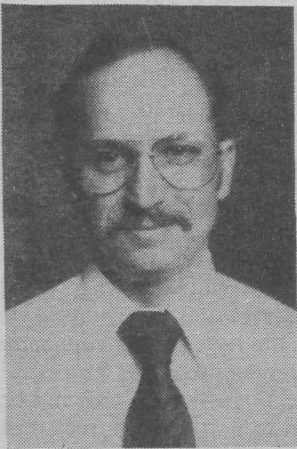


Charity will cover a multitude of sin.

A MESSAGE TO YOUNG PEOPLE

by John Pruitt
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Ellaville, GA 31806

We live in an age in which sin is all around us. It is in every phase of our life, both in the home and school; in social and private life. It seems that temptation is always there every where we turn. Did you ever wonder why you are never tempted to do good? It is because we are sinners by nature. Try to remember if Mom or Dad spent much time teaching you to lie. No, you do these things naturally. People are not born good, and then turn bad. The Bible says that we come forth from



John Pruitt

our mother's womb speaking lies as soon as we are born. Of course we don't refer to a baby as a sinner, we just say they are spoiled.

I. Let's talk about sin for just a minute. Why is sin so bad? To

answer this question it may help to define the word "sin." Webster simply says, "willfully breaking a religious law, or moral principle." Come on, Mr. Webster, we can do better than that. You may be interested to know that the Hebrew word for sin is "avon" which means iniquity. Now when you trace the definition of iniquity it leads you to the same root word, "avon" which means perversity. Trace perversity, and low and behold, we find "avah", the same root word. In the New Testament the Greek word "hamartia" is used. Its literal meaning would be "to miss the mark." It is always used in reference to the breaking of DIVINE LAW. In Romans 6:6 we find that sin is an organized power acting through the members of the body! "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth, we should not serve sin." Though the seat of sin is in the will, the body is the instrument that Satan uses to make it perform. See Romans 6: 12, 13. Therefore, may we conclude that sin is bad because it is the opposite of righteousness, because Satan is the Father of sin against God, who is the Father of righteousness.

II. How can I know when I am sinning? This is probably the hardest thing that you could ever know. The reason being that sin operates under the prin-

(Continued on Page 6 Column 4)

JACOB'S STRANGE WRESTLING MATCH

by Ron Boswell
Rt. 1, Box 495
Smithburg, MD 21783

If you would open your Bibles to the book of Genesis, chapter 32, I want to read a few verses here beginning at the 24th verse, Genesis chapter 32, verse 24:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said,

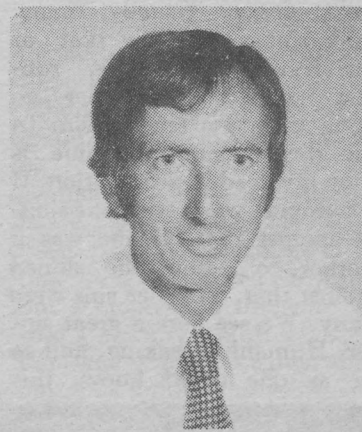
Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. And as he passed over Peniel the sun rose

because he touched the hollow of Jacob's thigh in the sinew that shrank."

I. JACOB THE WRESTLER. This subject of a strange wrestling match concerns Jacob and God. The human wrestler involved in this strange match is Jacob. Now there are a lot of characters in the Bible that I have difficulty identifying with, I mean, I just feel that I cannot be anything like them. I just have a lot of trouble identifying with most of the characters of the Bible, but there is one character in the Bible that I can identify with and that is Jacob.

Now Jacob did not have anything at all to commend him to God. The first thing we notice about Jacob is that he was chosen of God without works before the foundation of the world by Divine Grace. All of God's elect were chosen before God ever hung a star in Heaven. The Bible lets us know that God made a choice between the two

(Continued on Page 9 Column 1)



Ron Boswell

upon him, and he halted upon his thigh. Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day:

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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MISSION WORK AND THE LOCAL CHURCH

by Medford Caudill
2211 CR 38, Rt. 5,
Goshen, IND. 46526

Jesus Christ established a church during His earthly ministry. Before His ascension to heaven He commissioned that church to make disciples, bap-



Medford Caudill

tize them, and then teach them all things He had commanded. There is no kind of a religious agency in the Testament other than a local missionary Baptist church.

There are no mission boards in the Bible. Mission boards are a modern innovation. Paul and Barnabas were sent out by the church at Antioch, not by the Antioch mission board. It is my belief that mission boards are not only unnecessary, but that they are also unscriptural and anti-local church.

Firstly, mission boards are unnecessary. There is nothing that a mission board does that a local church is not capable of doing. A mission board collects support money for its missionaries, so do local churches. Mission boards publish reports on the progress their mis-

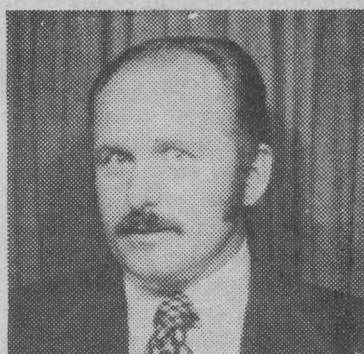
(Continued on Page 3 Column 5)

by Eldon Joslin
801 Cambridge St.
Birmingham, AL 35224

Monday, May 14, 1984 the following article appeared in the Birmingham Post Herald (The local newspaper for the Birmingham area). I found out when I called the paper that this article was syndicated, which means that it appeared in papers across the country. It was found at the bottom of the comic strip page in a section entitled, "Tell Me Why". Under this caption came the statement, "How did the solar system start?" The answer is written by Arkady Leokum.

EVOLUTION OPPOSED

"As far as we know, there is no reason for the solar system to be arranged exactly as it is. It might have been arranged differently, just as there are other



Eldon Joslin

solar systems in the universe arranged differently. Astronomers cannot fully explain how this solar system came to be and how the planets came to have the size, location and orbits they have. But they have two main theories. One theory suggests that the formation of the planets was a part of the gradual change of the sun from a whirling mass of hot gas to its present size and brilliance. The planets formed as small whirling masses in the giant gas and dust cloud as it turned. Another theory is based on the idea that, at some time, there was a near collision bet-

(Continued on Page 4 Column 5)

BABY FAE AND CHRISTIAN CONFIDENCE

by Raymond A. Waugh, Sr.
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Midland, TX 79704

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the



Raymond A. Waugh, Sr.

vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering...and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:19-25).

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(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

HEAVEN-BOUND HARLOT

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment." "And he said unto her, Thy sins are forgiven." "And he said to the woman, Thy faith hath saved thee; go in peace" (Lk. 7:37, 48, 50).

The reach of God's saving grace and power is an amazing thing. Some of the high and mighty, some of the moral, religious, upright, and decent judged by human standards,

have been saved by God's grace. Some of the lowest of the low, the vilest of the vile, some of the most sinful of mankind have also been reached by sovereign grace and irresistible power. Oh, it is delightful to meditate upon the variety manifested in the salvation of the Lord. The story of my text is an illustration of the power of God's grace in saving the worst of sinners. Praise the Lord!

I suggest that you now read Luke 7:36-50. Our Lord is dining with a Pharisee. A woman who had been a harlot came into the feast. She performed those wondrous acts described in the Scripture quoted above. The Pharisee was very critical of our Lord for His allowing this, assuming that the Lord did not

know what kind of woman she had been; assuming from this that Jesus could not be the prophet men thought Him to be. Jesus knew about the woman. He also knew the self-righteous and critical thoughts of the Pharisee. He spoke to the Pharisee the parable of two debtors. One owed little, the other owed very much. Their creditor freely forgave them both. Jesus asked the Pharisee which one of the forgiven debtors would love their forgiving creditor the most. The Pharisee replied that he supposed the one forgiven the most would love the most. Then Jesus made a most telling and forceful application of this parable to the cases of the Pharisee (as to his attitude) and

(Continued on Page 2 Column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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HARLOT

(Continued from Page 1)

the attitude and actions of the woman. Jesus thus commended the woman, and defended Himself for allowing her to do as she had. This whole story is a marvelous illustration of the love, grace, power, and wisdom of our Lord.

Harlotry is a terrible sin. The statement that this woman "was a sinner" was a common one of that day in referring to a harlot. She was, or had been, a harlot. I know that the world has changed in its attitude towards this terrible sin. But I also know that God's standard, His Holy Word, has not changed. This terrible sin is still as black, vile, and wicked as it ever was. It is really one of the lowest sins a woman can commit. It goes against all that "woman" stands for. I think of the word "Mother" and the word "wife," with all the beauty involved in those words, and then think of how "harlotry" is a terrible sin against all that those dear words mean. Heaven is a wonderful place of perfect purity and holiness. No unclean thing can ever enter that wondrous place. How then could a harlot be bound for heaven? In fact, this woman has already been in heaven for nearly two thousand years. Now, since harlotry is a terrible sin, and heaven is a holy place; how can a harlot ever reach heaven? Let us study this story in the Bible and see. We shall study this story, using the Word "great."

First, we have a great sinner, this harlot woman. Well, I have violated good homiletics in that I have already brought out this point. Let me just repeat that this sin of illicit sex is a terrible sin. One wonders how a woman can let any man who pays the price paw all over her, and have what should be an almost sacred, as well as a woman's most cherished and protected treasure. Surely, virginity is the greatest gift a woman can give to

You may as soon find a living man without breath as a living Christian without prayer.

the man she truly loves and to whom she is properly married. Surely, a man desires this in the woman he has chosen to be his wife. But this terrible sin degrades all this. Let us remember that a man must be also involved in this terrible sin. No matter what society might say, such sin is as terrible for a man as for a woman.

Notice, in v. 47, Jesus says of this woman, "Her sins, which are many." Truly, she was a great sinner. Usually, many other sins accompany that, or harlotry. Drunkenness, robbery, sometimes murder go along with this terrible sin. In our day, organized crime is often involved in prostitution. If this woman was a wife, she sinned against that. If she was a mother, oh, how she sinned against that. Yes, her sins were many. We see here a great sinner. Humanly speaking, and so far as one could know, this



Joe Wilson

woman was in danger of going to hell and burning in hell-fire forever. Though, in actual fact, no elect sinner is ever in true danger of going to hell; yet, so far as one can know, every sinner out of Christ is in awful and immediate danger of plunging into hell. Multitudes, like Cozbi and Zimri (Num. 25:6-15) have gone from the bed of illicit sex to the flames of hell.

This woman was vile, depraved, wicked in many ways. Again, this sin of harlotry does not travel alone, but carries a host of other sins in its train. Defiled in her own soul. Guilty in her own conscience. An outcast in society (not bragged on, looked up to, winner of the "oscar," as whores are today). Truly, this woman was a great sinner.

Secondly, in our story we see a great Saviour, the Lord Jesus Christ. Beloved, the only hope for great sinners is in a great Saviour. However, I tell you that Jesus Christ is as great in His saving power as any sinner is in his great need. The great Saviour is able to save the great sinner. We see that He is a great Saviour in the meaning of His name, Jesus. "...thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Oh, the name of Jesus does sound sweetly in the believer's ears, for it tells of His saving power. Jesus would be untrue to the meaning of His name if He were not a great Saviour.

Salvation was His reason for coming into the world. "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). Salvation is what His mission was all about. He would have failed in His mission if He were not a great Saviour. It had been determined in the council halls of eternity that Jesus would come as a great Saviour, and do the work which would secure and guarantee the salvation of all those for whom He did that work. The eternal purposes of a sovereign God would be

frustrated, even defeated, if Jesus were not a great Saviour.

In all of His public ministry He manifested that He was a great Saviour. Witness the glorious acts of saving grace which He performed. Oh, how many did He speak to in saving power during the days of His life on earth! In His teachings, He frequently spoke of His saving mission and work. The parable of the Prodigal Son is but one of many examples of this. Read again the four gospels with this one thought in view, and you cannot fail to see that Jesus is a great Saviour.

Then, the climax of it all — His horrible death on Calvary, His entombment for three days and three nights, His glorious resurrection from the dead. What is this climax all about? Why, it is the glorious and saving gospel of Jesus Christ, (I Cor. 15:1-3). His death and resurrection have no meaning at all if we take from them the gospel of saving grace. He did this mighty work for one major purpose, to save His chosen people with an eternal salvation. Yes, in our story we see a great Saviour.

Thirdly, we see here a great faith. "Thy faith hath saved thee..." (v. 50). God had wrought within this harlot and given her the gift of saving faith. She had exercised and manifested this God-given faith. It was faith in spite of her many sins. Her sins, like a mighty mountain, rose up against her, to send her into eternal punishment. Her faith removed this mountain of sin into the sea of God's forgetfulness. Her sins, like a mighty ocean, sought to drown her in eternal perdition. Her faith dried up this mighty ocean of sin. No matter how large the mountain of sin, nor how deep the ocean of sin, God-given faith will come to Jesus Christ and obtain eternal salvation.

She had great faith in spite of what others thought of her or of Jesus. Others told her her sins were too many and too great to ever be forgiven. Her faith reached out and touched the Saviour, and her sins were immediately and eternally washed away. Others made light of Jesus, ridiculing His claims to be a Saviour. Her faith climbed over all the objections of others, brushed the criticisms of others aside, and came to the Saviour to receive His salvation. Though her sins cried out against her, though others sought to dissuade her; still her faith would not stop short of the Saviour.

She had faith even though this involved a total and lasting break with her sordid past. In coming to the Saviour, she surely knew that she must leave her past way of life, break with her past companions in sin; but her faith gladly met that test and came victoriously to the Saviour. She knew her great guilt. She knew that awful power of her great sin. But her faith told her that the Saviour was willing to save the greatest of sinners, and able to break the power of sin and set the captive free. She believed that He could and that He would save her soul, and so she came.

Fourthly, we see a great love. See this saved harlot. She stands at the feet of her beloved Saviour. Tears of great gratitude and love flow copiously from her eyes. She could not hold them back. Oh, how she loved Him! The tears fell upon His feet. She knelt there at His feet and began to wash His feet with her tears and wipe them

with her hair. Oh, she loved Him so much! She began to kiss His feet, and continued doing so for some time. Then she took the box of precious ointment (doubtless she had often used such in her terrible life of sin), (perhaps this box had been purchased for such a purpose); she anointed His feet with this ointment. Do we not see in these actions of this woman a manifestation of Her great love for the Saviour? And why should she not love Him? He had saved her from a terrible life of sin. He had forgiven her all her sins. He had broken the power of sin and set her free. She was now bound for heaven. Why not love Him? And, beloved brothers and sisters, why should we not love Him as greatly?

Jesus tells us in v. 47 that she loved much. Realizing what a great sinner she had been contributed to the greatness of her love. Now, we must guard against the false idea that her love was the reason for, or cause of, her salvation. Her love is not

the cause, but the evidence of her salvation. Note the parable of the debtors given here to illustrate this matter. They loved because they had been forgiven. They were not forgiven because of their love. V. 50 tells us plainly, "...Thy faith hath saved thee..." But please know that wherever there is saving faith in Jesus Christ, it will be accompanied by love to Him. Though it is faith and not love that saved, it is a faith that is inseparably joined with true love.

Fifthly, let us notice a great work. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6). True faith is always accompanied by true love, and this always produces good works. Here are three things that always go together — faith, love, and works. They never exist separately. "...faith without works is dead also" (Jms. 2:26). Faith without works is dead, and dead faith

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FROM THE EDITOR

THE GOLDEN OPPORTUNITIES OF THE GOLDEN AGE.

