

## THE PREACHING OF THE GOSPEL

by Medford Caudill  
Goshen, Indiana

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Corinthians 1:18).

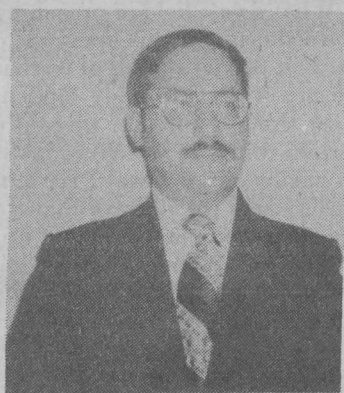
It is easy to be distracted from that which is the main business of God's preachers and the churches of Jesus Christ. It is not unusual to see a pastor who gets onto a hobby horse and enjoys the ride too much to dismount. He may make as the theme of his ministry some particular scheme of prophecy, or doctrinal studies which reach far deeper than his contemporaries dare to go, or a ministry of Christian counseling, or the defense of the faith against any and all heretics. Many churches also see as the center of their existence a building program, or a Christian school, or activities for the young, the elderly, and everyone in between. There are few pastors and few churches in our day who understand that the rationale for their existence is the declaration of the gospel of Jesus Christ.

We have pastors in our own midst who declare that preaching is not necessary to salvation. They stand where the hardshells have always stood, ready to debate small points of interest and to magnify molehills into mountains. To them anything is a better use of time than to declare that Jesus Christ saves sinners, to invite sinners unto Jesus Christ or to tell sinners plainly, "come and welcome to Jesus."

I submit that much of what is wrong with our churches in this day and age is the neglect of the preaching of the gospel. We

have abstained from declaring, "how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (I Corinthians 15: 3, 4). The heart of every message from every pulpit ought to be Jesus Christ and His work for His people.

The constant question we ought to ask our people is, "what think ye of Jesus Christ?" One of the greatest fields of mission work and



Medford Caudill

evangelism in this world is among Baptist church members. I am convinced we have many church members who are not saved. They might have joined the church due to family or friends. They might have responded to an emotional appeal made by the pastor. They may be loyal. They may be tithers. They may be sound theologically. They may be all those things and more and yet not be saved. What a tragedy to spend one's life as a Baptist church member, perhaps even as a deacon or pastor and yet die

(Continued on Page 6 Column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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.

VOL. 57, NO. 19

ASHLAND, KENTUCKY, SEPT. 21, 1985 WHOLE NUMBER 2468

## EXALTING ONE'S SELF

by Sammy West  
Griffin, Ga.

Text: I Kings 1:5-10; 27 "Then Adonijah the son of Haggith exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they following Adonijah helped him. But Zadok the priest, and Benaiah the son of Jachiah, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by Enrogel, and called all his brethren the King's sons, and all the men of Judah the king's servants: But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not." "Is this thing done by my Lord the king, and

thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?"

King David had grown old at this time. All in his kingdom knew it wouldn't be long until David would die. As usual, when the devil sees an opening he tries to insert his followers or his ideas.

We need to ask some questions pertaining to the subject



Sammy West

before us. What makes a person exalt himself? Is it just to get attention? I think it is possible that this is part of the reason some exalt themselves but it isn't the real reason. Is it greed? Again in some cases this too is part of the reason. Is it because they think they should be exalted above others? Again folks

do think themselves to be better than others many times thus exalting themselves. Some may think that their personal possessions make them better than others, especially if they have plenty. Maybe a position in life would tend to make some think they are better than those in lesser positions. These we will admit are part of the reason for exalting one's self.

