

HAPPY NEW YEAR

A sin recognized is half corrected.

(USPS 042-340)

DID JESUS PREACH SOVEREIGN GRACE

by Sam Wilson

Recently, while discussing the Doctrine of Grace with a so-called Baptist, I was informed that Paul and Jesus were not necessarily in agreement as to the way of salvation. "Since Romans 9 was written by Paul, it only shows what Paul believed



Sam Wilson

and not Christ." A similar conversation was had with a counselor at Oral Roberts University which did not surprise me in the least. I don't expect some people to understand the inspiration of God's Word.

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THE HATED DOCTRINE OF ELECTION CONCLUSION

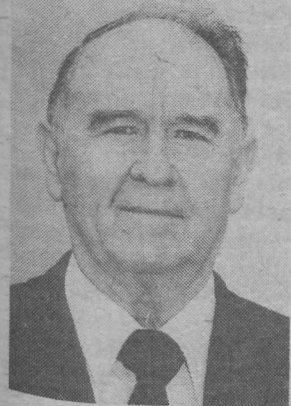
by T.B. Freeman

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SOME THINGS ELECTION REVEALS TO US:

1. It reveals that God is sovereign. Whatsoever the Lord pleased, that did He in Heaven, and in earth, in the seas and all deep places. "A man's heart deviseth his way: but the LORD directeth his steps" (Prov. 16:9). "According to



T.B. Freeman

the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11).

2. It reveals that God is omnipotent, for only one with all power can work all things after the counsel of His own will.

3. It reveals that God is also omnipresent, for He must be everywhere to work all things after the counsel of His own will.

4. It reveals that God is omniscient, for to pre-plan, pre-purpose, and foreknow all things and bring it all to pass, He must be all-wise.

5. It reveals that God is love, for Him to have chosen all the elect, and laid their sin upon His

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TOTAL DEPRAVITY

by Raymond A. Waugh, Sr.

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The Lord willing, we trust to speak on a subject that is very much in dispute in the minds of some men. I believe, however, that it is extremely clear in the mind of God. Therefore, it is a subject which should be very clear in the minds of all who will hear and all who will believe what God has said in His Holy Word.

The subject of which I speak is "depravity"! By speaking of "depravity," we, of course, are referring to "total depravity." That is, man, in the natural state, is "only evil continually." Man, in the natural state, has no affinity for God or for the good things of life, as such may reference holy

things, Scriptural truths, things of God, or things of the Word. Despite what some may suppose or say, there is no "divine spark" of good in any lost man!

The natural intellect or mind of man is given wholly to follow-



Raymond A. Waugh, Sr.

ing Satan's original plea, "Yea, hath God said?" As a result, the natural man today is opposed to all that is holy and good. It matters not in what discipline, what profession, what career emphasis, or what business a lost person may be involved, he or she is depraved and all of his or her thoughts "are only evil continually."

This is why there is never a generation without war! This is why crime is one of the primary expenses in every nation of earth. There is no city or hamlet in our land or in any other land that is not fraught with violence, fraud and deception, and deceit and unbelief. From God's perspective — and it should be from our perspective, as well — man is "totally depraved"!

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RENDER THESE THINGS UNTO THE LORD

by John M. Alber

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"What shall I render unto the LORD for all his benefits toward me?" (Psalm 116:12).

This year has come to an end and many folk are now making their New Year's resolutions. They will no doubt break them before the first day of the New Year is over. Nevertheless, the question that is rendered in our



John M. Alber

considered by every one who has been called by the matchless grace of our sovereign and eternal God. Beloved, is not this question a very deep and personal sober thought that ought

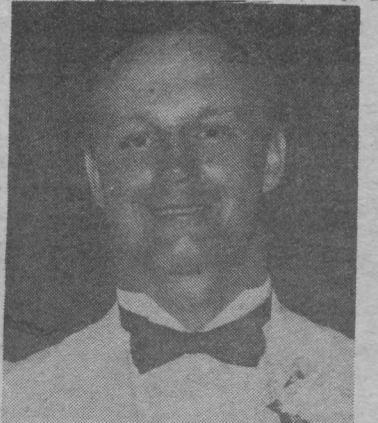
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CHRISTIAN BINGO - WHAT NEXT?

by Andy Proctor

Ft. Myers, Fl.

Gambling in the form of bingo has now corrupted the lives of many Christians. Masses of religious organizations have been caught in the snare of "Christian" Bingo. This new doctrine has permeated the ranks of Christians inasmuch as to cause disrespect toward Christianity; therefore, it is no wonder that the scoffers abound today. Children of God are to earn



Andy Proctor

money honestly through hard work — any other way is looked down upon. Shouldn't we Christians bear a good testimony? Why do some religious institutions resort to the use of bingo? For the most part, many Christians who participate in this gambling through bingo know it is wrong. They assert that, "the end justifies the means." However, this unscriptural philosophy reaps more heresy to mingle with gambling. Specifically, the majority of religious groups use bingo as a tool for the acquisition of money, and the attraction of the masses. The result is the ac-

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

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THE SIN OFFERING

by Ron Boswell

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Smithburg, Md. 21783

"And he shall lay his hand upon the head of the sin offering..." (Leviticus 4:29).

This is a picture of the Lord Jesus Christ as the sin offering. The only way that you and I can know God, is to know Him in this manner. This is a picture of how we obtain an interest in the Lord Jesus Christ as the sin offering. I want to show by way of introduction, that interest in the sin offering is by God's free and sovereign grace.

There were many nations in the day in which this Scripture was given and there were many people round about who knew

nothing about a sin offering. There were people that lived and died in their sins, but to



Ron Boswell

God's elect was revealed a sin offering and this was the Bible way and only Israel had the Word of God. You can not be

saved without the Word of God and salvation must be according to the Bible, it must be the Bible salvation.

Now, there are many in India whom I have read about, who make a pilgrimage once a year down to a dirty, polluted river and they wade out into that dirty, filthy river and they immerse themselves in it. Do you know why they are doing that? They are doing that in order to get rid of their sins and that is not the Bible way.

Here we have before us God's way as revealed in the Word of God. Sin must be dealt with in the Bible way or it will not be dealt with at all. In our text, we

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THREE THINGS I AM NOT

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phili. 3:12-14).

It is usually good to do some serious thinking, accompanied by some sincere praying, about one's self. We need to know our spiritual position and condition. Doing this should lead us towards making efforts for improvement. Surely, it is the desire of every saved person to

improve in Christian living. It should be the desire and aim of every individual to improve; but, of course, the unsaved do not understand their need of spiritual improvement. I desire to preach a sermon along the

line of a personal testimony, but with a doctrinal foundation and an application to all who hear or read it. I want to tell you three things that I am not.

1. I am not what I used to be. Praise God for this. I used to be a great and terrible sinner. Though I was only sixteen years old when God saved me, and though I had not gone to the depths of sin that many teenagers do in our day; still I was a terrible sinner. To this hour I remember with shame many things about my life before God saved me. I am not one of those who practice telling all the details of a life of sin without the Lord. Frankly, I do not approve of all this; except that at times such might be useful. However, I was a very guilty and hell-deserving sinner.

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The Baptist Examiner

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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THREE

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Now this is true of all of us. All men are sinners by nature, by choice, and by practice. Some men sin more deeply than others. But all men do sin. Also, we must remember that pride, hypocrisy, and self righteousness are terrible sin in God's sight. It may be that some men who pass off as pretty good men in the eyes of the world are yet terrible, vile wicked sinners in God's sight. We need to remember that, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6).

I was disinterested in and unconcerned about the things of God. I cared nothing for the Word of God. That which I now esteem more than my necessary food, I then had no interest in. I never read, never even thought about the Bible. I guess — I am sure — that we had one or more somewhere around the house, but it meant nothing to me. I esteemed the precious Word of God as a strange thing. Oh, the Bible, the Bible! It tells us the things we need to know more than all other knowledge. It tells us that which relates to our eternal destiny. It tells us the one and only way of salvation. It tells us that which we can learn nowhere else. Yet, it meant nothing to me at that time.

I cared nothing about the house of God. Now, praise God, I had rather be in the house of God than anywhere else. Now I am glad when it is time to go to the house of God. I get more blessings and more real enjoyment in the house of the Lord than in all other places combined. I truly love, greatly love God's true church. I was once a member of a false church called The Church of the Living God. Oh, I praise God that He brought me out of that false, man-made, error-teaching institution and into a true church of Jesus Christ — even a

Sovereign Grace Landmark Missionary Baptist Church. But it used to be that I cared not for anything that called itself a church. I was wrapped up in sin and in the world.

I used to care nothing at all about the person of God. He was not in all my thoughts. I never considered His person. I cared nothing for Him. I did not recognize that He had any claims upon my life. I did not want to know Him or to hear about Him. I did not pray to Him. I had no desire at all for fellowship with Him. I would rather be in fellowship with wicked, cursing, sinful men that with the God of infinite holiness. I had no thought of or desire to please Him. I did not care what He wanted me to do or what He thought about my life. The God that made me, that controlled me, that provided for me, and to whom I must give final account



Joe Wilson

meant absolutely nothing to me.

I was not concerned about salvation. I was not concerned about eternity. I now know that these are the most important things concerning any man. More important than life and death, than houses and lands, than jobs and money, than friends and loved ones — more important than all else beside is the matter of soul salvation. But this most important thing of all occupied no portion of my thoughts and no moment of my time. I was totally indifferent to this most important matter. I never bothered giving the matter even a passing moment of time. No thought of God. No thought of death. No thought of hell. No thought of heaven. No interest at all in the things that are most important. This is what I used to be.

I am not like that now. I am not what I used to be. I am not the sinner I used to be. I still sin every day. We all do, even the lying Holy-Roller heretic. But I do not sin as I used to. I do not commit the amount of sin I used to. I do not commit many of the kinds of sins that I used to. I try to be honest and tell the truth. I do not drink strong drinks. I do not curse. I do not live in sex sin (I did not then, but it was by the prevenient grace of God). I do not do many of the sins that I used to do. My sin life is different now. I do not sin as much as I did then. I do not commit many of the sins that I did then.

My attitude towards sin is different now. Then I loved sin. I delighted in it. I drank it like water. I wallowed in sin like a pig in the mud. I boasted of it. I knew not one moment of shame and sorrow about my life of sin. Now I grieve about my sins. Now I am ashamed of them. Now I do not enjoy sin. I weep over my sins now. I pray against them. I hate them. I seek God's power to deliver me from temptation. I ask God to help me in the battle against sin. I endeavor not to sin, and when I do, I go out and weep bitterly.

Yes, I still sin; but my attitude is different now.

I am greatly interested now in things about which I once had no concern at all. I love the Bible. I have read it through many times. I doubt that many days ever go by that I do not read some in the Word of God. I enjoy the Bible. I delight in it. I meditate in it. I find rich gold, sweet honey, and choice treasure in the Bible. I eat the Bible and my heart is filled with joy. I do dearly love the Word of God.

I love the Lord. Oh, I do not love Him as I should. I come far short of that. But I can say to Him, "...thou knowest all things: thou knowest that I love thee..." (John 21:17). I grieve over my lack of love. I mourn over my coldness of heart. Still, in my heart of hearts I know that I do love the Lord Jesus Christ.

I love to pray. I find strength and encouragement in prayer. I find great joy in prayer. I find a sweetness in fellowship with my Lord in prayer. Oh, I think that I would surely join Daniel and face a den of lions rather than to give up the privilege of prayer, even for thirty days. Prayer is one of my chief delights.

I love the church. I love to be there every time the doors are open. I love to feel the presence of the Lord in His house. I love to meet with His children at the meeting place. I love to serve the Lord in, through, and under the authority of one of His true churches.

Why am I different now? Why is it that I am not what I used to be? Oh, my friend, hear me testify that it is not in and of me, that I would have continued as I was and gone on to hell had it not been for the grace and power of God. It was nothing that I did that made the difference. I did not even want to be different, or even desire such. Oh, it is by the grace of God that I am not what I used to be. It is by the effectual, irresistible power of the Holy Spirit that I am not what I used to be. I give Him all the glory and praise His wonderful name for all of this.

2. I am not what I ought to be. Though I am not what I used to be, still I am not what I ought to be. I still have a long ways to go. I ought to be living a clean, pure, holy, separated life for the glory of God. I ought to love Him with all my heart, soul, mind and strength. Every desire and ever thought should be brought under subjection to the will and glory of my Lord. I should never dishonor Him by any thought, word or deed.

I should be serving Him to the utmost of my ability. Oh, I should spend every possible moment and make every possible effort to be and do all He would have me do. I should dedicate heart, mind, and body to be totally His forever and forever. I don't love enough. I don't pray enough. I don't study His Word enough. I don't serve enough. Oh, I am not what I ought to be. There is much that is wrong in my life. Many sins and blemishes stain my daily life. I serve Him so feebly and intermittently.

Now all this is sinful. I do not, I cannot, I dare not excuse my failures. I bow in repentance and confession before Him. "Oh, my loving, sovereign, merciful, heavenly Father. I bow humbly before Thee. I confess my many sins and failures. Dear Lord, I am not what I ought to be. Please forgive me. Please enable me by Thy grace and power to be more and more, day

by day what I ought to be."

This failure — these failures of mine are a pitiful thing. They weaken my life. They take away some of my joy. They mar my testimony. What a shame that I come so far short. This is an amazing thing. After all that He has done for me, to realize that I do so little for Him; that I dishonor Him so often; that I fail Him so frequently — oh, it is an amazing thing. Still, it is a true thing. I will not deny it. I will not make any claims that I know in my soul are untrue. I confess before God and man that I am not what I ought to be. I do not boast of it. I am ashamed of it. But I do confess it.

3. I am not what I am going to be. Praise the Lord for this! I am glad that I am not what I used to be. I am ashamed that I am not what I ought to be. I praise God that I am not what I am going to be. If this were all there was to it — if this present condition of mine were the complete and ultimate of my salvation; oh, it would be a piteous thing. It would be like an unfinished song. It would be like an incompleting work of art. It would be like an unfinished story. It would be as if God had started a marvelous work, but

failed to complete it. Brother, God is not through with me. Look at me. I am not what I used to be. I am different now. But I am not what I ought to be. Is this all God is going to do with, in, and for me? Oh, no! He is not through with me. He is still working on me. Just wait until He gets through with me. Oh, you will be amazed at what you see when God has finished the work He is doing on me. Let me give you some Scriptures on what I am going to be.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49). "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). "Who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is

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FROM THE EDITOR

Well, the new year is here. Let me suggest some resolutions for the New Year. There is nothing wrong with making resolutions. It is wrong to resolve anything contrary to Scripture. It is wrong, at least foolish, to think that one can keep resolutions in the power of the flesh. It is wrong to break proper resolutions. But it is not wrong to make good, Scriptural resolutions, seeking God's grace and power therein. I suggest a few as personal resolutions for me. You do as you please about them.