So, you are retired. I congratulate you. You have worked hard for many years, and have earned the retirement that has come to you. I am so happy for you. I surely wish you the best during your remaining years. I would like to mention to you some of the opportunities that come to you with your retirement. You worked long and hard. There were so many things you wanted to do that you did not have the time to do. Now, you have that time. What golden opportunities are yours in this, your golden age!

Oh, how you wanted to serve the Lord better all those years! How often did you say to yourself that there were so many things you wanted to do for the church and for the Lord that you just could not do because you had to work for a living! Well, now you have to work no longer. You can now do those things you wanted to do but could not due to lack of time.

You can be in all the church services now. Remember when there were times that your work kept you from being at church all the time you really wanted to be? Now you can do the visiting in the neighborhood, witnessing to the unsaved, inviting others to church, that you wanted to do before but did not have the needed time. Now you can spend the time in prayer that you used to complain that you did not have as much time for as you desired. Now, you can read the Bible more. Remember when you said that, due to the long hours of hard work, due to being so tired, you did not have the time for the Bible you really wanted.

Now, you can attend some of the conferences, fellowships, and special services in other churches of like faith and practice. Oh, how you wanted to go, but you were hindered because of your work. Oh, dear friend, I do congratulate you on the golden opportunities of your golden years.

Remember how hard your pastor had to work. Remember how you used to long to be able to help your pastor more. It seemed that he just could not do all that needed to be done in the church. You often desired to offer your pastor your services, but you had to work. Now, you can go to your pastor, tell him that you now have the time to do the work in the church you used to want to do, offer him so much of your time each week to help him do what no pastor is able to do — all the needed work in pastoring a church. Oh, your pastor is so glad you have finally been able to retire. He knows how much you wanted to help him. He sympathized with the fact that you could not do all the Lord's work you really wanted to do, because you had to work. He is really looking forward to the help you are going to give him now that you have retired.

Yes, there are so many golden opportunities of the golden age. The retiree can now do all the things for his pastor, in his church, and for the Lord that he always wanted to do, but could not because he had to work for a living. His church is small and can not pay for all the work that needs doing. But now, the retiree can do some of that work without charge to the church and be paid by his retirement pay. Oh, how the retiree can now grow in grace — so much faster than before; because now he can pray more, study more, and work for the Lord more. These things surely contribute to growth in grace.

And look at this! Some retirees could go to the mission field with their salaries being paid by retirement pay. Retired teachers can go and help teach natives and missionary's children — can continue their pleasurable vocation — and do so in a spiritual environment and work. Oh, what such could have meant to Fred Halliman some years ago. Retired carpenters can go and help build homes on the mission field. Oh, what a multitude of things a retiree could do on the missionfield to help the God-called Missionary who just cannot do all that needs to be done. Would not this be a glorious, wonderful, and rewarding way to spend the closing years of one's life?

Yes, I congratulate you on your retirement. I am so happy for all the golden opportunities that now are yours. Why, I suspect that you could earn more — much more — rewards per year in your retirement than you ever could when you had to work so hard for a living. I surely hope that you will take advantage of the golden opportunities of the golden age. Why, in this way, retirees could become the most powerful force for spiritual good in the whole church. Yes, I am very happy for you that you are able to retire, and can now reap — and others can reap — from your usage of the golden opportunities of the golden age.

HARLOT

(Continued from Page 2)

cannot save. Works are essential to salvation, yes they are — not as the cause or means, but as the evidence of the true saving experience. Beware, dear friend of assuming you are saved if you have no good works. Never, never trust your works for salvation. But also, never trust that you are saved by a supposed faith which does not produce good works.

Note the works of this woman. Note her weeping, and washing His feet with her tears, and drying them with her hair, and anointing them with precious ointment. Here was a work that involved expense, that of the ointment. Here was a work that involved time. Here was a work that exposed her to the ridicule of others. Here was a work that was a testimony to others of her love for the Saviour. Beloved, good works will cost us time, effort, expense; and will expose us to ridicule. But still, if we are saved, we will perform such. Good works will be a testimony in our own soul of the reality of our salvation, and a testimony to others. No one has the right to assume that he is saved without good works. No one has the right to expect others to respect his testimony of salvation except he show it by good works. The most dangerous assumption a man can ever make is to assume that he is saved without any good works whatever.

Read again Ephesians 2:8-10. Salvation is by the free and sovereign grace of God. The faith with which we receive salvation is itself a gift of God. Works have nothing at all to do with our being saved, or staying saved, but don't overlook v. 10. Though we are not saved "by" good works, we are saved "unto" good works. So you believe in predestination, do you? Good. You believe that some are predestinated to be saved. That is true. Now, do you believe that the saved are also predestinated to walk in good works? It is true whether you believe it or not. Do not attempt to believe Ephesians 2:8 if you deny v. 10.

Sixthly, we see in our story a great peace. Jesus said to the woman, "go in peace" (v. 50). Oh, the sweet and blessed peace of salvation. How well do I remember the great peace God gave me on that night when He saved my soul. And to this very hour I have not gotten over the sweet and blessed thrill of the peace that Jesus gives. There was, for this woman, the peace of sins forgiven, to know that her many sins were as if they had never been, for the Lord had forgiven her. He would remember them no more against her. Though the memory of them might long be with her, yet the Lord remembered them no more. There was the peace of works accepted. How peaceful to know that the Lord is pleased with the works of our hands. He is not pleased with the works of the unsaved. He is not pleased with works done in an effort to obtain salvation. But He is pleased with works that are done from faith, in love, and because of salvation. There was the peace of assured security. Oh, this wonderful blessing of salvation was eternal. She now had eternal life. She could never perish. The fear of a deserved hell was no more. Oh, the blessed assurance of eternal salvation. No blessing on earth can compare with this. I feel for

those who are so involved in false doctrine that they cannot have this sweet peace of knowing they are eternally saved. If they are truly saved (many of them are not, for they are trusting in works), they are saved eternally, but they miss out on the blessed peace of knowing this. Their false doctrine does not rob them of eternal security, but it does rob them of the sweet peace of knowing this. There is the peace of a changed life. And, my friend, there can be no true peace without a changed life. Suppose that I make a profession, and think I am saved; but my life is not changed. I may have a false peace which will be shattered when I get to hell. But I can never have a true, sweet, blessed, Spirit-produced peace without a changed life. This Spirit-wrought change in our daily life is a source of sweet peace to the child of God. Had this woman continued on in her life of harlotry, she would not have known the sweet peace of sins forgiven.

Well, I am nearly done. Surely, the story of a Heaven-Bound Harlot is a blessed story. What an illustration it is of the saving grace and power of our blessed Lord Jesus Christ. Dear friend, are you saved? Maybe you are not as vile, wicked, and terrible in your sins as this woman was; but you are headed to the same hell where unsaved harlots go. You need the same salvation that this woman received. Are you showing your salvation by works of love to the Saviour? Oh, beware of anything that you think is salvation that does not issue in love and works. May God bless this message to your spiritual good and His glory.

BABY FAE

(Continued from Page 1)

I received a call from San Antonio a short while ago. It dramatized for me the exploitation of what has come to be known in the midst of men as "Baby Fae." I am taking special note of the death of two babies today. One of the babies died with a baboon's heart, and the other died with the heart God has given him.

Yet, regardless of what men do to a little child, regardless of how men may exploit a little child, regardless of how men may torture a little child, that child is still the Lord's. Sadly, some men may use one such as "Baby Fae" to enhance their own "claim to fame," or even their own desire for earthly notoriety. Subsequently to "Baby Fae's" death, the world is in a little different mood. While the Baby was yet alive, not too many were discussing "the wrongness" or "the rightness"! Most everyone was hoping "Baby Fae" would live.

Now that "Baby Fae" is dead, after 31 days, there is a great cry across our land. We are led to believe that the concern of some is for "Baby Fae." From another direction, however, we hear that "the baboon should not have been killed to provide a heart for transplanting."

And yet — and this did not hit me until I was about 10 or 15 miles out of Hobbs, coming this way — without a doubt, a million earthly creatures were killed yesterday in order that we might be sustained physically today. Therefore, even the idea that there was something wrong with killing a baboon in order to get a heart to keep "Baby Fae" alive is utter hypocrisy. Hypocrisy! Utter hypocrisy!

Yet, this is not so unusual! It does not make any difference what a person's stance in the world or the community may be! It is utter hypocrisy for intelligent, logical, rational Americans or members of the world community — whether Atheistic or Religious — even to suggest that there was something wrong with taking a Baboon's heart in order to keep "Baby Fae" alive.

Others of a large host of supposedly concerned people throughout America and around the world are indicating that it was wrong to transplant the Baboon's heart into "Baby Fae" because it was a "Transpecies Transplant." Yet, with most of the peoples on earth today believing that we are just animals — products of an Amoeba that took off in several directions a million or so years ago — how foolish it is for men even to raise a question as to whether there is anything wrong with "Transpecies Transplants"!

If all of us are just animals, anyway, it does not make any difference one way or the other, does it? If we are all the products of some godless evolutionary process, it really does not make any difference at all, does it? How can it really matter whether one has a human heart, a baboon's heart, or a mechanical heart?

A few months ago, the whole world was tuned in on a man by the name of Barney Clark who was lying in a bed or sitting in a chair. The source of the notoriety that "Medical Science" was receiving was that he was hooked up to a piece of machinery larger than a piano. They called it, "A Mechanical Heart." The man who implanted that mechanical heart has had serious disagreement with his hospital friends and his peers. Resultantly, he has moved to another hospital in the Midwest. There, he has been involved in implanting another mechanical heart. It is projected that the one who received his improved heart may live at least two years. Yet, whether he lives a week, a month, a year, or two, after that, what then? Tragically, what will it matter? If he should die and go to Hell? What will it matter what kind of an "organ" a person has for a heart, if that person's spiritual life is awry? Of what value is all of the fame and the notoriety, if that person has no hope of eternal life through faith in the Lord Jesus Christ?

Too, a man may be the world's greatest physician! A man may be the world's greatest doctor! A man may be the world's greatest M.D., or a woman! Yet, without faith in the Lord Jesus Christ, what will it matter whether he or she implants a baboon's heart, a mechanical heart, or a human heart, when time is no more for that adult mortal who receives the same? Of what value will be the effort? What will be the purpose finally? Seemingly, men have lost their perspective! They did so, perhaps, back in The Garden of Eden! In Adam, they had God's Word for life and for meaningful and endless living. Then, through their delight in Satan's word, "Yea, hath God said?" men lost their perspective as to what is right and what is wrong.

"Without faith," we hear, "it is impossible to please God." Further, God says, "Whatsoever is not of faith is sin." Therefore, if these great physicians, doctors, and surgeons in Loma Linda had no

faith in the Lord Jesus Christ, the implanting of the baboon's heart into little "Baby Fae" was sin. Similarly, if the doctor's involved in the transplanting of that "Mechanical Heart" into the body of that middle-aged dental surgeon in Utah, or the middle-aged man in Louisville had no faith in the Lord Jesus Christ, then all that they did, likewise, was sin! Technology does not alter the reality! Human device cannot change this truth!

The whole circumstance "boils down" to two or three thoughts, I would suppose. First, whether we live 31 days as "Baby Fae," five weeks as my grand nephew in San Antonio, or 110 years as the old gentleman who died in a nursing home a short time ago is not the issue. Second, regardless of the time we spend on the earth, it is but a moment in the course of God's eternity. With Him, "a thousand years is as a day, and a day is as a thousand years."

In actuality, nothing apart from faith in Jesus Christ is of any importance whatever. In that, alone, rests the whole of the human hope. With faith in Jesus Christ, eternal life now and forever is ours. Without faith in the Lord Jesus Christ, men die and go to the torments of a Hell "prepared for the devil and his angels." Jesus very clearly declared, "What shall it profit a man if he gains the whole world and loses his own soul? Or what shall a man give in exchange for his soul?"

Thankfully, though "Baby Fae" died with her baboon heart, she, at this very moment is in the eternal Presence of our Loving and Almighty God. At this very moment, she is freed forever from her human limitations. "Baby Fae" is beyond the exploiting of mortal men who can think only concerning "physical survival," though they, in finality, really have no control over such. "Baby Fae" is alive and well in that Land of Eternal Day where "The Lord Jesus Christ Himself is The Light!"

At about the same time that doctors were implanting that baboon's heart into "Baby Fae's" little body, medical men near the Atlantic were operating on infants whose heart conditions were similar to that of "Baby Fae's"! Each one of these on whom they performed the operations died. Too, they died before "Baby Fae." Little "Baby Fae" who was given the baboon heart outlived them. The important thing, however, is not that these babies in the East died! The important thing is not that "Baby Fae" died! The important thing is not that my grand nephew died quietly early one morning without any publicity, notoriety, or fame for doctors or the media.

Realistically, death is the last experience any of us will have on this earth. Therefore, the only thing of any real importance is whether these adults who have been involved in these situations know the Lord Jesus Christ in saving faith. The only thing of any real importance, then, is whether the adults who have been or who are concerned know the Lord Jesus Christ in Saving Faith! This is truth to which these doctors apparently were not privy. This is truth to which those of the media who were so much involved in "Baby Fae's" life and death apparently were not privy. These wise, learned, and famed ones apparently walk in deep spiritual darkness!

As I have mentioned in "I May Never Grow Old," I had a

brother, Edward, who preceded me into this world. He died soon after his birth. I have no idea where he is buried, and it is of no consequence. The thing of real importance is that Edward has been with Jesus more than 71 years. The reality is, the baby with the baboon's heart died! The babies who were operated on in the East died! And the baby with the god-given heart died! And my Brother, Edward, died!

Death for these, however, was eternal joy! The very moment their little bodies ceased to breathe, their little hearts ceased to beat, and their little brains ceased to function, they were ushered immediately into the Presence of our God. Our Savior explains this glorious truth so very wonderfully!

In II Samuel, the 12th chapter, we learn how David, the King, dealt with the death of his little one. While the sick baby lived, he prayed, fasted, and wept. When his little baby was dead, he washed, dressed, and witnessed of his faith in Almighty God. His testimony is unmistakable, "Now, he is dead. Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." In the midst of earth's turmoils and tragedies, then, we should be able to see how foolhardy it is to put our confidence in men. In fact, God has a very real and definitive word concerning this. He says explicitly in one place, "Cursed be the man who trusteth in the arm of flesh!"

God explains further, "It is appointed unto man once to die, and after that the judgment." Therefore, if we are Christians, our confidence must be in the Lord Jesus Christ! Thankfully, God, in His Grace, has The Eternal Watch Care for all of the little ones begotten of men who die in innocency! David assures us that they go immediately into the Presence of our Savior, the Holy Angels, and the Saints of all ages. Jesus gives us further assurance in this with His Words, "Permit the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Thankfully, God has said, "He who believes on the Son has everlasting life." Tragically, for all others, the Word is final, "He who believes not the Son shall not see life; but the wrath of God abideth on him." God assures us that the "fires of Hell" will be the eternal doom of all who do not believe! Today, then, beloved friend, choose life! The call of our Savior is eternally clear!