The real reason that lies at the bottom of all the above or what ever else may be in the way is the resentment of God and His laws. I want you to notice Isaiah 14:12-14, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." This is where resentment of God

(Continued on Page 8 Column 5)

## WOMEN IN CHURCH

by Buddy Woolbright  
Missionary to Chile

To properly consider this or any other Biblical subject, we must first accept the premise that the truth of this matter is in the Word of God. We must stand on the fact that the Word of God is absolutely authoritative and is not swayed nor otherwise affected by attitudes of society, government or changes of attitudes and teachings in religious circles. We either believe and practice what the Word of God teaches, or we do not. As Bible-believing, Christ-centered, independent Baptists; we stand firmly on the Word of God. We will not compromise. We will not change. We cannot and remain true and faithful servants of the Lord Jesus Christ. Each person has to make his own decision; "Am I going to follow the Lord by obeying His Word or will I do what seems right to me?" (Proverbs 14:12). The question before us is, "What is the place and work of the woman in the church today?"

Let us begin by saying that we recognize that some women are more intelligent than some men. Some women are more spiritual than some men. Some women are stronger than some men. Some women are better leaders than some men. We are not

(Continued on Page 3 Column 4)

## JESUS WILL REIGN ON EARTH

by Ron Boswell  
Smithsburg, Md.

I want to talk to you on the subject that "Jesus Will Reign On The Earth." Now let me read to you the prophecy of the angel Gabriel, who was sent from God, listen:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be



Ron Boswell

great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Now the first part that I read to you in the 31st verse, has already been fulfilled. Mary

(Continued on Page 6 Column 3)

## THE INFALLIBILITY OF SCRIPTURE

by C.H. Spurgeon  
(Now in Glory)

What Isaiah said was, therefore, spoken by Jehovah. It was audibly the utterance of man; but, really, it was the utterance of the Lord Himself. The lips which delivered the words were those of Isaiah, but yet it was the very truth that "The mouth of the Lord hath spoken it." All Scripture, being inspired of the Spirit, is spoken by the mouth of God. How ever this sacred Book may be treated nowadays, it was not treated contemptuously, nor negligently, nor questioningly by the Lord Jesus Christ, our Master and Lord. It is noteworthy how He revered the written Word. The Spirit of God rested upon Him personally, without measure, and He could speak out of His own mind the revelation of God, and yet He continually quoted the law and the prophets, and the Psalms; and always He treated the Sacred Writings with intense reverence, strongly in contrast with the irreverence of "modern thought." I am sure, brethren, we cannot be wrong in imitating the example of our divine Lord in our reverence for the Scripture, which cannot be broken. I say,

(Continued on Page 9 Column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## JONAH, THE BACKSLIDER

"Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarsish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarsish: so he paid the fare thereof, and went down into it, to go with them unto Tarsish from the presence of the Lord" (Jonah 1:1-3).

Some have foolishly argued that backsliding is not a New Testament doctrine because the word itself is found only in the

Old Testament. Be that as it may, backsliding is surely a New Testament practice. I dare say that there has never been a true Christian who has not been guilty of backsliding, and few would even think of denying this. By backsliding, I am simply referring to that condition when a Christian is not as close to the Lord as he has been in the past. I refer to the Christian being guilty of known sin before the Lord, of which he has not yet repented so as to be restored to fellowship. I refer to the Christian being, for a time, cold and indifferent as to the Lord. I speak of the Christian being in a

condition where his love and zeal for the Lord is not what it should be, nor what it has been in the past. I refer to all these things, but especially to the Christian being, for the time, rebellious against and disobedient to the Lord. Surely, Jonah was, at the time of my text, in such a backslidden condition.

We learn here, and it has been repeated many times, that one in a high position before the Lord may backslide. Those in high repute as good and faithful Christians may backslide. The officers and teachers in a church may backslide. The preacher may be in a backslidden condi-

(Continued on Page 2 Column 1)



You can't please the devil any better than when you begin to admire yourself.

## The Baptist Examiner

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41105-0071.

**PUBLICATION POLICIES:** All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us six weeks prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

**COPYING PRIVILEGES:** Unless otherwise stated, any article published in the paper may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

**PUBLISHED BI-MONTHLY** with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year ..... \$ 6.00  
Two years ..... \$11.00  
When you subscribe for others or  
secure subscriptions ..... each \$ 4.00

**BUNDLES:** 10 to 50 copies to one address — \$30.00 for each 10 yearly; 60 to 100 copies to one address — \$25.00 for each 10 yearly.