I resolve to seriously examine my hope of salvation, and to be as sure as I can that I am truly a saved person. There is a danger of being deceived on this vital matter. The devil is a deceiver. The heart is deceitful above all things. Many have been and many are now deceived on this point. It would be a terrible thing to die thinking I am saved and be cast into hell.

I resolve to be more serious about spiritual things. I will endeavor to put spiritual things first in my life. I desire to give more thought, time, and attention to spiritual things as contrasted with the physical and material things of this life.

I resolve to read the Word of God more this year. It is important that I read, study, and meditate in the Word of God. I need to learn more of the Bible. I need to apply more and more of it to my own life. I need the food, strength, wisdom, and encouragement that is possible from a prayerful studying of the Bible.

I resolve to pray more this year. What can possibly be more important to me than this? I can do nothing else well until I have prayed well. I will pray daily. I will pray early in the day. I will pray frequently throughout the day. I will pray at the close of the day. I will have a set time and place where I can have special and as regular prayer as possible. I want to pray more earnestly, more fervently. I want to be more detailed in the things for which I pray. I want to enlarge my prayer life, to reach out farther and farther in this. I want to pray more for the work of the Lord, especially in my church. I want to pray more and more for the unsaved. Oh, that God would save some souls this year in answer to prayer!

I resolve to gain the victory over some certain, specific sin this year. I will give thought to some sin that is specially hurtful to me, that bothers me more than some other sins do, that I fall into more easily and frequently than I do some other sins. I will pray against this sin, fight against this sin, and seek victory over this sin this year.

I resolve to grow spiritually and to be a better person this year. Surely, this is possible. I have not yet attained. I have a long ways to go. I desire to be a better husband, a better neighbor, a better pastor, a better preacher. I will pray and endeavor to grow much this year. I especially want to be a better man, and I resolve to work and pray to that end.

I resolve to be more considerate of others this year. To be more thoughtful about them. To treat others with kindness, consideration, love, and respect. I resolve to try to be helpful to others in various ways this year. I want to try to not needlessly hurt anyone this year. I want to treat others as I would like for them to treat me.

I resolve to show more interest in and activity toward the salvation of the lost this year. I want to witness more frequently and faithfully to the lost. I want to visit more unsaved people, give them the gospel, invite them to our church, and pray for their salvation. I want to pray and work hard at winning souls to Christ this year.

I resolve to put Jesus Christ first in my life this year. I want to love Him more. I want to live more to His glory. I want to serve Him better.

I believe that all these resolutions are good and proper. I believe that it is Scriptural for me to desire and try to do these things this year. I know that I cannot do them in the power of the flesh. I pray that the Holy Spirit will enable me to fulfill these resolutions this year. If I do, I know I will be happier and will be more useful in the service of the Lord. May God work these things in my life this year.

THREE

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able even to subdue all things unto himself" (Phil. 3:21). "...but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Oh, my brother, see what we are going to be: "conformed to the image of his Son," "bear the image of the heavenly," "changed into the same image," "like him." God has predestinated us to these things. His Son has purchased them for us. The Holy Spirit will bring them to completion in each one of the elect of God.

Now, surely no one will claim to have yet reached these things. No one can truthfully claim sinless perfection. You ask me, "Preacher do you believe in sinless perfection?" "Yes, I surely do. But not here, and not now, but then and there I do verily believe that all the elect will be conformed to the image of Jesus Christ and be without sin forever more." We are not there yet, but we are headed in that direction.

Now, we are moving in that direction. I believe in Progressive Sanctification. I believe that God sanctifies the regenerate. I believe that the Holy Spirit works a progressive sanctification in the regenerated ones. I propose to you a test of the reality of your profession of salvation. Do you see that goal out yonder of being like Jesus? Do you desire it? Do you yearn for it? Do you endeavor to reach it? Are you moving in that direction? Oh, my friend, test yourself by this discriminating test. Be sure that the root of the matter is in you.

Let us meditate awhile on the blessedness and glory of the future that awaits the child of God. We are going to be free from sin. We are going to have glorified bodies. We will be free from pain, sorrow, sickness, and death. We are going to be like Jesus Christ. Oh, my brother, what does earth have that can compare with the glory that is to be ours? The wealth and fame of this world are as but toys compared with the joy that awaits us. There is nothing in this world that can compare with the future bliss of the child of God. We shall be satisfied. We shall be gloriously and eternally happy. There will never be anything to mar or dampen our blessedness. Only glory, only glory, by and by. Praise the Lord.

But wait a minute. There are those among us who are not saved. There are those to which these things do not apply. Still, I can apply the three things I have mentioned in this article to those who are not and never will be saved. The unsaved man is not what he used to be. He is progressing in sin. He is sinking deeper and deeper into the pit of corruption. He is worse today than he used to be. Oh, how many there are who are now in such depths of sin as they never imagined possible a few years ago. There is no standing still. One must come to Christ for salvation, or go on and on, deeper and deeper into sin. The drunk and dope head were not always as they now are. There was a time when they had not tasted the brew of hell. The whore and whoremonger were once sexually pure and clean. The foul-mouthed blasphemer once lisped the sweet talk of the little child. The unsaved man is not what he used to be. He is worse.

The unsaved man, of course, is not what he ought to be. The laws of God apply to him as well as to the saved. God has one standard of moral conduct, and it applies to the unsaved as well as the saved. All men of all time are always obligated to keep the laws of God. Being unsaved is no excuse for or justification of sin.

The unsaved man is not what he is going to be, oh no. If God does not intervene in sovereign grace and saving power, the end will come; and the unsaved will plunge into the eternal horrors of a burning hell. Man will not go on forever in his high-handed rebellion against God. Things will not always be as they now are. God will stop the sinner in his sins, put his body in the ground and his soul in hell. Oh, sinner friend, you are not what you are going to be. Now, you seem to be free. Now you feel good. Now, you enjoy your life of sin. But wait a little longer. No more freedom, but confinement in the prison house of hell. No more pleasure, but the most intense of suffering. Sinner, you are not what you are going to be.

I am nearly done. Let all readers ponder my sermon. Let the saved be humbly grateful to God for these glorious truths. Let him praise God therefor. Let the unsaved solemnly ponder these things. Let him think on his ways, repent of his sins, and turn in faith to Jesus Christ. God grant that it might be so by the power of the Holy Spirit. May the Lord bless you all.

RENDER

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to be asked by each of us. With the break of every dawn that our gracious Lord sees fit to give us as His dear Children, we ought to ponder and make reflections on the benefits that are ours in Christ Jesus our Lord. Furthermore, is it not also a very sensible and reasonable question to ponder over?

I. Would you consider with me all, or at least some, of the glorious benefits that are ours in Christ Jesus our Lord. For the most part, it is our intention to stay within the confines of this particular chapter in Psalm. However, the child of God must remember that the Apostle Paul taught that he was blessed with all spiritual blessings in heavenly places in Christ — Ephesians 1:3. Therefore, on that basic account alone, one could spend a great deal of time considering the wonderful and gracious benefits that belong to the one who has been washed in the precious blood of the Lamb of God. W.E. Vine indicates that the English word "benefits" may mean one of three things depending of course upon the proper context of the Holy Scriptures: favour, acceptance, and grace. It is only honest thinking on our part when we put the Holy Writ in its proper place and therefore say that our God only gives these wonderful and gracious benefits unto His elect.

Psalm 116:2 — "Because he hath inclined his ear unto me." The first wonderful and glorious benefit that the psalmist here speaks of in this particular chapter of Psalms is the Lord's inclined ear. Beloved, let us praise the Lord for this wonderful fact. God hears His own. He hath not and will not turn His ear from His dear children. Hallelujah! He bends His ear to listen to the cry of one of His little ones. Therefore, you ought to get-all-excited, for my

friends, what a precious privilege is ours to have the very listening — yes, sympathetic ear of our wonderful God. God heard the cry of Abel when his brother killed him many years ago. Yes, God responded to the cry of Israel in the land of Egypt and therefore sent Moses to deliver them. Did not our God hear the cry of Joseph in the dark prisons of Egypt and thus deliver him? Did not our God hear the cry of Samson when he asked for his strength to be renewed one more time? Did not our God hear and forgive King David when he cried out in confession of his sin? Yes, and did not our God hear the prayer of Daniel and send him answer in regard to the nation of Israel and what would befall them in the days to come? Yes, and did not our Lord hear the cry of the repentant thief on the cross of Calvary and say, "To day shalt thou be with me in paradise?" (Luke 23:43). Of course He did! What a glorious and wonderful benefit is ours as His dear children; the inclined ear of God. Beloved, our Sovereign God has inclined His ear toward us and for that we can and ought to give praise unto His matchless name.

Psalm 116:3 — "For thou hast delivered my soul from death." The second glorious and wonderful benefit that is ours that the psalmist speaks of here is our deliverance. It is more than just marvelous to me, and I trust that it is to you as you consider what our God has delivered you from. Yes, for the child of God the Holy Writ would tell us that God has literally delivered us out of the kingdom of Satan into the glorious kingdom of our God — Colossians 1:13. "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son." But that is not all, for our God has delivered us from our enemy. Furthermore, Paul informs us that God has made provisions whereby the Christian can be delivered from his own temptations — I Corinthians 10:13. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Lastly, the Christian ought to take the time and rejoice because our God has delivered him from the punishment that is due to every child of Adam: Hell itself.

Psalm 116:16 — "O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds." The third and wonderful benefit that the psalmist speaks of in this particular chapter is the freedom from bondage. What bondage? The bondage of fear — Romans 8:15. Beloved, may I take just a brief moment of your precious time now? You see, these verses of Holy Writ to which we have referred belong unto God's people: the elect, not the world. The world has no right or claim to them.

Romans 5:1-10. Would you take the time to read these ten verses in the book of Romans. These verses, serve as my fourth point under the heading of glorious benefits that are ours in Jesus Christ. The fourth benefit that I wish to consider is this: the child of God is given the wonderful peace of God. How? Because the child of God has been and is justified, declared

righteous by God Himself. What peace that ought to bring to the heart of the believing sinner. He stands just! Therefore, because of the eternal position that is ours in Jesus Christ, the Holy Writ tells us that we have been given direct access unto God Almighty. That will bring sweet peace to anyone that has been taught that they can not approach God but through a priest. The Word of God knows of no such doctrine. Wherefore, because of our position and access to God, the believing sinner has been given and possesses hope.

II. Wherefore, because of all these wonderful and glorious benefits that are ours in Jesus Christ, what can I render unto my God? One does not have to move far from our text, for therein the psalmist gives us the answer.

Psalm 116:1 — "I LOVE the LORD." The first things that the child of God ought to render unto the Lord is love. Yes, your love. Why? Because of the great love wherewith God loved you. Please take the time to read I John 4:7-21. On the account of His great love towards us, the child of God ought to be devoted to Him. Yes, the Christian should show great love toward the One that saved his soul from hell. There ought to be a strong attraction toward God on the part of the one who has been given hope. Why? Beloved, because He first loved us — I John 4:19.

Psalm 116:2 — "Therefore will I call upon him as long as I live." The second thing that the child of God ought to render unto God is his attention. May I suggest, Beloved, that this is how we who have been redeemed can show our love and gratitude towards God. You show me a man who does not give attention to God on high, and I will show you a man that does not know God. You show me a man that loves the things of this old world more than the things of God, and I will show you a man who has not known the Lord. You show me a man who would rather be with the world, whether it be loved ones or friends, than God and I will show you a person who does not know God's love. Please take the time and read what our Lord said in Matthew 10:32-42.

Psalm 116:7 — "Return unto thy rest." The third thing that the child of God ought to render unto the Lord is to learn to rest in the Lord. You see, if nothing else, this should show that the child of God has learned how to put his total and complete confidence in God. John the apostle had come to that conclusion and therefore said, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13). Paul the theologian of the New Testament also had come to that understanding when he wrote, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12).

Psalm 116:9 — "I will walk before the LORD in the land of the living." The fourth thing that the child of God ought to render unto the Lord is his daily walk. Enoch so walked with the Lord that when the time came, God took him directly home so that he should not see death. Genesis 5:24. Elijah also walked with the Lord, that when his

time was up, God took him home in a chariot of fire. II Kings 2:1-11. Now, I am not trying to say that every child of God who so walks with the Lord will leave this world as such. But the Apostle Paul teaches us that our service to God is reasonable — Romans 12:1-2.

Psalm 116:10 — "I believed, therefore have I spoken." The fifth thing that the child of God ought to render unto the Lord is his voice. Sometimes, we who believe in sovereign grace are accused of not believing in witnessing for God. But, Beloved, I am here to tell you that witnessing is one thing that you ought to render unto the Lord. There is a right way to do that, but there is no substitute for being a bright and shining witness for the Lord.

Psalm 116:17-18 — "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people." The sixth thing that the child of God should render unto the Lord is his offering. First, the offering of being thankful for what God has done for you as an individual. Second, the bringing of your tithe and offerings unto the Lord. Sometime back while in Bible College, this basic outline was given to our class by the instructor. 1. The tithe started with Abraham — Genesis 14:18-20; 2. The tithe continued by Jacob, Abraham's grandson — Genesis 28:22; 3. The tithe incorporated in the law by Moses — Leviticus 27:30-34; 4. The tithe was restored by Nehemiah — Nehemiah 10:37-38; 5. The tithe was commanded by Malachi — Malachi 3:8-10; 6. The tithe was commanded by our Lord Jesus Christ — Matthew 23:23; 7. The tithe was practiced by the early church — Acts 4:34-37.

Beloved, as you ponder upon these thoughts, may our eternal and gracious God speak unto your heart and make you aware of the fact that these things are indeed personal and real. May you by His Spirit say, "What shall I render unto the LORD for all his benefits." Psalms 116:12. May God bless you as you think on these things and allow the Holy Spirit to speak to your heart.

BINGO

(Continued from Page 1)

quisition and attraction of sin. There are probably a numerous amount of christian groups who are in financial trouble. Consequently, their rash zeal produces spiritual trouble. Such actions were spoken of in the Word of God, "For I bear them record that they have a zeal of God, but not according to knowledge" (Romans 10:2). On the other hand, there are others who fulfill, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10). As stated, these motives attract and acquire sin; but, what is the solution?

Namely, the acquisition of funds for the work of the Lord necessitates the study of and the obedience to the Word of God. Then the serious and studious saint will search and find, in the

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

Explain John 14:12.