The Word of God is plain and explicit for all who will hear. Even "a fool should not stumble therein." We hear, "Believe on the Lord Jesus Christ, and thou shalt be saved." Truly, "The Spirit and the Bride say, come!" He who has "heard," likewise, "says, come"! Even today, beloved friend, "Believe and be saved!"

MISSION

(Continued from Page 1)

sionaries are making, so do local churches. Mission boards arrange for transportation to and from the field and for furloughs every few years, so do local churches. It appears as a plain fact that local churches right now are doing everything that mission boards were set up to

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THE BAPTIST EXAMINER

JAN. 26, 1985

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Please explain, "Greet one another with an holy kiss" (II Cor. 13:12).

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Note, the words of the salutation does not merely say: Greet one another with a kiss, but it does say: "Greet one another with a holy kiss." The "holy kiss" greeting was practiced by the Lord's churches in their early history, and evinced an Holy Spirit-wrought love for one another. The "kiss" was then known as, "The kiss of charity."

In the Jewish synagogue men kissed men and women kissed women. This custom adhered to the early churches, but appears to have been neglected by the church at Corinth. Paul urges them to resume the custom. Sometime later the practice became promiscuous in the church, and this promiscuousness was used by the enemies of the church to level many charges against it.

The "holy kiss," the mark of affection and symbol of peace, became disrespectful in the eyes of many, and to shut the mouths of those who were looking for fault with the church, the custom was in due season discontinued.

Had it not been for the promiscuity of the custom it may not have so soon fallen into disrepute. But in our time when wantonness and all manner of sexual impurity prevails, I believe the handshake and gentle pat on the back which is common among the Lord's churches serves the same end as the ancient "holy kiss." I do not mean to imply the handshake greeting is an improvement over the way in which the early churches greeted one another, but I believe it serves the same end, and that is to show affection and humility.

Antinomianism has had a resurgence of late, and has found entry into some of the Lord's true churches. To guard against this spiritual declining and degenerative influence, let us do whatever is necessary as long as it does not contradict the Word of God.

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The kiss is one of the oldest forms of greeting. We find in Genesis 27:26, "And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near, and

kissed him: — ". Again in Genesis 29:13, it is said, "—when Laban heard the tidings of Jacob — he ran to meet him, and embraced him, and kissed him, and brought him to his house" Also in Exodus 4:27 we find, "And the Lord said to Aaron, Go into the wilderness to meet Moses, And he went, and met him in the mount of God, and kissed him." The kiss is still used today in many of the Eastern nations as a form of greeting. It is used much as we use the handshake in this country.

The emphasis in II Corinthians 13:12 as well as in Romans 16:16 is on the word "holy". Paul had written the church at Corinth to, "—be of one mind, live in peace; and the God of love and peace shall be with you." If they obeyed this command, their greeting of one another would be a holy one — a holy kiss. Today, if we obeyed this command, our greeting of one another would be a holy handshake.

There is such a thing as an unholy kiss as the one Joab gave Amasa where it is said, "Joab took Amasa by the beard with the right hand to kiss him", and at the same time with his sword, "—smote him therewith in the fifth rib, and shed out his bowels to the ground,—" (II Sam. 20:10). The greatest example of an unholy kiss is found where it is said, "—while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, — And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; — and as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him" (Mark 14:43-45).

In I Peter 5:14 we are told to, "greet ye one another with a kiss of charity (love)". This is the meaning of the word "love" as used in this connection. If we love one another as the Lord has commanded us, then our greeting of one another, regardless of the method, by a kiss, by a hug, or by a handshake, will be a holy greeting.

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This same passage is also taught in Roman 16:16; I Cor. 16:20 and I Thess. 5:26 in the Pauline epistles. Let some think that Paul was the only one who taught this we find that Peter taught the same thing. "Greet ye one another with a kiss of charity..." (II Pet. 5:14).

The Greek word for holy in these passages in one that means "pure or blameless." The word for kiss means simply that, "a kiss". The answer then to your question is simply this: We are

being told in these five passages that brothers and sisters in Christ should greet each other in love. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Instead of just talking about how much we love our brethren we show it in many ways, one of which is by greeting each other with a kiss.

We should show our love by greeting one another in love, with a pure and blameless kiss. We're not talking about a passionate kiss that one has for his mate but a brotherly kiss for a brother or sister.

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II Corinthians 13:12: "Greet one another with a holy kiss."

You will find similar passages of Scripture to the above, in Romans 16:16; I Corinthians 16:20; I Thessalonians 5:26; and I Peter 5:14. All of these verses make mention of greeting brothers and sisters in Christ with a kiss. I assume the questioner is wondering why we don't practice this type of greeting today. To be overly concerned with this question of why, is, I believe, to miss the major point being made by these verses. Let us examine this practice and seek to get the real meaning of these verses.

From what I have read, the custom of kissing as a greeting was restricted to those who had special feelings for one another. It does not appear to be the greeting given by people who were just introduced or were just casual acquaintances. This greeting seems reserved for special relationships. I believe a study of the occasions of a kiss for a greeting, will bear this out.

Some might wonder why we don't practice this greeting today. I believe we do. Maybe not as much as they did in the Middle East but we do hug and kiss many of those for whom we have special feelings. To many of our loved ones, this is expected and would be an insult to them not to engage in this action. Our custom of handshaking in some instances would be the equivalent to the kiss. However, there is a difference in that we shake hands with just about anyone. A handshake does not carry with it the feelings that the kiss carried in Bible times. This is equally true today. We very often will embrace one another at the beginning or the end of Bible Conferences, thus showing our feelings for one another. Certainly this is much the same as the Bible kiss.

Now let me state what I believe to be the major point in this verse. I don't feel the kiss is the major issue, but rather the feelings behind the kiss are what's important. This kiss is always referred to as a "holy" kiss except in I. Peter 5:14

where it is called a "kiss of charity." I feel that Paul, as well as us today, should be more concerned with the feelings behind our greetings than the type of greeting given. Paul is anxious for there to be a bond between believers. May our greetings be in the spirit of love.

MISSION

(Continued from Page 3)

do. Mission boards are unnecessary.

Now some advocates of a board system will tell you that there are certain countries that a missionary cannot get into unless he has the backing of a board. That is, quite simply, a lie. There is no country that a board missionary can get into that an independent local church missionary cannot get into, also. If a country is open for a board man it is open for a local church man, also.

Secondly, mission boards are unscriptural. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Ephesians 3:21). God receives glory through the work of His churches. He does not receive glory from the work of a mission board which He never organized or authorized. It was the local church that the Lord Jesus Christ commissioned to, "go ye into all the world, and preach the gospel to every creature" (Mark 16:15). You can find plenty of local churches in the Bible, but you cannot find one mission board.

Thirdly, mission boards are anti-local church. By their very existence they deny the fact that the churches of Christ are capable of carrying out the work that He gave them to do. If mission boards are the way to get the Lord's work done, then why don't board missionaries give up the idea of organizing local churches on the field, and organize the believers there into boards instead? It would certainly be a lot more consistent than trying to organize a church, when the fact of the matter is a board sent you to the field and is keeping you there, not a local church.

Some boards try to get around their unscripturalness by saying that the local churches voted them the authority to carry out the commission for them. Can a church vote to have the Masons baptize for them? Can a church vote to have the Jesuits teach the Bible for them? If a church can be right in yielding its authority to a board, it would be just as right for it to vote to let such non-church organizations as the Masons baptize.

One of the objects of Scriptural mission work must be to organize local churches. The local church is a living organism and living organisms reproduce after their own kind. One church begets another church, that church begets another church, and so on down the line.

The missionary must aim his work at the eventual establishment of local churches. Those local churches which are established ought to be truly LOCAL churches. If they are merely an extension of the missionary and cannot function without him, he has failed in his task. If all of their support, the funds with which they pay their pastors, the money to build their buildings, etc., comes from outside their church, they are not truly a local organization.

Now the only way to establish a functioning Sovereign Grace, Landmark, Missionary, Baptist

Church is to teach and preach strong doctrine right from the start. A missionary ought not to use any method on the foreign field that he would not use at home. Men and women of other countries are not unintelligent. They are fully capable of understanding anything that an American can. In fact, many of them are far more intelligent than the average American is.

There are some who say, "Get them saved first, then teach them doctrine." What do you preach if you do not preach doctrine? Can you touch upon the subject of salvation without speaking of God's sovereign grace? Can you teach anything about the duties of a new Christian without teaching them that their first duty is baptism? We might ask why some are ashamed of what they believe? Why try to sneak it in the back door? It is far better to begin by preaching and teaching all the counsel of the Word of God and continue that way throughout your ministry, whether you are in the U.S.A. or on the mission field.

God will provide. When the Lord's missionaries do things the way the Bible says to do them, they need have no fears that the churches which are established through their work will not survive. After all, the Lord said, "The gates of hell shall not prevail against it" (Matthew 16:18).

Missionaries, then, to be scriptural must be sent out by local churches. If they are following the Bible one of their chief aims will be to establish local churches. Lord willing, in the future those local churches which they have planted will send out missionaries to other places to establish other local churches. Long after he has departed this life the work of the missionary continues to bear fruit. We don't know how many churches exist that are directly descended from the churches that the Apostle Paul established with his mission work, but we do know there are many. We do know that every true New Testament Baptist Church in the world today is a direct outgrowth of the mission work done by the First Baptist Church of Jerusalem which was established by the greatest missionary of all, our Lord and Saviour Jesus Christ.

EVOLUTION

(Continued from Page 1)

ween the sun and another star passing nearby. Large pieces of the sun were pulled away and began to revolve around the sun at different distances. These are now planets. No matter which theory is right, the solar system came to be as it now is more or less by chance. Why does it stay this way? Kepler's Laws of Planetary Motion states that all planets travel about the sun in an elliptical (oval) path; that a planet moves faster in its orbit as it nears the sun; and that there is relation between its distance from the sun and the time it takes to make an orbit. Newton's Law of Gravitation, of which Kepler's three laws were an indispensable part, explains how two objects attract each other. So the solar system (no matter how it happened to originate) remains as it is because certain laws of nature maintain the relationship between the sun and the planets."

I do not know about you, but when I see an article in the Newspaper like this it makes, as (Continued on Page 5 Column 5)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Does the Christian in this day and age have authority to cast out demons in Jesus' name?

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No! I do not believe that anyone has authority to cast out demons today. Why do I believe this? I believe that if we had the authority, we would have the power. I know of no one who has cast out a demon today. O yes, I have read of men who claimed to have done so, but I have no proof of this fact. The early church had various gifts to use as a means to introduce the power of God, and to prove that God was using them to carry out His work. You see, they did not have the New Testament in message as we have, they were God's messengers, God spoke through them, they performed miracles, and were used as a mouthpiece for His glory. We do not perform miracles today, God still performs miracles. I heard a preacher say in a conference that miracles had ceased. Not so, God still performs miracles today, our salvation is a miracle, the impossible becomes possible, but God makes the difference. I Cor. 13:10 says, "But when that which is perfect is come, then that which is in part shall be done away." This should answer the question. I might add, I do believe that people can be possessed of demons today, that is, lost people. Saved people have the Holy Spirit and cannot be possessed by a demon spirit, even though he might be tempted by, and be influenced by a demon spirit. Yes, lost people can be taken over by demons and cause them to do things that they would never do if left to themselves. You have heard many say after they had committed a terrible sin, "I just don't know what came over me." They were demon led. Only God can deliver one from the power of demons.

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There is not the least shadow of a doubt in my mind as to the Scripture teaching that there are demons and that there are demons today. But the question is, does the Christian have authority in this day and age to cast out demons? What does the Scripture say? What does the Scripture teach? Those who cast out demons in Christ's day did so, because they had the gift from God to do so. This casting

out of demons and unclean spirits and other such demonstrations of the spirit and power of God was for a particular purpose and for a particular time.

First of all, it was for the purpose of convincing any who witnessed this work that these men, such as Paul when he cast out the evil spirit, were of God. It was for the purpose to convince men that they were preaching the Word of God (Acts 16:16-18). When the disciples of the Lord returned and said the devils were subject unto them through the name of the Lord, that is, by His authority, God gave them this power for the purpose of convincing men that they were of God and their word was not their word, but God's Word (Luke 10:17-19).

When the Word of God was completed, then there was no more need for the gift from God to cast out demons. Paul said in I Corinthians 13:10, "But when that which is perfect is come, then that which is in part shall be done away." The New Testament came to us in parts, as it were. We may say it came to us in installments. A book at the time, or a letter at the time. Then when all of the New Testament came together, there was no need for the gifts of the Spirit to cast out demons and/or evil spirits. We have the Word of God now to convince the gainsayer.

Furthermore, this particular type of miracle working was to last only for a time and that was till the perfect Word of God had come. Micah 7:15, "According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things." The marvelous works of the Lord began during the personal ministry of the Lord Jesus, such as, casting out of demons, evil spirits, unclean spirits, healing the sick, raising the dead, etc. This particular type of miracle working was done by a gift of the Spirit to the disciples, Paul and some others. These gifts ceased and the casting out of demons by the Christians during the very early age of the church, ceased along with the other gifts. I Cor. 13:8: "Charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The statement whether there be prophecies, they shall fail, that is to say, the gift of prophecies; and the tongues shall cease, that is the gift of tongues. What is meant here is that no one will be able to speak in another language unless he spends many hours in studying. Knowledge will never cease, but the gift of it as in the days of Paul will cease. God gave men gifts by the Spirit. He does not do that in this day and age. These gifts ended at a specified time. These gifts of healing, speaking in tongues, casting out evil spirits, unclean

spirits, and demons when a certain number of days were up. And that length of time or days was from the time the children of Israel left Egypt till they arrived in Canaan (Micah 7:15). No, the Christian does not have authority to cast out demons in this day and age.

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"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mt. 28:18-20).

Does the Christian in this day and age have authority to cast out demons in Jesus name?

The only authority Christians have to do anything, is in the name of Jesus. When Christ commissioned His early church, He said, "All power (authority) is given unto me... go ye therefore..." The Holy Spirit empowered the early church to be witnesses of the death, burial, and resurrection of Jesus Christ, and gave spiritual gifts to accomplish this work. All the gifts given at the beginning do not continue unto this day, some have ceased. The miraculous gifts of diversity of tongues, and interpretation, and healing are no longer needed, due in part to the establishment of the true faith in all parts of the world, and the completion of God's Word. The casting out of demons was a sign of the healing power of Christ and His victory over the powers of darkness. Signs that confirmed His Word and work, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mk. 16:20). "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:16). Read Hebrews 2:3, 4.

The Apostle Paul said, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:15, 16). The gospel is used of the Holy Spirit to deliver from the penalty,

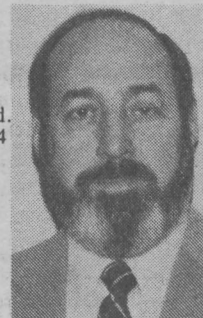
power, and eventually, the presence of sin. Those vexed by sin, under the demonic influence of sin, are delivered from its power by the gospel of Christ and by being taught to observe those things which are commanded of God.

"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).

I personally have never been an eye witness to the casting out of demons like in the mad men of Gergesenes (Mt. 8:28-34), or the young man that threw himself into the fire and into the water (Mt. 17:14-21), or certain women which had been healed of evil spirits (Lk. 8:2). But I have seen men who were possessed by strong drink, young people that were hooked on drugs, people in bondage to sin and struggling under the heavy burdens of lies, infidelity, and adultery, repent, and come to a saving knowledge of Jesus Christ, and grow in virtue and morality as servants of our Lord in His New Testament Baptist Churches. I have seen this done through the Spirit-empowered preaching of the gospel by Christians of this day and age.