**FOREIGN:** Same as in the United States.

**PLANNING TO MOVE?**—Notify us six weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25¢ for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

**POSTMASTER:** Send address changes to The Baptist Examiner, P. O. Box 71, Ashland, Kentucky 41105-0071.

is the part of spiritual wisdom to wait for further light at such times. It is not backsliding when we hesitate to act in situations where we are not sure of God's will. The servant is at liberty to, and should seek further and clearer light from the Master.

But there are times when one knows exactly what should be done. There is no doubt, uncertainty, or ambiguity about the matter. The believer knows



Joe Wilson

what God's revealed will is in the matter. There are those things that we know we should not do. God's Word is clear. We dare not even argue the point. There are things we know we should do. God's directions are very plain. It is not that we do not know our duty; but it is that

we deliberately, wilfully fail to do that which we know we should; or that we do that which we know we should not do. This is that disobedience that is the beginning of a backslidden condition.

Nothing in the believer's life is more important than the matter of obedience to God. Remember the sad story of King Saul in Samuel 15? Saul had partly obeyed the Lord. He had almost obeyed the Lord. But this chapter teaches us that "part" and "almost" obedience is really disobedience. We are not at liberty to pick and choose that part of God's Word that we will obey, and then disobey the rest. Oh, what an easy way of life this would be. There are sins that do not bother some. Getting drunk does not bother me. Robbing banks does not bother me. It is not hard for me to obey God in these matters. But, ah me! there are other sins that give me trouble. There are other duties from which I shrink. Now, I cannot obey God in those areas of duty that appeal to me and leave off those sins that do not bother me; and then pretend that I have done all my duty. I am responsible for all of God's Word.

Back to the story of Saul. When Samuel rebuked him, Saul pleaded that, because he had

partly obeyed the voice of the Lord, he had been obedient. Samuel let Saul know that partial obedience was no obedience at all. Then Samuel, in words that burn and blister, told Saul (and all of us) the importance of obedience. "And Saul said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). We learn here that no sacrifice we can make and no duty we can perform will make up for disobedience in a known duty or sin. We cannot say that we will do this, that, and the other; but we will not do a few certain things, and call this obedience to the Lord.

What a vast field of preaching and exhortation this open up to us. Is it not true of all of us that we are willing to obey God in most things, but that there are certain things in which we insist on having our own way? Certain darling sins we all have that we are most reluctant to give up. One could spend hours giving examples of this, probing the conscience of each of us on this point. May the Holy Spirit apply this to each of us. Is there something you know you should do, but you refuse to do it? How

about church attendance? How about witnessing to the unsaved? How about Bible study? How about prayer? Come on now, search and see. Is there something that you are doing that you know is wrong, but you refuse to give it up. How about wives being obedient to their own husbands? How about husbands loving their wives as Christ loved the church? How about children obeying their parents? How about lying, backbiting, and tale-bearing? How about pride and envy. How about anger and hard words that hurt others? How about lust? Oh, let us search our hearts and lives. Are you disobedient? Are you backslidden?

The path of the backslider is a downward path, ever downward. Look at the word "down" in Jonah 1:3, 5. Jonah was on a downward course. The backslider is continually going downward — further and further from God. He has no power to do otherwise. You see, when we deliberately disobey God in some known matter we enter on a downward path, and we lose our power with God. As we walk in the path of obedience, we have God's power in our lives to enable us to do this. But when we disobey we lose that power.

The backslider often goes further. (Continued on Page 3 Column 1)

## JONAH

(Continued from Page 1)

tion. The prophet was one in a high and influential position in the Old Testament; and here we have a case of one in such a position, yet in a backslidden state. It is sad when any believer backslides, but it is doubly so when one in high position does so. Such a one has more helps against this sin, especially the preacher. He is occupied constantly with spiritual matters. He spends more time in prayer and in the Word of God — at least, he should. There are many spiritual influences that surround the preacher. But again, the preacher has more influences towards backsliding. His very occupation with spiritual things may tend to deaden him towards receiving full benefit therefrom. He may become so professional in doing his duties that he fails to derive personal spiritual benefit therefrom. Then, of course, the devil is going to work harder against those who are in high and influential places.

