He only chose to cure some. "...For he doeth whatsoever pleaseth him" (Ecc. 8:3). In studying the Word of God we can see Jesus as the Great Physician.

I. Jesus performing the work of an OPHTHALMOLOGIST. An ophthalmologist is one who specializes in vision. We know that Jesus dealt with many that had trouble with their vision.

"And he cometh to Bethsaida: and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up and said, I see men as trees, walking. After that he put his hands again upon his eyes

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LAW

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the hurt caused by sticks and stones. "Death and life are in the power of the tongue..." (Prov. 18:21). Here we see some of the great power of the tongue. We can do more good — or we can do more evil with the tongue than with any member of the body. One can use his tongue to comfort, encourage, bless, to tell the unsaved of Jesus Christ; or one can use his tongue to wound and to corrupt.

Oh, how careful we ought to be as to how we use this potent instrument for good or for evil that God has given us! We need to pray, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. 141:3), and, "Let the words of my mouth...be acceptable in thy sight, O LORD." (Psa. 19:14). At times, one is proud that he is a plain spoken person, he says what he thinks, no matter whom it hurts. Now, one ought to speak the truth. There are times when one must be plain spoken. But there are times when there is no need to speak at all — when it is far better to be silent. Let us resolve, and seek grace, to never needlessly speak that which is unkind, which could be cruel, which would hurt another in any way. But my subject is not the tongue, but kindness. I move to my subject by noting that a large part of kindness relates to how we use our tongue, and that a large part of the proper usage of the tongue relates to kindness.

The dictionary defines kindness as follows: sympathetic, friendly, gentle, generous, tender-hearted, considerate, affectionate, and loving. What a list this is of needed attributes and actions by the child of God. Look at the word "considerate." To be kind means that we consider the needs, desires, and feelings of others. I have known those, good people in many ways, who just never stopped to consider the feelings of others. One can not be kind without considering the feelings of others.

Let us look a little at the

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Word of God on this subject. The Bible speaks much of God's kindness to us. "...with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer, For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee" (Isa. 54:8, 10). "...and ye shall be children of the Highest: for he is kind unto the unthankful and to the evil" (Lk. 6:35). "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). "...the kindness and love of God our Saviour toward man appeared" (Tit. 3:4). Beloved, we owe our salvation to the kindness of our God. Should we not be kind to one another?

There are many commands in the Bible as to the duty of kindness. "Be kindly affectioned one to another with brotherly love..." (Rom. 12:10). "Charity suffereth long, and is kind..." (I Cor. 3:4). "And be ye kind one to another, tenderhearted..." (Eph. 4:32). "Put on therefore, as the elect



Joe Wilson

of God, holy and beloved, bowels of mercies, kindness..." (Col. 3:12). If we are unkind, we sin against God — we rebel against His Word. We need to realize that unkindness is a sin, and not to call it by a lesser name.

There are many Bible examples of kindness which should motivate us to emulation. In Genesis 50, Jacob is dead and Joseph's brethren are fearful that Joseph will now take vengeance upon them for their terrible sins against him. But Joseph spake "kindly" unto them and thus put their fears to rest, and cemented even further their love for one another. In Ruth 1:8, Naomi speaks to her daughters-in-law of the kindness they had shown. In II Samuel 9 we have the wonderful story of David's desire to show the kindness of God to someone of Saul's household, verses 1 and 3. What a marvelous picture of God's saving grace is seen in David's kindness to Mephibosheth! See how God has worked in the hearts of men, causing them to show kindness to others. See how men have been so greatly blessed by the kindness of others. Kindness is a testimony and influence for God in this world of so much unkindness.

True kindness is a matter of the attitude of the heart. One cannot properly and continually show kindness unless he really feels it in his heart. We need to watch our hearts. We need to have in our hearts an attitude of love and kindness towards others. We need to make this a matter of prayer. We might pretend a while. We might put on a show now and then. But we cannot show the universal kindness we should show without having true Spirit-wrought kindness in our heart. What is your true in-

ner attitude towards others? Your outward acts will, sooner or later, reveal the true attitude of your heart. Let us search our hearts. Let us have true heart-religion. Let us pray to God about our heart. Then, when we have an inner heart attitude of kindness towards others, it will be easy to show that kindness.

True kindness is related to love, "Charity" in I Corinthians 13 is really the word which is used to refer to the greatest love. Look at I Corinthians 13:1-3. Note the great importance of love. Though one could speak as no man has ever spoken, could sway the multitudes with his oratory, without love he would be nothing but a noisemaker. Though one had all the gifts and could perform great miracles, without love he would be nothing. Though one gave all he had to the poor, even gave his body to be burned, without love it would profit him nothing. Oh, how important is real, true, God-given love. Without it there is no salvation. That—whatever it is — though it be called salvation — that does not produce genuine love for others in the heart is not Bible salvation. And I Corinthians 13:4 informs us that, "Charity suffereth long, and is kind..." It is the nature of love to be kind.

True kindness is a fruit of the Holy Spirit. The fruit of the Spirit is not jabbering some gibberish and calling it "speaking in tongues." The fruit of the Spirit is not whooping, hollering, running up and down the aisles, and acting like a wild man. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance..." (Gal. 5:22-23). What a fruit basket filled with that which will bless others and glorify God! The word translated "gentleness" is that usually used to refer to "kindness". Yes, kindness is the fruit of the Spirit. It is not a work of the flesh. It is not natural to be kind. Though some have more of a seemingly kind spirit by nature than others, still the kindness commanded in the Word of God is a work of the Spirit in and through the born-again one. Someone will say that, "it is not my nature to be kind." True, but the Holy Spirit is able to produce kindness in you and act kindness out through your daily life.

Selfishness is the greatest enemy of kindness. Why are you not kind? Because you are selfish. When one is not kind, that one is selfish. I just read in a theology book that the essence of all sin is selfishness. This is true, isn't it? Whatever sin it might be, at the heart of it is selfishness. Every sin we commit, we commit because we are selfish. We want our own way. We want our own profit. We don't care what God wants. We don't care about the feelings and desires of others. Self! Self! Self! This is what sin is all about. How do you spell sin. You spell it S-E-L-F. Selfishness is the greatest enemy of all Christian virtues. Selfishness is the great enemy of kindness. This is why we are to deny ourselves. One must learn to say "no" to the self life if he is to manifest kindness to others.

We should manifest kindness in many ways. It should show in our attitude towards others. We should care about others. We should be concerned about and interested in others. This should be genuine and not a put on. When we have this attitude, we will be kind to them. We should show kindness in our speech to

others. We should speak well of and to them as much as we possibly can. We should comfort them. We should tell them of our love for them and our interest in them. We should never, never, never say anything to another person that would needlessly hurt his feelings.

Then we should show kindness in our deeds. One meaning of the Greek word for "kindness" is "serviceable". Isn't that good? We should serve others out of the kindness that we feel toward them in our heart. Kindness is not just for show. It is for service. Oh, one can get miles and miles — years and years — of good service, service for others and to God's glory, out of kindness. It is hard to wear kindness out. It is oiled by the Holy Spirit, and runs for years without wearing out. It is serviceable. We should show kindness to others in their times of sorrow, suffering, adversity, sickness, and loss of loved ones. It is helpful, in those dark hours, for one to come and speak words of kindness. I have been there. I have felt the comfort of kind words. Oh, that I might show such to others.

We should show kindness in witnessing to the unsaved. We can never do a kinder deed for anyone than to tell the "Old, old story of Jesus and His love." We are Missionary Baptists. We are not Hardshells. We believe, yea, we know, that the Holy Spirit uses the gospel in giving life to dead sinners. But are we really Missionary Baptists? Do we tell others the glorious, saving

gospel of Jesus Christ? And when we do this, we must do it in a kindly way. Our kindness of spirit might be that which God uses to cause one to give attention to what we say. It is important that we give sinners the gospel. It is also important that we give it to them in the right spirit, a spirit of kindness. Kindness wins the way where roughness would close the door.

Let us look at some of the results of kindness. These are very important, very blessed, and should encourage us to seek and manifest more kindness. There is the result of happiness and contentment for oneself. Beloved, anger, hatred, malice, etc. are boomerangs. You throw them out at someone else, and they return upon your own head. They wound your own soul. It is likely that such things will not hurt others as much as they hurt oneself. Kindness is also a boomerang. Throw it out, frequently, it will return upon yourself and bless your own soul. Kindness is, to some extent, its own reward. Is this not true? Have you ever done a kindly deed that did not make you feel good? Of course not. So, for the good of your own soul, be kind to others.