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Toledo, Oh.



The central point of this question is based on the word authority. The word authority comes from the Greek word EXOUSIA and usually means privilege. The word is translated authority 29 times in the New Testament. I feel that this is a secondary meaning of the word because the word is translated power 69 times. "Does the Christian have power?"

There are two things we must consider relative to this power or authority. First, Where it originates. Second, How it is allowed to be used. First, all power or authority originates with God. Romans 13:1 "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God." Power is mentioned three times in this verse. The first two are related to God. It speaks about the higher (superior) powers in a plural sense. Those powers being, I believe, a reference to the Trinity in which all three members have power or authority. The second part of this verse establishes the base and control of power and authority. "There is no power but of God." Power in this instance means the right to act. God must give and allow power to exist. If he does not, no one can act.

Second is the allowed use of power or authority. "The powers that be are ordained of God." Again, there is more than one power that is ordained to operate. Man is one to whom

power or authority is given. The word power here means freedom to act. Any power that exists must be ordained (appointed) of God. He has given power to believers in this day and age to do some things for Him. There are some things that Christians were permitted to do in times past that they cannot do today. What, then, is in the realm of believers' power today? What freedom of action does the Christian have?

First, power as it relates to man. This is the power to proclaim the gospel. This power came from Jesus to His disciples when he commissioned them to act. Matthew 28:18-19 "And Jesus came and spake unto them, saying, All power (EXOUSIA) is given unto me in heaven and in earth. Go (proceed) ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost:" The power is His, the responsibility ours. The word go in verse 19 means to proceed. Our procedure is to proclaim the gospel to every creature (Mk. 16:15-16).

Second, power as it relates to God. The privilege of prayer. Prayer is conversation with God in which we are to be bold (Heb. 4:16). Again, the power is His, the responsibility is ours (I Tim. 2:8). The Spirit directs our prayer (Rom. 8:26). The power of prayer increases our faith (Jude 20).

Third, power as it relates to the devil and his demons. The power given here is not to cast out but to prevent the devil and his demons from overpowering the people of God. The power that was given to cast out demons was for a limited amount of time, and was a special gift to certain disciples in early New Testament times (Matt; 10:8 and Lu. 10:17). The power to prevent it is outlined for us in I Peter 3:8-9. It requires vigilance for the believer, and the exercise of His power in resistance that will cause the devil or demon to flee away (Ja. 4:7-10). The power is God's, the responsibility to use it is ours. The Christian in this day and age does not have the power or the privilege of casting out demons.

EVOLUTION

(Continued from Page 4)

it were, my blood to boil. It causes my righteous indignation to begin to show on the blood pressure chart. I can only appreciate one thing about the answer that was given. The author states that the information given is a theory, but I oppose the concept that we can only choose between these two theories. I also dislike many other things about this article, in particular, the fact that there is not one reference to God, the Bible or any real scientific evidence relating to our solar system. There are a great number of scientists who believe the Bible and have made great efforts to show that there is much scientific evidence that agrees with the Bible and the explanation of the creation found in Genesis 1.

There was a time when The Bible had a great deal to do with the material that was presented to students when they attended school. Now this has been changed and Humanism has

(Continued on Page 6 Column 1)

When at any time we are in trouble, we should be more concerned about our sins, to get them pardoned, than our afflictions, to get them removed.



QUESTION: — Who was the first blacksmith?

ANSWER: — Tubal-cain, Genesis 4:22. "And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron:..."

EVOLUTION

(Continued from Page 5)

taken over. A simple definition of Humanism might be stated as man's philosophy and theories on how to live and educate other people outside of the realm of a supreme being. Humanists make man their God. The Humanist rejects the Bible account of creation and makes evolution to explain creation. Evolution has never yet explained how this earth or that which is on it came to be. Evolution is unscientific. It has never been proved to be anything more than one big lie that only people who hate God can believe. They say that we who believe the Bible believe a "Fairy Tale." By the time I conclude this article, I trust you will be able to see just who it is that believes the "Fairy Tale." The evolutionary theory is totally full of holes, gaps and unfounded premises with impossible conclusions, yet it is being taught in every public school in America today. This theory is being presented on T.V., radio, the newspapers, and many magazines (Reader's Digest). What is so bad is that it is generally presented as fact, because who in their right mind would question all the intelligent people in this world who believe it. People are so full of this knowledge that they cannot see the truth and the actual account of creation in Genesis Chapter 1.

I sat one evening watching our local TV news broadcaster as he told me and my family how many million years old some whale bones were that had been found down in South Alabama. I wrote three letters to that TV station trying to convince them that they could have at least presented this as an editorial and said this was someone's opinion. They presented it right in the middle of the News Broadcast as if it were a fact. My three letters accomplished nothing of any value that I know of. One might ask, is not Alabama in the Bible Belt? How can these things be happening? Let me answer these questions with some facts that I have observed the last couple of weeks. There was an estimated crowd of 120,000 people at the Talladega Race Track, over 50,000 at the football game, as well as many others doing various activities on this Sunday afternoon. This past Sunday, most of the churches in our area spent more time talking about the mothers in their congregation than they did about the Lord. We see in these activities a total lack of spirituality in our area. These things are the results of the teaching of a humanism

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philosophy that is now in our society. Back when a greater percentage of the people believed and went by the Bible, these activities were not a Sunday practice. The Bible Belt had a reputation for a more spiritual climate, but many things have changed since the general teaching of today has changed. We do not have to wonder just what is the cause of the decline of spirituality in our society.

I would like to present some things the evolutionist expects us to believe. They are statements that have never been proven scientifically, nor do they make any effort to prove them. First, our universe began with a big bang. The evolutionist have many theories for how and when our universe began. Not one of these are more than a fantasy or guess. The evolutionist puts all of his faith in this impossibility, and calls us fools because we put our faith in God. I would rather put my faith in a supreme Being who began all of creation by speaking the words and has provided all that He needs through His power. I would rather trust in God than in the possibility of a big bang or accident. The second unscientific statement that they make is that the earth is very old. I can remember when they talked about the age of the earth in thousands. I believe that they used to say back then it was about 50,000 years old. Now they have come to believe that it is several billion years old. How did they come to this conclusion? They started with what they called the Carbon 14 test. Scientists soon proved that it was most unreliable and could not honestly date anything older than 6,000 years. They then found the method that they presently are using. This is called the radiometric method. It is based on the amount of lead found in the world. The lead they claim is where the radioactive material has worn out and turned to lead. Every time they find some more lead they say the Earth is that much older. Could it be too wild an idea to believe that God, wanting to protect His creation, created lead around the radioactive material.

I would like to ask you to think about this, how old was the earth on the seventh day of creation? The Bible says that God created all that is in the heavens and earth in seven days. Adam and Eve, the animals, the plants and trees were created full grown and so all of these things have had a great appearance of age. There are many good and scientific arguments that can be used to prove that the earth cannot be older than 10,000 years. If you are not familiar with these, I do not have time to give them to you at this time. I would highly recommend that you get a book by Henry M. Morris, a scientist who has well researched this subject. He explains this, using arguments dealing with the twisting of the stars to the way the earth would have become greatly over-populated by now. The editor of this paper has a fine book store and would be more than happy to help you with this matter. Another misuse of the facts is in the area of fossils. The evolutionist says that you can date a fossil by the strata that it comes from. What they fail to tell us is that from place to place where the strata is checked it is not the same. The various layers appear in different orders. They also fail to tell us what it takes to make a fossil. One would have to dig a deep whole, put the animal or

life that one is trying to fossilize in the hole and cover with concrete so that air does not cause decay. This does not happen during normal life on this earth. For all of the fossils to be here that there are, there would have had to have been a great catastrophe. The evolutionist cannot find one, but The Bible tells us of one that came on this earth during the flood that could have done all these things.

The last statement that I would like you to consider is that all living creatures evolved from that one little amoeba. I challenge anyone to show me that in higher plant or animal life where two living together (without the interference of any outside group) evolve into a better form of life. The farmer can tell us that if one plants corn, and leaves it to evolve, it will not make a hy-brid corn; but will digress to weeds and worse. Evolution never makes things better, but rather, when allowed, makes things worse. I continue by saying that these same people should study the human body. Then show me how our fantastic, marvelous body just happened to evolve. They say we came from a monkey, but a pig has a heart more like ours than any other animal. They have taken minute parts of both man and animal and constructed odd looking creatures that are supposed to be the missing link. There is not one of these that has held up, yet when you look at a modern day Biology text book you will see them as if they are real and lived millions of years ago.

Now, I would like to present some facts that the Bible explains, but the evolutionist cannot. For example, the Grand Canyon, they say this evolved to the way that it is now. The Bible says that God made it as it is today. Let me reason with you a few moments. Are there not greater rivers than the Colorado? Are they not flowing through areas with softer soil than the Rocky Mountains? Considering these facts, there should be many other canyons of even larger size than the Grand Canyon if it evolved. Many people have watched rivers, they dredge a little out here, but deposit it down stream so that they never make a canyon. Another simple-minded problem deals with the Yucca Plant and the Yucca Moth. The Yucca Plant is a stiff-leaved plant of the Lily Family. They have a straight stiff leaf with a sharp point on the end. Many in Florida grow these plants on the edge of their property instead of putting up a fence. One type is called the Spanish Bayonet. Now a very interesting thing about this plant is that when it blooms, the Yucca Moth lays her eggs in the blossom. As she lays her eggs, she carries some of the pollen which she deposits on the pistil of the plant thus inspiring fertilization. The young larvae feeds upon the developing seed of the Yucca Plant. It does not eat them all; so, a sufficient number ripen to sustain this species. So the moth causes more plants to grow and the plant sustains the moth. The plant needs the moth and the moth needs the plant. There are several other examples of this identical thing in our world. One is a nut tree and a bee that sustain each other. My question for the Evolutionist is how and when did these things come to be under your system of Evolution? The Evolution system puts plant life far ahead of the insects in time. How did the Yucca Plant live all those millions of

years until the moth came along? I think it is a fair question. The Bible states that God created the vegetation on day three, on day five He made all the animals and the insects. I see no problems with the Creation.

The Evolutionist must certainly believe that you could be walking across a desert and through the process of Evolution you could find a Timex watch that had evolved from the sand. A monkey could sit down in front of a typewriter and just by random pushing the keys type the Bible and/or The Webster's Dictionary. Logic tells us these things are impossible. Logic tells us that Evolution is totally impossible. Christianity is not totally logical either, but mixed with a little faith, it has far more logic and reality than anything else man has to offer. Most people will accept Evolution, and its irrational logic because of their hatred of God. People in our country do not want the Bible or prayer in our public schools. This belief in Evolution is just as much a religion as our belief in God. The Evolutionist digs down through his strata and arrives at a level he says is 42 billion years old. There he finds a certain fossil. You ask him how he knows his fossil is that old, he will tell you because he found it in that stratum. When you ask him how he knows that the stratum is that old, he will tell you because he found that fossil there. We call this circular reasoning. He digs a little farther and he finds a Johnson Outboard Motor and goes right on his merry way.

I will conclude with a quote from a famous Astronomer, Robert Jastrow. "For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountain of ignorance, he is about to conquer the highest peak; as he pulls himself over the biggest rock, he is greeted by a band of theologians who have been sitting there for centuries." We might add that the Bible says that God has given them over to a reprobate mind. Pray for us!

MESSAGE

(Continued from Page 5)

ciple of deception. Jesus said, in John chapter eight that Satan is the father of lies. But the question remains, how can I know when I am sinning? When you look into the world system you cannot always see sin as it really is. A magician can quite easily deceive the eye. A skilled magician can make you see things that are not there, and create illusions to make you believe that what he does is mysterious and unexplainable. So it stands to reason that the god of this world is able to deceive you into thinking that the things of this world are not all bad. See Ephesians 2:1-3. The Devil has many ways of making you think that the things of this world are not so bad. Did you know that his methods are as old as man himself? Solomon, who was the wisest man who ever lived, said, "There is no new thing under the sun." Notice Genesis 3:6, via I John 2:16. The god of this world will use any and every type of media there is to deceive you into thinking sin is not so bad. John mentioned "the lust of the flesh, the lust of the eye, and the pride of life" as channels by which the devil can get to you. He'll use drugs, alcohol, sex or anything else he needs to take control of your

flesh. You may think that I am just an old fashioned preacher, and I don't know what's happening. Believe me I know what's happening. I wasn't born a preacher; I wasn't even born a Christian. I was 24 years old before God was made manifest to me in salvation. I have been a part of the world system, and yes, I was a teenager once. I have some memories in my mind about my sinful life in the past that I wish that I could blot out, but I can't. So I can speak from authority on two counts, the Word of God, and my personal experience. A sinful life may seem like a lot of fun now, but sin is just like a rattlesnake. As long as you leave him alone he won't bother you. But if you keep messing with him, sooner or later he is going to get you. I am sure that you have already heard all the statistics on teenage drug abuse, and alcohol abuse, and the number of teenage pregnancies, so we won't go into all of that. Besides, talking about numbers tends to make the facts too general. I would rather we talk about what may be happening here with you. There is no doubt you are going to be tempted in some, if not all of these things, but you do not have to give in. God has given us a warning about getting involved with sin. (See Proverbs 22:8; Galatians 6:7). Solomon and Paul are saying that if you participate in sin, you will get back an empty life. You know that you are sinning if you are satisfying the lust of your flesh. That is, doing things that you want to do even though it is wrong, just because you want to do them. Now let's notice what James says about this (See James 1:14, 15).

The best way to keep from getting involved in sin through the lust of the flesh is to avoid situations that might get you into trouble. (Lust is a bodily appetite for sin.) Don't associate with people who use, or sell drugs. Don't hang out with other kids, or go to places where drugs or alcohol might be used. I know that sex among the teens, and among the unmarried has become very common. I know that it has become socially acceptable. Fathers telling their sons it is OK, just don't get caught; mothers giving their daughters birth control pills. But God says that is wrong. You must learn to say NO! to that buddy who wants to give you a drink, or that person who wants you to just try those little white pills one time, or that boyfriend, or girlfriend who wants to go a little too far with your kissing and petting. You must say NO! NO! NO! Remember, lust can have only one kind of child, and that child is sin. Satan is an arch deceiver, and he can bring you to the point where right and wrong have no meaning.

The reason that these sins are so common and popular, not only among the young people, but also the adult population, is because the devil knows how to stir the appetite of the flesh. It is the lust of the eye. And the ear is used as much as the eye. Everywhere you look alcohol, drugs, and sex among the young and unmarried is being promoted. It is in the movies, TV programming, and in the music that you hear. There is almost no TV programming that is fit to watch. Almost every scene involves having a drink, killing someone, or having an affair. You know Satan has given us some new names for sin these days. He calls drunkenness "socializing," adultery and fornication

(Continued on Page 8 Column 5)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And the word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel" (Ezek. 17:1, 2).

The message before us is both a riddle and a parable. It is a riddle in that the meaning of the message must be explained. It is also a riddle in that there is a much deeper meaning than that which appears on the surface. It is a parable in that the message is to be conveyed through symbolic figures.