Father."

Jesus is beginning in this chapter to explain to the disciples that He will shortly be leaving them by way of His death. I think Jesus wants His disciples to know that His death does not signal the end of His work. He is letting them know that the work He started was to be carried on by the church.

Certainly we will all admit that Jesus is not referring here to His work on Calvary's cross. No greater work than that has ever or will ever be done. I believe that Jesus has reference here to many of the miracles that He performed while here on earth. He wants the disciples to know that there is a greater work than performing miracles. The work of the church in the preaching of the gospel and the teaching of the truth was to be a greater work than the performing of miracles. Jesus may also have been referring here to the quantity of works performed and not the quality. This message is for the church. Surely the number of works that have been done through the church outnumber the works performed by Christ while here on earth. Please do not think that I am sleighting the work of Christ. The work that is to be greater than Christ's work will be done through the leading of Jesus and the power of the Holy Spirit. We of ourselves can do nothing without Christ. I think Jesus hints at this when He states that the reason greater works would be performed was that He was going to His Father. Jesus would no longer be here to do His Father's business. He would now leave this work to the church.

In closing, let me say this: Christ has left us a work to do. We should be diligently performing that work. Christ has set a high standard that many of us have let down. If you believe, then take these words to heart and be busy about the works God has left for us to do. May God bless you all.

BINGO

(Continued from Page 3)

Scriptures, God's means toward the financial support of His churches. In particular, the Bible says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). In other words, the financial support is done through tithes and offerings. In addition, this giving is to be done cheerfully, and not grudgingly (2 Corinthians 9:7). Now, it is true that scores of Christians are not paying their tithes and offerings. But that does not justify the use of bingo to muster up funds. After all, "Two wrongs don't make a right."

In like manner, just because people do not go to church as they should — this does not justify the use of bingo to attract them. Similarly, the use of sales tactics and advertising schemes have been running rampant among some of religious societies and bingo is part of it.

Once again there may be those who have a zeal that is not according to knowledge; hence, their hasty desire for people in the house of God brings about more spiritual adultery. At the same time, there are also those who love to have much people in God's house so they can have much money. Well, how can a Christian combat the problem of church attendance?

First of all, one must realize that the enemies we face — sin and Satan — are spiritual enemies. Therefore, the Word of the Lord tells us, "For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds)" (II Corinthians 10:3-4). Accordingly, the use of spiritual weaponry is the general solution to any spiritual problem. Specifically, how does one deal with declining church attendance? What kind of attitudes and actions did the Lord Jesus Christ display on this earth? Jesus pitied sinners; He pleaded with them; He sighed over them; He warned them; He wept over them; He preached the gospel to them, but, He never sought to amuse them through a bingo game!!

Christ spoke the truth, Christ lived the truth. Christ is the truth. As a result, the response was not always overwhelming. "The truth hurts," doesn't it? For example, as the Lord Jesus preached in the sixth chapter of John — something happened. The people responded indifferently to say the least; "From that time many of his disciples went back, and walked no more with him" (John 6:66). Afterwards I do not hear the Lord Jesus Christ saying, "We must keep up the gatherings anyway; so run after those friends, Peter, and tell them we will have a different style of service tomorrow. Something very short and attractive; with little, if any, preaching. Today was a service for God, but tomorrow we will have a pleasant evening for the people. Tell them they will be sure to enjoy it. We will have some bingo games also. Be quick Peter. We must get the people somehow; if not by the gospel, then by bingo." Is that what Jesus said? No, this is not the way the Lord Jesus Christ handled the situation. The Lord Jesus said to the twelve, "Will ye also go away?" (John 6:67). Sometimes it is necessary to wait upon the Lord, to be patient, and to trust Him. In the meantime, we can pray for people; and we can live godly lives before people. Contrary to popular belief, truth does not always attract crowds.

In conclusion, one must understand that there is nothing wrong with recreation in the proper perspective and place. Nonetheless, the practice of gambling through the modes of bingo is absolute acquisition and attraction to sin. Moreover, the ends (money and crowds) do not justify the means (bingo, or more plainly put — sin). God will not honor such coffin-like theology! Isn't it the objective of

Christianity to please and glorify the Lord God Almighty who is holy and just? Again I say unto those who observe and participate in bingo — search the Scriptures! Therein one finds truth. Let me warn those who attempt to belittle the Word of God through the false practice of bingo in Christian congregations today; "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 5:19). Thus, this is a very serious matter, for we shall all answer to the Lord in the great day of judgment.

Finally, it is a shame that so many ridicule Christian assemblies. I feel sorry for them. If we have a true concern and compassion for our loved ones, we must act accordingly. Bingo will not profit us nor anyone else in a spiritual way. Listen, we must trust and obey, for there's no other way to be happy in Jesus. May the Lord bless you.

OFFERING

(Continued from Page 1)

have the Bible way. When a man sins, it says this: "...he shall lay his hand upon the head of the sin offering..." (Leviticus 4:29).

This was revealed to God's elect while many lived and died in their sins round about because they knew not what to do about their sins. Jesus must be revealed to us. The only way you can know Him is by revelation from God and that is the work of a sovereign God who does according to His own will. Listen: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

There you see God's distinguishing grace. Why did He make a revelation to some and hide salvation from others? Listen: "Even so, Father; for so it seemed good in thy sight" (Matthew 11:26). That is the only reason we find, it pleased God to do it that way. Then He says in verse 27: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matthew 11:27). You see, it takes a revelation.

We have Jesus saying the same thing to His disciples. Matthew 16:13 says, "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" Well, that was a good question and they had some answers for it. "And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets" (Matthew 16:14).

But in verse 15, He brought the question home. "He saith unto them, But whom say ye that I am?" (Matthew 16:15). Verse 16: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Now notice the answer given by the Lord Jesus Christ in verse 17, "And Jesus answered and said unto him, Blessed art

thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17).

He is saying, "You did not learn this from the preacher, flesh and blood did not reveal it to you, but God made a revelation to you." That is exactly the way it is with Christ as the sin offering, it must be revealed by God. It is by an act of God's free and sovereign grace that we can see the sin offering and know that it is. If you have been made to see the Lord Jesus Christ as the sin bearer, it is not because you are smarter than anybody else, but it is because God has had mercy upon you, God has shown you something that He has not shown everybody else.

The Israelites had an advantage. God showed them something that He did not show everyone else. It was an act of God's free and sovereign grace that they had a sin offering and that they could see it for what it was. The first thing in this message I want you to notice is:

I. No Works Are Done By The Sinner. No works are to be done in this matter. Notice what it says, "...he shall lay his hand upon the head of the sin offering..." (Leviticus 4:29).

If you are trusting in works, if you are holding on to some work and trusting it to get you to heaven, you will never take your hand off that and lay it on the sin offering. The hand that lays on the head of the sin offering must be empty, without any works in it. You can not clutch works and at the same time lay an empty hand upon the sin offering, it just can not be done. Works are excluded from this text. You have got to be saved by Grace alone, without any works.

Those who would add baptism to the finished work of the Lord Jesus Christ, do not have their hand laying on the head of the sin offering because they have it clutching the baptism that they have had and are trusting in it to help get them to heaven. Man naturally loves works for salvation. If we were to say that you could have your sins taken care of by crawling on your hands and knees for thirty five miles, I am sure that there would be some people out there that would set out crawling on their hands and knees because that is what man likes to do, work for salvation. That is not the way it is here in the Bible. It requires an empty hand to be laid upon the head of the sin offering.

Notice further, no qualifications are needed. In other words, you do not need to qualify. You do not need to work yourself up into a state where you can lay your hand upon the head of the sin offering, you do not need to do that. You do not get good enough to lay your hand on the head of the sin offering. You do not get cleaned up enough, you have to do it as you are which brings us to the second point in this message:

II. Acknowledgment Of Sin. An acknowledgment of sin. Now I want you to get the picture. Here are the children of Israel, many people, and here comes a man with a sin offering. He goes up and he lays his hand upon the head of that sin offering. When he does that, everyone standing around knows that he is a sinner. That is why he has the sin offering. That is why he has laid his hand

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"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; — "The works referred to are the miraculous works which Christ had done. This promise was made to, "He that believeth on me." There is a similar passage in Mark 16:17 where Christ told His disciples, "And these signs shall follow them that believe." In verse fourteen of the same chapter we find that some of his disciples were unbelieving for we are told that He, "—upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." In Hebrews 2:4 we find, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost—"

The works which Jesus did were to prove that He was God, for He said, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:37, 38). Hebrews 2:4 tells us the apostles were given the power to perform miracles to show that they were sent from God.

In the clause of John 14:12 Christ said, "and greater works than these shall he do; because I go unto my Father." The meaning here is that they would do greater things than the miracles of healing the sick, raising the dead, restoring sight to the blind, etc. The preaching of a risen Saviour, the proclaiming of the gospel to "all nations," causing men to turn from idols to serve the living and true God, was to be their work under the power of the Holy Spirit.

These are greater than the miracles. The Holy Spirit uses the preaching of the gospel to quicken those, "who were dead in trespasses and sins." This is a far greater work than restoring sight to the blind, healing the sick, or even restoring physical life to the dead.

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John 14:12; "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Who are the all men in Titus 2:11?

worketh ALL things after the counsel of his own will."

Now beloved, if we will take the Word of God as it is and believe it we will not have any trouble rightly dividing the Scriptures. I have shown you a Scripture from the Old Testament and one from the New Testament. Both Scriptures teach us that God does what He wants to, when He wants to, where He wants to, and how He wants to. In other words, it teaches that God is omnipotent, sovereign if you please. He is not limited in any way. Man's free will has no power to reject the working of the sovereign Spirit when He brings one under conviction. Philippians 2:13 says, "For it is God which worketh in you both to will and to do his good pleasure." So you see, it's not your free will that saves you, but rather the will of God working in you, which makes salvation all of grace. If God is sovereign and He gave His Son to die for all men, then all men will be saved. We know that the rich man went to hell as well as Judas, Pharaoh, and others the Bible tells us of. Now if these are in hell and God is sovereign, then it is not His will to save everyone. So Titus 2:11 must have reference to something else.

I think verse fourteen gives us the answer. Look, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Now, surely Paul was not talking about everyone here, but rather the us, the saved and those who would be saved, the elect if you please. John 6:37, says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Jesus in the Lord's Prayer of John 17:2, says, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Beloved, I don't think anyone could have made it any plainer than the Saviour Himself.

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Let us first, direct our attention to the first part of this verse which says, "For the grace of God that bringeth salvation..." I think this "grace" here has reference to the doctrines of grace which, of course, includes the gospel of the Lord Jesus Christ. This gospel brings salvation. It is the power of God unto salvation, (Rom. 1:16). The gospel is called the "gospel of the grace of God" (Acts 20:24). And this is the death, burial and resurrection of the Lord Jesus Christ by which men are saved when they trust in the Lord to the saving of their soul.

This grace of God includes

the gospel and the preaching of it by God's preachers. The Spirit uses the preached gospel, which is the good news of God, good news from heaven. It is glad tidings of good things. It is the message of God to men about the Lord Jesus Christ; His sufferings, His death, His resurrection, His ascension to heaven, and His session at the right hand of the Father.

It is called the grace of God in II Corinthians 6:1 which I believe, means the gospel of Christ. For it is that which a man receives. It is called the gospel of salvation in Ephesians 1:13, because it brings salvation to men. It is spoken of again in Hebrews 12:15. It is God's grace. Therefore, it is true grace, and it is the truth that saves men; that is, the belief of it.

Now, the question is: has this grace of God, this gospel of grace appeared to all men? Can this mean that it has appeared to every individual that was then living? Has the gospel of the grace of God appeared to every man without exception in every age? Has the gospel been preached to every individual in our time? The answer to these questions would be, I think, no. The gospel has never been preached to every man without exception. For in times past the grace of God was withheld from the Gentiles. But now, in the time of Paul, Timothy, Titus, and others of their time the Gentiles heard the Word. Many Gentiles since that time have heard the gospel of the grace of God.

The meaning of the Scripture in Titus 2:11 and other Scriptures similar to this one is that some have been saved from all walks of life. All kinds and classes of men have been saved. Not every individual of the race of mankind has heard. The grace of God has not appeared to all men; but to some of every rank and file: some poor, some rich, some of high standing, some of low standing, some of every nation, some of every blood, every kindred, and every tongue.

The grace of God comes to those who are interested in it, those who love it, those who gladly receive it, those who receive it with joy. But this grace did not appear to all men in Christ's day, nor since. It is meant that it appeared to all sorts of men of every nation of every age. So the gospel was preached to all kinds and classes then and now.

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"For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. One of the first rules of proper interpretation is that the meaning of a word or phrase is determined by its usage. The word

"all" is used in the Scripture in a variety of senses. Here are only three examples of its many uses. Matthew 3:5. A great number; Luke 3:21 All of a certain class; or All kinds and classes as used in Luke 2:10. "And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Speaking to all kinds and all classes of people which sought a Saviour, (see vers 11) not to all people without exception.

Also the "all men," of Titus 2:11 are people of all kinds, all kindreds and nations and tongues; that the grace of God hath appeared to. All that through grace have been granted repentance and faith unto the saving of their souls. All that the Father hath given to the Son to redeem, all that He hath drawn to Him, all men without respect of person, not all men without exception.

OFFERING

(Continued from Page 4)

upon its head, because he is a sinner.

When a person trusts in the Lord Jesus Christ and acknowledges Him as his Saviour, he acknowledges that he is a sinner. If he was not a sinner, he would have no need of a Saviour. When a person comes and lays his hand upon the head of the sin offering, he is acknowledging that he is a sinner.

Jesus said of many in His day that because they had not acknowledged that they were sinners, they could not be saved. Listen:

"And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said..." (Matthew 21:23).

He is saying, there are people being saved that are hardened sinners — harlots, publicans — while that you are on the outside. Listen:

"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him..." (Matthew 21:32). When John the Baptist preached, the religious leaders did not realize that they were sinners, they did not realize he was talking about them. The harlots and the publicans realized that they were sinners and that they needed a Saviour and God saved them; whereas, the religious people that would not acknowledge their sin were left on the outside.

We go back to our text in Leviticus 4:29, "...he shall lay his hand upon the head of the sin offering..." It was an acknowledgment of a substitute, when a man or woman went up and laid that hand upon the head of the sin offering, they acknowledged that they needed a substitute, somebody to take their place. That is just what the Bible says Jesus did. He is a substitute. In II Corinthians, chapter 5:21, we have these words, "For he hath made him to be sin for us..." When He says He, He is talking about God the Father, "...hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This verse in the Bible tells us that Jesus was a substitute for the sinner. Then again, in the book of Hebrews, we have the same thing. Listen: "Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldst not, but a body hast thou prepared me..." (Hebrews 10:5). Jesus came to be a substitute but He had to have a body. He must be a man in order to be a substitute.

