

Evil taught a child is never forgotten.

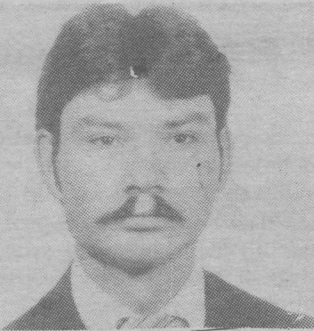
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WHY DO WE NEED A REVIVAL

by Peter Halliman

We understand and know that we need a revival to make us aware and conscious of our



Peter Halliman

sinful condition. We need to hear the Word of God so that we might be fed and be refreshed, lifted up, strengthened, and revived. That we might be closer to God. If we are thinking about the things of God, then we

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GOD'S WAY OF SALVATION IS BY MESSENGER

by Virgil Davis  
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Inverness, Fla. 32651

A foundation should be established whenever we start to build. The proper foundation is that stated by the God of all grace in Ephesians 2:20, "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." At the risk of being labelled a heretic, we gladly affirm that salvation stated in the Bible is synonymous to the regeneration of the dead, evidenced by the remission of sins through the shed blood of our Lord Jesus Christ.

John the Baptist was a prophet of the Highest, raised up of God to do a very special work. By the grace and power of God he was successful in that work. The evidence of John's work is still in our midst, though few believe or understand this great truth. Through the reasonings of men there has risen much confusion of the great truths that lie next to the very foundation of truth. Though warned against it (Pro. 3:5-6), man still leans to his own understandings. Some men say that salvation including the remission of sins is different from, and separated in time from, regeneration, and that the Word of God is not used by the Spirit in this regeneration.

The Scriptures are divine.  
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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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ATTITUDES

by David Darragh  
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Glendale, AZ 85303

"Attitude is all... your life is what you make it," my dad used to say. There is a certain amount of truth in that statement, even though none of us control our own destinies. However, there is something in each of our lives which concerns us, that is responsibility. It is a direct influence, if not an end result, of our attitude.

I. Self-Esteem: What is your attitude concerning yourself?

Are you a happy person? Are



David Darragh

you content with your present

assignment? Are you happy where you live? Are you pleased with your present income level? Are you content with your service to the Lord? Are you pleased with your appearance and figure?

These are some of the most common questions we ask when we consider ourselves. These are also some of the more common reasons that people find excuses for their short-comings. Our most serious enemy is a poor attitude about ourselves. If you

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GRACE EXALTED - BOASTING EXCLUDED

by Charles Spurgeon

"Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith" (Romans 3:27).

Pride is most obnoxious to God. As a sin, His holiness hates it; as a treason, His sovereignty detests it; as a rebellion, the whole of His attributes stand

leagued to put it down. God has touched other sins with His finger, but against this vice He has made bare His arm. There have been, I know, terrible judgments against lust, but there have been ten times as many against that swelling lust of the deceitful heart. Remember, the first transgression had in its essence pride.

The ambitious heart of Eve desired to be as God, knowing good and evil, and Adam imagined that he should be lifted up to divine rank if he dared to pluck and eat. The blasting of Paradise, the sterility of the world, the travail of human birth, the sweat of the brow, and the certainty of death, may all

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE MAN GOD CALLED A FOOL

"And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits: And he said, This will I do; I will pull down my barns, and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be re-

quired of thee: then whose shall those things be, which thou has provided? So is he that layeth up treasure for himself, and is not rich toward God" (Lk. 12:15-21).

In verses 13-14, a man had sought to get Jesus to intervene in his behalf relative to material things. Oh, how interested men are in material things, while they show no interest at all in spiritual things! Jesus refused to get involved in this family dispute about material wealth. He had come on a much more important mission. We believers need to realize that our mission to men is a spiritual one. The church's mission is not to clean up the community, feed the hungry, entertain the world; but to give the saving gospel of Jesus Christ to the unsaved world.

Jesus used this occasion as an opportunity for the statement and warning of verse 15. Men are to beware of covetousness. Beware of it as they would a saber-toothed tiger, or a diamond-backed rattlesnake, for it is more dangerous than either. Covetousness will choke the seed of God's Word, and is often a prelude to eternal hell. Men are to beware of covetousness because material things are not the main things in life. In fact, compared with eternal and spiritual things, material things are of no value whatsoever. What matters it about where you live, how much you possess, what you wear, your physical health, earthly pleasures; if you die and burn in hell forever? Ah, eternity, that

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DESPISE YE THE CHURCH OF GOD

by Martin Holmes  
424 N. Glendale St.  
Kenton, OH 43326

Text - I Corinthians 11:22. That we might gain a solid understanding of our text we



Martin Holmes

must first define some scriptural terms or words. First, let us define the word 'despise', as it is used here. The word 'despise' is

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MOSES AT THE BURNING BUSH

by Herbert Cade  
Raleigh, N.C.

I. Moses learned in the school of God. Turning to the divine side we are made to wonder and worship before the infinite wisdom of God who maketh the wrath of man to praise Him, and who bringeth good out of evil as saith Psalm 76:10.

God had an important work for Moses to do and for this work he must be prepared. That work was to lead God's people out of the land of Egypt, and for this work Moses was not yet equipped. It was true that he was the adopted son of Pharaoh's daughter. It is true that he had received thorough education, for Acts 7:22 tell us he was, "learned in all the wisdom of the Egyptians." Nor was Moses any longer a youth but he was full forty years of age. Yes, he was in the prime of life. Not only was he a student or theorist, but, beloved, he was also mighty in words and deeds. What then was lacking? Surely here was one who possessed all the necessary qualifications for leadership but not with God.

What we have enumerated above were but natural attainments, and the natural man is set aside before God, for no flesh can glory in His presence as saith I Cor. 1:29. The wisdom of the Egyptians, profound as men esteem it, was after all the wisdom of the world

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THE BAPTIST PEOPLE  
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## FOOL

(Continued from Page 1)

is the matter that really counts.

Then Jesus told the parable of the Rich Fool. Following this parable, Jesus enforced its lesson by the statement of verse 21, teaching that every man who lays up earthly treasures, but has no heavenly riches, is also a fool in God's sight. Now, it is the purpose of this parable to show men the utter folly of being wrapped up in earthly things, and having no concern at all about heavenly things.

"...but whosoever shall say, thou fool, shall be in danger of hell fire" (Mt. 5:22). Here is a very severe warning by Jesus Christ against calling our brother a fool. And remember that those who are not brothers in Christ are brothers in Adam. Therefore, we should call no man a fool. The Bible connotation of this word relates, usually, to spiritual matters. In other words, usually, a Bible fool is an unsaved man. We should be very careful in calling one a fool in this sense.

Now, the world would call this man in the parable a very wise and practical man. After all, the philosophy of this world is, "get all you can, and can all you get." That is what this man was doing. He was in a very wise manner preserving what he had, and providing for his future. Yes, according to man's reasoning, this man was very wise indeed, but God called him a fool. Oh, what a funeral this rich man had! What a large crowd was present! No doubt, the preacher preached this man right into heaven, and gave him a very high position there. The only trouble is that one preaches his own funeral, in this life and before death; and what the preacher says cannot change that at all. I wonder what was on this man's tombstone. Probably some very fine and comforting words. But, had God written the man's epitaph, it would have been, "Thou fool."

Now, when God forbids us, with a very serious warning, to call a man a fool; and God Himself so calls one, it must involve some very serious matters. Let us remember that God is not bound by the same laws which bind us. He is infallible, and well-qualified to pronounce on the eternal, spiritual condition of the individual. He is qualified to call a man a fool.

Let us now contrast verse 18, "And he said..." with verse 20, "But God said..." This man made plans for his future life. He said what he was going to do. But "the best laid plans of mice and men go oft astray." "God said." God is going to have the final say as to the life and eternity of the soul. It is not what man says that counts, it is what God says. My friend, you may leave God totally out of your life all your days; but remember, that God is going to have His say. His say is the one that counts. My friend, what will God's final say about you be? It is not what you think



Joe Wilson

about yourself, nor what men think about you; it is God's opinion of you that really matters.

Now, let us consider this question, Why did God call this man a fool? Let us study this parable and see if we can discern some of the reasons for God's severe assessment of this man's character, actions, and destiny. Why did God call this man a fool? Do these same conditions exist in your own soul and life, so that, barring true repentance and saving faith, God will also, one sad and dreadful day call you a fool?

God called this man a fool because he left God out of his life. He lived his whole life as if there were no God. "The fool hath said in his heart, There is no God..." (Psa. 14:1). Here is another fool, but really, it is the same fool. Note that the fool in Psalm 14 says this in his heart. Oh, it may well be that, in his head, he knew there was a God. This verse does not teach that this fool was what we usually call an atheist. His head may have been right about the existence of a God, but his heart was closed against that God. Note, please that the words "There is" in Psalm 14:1 are in italics. This means that they were not in the original inspired Word of God. They were added by the translators. What this man said was, "no God." Not that there is no God, but that he would have nothing to do with that God. He would not allow that God any part in his life. He would, in his heart, say no to that God. Oh, my friend, everyone who says in his heart, no to God, is the fool of Psalm 14:1; and the fool of Luke 12:20. This man left God out of his life, and he was a fool for doing this.

This man did not recognize that the fertility of the soil, the beneficent sun and rain in proper amounts, the lack of pest or destructive storms, and the abundance of his harvest all

came from God. It would seem that any farmer would realize these things, and bow humbly before the God of the Bible. How can a man till the soil, depend thereupon for his life and living, and not recognize the Being and power of God Almighty? I would think that, more than any other man, the farmer would recognize his total dependence upon God, and be very grateful for the harvest when it came. But this man did not seem to realize that it was the Lord God who gave him such a bountiful harvest.

This man never paused to thank God for the abundance brought forth by his grounds. He did not seek God's leadership as to how to dispose of the extra harvest of this good season. He should have realized that it came from God. He should have asked the Lord what He would have him to do with the surplus. But he lived his life, dreamed his dreams, made his plans, as if there were no God to consider; and he was a fool in so doing. How many are there in this awful age in which we live who leave God totally out of their lives? Who live day by day as if there were no God? Surely, God is not in the thoughts of the vast majority of men today, and all such are fools in God's sight.

This man was a fool because he left others out of his consideration. He lived as if there were no others in the world besides himself. Hear a word from Jesus Christ, "...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22:37-40). This man broke the first commandment in that he lived as if there were no God. He broke the second commandment in that he lived as if he had no neighbors. Oh, what a terrible sinner he was, in that he broke the two greatest commandments in all the Bible. Truly, he was a fool.

Yonder was a poor widow woman who had barely enough to exist on. There was a neighbor who had done very badly with his crops this year. Yonder was another neighbor who had been sick, unable to tend his land, and had nothing this year. All this mattered not to the Rich Fool of our parable. He would hoard all he had gotten. He cared not at all for the needs of those about him. The poor might die in hunger. The children might cry out in their pitiful need. The sick might die without any help from others. After all, they meant nothing to this man. He was not responsible for them. He had to look out for number one. After all, if you don't take care of yourself, who will? He was not "his brother's keeper." He would not ask God what to do with this abundance of harvest, neither would he consider the need of his neighbors. Truly, this man was a fool. But then, how many more such are there all about us? Are you one such, dear reader?

This man was a fool because he had no heavenly treasure. He had earthly treasure a plenty, but nothing laid up in heaven. Notice that significant word "all" in verse 18.

This man would and could bestow all that he had in earthly treasure houses. Oh, my friend,

if you can place all the wealth you have in an earthly treasure house, you are poor indeed. Though you might build a city for the purpose of holding your wealth, if that city, be it ever so large, can hold all your treasures, you are a very, very poor person. A poor preacher went to visit a rich farmer. The rich farmer took him out to a tower on a high hill. "Look in that direction" said the rich farmer, "all that you can see is mine." "And look in this other direction, as far as you can see, it is all mine." The rich farmer repeated these words, as he had the poor preacher to look to the four directions of the compass. Then the preacher lifted his hand towards heaven and said to the farmer, "How much do you have in that direction?" Oh, my friend, do you have any heavenly treasures? That is the important question? Not how much you have down here, but how much do you have up there? It is this that really counts. Let us listen to the Word of God, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where

thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19-20). "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (I Tim. 6:7-9). Love of money will send your soul to hell and prove you to be a fool.

This man was a fool because he was a free-willer. Look at verses 18-19. Four times this man says what he will do. He willed, but he did not have the power to perform that which he willed. Oh, how pitifully helpless is the will of man. Man's will is totally subservient to the will of God. Man can will all he wills to will, but what God wills is what will finally be done. No man has the power to do as

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## FROM THE EDITOR

I quote from an article in "Daybreak," an official publication of Piedmont Bible College in Winston Salem, N.C. The article says that it is, "An adaptation of a statement prepared by Gerald Priest for a local church." The article says that, "Mr. Priest... is professor of church history at Piedmont Bible College." This being true, it is no wonder that Piedmont Bible College is in error as to the Biblical teaching on the New Testament Church.

I quote, "In the New Testament, ecclesia has two well-known meanings. First, it refers to those called out from among the nations of the world to be a people for Christ's name. This group is the church, the body of Christ, the church universal. Second, the term ecclesia refers to those born again Christian people in a given location who are a called out assembly to obey the principles and precepts of the New Testament and who are organized into a church, e.g., a local New Testament Church."