Then kindness breeds kindness. Not always, but often, the one to whom you are kind will repay you in kindness. Usually those to whom we are kind will be kind to us in return. If not, still we do not lose thereby, for we will feel spiritual satisfaction in our own soul and God will

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FROM THE EDITOR

Read this as an introduction to my sermon in this issue. CLOSE ATTENTION TO LITTLE THINGS WILL MAKE GREAT LIVES FOR GOD. God has dealt with me along this line in recent years, especially since coming here. I wish I had always felt about this subject as I do now. I wish, oh I wish, I had paid close attention to such things all my Christian life. I hope, and pray that God will enable me to do this during the days that remain to me upon the earth.

I am more and more convinced that "little things" are the truly "great things" as regards our Christian life. I believe that "little things" constitute our greatest needs, our greatest danger, and our greatest failure. Most of us do not get drunk, commit adultery, steal, curse, commit terrible crimes. Most of us have very little trouble with these big sins. But, oh, the little things give us a fit. Most of us have little trouble with the first part of Ephesians 5:18. "And be not drunk with wine, wherein is excess..." but do we ever have trouble with the second part which says, "...but be filled with the Spirit."? It is the little things (maybe they are not so little, but we often think of them as such) that almost kill us. I cannot remember when I was "drunk with wine", but oh, to my shame, I can remember many times of not being "filled with the Spirit."

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things" (I Cor. 13:4-7). "But speaking the truth in love" (Eph. 4:15). "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law" (Gal. 5:22-23). Now, beloved, we are strong and sound in the doctrines. We will not compromise an inch. Praise God, this is good! But how are we in practice? We do very well relative to "big things." We do not drink, curse, chase women, commit crimes. We do not even go to worldly places (whatever these are). We go to church and pay our tithes. We just do very well. But, my brother, are you proud? Are you humble? Are you kind? Do you have and manifest love? Do you envy? Are you courteous? Do you speak well to and about others? How about these "little things"? Do the Scriptures given in this paragraph describe us? How do we measure up to these?

Yes, I believe that it is these so-called "little things" that are our greatest problem, need, danger, and failure. I think that one of our greatest needs is to start paying attention to these "little things" in our lives. Confessing our failures as sins. Seeking grace to practice these things. And beginning right away — as best we can, seeking the power of the Holy Spirit — practicing these things in our daily lives. Right here is the battle line for most of us. I have no problem about getting drunk, some may. A saloon right across the street would not bother me personally. But I do have trouble showing love, kindness, courtesy, humility, etc. Yes, I do have trouble with these "little things." I believe, as I said at the beginning, that close attention to little things will make great lives for God. Let us try it and see. I believe we would like it. May God bless you all!

As the image on the seal is stamped upon the wax, so the thoughts of the heart are printed upon the actions.



Who thought the sun went round the earth?

Answer — The author of Joshua 10:12-14, which records how Joshua commanded the sun to stand still so that the Israelites might have light to see to complete the slaughter of the Amorites. — "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."

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reward us.

Think of the good done to others by kindness. What kind of world would this world be if everyone showed kindness to everyone else. If there were no deeds of malice, no words of cruelty, but kindness and love shown by all and to all. Why, we would hardly need a Millennium. We would almost not need a heaven. Why, we would have days of heaven on earth. Kindness would turn this desert of sorrow and suffering into a fruitful and pleasant garden. Who can tell how much sadness and suffering in this world is caused by unkindness? How many tears would kindness dry up? How many broken hearts would kindness mend? How many sicknesses would kindness heal, or at least alleviate? How many broken homes would kindness restore? How many stomachs would kindness feed? How many bodies would kindness clothe? One could go on and on. Kindness would go far towards curing the ills of this sick world.

Kindness would be a testimony to others. You say you are saved, and maybe you are. Then you are very unkind to someone in word or in deed. Now go to that one and testify of the saving grace of God. What good will it do? You have lost your testimony. You have lost your influence. Kindness would go far toward opening doors for testimony and would add the weight of a godly example to the words of our testimony.

Kindness would glorify God. We represent God to this world. How do we represent Him? Do we represent Him as He is, or do we misrepresent Him by our unkindness? Who can tell how much God has been dishonored by the unkindness of those who profess His name? Kindness honors God. Unkindness dishonors Him. It is as simple as that.

Well, what shall we do? The preacher has finished his sermon. A listener asked, "Is the sermon done?" Another listener replied, "No, the preacher is finished, but the sermon remains to be done." This is so true, my friend. We are not good listeners to sermons until we become doers thereof. What shall we do? Firstly, let us face the truth. Face the fact that we should be kind. Search ourselves to learn if we are kind. Face the fact of how we measure up to the

truth of this sermon. Are we kind? Secondly, confess the sin. If we learn that the fact is that we are not kind, let us go to our Father and confess this sin. Don't make light of it. Don't excuse it. Don't call it by another name. Confess it. Praise God that we have the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Thirdly, let us pray for kindness. God is able. We are in dwelt by the Holy Spirit. He is able to produce the fruit of kindness in our heart and life. Let us pray, and keep on praying, until we begin to feel in our very inmost soul the sweet, warm, flowing kindness of God moving through us and forcing itself out through us unto others. Fourthly, let us start practicing kindness. It might be difficult. Great, important, and worthwhile things always are. It might seem strange, we are so unused to it. We may be able to do only a little of it to start with. But let us start today practicing kindness towards others. Let us persist in this. I believe it will grow and grow until it becomes a beautiful fruit in our life, making us a blessing to those around us. May God bless you to show kindness.

Now, dear reader, I am nearly through. I do not believe that any of the Christian readers of this sermon are going to get drunk today, commit adultery today, curse today, steal today — I surely hope not. But are you going to be kind? I hope so.

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isn't really true. A sinner will suffer through all eternity in Hell for their sins, but no one can actually pay for their sins. If there is no payment for their sins, then how can anyone — pay double or twice as much for their sins?

Beside that, the thought of double or twice as much just doesn't fit the context of this verse of Scripture. So we must go elsewhere for our understanding of what is being taught here. The only place we have to go is to the Word of GOD and the Laws of GOD for clues that we might come to a right and full understanding of our text.

In the Hebrew language the word double or twice as much is the word, "mish-neh" as is used in Isaiah 61:7. The word double, as is used in our Scripture text of Isaiah 40:2, is the Hebrew word, "keh-fel" and means to fold over or double over. So now we must find the Scriptural explanation for the Hebrew Law of folding or doubling over.

In Leviticus 25:25-55 and Numbers 5:8 we find the Hebrew Law of the "Goel" or Kinsman-Redeemer. If you will study these verses in their context, the law for buying and selling land in Israel and the paying of indebtedness, and as is so plainly taught in the Book of Ruth, GOD ordained that if a poor man couldn't pay his indebtedness a near kinsman could fold over his bill of indebtedness, sign his name on the doubled over bill of debts and by so doing let all who were interested know, that he, the kinsman-redeemer was assuming full responsibility for this poor man's debts and the poor man was now free from any or all responsibility for these debts.

With this law principle of "doubling over by a Kinsman-Redeemer" let's go to our Scripture text of Isaiah 40:1-2 and

put it in the language of our day, shall we? "Comfort ye, comfort ye, MY people, saith your God. Speak ye comfortable to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand, double" (or the doubling over of her bill of sin and unbelief). Her Heavenly Kinsman-Redeemer, the LORD JESUS CHRIST, will one day, double over, this her bill of sin and unbelief, sign it in HIS own precious blood, and by so doing, HE will fully assume all responsibility for her bill of sin and she will be set free of any and all responsibility for her sin, for HIS name shall be called JESUS, "for HE shall save HIS people from their sins" (Matthew 1:21).