When one in a high and influential position in the work of the Lord backslides, it does much more damage. "...Why has thou done this?" (Jonah 1:10). Here, the heathen sailors rebuke Jonah for his condition. More on this point later.

Backsliding begins with, even consists of, disobedience to the Lord. Note the "But" of v. 3. Jonah knew what God wanted him to do. God had explicitly told him to go to Nineveh and cry out against it. The commandment was clear and specific. Jonah could not plead ignorance nor misunderstanding. God told Jonah what to do. Jonah said in effect, I am not going to do it. It was deliberate disobedience against a known command. It was deliberate rebellion and sin.

Now, there are times when, and things about which, we do not know the will of the Lord. It

"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" (Matt. 28:18-19). This verse was spoken to the Lord's church. Herein is given the authority to do the Lord's work in the world today. Included in this is the authority to baptize. This authority is given to all true churches — Landmark, Sovereign Grace, Missionary Baptist Churches, if you please. Sound Baptists certainly believe in and practice Church Authority in Baptism.

With this in mind let us look briefly at the matter of CHURCH AUTHORITY AND THE SCRIPTURAL ADMINISTRATOR OF BAPTISM. I want to go on record that I most assuredly and adamantly believe in Church Authority in Baptism. I most assuredly do believe that baptism is a church ordinance. I do not believe it is a preacher ordinance. I do not believe that any preacher has any authority to baptize anyone except that authority be given him by a true Baptist church.

The administration of baptism is the one who performs the act of baptizing another. What is necessary for one to be a Scriptural administrator of Baptism? This is a question being much agitated of late. I believe that I stand in the line of Biblical and Baptist practice and doctrine when I say that the only absolutely essential necessity for one to be a Scriptural administrator of baptism is that he have the authority of a Scriptural and true church. Understand that I know that many Baptists will disagree on this, but I believe I stand with the majority of Baptists in this point. I know I stand with the Bible.

It really is not of essential importance as to who the administrator of baptism is. Most of us believe that Judas administered Scriptural baptism, and he was an unsaved man. He certainly WAS NOT a member of the church for which he baptized except in name only; for we all agree that a church is a local, visible assembly of Scripturally baptized BELIEVERS. Judas was not a believer, therefore, not a church member. The administrator of baptism might be a church member or not. None of these things are absolutely essential. The one, and the only thing, absolutely necessary to one being a Scriptural administrator of baptism is that he be authorized to administer that baptism by a true church. To add anything else to this is to tamper dangerously with the Biblical doctrine of Church Authority.

I had thought that we all agreed on this point. It is only in the last few years that I have become aware that many want to add to this by saying that a church cannot authorize a man unless he is a member of that church, and some say unless he be ordained. Again I say that this is tampering with the matter of church authority. Surely if Judas, an unsaved, unbaptized, unordained man could administer Scriptural Baptism (and who can deny it?) because he had been authorized by the Lord; then we can recognize the baptism administered, even by such, today so long as they have Church Authority. Of course, no church would authorize one she knew to be unsaved to administer baptism, and then learn that he was unsaved, that would not nullify the baptism. I think we all agree on this.

I say again that the only thing absolutely essential to qualify one to administer baptism is that he be authorized by a true church to do so. I can give Scripture for church authority in baptism. I have done so. I suppose we all agree on this. Now, I should like to see one (I do not ask for several, I do not even ask for two) verse of Scripture which clearly states and proves that the administrator of baptism must have qualifications beyond church authority in order for the

baptism to be Scriptural and acceptable. Understand that there are other essentials for Scriptural baptism, but I am just now dealing only with the matter of the administrator.

Great harm will come from insisting that the administrator have qualifications more than, and other than, church authority to validate the baptism he performs. I would that my brethren would seriously consider these grave consequences before they push this matter further. By pushing this matter further, thousands will be unbaptized and hundreds of churches will be unchurched. Let us be careful, let us be very sure before we advocate that which produces such consequences.