I would like to ask for some proof that the word ecclesia (translated church in the N.T.) has two meanings. Men have invented these two meanings in order to uphold their heretical doctrine of a Universal Invisible Church. The New Testament knows nothing of two meanings of this word. Now, if this word, ecclesia, has two meanings in the New Testament, we desperately need an inspired addition to the Bible; one which tells us which church is referred to in each usage of ecclesia. Until God gives us such a book, faithful interpreters of the Word of God must assume that ecclesia refers to but one kind of church.

Please note that the two churches referred to by Mr. Priest are totally different things. They are different in nature, in how they come into being, in membership, in how one becomes a member, in what they are and what they are to do, and in many other ways. Please tell us, Mr. Priest, how two things, so different (even contradictory) from one another can be meant by the one word, ecclesia. Also tell us how we are to know which one is referred to when we run across this word in the New Testament.

There is absolutely no such thing referred to in the Bible as that which Mr. Priest calls, "the church universal." Such a conception contradicts the meaning of the word, ecclesia, contradicts all the figures of the church given in the Bible, and contradicts all that the Bible says about the ecclesia. As to this so-called universal church; who are its officers, where and when does it meet, how does it observe the ordinances, how does it receive offerings, receive members, exclude members, restore repentant ones, send out missionaries, etc.? If there be such a thing as a universal church, it is the most useless thing in the world; it does nothing, and can do nothing, that the Lord tells His church to do. As someone said before, "such a church exists only in the mind of a heretic."

How utterly unbaptistic is Mr. Priest's definition of a local church! Piedmont Bible College is a professedly Baptist school. It is operated by a professedly Baptist church. Yet Mr. Priest's definition of a local church never mentions "Baptist." Are we to understand that Mr. Priest, Piedmont Bible College, and Salem Baptist Church will recognize other than Baptist Churches as true churches of Jesus Christ. I suppose so. But I tell you that The Baptist Examiner will not recognize a church as a true church that does not wear the "Baptist" name.

The article to which I refer says, "Mr. Priest, who holds a Bachelor of Arts and a Master of Divinity from Bob Jones University." Of course, when a professedly Baptist School gets its professors from institutions such as B.J.U., one cannot expect that school to be strong on Baptist doctrine.

No, no, my friend. Mr. Priest is Biblically wrong. Ecclesia does not have two meanings — two different and contradictory meanings — in the New Testament. It has only one meaning, and that meaning will fit every Scripture where the word occurs. The church — and the only church — of the New Testament is a local, visible assembly of Scripturally baptized believers, Scripturally organized for the purpose of obeying the commands of Jesus Christ. And that church, in our day, will wear the name "Baptist." May God bless you all!



## FOOL

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he wills to do except God permit him to do so.

This man was a fool because he was ready to live, but not ready to die. This man spoke as if he had some say as to the length of his life. Hear him say to his soul, "Soul, thou hast much goods laid up for many years." Yes, he had enough goods to last for many years. But he did not have the years to go with the goods, did he? Oh, man has no say over the length of life, or the day of his death. We are at the mercy of God in these matters. It is solely His prerogative as to our life and death. Listen to God's Word, "There is no man that hath power over the spirit to retain the spirit: neither hath he power in the day of death..." (Ecc. 8:8). "Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The man who thinks he is in control of his own life as to length thereof is a fool. There is, "A time to be born, and a time to die..." (Ecc. 3:2). When that time to die comes, no man can prolong it another instant of time. He will die. Since man must die and meet God, surely, it is the mark of wisdom to, "...prepare to meet thy God..." (Amos. 4:12). Ready to live, yes, ready to live. How much time, effort, and thought do men put into getting ready to live. Get ready for retirement. Oh, we will need much money

for our retirement. We will make big plans for our retirement. Oh, get ready to live. A good education. A good job. Plenty of money. Live in a fine home. Live in a good neighborhood. Let us be sure we are ready to live. But death! Who has time or inclination to think about death? Yet, my friend, life is the most uncertain of all uncertainties, and death is the most certain thing of all. The man who is ready to live, but is not ready to die is a fool indeed.

And how can one be ready to die? Praise God, there is a way! Listen to the Word of God, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Luke 2:29-30). Simeon was ready to die, and die in peace. Why? Because he had seen the salvation of the Lord in Jesus Christ. Only that one who has embraced in the arms of his soul the Lord Jesus Christ as Lord and Saviour is ready to die. But praise God, that one is ready to die. For that one, to die is eternal and blessed gain. Repent of your sins. Believe on the Lord Jesus Christ, who is God, who is the virgin born Son of God, who lived a perfect life, who died on the cross for all who would ever trust Him as Saviour, who rose from the dead — yes, Believe on the Lord Jesus Christ, and thou shalt be saved. That is the way, and the only way, one can be ready to die. The one who dies without that, dies as a fool dieth.

This man was a fool because

he gave no heed to the truth of Mark 8:36-37. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" This man did not gain the whole world. If he had, he would have still been a loser. He gained only a very small part thereof. And He lost his soul, forever in the burning flames of hell. Truly, he was a fool. And how many are there who are like him. Who are losing their soul in their desire to attain worldly possessions and pleasures? Their number is legion, and they are all fools.

Men may argue with this now. They may argue with God now. They may insist that it is we Christians who are fools, and they are the truly wise ones. Oh, how mixed up is the unsaved man. We who are saved are the only ones who are wise and happy in this life, who are ready to die in peace, and who are bound for a blessed and glorious eternity. The unsaved are fools. Fools here and hereafter. Yet, they have it all turned around and call us fools. Well, we are content to be fools for Christ's sake. For we know that He hath abounded to us in all wisdom and prudence. But note this, the day will come when every unsaved man will agree with God that he is truly a fool. Listen to a statement of Saul in the Word of God, "...behold, I have played the fool, and have erred exceedingly" (I Sam. 26:21). I have written in the margin of my Bible that "he still says this." And he does. Hear Saul, the once King of Israel. Hear him in the eternal burning of hell. Hear him saying again and again, "I have played the fool, and have erred exceedingly." My dear unsaved friend, this will be your future wail through all eternity, if you continue as you are. You are living as a fool. Will you die as a fool, and spend eternity as one? Oh, I hope not. There is yet time. You are yet this side of the grave and the judgment. You are yet in this life. I beseech you to consider whereof I speak. I plead with you to think on things as to spiritual and eternal realities. Dear friend, you are an eternal being. You must and will exist consciously, knowingly, and feelingly, somewhere forever and forever. There is a heaven, wonderful beyond imagination. There is a hell, awful beyond words to describe. That is all there is. You will be in one or the other forever. My friend, the difference is Jesus Christ. Believe that He is who the Bible says He is: the virgin born Son of the Living God. Believe that He did what the Bible says He did: lived a perfect life, died on the cross for sinners, arose from the dead and ever liveth. Trust Him as your own personal Lord and Saviour. Receive Him. Believe on Him. As an ambassador for Christ, I beseech you to be reconciled to God. "Believe on the Lord Jesus Christ, and thou shalt be saved." May God bless you all!

## GRACE

(Continued from Page 1)

be traced to this fruitful mother of mischief, pride. Remember Babel, and how God has scattered us and confounded our tongues. It was man's pride which led him to seek for an undivided monarchy that so he might be great. The tower was to be the rallying point of all the tribes, and would have been the central throne of all human grandeur, but God has scattered us, that pride might not climb to

so high a pitch. Pride, thou hast indeed suffered severe strokes from God. Against thee has He furbished His sword, and prepared His weapons of war. The Lord, even the Lord of hosts hath sworn it, and He will surely stain the pride of all human glory, and tread all boasting as straw is trodden for the dunghill. Talk no more so exceeding proudly: let no arrogancy come out of your mouth, for the bows of the mighty have been broken, and the haughtiness of man has been bowed down. Remember Pharaoh and the plagues which God brought on Egypt, and the wonders which He wrought in the field of Zoan. Remember the Red Sea, and Rahab cut, and the dragon broken. Think of Nebuchadnezzar, the mighty architect of Babylon, driven out to eat grass like the oxen till his nails grew like birds' claws, and his hair like eagles' feathers. Remember Herod, eaten of worms, because he gave not God the glory; and Sennacherib, with the Lord's hook in his jaws, turned by the way he came to the place where his sons became his slayers. Time would fail to tell of the innumerable conquerors and emperors and mighty men of earth who have all perished beneath the blast of thy rebuke. O God, because they lifted up themselves and said, "I am, and there is none beside me." He hath turned wise men backward, and made their knowledge foolishness, and no flesh may glory in His presence. Yea, when pride has sought to shelter itself in the hearts of God's chosen people, still the arrows of God have sought it out and have drunk its blood. God loves His servants still, but pride even in them He abhors. David may be a man after God's own heart, but if his pride shall lift him up to number the people, then he shall have a choice between three chastisements, and he shall be fain to choose the pestilence as being the least of the plagues. Or if Hezekiah shall show to the ambassadors of Babylon his riches and his treasures, there shall come to him the rebuke — "What have they seen in thy house?" and the threatening — "Behold they shall take thy sons to make them eunuchs in the palace of the king of Babylon." Oh, brethren, forget not that God has uttered the most solemn words as well as assured the most awful judgments against pride. "Pride goeth before destruction, and a haughty spirit before a fall." "Him that hath a high look and a proud heart will I not suffer." "Pride and arrogancy do I hate." "The Lord will destroy the house of the proud." "The day of the Lord shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." "I am against thee, O thou most proud, saith the Lord God of Hosts." There are hundreds of terrible texts like these, but we cannot now recount them all. Now mark, to put an everlasting stigma upon human vanity, and to hurl once for all mire and filth upon all human glorying, God has ordained that the only way in which He will save men shall be a way which utterly excludes the possibility of man's having a single word to say by way of vaunting. He has declared that the only foundation which he will ever lay shall be one by which man's strength shall be broken in pieces, and by which man's pride shall be humbled in the dust. To this subject I ask

your attention this morning. It is to enlarge and amplify the sentiment of the text that I seek. "Where is boasting, then? It is excluded. By what law? of works? Nay: but by the law of faith."

We shall notice first of all, the rejected plan or law; then we shall note the excluded vice; having so done, we shall notice in the third place that the very fact that boasting is excluded permits of the reception of the worst of sinners; and we shall close by observing that the same system which excludes receives humble and devout gratitude to God for His grace and mercy.

### 1. First, then, THE REJECTED PLAN.

There are two ways by which man might have been for ever blessed. The one was by works: — "This do and thou shalt live; be obedient and receive the reward; keep the commandment and the blessing shall be thine, well earned and surely paid." The only other plan was — "Receive grace and blessedness as the free gift of God; stand as a guilty sinner having no merit, and as a rebellious sinner deserving the very reverse of goodness, but stand there and receive all thy good things, simply, wholly, and alone of the free love and sovereign mercy of God." Now, the Lord has not chosen the system of works. The word law as used twice in the text is employed, it is believed by many commentators, out of compliment to the Jews, who were so fond of the word, that their antagonism might not be aroused; but it means here, as elsewhere in Scripture, plan, system, method. There were two plans, two systems, two methods, two spirits, — the plan of works and the plan of grace. God has once for all utterly refused the plan of merit and of works, and has chosen to bless men only, and entirely through the plan, or method, or law of faith. Now, brethren, we have put the two before you, and we beg you to mark that there is a distinction between the two, which must never be forgotten. Martin Luther says: — "If thou canst rightly distinguish between works and grace, thank God for thy skill, and consider thyself to be an able divine." This indeed is the bottom of theology, and he who can understand this clearly, it seems to me, can never be very heterodox; orthodoxy must surely follow, and the right teaching of God must be understood when we once for all are able to discriminate with accuracy between that which is of man — works, and that which is of God — faith, and grace received by faith. Now, the plan of salvation by works is impossible for us. Even if God had ordained it to be the way by which men should labour to be saved, yet it is certain that none would have been saved by it, and therefore all must have perished. For if thou wouldst be saved by works, remember O man, that the law requires of thee perfection. One single flaw, one offence, and the law condemns thee without mercy. It requires that thou shouldst keep it in every point, and in every sense, and to its uttermost degree, for its demands are rigorous in the extreme. It knows nothing of freely forgiving because thou canst not pay, but like a severe creditor, it takes thee by thy throat, and says, "Pay me all;" and if thou

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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

Explain Hebrews 2:10 as to Christ being made perfect? How could a perfect One be made perfect?

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"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

Being made perfect does not refer to Christ as a person, but to the mission to which He came to earth, that of a Saviour. There was never any lack of perfection in Him as a Person, as Man. He lived a perfect life from His birth unto His death. But we must remember that we are not saved by His perfect life. It was by the way of the cross, it was by His sufferings on Calvary, by His death, He became the Captain of our salvation.

"To make perfect" means "to carry to completion." It means by His sufferings He paid the sin debt for His people, thereby He became the Captain of their salvation. The word "captain" means "one who goes first," a "leader." Christ is the One who leads the way to heaven. He said, "I am the way — no man cometh unto the Father but by me" (John 14:6). By His sufferings He not only became the leader on the way to God, but is the way itself. It was by His sufferings His work as that of Saviour was made perfect (made complete). As He hung there on the cross at Calvary He said, "It is finished: and he bowed his head, and gave up the ghost" (John 19:30).

It was there that His work as Captain of our salvation was made perfect — carried to completion. His mission to which He came to earth was now complete. The angel of the Lord told Joseph concerning Jesus, "—for he shall save his people from their sins" (Matt. 1:21). He is now the Captain of salvation of all who believe upon Him.

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Hebrews 2:10: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering."