Now, the word "double" in our Scripture text begins to make sense to me and a beautiful portrait of our great Kinsman-Redeemer, the LORD JESUS CHRIST, appears on the canvas of time. For I find in Matthew 3:1-17 that John the Baptist, the forerunner of JESUS CHRIST comes forth fulfilling this prophecy of Isaiah 40:1-5. Now! All I have to do is read Matthew 3:13-17 in the light of Isaiah 40:2 and I know that JESUS CHRIST doesn't come to John the Baptist for baptism until after John is called of GOD and sent of GOD to this Ministry (John 1:6). It is GOD who named John "The Baptist" (Matt. 3:1), and I submit to you he could not be the Baptist and not be a Baptist. John the Baptist, at this hour of time, is the only man on earth with authority from GOD to baptize with water baptism (John 1:33). It was to this man, sent from GOD, sent to baptize, that JESUS CHRIST came to for HIS baptism. So... let us draw some wonderful conclusions from these thoughts concerning our great Kinsman-Redeemer, from which we might draw comfort.

I know it is popular, by some of our Hyper-Dispensational Brethren, to say "John the Baptist was the last of the Old Testament Prophets." But is this really true or just what they say? First, we must examine the Message of John the Baptist. In Matthew 3:2 we hear him saying, "Repent ye for the kingdom of Heaven is at hand." The word Kingdom, as used here, is the Greek word "Baseleia" and means the realm or reign of GOD at any given time or place. When a sinner is led by The HOLY SPIRIT to repent and believe on the LORD JESUS CHRIST as his LORD and Saviour, the "Baseleia" or Kingdom of Heaven or God's realm or reign, comes to abide in his heart (Luke 17:20, 21). John the Baptist only baptized those who had evidence of true repentance (Matthew 3:1-8). In Matthew 11:11, JESUS said that the least in the Kingdom of GOD was greater than John the Baptist. This has caused a lot of folk to boast that in Glory they will be greater than John the Baptist, but their boasting is false, built on a false premise because of false teaching by some brethren who should have known better. The word least, as used in Matthew 11:11, is the Greek word, "mikros", and means small or later. If you could ask my old grandmother who her last child was she would point to my uncle Paul and say, "he is my least or last one." This is Victorian English and any West Virginia or Kentucky grandma could tell you that.

This brings me to but one conclusion, when CHRIST spoke of the least in the Kingdom of GOD, HE was speaking of one who would come later or after John the Baptist. This can only be HIMSELF that HE was speaking of since, in HIS humanity, HE was six months younger than John the Baptist. But, not only this, but also, Luke 7:24-29 puts HIMSELF in the same time frame in GOD'S Kingdom as was John the Baptist. So John isn't the last of the Old Testament Prophets, but the first of the New Testament Prophets.

We know, from Matthew 16:13-19, that our LORD promised to build HIS Church on the Rock. I know that some of our Catholic friends try to tell us that Rock is Peter, but this is contrary to the Word of God. In Deuteronomy 32 it is easy to see the LORD of the Old Testament is the Rock. In Ephesians 2:20 the New Testament plainly teaches us that JESUS CHRIST is the Rock. So the Church HE built, while HE was here on Earth, and baptized with the HOLY SPIRIT for power, at Pentecost, is called HIS Church or Local New Testament Church built on the Apostles and Prophets of the New Testament, HIMSELF being the chief Rock or Corner Stone.

In Mark 13:13,14, HE called, chose and ordained or set in those whom HE would. In I Corinthians 11:28, Paul tells us what HE set them in. HE set them, first, or the first folk HE set in HIS first Church were the Apostles. These Apostles were men who had been baptized by John the Baptist as was our LORD. So...take heart Bible-Believing and Practicing Baptist. It is comforting, to know, from the Word of GOD, that the LORD JESUS CHRIST, very GOD of very GOD, is our great Kinsman-Redeemer, that He was baptized of John the Baptist and used material Baptized of John the Baptist to build HIS first Church while He was here on earth. To those who try to refute this, explain to me what the LORD meant in John 17:4, when HE said, "I have finished the work which THOU gavest ME to do," if HE hadn't built the Church, as yet, that God sent HIM to build?

Because of these great and precious truths we can be saved by HIM, be baptized with the same or like baptism that HE was baptized with, and in one of HIS kind of Churches we can drink the cup and eat the bread of remembrance of HIM until HE comes.

It is comforting to know, that regardless of what folk say or don't say, we can know our convictions are founded in the Word of GOD. We can know HE is still calling out of this world those HE chose and those for whom HE died, and HIS Word still teaches them to have scriptural baptism and belong to one of HIS Churches to be taught the Word of GOD (Matthew 29:18-20).

Paul, in II Corinthians 7:1 tells us, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of GOD." So...as GOD instructed Isaiah and later John the Baptist and later JESUS CHRIST and later, HIS kind of Churches, let us continue to comfort one another with the comfort with which we are comforted "Comfort ye, comfort ye MY peo-

ple, saith the LORD." Are we busy speaking comforting from the Word to one another? An old Preacher once said, "Are we church builder-uppers or church tearer-downers?" Not very good grammar, but good sense.

Thank you and GOD bless you, one and all.

CHRISTIAN

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thoughts are to be straight, clean, honest, responsive to Godly living. This is Christian stewardship in the realm of the mind.

The Bible says we are to keep our bodies in subjection, put them under harness, fight against the flesh. We are to be at constant war with this flesh. Whenever we have that urge to do something that we know is wrong, we ought to say, "Whom will I glorify — the devil or Christ?" This is a true test of Christianity.

(III.) "Stewards of our emotions"

Our emotions belong to God just as the body and mind. Christian stewardship in the realm of the feelings consists in refusing to be driven into action at the call of any unworthy emotion, such as, emotions of sin, the lusts of the flesh, the filth of this world, the corruption and wickedness of the flesh. One says, "Let your conscience be your guide." Not always true! It should be such that your conscience would convict you, but we cannot always rely on that. Let me illustrate: A thief thinks it is all right to eat people. So, unless you have been taught right one could not say this. Our emotional life should be high and righteous, not easy to get depressed and low, but keeping our thoughts towards God and not this life here on earth.

(IV.) "Stewards over activities"

We need to be careful what we do and how we do them. It is a sin to pray to God that He will keep us from sin and temptation in this world, and then, turn right around and go down to the bar, or go to a strip joint, or walk by a harlot joint. I hope and trust that no child of God would be guilty of doing any of these terrible sins. We need to keep in mind that we are ambassadors of Christ and whatever we do and wherever we go, we take Christ with us. God will only allow us to live in sin for so long, then either He will take us out of this world or will straighten us up. In doing this, it might cost us a loved one, our health, car, home, job or whatever, but you can believe that God will straighten up His children. We might keep in mind a guideline in our life, or in the activities in which we are involved. If we could take Christ with us and have Him take part in whatever we are doing or whatever we partake of give some to Christ, then it would probably be all right.

The most important activity in a Christian's life is witnessing for Christ. How often we talk to people and never do we mention Christ or try to witness and tell them about a real burning hell, about a real God, and a real Jesus Christ. Most importantly,

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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

Are there spiritual benefits which make it worthwhile for a pastor to attend a Bible Conference? Should he encourage his members to attend also? Should he attend the whole conference, missing his own church service, or just preach and leave?

OSCAR MINK

1217 Dillon Dr.,
Texarkana, Tex.
75501

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



"Are there spiritual benefits which make it worthwhile for a pastor to attend a Bible Conference?" If it is a "Bible Conference", it will be a Baptist Conference, and vice versa. Hence, it goes without saying, many are the spiritual benefits which the assiduous pastor will realize from attending such a conference. Just to mention a few, usually he will meet some preacher brethren for the first time who are of like faith, and with whom he will have the richest fellowship. He will realize there are many churches which he did not know about heretofore, who are faithfully contending for the truth, and have not succumbed to the Arminian and universal invisible church error. He will be spiritually stimulated, and more determined to be a better preacher and pastor. He will be humbled in knowing it was God who granted him the conference blessings, etc.

While many and varied are the blessings realized from attending a Bible conference, the services of the immediate church should be given priority over any and all services of sister churches, including Bible conferences. However, this does not mean the pastor should not attend a Bible conference when it requires his absence from the services of the home church, nor does it mean the pastor should discourage or persuade his members not to attend for that reason. But it does mean, if attendance of Bible conference by the pastor and/or members will assert a negative affect on the immediate church which outweighs the blessings of conference attendance, the pastor and members must forego those precious blessings for the sake and health of their church.

Every member, and more especially the pastor, should seriously consider every action or measure which affects their church. While there are some exceptions, I believe as a rule pastors and some members can attend Bible conference without subjecting their churches to the a negative influence.