Surely, it is well, proper, and usual for a church to authorize her ordained pastor to administer baptism for her. Such baptism is proper and valid. No one would invalidate such a baptism. Surely, it is well and proper for the administrator to be a member of the church authorizing the baptism. Such baptism is proper and valid. No one would invalidate such a baptism. But neither of these are absolutely essential to the administrator being a Scriptural administrator and the Baptism being valid and proper. The one thing that is essential is that the administrator have church authority. The baptism is in the hands of the church, not of the administrator.

It is going beyond Scripture to say that the administrator must be ordained. This is adding to the one Scriptural essential that the administrator have church authority. It is going beyond Scripture to say that the administrator must be a member of the authorizing church (if not, give me Scripture). This is adding to the one Scriptural essential that the administrator have church authority.

I urge our brethren to beware of adding to the Scripture in their zeal to have Scriptural baptism. The one essential to qualify one to administer baptism that he have church authority. Let us not add to that. I urge my brethren to consider the vast and terrible consequences of their addition to this essential.

I urge all concerned in this controversy to be totally fair and honest in discussing the matter. Let us also have a truly Christian spirit of love towards those who differ. As to being honest in this matter, please do not accuse me of not believing in church authority in baptism. I verily do believe that baptism is a Church ordinance, and that it is not a preacher ordinance. Please give me credit for this. Please let us not misrepresent our brethren as to what they believe.

I plead for tolerance and love in this matter. Let this question not become a matter for a bitter fight among us. Let this not become a divisive force among us. Should a church insist on using only an ordained man as administrator, well and good. Let each church do as she sees fit in this. But let such not invalidate the baptism that is done by another church using a church authorized, but unordained man as administrator. Should a church insist on using only a member of said church as administrator, well and good. Let each church do as she sees fit in this. But let not such invalidate the baptism of a church that would use a non-member, but one authorized by said church as administrator. Let each church do as she sees fit in this matter. But let us not invalidate the baptism of a sister church, who believes in and practices church authority in baptism, but who differs as to the administrator having to be ordained or having to be a member of the authorizing church. Let true Christian love prevail in our discussion of this matter. Let each church do as she desires in this matter so long as she does practice church authority in baptism. Let us live in harmony with this attitude towards one another. We surely do not need another issue to divide us. I do plead with the brethren that we will not let this become a bitter and divisive matter. May God bless you all. Comments welcomed.



# JONAH

(Continued from Page 2)

ther in sin than he ever dreamed he would when he first began his course of rebellion. One might say to himself that he will do such and such, but he would never go further than that. But he has lost his power with God, and he may, often does, go further than he wanted to go or even thought he would go. Many a Christian has disobeyed God in what he thought to be a little thing, has failed to confess that thing and get right with God about it, and has gone on and on until he is further from God than he ever thought possible. David, when he stayed home from the battle at the time when kings went forth to war, when he walked upon the roof, when he saw a beautiful woman bathing herself — surely, he never dreamed that he would commit adultery with that woman and murder her husband. All that was not in his mind when he went up to walk on the roof — when he stayed away from his duty. But we see that the path of the backslider is ever downward, further than the backslider ever meant to go.

Peter surely never thought he would deny his Lord. He did not intend to do such a terrible sin. But he had pride, he failed to pray, he followed afar off, he sat down in the wrong company — and lo, he denied his Lord and Saviour. Oh, that we might be warned. Oh, that we might realize that the path of the backslider is ever downward. That we may well wind up doing that which we never dreamed we would do, that which we never intended to do. Oh, that we might realize that our only safety is in immediately confessing our sins and returning speedily to the path of obedience to and fellowship with our Lord.

There is no stopping place on the downward path of the backslider except in a return to God and to obedience. There is no standing still for the backslider. He must return quickly to the Lord. He must confess his sin, find forgiveness, return to the path of fellowship and obedience; or he will go on further and further down the path of sin until he has terribly hurt himself and dishonored his Lord by some terrible sin. No standing still. Hurry, hurry backslider! There is forgiveness and restoration with the Lord. Oh, the sweetness of restored fellowship! But apart from this there is nothing ahead but sorrow, sadness, heartache, chastisement, and further sin.