We know that this verse does

not mean that Jesus had sin, and that God made Him perfect. The Bible often declares the sinlessness of Christ. I firmly believe that a man who denies the perfection of Christ is lost. I mean by this that Christ always was and always will be perfect. Hebrews 4:15 tells us "...but was in all points tempted like as we are, yet without sin." The perfection of Christ is an essential doctrine of the salvation of men. If Christ were not eternally perfect, then we would all go to hell for our sins.

Let us now, explain what the phrase, "to make the captain of their salvation perfect through suffering" means. The verse means that, through suffering, Christ has become a perfect saviour. Though His character was perfect, He could not be a Saviour without suffering. In order for the elect of the Father to be saved, sin had to be paid for. Someone had to suffer for their sins. Jesus became the perfect Saviour when He suffered the wrath of God The Father for our sins. I. Peter 4:13 tells us we are "partakers of Christ's suffering." We reap the benefits of the sufferings of Christ. How we ought to thank God for the sufferings of Jesus. By His sufferings our sins are atoned for. By the suffering of Jesus, He has become our perfect Saviour. All those He died for will be saved.

To summarize, this verse does not relate to the character of Christ: but relates to the sufferings of Christ. By suffering for our sins, He became a perfect sacrifice, and thereby a perfect Saviour. May God bless you all.

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The Scriptures are replete with the teaching that Jesus Christ was and is the only impeccable man. He is the flawless Father, the sinless Son, and the Spirit of truth. He was not capable of sinning or liable to sin, and has never been less than absolute perfection.

The word "perfect" in the text is not a reference to the character of Jesus, for there was never any imperfection in Him as Man, but it has to do with His title or office as the Captain of His people's salvation. As the Captain of His people He subjected Himself to all manner of suffering, and that without sin (Heb. 2:18, 4:15). However, it was not through suffering He learned obedience, for disobedience was alien to His character (Ps. 40:7, 8; John 8:29; Heb. 10:7), but it was through experiential suffering He learned what obedience was.

Christ needed no lesson in obedience, but His obedience to

the law of Moses was to manifest His intrinsic perfection, and so, as He might represent His people on the cross as their substitute under the curse and on His mediatorial throne as the Captain or High Priest of their salvation (Heb. 5:8-10).

Christ was "made under the law," and fulfilled its every jot and tittle (Gal. 4:5; Rom. 10:4). But His perfect life, in and of itself, though He suffered much in it, was not intended to save one person. Yet, no one would have been saved apart from His perfect life, but it was His redemptive sufferings and triumphant resurrection that made Him the Captain of His people's salvation. The perfect life He lived, the perfect sacrifice He offered unto God, and His justifying resurrection accomplished a perfect redemption for His people (Heb. 10:14).

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Many people find it difficult to understand the humanity and divinity of Christ. He was just as much a man as we are, yet at the same time He was and is God. While He was on earth He was also in heaven. "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." Jesus spake these words to Nicodemus while He was here on earth.

As God, He was and is completely God. As a human being, He was completely human. He was born in the same way that anyone is born. "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). As a little baby He had to learn to walk and talk just as any child. "...Jesus therefore, being wearied with His journey, sat thus on the well..." (John 4:6). As God, He could not be wearied, but as a human He was. While hanging on the cross, He thirsted. We are told that He was a man in I. Tim. 2:5: "For there is one God, and one mediator between God and man, the man Christ Jesus." He was tempted in every way that we are. (He did not yield to temptation, but He was tempted.) "...But was in all points tempted like as we are, yet without sin" (Hebrews 4:15). God cannot be tempted. All this is explained in Hebrews 2:17: "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Therefore, my friends, we can see that He, as a human being, was made perfect.

Please explain "burning for the dead" in II Chr. 16:14 & 21:19. Is this the same as I Sam. 31:12? Does this refer to or manifest Bible approval of cremation?

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The quote "burning for the dead" is not in the KJV of II Chron. 16:14. The "great burning" referred to in the text was to honor Asa in his death, and has no connection whatsoever to cremation. The absence of the honorary burning at the time of Jehoram's death (II Chron. 21:19) is due to the disgrace he brought upon Judah in his eight years as King. This "burning" or rather the absence of it has no connection whatsoever to cremation. The absence of it has no connection to the practice of cremation.

In I Sam. 31:12 it appears as if the bodies of King Saul and his three sons were burned, but not according to the present day practice of cremation, which as a rule is unnecessary. The bodies of King Saul and his sons had been exceedingly and shamefully abused by the Philistines, and by the time the

"valiant men" of Jabesh-gilead rescued the bodies of Saul and his sons and brought them to Jabesh, putrefaction of the dead bodies was so extensive as to prevent a burial of them. Hence, the burning of their bodies.

Cremation is a pagan practice which is today promoted by those who do not believe in the resurrection of the body. Ancient Israel considered cremation to be a disgrace, and therefore placed a strict ban on it. There were only two exceptions allowed to this ban; first, cremation could be used as a punishment for the person who transgressed the covenant of the Lord, and who had done wickedness against Israel (Josh. 7:15). Secondly, it was allowed in rare instances to prevent a plague from spreading, or as in an extreme case like that of King Saul and his three sons. But in our day there is no need for the burning of bodies, for our modern methods of burial and means of preserving bodies has erased all the dangers which decaying bodies presented in former times. But more importantly, the body is creation of God, and is therefore sacred, and should be treated with the highest respect in life and death.

## GRACE

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canst not pay even to the uttermost farthing, it shuts thee up in the prison of condemnation, out of which thou canst not come. But if it were possible for you to keep the law in its perfection outwardly, yet, remember, that you would be required to keep it in your heart as well as in your external life. One single motion of the heart from the right, one reception of even the shadow of a passing temptation, so as to become a partaker of sin, would ruin you. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbour as thyself." Fail here, and oh! who among us can be such a hypocrite as to think he has not failed ten thousand times! — fail here, and though your life were virtuous, though your exterior were such as even criticism itself must commend, yet you perish because you have not kept the law and yielded its full demands. Remember, too, that it is clear you can never be saved by the law, because if up to this moment your heart and life have been altogether without offence, yet it is required that it should be so even to your dying day. And do you hope that as temptations come upon you thick as your moments, as your trials invade you numerous as the swarms which once thronged from the gates of Thebes, you will be able to stand against all these? Will there not be found some joint in your harness? will there not be some moment in which you may be tripped up — some instant when either the eye may wander after lust, or the heart be set on vanity, or the hand stretched out to touch that which is not good? Oh! Man, remember, we are not sure that even this life would end that probation, for as long as thou shouldst live and be God's creature, duty would still be due, and the law still thine insatiable creditor. For ever would thy happiness tremble in the

scales; even in heaven itself the law would follow thee; even there, as thy righteousness would be thine own, it would never be finished; and even from yonder shining battlements thou mightest fall, and amid those harps, wearing that white robe, if thou wert to be saved by thine own works, there might be a possibility of perishing. The obedience of a creature can never be finished; the duty of a servant of the law is never over. So long as thou wast the creature of God, thy Creator would have demands upon thee. How much better to be accepted in the Beloved, and to wear His finished righteousness as our glory and security. Now in the face of all this, will any of you prefer to be saved by your works? or, rather, will you prefer to be damned by your works? for that will certainly be the issue, let you hope what you may.

Now I suppose that in this congregation we have but very few — there may be some — who would indulge a hope of being saved by the law in itself; but there is a delusion abroad that perhaps God will modify the law or that at least He will accept a sincere obedience even if it be imperfect; that He will say, "Well, this man has done what he could, and, therefore, I will take what he has given as though it were perfect." Now, remember against this the Apostle Paul declares peremptorily, "By the works of the law shall no flesh living be justified," so that that is answered at once. But more than this, God's law cannot alter, it can never be content to take less from thee than it demands. What said Christ? "It is easier for heaven and earth to pass, than one tittle of the law to fail," and again He expressly said, "Think not that I am come to destroy the law, or the prophets, I am not come to destroy, but to fulfil." The law's demands were met and fulfilled for believers by Christ; but as far as those demands are concerned to those who are under it, they are

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## GRACE

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as great, as heavy, and as rigorous as ever they were. Unless His law could be altered, and that is impossible, God cannot accept anything but a perfect obedience; and if you are hoping to be saved by your sincere endeavours to do your best, your hopes are rotten things, delusions, falsehoods, and you will perish wrapped up in the shrouds of your pride. "Yes," some say, "but could it not be partly by grace and partly by works?" No. The apostle says that boasting is excluded, and excluded by the law of faith; but if we let in the law of works in any degree, we cannot shut out boasting, for to that degree you give man an opportunity to congratulate himself as having saved himself. Let me say broadly — to hope to be saved by works is a delusion; to hope to be saved by a method in which grace and works are co-acting, is not merely a delusion, but an absurd delusion, since it is contrary to the very nature of things, that grace and merit should ever mingle and co-work. Our apostle has declared times without number, that if it be of grace it is not of works, otherwise grace is no more grace; and if it be of works, then it is not of grace, otherwise work is no more work. It must be either one or the other. These two cannot be married, for God forbids the banns. He will have it all grace or all works, all of Christ, or all of man; but for Christ to be a make-weight, for Christ to supplement your narrow robes by patching on a piece of His own, for Christ to tread a part of the winepress, and for you to tread the rest; oh! this can never be. God will never be yoked with the creature. You might link an angel with a worm and bid them fly together, but God with the creature — the precious blood of Jesus with the foul ditch-water of our human merits — never, never. Our paste gems, our varnished falsehoods, our righteousnesses which are but filthy rags, put with the real, true, precious, everlasting, divine things of Christ! Never! Unless heaven should blend in alliance with hell, and holiness hold alliance with impurity! It must be one or the other, either man's merit absolutely and alone, or unmixed, unmerited favour from the Lord. Now, I suppose if I were to labour never so ardently to hunt out this evil spirit from the sons of men, I should miss it still, for it hides in so many shapes, and therefore let me say, that in no shape, in no sense, in no single case, and in no degree whatsoever, are we saved by our works or by the law. I say in no sense, because men make such shifts to save alive their own righteousness. I will show you one man who says, "Well, I don't expect to be saved by my honesty; I don't expect to be saved by my generosity, nor by my morality; but then, I have been baptized; I receive the Lord's Supper; I have been confirmed; I go to church, or I have a sitting in a meeting-house; I am, as touching the ceremonies, blameless." Well, friend, in that sense you cannot be saved by works, for all these things have no avail whatever upon the matter of salvation, if you have not faith. If you are saved, God's ordinances will be blessed things to you, but if you are not a believer you have no right to them; and with regard to Bap-

tism and the Supper, every time you touch them you increase your guilt. Whether it be Baptism or the Lord's Supper, you have no right to either, except you be saved already, for they are both ordinances for believers, and for believers only. These ordinances are blessed means of grace to living, quickened, saved souls; but to unsaved souls, to souls dead in trespasses and sins, these outward ordinances can have no avail for good, but may increase their sin, because they touch unworthily the holy things of God. Oh! repose not in these; oh! dream not that a priestly hand and sacred drops, or a God-ordained baptism in the pool, can in any way redeem you from sin, or land you in heaven: for by this way salvation is impossible. But if I drive the lover of self-righteousness out of this haunt, he runs to another. You will find others who suppose that at least their feelings, which are only their works in another shape, may help to save them. There are thousands who think, "If I could weep so much, and groan so deeply, and experience so much humiliation, and a certain quantity of repentance, and so much of the terrors of the law, and of the thunders of conscience, then I might come before God." Souls, souls, this is work-mongering in its most damnable shape, for it has deluded far more than that bolder sort of work-trusting, which says, "I will rely upon what I do." If you rely upon what you feel, you shall as certainly perish as if you trust to what you do. Repentance is a blessed grace, and to be convinced of sin by God the Holy Ghost is a holy privilege, but to think that these in any way win salvation, is to run clean counter to all the teachings of the Word, for salvation is of the free grace of God alone. There are some, moreover, who believe that if their feelings cannot do it, still their knowledge can. They have a very sound creed; they have struck out this doctrine and that; they believe in justification by faith and their sound creed is to them a confidence. They think that because they hold the theory of justification of faith, therefore they shall be saved. And oh! how they plume their feathers; how they set up their peacock tail because they happen to be orthodox! With what awful pride do they exult over their fellow professors because they hold the truth, and all the rest of the Church they think is deluded with a lie. Now this is nothing but salvation by works, only they are works performed by the head instead of by the hand, and oh! sirs, I will tell you — if you rest in creeds, if you hope to be saved because you can put your hand to the thirty-nine articles of an Episcopalian prayer-book, or to the solemn league and covenant of the Presbyterian, or to the confession of faith of the Calvinist — if you fancy that because you happen to receive truth in the head you shall be saved, you know not the truth, but still do lie, because you cling to Satan's falsehood — that salvation is of man and not of God. I know that self-righteousness was born in our bone and that it will come out in our flesh, and even that man in whom its reigning power is kept down will still feel it sometimes rising up. When he has preached a sermon and has got on pretty well, the devil will come up the pulpit stairs and say "Well done." When he has prayed in

public and has had unusual fluency, he will have to be careful lest there should be a whisper behind — "What a good and gifted man you are." Ay, and even in his hallowed moments, when he is on the top of the mountain with his Lord, he will have to watch even there, lest self-congratulation should suggest — "Oh, man, greatly-beloved, there must surely be something in thee, or else God would not have done thus unto thee." Brethren, when you are thinking of your sanctification, if you are tempted to look away from Christ — away with it; and if when you are repenting of sin you cannot still have one eye on Christ, recollect it will be a repentance that will need to be repented of, for there is nothing in ourselves that can be offered to God. There is a stench and putridity in everything that is done of the creature, and we can never come before God save through Christ Jesus, who is made of God unto us, wisdom, and righteousness, and sanctification, and redemption. I have thus tried to denounce the plan which God has rejected.