The pastor-conference speaker should attend the whole conference whenever possible. That is, when his absence from the home church services will not create a hurtful difficulty for or overburden the home church. In any case the speaker should attend as nearly all of the conference sessions as he can, and only leave when it is absolutely necessary.

Many of the Bible conferences are being held in the
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middle of the week so as not to infringe on the Sunday services of the participating churches. I believe this to be a show of wisdom. For the most part the conferences are regularly held and advertised many months in advance, so as to give all who desire to attend plenty of time to plan for the conference.

CLYDE T. EVERMAN

108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



A Bible Conference that is Bible-centered and Spirit-led is a spiritual uplift for the saints of God. It is a time of Christian fellowship around the Word of God. It is a time to renew acquaintance with old friends as well as meet new ones. It is a time to hear God's Word proclaimed by several of His servants. It is an opportunity for churches of like faith to fellowship one another without a binding organization. A Bible Conference should be an opportunity for all to get a small taste of what the fellowship in heaven will be like. A Bible Conference helps to reveal to each church that she is not the only one who has, "...not bowed unto Baal". (I Kings 19:18). As one pastor said it did his heart good to hear another preach some of the same truths which he had been contending for, for years.

All this being true, a pastor as well as the members of his church should receive many spiritual blessings by attending as much of a conference as possible. A pastor should encourage his members to attend. If he is a pastor of a small church, which is often the case, he should encourage the whole church to attend.

A pastor who is on the program, should by all means, attend the entire conference if at all possible. He will not only receive spiritual benefits, but he should, out of respect for his pastor brethren, hear what they have to say. This would be a good time for the Golden Rule to be put into practice. Most pastors could make arrangements with their home churches in order to attend one or two conferences a year.

SAM
WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



These questions are going to be based more on opinion than Bible. The Bible does not answer these questions for us. My answers, as I am sure many of the other forum writers, will be based a great deal on experience.

The first question is, "Are there spiritual benefits which made it worthwhile for a pastor to attend a Bible Conference?" To this question, I answer a resounding "yes." A Bible Conference is a time when preachers can fellowship with other preachers and exchange ideas. It is a time when a preacher gets to hear others preach, which is a great blessing. Preachers need to be preached to, just like everyone else. It is a time when preachers are revived and refreshed. I write all of this from experience. There are many and great blessings for the pastor at Bible Conferences.

The second question is; "Should he encourage his members to attend also?" To this question, I reply with a resounding "yes." Besides the spiritual blessings that are there for the members, I believe this will create a unity in the church. At Gladwin, I encourage all of our members to go who can. We have a lot of members who do attend these conferences. I'm sure all of them will tell you it is a great blessing for them. I also think it is good to go to these conferences and learn that we are not alone, but there are other small churches just like us.

The last question is "Should he attend the whole conference, missing his own church service, or just preach and leave?" One thing we must remember is that the pastor must yield to the authority of the church. If the church insists, then he should spend as much time at the conference as possible and leave in order to make it to his church. I personally feel there are few churches that can not get by without their pastor for a Sunday now and then. I think it is somewhat harmful to the spirit of a Bible Conference for a preacher to preach and leave. It is like he is saying, I want you to hear me, but I can't wait and hear you. I feel it is, unless absolutely necessary, a sign of disrespect to preach and leave. I left a conference early a while back. I felt like a heel for a long time. I wrote a letter of apology to the church and host pastor. I would advise the pastor to stay if at all possible.

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



Very seldom do I recommend that a pastor miss his own church services. However, for a Bible Conference conducted by a sound N.T. church I feel that he should miss his own services and attend. Not only should he attend, but he should recommend to his members that they should attend. There are very few excuses that justifies a preacher to come just in time to preach and to leave immediately afterward. In my opinion, if

anyone does that and does not have a valid reason, then he should not be invited back the next year. To me a person who does that without a valid reason is saying by his actions that he considers his message of importance, but he doesn't need to hear any other messages.

A Bible Conference is a seminar conducted by a local church and embracing a whole realm of subjects. This gives a pastor some fresh thoughts and some ideas toward preparing his own sermons and is a spiritual lift for him. I am convinced a church prospers by a Bible Conference, even though conducted by another church.

It is true that occasionally someone preaches a sermon with which we may differ. That's no reason to stay away. Someone once said that there were two kinds of preaching that made him want to preach, good preaching and bad preaching. Any preaching inspires a man to preach harder and better.

CHRISTIAN

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that only through Him can one keep from going to hell. We ought to be concerned about this, enough so, that we would make people understand and realize that this is not just a fairy tale, like so many want to believe, but a fact. As we receive this great salvation, as we apply the new life to the whole of our lives, as we work for Christ, we are putting Christian stewardship into the realm of action.

(V). "Stewards over our Possessions."

What would Christ see if He were to come and visit you in your home. Not that He can't see what is there and what is going on, but let us suppose for a moment, Christ came to your house unexpectedly, what would He see, or not see? What would He hear? How would you act? Would you try to act as you always do, or would you put on your best act? How about letting each of us think on these questions. It is not that a little of what we have belongs to Him. If you bought something you would say it's yours, because you paid for it. Even so, we are bought with the blood of Jesus Christ — we are His. What we use of our income for the sustaining of our bodies, for the support of our families, for the upbuilding of our mind, for the enrichment of our lives is a part of Christian stewardship. What we give for tithe and offerings is also a part of our stewardship.

A motive we should keep in mind in giving is not how much we give, but how much Christ gave for us. As Christ was rich and, for our sakes, became poor, that through His poverty we might become rich. May God bless each and everyone of you!

GREAT

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and made him look up; and he was restored, and saw every man clearly" (Mark 8:22-25).

made him look up; and he was restored, and saw every man clearly" (Mark 8:22-25).

Beloved, this was a marvelous and wonderful act performed by our Lord Jesus. I'll not try to down play the physical healing of this man, for surely this is one of the great miracles, performed by our Lord, and recorded in the

Word of God. I mentioned we would study both physical and spiritual healing. The Lord gave this man physical sight, but I ask you, "What did he see?" Verse 25 said that he "saw every man clearly". After he had been given his sight, he did not see the one that gave him that sight,—only those that were around him. How typical this is of the natural man. When he has been sick and is cured he cannot see the one that has given him that physical health. Let's look at another example.

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered. Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with clay. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing" (John 9:1-7).

We have another example of Jesus healing the blind, but let's notice further. Later on in this chapter this man had told the Pharisees of the man that had cured him of his blindness. Upon hearing this the Pharisees became angered and cast him from the synagogue. Then beginning in verse 35, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said. Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe And he worshipped him".

We see in this example that this man was given not only physical sight but spiritual sight, also. The first man saw other men while the latter was made to see Jesus as his Saviour. I'm sure he remembered the words that he spoke to the Pharisees "...I know, that, whereas I was blind, now I see."

II. The Bible teaches of a physician that works with hearing problems. Turning in the Word of God again, "And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain" (Mark 7:32-35).

Again, I'll not fail to mention that this man regaining his hearing was a marvelous act of grace shed upon him by the Lord Jesus Christ. Our Lord cured this man of a physical hearing impediment. This man, that was physically deaf needed an ear specialist to cure him. So does also the spiritually deaf person need the physician. The Word of God declares that man (Continued on Page 5 Column 1)

GREAT

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has a hearing problem. When Paul was at Rome he told the people of their hearing problem. "And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28:25-27).

Dear friends, these Romans had a hearing problem. They could hear with their natural hearing. They heard words, but they did not understand their meaning. They, too, were in need of the Great Physician. They needed the ear specialist. Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (John 5:24-25).

Jesus must do the work of a physician in order for one to hear. You can preach Jesus until you're blue in the face and they will not hear until the Great Physician opens their ears.

III. We see Jesus as a heart Surgeon. We're told in Proverbs, "...A sound heart is the life of the flesh (Pro. 14:30). Beloved, we know how important the heart is to life. If our heart ceases to function, then our physical life is over. The heart is also one of our Lord's specialties. "And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people in the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother" (Luke 7:11-15).

Jesus the greatest of physicians was able to bring this one back to life, after his heart had ceased to function. We find there is no ailment that Jesus cannot cure. But let me ask the question again, If this life was all that he had, what did he have? This man had regained a temporary life. What about the spiritual heart? He still had the same diseased heart, and still had need of a physician. He needed a heart specialist. Jeremiah said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). Also, in Jer. 18:12, "And they said, There is no hope: but we will walk after our own devices, and we will every one do the

imagination of his evil heart".