Suppose that one of the angels in heaven wanted to be your substitute, suppose that one of the heavenly hosts would have mercy on you and wanted to be your substitute. Do you know why? Because they are not bone of your bone and flesh of your flesh, there is no relationship. The redeemer must be related, it must be a kinsman redeemer, therefore, Jesus must have a body. He must be a man as well as God. He must have a body and be related to us in that way or He can not be our substitute. So we read that God prepared for Jesus a body.

Animal sacrifices can not be our substitute, they can only point to the One that is our substitute, listen: "In burnt offerings and sacrifices for sin thou hast had no pleasure" (Hebrews 10:6). He is saying that God was not satisfied with the sacrifices of animals for removing sin. They were only a type and a shadow and a picture of the One to come. They could not remove any sin. They were only pictures. They did not satisfy the just demands of God for the sinner. Listen:

"Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God" (Hebrews 10:7). Here you have Jesus saying that in the volume of the book it is written of Him, The Substitute Sacrifice For His People, The Sin Offering. He says, "...Lo, I come..." He came to do the Will of God and to be our substitute on Calvary and to pay for our sins. Let me read you another verse from the Bible:

"For Christ also hath once suffered for sins, the just for the unjust..." (I Peter 3:18). Now you understand when you read Scripture like this, that Jesus Christ IS The Substitute, He IS The Sin Offering. You and I have sinned. How might we lay our hand upon the head of the sin offering?

III. The Hand of Faith. The hand that lays upon the head of the sin offering is the hand of faith, not prayer. It does no good for you to pray concerning salvation. The so-called old-fashioned altar is a perversion. The Bible promises nothing to the lost man if he prays. All the promises are to him that believeth. It is not prayer that is the hand. It is faith that is the hand that lays on the head of the sin offering. Listen:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Romans 4:5). You understand, it says, "...to him that worketh not..." Prayer is a work and you can not be saved by works, the Bible says: "But to him that worketh not, but believeth on him..." There you have the pictured fulfilled. This is what it means to lay the hand on the head of the sin offering — to believe on Him that justifieth the ungodly. The Bible says his FAITH is counted for righteousness.

Again in Ephesians, chapter two, the Bible says this concerning the hand of faith, listen,

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QUESTION: — Who "suffered many things of many physicians"?

ANSWER: — The woman of Mark 5:25 - 34 who had "an issue of blood," described in verses 25 and 26. "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." See also Luke 8:43.

OFFERING

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"For by grace are ye saved through faith..." (Ephesians 2:8). Faith is the channel through which we are saved. Faith does not save, it is simply the channel. When that man in the Old Testament took his hand and laid it upon the head of the sin offering, it was not the hand that saved, it was not the hand that did away with his sins, it was the sin offering. It was the hand that laid on the head, the channel through which God saves.

This faith is not of man, listen: "...and that not of yourselves: it is the gift of God..." (Ephesians 2:8). If you have faith to believe and rest upon the Lord Jesus Christ, it is not of yourself. It is the gift of God.

"...all men have not faith" (II Thessalonians 3:2) says the Bible. You can not be saved without it and it is the gift of God. It is the hand that lays upon the head of the sin offering.

IV. Leaning on the Victim. When that man or woman sinned and they went up and laid their hand upon the head of the sin offering, they leaned on the victim. They leaned on the sin offering. When you and I have faith in the sin offering of the Lord Jesus Christ, we lean upon Jesus as our only hope for heaven. Leaning on Jesus, our only hope. We have a picture of how that a man or woman is saved, by leaning on Jesus, by resting upon Him, by depending on Jesus, by relying upon Him.

In order for you and me to be forgiven of our sins, it has got to depend on somebody. Jesus does all things well. Our forgiveness depends upon how well He accomplished His work at Calvary. Therefore salvation is sure and secure! When Jesus died on the cross, He did not die for some of my sins, He did not die for sins up until the time that I would be saved only. Jesus died for every sin I would ever commit from the cradle to the grave. God put my whole life under the blood of His own Son. God did it, and that is exactly what God does for each and every one of His people. There is no way that a saved person can ever be lost, because "Jesus paid it all." There is no reason for them to suffer for their sins, because Jesus suffered an eternity on Calvary for their sins.

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There are three things involved in our text. 1. There was a sacrifice. Something must suffer and die. A sacrifice and that is a picture of Jesus. 2. There was the shedding of the blood. Blood must flow and that is exactly the way it was when the Lord Jesus Christ died on Calvary. He was

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TOTAL

(Continued from Page 1)

Even the presumed good which most men do is done with evil intent.

This certainly is a difficult subject!

It is, however, a very necessary one!

In Genesis, the 6th chapter, we read that early in the history of mankind, "God saw the wickedness of man, and that it was very great in the earth, and that every imagination of his thoughts was only evil continually." Many, many millennia later, God still has much the same opinion. In one place He says, "The whole world lieth in wickedness" or "in the wicked one." In another, we note, "Evil men and seducers wax worse and worse, deceiving and being deceived."

There is no evolution here, my beloved friend!

You will remember the result of that initial prognosis, however, that "every imagination of his heart was only evil continually." First, He instructed Noah to build the Ark. Noah and his family and the creatures of earth as ordered, entered the ark which was then sealed. Then God caused a flood to come upon the earth, and all of the creatures of earth and the evil men in which there was breath perished. I believe that earnestly and sincerely!

In God's appointed moment, Noah, his family, and the creatures of earth left the Ark. Initially, he sacrificed in accord with the command of God. Next, however, he demonstrated the condition of mortal man, he became drunk. Even saved Noah had all of the evidences of sinfulness, but he had hope, for he had "found grace in the eyes of God." There is something which depraved men do not have. Rather, we can say that lost men do not have any hope apart from the election of God and apart from the gospel of the Lord Jesus Christ.

Job explains for us, "What is man that he should be clean? And he who is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, who drinketh iniquity like water?"

David tells us in Psalm 14:1 through 3, "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one." What an evidence of man's depravity!

This is the flight of every lost man! For the lost — there is no exception!

Isaiah tells us, "Why should ye be stricken any more? Ye

will increase revolt more and more; the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head, there is no soundness in it..." A little further in Isaiah, we read, "We are all as an unclean thing, and all of our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away."

Then, in Jeremiah, the 17th chapter, we note, "The heart is deceitful above all things and desperately wicked; who can know it?" Micah, another prophet of God, has a further indictment. We note, "The good man is perished out of the earth; and there is none upright among men; they all lie in wait for the blood; they hunt every man his brother with a net."

In the New Testament portion of the Word of God, our Lord is equally specific regarding the depravity of men. When our Lord Jesus walked the earth in the flesh — He explained, even as the prophet of old, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile a man." Again, in John 3, there is, "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil."

On and on we could go. Through the Apostle Paul, in the third chapter of Romans, God tells us, "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." What an indictment of men! What a testimony from God concerning our sinfulness as mortal and depraved men.

In the second chapter of Ephesians, the Apostle Paul dramatizes the contrast in men which we really have already seen. In his speaking to the "saints at Ephesus," we hear him say initially, "You hath he quickened, who were dead in trespasses and in sins." He follows the wonder of these words with, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others!"

Yes, the testimony of our God is extremely clear! The witness of the Holy Spirit of God through His prophets and His apostles is most definitive.

Thankfully, in the ninth chapter of Matthew and the 13th verse, we have some most helpful words. Here Jesus provides hope for His elect who "were by nature the children of wrath, even as others." They are beautiful words indeed, "I am not come to call the righteous, but sinners to repentance."

Thus, if today God enables you to know that you are a sinner, and to know, too, that God alone is righteous and holy, then there is hope for you my brother and my sister! If there is a fear

of God in your heart and mind and before your eyes, you doubtless are one of God's elect. David comprehended this glorious truth for we hear him saying, "For as the heaven is high above the earth, so great is his mercy toward them that fear him." He says, also, "The fear of the Lord is the beginning of wisdom."

Very simply, dear one, already God has made a way for you to believe the gospel and to be saved. Has the Spirit of God moved upon your heart or in your mind today? As God tells us, "Behold, now is the accepted time; behold now is the day of salvation." Even now the Spirit of God may be enabling you to believe. Only God can accomplish that. Even Jonah recognized this truth and proclaimed, "Salvation is of the LORD," meaning most clearly that "Salvation is of the Jews," even of Jesus, the Jew!

Is your heart, as that of the Philippian jailer of another day? Are you crying from the very depths of your being, "What must I do to be saved?" Already, then, the Spirit of God is ministering to your heart and to your mind. Even now, God is moving in your heart and in your life! In response, I say to you, even as Paul said to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." You, a lost sinner, can become a saved sinner!

Then, you will be saved rather than depraved! You will know that you are a new creation, "His spirit will bear witness with your spirit"! You will know that the one who once was depraved and lost has been eternally cleansed from sin by "the precious blood of Christ Jesus." Will you today, realizing your sinfulness, believe on the sinless Son of God, even Jesus? If you will, you are saved, and you are saved forever.

The doctrine of "total depravity," then, will be an appreciated teaching of God. You will be able to rejoice even in the truth to which God, in so many ways, directs our attention, "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David says... 'blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.'"

So, we rejoice in this truth today!

Trust God: His words are right!

DID JESUS

(Continued from Page 1)

However, I did not expect to hear such blasphemy from the mouth of even a "so-called" fundamental Baptist. The more Arminian Baptists I meet, the more shocked and disappointed I am in "so-called" sovereign grace churches accepting the baptism of organizations which blaspheme the name of Christ, whether it is purposely or out of ignorance.

Brethren, there are no contradictions in God's Word. I am a firm believer in the verbal plenary theory of inspiration. Every word and every part of the Bible is God-breathed (II Timothy 3:16). The words of Paul, Peter, Moses, or any other writers are equally as important and equally as applicable as the words of Jesus Christ Himself. If Paul wrote it by inspiration of the Holy Spirit, we'd better listen and adhere.

It is very important that people realize how they are saved. We cannot really appreciate our salvation and the work of the Godhead therein, until we realize that we did nothing and God did it all. We will not love God as we should until we realize how undeserving we are, and how evil and filthy we appear in God's eyes. Realize that by God's own choice and love, we are made a new creature in Christ Jesus.

Let me emphasize this point: Jesus Christ is the greatest preacher this earth has ever known. I've often thought how wonderful it would have been to have heard Him preach. There are several reasons why Jesus was a superior preacher. First, He was the only preacher that was capable of understanding and preaching nothing but pure unadulterated truth. Second, He was the only preacher ever to practice everything He preached. Third, He always preached with the proper attitude and the help of the Holy Spirit. Fourthly, he was unafraid to "tell it like it is" and leave the results, humanly speaking, to the Father and Holy Spirit. It should be the desire of every preacher to follow the example of Christ, especially to preach what Jesus preached concerning salvation. It can be proven from the words of Christ that He preached the total depravity of man, the unconditional election of the Father, a limited atonement, the irresistible grace of the Holy Spirit and the preservation of the saints or eternal security. If I can prove this, then every preacher should put away pride-producing Arminianism and start preaching what Jesus preached.

Besides the preaching of Christ, there are three verses which strongly insinuate Jesus did not preach what modern day "Baptists?" preach. The Bible mentions several times that people were "astonished" at the teachings of Christ. Beloved, when sovereign grace is preached today, we often receive the same reaction. It bewilders people to hear God doesn't love everyone, Christ's blood was not shed for all, and the Holy Spirit isn't trying to save everyone. Their mouth flops open in astonishment at such teachings. Since we get the same result, isn't it probable we are teaching the same thing? The Gospel of John, chapter 6, speaks much on the sovereignty of God in salvation. At the end of this chapter, we see Jesus losing His crowd. What kind of preaching today drives away the crowd? Certainly not blasphemous Arminianism which tickles the ears of its listeners. Certainly not any form of theology which gives man his share of praise for his part in salvation. However, if you preach that man is "dead in eternal destiny is completely in God's hands; it won't be long until you're preaching to less people than you were (if this is not what you have been preaching). Preach a sovereign God and a debilitated, feeble, and impotent man and see if your results aren't the same as our Lord's. Also in John 6:60, we hear the Lord's preaching described as "a hard saying." Arminianism is an easy saying; it exalts man and gives men a false hope. Sovereign grace is a hard saying" because man is proud and rebels at the Bible's abasement of himself. Many times Arminians have labeled

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords" (Ezek. 38:1-4).

The last twenty-five years have brought with them the rise of a great power—a power which occupies one-fifth of the earth's surface—a power which, along with her satellites, have a population of over nine hundred million people. My reference, of course, is to Russia. Russia, during world war two, was nearly destroyed, but she, in a sense of speaking, has risen from her grave and has become a mighty power in the world. Russia has been promoting world revolution since November, 1917. I understand that her expectations are that her efforts will bring about a communist world in the 1980's. Russia's goal is not to use wars to accomplish her goal. She hopes to take over the world in the same manner that she took over Cuba. She hoped to take over Afghanistan in this same manner, but such has not been working according to her plans. Russia's rise to power is not by accident. This fact is evident by the very fact that she has risen to power at the same time that Israel is being restored to her homeland and at the same time in which the religious world is joining hands. We can be definitely sure that above Russia's master plan is God's master plan. God's plan, in fact, is to put "hooks" into the jaws of Russia and bring her down against His people Israel.

The setting of Ezekiel chapter thirty-eight is, of course, immediately after chapter thirty-seven. We know that chapter thirty-seven relates to the restoration of Israel. We know from our last study that the restoration of Israel is now in progress. These facts, added together, necessarily make chapter thirty-eight a current event.

It was about two thousand and five hundred years ago when God inspired Ezekiel to prophesy against Russia. Russia, at that time, was made up of roving tribes—tribes who lived by thievery and warfare. These tribes, in fact, had terrorized southwest Asia from the time of the birth of Ezekiel. These tribesmen, whom we now call Russians, were, during Ezekiel's day, called Scythians. We may say, then, that Ezekiel's prophecy relative to Russia is truly magnificent. It has the hand of God stamped all over it. I make this statement because Russia, as we noted above, was nothing but roving tribes at the time Ezekiel made his prophecy.

The Middle East, on the other hand, during the time of Ezekiel, was the advanced civilization. It was the center of scientific knowledge and refinement of culture.