II. I shall now, in the second head, **SHOW THAT BOASTING IS EXCLUDED**, for in a blessed sense God has accepted the second plan, namely, the way of salvation by faith through grace.

The first man that entered heaven, entered heaven by faith. "By faith Abel offered a more acceptable sacrifice than Cain." Over the tombs of all the goodly who were accepted of God, you may read the epitaph — "These all died in faith." By faith they received the promise; and among all yonder bright and shining throng, there is not one who does not confess, "We have washed our robes and made them white in the blood of the Lamb." The plan, then, which God has chosen, is one of grace alone. I will try and picture that plan before our mind's eye. We will imagine Boasting to be exceedingly desirous to enter into the kingdom of heaven. He marches to the door and knocks. The porter looks out and demands, "Who stands there?" "I am Boasting," saith he, "and I claim to have the highest seat; I claim that I should cry aloud and say, Glory be unto man, for though he has fallen, he has lifted himself up, and wrought out his own redemption." And the angel said, "But hast thou not heard that the salvation of souls is not of man, nor by man, but that God will have mercy on whom He will have mercy, and will have compassion on whom He will have compassion? Get thee gone, Boasting, for the highest seat can never be thine, when God in direct opposition to human merit, has rejected the Pharisee, and chosen the publican and the harlot, that they may enter into the kingdom of heaven." So Boasting said, "Let me take my place, then, if not in the highest seat, yet somewhere amid the glittering throng; for instance, let me take my place in the seat of election; let it be said and taught, that albeit God did choose His people, yet it was because of their works which He foresaw, and their faith which He foreknew, and that, therefore, foreseeing and foreknowing, He did choose them because of an excellence which His prescient eye discovered in them; let me take my seat here." But the porter said, "Nay, but thou canst not take thy place there, for election is according to the eternal pur-

pose of God, which He purposed in Christ Jesus before the world was. This election is not of works, but of grace, and the reason for God's choice of man is in Himself, and not in man; and as for those virtues which thou sayest God did foreknow, God is the author of all of them, if they exist, and that which is an effect cannot be a first cause; God foreordained these men to faith and to good works, and their faith and good works could not have been the cause of their foreordination." Then straight from heaven's gate the trumpet sounded — ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, The elder shall serve the younger." Then Boasting found that as works had no place in election, so there was no room for him to take his seat there, and he thought himself where next he could be. So after a while Boasting said to the porter, "If I cannot mount the chair of election, I will be content to sit in the place of conversion, for surely it is man that repents and believes." The porter did not deny the truth of that, and then this evil spirit said, "If one man believes and not another, surely that must be the act of the man's will, and his will being free and unbiased, it must be very much to that man's credit that he believes and repents and is therefore saved, for others, having like opportunities with himself, and having the same grace no doubt, reject the proffered mercy and perish, while this man accepts it, and therefore let me at least take my seat there." But the angel said in anger, "Take thy seat there! Why, that were to take the highest place of all, for this is the hinge and turning-point, and if thou leavest that with man then thou givest him the brightest jewel in the crown. Does the Ethiopian change his skin and the leopard his spots? Is it not God that worketh in us to will and to do of His own good pleasure? Of His own will begat He us with the Word of truth, and it is not of the will of man, nor of blood, nor of birth. Oh, Boaster, thy free-will is a lie; it is not man that chooses God, but God that chooses man; for what said Christ, "Ye have not chosen me but I have chosen you;" and what said He to the ungodly multitude, "Ye will not come unto me that ye might have life;" in which He gave the death-blow to all ideas of free-will, when He declared that man will not come to Him that he might have life; and when He said again in another place, as if that were not enough, "No man can come unto me except the Father which hath sent me draw him." So Boasting, though he were fain not to admit it, was shut out, and could not take his place in heaven upon the stool of conversion; and while he stood there but little abashed, for bashfulness he knows not, he heard a song floating over the battlements of heaven from all the multitude who were there, in accents like these, "Not unto us, not unto us, but unto thy name, O Lord, be all the praise."

"But then," said Boasting, "if I may not have so high a place, let me at least sit on the lowly stool of perseverance, and let it at least be said that while God saved the man and is therefore to have the glory, still the man was faithful to grace received; he did not turn back

unto perdition, but watched and was very careful, and kept himself in the love of God, and therefore there is considerable credit due to him; for while many drew back and perished, and he might have done the same, he struggled against sin, and thus by his using his grace he kept himself safely; let me sit, then, on the chair of perseverance." But the angel replied, "Nay, nay, what hast thou to do with it? I know it is written, "Keep yourselves in the love of God," but the same apostle forbids all fleshly trust in human effort by that blessed doxology, — "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." That which is a command in one Scripture is a covenant promise in another, where it is written, "I will put my fear in their hearts that they shall not depart from me." Oh! brethren, well do you and I know that our standing does not depend upon ourselves. If that Arminian doctrine, that our perseverance rests somewhere in our own hands, were true, then damnation must be the lot of us all. I cannot keep myself a minute, much less year after year.

But what saith the Scripture? — "I give unto my sheep eternal life, and they shall never perish, neither shall any one pluck them out of my hand; my Father who gave them me is greater than all, and none is able to pluck them out of my Father's hand." And what says the apostle — "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our lord." I have not time to quote all the innumerable passages, but it is absolutely certain that if there be one doctrine in Scripture more clearly revealed than another, it is the doctrine of the perseverance of the saints by the power of the Holy Ghost, and the man who doubts that precious truth, has quite as much reason to doubt the Trinity, to doubt the divinity of Christ, or the fact of the atonement; for nothing can be more clear in the plain, common-sense meaning of the words than this, that they who are in Christ have, even today, eternal life and shall never perish.

(Continued on Page 6 Column 1)

## ANNOUNCEMENT

The New Testament Baptist Church of Bristol, Tenn. will have a revival meeting November 12th through the 18th. Services will be each night at 7:00 p.m. Rick Perdue of Vashti, N.C. will be doing the preaching. Dan Phillips is the pastor of this church and you may contact him for further information. His phone number is (615) 764-3771. All readers of this paper are urged to attend this meeting if possible.





QUESTION: — What men had faces like lions?

ANSWER: — The mighty men of the Gadites, First Chronicles 12:8. "And of the Gadites there separated themselves unto David into the hold of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

## GRACE

(Continued from Page 5)

Now since this perseverance is not dependent upon our works, but like all the rest of salvation is an efflux from the bottomless love of God, boasting is manifestly excluded. But once again, and lastly, Boasting sometimes asks to be admitted a little into glorification. I fear sometimes that a doctrine which is popular in the Church, about degrees of glory, is not altogether unassociated with that old self-righteousness of ours which is very loath to die. "One star differeth from another star in glory" is a great truth — but this the stars may do without differing in degrees. One star may shine with one radiance, and another with another; indeed, astronomers tell us that there are many varieties of colour among stars of the same magnitude. One may differ from another, without supposing a difference in rank, honour, or degree. For my part, I do not see anything about degrees in glory in Scripture, and I do not believe in the doctrine; at least if there be degrees, mark this, they cannot be according to works, but must be of grace alone. I cannot consider that because one Christian has been more devoted to Christ than another, therefore there will be an eternal difference, for this is to introduce works; this is to bring in again the old Hagar marriage, and to bring back the child of the bond-woman, whereof God has said, "The son of the bond-woman shall not be heir with my son, even with Isaac." Oh! brethren, I think we can serve God from some other motive than that base one of trying to be greater than our brethren in heaven. If I should get to heaven at all, I do not care who is greater than I am, for if any one shall have more happiness in heaven than I shall, then I shall have more happiness too; for the sympathy between one soul and another will be so intense and so great, that all the heavens of the righteous will be my heaven, and therefore, what you have I shall have, because we shall all be one in fellowship far more perfectly than on earth. The private member will there be swallowed up in the common body.

Surely, brethren, if any of you can have brighter places in heaven, and more happiness and more joy than I, I will be glad to know it. The prospect does not excite any envy in my soul now, or if it did now, it cer-

tainly would not then, for I should feel that the more you had the more I should have. Perfect communion in all good things is not compatible with the private enrichment of one above another. It is all joint-stock in heaven. Even on earth the saints had all things common when they were in a heavenly state, and I am persuaded they will have all things common in glory. I do not believe in gentlemen in heaven, and the poor Christians behind the door; I do believe that our union with each other will be so great, that distinctions will be utterly lost, and that we shall all have such a joint communion, and interest, and fellowship, that there will be no such thing as private possession, private ranks, and private honours — for we shall there, to the fullest extent, be one in Christ. I do believe that Boasting is shut out there, but I think that if there were these degrees in glory, I mean if they are dependent on works done on earth, Boasting would at least get his tail in; if it did not insinuate its whole body, it would at least get some of its unhallowed members over the wall, whereas, the text says it is excluded. Let me enlarge this one word, and then proceed. It does not say, "Boasting, you are to be allowed to come in and sit down on the floor." No, shut the door and do not let him in at all. "But let me in," says he, "and I will be quiet." No, shut him out altogether. "But at least let me put my foot in." No, exclude him; shut him out altogether. "But at least let me sometimes go in and out." No, shut him out altogether; exclude him; bolt the door; put double padlocks on it. Say once for all, "Boasting, get thee gone; thou art hurled down and broken in pieces, and if thou canst refit thyself, and come once more to the gate to ask admittance, thou shalt be driven away with shame." It is excluded; it cannot be let in, in any sense, in any term, nor in any degree. As Calvin says, "Not a particle of boasting can be admitted, because not a particle of work is admitted into the covenant of grace;" it is of grace from top to bottom, from Alpha to Omega; it is not of man nor by man, not of him that willeth, nor of him that runneth, but of God that showeth mercy, and therefore, boasting is excluded by the law of faith.

III. And now, thirdly, and very briefly. Beloved in Christ Jesus, what a precious truth I have now to hold up to the eyes of poor lost sinners, who today are aware that they have no merits of their own. Soul, THE VERY GATE WHICH SHUTS OUT BOASTING, SHUTS IN HOPE AND JOY FOR YOU.

Let me state this truth broadly, that the ignorant may catch it. You say today, "Sir, I never attend the house of God, and up to this time I have been a thief and a drunkard." Well, you stand today on the same level as the most moral sinner, and the most honest unbeliever, in the matter of salvation. They are lost, since they believe not, and so are you. If the most honest be saved, it will not be by their honesty, but by the free grace of God; and if the most roguish would be saved, it must be by the same plan. There is one gate to heaven for the most chaste and the most debauched. When we come to God, the best of us can bring nothing, and the worst of us can bring no less. I know when I state it thus, some will

say, "Then what is the good of morality?" I will tell you. Two men are overboard there; one man has a dirty face, and the other a clean one. There is a rope thrown over from the stern of the vessel, and only that rope will save the sinking men, whether their faces be fair or foul. Is not this the truth? Do I therefore under rate cleanliness. Certainly not; but it will not save a drowning man; nor will morality save a dying man. The clean man may sink and the dirty man may be drawn up with all his filth, if the rope do but get its hold of him. Or take this case. Here we have two persons, each with a deadly cancer. One of them is rich and clothed in purple, the other is poor and wrapped about with a few rags; and I say to them — "You are both on a par now, here comes the physician Himself — Jesus, the king of disease; His touch can heal you both; there is no difference between you whatever." Do I therefore say that the one man's robes are not better than the other's rags? Of course they are better in some respects, but they have nothing to do with the matter of curing disease. So morality is a neat cover for foul venom, but it does not alter the fact that the heart is vile and the man himself under condemnation. Suppose I were an army-surgeon, and there had been a battle. There is one man there — he is a captain and a brave man; he led his rank into the thick of the battle, and he is bleeding out his life from a terrible gash. By his side there lies a man of the rank and file, and a great coward too, wounded in the same way. I come up to both of them, and I say, "You are both in the same condition; you have both the same sort of wound, and I can heal you both." But if either of you should say, "Get you gone, I'll have nothing to do with you," your wound will be your death. If the captain should say, "I do not want you; I am a captain, go and see to that poor dog yonder." Would his courage and rank save his life? No, they are good things, but not saving things. So is it with good works, men can be damned with them as well as without them, if they make them their trust. Oh! what a gospel is this to preach in our theatres; to tell those hedge-birds, those who are full of all manner of loathsomeness, that there is the same way of salvation open to them as to a peer of the realm, or a bishop on the bench; that there is no difference between us in the way of mercy, that we are all condemned; that there may be degrees as to our guilt, but that the fact of our condemnation is quite as certain to the best as to the worst! "Oh," you say, "but this cuts at everything that is good in man!" Ah! thank God, if it kills everything in which man glories, for that which man thinks to be good is often an abomination in the sight of God. And oh! if all of us together, moral or immoral, chaste or debauched, honest or unholy, can come with the rope about our neck, and with the weeds of penitence upon our loins, and say, "Great God, forgive us; we are all guilty; give us grace; we do not deserve it; bestow upon us thy favour; we have no right to it, but give it to us because Jesus died." Oh! He will never cast one that way, for that is the way of salvation. And if we can put our hand this morning — no matter though it was black last night with lust, or red up to the

elbow with murder — yet if we can put our hands on Jesus' head, and believe on Him — the blood of Jesus Christ, God's dear Son, cleanseth us from all sin. Where is boasting now? You who have done so much for humanity — you cannot boast, for you have nothing to boast of. You fine gentlemen and noble ladies, what say you to this. O be wise, and join in the prayer. "But thou, O Lord, have mercy upon us, miserable sinners!" And may the Lord then pronounce over us His sentence, "Ye are clean, go and sin no more, your iniquities are all forgiven you."