We will observe as we proceed that the riddle and the parable cover the international affairs of Israel, Babylon and Egypt between the years 597 to 588 B.C., or an eleven year span.

It is to be noted that the purpose of the riddle was not to confuse Israel or hide the facts from them. The riddle, in fact, was to cause the message to have a greater and more lasting impact upon Israel.

The parable was to center around a great eagle. The thought of a great eagle, of course, would catch and hold the attention of all concerned. God, therefore, would have their utmost attention. It is not likely that the minds of any would drift as the riddle was being put forth. One can also be sure that such a riddle would spread from mouth to mouth very quickly. The people, no doubt, would inform their friends of the riddle and the friends, in turn, would try to guess the meaning.

"And say, Thus saith the Lord God; a great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar" (Ezek. 17:3).

Ezekiel begins to paint his word picture of a great eagle with great wings, yea long wings. The eagle is full of feathers, which, of course, makes him more stately. His divers colours also make him one of a kind so that all stand in awe of him.

The great eagle sets his feet on the highest branch of the tall cedar. He, in so doing, remains aloof from all that is around him. All, in fact, must look up to him.

"He cropped off the top of his young twigs, and carried it into a land of traffick, He set it in a city of merchants" (Ezek. 17:4).

The "young twigs" of the cedar, which, in other days, would remain in Lebanon and give glory to it, were removed by the great eagle. The great eagle therefore had not come to bless the people, but to take away their glory. The eagle, in fact, carried the young twigs of the cedar to a land of traffick-to a land of merchants.

We are sure that the great eagle represents King Nebuchadnezzar. He, in fact, had already carried off King Jehoiachin from Jerusalem to Babylon. The record is given in II Kings 24:11-16.

"And Nebuchadnezzar King of Babylon came against the city, and his servants did besiege it. And Jehoiachin the King of Judah went out to the King of Babylon, he and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out

thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of people of the land" (II Kings 24:11-14).

Nebuchadnezzar, of course, was the great eagle and the young twigs from the top of the



Willard Willis

cedar refer to the fact that he carried away the best that Israel had.

It is stated that Nebuchadnezzar, the great eagle, with great and long wings, carried the young twigs into the "land of traffick" and a "city of merchants." The explanation of the "land of traffick" and "city of merchants", is described in verse twelve where we find that Babylon was the great city of commerce in Asia.

The fact that the great eagle's wings were great and long has reference to the dominion or territory over which Nebuchadnezzar reigned.

The fact that the eagle was full of feathers refers to the numerous people in the dominion of Nebuchadnezzar.

Jerusalem, to which Nebuchadnezzar the great eagle came, is Lebanon. The royal family is the cedar and Jehoiachin is the top branch. He and the princes of the land are represented by the young twigs which the great eagle removed.

"He took also of the seed of the land, and planted it in a fruitful field; He placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs" (Ezek. 17:5, 6).

Nebuchadnezzar could have replaced Jehoiachin with a man from Babylon, but he chose Zedekiah - a native of Israel. His name was actually Mattaniah, but Nebuchadnezzar changed his name to Zedekiah. The record of such is given in the following passages:

"And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign and he reigned eleven years in Jerusalem. And his mother's name was

Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiachin had done" (II Kings 24:17-19).

Nebuchadnezzar saw to it that Zedekiah was surrounded by very favorable conditions for his reign. This is what is meant by verse five and six where we are informed that the seed of the land was planted in a fruitful field and by great waters. Judah, in fact, would have continued to prosper as one of Nebuchadnezzar's states if Zedekiah had not rebelled against Nebuchadnezzar. The record of Zedekiah's rebellion is

given in the following passage:

"For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon" (II Kings 24:20).

"There was also another great eagle with great wings and many feathers: and, behold this vine did bend her roots toward him, and shot forth his branches toward him, that he might water it by the furrows of her plantation" (Ezek. 17:7).

The great eagle in this passage refers to Egypt and in

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Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

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ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

details.

(1) This picture shows the front of the house facing north and the east end of the house. The house sits about 182 meters (200 yards) from the road. What appears to be tall grass in this picture is sugar cane. In the very bottom of the left hand corner is a pineapple plant. To the right can be seen a Papaw tree with fruit on it and some banana trees. Also there is one coconut tree in this picture but not visible to the untrained eye. Much of this will be cleared upon completion of the house.

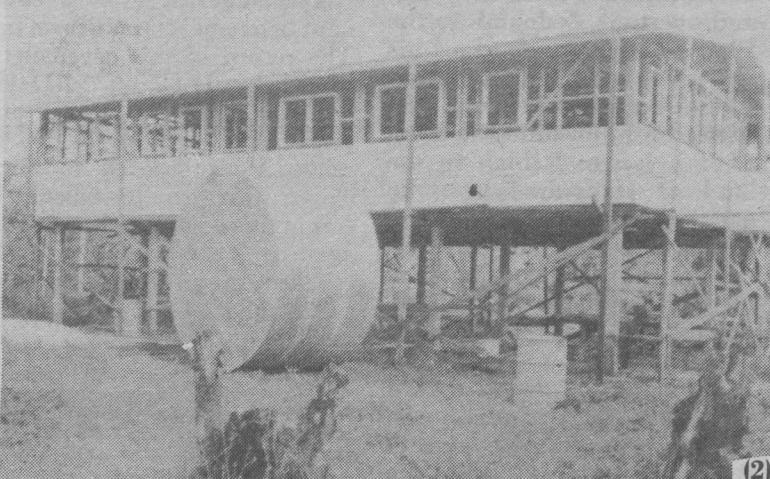
(2) This picture shows the east end of the house and the back side which faces south. A three thousand gallon water tank lies on its side near completion. There will be two of these water tanks. In all there will be forty three windows in the house. There is a reason for this other than the fact that I like a lot of windows. With windows such as this all around the house this will save almost two hours use of the generator for lights each day.

(3) This picture shows the west end of the house and the back or south side. The hole for the septic tank has been started just at the bottom of the west end of the house. One of the water tanks has been completed and is sitting upright on the concrete pad.

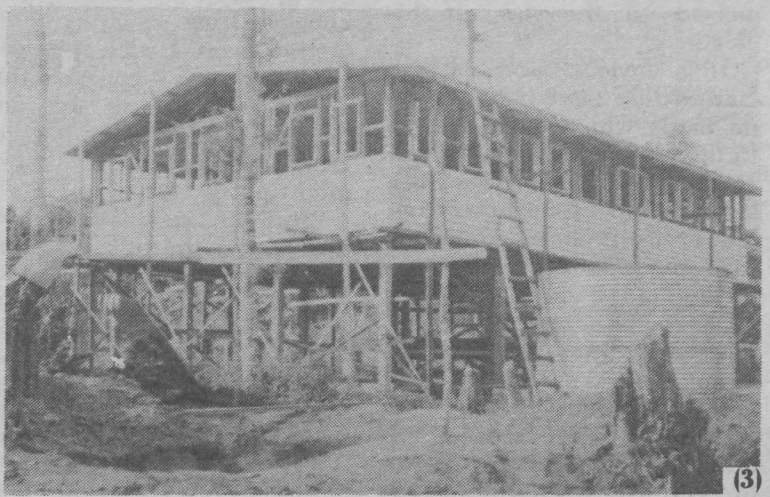
(4) This picture shows the east end and south side of the house but in addition upon close examination the electric wiring can be seen in various places. Also the gutter on the south side has been installed and the down pipe run to the water tank. Even though we have not moved in the house we no longer have to cart our water one half mile from the river. All of our water now including that for laundry comes from the tank.



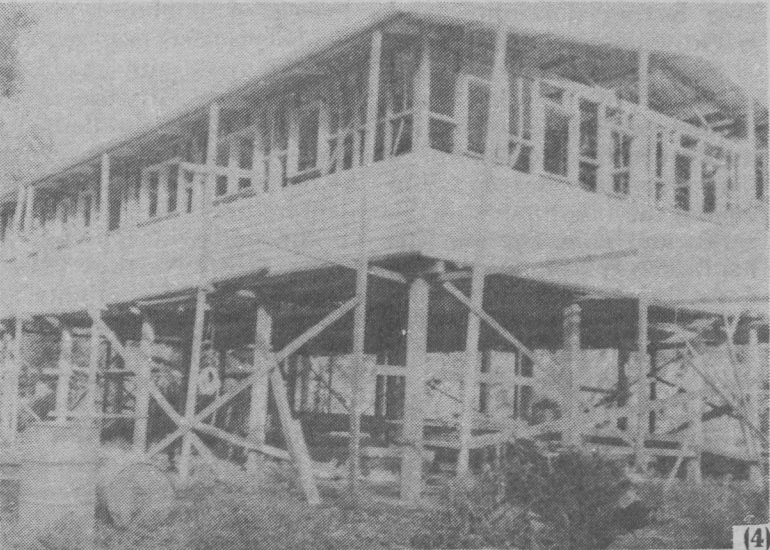
(1)



(2)



(3)



(4)

Note: At first glance of this set of pictures they will no doubt look almost alike but a closer study will reveal something

quite different in each one. These four pictures give you a complete view of all four sides of the house plus a few other

EZEKIEL

(Continued from Page 7)

particular to Pharaoh Hophra who became Pharaoh in 588 B.C. — the last year of Zedekiah's eleven year reign.

It was to Pharaoh Hophra that Zedekiah appealed for help to remove the Babylonian yoke from Israel's neck. It appeared for a while that Egypt would help, but their army turned back. The record is given in the following passages:

"Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel; thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire" (Jer. 37:5-8).

"Thus saith the Lord; Behold I will give Pharaoh - Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah King of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life" (Jer. 44:30).

Zedekiah, as the chapter before us states, was flourishing as a state underking Nebuchadnezzar. He chose however to rebel and his rebellion brought his downfall and the burning of Jerusalem.

Zedekiah's appeal to Egypt had no way of succeeding, since such an alliance, according to Isaiah 30: 1, 2, 3, 7 was contrary to God's pattern for Israel. Note these passages as follows:

"Woe unto the rebellious children, saith the Lord, that take counsel, but not from me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt your confusion... for the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still."

Thus the second eagle is Egypt. The vine which spread her roots toward him is the kingdom of Zedekiah. The reference to watering by the furrows from her plantation (v. 7) is the aid which Zedekiah hoped would come from Egypt.

"It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine" (Ezek. 17:8).

The reference in this passage is to the excellent conditions which existed so long as Zedekiah and his people were loyal to Nebuchadnezzar. The reign, however, of Zedekiah lasted for only eleven years.

"Say thou, Thus saith the Lord God; shall it prosper? Shall He not pull up the roots thereof, and cut off the fruit thereof, that it wither? It shall wither in all the leaves of her

spring, even without great power of many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew" (Ezek. 17:9, 10).

The question that was presented was "shall it prosper?" Will the vine grow and remain green? Will it bear an abundance of fruit? The answer was no. The answer was no, even though it be watered by the hosts of Egypt. It is obvious from these passages that our God will always do all His pleasure.

The decree from heaven was that Israel, the vine, would wither. Zedekiah, in fact, would wither in the "furrows" where he grew. This fact is confirmed by Jeremiah 52:8-11. (Before quoting these passages, let me say that all of you who would like a deeper knowledge of Ezekiel should read the book of Jeremiah. You will find the same to be of great value, since Jeremiah is dated from about 588 B.C. to 629 B.C. while Ezekiel falls in the same time frame. The date for the chapter before us, in fact, is 594 B.C. It will also be wise for you to read Lamentations since it falls in the same time frame and shows the love and sorrow of God relative to that which was occurring.)

Let us now quote Jeremiah 52:8-11:

"But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the Plains of Jericho; and all his army was scattered from him. Then they took the king, and carried him up unto the King of Babylon to Riblah in the land of Hamath; where he gave judgment upon him. And the king of Babylon slew the sons of Zedekiah before his eyes: and slew also all the princes of Judah in Riblah. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison to the day of his death."

It is obvious that Zedekiah learned that there is no way to do battle with God and come forth a winner. Nebuchadnezzar, at a later date, learned this same lesson. Listen to his confession as it is stated in the following passages:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an ever lasting dominion, and His kingdom from generation to generation. And all the inhabitants of the earth are reputed as nothing; And He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto Him, what doest thou?" (Dan. 4:34, 35).

"Moreover the word of the Lord came unto me, saying, say now to the rebellious house, know ye not what these things mean? Tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with Him to Babylon; and hath taken the king's seed, and made a covenant with him, and hath taken an oath of him: he hath also

taken the mighty of the land: that the kingdom might be base, that it might not lift itself up, but that by keeping of His covenant it might stand" (Ezek. 17:11-14).

The king referred to in verse fourteen, as having been taken to Babylon, was Jehoiachin. This action by Babylon had been accomplished in 597 B.C. The account of the same is given in the following passages:

"And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, He, and his mother, and his servants, and his princes, and his officers, and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon King of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all the princes, and all the mighty men of valour, even ten thousand captives, all the craftsmen and smiths: none remained, save the poorest sort of the people of the land" (II Kings 24:11-14).

We are informed in our text (v. 13) that a covenant was made with the king's seed. The name of the King's seed was Zedekiah. He, in fact, became a puppet king under Nebuchadnezzar after a covenant (agreement) was drawn up. The record of this covenant is recorded in II Chron. 36:11-13.

Zedekiah was twenty-one years old when he began to reign. He proceeded to reign eleven years in Jerusalem. It was at this point that he rebelled against Nebuchadnezzar. He rebelled even though he had sworn that he would never rebel.

We learn from the above passages that Nebuchadnezzar took away all the skilled people from Israel. He also took all the mighty men, leaving a very base kingdom from which he hoped to draw taxes. He left it in such a low state that it appeared that there would never be any rebellion against Him, or, as verse fourteen states, "that it might not lift itself up."

"But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? Shall he escape that doeth such things? or shall he break the covenant, and be delivered?" Ezek. 17:15.

The answer to the above passage of scripture is given in the following six passages:

As I live saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounds, and building forts, to cut off many persons: seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; as I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I

recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me. And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it" — Ezek. 17:16, 21.

Zedekiah, by the act of swearing, and then going back on his word to Nebuchadnezzar, took God's name in vain. The result was that God's displeasure was vent upon him.

A person, when taking an oath, appeals to the name of Jehovah. Those therefore who fail to keep an oath, are taking God's name in vain. It is wise therefore to stick to an oath even though it may bring hurt upon oneself. It is as stated in the following passage:

"...He that sweareth to his own hurt and changeth not" (Psa. 15:4).

Zedekiah took God's name in vain in that he did not keep his oath. He therefore broke the commandment which states:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain" (Ex. 20:7).

"Thus saith the Lord God; I will also take the highest branch of the high cedar, and will set it, I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it" (Ezek. 17:22-24).

The sovereignty of God is paramount in the above passages. These passages say in a very clear and expressive way that God is God and that all things are under His sovereign control. He, in fact, will bring down the high tree and exalt the low tree. He will dry up the green tree, and cause the dry tree to flourish. He will do these things so as to prove that He is Lord over all.

Zedekiah's kingdom would fall, but the passages before us look forward to a future kingdom which will know no end. This kingdom is described in Isaiah 2:1-5.

"The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat

their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come ye, and let us walk in the light of the Lord."

God, then, is to raise up the house of David, which is to be fruitful in contrast to the house of Zedekiah. The eighty-ninth Psalm is an excellent commentary on the fact that God's covenant with David will never be annulled or voided.