Man has a bad heart. There's nothing good about it, and he is in need of a physician, The Great Heart Surgeon, the Lord Jesus!

"And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God" (Jer. 24:7).

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezekiel 36:26).

The Lord Jesus is the Great Physician that is able to perform that perfect heart transplant. In recent years there has been much publicity about doctors that have transplanted hearts. I started to say that they successfully transplanted a heart, but thought of their failure. You see they put a heart in, but just like the one they took out, they replaced it with another bad one. A temporary one. These physicians can give no promises to their patients. Unlike men, when the Lord performs a heart transplant He gives with it the promise of eternal life. "And this is the record, that God hath given to us eternal life, and this life is in his son" (I John 5:11).

Beloved, I remind you that a physician is one that cures or makes whole. We've seen that Jesus cured many of their physical sicknesses, but the greatest of cures came to those whom Jesus made whole.

"And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark 5:34).

Praise Him forevermore that hath cured us of our infirmities and hath made us whole, and washed us in his precious blood and cleansed us from all our unrighteousness. May God be pleased to use this for a blessing to your soul and to His glory!

DONKEY

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Glory! Obviously, then, any who come to us with gibberish and call it a message of God or a message from God are indulging in blasphemy. Without any question, all such are mocking the Son of God who walked among us in the flesh, and whoever spoke understandably. Too, all such make a mockery of every angel who has been assigned to speak to men, the dumb creatures of earth through which God has given a message to men, and every prophet of God who has come to us with a message from God. Needless to say, had "the stones" to which Jesus makes reference "immediately cried out" (Luke 19:40), their words, too, would have been understandable. This is the implication of our Lord's Word! All of those who indulge in such gibberish, then, indicate by their acts, that they are not the servants of the Lord Jesus Christ. They prove by their appeal to the flesh that they are not men of faith. They may speak "profusely" about the Holy Spirit, but it should be evident to all who have any understanding whatever that they do not know His Unction!

Just before our blessed Lord left this earth to return to His Heavenly Father's Side, He said concerning the Holy Spirit, "when the Comforter is

come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Pentecostals and Charismatics apparently have never known or understood this truth. Further, their depravity is such that they appear not to be at all interested in such truth.

As Cain, in another day, these give themselves to employing materialistic device that they might "make a fair show in the flesh" (Gal. 6:12). Thereby, they may attempt to assuage their blood-guiltiness. God explains infallibly, however, that they do this to preclude their "suffering persecution for the cross of Christ" (Gal. 6:12). These may claim to be Christian. Their commitment, nonetheless, is ever to the flesh — not the faith, though they may speak loudly and long about their "faith healings," their "faith promises," and their "seed faith." These may speak much of faith, but their commitment is to "fleshly experience" and "monetary ingathering"!

They prove indubitably, thereby, that they do not know the meaning of the word faith. Sadly, in a very final sense, these despise the Cross of the Lord Jesus Christ, God's ultimate manifestation of faith in the midst of men!

With the donkey speaking understandably for God, what fools men are to suppose that they can speak gibberish and please God. Even more, what fools people are to suppose that men who indulge in such gibberish are servants of God. Surely, Satan has "sent them strong delusion, that they should believe a lie" (2 Thess. 2:11). The Pentecostals plight is piteous! The Charismatics' is surely similar! They would inspire their followers with their fleshly testimonies of "healings," "tongues," and "miracles," though their healings are frauds, their tongues are gibberish, and their miracles are mockeries! It is understandable, then, that they would miss the message of God in the Apostle's, "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:24)? Similarly, they miss the message of his "thorn in the flesh" (2 Cor. 12:7) and his "Trophimus have I left at Miletum sick" (2 Tim. 4:20). Certainly, these miss the message and the meaning of our Lord's words to Peter, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Mt. 16:17). As fleshly slaves, they know not which!

The "Pentecostals" and "Charismatics" apparently cannot comprehend the meaning of the Scripture, "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). These who would put their confidence wholly in "fleshly miracles" and "fleshly experiences" apparently are incapable of understanding or receiving the word, "We are the circumcision which worship God in the spirit and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:31). "Flesh" and "feeling" are crucial to them! "Faith" and the "Word" should be primary!

The words reverberate across the centuries and the pages of time! When Peter knew that his earthly journey was almost at an end, we hear "Knowing that shortly I must put off this my tabernacle..." (2 Peter 1:14).

followed closely by his concern that we might have "these things always in remembrance" (2 Peter 1:15). Then, in assuring us that he had no confidence whatever in the flesh, he proclaims temporally and eternally, "We have also a more sure word of prophecy," (2 Peter 1:19).

That no man should ever question his conclusion, he divests the Scriptures forever from the machinations of mortal men. His words ring true today with the same clarity that they had in the moment of their initiation, "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

How, then, can "Pentecostals" and "Charismatics" ever and anon make their continuing appeals to the flesh? Sadly, as "teachers, having itching ears," (2 Tim. 4:3), these cater to the interests of those who "require a sign" or those who "seek after wisdom" (I Cor. 1:22). Such device may appeal to many! And it does, as all should know! Needless to say, there is nothing scriptural in the devices of the Pentecostals or their co-conspirators, the Charismatics. Yea, truly, they do blaspheme the Lord of Glory, even our Lord Jesus Christ!

It certainly is evident that they have no interest whatever in the Word of our God. These who indulge in gibberish and claim such to be "unknown tongues," "heavenly language," or "prayer language" have never comprehended the purpose of God in His using "the voice of the donkey," "the words of angels," or "the referenced stones." Without exception, all such enemies of Christ must despise, "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1-2).

They blaspheme the Saviour who died, was buried, and arose again, and, thereby, spoke intelligibly of man's sin and God's only way of salvation. Too, they mock the wisdom of the donkey that spoke understandably!

How sad that these piteous souls cannot know our God's commands!

It is no marvel, then, that God has proclaimed with eternal clarity, "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day according to the Scriptures" (I Cor. 15:1-4).

All who have even a measure of understanding should be able to realize that God does not deal in verbal nonsense or guttural gibberish. He who spoke the universe into existence ordered also for us, the corollary, "If the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" (I Cor. 14:8-9).

Clearly, the God who called upon the donkey to speak understandably would never call upon men to speak

unintelligibly. It certainly is no marvel, then, that the resurrected Lord Jesus Christ proclaimed understandably, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20). The way of truth, then, is clear! If you are wise, then walk in it!

DEFINITIONS JOY

by Ray Hiatt
Ft. Myers, FL.

This word defies definition for it is "joy unspeakable." It must be lived to be known. As the reality of the "Trinity" is beyond mortal understanding, so godly JOY is beyond our ability to express.

We can, however, say what it is now. It is not the hilarity which Arminian amusements seek to generate by blithful guile. It is not the emotionalism which Pentecostals seek to work up by musical beats and der-



Ray Hiatt

vish like contortions. It is not the supposed meditative tranquility of Eastern mysticism which is more often resultant from bodily exhaustion and lack of oxygen than a divine visitation. It does not zest in a questing for riches beyond which are denied the poor on earth, which Voltaire and kindred thinkers charged as the base for all religion. THE JOY OF SALVATION IS NOT MANY THINGS. BUT, WE CANNOT SAY JUST WHAT IT IS FOR IT IS JOY "UNSPEAKABLE." Until mortals can explain in human terms the being of God, they cannot explain in lucid terms the essential joy which is made an attendant part of every saint at regeneration. What the Arminian promotes by a burlesque fraud, what the Pentecostal manipulates by emotion and what the mystic and philosopher decree by intellectualism is ours by birthright; joy UNSPEAKABLE.

When my first pastor, Brother W.D. Hundley, first thought that God might be calling him into the ministry he asked his pastor, "Brother, how will you know if God is calling you to preach?" His pastor, a wise man apparently, replied rather brusquely, "Brother, if God is calling you to preach, you'll know it." He then abruptly walked away. Brother Hundley was confused and somewhat hurt by his pastor's meager answer, but found later that the brother was right. He found what all other God-called men have found, that the call to

(Continued on Page 6 Column 1)

JOY

(Continued from Page 5)

the ministry is indescribable.

Only they whom the Spirit calls shall know it and even they cannot explain it. It seems sometimes even to themselves as an iridescent dream; that God would call them to special labor. If it seems so to them, they surely cannot give it expression to others.