IV. I close by just observing the SAME PLAN WHICH SHUTS OUT BOASTING LEADS US TO A GRACIOUS GRATITUDE TO CHRIST.

We are sometimes asked by people, "Do you think that such a thing is necessary to salvation?" or, perhaps, the question is put in another way, "How long do you think a man must be Godly in order to be saved?" I reply, dear friend, you cannot understand us, for we hold that these things do not save in any sense, "Why, then," they say, "are you baptized?" or, "Why do you walk in holiness?" Well, not to save myself, but because I am saved. When I know that every sin of mine is forgiven, that I cannot be lost, that Christ has sworn to bring me to the place where He is; then I say, Lord, what is there that I can do for thee? Tell me. Can I burn for thee? Blessed were the stake if I might kiss it. If thou hast done so much for me, what can I do for thee? Is there an ordinance that involves self-denial? Is there a duty which will compel me to self-sacrifice? So much the better.

This is the way to do good works; and good works are impossible until we come here. Anything that you do by which to save yourself is a selfish act, and therefore cannot be good. Only that which is done for God's glory is good in a Scriptural sense. A man must be saved before he can do a good work; but when saved, having nothing to get and nothing to lose; standing now in Christ, blessed and accepted — he begins to serve God out of pure gratitude and love. Then, virtue is possible, and he may climb to its highest steps, and stand safely there without fear of the boasting which would cast him down, though he will feel even then that his standing is not in what he has done, nor in what he is, nor in what he hopes to be, but in what Christ did, and in the, "It is finished," which made his eternal salvation secure.

O for grace, that we may live to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved, bringing forth the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Of Him, and through Him, and to Him are all things; to Him be glory forever! Amen

## ATTITUDES

(Continued from Page 1)

find yourself degrading yourself, you have a low level of self-esteem. Either peer pressure has driven you to these rapid conclusions, or you have a lazy attitude about life, in general.

Why is it that we can find so many reasons to feel mentally and emotionally bad, and have so much trouble finding reasons to be thankful and happy? I am

well aware of the times we live in, and the luxuries which abound in so many, but it has always been that way. It is just being manifested in a different form and fashion these days.

If you answered no to these questions, you are probably a most miserable person, and make those around you miserable. All of us have "peaks" and "valleys" in our lives — what we must learn is to keep a good attitude, and think positively about God and our lives. When we do, it makes these problems somewhat easier to digest.

It is a peculiar thing, when an event doesn't go our way, is when we really seek the Lord. When all is all right, we feel we don't need Him. Let me insist upon all of us being in an attitude of prayer. Let me illustrate: If you and I were to take a trip from Phoenix to Los Angeles, we would probably talk some of the way, but be with each other all of the way. That is the way it is with God. We are traveling through this life on a trip to Heaven, and we will talk with God some of the way, but be in His presence all of the way.

II. Attitude Toward Our Brethren: The old flesh was not eradicated on Calvary. We are still by nature, a sinful creature, with the same emotions and lusts and desires as before, the foremost difference being, they are somewhat subdued.

What drives a lot of fellow brethren apart is not so much their differences in minor subjects, but personalities. Even though we are saved, there are still personality clashes between us. Sometimes age has a lot to do with it. Young preachers who are eager to preach God's Word, find themselves competing with other young preachers to see who can say the most, know the most, and receive the biggest round of applause. This isn't service to the Lord, but service to yourself. This can affect older brethren as well. Are you in fear of someone knowing something you don't know? Are you afraid of losing the attention of your congregation to someone else? Are you so insecure that you will find a way to assassinate a fellow brother's character until he is gone from the Church? Beware of what I just said! It can and most certainly does happen.

Sometimes, God's people can be the most vicious people on the face of the earth. Where, then, is the liberty that Paul spoke of? We have to give our brethren a certain amount of liberty in some of his opinions. No one person holds all of God's truth. And most importantly, let us sit and reason together, and not argue and lose control of our temper! What sort of witness are we to Christ when we sit and make a war with one another! There have been babes in Christ, who have been totally alienated from wanting to be of service to the Lord, because of a petty jealousy or a pet doctrine that one held, and now, is so bitter toward God's people that I can only pray for them that God will change their heart.

Now what kind of service has that person been to God? They haven't been a very good minister of faith. You don't go around assassinating the character of God's children, and then expect them to come bouncing back like a rubber ball to serve Him. Which brings us to our next point:

III. Attitude Toward the Unsaved: Nowhere in God's (Continued on Page 8 Column 2)



## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And the word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say unto them that prophesy out of their own hearts, hear ye the word of the Lord; thus saith the Lord God; woe unto the foolish prophets, that follow their own spirit, and have seen nothing" (Ezek. 13:1-3).

These passages fit to a gnat's heel much of that which is called preaching today. They, in fact, preach that which proceeds from their own depraved hearts and spirit, rather than that which is written in the Word of God. The motto of many preachers today is, "Let your conscience be your guide."

There is an interesting passage in the book of Jeremiah (23:21) which shows that God had not sent many of those who called themselves prophets. The passage reads:

"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."

We also have an interesting passage in Romans which asks the question — "And how shall they preach expect they be sent?"

It will be found from John 3:34 that those whom God sends, preach His word.

"For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him."

That which we are saying is said much more clearly in the following passages:

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. 7:15).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1).

Some find it hard to believe that there are preachers who are of the devil rather than of God. It appears that those who are of this conviction should carefully ponder the following passages:

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II Cor. 11:14, 15).

"O Israel, thy prophets are like the foxes of the deserts" (Ezek. 13:4).

The fox is very cunning and can be very destructive. Fox hunters can sit by the fire and talk for hours regarding the tricks which foxes have played on their dogs. Foxes are also very cunning when it comes to stealing chickens from the hen house.

False preachers, as a rule, are also very cunning. They will mix enough truth with their heresy so that it appears to be the real thing. They, in other words, preach that which seems right. It is as stated in the following passage:

"There is a way which seemeth right unto a man, but the ends thereof are the ways of death" (Proverbs 14:12).

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord" (Ezek. 13:5).

The day of the Lord's judg-

ment had come and the prophets had not fixed the gaps or prepared hedges so that the Lord's judgment would be stayed. The gaps could have been removed and hedges constructed by sound preaching — preaching which would have brought the people to their senses — preaching such as was done by Ezekiel. The prophets, whose responsibility it was to instruct the people, had become ring leaders in leading them to the pit.

"They have seen vanity and lying divination, saying, The



Willard Willis

Lord saith: and the Lord hath sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" (Ezek. 13:6, 7).

God's Word will stand. It will not return unto Him void of fulfillment. It will be confirmed. The words of false prophets and preachers, on the other hand, are vain. It is a lie. There is no hope to be gained from their words. Their words will not be confirmed, but will return unto them void of fulfillment. All of these statements show how it is that a man or woman can worship (so called) at a false church for seventy years and then die and be cast into hell. It is very important, beloved, that we be right relative to what we believe the Word of God to teach. Our God will not honor false doctrine or a false church. He will not honor a person's work in a false church no matter how hard that person worked. May all of us, in light of the above, carefully ponder the following passage of holy Scripture and note how it is that we are approved unto God.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase into more ungodliness" (II Tim. 2:15, 16).

"Therefore saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God" (Ezek. 13:8).

The extent of what it means for God to be against a person could not be written even if every person on the earth were to take a pen in their hand and write on the subject for the next one hundred years. It could not be written if the oceans were ink and all were to write until the oceans were dry. The Scriptures say, "If God be for us, who can be against us?" On the other hand, if God be against us, who can be for us? I hope that we all can see the importance of being right in that which we believe, teach and

practice.

It is popular today to speak lies relative to the Scriptures. In some cases people will pat you on the back if you tell them what they want to hear rather than present the truth to them. They, in other words, are for you. Keep in mind, however, that God is against the person who doesn't tell the truth relative to that which He had written in His Word. It, then, becomes a matter as to whether or not you want God to be for you or Aunt Mary.

"And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord" (Ezek. 13:9).

We, if we were to boil this passage down, would have two words which tell the whole story. They are the words, "cast out". False teachers, as is true of tares, will be burned while the wheat is gathered into the Lord's barn. They, as will be true of the five foolish virgins, will hear him say, "I know you not." They will hear Him say as is recorded in the following passage:

"Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall. And, lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall: There shall be an overflowing shower; and ye, O great hailstones shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it? Therefore saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundations thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall and upon them that have daubed it with untempered mortar, and I will say unto you, the wall is no more, neither they that daubed it. To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord" (Ezek. 13:10-16).

The people had been seduced into believing that they should not change any of their beliefs or practices. They were seduced into believing that they should not turn right or left, but remain on the road which they were on. They were advised that all would end well for them. Their advice is as stated in the following passages:

"Then said He unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city. Which say, it is not near; let us build houses: this city is the caldron, and we be the flesh" (Ezek. 11:2, 3).

Our text informs us that "one built a wall." One man, in fact, preached false doctrine, or built up a wall with false doctrine. Others said, "Amen," and became a partaker of the evil deed. They, in fact, daubed the wall with untempered mortar (mortar which would not bind or secure anything). They daubed the wall by becoming false witnesses regarding the new and strange doctrine. People who give of their money and time to a false church are most certainly daubing the wall or upholding evil men and women. Those, in fact, who support any unscriptural church are daubing a wall with untempered mortar (sorry stuff). Catholicism, for example, is a wall which Gregory the Great built in 590 A.D. Other men and women have built walls as follows: Lutheran Church — Martin Luther, 1520 A.D. Episcopal Church — Henry the Eighth, 1534; Presbyterian — John Calvin, 1536; Congregationalist — Robert Brown, 1540; Methodist — John Wesley, 1740; Campbellite — Alexander Campbell, 1827; Mormon — Joseph Smith, 1830; Christian Science — Mary Baker Eddy, 1879.

All of these churches represent walls built by men rather than by God. Baptists and only Baptists, can trace their beginning to our Lord Jesus Christ. This fact is confirmed by the Bible and by numerous historians. The following testimonies are those of several historians.

"I should not readily admit that there were Baptist churches as far back as A.D. 100, although without doubt there were Baptist churches then, as All Christians were then Baptists" — John Clark Ridpath — a Methodist and author of Ridpath's History of the World.

"Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists... the origin of the Baptists is lost in the remote depths of antiquity... the first century was a history of Baptists" — Mosheim, the Lutheran historian.

"I would engage to show that Baptism as viewed and practiced by the Baptists, had its advocates in every century of the Christian era... the sentiments of Baptists, and the practice of Baptism have had a continual chain of advocates, and public monuments of their existence in every century can be produced" — (Maccalla and Campbell Debate on Baptism, 373, 379, Buffalo, 1824).

Ypeij and Dermount were, in 1819, appointed by the King of Holland to write the history of the Dutch Reformed Church. The following is a part of the report which they made to the King.

"We have seen that the Baptists, who were formerly called Anabaptists, and in a later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as

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the only Christian community which has stood from the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the gospel through the ages..." — History of the Dutch Reformed Church, Vol. 1, p. 148.

"The Baptists are the only body of Christians that has not symbolized with the church of Rome" — Sir Isaac Newton from Appletons Encyclopedia.

I could call many more witnesses to the stand, but enough has been said to show that the Baptist Church is the foundation which our Lord has built.

Baptist are not only right as to name, but they are also right relative to doctrine and practice. The Baptism, for example, which most groups adhere to is foreign to the Scriptures. The word "Baptism" comes from the Greek word "Baptizo" and has no meaning other than to dip, plunge or immerse. Most groups, however, practice sprinkling as a means of Baptism. They follow this procedure even though we are informed by the sixth chapter of Romans that Baptism is a picture of the death, burial and resurrection of our Lord. Immersion and only immersion can present such a picture. We, in fact, bury people beneath the water because they have died with Christ at Calvary. We then raise them up out of the water to show that they have risen with Christ. The act of sprinkling does none of these things.

We may say, then, that the walls to which I have been referring — the walls which have been built by man — the walls with untempered mortar (sorry stuff), are sure to be torn down. It is as stated in the following passages:

"Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man who built an house, and digged deep, and laid the

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## EZEKIEL

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foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great" (Luke 6:47-49).

Those, in other words, who join a scriptural Baptist Church are building their house upon a rock, or the foundation which our Lord has built. All others are building their house upon the "earth."

"Like wise, thou son of man, set thy face against the daughters of my people, which prophesy out of their own heart; and prophesy thou against them, and say, Thus saith the Lord God; woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you? And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies? Wherefore thus saith the Lord God; behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly. Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord" (Ezek. 13:17-21).

Ezekiel, according to verse seventeen, was to set his face against the women who prophesied falsely. He, in a sense of speaking, set his face against them as an umpire sets his face against a team coach during a hot argument.

The women against whom he was to set his face were those who sewed pillows to all armholes and made kerchiefs (head coverings) upon every stature (persons of every size, young and old) to hunt souls.