Russia, at the present is a very great power. The claws of this very large bear reach out into all directions from the frozen land in which she dwells. The fact that Ezekiel saw the rise of Russia to what she is today is truly magnificent and shows that he was inspired.

Israel does not consider the Arabs to be her real enemy. They know that the Arabs are shooting at them with Russian guns and Russian bullets. General Moshe Dayan, hero of the 1967 Six-Day war, said, "Israel is now at war with Russia."

You will observe from the passages before us that Ezekiel identifies Gog as the prince of Rosh, Meshech and Tubal. This fact makes Gog the ruler of a



Willard Willis

group of nations which are north of Israel. The record shows that these nations are to attack Israel at a time when Israel is dwelling in safety.

Magog, the land which is ruled by Gog, is mentioned in Genesis 10:2. You will observe from Genesis 10:2 that the name "Magog" refers to the second son of Japheth. Josephus informs us that "Magog founded those that from him were named Magonites, but who are by the Greeks called Scythians" (Antiquities of the Jews, p. 40). History places the Scythians in the area which we now know as Russia. It becomes obvious therefore that the "land of Magog" is the land where the descendants of Magog settled.

Gensenius, the German-Hebrew scholar, in his lexicon, states: "Rosh—proper name of a northern nation, mentioned with Tubal and Meshech, undoubtedly the Russians, who are mentioned by Byzantine writers of the tenth century, under 'the name of Rhos' (in Greek), dwelling to the north of Taurus."

The American Standard Version of the Scriptures gives the correct translation of Ezekiel 38:2 where Gog is called "The prince of Rosh, Meshech, and Tubal." I understand that the King James translators were in error in making Rosh have the adjective meaning of chief, since Rosh is a proper noun. The name Rosh is probably the root of the modern word "Russia." I understand that it is quite common for the consonants to remain the same and the vowels to be changed. If, for example, the vowel "o" is changed to "u" it becomes the root of the word, "Russia," with suffix added.

"Meshech" is the ancient tribal name of Moscow. It relates to Moschi, a people who inhabited a portion of the land between the Black and Caspian seas. These people were called "Muscovites" from which the name "Moscow" is derived.

"Tubal" is the tribal name from which the eastern capitol of Russia, Tobolski, is derived.

These facts all confirm that Gog is the ruler of Russia. We, however, don't need any of these facts to confirm our belief, since

the chapter before us placed Magog as being north of Palestine, and Russia is north of Palestine. One, in fact, by drawing a straight line north from Jerusalem to the North Pole, will pass through Moscow. This is because Jerusalem and Moscow are in the same meridian.

"Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee" (Ezek. 38:5, 6).

Persia is known today as Iran. The name "Persia," in fact, was changed to Iran in 1935. Ancient Persia included more than what we know today as Iran, it is believed that Persia included Afghanistan, modern Syria and Iraq. Iran, before Khomeini replaced the Shah, was our friend. They, however, now have an Islamic-Marxist government. It is a government which holds hands with Russia and will one day move with Russia against Israel.

"Ethiopia" is Cush, the first son of Ham (Genesis 10:6). The descendants of Cush settled in what we know today as Ethiopia and Sudan. Ethiopia is now a communist country allied with Russia.

"Libya" is Phut the third son of Ham (Gen. 10:6). There is some disagreement as to the exact boundaries of Libya. John Gill, however, places Libya in Africa to the west of Egypt.

Gomer, the oldest son of Japheth (Gen. 10:2, 3), is known today as Germany; especially the region of East Germany, which is under Russian control at this time.

"Togarmah," the son of Gomer (Gen. 10:3), is what we know today as Turkey. Turkey borders Russia as does Afghanistan. Turkey is very friendly with Russia today. They, however, will gradually become more friendly with the Russians.

The "many people" (v. 6) which are to come against Israel, are, no doubt, those countries which Russia has swallowed up. These are such countries as Rumania, Hungary, Albania, Bulgaria, Czechoslovakia, Poland, North Korea, and even Cuba.

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them" (Ezek. 38:7).

This call to prepare seems to be ironical. God, in essence, says to Russia, "do your worst, but I will still turn you back." Be on guard, but know that only one-sixth of your army will escape.

"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord GOD; it shall also come to pass, that at the same time shall things

come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates" (Ezek. 38:8-11).

It has been the policy of Russia to move forward and swallow up every nation possible. Afghanistan has been the big bear's latest kill. She, in fact, is still pulling her kill apart piece by piece. Russia's past procedure makes it obvious as to her procedure for the future.

Our failure in Viet Nam has caused the American people to draw back and allow the big bear to take a bite here and there. We, for example, looked the other way when Russia invaded Afghanistan and when Khomeini took over Iran. The Russian leaders know the feelings of the American people. They know how far they can go before we will hinder their efforts. It appears, therefore, that God is using the Viet Nam war as a means to grant Russia more freedom of movement. God, however, when Russia goes against Israel, will slap her down to the extent that only one sixth of her army will remain.

Our text informs us that Russia will attack Israel at a time when Israel is dwelling in unwallled villages. This is also what happened relative to Afghanistan. Russia went against them like a storm. It was a sudden invasion which occurred while the people of Afghanistan were dwelling in unwallled villages.

The national defense program of early nations included a wall and a watchman on the wall. Our text informs us that Russia will come against Israel when they have no wall or watchman. The invasion, in fact, is to occur at a time when the Jews are dwelling in safety.

We know that the people of Israel go to bed each night and sleep in peace because they know that America is standing guard over them. Israel, of course, has a great army, but they, aside from God's intervention, are no match for the Russian arsenal.

Documents have been found indicating that Russia had plans to invade Israel during the 1982 war. God prevented them proceeding with their plans, but it is obvious that their invasion of Israel is imminent.

The fact that Ezekiel knew these things twenty five hundred years ago, makes it very obvious that it is so. One would be a fool to say or even think that such is not true. Ezekiel, in fact, names the countries which are to go against Israel and he states that such is to occur in the "latter years" and the "latter days." It was truly marvelous that Ezekiel was privileged to look down the highway of time and prophesy of things which were to occur twenty five hundred years later.

All scripture is given by inspiration of God which means that the balance of the Scriptures will be fulfilled even as Ezekiel is being fulfilled. May we all, then, learn the Scriptures well and apply them with great diligence.

Russia's invasion of Israel, or attempted invasion, according to verses twelve and thirteen, will be for the purpose of taking

a spoil, including silver, gold, cattle and goods.

Russia, the big bear, has a vicious appetite. The bear's mouth, in fact, drools when the bear thinks of Israel. This is because Israel, in addition to being the hub of three major continents (Europe, Asia and Africa) and thus of strategic importance to Russia's world conquest, is also rich. It is believed that she has a large oil reserve. Israel's greatest riches, however, appear to be in the Dead Sea area where it is believed that the chemical value there is worth about three trillion dollars.

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. 38:13).

This passage informs us that the allies of Israel will protest against the Russian invasion. They won't act, but they will protest even as we and other nations protested when Russia invaded Afghanistan.

Sheba and Dedan are Arabian nations. They include Saudi-Arabia and Yemen. Tarshish is the country which was settled by the descendants of Javan (Genesis 10:4). The Scriptures, in fact, on many occasions, refer to the ships of Tarshish or the merchants of Tarshish. Tarshish is across the Mediterranean from Palestine. This fact is confirmed from the story of Jonah (Jo. 1:3). The International Standard Bible Encyclopedia says that "Tarshish was the farthest limit of the western world as known to the Hebrews" (vol. 4, p. 2775). The reference therefore is to the people living in the western world from Palestine.

The implication of verse thirteen is that Tarshish is the old lion (England) while the young lions are those countries from the British Empire. These nations are Australia, New Zealand, Canada and the United States.

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee. O Gog, before their eyes. Thus saith the Lord GOD; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them" (Ezek. 38:14-17).

God is now aligning Russia and her allies. This fact means

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EZEKIEL

(Continued from Page 7)

that He is now in the business of preparing for the battle which is soon to occur.

The fact that God's Word, through Ezekiel, is being fulfilled, means that all we have been reading has been predestinated. It is no accident that Russia and her allies are now in the process of being linked together for the battle which is to come. God, in fact, states, "I will bring thee against my land."

Some may consider the fact that God is aligning Russia and her allies and will soon bring them against His land, to be an evil act on God's part. Some may question God's right to destroy them, since He will motivate them to do their worst. The answer to this question rests in the fact that God is acting as the supreme judge. Russia and her allies have sinned against God with a high hand. They, in fact, have stated loud and clear that there is no God. Russia and her allies are atheistic nations. God, therefore, by bringing them against Israel and then slaughtering them, will act the part of their supreme judge. Their slaughter will be that which God has sentenced them to suffer. God's action, therefore, does not make Him the author of sin, no more than a judge is guilty of sin when he sentences a murderer to the gallows.

Ezekiel places the time of the invasion of Israel as being in the "latter days," and "latter years." It is difficult to establish exactly when this battle is to occur, except to say that it appears obvious that it will occur during the early part of the seven years tribulation period. I'm convinced that it will occur during the early part of the seven years tribulation period. I'm convinced that it will occur during the tribulation because of the manner in which God will retaliate against Russia and her allies. He, in fact, will retaliate with an earthquake, pestilence, rain, hail, fire and brimstone. These are the same instruments He used in the sixty nine weeks previously assigned to Israel. It appears therefore that He will revert to the same instruments of war during the seventieth week.

The defeat of Russia and her allies at the beginning of the tribulation, will leave the Antichrist, the head of the Western Federation of Nations, with a free hand in Israel and around the world. The destruction of the Russian army will mean that the Russians and her allies will present no problem for the Antichrist. They, of course, would present an enormous problem if they were left as they are now.

The significant point relative to these facts is that our Lord could return at any moment. The fact that there are signs on every hand that the invasion of Israel is imminent, places the return of our Lord as being "at hand." We, therefore, are not to be looking for Russia to attack Israel, but for our Lord to return.

"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath

have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD" (Ezek. 38:18-23).

The world is accustomed to hearing how that God so loved the world that He gave His only begotten Son to save us from our sins. Millions of sermons and conversations have been built upon the fact of God's great love for His own. The passages before us, however, present the other side of God. We, in fact, are informed how that His fury is to come up into His face. It will be at this point that He will send forth a great earthquake — an earthquake that will register very high on the richter scale. It will, no doubt, be more than a ten on the richter scale, since the mountains, steep places and all walls shall fall. The quake in Mexico City two weeks ago will be very small in comparison to the one in our text.

The greatness of the earthquake will cause Russia and her allied forces to be in utter confusion. Try to imagine yourself in such a place. What would be your reaction were you to see and hear mountains, steep places and walls falling in every direction? Would you be able to retain your sanity? What would be your reaction if pestilence, blood, overflowing rain, great hailstones, fire and brimstone were added to the earthquake?

Israel, no doubt, will see God's action as a sign to them. It is likely that the 144,000 sealed ones will expound upon that which God will do. The result will be that vast numbers of Jews will return to God.

I'm very glad that I know God as my loving Father. I am very glad that I am at peace with Him. I'm very glad that all my sins have been cast behind His back never to be remembered again.

What about you? Have you been made aware that you are a vile sinner? Have you repented of your sins toward God and believed on the Lord Jesus Christ as your very own personal Saviour? It is my sincere prayer that God the Holy Spirit will enable you to repent of your sins towards God and trust the Lord Jesus Christ as your personal Saviour from all your sins.

DID JESUS

(Continued from Page 6)

sovereign grace as a hard, harsh, and cruel doctrine. Let us remember this is what they said of our Lord's preaching. I will add here that sovereign grace is in no way hard or harsh, it gives all glory to our gracious God in

our salvation. It promotes a greater love for Christ than other systems of theology. It assures the salvation of all that God, in His infinite mercy, desires to save. Praise God for the revealed truth of salvation by sovereign grace!

Now let us search the words of Christ and see if He preached the doctrine of grace. The few verses I give, will in no wise exhaust the teachings of our Lord on this subject. Due to limited space, I will only mention a few verses for each point. However, if only one verse were produced showing Jesus taught these blessed truths, it should be acceptable to all true believers. Let us ask the following question, "Did Jesus preach total depravity?" The root of understanding man and salvation is tied up in the doctrine of total inherent depravity. Does man help in his salvation? Does he do anything at all to aid God? Let us see what Jesus says. In John 6:63, Jesus said, "...the flesh profiteth nothing." We all must agree that faith in Jesus Christ is the greatest profit possible. There is no greater profit than for a man to "gain his soul."

Jesus clearly tells us that the flesh or natural man profits or gains absolutely nothing. The verse is teaching man's inability to do anything to appease the Godhead. Surely, this verse teaches total depravity. In John 5:24, Jesus speaks of passing from "death unto life." This is speaking of spiritual life and death, not physical. This verse teaches the condition of man before the Holy Spirit imparts faith. Jesus said, "the man is dead." A physically dead man can do nothing physical or mental whatsoever; even so a spiritually dead man can do nothing spiritual. Again, Jesus teaches the total helplessness of man to please God or aid Him in any way. In John 3:3-8, Jesus again teaches man's depravity. He tells us a "man must be born again." Not made better, or reformed, or healed; but born again. Again, we must agree this is speaking of a spiritual birth. Jesus here teaches depravity by saying man must be made a new creature because of the extent of evil in the old man. John 5:40 speaks of man's inability to will to be saved. Jesus, being God and omniscient, said, "...ye will not come to me, that ye might have life." Jesus could only say this if He knew that their will was incapable of itself to come to Christ. To see what Jesus thought of man's heart, read Mark 7:21; about man's body, read Matthew 13:15. Read Matthew 23 and the description Jesus gave of the Pharisees. From these few verses, honesty forces us to admit that Jesus did preach total depravity.

Next we ask, did Jesus preach unconditional election? Due to Christ's preaching on depravity and the condition of the natural man, an unconditional election could be the only kind possibly preached. Since man is dead, unprofitable, and unable to choose God; election has to be the act of God, not man. In John 17:2, 9, Jesus speaks of "giving life to" and "praying for" only those "given him by the Father." The "given" are the elect of God. Those the Father chose to save before the world began (Ephesians 1:4, 5). In John 17, you will find two classes of people; in verse 2 "alive and dead"; in verse 9, "the prayed for and the world." Election is what makes the difference in these people. In John

15:16, Jesus clearly denounces freewillism. "Ye have not chosen me, but I have chosen you." From those who say Judas would be included. Jesus answers that in John 13:18, "I speak not of you all: I know whom I have chosen." He goes on to speak of His knowledge of Judas and his betrayal. For those who say election is only unto service, I urge you to read John 15:16 more carefully. Jesus says He chose them, speaking of salvation, then "ordained them unto good works" as a result of salvation. The truths taught here are, election unto salvation and works after salvation. Matthew 20:16 tells us, "many be called but few are chosen." For more verses where Jesus taught election read John 6:64, Mark 13:20, Matthew 24:31, and several others too numerous to mention. From the preceding verses, we see without question that Jesus did preach election.