Like the call to the ministry, Christian joy which all children of God hold in common, cannot be reduced to human terms of expression. Only those whom God regenerates shall know it, and they, being bound in the impediment of mortal flesh, cannot express it.

BODY OF CHRIST IS A LOCAL CHURCH

Frank B. Beck

Now in Glory

Scripture reading—I Cor. chapter 12.

When the apostle Paul opened his letter to the Church of God at Corinth, he proclaimed, "Now ye are the body of Christ, and members in particular" (I Cor. 12:27). Of course, Paul is here not referring to the physical body of Christ, but to the ecclesiastical body, to the churchly body.

This is not the only instance where the church is called the body of Christ. In Romans 12:4-5, Paul writes to the church at Rome, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." And writing to the church at Ephesus he says of the church that Christ is "head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Eph. 1:22, 23). His words to the church at Colosse are almost the same, where he announces that Jesus Christ is "the head of the body, the church" (Col. 1:18). Thus there is no difficulty in discerning that the church is the body of Christ.

However there is every difficulty, when an answer is sought for the question, What is the church? Is it an invisible, universal church? Or is it a visible, local church? Or are these contrasting terms two sides of the same truth? Let us carefully consider the view that an invisible, universal church exists, and is therefore the body of Christ.

Such a view has found favor with the church fathers. Polycarp called it, "the whole Catholic Church throughout the world;" and Irenaeus, "The church scattered throughout the whole world to the ends of the earth;" and Origen, "The church of God under Heaven" (Body of Divinity, John Gill, p.854). It has also come down to us from the earliest days of the apostolic church in the words of the Apostles' Creed, "I believe in the holy Catholic Church;" the word Catholic, of course, meaning universal. It is not the Roman Catholic, but holy Catholic church that is meant.

However, while the tradition of the early church should not be lightly dismissed, yet our only

The ceremonial law was abolished to promote the spirituality of awine worsnip.

appeal, and final appeal should be to the Holy Scriptures, "what saith the scripture?" (Rom. 4:3).

The term, universal church, catholic church, or invisible church does not occur in the King James Version of the Holy Bible. Neither does the term, local, or visible church occur therein. Yet the church must be one or the other. Then the only way one can decide is to study the Scriptures pertaining to the church and arrive at his own conclusion as to whether the universal church is the body of Christ, or whether the local church is the body of Christ, or whether both are.

The only way an advocate for the universal church theory can prove that such exists, and is the body of Christ, is to discover a reference or more in Scripture he believes can refer to the same. What Scriptures are used to prove the existence of the universal church? Christ's statement in Matt. 16:18 is used, where the Saviour said, "I will build my church; and the gates of hell shall not prevail against it." But the church of Christ began as one body, a local, visible church. Later on other local churches were established elsewhere, and they were then called "the churches of Christ" (Rom. 16:16), proving that Christ's church was a local church. Each one of these several churches was Christ's church!

Also references are given from I Cor. 12:12-28; Eph. 1:22, 23; 4:4; 5:25; Col. 1:18; and Heb. 12:22, 23; but every one of these references except the last are directed to a local church, either at Corinth, Ephesus, or Colosse, and whatsoever is said can be applied to the local body, the church, at that locality.

The Hebrew reference (12:22, 23) refers either to the future completed, and glorified church, or as many translators, and commentators think; the "general assembly" of verse 23, is the "innumerable company of angels" of verse 22. If it refers to the church, it cannot refer to a universal church now, for there is no way it can assemble itself together until we are gathered home to God at Christ's second coming (I Thes. 4:13-18). The general assembly, the universal gathering, will have to wait till then!

But does not I Cor. 12:13 teach that the body of Christ is the universal church, and that all believers are baptized by the Holy Spirit into that one body? I was informed by a professor in a seminary, who does not believe in close communion, as they call it, that if baptism of I Cor. 12:13 is water baptism it can only mean that Paul was also baptized unto that one body of Christ in Corinth, for he writes, "For by one Spirit are we all baptized into one body," but it is evident that Paul was baptized into the church at Damascus (Acts 9:17-19). Therefore, Paul must mean that we all are baptized spiritually into the universal church, which is the one body of Christ the world over. But Paul is merely saying that we were all baptized into one body, or into one church. The Corinthians were baptized into the one body in Corinth. Paul was baptized into the one body of Christ in Damascus. It is very odd that the professor, who stresses the word "ye" in 11:17-20, where Paul speaks of the church coming together to observe the Lord's Supper! for that would prove that Paul did not take the

Lord's Supper with that church, not being in that body; for Paul does not say, "WE come together," to eat the Lord's Supper, but "YE come together."

Permit me to quote you I Cor. 12:13, from the American Standard Version, "For in one Spirit were we all baptized into one body..." It is as we are "in (the sphere) of the Spirit" and "not in (the sphere) of the flesh" (Rom. 8:9); as we are living, and walking "in the Spirit" (Gal. 5:25; as we are "praying in the Spirit" (Eph. 6:18); as we are "in the Spirit" (Rev. 1:10), that we are worthy of being baptized with water into the local church.

And that there need be no difficulty in identifying from the Word of God as to what the "one body" is here, just read on until you come to verse 27, where God says through Paul to the church at Corinth, "Now ye are the body of Christ..." Here is where Paul should have said, "we" to help the universal church, and universal body of Christ theory! but he did not. These words were addressed to "the Church of God at Corinth" (1:2). That was a local church, and to that congregation Paul penned, "Ye are the body of Christ."

Therefore the baptism of I Cor. 12:13 is water baptism into the body of Christ at Corinth, the local church in that locality. That it could not have been the baptism of the Holy Spirit into a universal church is seen by the declaration in Eph. 4:4, 5. "There is one body...one baptism." We know from the Book of Acts, and from the great commission of Christ to baptize converts in water "until the end of the world" (Matt. 28:18-20) that the one baptism that continues throughout this age is water baptism. The baptism in the Holy Spirit was given once at Pentecost (Acts 1:5). The "one baptism" then of Eph. 4:5 was water baptism, and the "one body" was the local, visible church into which saved people are added by the Lord through the ordained means of water baptism (Acts 2:37-47).

In closing, here are some questions for any who hold to a universal church theory: Where is that church? What does it do? How does it function? How does it exercise church discipline? How does it observe the Lord's Supper? Amen.

WHY I LIKE THE BAPTIST EXAMINER

By John Alber
Farmer's Branch, Tex.

God has always had a witness for truth, but man has not always recognized truth even when it looked him in the eye. Beloved, I am somewhat concerned these days and for good reason. Many years ago God put



John Alber

a burden on the heart of Elder John R. Gilpin, Sr. and so he became the Editor of this great

paper. I do not know the history as to how all that came about, but, beloved, I have seen the fruit of that special calling.

For many an Independent Baptist Pastor, Elder Gilpin became their teacher and pastor. When problems developed, he was in great demand because his counsel was sound and solid. Beloved, Independent Baptists learned to trust Brother Gilpin and this paper, THE BAPTIST EXAMINER. It became a trusted house-hold word and a training ground for young men who were looking forward to the ministry. THAT HAS NOT CHANGED AND IS STILL JUST AS TRUE TODAY AS IT WAS MANY YEARS AGO. Though Brother Gilpin has gone on to be with the Lord, God has seen fit to raise up one who has done an excellent job in promoting the TRUTH OF GOD'S WORD.

Beloved, if a poll was taken across this great land, it would reveal how that this great paper has influenced many a person to take a stand for truth. This paper is dedicated to truth and that in an uncompromising way. THE BAPTIST EXAMINER deserves a fair hearing, and the support of God's people and His Churches. You are not going to agree with everything you read, but for the most part, your heart is going to feast itself on some of the greatest sermons and truth you will find in print anywhere. If the truth was really known, it would reveal many hours and time put forth by the Calvary Baptist Church of Ashland, Kentucky to make available this GREAT PAPER. Brother Joseph Wilson is not the only one who works to get this paper ready for mailing. It is a Church project and the fine folk of this Church work with Brother Wilson to put forth the very best paper.

For those of us who receive this paper, and especially for those who preach the truth, it ought to be appreciated. Beloved, for the most part you can pick up this paper and your heart will be blessed. Many years ago this preacher learned that it was not good enough to drink in truth — for if that is all we do, it won't be long that our life will be stale — unprofitable. Therefore, I learned to give back to others what knowledge I had learned. That is one of the many reasons why this pastor has written and will continue to write for The Baptist Examiner.