It is thought, as one translation renders it, that the pillows were actually bands upon the wrists of the consulting ones — bands which were a means of magic. The bands were to transmit into the consulting one the magic power of the sorceress to bind or loose. The people who fell for this lie, of course, became the captives of the false prophetesses. They, no doubt, were fearful that some terrible calamity would befall them if they failed to abide by the wishes of the prophetess.

The "kerchiefs" were probably veils which were placed on the head of every inquirer. The veil, of course, would tend to make the prophetess and her magic more mysterious and authentic.

It is stated in verse eighteen that the prophetesses hunted the souls of God's people. This is to say that they used every means

available to ensnare every possible person. They, in fact, canvassed land and sea in an effort to proselyte every possible person.

They, according to verse eighteen, pretended to "save the souls alive" of those who came to them. This they obviously did by claiming to have the power to bind or loose.

They performed their binding or loosing as false prophetesses or fortune-tellers for the price of a handful of barley and pieces of bread. They, in so doing, polluted God in the eyes of the people. It was not that God was actually polluted, but only in the eyes of the people. This they did by saying that they represented God and by lying to the people regarding that which God required of them.

It is said in verse nineteen that they slayed the souls that should not die and saved the souls alive that should not live. They, in other words, lied to those who wanted to hear the truth and comforted those who were content with lies. They discouraged those who were honest and upright and encouraged those who were wicked.

Our Lord, in verse twenty, stated that He was against the "pillows" which the false prophetesses used to make souls fly or flee. The Lord, in other words, was against their claim to binding and loosing by the means of magic — magic which caused the people to flee — flee out of fear.

Our Lord, according to verses twenty and twenty-one, would tear the pillows from their arms and their kerchiefs from their heads. He, in other words, would remove the mystery that surrounded their claim to magic. He would cause the prophetesses to be revealed for what they really were. He would see to it that their frauds were detected. He would cause all to know that the false prophetesses did not represent or speak for Him.

"Because with lies ye have made the heart of the righteous sad; and strengthened the hand of the wicked, that he should not return from his wicked way by promising him life.. Therefore ye shall see no more vanity, nor divine divinations: For I will deliver my people out of your hand: and ye shall know that I am the Lord" (Ezek. 13:22, 23).

We have multitudes of false preachers today who, to one degree or another, are repeating the procedure used by the false prophetesses of old. I have reference to those false preachers who claim to represent God even though God has not called them into His service. They, for example, claim to speak for God when they advise their hearers that the entrance into heaven is based upon their good works. Others make the heart of the righteous sad while they make glad the hearts of the wicked. They, in fact, as was true of the false prophetesses, "Strengthen the hands of the wicked." They, to one degree or another, encourage the wicked to remain in their wicked ways and even promise them eternal life. God, however, as He did relative to the false prophetesses, will have the last word so that all will know that He is the Lord and that there is none other.

## ATTITUDES

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word does he give us a license to

slay unregenerate people (or anyone else for that matter). Some, who need humility, delight in insulting those that are lost with God's Word. In a book I recently read concerning the leading and managing of men, it is taught that you can't always ride a horse with a whip. No one enjoys being brow-beaten, insulted, or degraded. Men in management over groups of labor, practice what is known as, diplomacy.

Corporations spend vast sums of money in management training courses, to effectively train men in management to receive the highest amount of productivity, with a desire to do so, for their men. Tactfulness is the key, and it works. How do you expect to have a productive group of employees, if you shout at them with orders, and insult their work efforts? How can you then expect to "win" people over to Christ, if you stand there and shout degrading, demoralizing and disrespectful remarks at them? This isn't spreading the gospel. All you are doing is spreading more hate and enmity (which is already there to begin with), and alienating them from even listening to what you have to say.

We are to follow our Lord, and plant the seed, and the rest is up to God. It is very easy to become a "Pharisee" with God's Word if you are not careful. Beware of how you use the Sword of the Lord.

IV. Attitude Toward God: Have you ever noticed how a certain song, fragrance, or aroma reminds you of a moment of your past, crystal clear, and for a while you are re-living that moment? Now, remember the past before you were saved. Where did you come from, and who lifted you from that position, and set you where you are today? It was simply by God's grace. How many of us really appreciate it like we are supposed to? We do, but yet, we can not yield ourselves totally to God the way we ought to, because of the flesh. We find excuses to be unthankful and rebellious to God and His Word. Let me illustrate:

A total stranger comes up to you and offers to buy you dinner at the most expensive restaurant in town. Now, when you have completed eating your \$20.00 tenderloin with all the extras, the two of you walk to the cashier, and as he pays for it, instead of shaking the guy's hand and thanking him for the dinner, you punch him as hard as you can in the nose! Now, what kind of gratitude is that?

We may as well have been there at the crucifixion of Christ driving in the final nail. There is no difference. When we grumble and groan over events in our lives, let's stop the world, and think about our Lord Jesus Christ, who by His stripes, we are healed.

God, manifested in the flesh, came to die and be a sacrifice for our each and every sin, and because of His work, and His resurrection, we are eternally and forever saved from the wrath of God, which will be poured out in judgment in the end. We have escaped the eternal condemnation which awaits them that know not Jesus, simply and wholly by His grace. Are we worth that? No, but only because of God's grace that we are what we are. In the beginning, I asked that you take a short self-examination and look at yourself. Now we know that none of us are even close to being worthy of God's eternal gift, but I also asked that we look at

this from a positive viewpoint. Say now, to yourself, that Jesus Christ died for me that I may honor Him and glorify Him with His work. This is the attitude that we should insist upon. We all know that none of us deserve eternal life with Christ, so let us work together in carrying out His work, Word and mission, and endeavor to keep strife, and discontentment, and foolish jealousies out from us.

Let us all strive to be better people, and a better witness to the world concerning the work of Jesus Christ. Let's think positively about ourselves, and about the work of Jesus Christ, and be the Christian that we ought to be. Let there be found nothing in our character that others may mock at, and let our conduct be beyond reproach.

Last, but foremost, let us do all things for the glory of God, and learn to lean on His everlasting promises through faith, knowing that we are nothing of ourselves, but it is God who works in us!

Thank you and May God Bless You!

## MOSES

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and the wisdom of the world is foolishness with God, said the Almighty in I Cor. 3:19. The colleges of this world cannot equip for the divine service of God. Beloved, Divine service must be taught in the school of God, and that is something which natural man knows nothing about. The Jews marveled at the wisdom of God's Son. Hear them as they said, How knoweth this man letters having never learned. Of course, they meant in their academies (John 7:15).

To learn in the school of God, then Moses must turn his back on the land of Pharaohs. It is so still. The heart must be separated, the spirit divorced from the world if progress is to be made in spiritual things. The hand of man can never mold a vessel meet for the masters use. The one who is to use the vessel can alone prepare it.

Second. The back side of the desert the place of Moses schooling. Exodus 3:1, "Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he lead the flock to the back side of the desert, and came to the mountain of God, even to Horeb."

From Egypt to the back side of the desert, from the palace to the sheep fold. What a radical change for this man who was yet to fill so important a role.

Tending flocks seemed a strange preparation for one who was to be the liberator of a nation of slaves, as God's people had been in Egypt. And again we are reminded how different are God's thoughts and ways from man. The ways of God are not only different from man's but they are obnoxious to the flesh. Thus God leads His servants to take the very place which is hateful to worldlings. The back side of the desert is where men and things and the present circumstances are not heard.

Ah! beloved, it is the place where God's child can be still and know that God is God. This He has told His child to do. In the back side of the desert where Moses went to school. The den and noise, the bustle and confusion of Egypt do not fall upon the ear in that distant place. This world's fading laurels to not tempt there.

The eye is never dimmed with lust. The thrust for gold is not

felt there. In a word every thing is set aside. Yes, everything but the stillness and light of divine presence. God's voice alone is heard, His light enjoyed, His thoughts received. This is the place Moses went to school and this is the place every minister who speaks for God needs to be educated.

Third, the Shekinah glory displayed in the bush that burned with fire. Exodus 3:2, 3, "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burnt with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt." Beloved, here was a wonder which all the magicians of Pharaoh could not produce. Here was something which must baffle all the wisdoms of the Egyptians. Beloved, it was a manifestation of God Himself.

It was then the Shekinah glory which was now displayed before the eyes of Moses. The Angel of the Lord was none other than the Lord Jesus Christ in Theophanic manifestation. For in verse 4 of this message He is demonstrated Lord and God. Before Moses could be sent forth on his important Mission he must first behold the Shekinah glory of the Lord. To serve acceptably we must work with an eye single to God's glory. But to do this we must first gaze upon that glory.

It was so here with Moses. It was so with Isaiah. When he saw the Lord sitting upon a throne high and lifted up (Isaiah 6:1). It was so with the Apostle Paul, when struck down on the road to Damascus by the Lord's glory as saith Acts 9:3,5. Make no mistake, dear soul. A vision of the glory of God is essential if we are to serve Him acceptably.

Fourth, the burning bush typically speaks of the gospel of God's grace. The symbol here used was unique and startling. A bush burned with fire and yet the bush in that arid desert, a most inflammable object was not burnt. Here was a mysterious phenomenon. Yes, one only that the Living Lord God could do. Fire in the Scripture is uniformly the emblem of divine judgement. That is of God's holiness in active opposition against evil. The final word on the subject is, "our God is a consuming fire" (Hebrews 12:29). Then how can a God who is a consuming fire, burning up all that is contrary to His holy nature. How could a God like this have to do with men other than judgment. Nothing but the gospel contains the solution to this problem. The gospel tells how grace reigns, not at the expense of righteousness, but through righteousness unto eternal life through Jesus Christ our Lord saith Romans 5:21. And how is this accomplished?

Beloved, this accomplished by the Holy One of God being made a curse for us. Galatians 3:13, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." It is deeply significant that the word for bush means thorny bush, for thorns are the lasting reminder of the curse. Into the place of the curse entered our blessed substitute for His people. The fierce flames of holy wrath engulfed Him, but being mighty as Psalm 89:19 said of the blessed Lord, they did not and could not consume Him.

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## MOSES

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The Root out of dry ground perished not. It was not possible that death should hold the Prince of Life as saith Acts 2:24. Three days only He remained in the tomb, on the third day He came forth a victor alive forever more. And being so, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25).

How this helps to interpret for us the meaning of the flame of fire, the bush. It shows the activities of God's divine holiness. The Shekinah glory which abode upon the mercy seat over the ark was the evidence of God's presence in Israel's midst (Exodus 25:17-22). And not only so but it was the manifest emblem of His divine holiness. It was God's holiness abiding in the Holy of Holies. It was in holiness, God was about to deal with the Egyptians and with His own people. In this Moses needed to be instructed. He must draw near in the spirit of true worship. Another important lesson in this for the servant of God today. Each laborer in the vineyard needs to keep constantly before him the fact that the one with whom he has to do, and the one whom he serves is Holy, thrice Holy. A realization of this would check the lightness and levity of the flesh.

The God of all Grace, Exodus 3:6, "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Thus the Lord stood revealed before Moses as the covenant-keeping God. The God of all grace. When God picked up Abraham, Isaac and Jacob and made them the fathers of His chosen people, Israel, it was not because of any excellence in them, seen or foreseen. Rather it was His pure sovereign grace. So, now that He is about to redeem the Hebrews from the land of bondage, it is not because of any good in them or from them. It is the God of Abraham, the sovereign elector. The God of Isaac, the almighty quickener of the dead to life. The God of Jacob, the longsuffering one, who is about to bare His arm, display His power and deliver His people Israel from Egypt's bondage.

Yes, it was the holy Lord God who made bare His arm in the redemption of His people. In the same three-fold character does our great Lord act today. The God of Abraham is our God. The one who sovereignly chose us in Christ before the foundation of the world. Ephesians 1:4 "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The God of Isaac is our God. The one who by His own miraculous power made us new creatures in Christ. II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature, old things are passed away, behold all things are become new." The God of Jacob is our God. The one who bears with us in infinite patience, who never leaves us nor forsakes us, as saith Hebrews 13:5.

The condition of every natural man: Exodus 3:7, "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and

have heard their cry by reason of their taskmaster; for I know their sorrow;" Mark carefully the condition of these Hebrews. Crushed by the cruel oppression of Egypt's slavery, groaning beneath the iron rod of Pharaoh. What a picture of the natural man, the bond slave of sin!

This is true not only as the slave of lust or the helpless victim of drugs, but it is the condition also of the moral and refined man or woman. They, too, are in bondage, pleasure, worldly ambitions and dozens of other things. God tells of the condition of the natural man.

"What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Romans 3:9-12). Such, beloved, is God's picture of every natural man. The affliction which sin has brought is everywhere to be seen. It is not only seen in physical suffering, but it is seen as well in mental restlessness as the Egyptian taskmasters of old.

And the sorrows of sin's slaves today are as acute as those of Israel midst the iron furnace of Egypt. What woe there really is behind the fair surface of society! How great the need for the Saviour! How terrible the guilt of despising God's blessed and Holy Son!

God knows and cares about His people's afflictions. In the last part of verse 7 of our study, God said of His people, "For I know their sorrow." How blessed for us to know that there is one above who never slumbers or sleeps, hears and sees all our afflictions! God's eyes are ever upon His child. He never slumbers or sleeps. His eyes are always wakeful and watchful. He knows our sorrow.