God is to take the "high branch of the cedar" in contrast to that of Nebuchadnezzar. The top of the cedar refers to our Lord Jesus Christ — the descendent of the House of David. He, the "tender one", is the Messiah, the son of David. He is the one with the human and lowly origin — the dry tree which is to flourish and bear fruit.

The high mountain in our text is Mount Zion. Our Lord will rule from here after He brings to naught the present world wide Gentile rule.

It becomes obvious, as far as the believer in Christ is concerned, that the future is very bright. The future, in fact, glitters with glory for the believer. Over the head of the unbeliever, aside from the blood of the Lord Jesus Christ, can only be written "hopeless."

MESSAGE

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are called, "having an affair," and homosexuality is now known as "an alternative lifestyle." But God calls all of it sin.

Music is said to be the universal language. That is why it is so popular with Satan. I am talking about ROCK, and COUNTRY music. If you want to know what is wrong with ROCK music, just take a look at the latest Coke commercial on TV. Just take a look at the VIDEO ROCK programs on TV. Just take a look at the all popular AMERICAN BAND STAND on TV. Can you say that these people who move their bodies as they do are bringing honor and glory to God? If you can't see anything wrong with what they are doing, then you need to study the Word of God more closely. If you are doing these things yourself, then you ought to stop. It is dishonoring to God. If you know CHRIST, then there is no way not to see the wrong in these things. What's wrong with COUNTRY music? Just listen to the words sometimes. Take a look at how it is being used, and

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SPECIAL NOTICE

Brother Fred Halliman arrived home on Nov. 28th. He has not made definite plans as to what he will do while here or how long he will be here. He is hoping that he and Peter can return to New Guinea together. Brother Fred will have further information in our next issue.

MESSAGE

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the places that it is sung. You can hear it in all the beer joints, (Satan's crowd likes to use the word "night club"), dance halls, and honky tonks. That is why they call it **HONKY TONK MUSIC. THAT IS WHY IT IS CALLED BEER DRINKING MUSIC.** The beer industry uses country music to promote their slop. If you listen to this dirty filthy junk call **ROCK**, and **COUNTRY MUSIC** you ought to stop. There is no way you can have **CHRIST** in your heart, and on your mind if your mind is filled with worldly trash. If you parents are allowing your kids to listen to this type of music, or if you listen to it yourself, then you are no better off than they are.

III. HOW CAN I DO BETTER? I know that it isn't easy to say "NO" to things that are put before you that seem to be good. I know that it isn't easy to take a firm stand for Christ in the age in which we live, but God is with you. If you are a child of His, then He will help you to overcome the temptations of this world (See Corinthians 10:13). Young people, you are not alone in the world. God has promised that He will never leave us nor forsake us. Jesus said, "Lo, I am with you always, even unto the end of the world. Amen." Even as God led the children of Israel through the wilderness for forty years, the same God will lead you through the trials and temptations of this life. You have His promise!

If you are not a saved person, then you cannot claim these pro-

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JACOB'S

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boys, **Esau and Jacob**, before they were born, and Esau was the logical choice. Esau was a man's man. He was a hero-type man, a man of the field, a hunter, an outdoorsman, a brave and heroic man, a man of a good disposition, a man who didn't hold a grudge, a man that was fairly open. But, God did not choose him. If we were making a choice, we would choose Esau. If there was a choice for the employer as to which one he would choose to work for him, he would choose Esau. A woman, if she were looking for a husband, would choose Esau over Jacob but that's not the way the Bible presents God's choice. God made the choice, and He chose Jacob without any works. Jacob did not have any merits at all. Even as we read about Jacob here in the Bible, we find that after that God saved him, he still was not what he ought be, and we find that Jacob just kept doing things the wrong way.

Now when it comes to God's election, God knew all about us that is for sure. He knew your coldness and your backslidings. He knew how hard it would be for you to do anything right, how that normally you would do the wrong thing, how that when you should be reading your Bible, you would be reading something else, how that when you should be in the services of the Lord and be zealous and have a warm and affectionate heart, your heart would be cold. He knew that and He still chose you from before the foundation of the world without any works, by His Grace. So then, the character in our wrestling match

is one that was chosen by Divine Grace without any works.

Another fact about our wrestler is that he had a revelation of the Lord Jesus Christ. The Bible says that while he lay down and slept he saw a ladder and on this ladder he saw the angels of God ascending and descending. The Lord Jesus Christ interpreted that in the New Testament and I'll just read it to you because I don't have time to expound on it. In John's Gospel, chapter 1 and verse 51 it says this: "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." And so then the ladder upon which Jacob saw the angels of God ascending and descending was none other than the Lord Jesus Christ. He saw this by revelation from God and it was no accident that you and I came to understand that Christ died for our sins on the cross and rose from the dead to carry the pledge of our resurrection from the dead into Heaven. That is no accident, that is a revelation from God, everybody cannot believe that! Unless God reveals it to you, you will not believe it. So Jacob was a man of revelation, he had a revelation of the Lord Jesus Christ. The character that we are talking about is somebody that you ought to be able to identify with if you are saved.

This wrestling match does not teach "prevailing in prayer." That is how it is generally presented. After I was first saved, that is how I understood it. I believed that Jacob's wrestling with God was an example of how we should wrestle with God in prayer, but that is not what it is teaching. There are other places in the Bible that teach this but it is not taught here. Notice Jacob resisted and it was not Jacob that initiated this wrestling match. He was the resister, so then we see it is not teaching "prevailing in prayer." This brings us to our next point.

II. THE PURPOSE OF THE MATCH. The second thing that I want you to notice in this text is the purpose of the wrestling match. What is the purpose of all this that we have read? Well, the purpose of this match is that the potter might shape the clay. There are many strokes from the hand of the Potter as He fashions the clay. I once watched a man work on the wheels with clay and he made many strokes on that clay. We know that God wrestled with Jacob all night, because the Bible says the day was breaking. Now God could have pinned Jacob in a second. The lesson is that He took many strokes to shape Jacob. It took all night for God to mold Jacob like He wanted him to be, and that is the way with you and me. God has been very patient with us. We are not what we ought to be but God is patient. After God saved Jacob he was still a schemer. So God placed him in the hands of a schemer that was far stronger than Jacob, and that was Laban. For twenty years Jacob served Laban, and Laban outsmarted him for twenty years. God gave Jacob a dose of his own disposition and that is why that many times we are placed in difficult positions. Sometimes we have to do with somebody that has a disposition like us, only they are stronger than we are. God shapes us and so here God had shaped him for twenty years. He still was not completed. God wanted him to

be shaped some more.

Notice as we come to this text that Jacob was left alone and there wrestled with him - God. Jacob had found that Esau, his brother, was coming with 400 men. Jacob thought that they would all be destroyed because Esau would remember what kind of a man Jacob had been, but you see Esau was not that kind of a man. He had forgotten about that but Jacob did not know it. Jacob viewed everybody like himself so he thought that Esau would kill him. So as far as he was concerned, Esau was coming with 400 men and he was all alone. He had schemed and divided his forces so that if half of them were killed, the other half could get away. Now he was left alone. It was in this position that God dealt with him. So it is with us. Sometimes God deals with us in the same way. He sometimes shapes us when we are alone.

God dealt with Jacob here on a physical basis because that was all that Jacob could understand, and sometimes God has to deal with us on a physical basis because that is all that we can understand. We sometimes get into trouble. We lose our health, our family, our wealth, and God touches us in a physical way just like He touched Jacob. So that He might shape him into what He wanted him to be. Jacob was full of self-will, self-defense, self-strength, self-cunning, and the self had to be touched and weakened.

III. THIS MATCH WAS ARRANGED BY DIVINE GRACE. Now the third point I want you to notice is that this match was arranged by Divine Grace. God never gave up on Jacob. The Bible says:

"...the gifts and calling of God are without repentance" (Romans 11:29). Whatever God purposes to do, He does! God chose to save you and He is certain to carry out. Now you may not be what you are going to be down the road, but God has not given up on you. He has not given up on me. The amazing thing is that God has not given up on us. It is a matter of Grace. Jacob was chosen by the Grace of God without any works, and God would shape him by the Grace of God without any works. Jacob did not even request this. He did not even realize and he did not even request that God might deal with him and make him a better man. You have not requested that God deal with you but He has done so anyhow. That is the way God is, He arranges these things by His Grace, and whether we ask for it or not, God does whatsoever pleases Him. He will shape us by His Grace and so then this match was arranged by the Grace of God.

IV. JACOB'S LAST HOLD. Now the fourth point is that Jacob had one last hold in this match. Now he had been wrestling a long time, but he had one last hold and that is in verse 25, it says: "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me." The last hold that Jacob had was a cling. He clung to the Lord. You see before he was wrestling with the Lord, but now he clings to the Lord and says, "I will not let thee go, except thou bless me." There was not really anything else

Jacob could do. God had touched him and all he could do was cling to the Lord. Jacob went from independence to dependence and that is where you and I need to go.

Instead of being independent, we need to be dependent on the Lord and that is why that God touched him on the thigh, and maybe that is why that God has touched us. Maybe you are wondering why you are in the position you are. I do not know. I do not know any of your positions. I have not talked to you. I really do not know anything about you, and maybe you wonder why that God has dealt with you as He has. Maybe He had dealt with you because He wants to shape you like He did Jacob. Maybe that is why He has laid His Hand upon your life in the way He has. He has not forgotten you but rather He wants to shape you because you are an object of His Special Love and Divine Grace. Jacob's last hold was a cling, and that is where God wants you and me to be, clinging to the Lord Jesus Christ in every situation. If we put anything before Him, He is liable to damage it or take it so that we might cling to Him.

V. JACOB WON THE MATCH BY SURRENDERING. Now that is unusual. Usually you do not win when you surrender but when it comes to dealing with the Lord God, you only win when you surrender. Jacob won by surrendering. He prevailed by capitulation. By yielding he conquered and that is the only way that you and I can do anything. The Bible says, "Trust in the Lord..." (Proverbs 3:5). "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

As long as we trust in ourselves, we are wrestling with the Lord. As long as we are trying to direct our own paths, as long as we are trying to open doors, as long as we are trying to do all of these things, we are wrestling with the Lord. The Bible says, Trust in the Lord and He shall direct thy paths.

VI. THE PURSE. Jacob won, but what did he win? Well, he won the purse. You know, in any match there is always a purse and Jacob won the purse. Do you know what he won? A thorn in the flesh because God had touched the hollow of his thigh. Listen to verse 31: "And as he passed over Penuel the sun rose upon him, and he halted upon his thigh." Jacob's thigh was never to be the same ever again. Everytime that the weather changed, Jacob's thigh would begin to give him some trouble. He would be able to use it like a barometer, he would be able to tell the weather conditions with his thigh and it would pain him. That was a reminder that there was an occasion when he wrestled with God. God had shaped him and he won the match and so then you and I need to consider these things. Maybe God has touched us in such a way. Maybe that He has given us such a purse. He reminds us, as He did Jacob, that He has touched us.

The thorn in the flesh was very important because it taught him that he should have no confidence in the flesh. God wrote the sentence of death all over his flesh on that day. Jacob was aware of the fact that one day he would die. He no longer had that great strength he thought he had. You and I need to realize that we are living in a

body that is sentenced to death. We are going to die unless the Lord comes in our lifetime. We need to realize that our life is slipping away. We need to realize that and get our priorities right. God had touched Jacob on the thigh. God wrote the sentence of death upon his flesh and his priorities were put in order.

Now picture this man. Four hundred men are coming to face him, and as far as he knows they will destroy his family and all that he has. In times past, he could have taken a sword and maybe fought them off. Now, everytime he takes a step his leg gives out. He no longer is able to fight this battle and must trust in the Lord, because he does not have any other choice. Sometimes God does that for us. He brings us to the place where we have no other choice but to trust in the Lord. There just isn't anything we can do. We come to the place where there is no way out, and we have to trust in the Lord. So Jacob could do nothing now except to trust in the Lord.

God touched the sinew in the thigh which the medical doctors say is the strongest muscle in the body. Listen: "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh..." (Genesis 32:32) now notice, it only shrank, it wasn't eradicated. God did not take out the sinew. He simply touched it and that is what God has done with our old nature. He has not taken away the old nature, He has simply laid His hand upon it and touched it causing it to shrink so that it does not have the power over us it once did. We have a new nature and the new nature has some power. The old is still there and can flare up. God has touched it, and it will never be the same; but it is not eradicated. It only shrank. God dealt with Jacob in this wrestling match in order to help him and to shape him.

I want you to notice He changed Jacob's name. Up until this time, Jacob had been his name. The word Jacob means "deceiver." God changed his name to Israel which means "a prince with God." Some 45 times later in the book of Genesis, after this event took place, he is referred to as Jacob. But 23 times after this event took place, he is referred to as Israel. It shows us that he still did not live up to his name - 45 times against 23. Does not that sound just like you and me? That sounds like us and the way we do as we go about serving the Lord, and as we try to live the Christian life. The God of Jacob changed Jacob from a "worm of the dust" to "a prince with God," all by His Grace. This wrestling match was very important to the life of Jacob.

I believe that there are people here who know what I am talking about. I believe that in this wrestling match you will find much that applies to your life. That this is not just some story in the long ago, but is an up-to-date account of how the Lord is dealing with you, or maybe the way He is going to deal with you in the future. The Bible says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Malachi 3:6). In other words, the God of Jacob never changes

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JACOB'S

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and He is called the God of Jacob and as the God of Jacob we can know Him. The God of Israel is a much harder phrase but the God of Jacob, I can understand that.

I only have one last thought for you. Would not you and I be better off if we surrendered instead of wrestling all night with the Lord. Then God would not have to touch the sinew. You know, if Jacob had surrendered earlier, the Lord would not have had to touch his thigh, but by touching it, He brought a great blessing to Jacob. I am going to leave that with you and may God bless it to you!

PREACHING THE LAW

by A.W. Pink
(Now In Glory)

The fairest face on earth, which was endowed with the most comely features, would soon become ugly and unsightly if one feature continued to grow while all the others remained undeveloped. No matter how well formed or beautiful the mouth, if it became ten times the size of the eyes or ears, how repulsive it would appear. **Beauty is principally a matter of proportion.** So it is with the Word of God: its beauty and blessedness are best received when it is presented in its true proportions. To be all the time dwelling on the love of God, and silent about His wrath, or to be constantly expounding His righteousness and say little or nothing about His mercy, is to present a caricature of the Divine perfections. So also to preach ten sermons on the Gospel of God's grace to one upon God's law, is to lose the balance of truth, and to present the truth disproportionately.

It has long appeared to the writer that the greatest and most deplorable defect in modern "evangelism" is the almost total absence of the preaching of the law. Before a servant of God is warranted in setting before the unsaved the Divine way of salvation, he needs to make very clear wherein lies the need of salvation. This is the order of Scripture throughout. The Old Testament precedes the New. The ministry of John the Baptist comes before that of the Lord Jesus Christ: and the former came "in the way of righteousness" (Matt. 21:32), calling to repentance. Rom. 3:10-20 (Read it!) precedes Rom. 3:21-26, and so it should be in all preaching.