Did Jesus preach a limited atonement? Jesus would certainly know for whom He was dying. He was not dying for a number, but for a people He loved beyond comprehension. First, let me make this point; there were already people in hell suffering the eternal wrath of God before Christ died. Certainly, you would not insult Christ's Deity by saying He died for those already in hell. I mention only a couple of verses. In John 17:9 we find Jesus not praying for everyone. Certainly He would pray for all those for whom He was to die. In John 10:15, Jesus says He laid down His life for "the sheep." The book of Hebrews tells us His "enemies be made his footstool." Jesus did not die for those omniscience revealed as His enemies. In John 10:26, Jesus speaks of giving His life "for his sheep." Matthew 25:33 tells us all are not sheep but many are goats. Jesus shed not one drop of blood for a goat. In Matthew 20:28, Jesus tells us He "gave his life a ransom for many." Notice many, not all. Pay particular attention to the ransom. It shows a price paid to redeem. If Jesus paid the price for all, then a grave act of injustice would be committed each time a soul went to hell. From these verses we see Jesus preached a limited atonement.

Did Jesus preach irresistible grace? You will find no long invitation, trickery, or games used in the Bible to save a sinner. You will simply see the Word of God preached and the Holy Spirit making that Word effectual by His power. If man were able to resist the call of the Spirit, all would be lost, because we love sin and evil, and hate that which is righteous and just. John 17:2 speaks of God "giving life to whom He will." John 1:12 speaks of God giving "power to become sons of God." Jesus also says in John 6:44, "No man can come to me, except the Father which hath sent me draw him." Jesus said in John 6:37, "All that the Father giveth me shall come to me," ... not they might come, but "shall." Only a powerful god can say shall. Also see John 3:27 and John 10:27. We learn from these verses that Jesus preached irresistible grace as the sinner's hope.

Lastly, did Jesus preach eternal security? The verses for this are extremely numerous, so we will only mention a couple. Jesus teaches in John 10:27-29 that His sheep shall be eternally saved because they rest in the "Father's hand" and "no one

can pluck them out." What comfort to rest in the power of God. Jesus tells us in John 5:24 that we who believe have "life" and "shall not come into condemnation." For more proof see John 6:51, John 3:16, John 17:2, etc. Let us be thankful for eternal salvation; and yes, Jesus did preach eternal security.

In closing, here are three reasons why Jesus preached sovereign grace. First, He knew the truth and preached the truth He knew about salvation. Second, He knew it was the only hope of the lost being saved. Third, it is the only system of theology which gives the Godhead their proper honor and glory.

Let us preach these truths that are such a comfort to our hearts and which bring such great glory to God's name.

May God bless you.

DOCTRINE

(Continued from Page 1)

spotless Son, who bore them in His body on the tree of curse, to justify them by His blood, who by nature were His enemies (Rom. 5:10), is evidence to the fact.

6. It reveals that God's ways are not man's ways (Isaiah 55:8). "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:26-31). The explanation of God choosing in this way is verse 29, no flesh should glory in his presence."

7. It reveals that God is just and does not uphold sin. For those of His enemies whom He hath not chosen. He will surely punish. (Psa. 7:11, 12; Rev. 20:15).

8. It reveals that salvation is not by fallen man. "O, LORD, I know that the way of man is not in himself, it is not in man that walketh to direct his steps" (Jer. 10:23). This teaches that man does not order his steps in this life, neither is he the author of life. Nay, he has not the power in himself to save himself. Then he cannot hope to be saved by works, "For all have sinned, and come short of the glory of God" (Rom. 3:23). God never chose any of the elect because of anything good in them, nor for any merit of their own doings. All is of grace, blessed be God. It is too manifestly false to think of a man being saved any other way than by grace. Man is not partly depraved, but totally depraved (Eph. 2:1; Rom. 5:6). Then only unconditional grace through the redemption that is in Christ Jesus can save man from utter ruin and the lake of fire.

9. It reveals that all the elect will without fail go to Heaven and share with Christ in His

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DOCTRINE

(Continued from Page 8)

glory, and that there is no possibility of them being lost after they are saved, for if they could be lost after they were saved, God's purpose in electing them for glory, would fail, and that cannot be since He who proposed to bring them to glory is all powerful. His purpose cannot fail. For He saith, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out... And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6: 37, 39).

10. It reveals that God is unselfish. He has afore chosen many to justification and glory. By His knowledge shall my righteous servant justify many, "...for he shall bear their iniquities" (Isaiah 53:11). Verse 12 says, "...he bare the sin of many." "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" (Heb. 2:10). Few will be saved in comparison to the billions of unsaved, however, even at that there will be a multitude which no man can number, of the elect from all nations (Rev. 7:9). God chose them because He is unselfish and full of love and pity. He delighteth in mercy.

CHRIST'S INTERCESSORY PRAYER IN JOHN 17, FOR HIS ELECT:

The non-elect will never be interested in Christ's prayer for His elect in John 17, because it concerns them not. Christ said He did not pray for them, in verse 9. "I pray not for the world, but for them which thou hast given me; for they are thine." Seven times in this chapter does Jesus speak to His Father of His elect as those whom the Father had given Him. He prays for the safety of believers, from the world, and the evil one (verse 11-15). He prays for the sanctification of the elect (verse 17), also He prays for spiritual unity of the elect (verse 21), for the purpose that the world may believe. Here you may consider the world of elect yet to believe on Christ, or if not, then what does He mean when in verse 9 He says He prays not for the world? We must distinguish here the difference between the world of God's elect and the world of ungodly or non-elect. We have before discussed in our message the fact that the word "world" is used in many different ways in the Bible. As in John 1:29 we read, "Behold the Lamb of God, which taketh away the sin of the world." This certainly does not mean that the non-elect have their sins taken away through Christ, for only the believers have their sins taken away in Christ, and of course the believers are the elect, to whom it is given unto them to believe (Phil. 1:29). Fifteen times we find the word "world" in this prayer of our Lord for His own. Sometimes in Scripture do we find the word "world" taken from the Greek word "Kosmos" meaning, this world system which is evil, as in I John 5:19, we read, "...the whole world lieth in wickedness." And thus Christ speaks in John 17:14, saying, "I have given them thy word;

and the world hath hated them, because they are not of the world, even as I am not of the world." In another sense the "word" is used as mankind. As God loves mankind, as in John 3:16. Lastly we rejoice that Christ prayed that His elect would be with Him in Heaven to behold and share His glory (verse 24). Blessed be His name, that we who are saved by His grace have an interest in this wonderful prayer.

CONCLUSION: In coming to a climax of God's message, let me say there is no closing place in this subject. Its height has never been reached, its depth has never been fathomed, its width, and breadth are beyond extent. It is a subject that is like the river of the sanctuary in Ezekiel 47. At first Ezekiel waded to his ankles, then to the loins, and afterwards it was a river that he could not pass over. So our subject goes deeper, and deeper, but fear not to wade out, dear brother, until you are in to the swimming waters, for you will never be a swimmer in the shallow waters. D.L. Moody once preaching, in Scotland, after service said to a Scotchman, "I never finished my text." "Ah," said the Scotchman, "you didn't expect to did ye?" You will be all eternity telling what Christ has done for man.

I would like to add a personal word here in the behalf of my subject. It has pleased my God to reveal this truth I have written you, to me by the Holy Spirit, for Christ's sake who loved me and gave Himself for me. I pray He shall also, if not already, reveal this blessed doctrine to you, dear friend. If it pleases Him, therefore, to do so, you will experience the humbling effect thereof, the eyes of your understanding will be enlightened, and your vision of God will expand. You will be most thankful to Him for His great mercy, and you will find this blessed truth to so season your soul with grace and tenderness for them who may even despise you for this truths sake. I do remember this day, how I spoke so harsh to a dear saint of God, criticizing her for believing this doctrine. That has been years ago. How I did see those tears run down her cheek as she said, "God was gracious to show me this truth and I cannot turn from that which He revealed to me, though I am persecuted for it."

Well, what thinkest thou friend in sin? Do you desire to be saved from your sin? If so, it is evidence God is working in your heart. Take heed, lest you only desire to escape hell, for this lust is in every man. Be sure your desire is to be delivered from the serpent that is dooming your poor soul. As long as you only wish to escape hell and yet love that sin that is damning your soul, until God changes your attitude, there is no hope for you. The will of the flesh is to go to heaven and escape hell, but this will, will never save men. God the Holy Spirit in effectual calling gives men a conviction of sin, and a will to be delivered from sin. If this be your desire, lost friend, then it is evidence that God is working in you both to will and to do of His good pleasure (Phil. 2:13). Christ died, was buried, and arose again "and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

Our Lord, at the time of upbraiding the cities wherein most

of His mighty works were done because they repented not, prayed this prayer saying, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (Matt. 11:25-26). This also is my prayer for all who hear the gospel and repent not, also for those who read this message and receive it not. If so He has revealed this truth to you, dear one, then you can thank Him for His grace in so doing. The wise and prudent of this world pass these good things by, while God reveals them to babes. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom, But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:21-24). "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:7, 8). "The grace of our Lord Jesus Christ be with you all. Amen" (Rom. 16:20). "The end is come" (Amos 8:2).

MINISTERIAL CONFESSION

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

The following article is taken from "Words to Winners of Souls" by Horatius Bonar, Baker Book House. May it please God to instill in the heart of each of His servants this humble constitution and then may it also please Him to bring forth meat, worthy of repentance.

In the year 1651 the Church of Scotland, feeling in regard to her ministers "how deep their hand was in the transgression, and that ministers had no small accession to the drawing on of the judgments that were upon the land," drew up what they called a humble acknowledgement of the sins of the ministry. This document is a striking and searching one. It is perhaps one of the fullest, most faithful and most impartial confessions of ministerial sin ever made. A few extracts from it will suitably introduce this chapter on ministerial confession. It begins with confessing sins before entrance on the ministry:

Lightness and profanity in conversation unsuitable to that holy calling which they did intend, not thoroughly repented of. Not studying to be in Christ before they be in the ministry; nor to have the practical knowledge and experience of the mystery of the gospel in themselves before they preach it to others. Neglecting to fit themselves for the work of the ministry, in not improving

prayer and fellowship with God, opportunities of a lively ministry, and other means, and not mourning for these neglects. Not studying self-denial, nor resolving to take up the cross of Christ. Negligence to entertain a sight and sense of sin and misery; not wrestling against corruption, nor studying mortification and subduedness of spirit.

Of entrance on the ministry it thus speaks:

Entering to the ministry without respect to a commission from Jesus Christ, by which it hath come to pass that many have run unsent. Entering to the ministry not from the love of Christ, nor from a desire to honor God in gaining of souls, but for a name and for a livelihood in the world notwithstanding a solemn declaration to the contrary of admission.

Of the sins after entrance on the ministry, it thus searchingly enumerates:

Ignorance of God; want of nearness with Him, and taking up little of God in reading, meditating and speaking of Him. Exceeding great selfishness in all that we do; acting from ourselves, for ourselves and to ourselves. Not caring how unfaithful and negligent others were, so being it might contribute a testimony to our faithfulness and diligence, but being rather content, if not rejoicing, at their faults. Least delight in those things wherein lieth our nearest communion with God; great inconstancy in our walk with God, and neglect of acknowledging Him in all our ways. In going about duties, least careful of those things which are more remote from the eyes of men. Seldom in secret prayer with God, except to fit for public performance; and even that much neglected, or gone about very superficially.

GLAD TO FIND EXCUSES: Glad to find excuses for the neglect of duties. Neglecting the reading of Scriptures in secret, for edifying ourselves as Christians; only reading them in so far as may fit us for our duty as ministers, and oft times neglecting that. Not given to reflect upon our own ways, nor allowing conviction to have a thorough work upon us; deceiving ourselves by resting upon absence from and abhorrence of evils from the light of a natural conscience, and looking upon the same as an evidence of a real change of state and nature. Evil guarding of and watching over the heart, and carelessness in self-searching; which makes much unacquaintedness with ourselves and estrangedness from God. Not guarding nor wrestling against seen and known evils, especially our predominants. A facility to be drawn away with the temptations of the time, and other particular temptations, according to our inclinations and fellowship.

Instability and wavering in the ways of God, through the fears of persecutions, hazard, or loss of esteem; and declining duties because of the fear of jealousies and reproaches. Not esteeming the cross of Christ and sufferings for His name, honorable, but rather shifting sufferings, from self-love. Deadness of spirit, after all the sore strokes of God upon the land. Little conscience made of secret humiliation and fasting, by ourselves apart and in our families, that we might mourn for our own and the land's guiltiness and great

backslidings; and little applying of public humiliation to our own hearts. Finding of our own pleasure when the Lord calls for our humiliation.

Not laying to heart the sad and heavy sufferings of the people of God abroad, and the not-thriving of the kingdom of Jesus Christ and the power of godliness among them. Refined hypocrisy; desiring to appear what, indeed, we are not. Studying more to learn the language of God's people than their exercise. Artificial confessing of sin, without repentance; professing to declare iniquity, and not resolving to be sorry for sin. Confession in secret much slighted, even of those things whereof we are convicted. No reformation, after solemn acknowledgments and private vows; thinking ourselves exonerated after confession. Readier to search out and censure faults in others than to see or deal with them in ourselves. Accounting of our estate and way according to the estimation that others have of us. Estimation of men, as they agree with or disagree from us.

Not fearing to meet with trials, but presuming, in our own strength, to go through them unshaken. Not learning to fear, by the falls of gracious men; nor mourning and praying for them. Not observing particular deliverances and punishments; not improving of them, for the honor of God, and the edification of ourselves and others. Little or no mourning for the corruption of our nature, and less groaning under, and longing to be delivered from, that body of death, the bitter root of all our other evils.

Fruitless conversing ordinarily with others for the worse rather than for the better. Foolish jesting away of time with impertinent and useless discourse, very unbecoming the ministers of the gospel. Spiritual purposes often dying in our hands when they are begun by others. Carnal familiarity with natural, wicked, and malignant men, whereby they are hardened, the people of God stumbled, and we ourselves blunted.