Isaiah tells us in all their afflictions, He was afflicted (Isaiah 63:9). Which tells us God is moved with compassion when His people suffer. How blessed for us in times of stress to remember that there is one above who takes notice! Job knew that God was mindful of every step of his life. Yea, he knew even more, he knew God directed his path. Hear him as he said, "But He knoweth the way that I take. When He hath tried me, I shall come forth as gold" (Job. 23:10).

Job consoled himself with this blessed fact. Job could not see God but, what was a thousand times better, God could see him and He knew the way that he took. One above is neither unmindful, nor indifferent to our lot. If He notices the fall of a sparrow (Matthew, 10:29) Yes, our Lord on high knows our sorrows. He can be touched by them. Hebrews 4:15, 16, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

## DESPISE

(Continued from Page 1)

from the Greek word "kat-afon-eh-o" and means to "think down on, to disesteem, or to hold contempt for." Next, let us define the word 'Church', as it is used here. The word 'Church' is

from the Greek word "ekklesia" and means, in the literal sense, a called out assembly of people. If you find one, it will be located in a given locality, as Paul addresses this Epistle to the "Church of God which is at Corinth" (I Corinthians 1:2).

Now, for our "Universal and Invisible Church" brethren, let us go to Ephesians 5:22-25 and read verse 25, as they must read it, if they are consistent. Let the universal and invisible husbands love their universal and invisible wives as Christ loved the universal and invisible church and gave Himself for it. No, brethren, it doesn't fit. The terms, husband, wife and church are universal, but if you find one or the other it will be located in a given locality and visible. So is this Church of God in I Corinthians 11:22 visible, and located in the city of Corinth.

In I Corinthians Paul has been dealing with the problems found in this local church at Corinth. To begin with, how did the folk become members of this local church of God? They had to follow the authority and teachings of God's Word. In Matthew 28:17-20 Christ told His disciples that all power or governmental authority in heaven and earth belonged to Him. This power or authority is among the things that His Father gave to Him. In that power disciples or learners of Jesus are made. First, regeneration by the power of the Holy Spirit, then immediately repentance towards God. Faith in the Lord Jesus Christ. Following the believer being quickened by the Holy Spirit and trusting Jesus Christ as Lord and Saviour, then come Scriptural Baptism and membership in one of His Churches to be taught the Word of God (Matt. 28:19, 20).

Now, back to our text in I Corinthians 11:22. What does it mean to despise one of God's churches? It means to find His authority distasteful and to hold contempt for one of His churches. As we have already said, Paul has been dealing with problems in this local church at Corinth. Unsolved church problems and undisciplined church members are hard evidence that a local church finds God's Word distasteful and is showing contempt for God's authority over one of His churches. In this eleventh chapter of I Corinthians Paul is pointing out this truth. Paul is telling them their problems are due to their distaste for the authority of God's Word as it has been placed in one of His local churches. Failure to obey the authority of the Word in the local church is due to the lack of understanding of the manner in which God set up His chain of authority from the very beginning of man's existence.

So we must begin our study at I Corinthians 11:1, "be ye followers"---the Greek "mimetes" from which we get our English "imitators", and is the same word used in I Thessalonians 1:6 and both carry the thought that our lives as believers, are to be patterned after the life of Christ. So, now, we must discover the manner in which Christ followed the order of authority. It doesn't take much Bible study to discover Christ placed Himself under the authority of the eternal Godhead fully and completely. Just as Christ has placed Himself under the full authority of the eternal Godhead, so the believer must place himself or herself, as the case may be, under the full authority of the

Lord Jesus Christ. Whether we like the order of authority has nothing to do with it. This is God's Word on the matter, and we are to obey it without question. The failure of man to bow fully to the Lordship of Jesus Christ and the wife to the authority of her husband, and both to the authority of the Word and the local church, is the greatest contributing cause to the highly unscriptural practices in the observing of the ordinance of Baptism and the Lord's table. These were both placed in the local church to remind them to keep themselves pure and obedient to the Word of God. Because the church at Corinth failed to obey the authority or order of authority given in the Word of God, they indulged themselves in some very unscriptural practices at the Lord's Table and suffered some terrible consequences for their failures. (I Corinthians 11:28-30)

In I Corinthians 11:17-20 Paul points out their failures, not just at the Lord's Table, but the many disorders caused by their failure of discerning the purpose for which God placed the table in the local church. To come to the Lord's table, according to the teachings of Paul in I Corinthians, one must be a born again believer, Scripturally baptized. Study this Epistle. The Table is put in the local church to cause them to remember, and as they remembered, they would remember to keep themselves pure and unspotted from the world. This is "table talking" as Baptism is "picture preaching." We must understand the meaning of these Ordinances so not to be found guilty of holding one of the Lord's churches in contempt.

To do all of this we need to go back to the beginning of man's existence. So, shall we journey back through the hallways of time to the day of man's creation? In Genesis 2:7, 15-17, when God created man from the dust of the earth and breathed into his nostrils the breath of life, God put this newly created man in the Garden of Eden and placed him under law or authority. Read Genesis 2:17, "Thou shalt not:" In Genesis 2:18-25, when God made Eve from one of Adam's ribs, He placed her under the authority of her husband (Genesis 2:18, 21, 22). Adam is the Federal Head of the human race, not Eve. Man, woman and their families have been, from the very beginning, under God's authority.

In Genesis 3:1-24 we have the beginning of man's distaste of and showing contempt for God's authority. Since Adam, our Federal Head, sinned, all that come from his loins are born and bred with this distaste for God's authority in them. In other words, men are sinners by birth and by choice.

What must be done if God is ever to have fellowship with man again? Turn with me to Genesis 3:21 and find that God killed innocent animals, shed innocent blood, and clothed man in the skins of these innocent animals He had slain. This pictures that man can only be saved through the offering of an innocent blood sacrifice.

In Genesis 3:24 God placed a "flaming sword" or "Fire Tongue" at the door of the Garden to "keep open" the way of the Tree of Life. The way to the Tree of Life since the beginning of time and will continue until the end of time, is through the "Fire Tongue" by the way of a blood sacrifice offered to God

for the sin of man. From the day God drove Adam from the garden until He, Himself, changed the order of sacrifice, man could only approach God by offering a blood sacrifice on an altar of stone.

In the book of Exodus, chapter forty, God changes the order of offering of the blood sacrifice somewhat. Here we find the sacrifice being offered on an altar of brass, which speaks of Judgment and the blood on an altar of gold which speaks of Deity. So now we know the sacrifice must suffer judgment and must be a sacrifice that is of Deity. But the offering is the same, it is still a blood sacrifice. In Exodus 40:34, again we see the "Fire Tongue" or God's Shekinah Glory appearing as God puts His stamp of approval of this offering and worship of Himself. Now man must bring his blood offering to the Tabernacle in the Wilderness if he will obediently worship God.

In II Chronicles 5:13, 14 God, again, changes the order of offering the blood sacrifice. When Solomon's Temple was finished, for the third time we see in the Old Testament, the appearance of the "Fire Tongue" or the Shekinah Glory of God as He put His stamp of approval on the Temple in Jerusalem as the place where man must now bring his blood sacrifice and offer it unto God on an altar of brass and the blood on an altar of gold. This is the last time we will see the "Fire Tongue" manifest Himself in this manner until the day of Pentecost.

In Matthew 16:13-19 we find the Lord speaking to His disciples of building His church, which He would baptize with the Holy Spirit with power to carry out His commission to them. John the Baptist, named John by God, (Luke 1:13), and named the Baptist by God (Matthew 3:1) was a man sent from God (John 1:6) to baptize (John 1:33) those that came to him believing the message that he preached. This man, sent from God to baptize, was commanded of God to baptize the Lord and by so doing he would be picturing the death, the burial and the resurrection of the Lord for His people. In the doing of this they would be fulfilling "all righteousness" of God in picture form.

Now the Lord begins to build His church. He used the material prepared for Him by the baptism of John the Baptist. In Mark 3:13, 14 we find the Lord calling unto Himself twelve Disciples, eleven of which He made Apostles. It tells us He ordained them or set them in. In I Corinthians 12:28 it tells us what He set them in. "And God set some, (not all) in the church, first the Apostles." What Church did He set these eleven Apostles in? The Church He started while He was here on earth. The church He baptized with the Holy Spirit on the day of Pentecost, that they might have the power to carry out His commission.

In Acts 1:1-26 we find His infant Church assembled in Jerusalem ten days prior to the day of Pentecost. Here, meeting with Him were His eleven Apostles that He had set in His church. Here we find Him giving them some special instructions and the promise of the

(Continued on Page 10 Column 1)



## DESPISE

(Continued from Page 9)

baptism of the Holy Spirit for power to carry out His commission to them. The Lord fulfilled His promise to His infant church on the day of Pentecost as He baptized them with the Holy Spirit as was prophesied by John the Baptist in Matthew 3:11; promised by the Lord in Luke 24:46-49 and Acts 1:4,5,8. Now watch it; Acts 2:1-4; when the Holy Spirit came, at the Lord's baptizing of His church with the Holy Spirit, again "The fire tongue" appeared. (Acts 2:3) This is the one and only baptism of the Holy Spirit in the New Testament and it was by Jesus Christ with the Holy Spirit, to give them power to carry on His work here on earth. It is and was God putting His stamp of approval on the local church started by Jesus Christ while here on earth and is for each and every local church patterned after the one He started while He was here on earth.

The blood sacrifice, was God offered on the altar of judgment, calvary, and the blood offered on resurrection morning at the golden altar of the heavenly mercy seat. Titus, the great Roman general, destroyed the temple in Jerusalem in 70 A.D. and the only place on earth man can worship God in the beauty of holiness is in the local church patterned after the one He started while here on earth.

Now back to our text in I Corinthians 11:22, "Despise ye the church of God?" Just as in the beginning, God slew innocent animals, shed their blood and used their skins to clothe Adam and Eve, so Jesus Christ was and is the innocent and sinless lamb of God slain from the foundations of the world, (Revelation 13:8). Before God could save Adam and Eve, His plan to save all of His people had to be worked out. So, Christ was slain, in the determinate council of God before the foundation of the world (Acts 2:22-24; 4:27,28). God chose His own, in Christ before the foundation of the world (Ephesians 1:3-6 and Titus 1:1-3).

God chose His own, clothed them in the righteousness of Christ before the foundations of the world. Though His own didn't know or understand these things until they were regenerated by the Holy Spirit. When His own are regenerated and brought to a saving knowledge of Jesus Christ, He has ordained they walk in good works (Ephesians 2:8-10).

When salvation comes, the love of God is shed abroad in the believer's heart by the Holy Spirit which is given unto them (Romans 5:5). The first act of loving obedience is Scriptural baptism and membership in one of His kind of local churches where they can be taught to walk in loving obedience to all of the commands of His Word. To fail to do so is to find the authority of God's Word to be distasteful, and to look with contempt upon His kind of churches and the consequences of such a life is dreadful. You may find me and my convictions distasteful but it is dangerous to find the authority of God's Word and one of His local churches distasteful. May God bless the Word to your heart!

## SALVATION

(Continued from Page 1)

They are eternal. They have life-giving power when so used by the Holy Spirit. There is a great controversy today among men called Baptists as to the Spirit's using of God's Word in giving spiritual life. This controversy revolves around the difference and the identity of Jesus Christ as the Living Word, and the Written Word of God. Regeneration is so differentiated from salvation as to be almost opposed thereto, for it is said that the one is accomplished without, and apart from the other. Those who teach the Hardshell doctrine of regeneration without the Word call themselves "Old" Baptists, but in reality they have removed the old landmarks, (Deut. 19:14).

There is controversy over the word "works." Surely, the saved and spiritually enlightened know that a sinner cannot be saved by his own works. But we insist that when God uses His Word in giving faith, that this faith is a gift of God and not a work of man. When we teach the Missionary Baptist doctrine of the usage of the Word in regeneration, we are not teaching the works of man for salvation. We are teaching the work of the Spirit of God for salvation.

God is directing us today to build on this foundation that is set forth in the Word of God, and which was taught by our Baptist forefathers, and is still taught by true Baptists. Believing the Word of God, we pass the threshold of mere human reason and leave the confusion of man far behind.

The Scriptures connect Elijah and John the Baptist. The Old Testament ending with the promise of the sending of Elijah, and the New opening with the coming of John. Elijah was a messenger of God. John was a messenger of God. God used these messengers to accomplish His purposed work. John was sent as a messenger to prepare the way for the coming of the Christ. He was true to His work, and faithfully proclaimed God's message. John truly was a great man of God. He is a good pattern for Baptist preachers of today. Please note that John's message was used of God to prepare the way for the coming of Jesus Christ. Even so today, God uses the message of His Word, preached by the preacher or testified by the believing child of God, to prepare the way for the coming into the heart of the salvation of Jesus Christ.

John is a picture of the Law preparing the way for the receiving of the saving gospel of Jesus Christ. Note that John was God's messenger. That God used the message of John in preparing men to receive the Saviour. Even so today God uses the messenger, proclaiming both the condemning law and the saving gospel to prepare the way for men to receive the Saviour. It was by messenger. It is by messenger. God uses His Word in causing men to receive His Son and His salvation.

John went before Christ, preparing the way for Christ. He was to make straight in the desert a highway for our God. God uses His messengers today in making in the deserts of the hearts of men a highway over which Jesus Christ comes to them in saving mercy, grace and power.