"By the law is the knowledge of sin" (Rom. 3:20): then why not preach the law! Does not the apostle to the Gentiles tell us, in that wondrous and blessed biographical passage of Rom. 7, "I had not known sin but by the law" (v. 7)? Fellow preachers, the knowledge of God's law is absolutely necessary in order to a true knowledge of sin. Because God's law is the rule of man's conduct, of all his heart exercises and outward actions so that he is sinful or not just in proportion as he conforms to the

law, or does not conform thereto, it necessarily follows that he cannot possibly judge of his own character and determine whether he be a sinner or no, if he is completely ignorant of the law; and he must be ignorant of his own sinfulness, however great a sinner he be, just in proportion to the degree of his ignorance of the law he is under.

"Sin is the transgression of the law" (1 John 3:4); therefore where there is no law, there is no sin; and he who has no idea, no apprehension or knowledge of the law has no real idea of sin; it is impossible that he should have, for every person's notion of sin will be according to his notion of the law. If he thinks God's law requires that which it does not, then he will judge that to be sin which in truth is not so. If he thinks the law he is under does not require what it does (for example, heart-purity), then he will look upon that to be no sin, which in truth is so, and so far as he sees not the ground and reasonableness of the law, he will be ignorant of the crime or real sinfulness in transgressing it. While he is ignorant of the excellency of the law, and the authority of its Giver, and so sees not the glory of the law, he must be blind to the turpitude of sin, and can have no true idea of it.

There is a threefold knowledge of sin and the law. First, a **speculative knowledge.** Men may have, to a considerable degree, clear and sound intellectual views with respect to the law of God and sin. They may perceive the reasonableness of God's law, the obligation they are under to obey it, their great lack of conformity thereto, and the infinite evil there is in all sin. They may reason accurately about these things and yet their hearts remain quite unaffected by them. They may live at the greatest ease, trouble not themselves about their disobedience, and continue sinning with a high hand. So it was with Israel of old; and so it is with many who are familiar with the letter of God's law.

Second, there is a **convictive knowledge.** Unregenerate persons may have their consciences awakened so as to attend to these things in some measure as solemn realities, and with particular application to themselves. They may feel themselves condemned by the law and under the curse of Him against whom they have so grievously rebelled. They may have such a sense of the majesty, holiness and power of God, the dreadfulness of His anger and their constant exposedness to be cast in hell and to fill them with sore distress and horror. Self-interest, the instinct of self-preservation, and the movings of self-love may cause them to be greatly concerned how they shall escape the wrath to come. Later, their convictions fade and disappear.

Third, there is a **regenerative knowledge.** Those who have been born again have a heart-realization of the superlative excellency and glory of the Divine character by which He is infinitely distinguished from all other beings, and they feel the deep obligations they are under to love Him perfectly with all their hearts forever. They discern the reasonableness, the spirituality, and extent of the law in such a manner and degree as produces a heart approbation and love to it, and their souls exclaim "The law is holy, just and good." Hence

they perceive what sin is. It appears to them infinitely odious and ill-deserving, a dreadful opposition to the Divine character and law, and they hate and abhor sin, and wish to be done with it forever.

"They who have quite wrong ideas of the law of God will have equally wrong ideas of their own character as sinners, and, consequently, wrong ideas of the character of the Mediator and the grace revealed in the gospel. The gospel has such respect to the law of God, and the latter is so much the reason and ground of the former, and so essential to the wisdom and glory of it, that it cannot be understood by him who is ignorant of the law; consequently, our idea and apprehension of the gospel will be erroneous and wrong just as far as we have wrong notions of God's law. The character of the Mediator is necessary, excellent and glorious only in this view and on this supposition, that the law of God, which requires perfect persevering obedience, on pain of eternal damnation, is unchangeably right, just, excellent, and glorious, and, consequently, sin infinitely criminal and odious; for the most essential part of the character of the Mediator consists in His honoring this law, and making atonement for sin. He, therefore, who does not believe there is any such law, or does not view it in this light, and so does not see sin in its true demerit and hatefulness, cannot possibly understand the gospel, but must be blind to the true wisdom and glory of it.

"This has been, and now is, the sad case of multitudes under the gospel. They hope and expect to be saved by Christ; they speak much of the grace of the gospel, and the wonderful mercy of God to sinners; but at the same time they are ignorant of the Divine law, and never were reconciled to it as holy, just, and good; so never saw sin in its true odiousness and ill-desert. Let such rise as high as they will in their admiration of gospel grace, and, though they are affected even to raptures, they are wholly ignorant of the true grace of God, of their need of a Mediator, and of the way of salvation by Him. So important are right notions of the law. He who fails here must be in darkness with respect to the whole system of religious truth; the true gospel will be hid from him; and to him Christ crucified will be nothing but a stumbling-block and the most perfect foolishness.

"There are many who speak out and say, 'We do not believe there is now any such law binding on men which requires perfect obedience on pain of eternal damnation. This law is wholly set aside by the gospel, and we were never under it, nor indeed would it be just in God to hold us to it. Christ — blessed be His name! — has introduced a more mild dispensation so that we are now not under law, but under grace!' But, pray, what grace is there in abolishing and freeing you from a law which you never could be justly under, and which, therefore, ought in justice to be set aside? And what need of a Mediator to die to deliver you from this law and introduce a more mild dispensation? Must there be so costly a sacrifice to induce the great Law-giver to give up that which He could not justly insist upon, it being itself unreasonable? But if it is in itself reasonable, being founded in the reason and nature of things, it cannot be

given up and abolished on any consideration whatsoever. Surely, such, however they may 'desire to be teachers of the law, understand neither what they say, nor whereof they affirm' (1 Tim. 1:7). When will such horrible jargon and blasphemy be banished from the Christian world? How far are such from knowing their own characters as sinners, and the true grace of the gospel whereby the sinner is saved!

"And suffer me to add here a hearty submission to, and acquiesce and delight in the law of God, rightly understood, and so a true hatred of sin must take place in order to any degree of true approbation of the Gospel, faith, and trust in Christ. For so far are we from approving of the law of God in our hearts, and a sense of the hatefulness and ill-desert of sin, just so far shall we always be from being pleased with the atonement of Christ, rightly understood, in which the law is set up and honored as most excellent and glorious, and sin is condemned in the highest possible degree, and its infinite odiousness and ill-desert set in the most clear and striking light imaginable. Indeed, this approbation and sense of heart is implied in a true idea and knowledge of the law in its excellency and glory, and of sin in its true odiousness and ill-desert; for the very idea of duty and excellence consists in a sense of heart, and is itself a pleasedness with that beauty and delight in it; and there can be no distinction between seeing the true hatefulness of an object and hating it.

"Thus evident is it that the sinner who comes to Christ for salvation comes as a true penitent, and that repentance, which most essentially consists in a sense of heart of the true odiousness and ill-desert of sin, is not only implied in faith in Christ, but is necessary in order to this faith; and the former takes place before the latter, as there must be knowledge and approbation of the Divine character and law, and a sight and sense of the ill-desert of sin, before there can be any true knowledge of the Mediator and faith in Him. Thus it is only the humble, contrite, broken-hearted penitent who is revived and comforted by Christ, as none but such did or ever will know His true character or are prepared to receive with approbation and joy the good news He proclaims. This is so plain and demonstrable that it may be reasonably concluded that many who have objected against the notion that repentance toward God is antecedent to faith in Christ, and before I, as being heretical and absurd, have done it through some misunderstanding of the matter.

"There are those who zealously contend that a sight and belief of the grace of God through Christ, and a view of God as reconciled to the sinner by Him, is the first, and only thing that begets love to God and His law, and repentance of sin, and that it is impossible that the sinner should be reconciled to God and the Divine law in any other view. I leave the attentive reader to observe and reflect upon the absurdity of such a notion. It is certain to a demonstration that they who are not heartily reconciled to God and His law, and do not hate sin and abhor themselves for it, do not know and are not reconciled to the grace of God through Christ.

Nor can they attain to the latter if not first brought to the former, but will remain eternal enemies to both. They, therefore, who have never been reconciled to God and His holy law in any other way but by first seeing and believing in the grace of God through Christ, are yet ignorant of the true grace of God, and enemies to it. And all their love to Christ, and supposed reconciliation to God, all their repentance, religious affections, and rapturous admiration of the love and grace of God is nothing but mere enthusiastic delusion, bottomed on that selfishness which is perfect enmity against God." (Samuel Hopkins, 1880 — in close fellowship with Jonathan Edwards).

Hence it appears of what great importance it is that the law should be preached and held constantly before saved and unsaved, as this is absolutely indispensable in order to give a proper view of the Gospel. Alas, how many poor souls are being deceived through preachers studiously keeping the law out of their sight, yea, making remarks derogatory unto the holy law of God. Notwithstanding the high-sounding phrases which may be employed in favor of the Gospel, and no matter how much the grace of God may be magnified in words, they are, in truth, without meaning, and convey no proper idea of the true grace of God, and the real Gospel of Christ is neglected; for the Gospel is a message of glad tidings for those who are sick of sin, who desire to be conformed to the law, who are groaning under a felt anguish for their transgressions of it.

1. **Make clear the absolute and infinite authority of the Law-Giver.** This is of first importance, not only that God may be honored, but that the sinner may the better perceive the infinite enormity and unspeakable guilt of openly defying the Most High. The law is the voice of God to His creatures; it consists not merely of good advice, but of Divine commands. It is the rule which the Almighty Jehovah has set up, and therefore it is clothed with His authority. Because of His excellence and greatness, He is exalted infinitely above all creatures, and it is His right to dictate to and dispose of them. Failure to submit to His authority, disregard of His righteous law is the crime of all crimes: it is spiritual anarchy.

2. **Explain the inexorable demands of the law.** It requires perfect, perpetual and personal obedience. It is given for the regulation of all the faculties and powers of the creature, and all their exercises and conduct, both internal and external, both of the thoughts and motions of the heart, and all their outward behaviour. It is the one unchanging rule of every moral agent, in all places and at all times; not leaving him at liberty to act without regard to the law in any one instance so long as he exists. No allowance is made for the slightest infraction. The obedience which it requires is not a forced or feigned obedience, but must be a cordial and loving one.

3. **Expound its spirituality and extent.** The law of God is a perfect rule, being neither too strict nor too lax. It requires not too much or too little in any instance, but points out and prescribes what is exactly right and fit in all cases. Hence every voluntary exercise of the

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LAW

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creature is either in perfect conformity to it, and so is perfectly right, or so far as it is not so, is wrong and a violation of it. There is no medium between right and wrong, between virtue and sin. God requireth truth in the inward parts (Psa. 51:6), and every ungodly thought, imagination, or desire, is a violation of the law: Matt. 5:22-48.

4. Announce its fearful curse. There is a dreadful penalty annexed to God's law which consists in a threatening to the disobedient: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). This is peculiar to a law. Where a rule and directory of conduct is given, and where it is clothed with authority, it must be enforced by the authority of the legislator. A rule which carried in it no threatening to the transgressor, is clothed with no authority at all, has not the force of the law. The penalty (or evil threatened) by God's law corresponds exactly to the authority of the Law-Giver and the just desert of the transgressor: it cannot be anything short of eternal punishment, infinite misery.

5. Insist that every member of the human race is under God's law, and will yet be judged by it. Show that this must be so, for otherwise there would be no rule by which our actions could be squared and the whole of our conduct would possess no moral quality. "Where there is no law, there is no transgression" (Rom. 4:15); "sin is not imputed where there is no law" (Rom. 5:13); but God does impute sin to all men, therefore all men must be under His law: were it otherwise, they would be irresponsible and sinless creatures. Rom. 3:19 makes it plain that "all the world" is under the law and under its curse.

6. Point out that Christ did not abolish the law. He expressly announced, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill" (Matt. 5:17). The very phrasing of this declaration shows that some men do "think" He came here to abrogate God's law; but their thoughts are utterly erroneous and highly insulting to the holy Son of God. Instead of abolishing the law, Christ constantly expounded and enforced it, and was Himself subject to the law as a perfect example for us to follow. Nor has Christ delivered His people from the law as a rule of life: 1 Cor. 9:21.

7. Show what is that salvation which Christ came to purchase for His people. First, the gift of His Spirit (Acts 2:33), to overcome their enmity against God's law (Rom. 8:7), and to work in them a love for it (Rom. 7:22). It is by this we may know whether we have been regenerated. Second, to bring us into a hearty and cordial consent to the law, so that each true Christian can say "so then with the mind I myself serve the law of God" (Rom. 7:25). Third, to deliver from the curse by dying for our sins of disobedience against the law, Himself enduring its penalty in our stead: Gal. 3:13.

Only as the first five points above are faithfully preached, is any real foundation laid for the Gospel message! Without that foundation the preacher is building a house which will not stand; yea, he is throwing dust

in the eyes of the people, bolstering them up in a false hope. Until the law is given its proper place in the pulpit, and is preached regularly, plainly, authoritatively, the tide of lawlessness which has swept over this favored land (and throughout all the so-called "civilized nations") will continue rising higher and higher. Well, may we pray, "It is time for Thee, Lord to work: for they make void Thy law" (Psa. 119:126).

MESSAGE

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mises of protection. Nevertheless, when sin is finished with you, it will bring forth the destruction of your soul in hell. You must come to Christ for protection from the awful jaws of sin. God forgives sin through the work of His Son Jesus Christ. Christ died, and rose again for the sins of all them that believe on Him (John 1:12, 13). You must come to Christ, because "the wages of sin is death" (Romans 6:23), but the gift of God is eternal life through Jesus Christ Our Lord." God can and will forgive all sin, no matter how great it may be, of them that come to Christ. Come to Him that you might have life! Amen.

THE OBELISK

On September 30, 1586, a multitude of people crowded the square in front of St. Peter's Cathedral in Rome. Pope Sixtus V had commanded that everyone remain silent on penalty of death. He was having an obelisk erected in the center of the square. A man named Domenico Fontana had accepted the responsibility to do the job. Others had refused, for the pope had decreed death to anyone responsible for damage done to the pillar while it was being put in place. This shows the great importance the pope gave to this, a heathen symbol.

Domenico Fontana employed a crew of 800 workmen, 160 horses, and 45 winches. A disastrous accident was narrowly averted and the obelisk was successfully raised to its designated position. Then hundreds of bells rang, cannon roared, and people cheered. The obelisk stands there to this day.

The historian Diodorus tells that Queen Semiramis erected an obelisk 130 feet high in ancient Babylon. It is well known that Egypt produced many of them. Babylon and Egypt were the centers of the mystery religions. The origin of the obelisk is in sun worship. The sun was considered the giver of life, and devotion to the sun was transferred to human generative organs as the givers of life. Thus the obelisk was the phallic symbol of sex-worship.

When we think of images we tend to think of something carved in the form of a figure, but in the Old Testament the Hebrew words *matstsebah* (translated fourteen times as "image"), and the word *chamman* (translated three times as "image") mean a column or pillar, referring to the obelisk when used in connection with idolatry. This kind of worship was an abomination to the Lord.

As mystery religion spread from Egypt to Rome, obelisks were produced there and also transported at great expense

from Egypt. The one that stands before St. Peter's Cathedral was brought from Egypt by the Emperor Caligula, the most wicked and degraded of all the Roman emperors. It came from Heliopolis (Greek: helios, sun; polis, city), also called Bethshemesh (Hebrew: beth, house; shemesh, sun), the center of ancient Egyptian sun worship. It is 83 feet high and stands on a pedestal which is 49 feet high. It is composed of red granite and weighs 320 tons.