Brother Wilson has been a very gracious Editor of this GREAT PAPER, and I for one want to encourage folk to support the work being done by this pastor and The Calvary Baptist Church. I am concerned because there has been much division these days between "Like minded Baptists" that ought not be. There are grounds upon which we can not have fellowship with others, but there are areas of differences that should not cause such division. I have supported and will continue to support this great paper not because of who the Editor is or what he may not believe on some things, but because of the overall emphasis that this paper believes. To Bible Believing Baptists, there are few papers that believe and print what The Baptist Examiner prints. I thank God for this paper and the stand that it takes. May God continue to bless the work and fruit of Calvary Baptist Church in the days and weeks to come if the Lord should tarry. Beloved, we need this kind of testimony and witness that is going out in-

to hundreds of homes and churches. May God grant that to be the case so long as this Church and Paper continues printing TRUTH.

TEN REASONS WHY THE CHURCH WAS IN EXISTENCE PRIOR TO THE DAY OF PENTECOST

Some Scriptural reasons why the Church was not established on the day of Pentecost, but rather, was established during the lifetime of Jesus.

1. It had a rule of discipline before Pentecost. Matthew 18:17.

2. We read that Jesus sang in the church. Heb. 2:12. The only time that Jesus ever sang, so far as we have any record of it, was at the institution of the Lord's Supper. Mark 14:26. This was before Pentecost.

3. They had a business meeting before the day of Pentecost and elected a successor to take the place of Judas. Acts 1:15-26.

4. The apostles were in the church before the day of Pentecost. I Cor. 12:28. The first ones who were put in the church were the apostles, and this was at least three years before the day of Pentecost.

5. The church had its commission to preach before Pentecost. Matthew 28:18-20; Mark 16:15.

6. The church had its authority to baptize before Pentecost. John 4:2.

7. The church had the Lord's Supper before Pentecost. Matthew 26:30.

8. The keys of the kingdom were given to it before Pentecost. Matthew 16:19.

9. It had a church roll before Pentecost with 120 names on the roll. Acts 1:15.

10. To this church there were about 3,000 additions on the day of Pentecost. Acts 2:42. If I were to tell you I was going to add \$200 to my bank account, this would imply that I have a bank account to begin with. In view of the fact that 3,000 were added to the church on the day of Pentecost, then we are led to believe that the church was in existence before Pentecost.

Let any man who believes that
(Continued on Page 8 Column 2)

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Then I looked, and behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne" (Eze. 10:1).

We learned from verse eleven of chapter nine that the man clothed with linen and an inkhorn in his hand, had finished his work. He had placed a special mark upon all of the elect. It was at this point that Ezekiel's eyes observed a throne above the head of the cherubim. The appearance of the throne was as "it were a sapphire stone", that is, pure and sparkling. The condition on earth below the throne was dark and clouded with evil, but purity was above.

No throne on earth can be said to be pure and sparkling. All governments, to one degree or another, are clouded with the love of money, ignorance, lack of power, lack of morality, etc. There, however, is no lack relative to God's throne. It is pure and sparkling as a sapphire stone.

The "firmament" (the ark of the sky) above the cherubims speak of God manifesting His glory in the upper world, where purity and brightness are perfect.

Let us, at this point, make a brief study of the cherubim so that we may understand more fully the passage that is before us.

You will recall that a cherub was placed on each side of the mercy-seat. You will recall that the cherub had wings which were outstretched over the mercy-seat. The purpose of the wings was to convey the message that the mercy-seat was protected. The cherub guarded the righteous claims of God's throne. The throne which demanded that sacrifice be made and blood be sprinkled before mercy could be shown.

A study of Genesis 3:24 shows that the cherubim were assigned to guard the way of the tree of life.

We may safely state then that the cherubim were connected with the administration of judicial authority.

The fact that the mercy-seat and the cherubim were molded from the same ingot of gold, shows how that mercy and truth have kissed each other. We, in fact, learn how it is that redemption comes through righteousness and not at the expense of it.

The fact that there were two cherubim is also interesting. It is interesting because their number of two speaks of competent witness. They witnessed to the fact that the blood of our Lord Jesus is not wanting — that His blood is sufficient, being offered after the Son had finished the Father's work with a perfect mark.

The Cherubim, as they looked upon the ark, saw only the blood sprinkled mercy-seat—the mercy-seat which hid the ten commandments that were beneath it. They saw only mercy rather than judgment, for the law had been satisfied by our Lord and Savior Jesus Christ.

Perhaps we can now understand our text much better. No blood had been sprinkled on the mercy-seat. The Cherubim

(they which guarded God's holiness) therefore called for judgment rather than mercy. The result being that God's eye did not spare and neither did He have any pity.

"And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the Cherubims, and scatter them over the city. And he went in my sight" (Ezek. 10:2).



Willard Willis

ween the Cherubims, and scatter them over the city. And he went in my sight" (Ezek. 10:2).

We are to observe from this passage the conditions which exist when there is no offering made for sin. No blood had been sprinkled on the mercy-seat. The result was that "coals of fire" were scattered over the city. This fact brings to our mind the following passages:

"Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:21, 22).

Coals of fire were to be scattered over the city, because aside from the prescribed sacrifice, our God is a consuming fire.

"For our God is a consuming fire" (Heb. 12:29).

The burning coals point to the intense, pure and consuming justice of God — justice which must punish sin — justice which cannot be turned back without the proper sacrifice.

The man clothed in linen was ordered to "go between the wheels". We know from chapter one that the appearance of the wheels and their work were as it were "a wheel in the middle of a wheel". We know that a wheel in the middle of a wheel has the utmost precision. There can be no variation in the course of its turning. All of God's works are like a wheel within a wheel. The sun, moon and stars all follow a prescribed course. They do not deviate to the right or to the left. The seasons are like a wheel within a wheel. They follow a prescribed course. They do not deviate to the right or to the left. The decrees of God relative to the earth and its inhabitants are like a wheel within a wheel. The execution of God's justice toward Israel in the passages before us was also like a wheel within a wheel in that His justice was to be precise. His eye would not spare and neither would He have pity.

The man who went in "between the wheels" and filled his hand with "coals of fire from between the cherubims" is a picture of our God administering sovereign justice by way of

His angel. Keep in mind that our God has used His angels on many occasions to administer His justice. We have an example in Matthew 13:41 where the angels will be the administrators of His justice.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

"Now the cherubims stood on the right side of the House, when the man went in; and the cloud filled the inner court" (Ezek. 10:3).

The reason for the cherubims being on the right side of the house is probably because the right side was more directly toward the city — the city of Jerusalem where judgment was being vent. The cherubims, you will recall, were guards at the gate of Eden. They were administrators of God's judicial authority at the gate of Eden. They, in like manner, in the passage before us, attend the gate on the right side of the Lord's house.

The cloud which "filled the inner court" was a sign of God's presence. You will recall that Moses could not enter the tent of the congregation because the cloud abode thereon, and the glory of the Lord filled the tabernacle.

The cloud regulated all the movement of the children of Israel. The Holy Spirit, through the Lord's church, performs this function today.

No person during the wilderness journey, was to lean at his or her own understanding as far as the movement of the camp was concerned. They were to rely entirely on the cloud. We today are to rely entirely on the power of God, the Holy Spirit. God, in fact, will work in us both to will and to do of His good pleasure.

"Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory" (Ezek. 10:4).

The word "up" is a key word in the passage before us. It is so, because it denoted the fact, that God, who had come down to the people, was now going up from them. It is not until Ezekiel 43:4-5 (latter days) that the Lord's glory will return to Israel.

It is to be noted that the "brightness of the Lord's glory" filled the house even though the clouds of doom were hanging heavy over Israel. The sun is always shining above the clouds. The sun, in fact, does not change. It is the clouds which block it from our view. God, in like manner, is always the same. It is the cloud of doubt, fear, sin or strife which block Him from our view.

"And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh" 10:5.

The cloud, the brightness, the wheels and the cherubims were all in the inner court where the ark was located. It was also here that the lampstand and the table were located.

You will recall that there was no natural light in the holy place. The only light which shined there was generated at

the lampstand. There, in fact, could have been no service rendered at the table or the golden altar aside from the lampstand. The lampstand, therefore, represents the revelation from God which comes to us through our Lord Jesus Christ. The natural man cannot see the things of God without their being revealed to him. (I Cor. 2:14). The high-priest was the only one who could enter the holy place.