LOVING PLEASURE MORE THAN GOD: Slighting of fellowship with those by whom we might profit. Desiring more to converse with those that might better us by their talents than with such as might edify us by their graces. Not studying opportunities of doing good to others. Shifting of prayer and other duties, when called thereto — choosing rather to omit the same than that we should be out to them ourselves. Abusing of time in frequent recreation and pastimes and loving our pleasures more than God. Taking little or no time to Christian discourse with young men trained up for the ministry. Common and ordinary discourse on the Lord's Day. Sighting Christian admonition from any of our flocks or others, as being below us; and ashamed to take light and warning from private Christians. Dislike of, or bitterness against, such as deal freely with us by admonition or reproof, and not dealing faithfully with others who would welcome it off our hands.

Not praying for men of a contrary judgment, but using reservedness and distance from them; being more ready to speak

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CONFESSION

(Continued from Page 9)

of them than to them or to God for them. Not weighed with the failings and miscarriages of others, but rather taking advantage thereof for justifying ourselves. Talking of and sporting at the faults of others, rather than compassionating of them. No due pain-staking in religious ordering of our families, nor studying to be patterns to other families in the government of ours. Hasty anger and passion in our families and conversation with others. Covetousness, worldly-mindedness, and an inordinate desire after the things of this life, upon which followeth a neglect of the duties of our calling, and our being taken up for the most part with the things of the world. Want of hospitality and charity to the members of Christ. Not cherishing godliness in the people; and some being afraid of it and hating the people of God for piety, and studying to bear down and quench the work of the Spirit amongst them.

TRUSTING IN OUR OWN ABILITY. Not entertaining that edge of spirit in ministerial duties which we found at the first entry to the ministry. Great neglect of reading, and other preparation; or preparation merely literal and bookish, making an idol of a book, which hindereth communion with God; or presuming on bygone assistance, and praying little. Trusting to gifts, talents, and pains taken for preparation, whereby God is provoked to blast good matters, well ordered and worded. Careless in employing Christ, and drawing virtue out of Him, for enabling us to preach in the Spirit and in power. In praying for assistance we pray more for assistance to the messenger than to the message which we carry, not caring what becomes of the Word, if we be with some measure of assistance carried on in the duty. The matter we bring forth is not seriously recommended to God by prayer, to be quickened to His people. Neglect of prayer after the Word is preached.

Neglect to warn, in preaching, of snares and sins in public affairs by some; and too much, too frequent, and unnecessary speaking by others of public business and transactions. Exceeding great neglect and unskillfulness to set forth the excellences and usefulness of (and the necessity of and interest in) Jesus Christ, and the new covenant, which ought to be the great subject of a minister's study and preaching. Speaking of Christ more by hearsay than from knowledge and experience, or any real impress of Him upon the heart. The way of most ministers' preaching too legal. Want of sobriety in preaching the gospel; not savoring anything but what is new; so that the substantial of religion bear but little bulk.

Not preaching Christ in the simplicity of the gospel, nor ourselves the people's servants, for Christ's sake. Preaching of Christ, not that the people may know Him, but that they may think we know much of Him. Preaching about Christ's leaving of the world without brokenness of heart, or stirring up of ourselves to take hold of Him.

Not preaching with bowels of compassion to them that are in hazard to perish. Preaching against public sins, neither in such a way, nor for such an end, as we ought — for the gaining of souls and drawing men out of their sins; but rather because it is to our advantage to say something of these evils.

ATTITUDE TOWARD OUR OPPONENTS: Bitterness, instead of zeal, in speaking against malignants, sectarians, and other scandalous persons; and unfaithfulness therein. Not studying to know the particular condition of the souls of people, that we may speak to them accordingly; nor keeping a particular record thereof, though convinced of the usefulness of this. Not carefully choosing what may be most profitable and edifying; and want of wisdom in application to the several conditions of souls; not so careful to bring home the point by application as to find out the doctrine, nor speaking the same with that reverence which becomes His Word and message.

Choosing texts whereon we have something to say, rather than those suited to the conditions of souls and times, and frequent preaching of the same things, that we may not be put to the pains of new study. Such a way of reading, preaching and prayer as puts us in these duties farther from God. Too soon satisfied in the discharge of duties, and holding off challenges of conscience with excuses. Coddling the body, and wasting much time idly. Too much eyeing our own credit and applause; and being pleased with it when we get it, and unsatisfied when it is wanting. Timorousness in delivering God's message; letting people die in reigning sins without warning. Studying the discharge of duties rather to free ourselves from censure than to approve ourselves to God.

Not making all the counsel of God known to His people; and particularly, not giving testimony in times of defection. Not studying to profit by our own doctrine, nor the doctrine of others. For most part, preaching as if we ourselves were not concerned in the message which we carry to the people. Not rejoicing at the conversion of sinners, but content with the unthriving of the Lord's work amongst His people, as suiting best with our minds; fearing, if they should thrive better, we should be more put to it, and less esteemed of by them — many, in preaching and practice, bearing down the power of godliness. We preach not as before God, but as to men; as doth appear by the different pains in our preparation to speak to our ordinary hearers and to others to whom we would approve ourselves.

Negligent, lazy, and partial visiting of the sick. If they be poor we go once, and only when sent for; if they be rich and of better note, we go oftener and unsent for. Not knowing how to speak with the tongue of the learned a word in season to the weary.

Lazy and negligent in catechising. Not preparing our hearts before, nor wrestling with God for a blessing to it, because of the ordinariness and apprehended easiness of it; whereby the Lord's name is much taken in vain, and the people little profited. Looking on that exercise as a work below us, and not condescending to study a right and profitable way

of instructing the Lord's people. Partial in catechising, passing by those that are rich and of better quality, though many of such stand ordinarily in great need of instruction. Not waiting upon and following the ignorant but passionately upbraiding them.

These are solemn confessions — the confessions of men who knew the nature of that ministry on which they had entered, and who were desirous of approving themselves to Him who had called them, that they might give in their account with joy and not with grief.

OFFERING

(Continued from Page 6)

a sinner's sacrifice and blood flowed. We have the forgiveness of sins through His blood. We ought to love to sing those hymns about the blood of the Lamb. It is the only hope we have.

3. The forgiveness of sins. If you have laid your hand by faith on the head of the sin offering, all your sins are forgiven. Every evil thought that you have committed, every action, every deed is forgiven. Forgiven, what a wonderful word that is! So far as God is concerned, those sins never happened. So far as God is concerned, those sins are removed from the sinner as far as the east is from the west.

I have been talking about laying the hand upon the head of the sin offering. Now I want you to notice the last point in this message.

V. Unbelief. Unbelief refuses to rest on Jesus. It has always been that way. Suppose there had been someone in Israel and they had sinned and they did not believe in this text. They would not lay their hand upon the head of the sin offering. They would die in their sins. That is exactly what Jesus said, listen: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins" (John 8:24). Who is He? He is the sin offering, the One of whom the Bible says, "...in the volume of the book it is written of me..." (Hebrews 10:7). Jesus Christ, the sacrifice for sinners. If you believe not in who He is, the Bible says, "...ye shall die in your sins." Somebody has to pay for those sins and either you will pay for them or the Lord Jesus Christ paid for them at Calvary.

When a person clutches to their works, they do not believe that Jesus is sufficient. They do not believe that He is the sin offering and that He is sufficient to save. They do not believe it enough to rest upon Him. They do not believe it enough to lay their hand upon Him. They do not believe it enough to depend upon Him. Jesus said Himself, "...ye shall die in your sins."

If you die in your sins, you will spend eternity in the lake of fire, tormented day and night, world without end, for evermore. Trust Him! Do like the text says for the sinner, "...he shall lay his hand upon the head of the sin offering..." Trust Jesus as your only hope for heaven. May God bless you!

PRAISE THE LORD

by Doug Newell
Rt. 2, Box 170

South Shore, Ky. 41175

"Let the people praise thee, O God; Let all the people praise thee." Our great wonderful, and sovereign God surely deserves our praise. We should count it an honour to be able to praise the name of God. Yet, most of the time we fail to do this. David said, "While I live will I praise the Lord." Our lives should be centered around praising God. We should live to praise the Lord. It's my desire to set forth in this article some things concerning praise that hopefully, will benefit us in our spiritual lives.

I. Why praise the Lord? Most of us will say this is a strange question. We know why we should praise the Lord. Well, if we know, why is there so little of it? We should praise God because He is a Great God. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." The God we serve is beyond our understanding. Of course, He has revealed things to us through His Word. Yet there is so much that we don't understand. Our God, who has existed through the endless ages of eternity past, has done so many marvellous things that we are not aware of. Even in our lives we walk in His pre-determined paths. Think of all of the activity going on in the world today. Our great God is controlling all of it.

Why praise the Lord? Praise the Lord for our salvation. Praise God that while we were yet sinners, Christ died for us. We, in our old smelly, stinking, vile flesh deserve no mercy from God whatsoever. Jesus Christ, the very Son of God, died for us. Now doesn't God deserve our praise? Beloved, remember that God didn't owe salvation to us. We did nothing to deserve salvation, but praise God, He gave Himself for us. God would have been perfectly just in letting all men go to hell. No man, apart from God's grace, could have escaped God's judgment.

Why praise the Lord? His word commands His creation to praise Him. The angels, the sun, the moon, stars, flight, fire, hail, snow, mountains, trees, animals, wind; everything and everyone are commanded to praise their creator. God is to receive the praise for all things. Beloved, let us never glory in ourselves. If we can do anything at all, it is because God has given us the ability.

II. How to praise the Lord. God is praised in our worship services. The church service is where God receives His glory. "Unto him be glory in the church..." (Ephesians 3:21). Oh, how God can be praised in the church. Many think the church to be unimportant. Some say they can worship God outside of the church. This is not so beloved friends. God has been praised down through the ages in the church. Down through the years Satan has tried to destroy the Lord's Church, but praise the Lord, His church is still here. Jesus said unto Peter, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). To the praise of God, the Baptist Church shall prevail until Jesus comes for His people.

Now, in order for you to be a part of this praising, you must be there. The whole church is to meet together and give praise unto the Lord. "Let us hold fast the profession of our faith without wavering; (For he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together..." (Hebrews 10:23-25). The church, all her members if possible, are to meet as a body and praise the Lord. It may be that our failure to praise God has affected our churches as far as our membership is concerned. Notice in Acts 2:47, "Praising God, and having favour with all people. And the Lord added to the church daily such as should be saved."

Maybe the Lord would bless us more if we praised Him more. Maybe if we left home with the Lord on our minds, we would be

(Continued on Page 11 Column 1)

BOOK REVIEW

We have a new book available in our book store. It is a paperback of over 200 pages. It is "Multiple Church Staff Handbook" by Harold J. Westing. Since I do not have, and do not know of any of our kind of churches that do have a multiple staff, I cannot say a great deal about this book. I am sure that we would all like to be large enough to have several full-time employees in our churches. I know that I can find enough work to do around here to keep several workers busy. Still, we just do not have such in our kind of churches. If anyone does have, or does contemplate having a multiple church staff, then this book would be helpful. It might help us a little to study a book like this and seek to encourage more workers in our churches. It might be that we could employ some of the matter of this book in helping our churches, even though we might never have a large staff of paid workers in our churches. Order from our book store, and remember that the profit goes into the ministry.

We have a helpful book for sale through our book store. It is a paperback of nearly 200 pages. It sells for \$5.95. It is "Through the Pentateuch Chapter by Chapter" by W. H. Griffith Thomas. Those who are acquainted with this author will want this book. Of course, so small a book cannot even begin to be a full commentary on this portion of the Bible. However, one can be helped a good bit in knowledge of the Pentateuch by using this book. It is a contention of mine that the foundation of deep, thorough, and detailed Bible study must begin with a good acquaintance with the whole Bible. I find this general acquaintance with the whole Bible to be sadly lacking in the pulpit and pew today. This book would help one in gaining a good general, devotional, and practical knowledge of the Pentateuch. There is a very helpful chapter on "How to Study the Bible." There is introductory material for each of the five Bible books. Then follows some helpful comments on these five books, chapter by chapter. Remember that the profit goes into our ministries.

If there is righteousness in the heart, there will be beauty in the character.

PRAISE THE LORD

(Continued from Page 10)

ready to praise God when we got to the worship service. Maybe if when we arrived at the service ready to speak of God, and rejoice in what He did through us that day, we would be ready to praise Him, now the church at Jerusalem was praising God, and He blessed them. People are wondering what to do about our dry services. Maybe the answer is, praise the Lord! One way more praise could be given is in our song service. "...in the midst of the church will I sing praise unto thee" (Hebrews 2:12). I think most of us will agree that our song service could be improved. Again, this falls back on the attitude that we have in the service. If other things are on our minds, our songs will be drawn out and unfeeling. Notice how we are to sing, "Moreover Hezekiah the King and the princes commanded the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped" (II Chronicles 29:20). If we are glad that we have been saved and sing like it, our song service will be what it should be. Let me add that our songs are to praise the Lord. Now in order to do this they must be Scriptural songs. I consider this a serious matter. If our songs are full of Arminianism, we are giving man the praise. When a church sings, "Open your hearts door," or "Why do you wait?", they are not praising God, but giving man as much power as God.

Another area of our worship service which could be improved upon is the amen department. How many Baptist men will sit through sermon after sermon and never offer praise to the Lord by voicing an amen? Notice in Nehemiah 5:13 "...And all the congregation said, amen, and praised the Lord." They praised the Lord by saying amen. The word amen means truth, and when we say amen we are praising the Lord. I don't know about days gone by, but amens in our churches today are about as scarce as a two dollar bill. Let's get with it men, (not you women). Let's start praising the Lord with amens in the worship service. The men of old certainly weren't afraid to voice their praise. Try these things and see if the Lord isn't praised more, and our services enhanced.

Prayer is another way of praising the Lord. Our prayers should be full of praises to God. Many times they are just prayers of petition... Beloved, much of our prayer should consist of praising the Lord. Notice a few examples. Jesus opened up a prayer saying, "I thank thee O Father, Lord of heaven and earth..." (Luke 10:21). He was declaring that His Father was the supreme God. Another time the disciples came to him saying, "Lord teach us to pray," and he said unto them, "When ye pray say, Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done, as in heaven, so in earth" (Luke 11:2). This example shows that our Father is in heaven. That He is not as a human, but that He is God. It states that His name is one that is very holy. That His name is above every name. I might add, that we should be careful how

we use this holy name. To use it in a vain way is a great sin. It mentions the Lord's coming kingdom: that one day, sin will be done away with and we will dwell eternally with Him in righteousness. It also states that God's will is done in heaven and earth, showing that God is in control of all things. This sample prayer reveals to us how we should be praising the Lord in our prayers.