Brethren, be not deceived, God's way of salvation is always by messenger. Men are born

again by the Word of God. God uses His messengers to beget men to salvation, because the Word they preach is used by the Holy Spirit in giving spiritual life to dead sinners. It is by the foolishness of preaching, by the work of a true messenger, that men are saved. Let us not be Hardshell as to the gospel of Christ. Let us be true to the Word of God. Let us be true Missionary Baptist. Let us be faithful in giving the message of the Word of God to men. Let us pray that God will use our message of God's Word in the salvation of men and women. Let us be diligent in our calling that God might receive honor and glory through us, and that men might be brought to spiritual life through the message we give. For Jesus Christ's sake. Amen.

## WHY

(Continued from Page 1)

will not be thinking about the things of this world. There is no way that one can be thinking about the things of this world and the things of God at the same time, as it is written, "What communion hath light with darkness." There just is no way!

Then we understand that we need a revival to restrain the righteous anger of God. Psalm 85:4-6, "Turn us, O God of our salvation and cause thine anger toward us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again: that thy people may rejoice in thee?"

God is angry with His people who live in an unrevived state. You think that you please God by staying out of Church, going places where you have no business. Let's think about this a moment. You say, What's wrong with going to the movies? There may be some movies that would be all right to watch, but let's note the place where we go and watch them, right along with the ungodly. We sit with them, keep company with them, and even pay money to get in to hear the foul language and foul play of the lost and ungodly and wicked of this world. We are not to forget that if we are children of God, then we are ambassadors of Christ, and everywhere we go we take Christ with us and represent Him wherever we go and to whomsoever we are with. If Christ were with you, would you ask Him to go to the movie with you? If not, then why do you go, if you do?

God is angry with His people who steal from the Lord, by not paying their tithes, cursing, partaking of the things of this world, such as drugs, strong drink, going to the dance halls. One may ask "What in the world is one supposed to do?" Glorify Christ in all things.

Our life is supposed to be as a "light that shineth in a dark place" and how in the world can our life shine and be lit up, if we have it dimmed and shaded by the filth of this world.

Psalm 85, verse 2, tells about an unrevived state in which iniquity abounds. What is this iniquity and wickedness that the Psalmist talks about? John tells us in I John 3:4, that it is sin and that "sin is the transgression of the Law." Beloved, think of the sin that is in God's people. No daily prayer life — when was the last time that you spent some time in prayer with the Lord? How about daily Bible study? Do

you and your family have Bible study, or do you just wait till you get to church to hear the preacher? Whom do you fellowship with the most?

Do you really think that God is pleased with this way of living? We need to think of the danger that we are putting ourselves in before God. How little we understand the wrath of God! We need to wake up and shape up or ship out. We need to be revived to the point where we care nothing for this world or the material things that are within. We need revival to the point where we feel like we are in God's very presence. It is because of man's total depravity that he slips into worldly living. We need revival to the point to where it will put us back into shape to mold our lives the way they ought to be. All this leads to carelessness, wickedness, and lawlessness, and this in turn produces an insensibility to sin. A revival is needed to restore the conscious awareness of God. The presence of God brings the consciousness of sin in the nature and sins in the life. To walk in the light is to live in fellowship. Immediate confession keeps the fellowship unbroken.

In closing, let us think about a passage of Scripture, I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

How far will a man go, or how much will a man do or give, to enjoy the pleasures of this world for a season. Let us pray for a Revival that truly will revive our hearts. May God keep and bless each and every one!

## LOOK AT THE TWENTY-THIRD PSALM

by Frank B. Beck  
(Now in Glory)

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's

sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

There is a relationship between Psalm 23 and Psalm 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are Bible scholars who think that Christ quoted the entire Psalm. In this Psalm are graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.

Psalm 24 is the Psalm of the Crown. In it the Lord God is the Owner, and the founder of the earth and its fullness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and power of Christ's ascension, or His return from heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook, the Shepherd's crook. Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the shepherd of the Psalms. In Psalm 22 He is the good Shepherd who giveth His life for the sheep (John 10:11). In Psalm 23 He is the great Shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the chief Shepherd who shall appear in Glory (I Pet. 5:4). Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory. To this apply Hebrews 13:8: "Jesus Christ the same yesterday, (Psalm 22, Christ our suffering Saviour), and today (Psalm 23, Christ our risen Redeemer), and forever (Psalm 24, Christ our conquering King)."

I. There is a likeness between Psalm 23 and the Lord's Prayer in the Sermon on the Mount (Matt. 6:9-13). Compare the two. 1. "The Lord is my shepherd," "Our Father" 2. "Hallowed be thy name," "He leadeth me in the paths of

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122. Man's Appetite for Sin — Night Visits of the Lord.

## FRESH

(Continued from Page 10)

righteousness for His name's sake." 3. "Give us this day our daily bread," "Surely goodness and mercy shall follow me all the days of my life." 4. "Give us this day our daily bread," "Thou preparest a table before me... my cup runneth over." 5. "And forgive us our debts," "He restoreth my soul." 6. "And lead us not in temptation," "He leadeth me in the paths of righteousness." 7. "But deliver us from evil," "I will fear no evil." 8. "For thine is the kingdom, and the power, and the glory forever," "And I will dwell in the house of the Lord for ever."

There is a similarity between Psalm 23 and the parable of the lost son, in Luke 15. Both the sheep and the son appear in Psalm 23. The Psalm opens with the sheep in the field with the Shepherd, but closes with the son seated at the table in the house with the Host.

Representative persons appear in Psalm 23. Surely you appear in one or more of them. Here is: The Shepherd to be obeyed (v. 1), the traveler to be rested (v. 22), the wanderer to be restored (v. 3), the timid to be comforted (v. 4), the warrior to be feasted (v.5), the priest to be anointed (v.5), and the pilgrim to be housed (v.6). (Ingles).

The revelation of God is discovered in His names. When God would reveal His glory in nature, He spread the sky out like a canvas, painted it with darkness, spattered it with stars like diamonds, and with one last stroke, cleaned His brush across the masterpiece and left us the Milky Way.

But when He would reveal Himself in grace He told us His name. He is Jehovah-Jireh (Gen. 22:14), which means "The Lord will provide." Because of this, "I shall not want." (Psalm 23:1). He is Jehovah-shalom (Judges 6:24), which means "The Lord send peace." So "He maketh them to lie down... (and) He leadeth me beside the still waters" (Psalm 23:2). He is Jehovah-rapha (Exodus 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is Jehovah-tsikenu (Jeremiah 23:6) which is translated, "The Lord our righteousness." So "He leadeth me in the paths of righteousness" (Psalm 23:3). He is Jehovah-shammah (Ezekiel 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4). He is Jehovah-nissi (Ex. 17:15 which means "The Lord is my banner." So He exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5). (Suggested by Geo. Williams).

II. How positive, and how personal is David's declaration in verse one, "The Lord is my shepherd." This being true, "I shall not want." "The Hebrew is emphatic, 'I want nothing'" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9, 10). How can I want when I have all this: with me — the Lord; beneath me — green pastures; beside me — still waters; before me — a table; after me

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## TUNE IN TO THE CALL TO CALVARY

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

## TAPE MINISTRY

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123. The Glorious Gospel of the Blessed God — Surveying Our Inheritance.
124. All Things Given to Those for Whom Christ Died — The "Different" Life of the Saved.
125. Knocked Down and the Light Turned On — Was There Really a Great Flood?
126. The Father Pleased With the Son — The Mote and the Beam.
127. How Will You Go Home From This Service? — Sins of Omission.
128. Formula for the Peace of God — Rejoice Always.
129. The Empty Grave — The Shepherds of Bethlehem.
130. Nicodemus And the Woman of Samaria — Why Jesus Had to go through Samaria.
131. Let's Have a Good Service — The Gospel Addict.
132. The Times of the Believer are in the Hands of God — A Strange Test For Soldiers.
133. Bankrupt Sinners Freely Forgiven — Satan's Efforts Against the Atonement and the Believer's Defense Thereof.
134. The Sovereign Saviour and the Suffering Saint — Witnesses For Christ.
135. The Substitutionary Character of the Atonement — A Time to Keep Silence and a Time to Speak.
136. Lessons From the Great Flood — Job's Blessed Assurance.
137. The Trinity in John 3:16 — God's Help, Our Only Help.
138. Benaiah The Lion Hearted — The Virgin Birth of Jesus Christ.
139. Things Hard to be Understood — David Did Not Lose His Salvation, But...
140. Drawing Near to the Lord in Disappointment — Abounding in the Work of the Lord.
141. Some Necessary Consequences of the Holiness of God — Some Things God Cannot Do.
142. The Law of Kindness in the Tongue — Some Consequences of the Everlasting Covenant.
143. Tell it to Jesus — The Lord Reigneth.
144. Why Do Men go to Hell? — Why Do Men go to Heaven?
145. The Father Who Slew His Son — The Preacher: Windbag or Spirit Filled.
146. A Place Called Calvary — God Remembering His Covenant.
147. The Difference That Counts — The Lord Makes a Difference.
148. The Deity of the Holy Spirit — The Holy Spirit and the Word of God.
149. Jesus Raising the Widow's Son — The Ear, The Thumb and The Toe Given to God.
150. The Trinity — The Personality of the Holy Spirit.
151. The Eternal Sonship of Jesus Christ — The Death of David's Two Sons.
152. The Exceedingly, Abundantly Able God — A Godly Little Slave Girl.
153. God's Curse on Meroz — Good Night Down Here But Good Morning Up There.
154. The Man God Called a Fool — The Parable of the Sower.
155. The Holy Spirit and Jesus Christ — The Holy Spirit and the Church, I
156. The Holy Spirit and the Church, II — The Holy Spirit and the Believer.
157. An Imaginery Trip Through an Arminian Heaven — God's Pencil Has No Eraser.
158. The Salvation of the Woman of Samaria — God Was With Joseph.
159. The Leading of The Spirit — The Fruit of the Spirit.
160. Felix, The Trembling Procrastinator — Will There Be Any Rewards?

## FRESH

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goodness and mercy; beyond me — the house of the Lord? (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tendergrass — Heb.); He leadeth me beside the still waters (or, "waters of quietness — Heb.). Christ calls, "Come unto me... and I will give you rest" (Matt. 11:28-30). Christ is our peace (Eph. 2:14). He gives us His peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom. 5:1). Peace now and at death we enter

into peace (Isa. 57:1, 2); the end of the perfect man is peace (Psalm 37:37). Meanwhile now and always, let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON, since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion, the Douay Version reads, "He hath converted my soul." Has this happened to you? Is the statement of I Peter 2:25 true of you? "For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

III. I shall not want PRO-

TECTION. "Yea, though I walk through the valley..." Is that all death is to the Christian — a walk through the valley? And it is a walk through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (II Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it." (A. MacLaren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psal. 27:1. With His rod He protects us from the hosts of Hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley..." It may be that I shall not tread through its dreary depths. Enoch and Elijah escaped it (Heb. 11:5, II Kings 2). Christian, hear the good news! "We shall not all sleep" (I Cor. 15:51, 52). Christ may come at any moment, and if we are alive, then we shall be caught up alive to meet Him in the air (I Thes. 4:13-18). Hallelujah.

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the Church a table where we eat the bread and drink the cup in the presence of our enemies (I Cor. 11:26). He anoints our heads with oil. As prophets (I Kings 19:16), priests (Lev. 8:12), and kings (I Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to commune with Christ (I Pet. 2:5), and kings to conquer with Christ (Rev. 1:6, 5:10).

"My cup runneth over." "Whatever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 15), the joy is unspeakable (I Pet. 1:8), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)" (Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6, only because of the surely of Isaiah 53:4, "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me" — the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in II Cor. 5:21, our justification, the goodness of God imparted to us, as in I Thes. 5:23, our sanctification; the goodness of God imported to us from above, as in John 1:12, 13, our regeneration. Mercy follows me — of which God is the Father (II Cor. 1:3), by which God saves our souls (Titus 3:5), which is "rich" (Eph. 2:4), and "abundant" (I Pet. 1:3). Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18:1)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

IV. The day when sudden accident comes, the day when you

lose everything, the day when death droops its black wings around your home, the days you lie on your back, the day when you know you are slipping out, beloved child of God, goodness and mercy shall follow you ALL the days of your life — every day.

Home! At home with God! back with our loved ones — father, mother, our children. No tears, no hunger, no wars! Up on the hills of heaven you will find Psal. 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord forever!"

You cannot say, "The Lord is my shepherd," if you cannot

say, "The Lord is my Saviour." There is no door into Psalm 23 except through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring here" (Beecher, as quoted in H.H. Halley's Bible Handbook, page 231). Amen.

## ANNOUNCEMENT

The Morris Street Baptist Church meets at 314 Morris, Hobbs, New Mexico. The church is pastored by Raymond Waugh who is a frequent writer in The Baptist Examiner and a very able preacher of God's Word. This church is beginning a Doctrines of Grace Institute. They will be teaching the glorious doctrines of the Sovereign and Saving grace of

God: Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and the Perseverance of the Saints.

This Institute will be in addition to the regular services of the church. For this institute, the meetings will be at 7:00 p.m. on Monday nights. The Institute began on Sept. 17th, 1984.

## APPRECIATED LETTERS

Dear Brother in Jesus Christ. I listen to your service on the radio every Sunday I can. I look forward to hearing you explain the Word so people can understand what you are preaching. I would like to receive the paper you spoke about on your broadcast. The name of the paper is

The Baptist Examiner.  
Ralph Hileman,  
Morehead, Ky.  
\*\*\*

Dear Sirs, I really enjoy The Baptist Examiner and would miss it greatly. A check is enclosed.  
Blanche Murphy,  
Naples, Fla.

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