We are to learn from the passage before us that God is preparing to leave the holy place. The cherubims' wings, in fact, can be heard in the outer court — the people's court where their sacrifices were made. The movement of the wings of the cherubims, no doubt, is to be joined with the going "up" of God's glory. The sound, then, of the cherubims' wings in the outer court, was a message of God's departure from His holy place. The Lampstand not only remained unlighted, but it would be taken away by the Babylonians. The table would be taken away so that no more service would be rendered there. There, in fact, would be no more blood sprinkled on the mercy-seat. Israel, then, was to be left in a very precarious position.

The voice of God by way of the wings of the cherubims was heard in the outer court (people's court). It was the voice of God, which said, in essence, "I'm leaving".

"And it came to pass, that when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in and stood beside the wheels" (10:6).

The cherubims looked down upon the altar and guarded God's holiness. They made sure that God's righteous claims were met and that blood was sprinkled on the mercy-seat. Blood, however, was not being sprinkled. The people, in fact, were worshipping strange gods. There was no blood on the mercy-seat between the cherubims. There was only fire between the cherubims. This was because that God, aside from the offering blood, is a consuming fire. The man clothed with linen, therefore, took fire from between the cherubims.

The wheels between the cherubims speak of God's holiness (1:28) — His holiness which demands satisfaction — His holiness which will not wink at sin, but demands that every debt be paid.

"And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hand of him that was clothed with linen: who took it, and went out" — 10:7.

That cherub, who was the guard of God's holiness, took fire (wrath) and handed it to the man who was clothed with linen. The man clothed with linen, of course, speaks of our Lord Jesus Christ who did no sin. He, as the linen prefigured, walked upon the earth for thirty-three years and graduated with a perfect mark. He was therefore qualified to take the fire and function as a judge against those who had transgressed the laws of God. He, if

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He had been sinful himself, would not have dressed in linen and judged the guilty culprits.

"And there appeared in the cherubim the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the color of a beryl stone. And as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up. This is the living creature that I saw by the river Chebar. And when the cherubim went, the wheels went by them: and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out,

(Continued on Page 8 Column 1)

Whoever thinks a carnal corruptible image to be fit for a representation of God, renders God no better than a carnal and a corporeal being.

TUNE IN TO THE CALL TO CALVARY

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EZEKIEL

(Continued from Page 7)

the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearance and themselves: they went every one straight forward" (Ezek. 10:8-22).

Let me emphasize again that the cherubim, in type, speak to us of the perfect maintenance of divine righteousness by the blood of our Lord Jesus Christ. The cherubim, in type, make certain that we are saved through righteousness and not at the expense of it.

The man's "hand" (10:8) under their wings speaks of their ability to manipulate, that is, being skillful in accomplishing their task. The joining of their wings speaks of their perfect unity even as airplanes sometimes fly in unison.

Their face as the face of a man speaks of their intelligence, while the face of a lion speaks of their majesty and power. The face of an eagle speaks of their swiftness in meeting out judgment.

The Rabbis said regarding the living creatures:

"Man is exalted above creatures; the eagle is exalted above birds; the ox is exalted above domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the holy one."

The fact that the cherubim went straight forward denotes that none can stay the hand of God.

The fact that the cherubim were full of eyes, of course, speaks of their intelligence. There is nothing that escapes the eye of our God and Father. Our courts, no doubt, because they could not see all, have hung innocent men and allowed the guilty to go free. You and I have also misjudged people simply because we did not know all the facts. God, on the other hand, sees all. He, therefore, is the only perfect judge.

The key to understanding the wheel and the wheel within a wheel is found in Ezekiel 1:16 where it is stated: "And their appearance and their work was as it were a wheel in the middle of a wheel." Their work, in other words, was that of perfection. God, in fact, does all things to perfection.

I like the words "one likeness" in Ezekiel 10:10. One likeness speaks of unison. God's program and the execution of it is so well performed that it has a "one likeness". The purpose of His program, of course, is His own glory.

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The cherubim, by standing still or letting down their wings (10:16, 17), were simply awaiting further instructions. They were lifted up only when the Spirit in the wheel was lifted up; that is, when God the Spirit activated them into service. In our case, it would be when God works within us both to will and to do of His good pleasure.

REASONS

(Continued from Page 6)

the church was founded on the day of Pentecost, answer these ten reasons. Until such an answer is forthcoming, accept only the Word of God.

Isa. 8:20 . . . "If they speak not according to this word...there is no light in them."

MY IMPRESSIONS OF CBC CONFERENCE 1984

You love one another in many wonderful ways. It was an inspiration and a delight for me to see how this was demonstrated. The preaching made me feel so much at home. Thanks for the wonderful hospitality.

Edward Alber, Kansas

Great! Sound preaching and wonderful Christian fellowship. The Word of God was uplifted and respected, not only in the pulpit, but also in the halls. The hospitality of the host church was genuine.

Pastor John Alber, Texas

Surely this must be what heaven will be like. I do believe this is truly a taste of heaven. I really enjoyed the conference. It was a blessing to fellowship around the Word of God.

Roy King, Illinois

Perfect!!! I was richly blessed by each service, and the fellowship with old friends after so long a time. I am thankful that the Lord planned for me to be here.

Laura Faye Zammarron, Florida

I received great blessings from our conference.

Helen Gilpin, Sr.

I enjoyed the conference very much. The preaching was good. The fellowship was swell. The help and love shown to me was beyond any words I can think of.

Alma Waddell, Warren, Ohio

More showers of blessings from God. Feasting on the Word of God. Enjoyed the preaching and sweet fellowship in Christ. To God be the glory forevermore. Remain faithful and keep up contending for the faith.

J. Maxwell, Balti., Md.

Psalm 36:9, 10 "For with thee is the fountain of life: in thy light shall we see light. O continue thy loving kindness unto them that know thee; and thy righteousness to the upright in heart." Words cannot express the joys and blessings of this conference, all due to the fact

that God loved us before the world began and predestinated us to be here and to enjoy these blessings by His Son and my Saviour, Jesus Christ. I look forward to the day when we will never be separated from our brethren and will see our Lord and be with Him forevermore.



Laura Faye Zammarron played the organ for our conference.



Gene Kirger of Winston-Salem, N.C. preaches on "A Hard-headed Preacher."



James Grace proclaims the Word.



Rhoda Gilpin, accomplished pianist of Calvary Baptist Church.



Wasn't that a great session.



Sister Katie says, "Come and get it." The Bernard Foors look like they have already had it.

Announcements

The Grace Baptist Church of Stanleyville, N. C. (near Winston-Salem) will be having its annual Bible Conference August 31st through September 2nd. Services will be on Friday night and most of the day Saturday and Sunday. Many who write in The Baptist Examiner, including the editor, will be at this conference. God willing. This is a great church and their conferences are always a great blessing to those who attend. The church is pastored by Elder Gene Kiger. I urge all who can to attend this conference. For further information, contact Gene Kiger at 2872 Hermitage Dr., Winston-Salem, N.C. 27103 or call him at 919 768-7282.

Little Harbor Baptist Church of Garden, Mich. wishes to announce their second annual Pastor's Retreat, August 13-17 (Tues.-Fri.) for all pastors and laymen and their sons, 14 or older. Everyone is expected to bring his own camping gear (or trailer) and fishing equipment. There are facilities for both shooting and archery. We ask our brethren to consider sending their pastors to our Retreat as a Missionary effort to us. The church is pastored by Elder David Hires, Little Harbor Road, Garden, Mich. 49835.

The Indore Baptist Church of Indore, W. Va. will have a fellowship meeting on Saturday, August 4th. Services will begin at 9:30 A.M. There will also be an afternoon service, but no night service. There will be doughnuts and coffee at the church for any who arrive early. The church will furnish the noon and evening meal for all who attend. The speakers will be Carl Barnette, Don Pennington, James Hobbs, Dan Stepp, Joe Wilson, and others. The church is located on State Route 16 about 22 miles north of Gauley Bridge which is on Route 60, several miles east of Charleston. Elder Ray Brown is the past of the church.

SPECIAL

We have received a few sets of John Gill's Commentary. This set is out of print, and when and if reprinted, will likely be much more expensive. These will be sold to the first few who order them. The price is \$195.00.

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