When the Apostle John wrote the Book of Revelation the city of Babylon already had been destroyed, but he wrote of another city called "Mystery Babylon" (Revelation 17:5). It represents the final, corrupt, apostate, ecumenical church, "drunken with the blood of the saints" (verse 6), the city set on "seven mountains" or hills (verse 9), which "reigns over the kings of the earth" (verse 18). The pagan sun worshippers and sex worshippers placed an obelisk at the entrance to their temples. Rome placed an authentic Egyptian obelisk at the entrance to its Vatican cathedral. But it should be noted also that Protestants and Baptists have used the phallic symbol and have placed it on top of their churches as steeples. An obelisk is a tall, slender, four-sided pillar, gradually tapering towards top, having the top in the form of a pyramid.

THE PASTOR AND HIS WORK

by Elder Ron Crisp, Pastor
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In our present day of Bible ignorance and spiritual indifference, the office of pastor is little understood. Many churches view their pastors as mere employees who preach and organize church functions for a living. Some pastors on the other hand use churches as stepping stones on their quest for personal promotion.

I. The Work Of The Pastor. The true nature of pastoral work is well illustrated in the New Testament by the titles given to those who hold this office. The title "Pastor" means shepherd. That occupation is often used to illustrate the work of a pastor. Another title is "Bishop" which means overseer. Pastors are also called "Elders" which designates them as men of spiritual maturity able to lead in the Lord's church.

The great purpose of the pastoral office is stated by the Apostle Paul in Ephesians 4:11-12: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" While pastors must evangelize the lost, and labor in other areas of the ministry yet the growth of God's people must remain their primary concern.

Various means by which the pastor carries out this work are as follows: 1. Prayer — Paul was continually in prayer for God's people (Ephesians 1:15-18, Philippians 1:3-4). 2. Teaching — Note well Paul's words to the elders of the church at Ephesus. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the

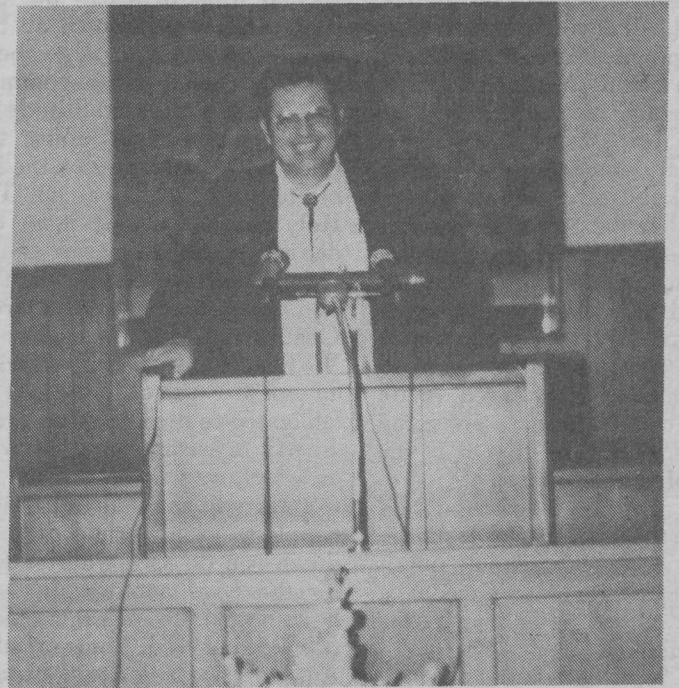
MEMORIES OF OUR 1984 BIBLE CONFERENCE



At the Parsonage during our conference.



At the Parsonage during our conference.



John Alber preached at our conference.

counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:26-28). 3. Exhortation — God's people need to be encouraged and stirred up to remain zealous for God. 4. Reproof — Faithful rebukes given in time will save saints many a fall. (II Timotny 3:2). 5. Example — The pastor leads toward spiritual maturity by personal example. (I Peter 5:3). 6. Comfort — God's people enter heaven through many trials and difficulties. A faithful pastor often encourages God's people by reminding them of God's promises. 7. Protection — False teachers have certainly not died out. We must both publicly and privately warn our flocks of

every departure from truth. (Acts 20:29-31).

The pastor's job is not complete when church members can be made to just attend church and give financially. They should strive to see them grow in their love for God, and their comprehension of His saving grace. (Ephesians 4:13-16).

II. Pastoral Authority. By now it must be obvious that no man can truly pastor a church that refuses to recognize his authority. How sad when churches call men as pastors yet refuse to allow them to pastor. Would it not be more correct to say that they have simply "hired a preacher?"

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BRIEF STUDIES ON THE SUNDAY SCHOOL

by Joe Wilson

"The Lord gave the word: great was the company of those that published it" (Psa. 68:11). For many years this text was on our stationery, though it is not now. This certainly is a good text to apply to my subject. I desire, with this article, to begin a brief series of studies on the Sunday School. I wish I did not feel the need to do this. Many of our kind have turned against the Sunday School and stopped having it. Many of our kind of preachers would like to stop Sunday School in their churches, but fear the problems that might arise therefrom. Many of those who have Sunday School, and enjoy and desire to continue such, do not know how to answer those who oppose Sunday School, nor how to defend their practice thereof. I write this series with a sincere desire to be of spiritual help to our kind of Baptists.

Let me say right off that I am an adamant defender of, promoter of and practicer of the Sunday School. I have never budged a hair's breadth on this subject, while I have seen many weaken and waver, and others stop their Sunday Schools; I have and do stand where I always have on this subject. I am not at all adverse to speaking out publicly in favor of Sunday School. All of you who believe in and practice Sunday School have a friend in The Baptist Examiner and its editor.

My text surely gives us a Biblical defence of the Sunday School. Surely we do not suppose that the "great company" who published the Word of God was limited to the public and ordained ministry. No, the great company that should be actively engaged in publishing the Word is the totality of the saved. As we study our subject, we are going to repeatedly see that it is the duty of all the children of God to teach the Word of God. Of course this does not, of itself, demand a Sunday School; but it does leave room for one as a great means of obeying the Commission.

We must clear up some matters right at the start. Please note that I am not saying that The Bible teaches that a church must have a Sunday School. I am not saying that it is anti-Scriptural to fail to have a Sunday School. But I am saying that it is not wrong, neither is it anti-Scriptural to have one. If a pastor and church do not desire to have a Sunday School, I do not condemn nor criticize them greatly over this. But neither do I want them to condemn or criticize men or our church when we do have one. Usually, when a preacher quits believing in and stops having a Sunday School; he immediately begins to harshly criticize all those who do. In other words, it was all right so long as he did it, but since he has quit it has become all wrong for anyone else to continue such a practice.

I think it would be best for a church to have a Sunday School.

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I think it would be wise. I think it is a great way and opportunity for doing the Lord's work. Frankly, I think a church is foolish to not have a Sunday School. But, and please note this, I do not harshly criticize nor condemn a church in this matter. I believe this matter is up to the desire and discretion of the church. No church or pastor has the right to criticize or dictate to another church in this matter.

I am sure that, by now, someone is asking, "Brother Wilson, where do you find Sunday School in the Bible?" That is a good question, and I think I have a good answer. I find it the same place - book, chapter, and verse - where you find Wednesday night service, two services on Sunday, radio programs, fellowships, Bible conferences, church buildings, lecterns, the number of songs to sing in a service, which songs to sing, trustees, custodians, etc. Now this is a very good answer if you will just think it through and consider my following comments. The Bible gives the church the Great Commission. This involves preaching the gospel to the unsaved, baptizing, teaching the whole Word of God. The Bible tells us what to do and what to teach, but the Bible does not set forth all the details of how we are to go about carrying out this great commission. There are a multitude of details involved in doing the Lord's work about which the Bible tells us nothing at all. The Holy Spirit has left it to the discretion of the believer and of the church to order the routine and details as to how the Great Commission will be carried out. We have no liberty as to whether or not we will do this. We are obligated to do it. But we are at liberty in setting forth the ways in which we will do this.

I ask you anti-Sunday School people to examine and see how much you do as to your service for the Lord about which you have no detailed instructions in the Word of God. Come on now. Answer this. You know I speak the truth. You know that you cannot give chapter and verse for every single detail of your church activities. Now, don't feel badly about that. And don't start trying to find Biblical instruction for every detail, or cutting out every activity for which you have no explicit Biblical instruction. God has ordained it this way. He has given us His Spirit to lead us in the details of our life and service for God. God never meant for the Bible to be a guide book for every detail in our life and service. Now you better think about that a little before you start attacking me over it.

But, let me hastily add this. God has laid down principles in His Word that are to govern us in every detail of our life and service. We are not at liberty to order the details of our service in a way that is contrary to the Word of God. Let me illustrate. You are saved. You want to get married. fine. The Bible does not tell you which girl to marry. You are at liberty in this matter.

Remorseless sin is remediless ruin.

But the Bible does lay down the principle that one should not be, "unequally yoked together with unbelievers..." (II Cor. 6:14). So, you are at liberty to marry the girl you want to, except that she must be a saved girl. This is one principle on the subject. They may be others. You see that principles are laid down that you must go by, but all the details are not spelled out for you in the Bible. Let me illustrate further - and this will come before us for detailed study later on. It is given here only to illustrate this very important principle. You cannot allow a woman to teach a class of men or mixed adults, for the Bible says, "But I suffer not a woman to teach, nor usurp authority over the man..." (I Tim. 2:12). You can allow her to teach a class of women or children in a class which is authorized by the church, but is not itself the church; for the Bible says that the aged women are to be, "teachers of good things" (Titus 2:2). The principles are: 1. A woman cannot speak in church. 2. She cannot teach men in church authorized capacity. Now so long as we do not disobey these principles, we can allow women to teach.

Please note what I am saying. The Bible lays down principles. We must go by these in arranging the details of our church activities, and we dare not go contrary to them. But the Bible does not set forth all of the details of our church activities and services; therefore we are at liberty to order them as we see fit, being sure that we do not violate any God given principle.

The Bible tells us to teach the Word. The Bible does not tell us to have a Sunday School. Neither does it tell us to not have one. Therefore, we are at liberty to use our own discretion about this so long as we do not, in having and carrying out our Sunday School, violate any principle of the Word of God. Therefore it is not sufficient for the anti-Sunday Schooler to prove to us that Sunday School is not in the Bible. For him to prove to us that our Sunday School is wrong, he must show us how we are violating some principle in the Bible. Before one condemns us for having a Sunday School - saying, it is not in the Bible - let him produce Bible for every detail of his service and activity for the Lord.

Therefore, we cannot answer the Sunday School question by proving that it is not in the Bible. We might as well try to answer the question, which car should I buy, with a Scripture quotation. The anti-Sunday Schooler says, it is not in the Bible, therefore it is wrong. I answer him that a church building, two services on Sunday, a religious paper - none of these are in the Bible, therefore they are wrong. Let us get this matter settled at the very start of these studies. I cannot prove that you should have a Sunday School by giving a Bible reference. Neither can you prove that I should not have one in this way. Let us both admit this right off. It will help greatly in this discussion. The question must be settled on the ground of the principles taught in the Bible. Are there clear principles in the Bible that are violated by having a Sunday School? Are there principles taught therein that, at least, justify having a Sunday School?

I am defending the Sunday School. I think I can do this with the Word of God. Time will tell. I know that you cannot oppose the Sunday School with

the Word of God. Understand that I realize that you can oppose some things about some Sunday Schools with the Bible. But I am saying that you cannot oppose the Sunday School concept from the Bible. I can defend it with the Bible. You cannot destroy it with the Bible. That is what I am saying. I plan to go into the subject rather thoroughly in this series, and to deal with as many questions concerning The Sunday School as I can. I plan to do so in a good spirit. I do not insist - I suggest, but I do not insist - that you have a Sunday School. I do insist that you should not criticize me for having one. To have or not to have is left to the judgment of each individual church. This is all I am trying to establish in this first article. I am saying that the Bible does not say, have a Sunday School; neither does it say, don't have one. It does say, that if you do have one, it must be in harmony with the principles of the Word of God.

I will welcome questions and comments relative to this series. I will try to deal with all such in a fair and Christian attitude. May God bless you.

THE PASTOR

(Continued from Page 11)

That the pastor has authority to oversee the church is manifest by the fact that God placed him in that position. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Would pastors not receive more respect and cooperation if churches remembered this? Yes, it is the church that calls the pastor but in so doing are they not to seek God's will in this matter? Having acted under the Spirit's leadership, should the pastor they have called not then be recognized as God's man for the position?

Another reason why pastors must truly be leaders, is because they are responsible for the flock. Just as a shepherd must give an account for each sheep, so the Pastor will also stand and answer for each soul. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Hebrews 13:17). Would you want to be accountable for the success of a business that you had no voice in? Should a pastor be told what to preach when he alone must answer for his message? Should the spiritual leadership of the assembly be in the hands of some wealthy member when it is the pastor who is chargeable for the flock? Pastoral authority must be submitted to if a church is truly to follow the New Testament pattern.

Perhaps someone may question the wisdom of this view because of the mistakes that some pastors have made. We find however, that there are some safeguards that protect the church. 1. Church Authority - The church has the same right to remove a minister as it had to call him. Churches should follow their pastors, but only as the Pastor follows Christ. (I Corinthians 11:1). Pastors have authority to lead the church for God, not in disobedience to Him. 2. The Priesthood of the

Believer - We rejoice that, while God has given His churches leaders, yet no one has the power of a spiritual lord. Our salvation and relationship with God is not under the control of any man (Matthew 28:8-10, I Peter 5:3). God's people must test everything taught to them by man according to God's word. (Acts 17:11).

III. The Responsibility of the Church. In light of the scriptural teaching of pastoral authority, what responsibility does a church have toward their pastor. The New Testament is very clear on this. 1. Love Him, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thessalonians 5:12-13). 2. Obey Him, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conservation" (Hebrews 13:7). Just as we take our physicians advice concerning health matters very seriously, so we should prayerfully consider the instruction and correction given by our pastor on spiritual matters. God placed him over the church for it's spiritual profit. Many fail to profit from their pastors ministry through their own negligence and wrong attitudes. 3. Protect Him, "Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren." (I Corinthians 16:11). And, "Against an elder receive not an accusation, but before two or three witnesses" (I Timothy 5:19).

Much of a pastors success is in the churches hands. Satan would discredit every true man of God and churches must strive to keep down gossip. When we pick at the pastor our hearts become bitter and soon we cease to be blessed by his God ordained ministry. How can we expect our pastor to have a successful ministry to our children and neighbors if we criticize him in their presence. 4. Support Him, "Let the elders that rule will be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward" (I Timothy 5:17-18). The word honor here means "honorarium" as is proved in verse 18. While God called pastors are not labouring for earthly reward, and will support themselves when necessary yet the church should care for their needs when possible. No work should be counted more worthy of support than that of preaching God's word and the leading of His churches. 5. Pray For Him - The Apostle Paul often requested churches to pray for him. If Paul needed prayer to be blessed in his labors then should not every church pray fervently for their pastor. (Ephesians 6:19).

Conclusion: I pray that this article will help God's people to better understand the office of pastor. Jesus Christ who is the great "Bishop of our souls" and the "Chief Shepherd" has given the church this office for her spiritual well being. When pastors are faithful in their work and churches are anxious to profit from their ministry then this end will be attained as God intended.