Another way of praising God is with a godly life. Does your life praise the Lord? When your neighbors and friends observe your life, do they see Christ? Do they see you as one who has been born from above? If they do, praise the Lord! Godly living gives praise to the Lord. We refer to ourselves as Christians. In other words we are those who strive to live Christ-like, or like Christ. When we are entangled with the sins of this world, and unequally yoke ourselves with unbelievers, we are not Christ-like. This kind of life doesn't praise the Lord. This kind of life only bring reproach to His holy name. I Peter 1:13-16, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance; But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy." Beloved, let's give the Lord praise with an holy life. Let us not be guilty of bringing dishonor to the Lord. Christ loved the church and died for it. Let's live holy that we might praise the Lord.

III. The last thing that we will consider is: When should we praise the Lord? The answer to this is simple. Praising God is a never ceasing task which we have before us. God is to be praised at all times. I'm reminded of the four beasts in Revelation 4:8, "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here are these four beasts that rest not day and night. They are engaged in never-ceasing praise unto the Lord. My, what little time we spend praising God. Let me ask you, in a twenty-four hour day, how much time do you spend praising the Lord? David said, "My tongue shall speak of thy righteousness and of thy praise all the day long" (Psalm 35:28). And then again, in Psalm 44:8, "In God we boast all the day long, and praise thy name for ever." Thus, we have before us a never ceasing task. Praise the Lord! Now, if we're honest we must admit that we fall short in this area. Let's pray about it and get excited about serving the Lord.

Now even though we have failed God, He will be praised. There is coming a day when the Lord will be properly praised. There is coming a day when God's people won't keep silent; but they will utter praise unto the Lord, and the Lord will be pleased. I'm talking of the Millennial Reign of Christ. A time when the wickedness of the world is done away, and Christ Himself shall rule in righteousness. "All nations whom thou hast made shall come and worship before thee, O Lord; and shall

glorify thy name" (Psalm 86:9). Think of that glorious time when the Lord will be greatly praised. The whole world will be praising the Lord. Now, beloved friends, we don't have to wait for the Millennial Reign to praise the Lord. We have the opportunity, and the facilities to praise the Lord now. Surely, we have reason to praise Him. Surely, we, of all people, should be lifting our voices in praise to our Mighty God. May the Lord stir your soul and cause you to praise the Lord.

DAYS OF HEAVEN ON EARTH

The Calvary Baptist Church of Hagerstown, Md. had its third annual Bible Conference November 27th and 28th of 1985. I wish, here and now, to apologize publicly to this church for not advertising this conference in an earlier edition. I set up a paper so far ahead of the time that it appears in the mail box that it is difficult to keep my time properly in perspective. I surely hope to correct this error next time.

The Calvary Baptist Church is truly a great church. Of course, all the Lord's true churches are great churches. Calvary Baptist Church of Hagerstown, Md. is a church to be wondered at. It is a wonder that, with so few members and such a small income, they are able to do all they do in the work of the Lord. The conference they have hosted for three years is one of those wonders. As I said, this is their third conference, and I thought this was the best one so far.

Brother Ron Boswell, a frequent contributor to the pages of The Baptist Examiner is the very fine and able pastor of this church. I have learned to love this man greatly in the Lord. I have preached several times for this great church, and I think very highly of all the members thereof. This is one of my favorite preaching places, of which I have many. It has been a high honor and privilege for me to be invited to speak at each of the conferences of this church. I cannot but hope that this practice will continue.

Seven members of our church left Ashland early Wednesday morning on our way to the conference. We were high in expectation and anticipation of the fellowship we would have on the way, as well as the great blessings we would receive at the conference. In Charleston, W. Va. we stopped for breakfast (a thousand cheers for Shoney's breakfast bar). John Pruitt, a fine young preacher, met us there and travelled to and from the conference with us, also staying in the same home that I did. We had four women in one car and four men in the other. We had great fellowship as we went on our way. The outside was rainy and dreary, but the inside was bright with spiritual fellowship.

Jimmy Swindell, Katie, Johnny Pruitt and I had the honor of staying in the home of Russell Shoemaker during the conference. They are a fine family. They did their part in making our stay an enjoyable one. We thank them very much for their hospitality and kindness to us during this time. Russell has been called to preach lately, and is assisting brother Boswell in the church as needed.

The following men spoke at this great conference. Johnny Pruitt, Gene Kiger, Jim Hobbs, Dan Phillips, Carl Barnette, Ron Boswell, and this editor. Every preacher but two spoke twice. The preachers had been assigned good and important subjects. Each preacher had prepared well, doubtless had prayed much, and did a very fine job preaching his message. My, it would be about impossible to pick out the best speaker and the best sermon of the conference. There is really no need for such anyway, and such would likely be a work of the flesh and maybe displeasing to the Lord. Suffice it to say that each preacher did a fine job, brought a fine message, and each message was a blessing to the hearers. I would not say that a preacher tries a little harder to do a little better than usual at a Bible conference. I would not say that, but it often turns out that one does a little better on such an occasion. I suspect that it is the overall heightened spiritual influence and atmosphere of a conference that does this. Anyway, thank God for good Bible Conferences.

Sister Wolf, a member of the host church who lives at a distance, did a wonderful job of playing the piano for the services. The editor led the singing on Wednesday night, but gladly turned that job over to the capable hands of Jim Hobbs for the remainder of the conference. There were several special songs during the conference, and each one was a special blessing. The special and congregational singing added much to the conference.

The food — the food. My, my, I wonder if every Bible conference should not have its first sermon on "Gluttony" and its second one on "Fasting." Maybe not. The church did a super job of feeding the conference. There was much food at the home of the Lewis' who are very faithful members of the church. This was for Wednesday as folk arrived, and for each night after the services. Most of us met at this home after services for this food and for some good fellowship. But that noon meal on Thursday at a local restaurant — that was the greatest. I don't think I have ever seen more food available. I started out intending to have a little of everything. I gave up about half-way — and still ate way too much. My compliments to the chef.

Ron Boswell is a very stubborn man — a fine man, but stubborn. Still, I will take the liberty of making a suggestion to him. After such a noon meal as they provided us, we certainly did not need any food at the coffee break about three hours later. Ron, save your money, save the work of your women, and save our digestive systems.

The conference was over all too quickly. It seemed that we had hardly had the first song until it was time for the last prayer. We fellowshiped awhile after the last service, then went to our different abodes, then home. We came home with our hearts filled with good spiritual blessings, fond memories of a great conference, and plans for attending this church's conference in 1986.

I would like to urge our readers, if at all possible, to attend this conference in 1986. This is a fine church. They have a very good conference. It seems to me that it is better each year. You would do yourself a spiritual favor if you could at-

tend this conference. I urge the reader to pray much for this great church and its very fine pastor. Ron and Calvary Baptist Church: see you next conference, God willing.

APPRECIATED LETTERS

I am enclosing \$6. for a one year subscription for my friend... I want you to know how much God has blessed me through the Baptist Examiner. When the world is going full speed away from any semblance of Bible truth, the Spirit blesses me with the love and truth found in the messages in T.B.E.... God saved me about two years ago, and I was blessed to be added to a Sovereign Grace Church... My friend.. has, by the Holy Spirit, come to know Jesus Christ as her Saviour... and is visiting church with me now...

Jenny Smith, Ohio

Dear Editor: Enclosed is a check for... I gave as often as I can after I've paid my tithe to my local church. I have been reading The Baptist Examiner since its inception by its original editor, T.P. Simmons, and I will continue to read it unless I go completely blind. I am blind in one eye now, but the other eye is doing fine. It is the only doctrinally sound Baptist paper I know of. But I suppose there are others just as sound. But its founder, T. P. Simmons and his successor, John R. Gilpin were my very personal friends for many years... I am an avid reader of T.B.E.... Keep up the good work and try to train a successor to take over at your death. Keep T.B.E. in circulation till Jesus returns. God bless you. Sincerely in Him.

William T. Pelphrey
Bakersfield, Calif.

ANNOUNCEMENTS

Elder Edward Graff is available for work as the Lord opens the door. He is available for pulpit supply, revivals, conferences, or however a church would want to use him. He is available for a pastorate. You may contact him at P.O. Box 171, Mansfield, La. 71052. You may call him at 1-(318) 872-5126. Brother Graff, so far as I know, is a sound and able preacher of the truths that we believe.

The Lord's Baptist Church of Tacoma, Washington will be having a revival meeting Jan. 27th through February 2nd. Elder Larry Killion is the pastor of this church. The speaker for the revival will be Elder Harold Harvey of Olmstead, Ky. On Saturday, Feb. 1st, there will be a special day of services with various speakers. For further information call Larry Killion, 1-(206) 532-0129.

**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

**A VERY SPECIAL
ANNOUNCEMENT RELATIVE TO
CALVARY BAPTIST CHURCH
AND THE PAPUA NEW GUINEA
MISSION WORK**

Peter Halliman resigned as our missionary-elect to Papua New Guinea. He has moved his membership to the King's Addition Baptist Church of South Shore, Kentucky and plans, God willing, to go as their missionary.

Our church, Calvary Baptist Church, adopted a set of rules to be applied to Peter Halliman and his work as our missionary in Papua New Guinea. We feel that these rules were eminently fair and proper. They imposed no restrictions upon Peter Halliman that would have hindered his doing mission work as our missionary in P.N.G. These rules involved giving Peter a salary that we believed was fair, considering especially all that we planned to pay for him out of mission funds. He could do as he saw fit with his salary and no report was required. The rules required that the rest of the money given for this work and sent to Peter would be used strictly and only in the mission work and would be reported on accordingly. The rules provided a present salary for Peter, health insurance, and life insurance with a retirement feature.

Peter Halliman objected to these rules from the start. We could not come to a harmony between Peter and the church over these rules. Except for the Hallimans, there was total harmony in the church over these rules. According to the rules, Peter was to stay on the field a certain length of time before coming home and was to inform the church when he would be coming home. There were other things in the rules, but not one of the rules would have hindered Peter from doing mission work in any way.

Peter decided that he would not go as our missionary under these rules, so he resigned. The major matter of conflict relative to the rules was the handling and reporting of money sent to us by supporters of the work.

These rules were designed by our church to place restrictions upon our missionary, but at the same time, to enable him to do a good job on the field. We believe that these rules would have given us a good and spiritually prosperous work in Papua New Guinea, would have erased some black marks that were against our church and this work, and would have silenced all reasonable criticisms thereof. We wanted our mission work done as we believe it should be done. We wanted everything handled in a good, Biblical, business-like way, with everything open and out front as

it should be. Peter did not agree with us on these rules. He did not see the need of having these rules. He wanted to have a free hand in the mission work. He did not want to handle and report on money received as we required.

We understand that people may differ in their opinions on such matters as these, and we do not intend to harshly criticize those who differ with us. But we believe that we were right in these rules. We believe that the criticisms and black marks of the past against this work demanded that we set things up in a way that would answer all such.

May God bless Peter and his work in Papua New Guinea as it pleases Him. We have no animosity towards Peter Halliman in this matter. We pray for God to bless Him.

Calvary Baptist Church and the Baptist Examiner are no longer connected with this work in any way.

The rules we adopted were, as we told Peter, not set in concrete. We would have considered any needed changes as circumstance and information dictated such a need. We are very, very sorry that this situation has come to this point. We believed we were right. Peter did not agree with us. We would not do away with our rules and send Peter without them. He did not feel that he wanted to go under them. Please know again that we wish Peter the very best and will pray for him and for the work in Papua New Guinea.

Should any of our readers desire a copy of the rules we adopted which brought this matter about, please let me know. We will be happy to send a copy of them and a letter explaining them somewhat. We have nothing to hide in this matter.

As we end our many years of connection with this mission work we wish to thank the multitude who have supported this work. May the Lord richly reward you — and He will. We thank God for the work that has been done in Papua New Guinea. We thank him for the souls that have been saved and the Baptist churches that have been organized. We are happy that we have had a part in the good that has been done there. We pray that God will continue to bless His work in this part of the world.

Should any of our readers have any comments or questions relative to this matter, feel free to contact me. You will receive a courteous and honest answer. May God bless you all.

A BLESSED HOPE

I often think, if I could see
Myself as others see
The faults I have, so evident
Hidden only to me.

I wonder that I cannot know
Why this blindness over me,
Why I do that I would not do
Why I cannot perfect be.

Though I've made a little progress
I'm not as once I was,
With Christ as my example
I'm working for His cause.

I'll struggle on for His sake
My flesh to mortify,
My deeds acceptable in His sight
I'll be perfect bye and bye.

There'll be a day I know not when
I'll throw off this mortal man,
When sin no longer banters me
And I'll glory in His plan.

Mrs. J.P. Morgan

**MORBUS SABBATICUS
(SUNDAY SICKNESS)**

Morbus Sabbiticus is a disease peculiar to church members. Here are some of its symptoms:

1. It never interferes with the appetite.
2. It never lasts more than twenty-four hours at a time.
3. No physician is ever called.
4. It always proves fatal in the end — to the soul.
5. It is contagious.

The attack usually comes on suddenly every Sunday. No ill effects are felt on Saturday night, and the patient awakes as usual, feeling fine. He eats a hearty breakfast. About 9 a.m the attack comes on, and it lasts until around noon.

In the afternoon the patient is much improved. He is able to take a ride and read the Sunday newspaper. The patient eats a hearty supper, but the attack comes on again and lasts through the evening. The patient is able to go to work Monday, as usual.

MY PASTOR

My pastor is a man, a man just like
He has a family just like me
He has feelings just like me
In other words he is just a mere man just like me
One difference though
He's a lot closer to God than I
He has more love than I
He has more faith than I
And he lives a better testimony than I
He preaches God's word as it is
Plain, straight simple and true
Sometimes I think he knows everything I do.
His sermons seem to be directed straight at me
He tells every body at church every thing I do
But Praise God he doesn't mention any names
I often wonder if they feel the same way too?
I thank God for him
I still pray for him
You see I love my pastor
He's God's man sent here to set me straight
Without him preaching to me
There's no telling where I'd be.

**A SPECIAL
ANNOUNCEMENT**

A preacher brother writes me the following. I have some old bound copies of The Baptist Examiner that I would love to sell. I have nine volumes: 1961, 1962, 1964, 56, 66, 67, 58, 69 & 70. I will mail all to the same address for \$90.00 or I will mail single volumes to any address for \$10.00 plus \$1.50 for postage. I feel sure that some of our readers will desire to purchase these bound volumes.

To purchase one or more of these volumes, write: Elder J. L. Gassett, Rt. 5, Box 10, Plant City, Fla. 33500. I suggest you do this right away as I am sure he will receive many calls or letters wanting these.