"...he found a ship going to Tarshish: so he paid the fare thereof..." (Jonah 1:3). The backslider pays his own fare, he goes in his own strength. As one walks in the path of obedience to God; God's strength is with him, and God's blessings are upon him...He does not have to go it alone. God is with him in manifested power. But the backslider must go it alone so far as the manifested presence, felt power, and consciousness of God's blessings are concerned. Yes, the backslider pays his own fare, but God provides all for those who walk in the path of obedience.

The backslider is headed for a storm. "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken" (Jonah 1:4). Oh, this terrible storm that came on the backslidden prophet. And there are many storms that come upon the backslidden, disobedient children of God.

Have not all of us experienced such storms? There is the storm of the loss of the sense of the blessings of the Lord. There is the poverty of soul experienced by the backslider. He has lost the sense of God's blessings in his soul. His moisture is turned into the drought of summer. He cries, "Where is the blessedness I knew...?" It is not with his soul as it was in days gone by. Oh, the storm, oh the sadness when the soul is dry, lean, parched, and does not feel God's presence. Sometimes there is the storm of financial losses. Sometimes there is the storm of physical sickness, not that of sickness is a chastisement for sin; but sometimes this is true. Oh, there are many storms that come to the backslider — there are many ways in which the Lord chastises His disobedient children.

Now, this storm is sure to come upon the backslider except he speedily repent and return to the path of obedience. God is displeased with the backslider. God's holiness demands that He send the storm. God loves the backslider. Oh, praise the Lord for this. Backsliding will rob us of many things, but will never separate the true believer from the love of God. Praise the Lord! God loves the backslider too much to let him continue on that downward path. God's love demands that He send the storm. As true love properly exercised will cause the parent to chasten the disobedient child, so God's true love for His children will cause Him to send that storm. You see, the purpose of the storm is to bring the backslider back to the Lord; and it is sent by the Father's love for His wayward child. The coming storm is so certain that if one can go on and on and on in sin and disobedience and does not experience a storm, it is evidence that such a one has never been saved. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). His love is a "love that will not let me go," and He will surely send the storm across the path of the backslider to stop the backslider and turn him back to the path of obedience.

The backslider has no testimony before others. Notice Jonah's confession of his sin before the heathen sailors in v. 10. Oh, the shame of it when the world sees the sins of the believer and rebukes him therefor. Our lives should be a rebuke to the world about us. But sometimes the world is justified in rebuking the believer. The world expects something out of the person who claims to be a Christian. The world will rebuke the believer when the believer fails to produce evidence of real Christianity. Note Abimelech's rebuke of Abraham over Abraham's sin in Genesis 20. Our lives should be a testimony to the unsaved about us. But when we are backslidden we have lost our testimony. One of the saddest things in the world today is the fact that so many, many Christians do not have a testimony before the unsaved about them. Surely a part of the reason that the unsaved are not coming to church, are not influenced towards the Lord, and are not being saved is that many Christians have lost their testimony before the world. The backslider has no influence for God and for good. He has no testimony before the world. I dare say that the greatest need in the Lord's

work in the world today is for Christians to get right with God, seek God's power for their lives, and have a testimony before the world.

The backslider is a curse to others instead of the blessing he should be. The Christian is to be a channel of blessing to others. The Christian is to be the salt of the earth and the light of the world. The Christian is to shine brightly in the awful darkness of this world. God blessed Abraham, and He blesses us, that we might be a blessing to others. Oh, this is why God has left us here — that we might be a blessing. But the backslider is a curse instead of a blessing. See the heathen caught up and their lives endangered by the storm that God sent upon Jonah! Jonah became a curse to them instead of the blessing he should have been. See the backslider in his home, in his neighborhood, on the job? He should be a blessing. His life and testimony should encourage and influence others toward God. But rather it has become a curse. It has caused them to laugh at religion and mock at God. God is blasphemed among the heathen because of the lives of the backslider. Oh, my Christian friend, you will be a curse or a blessing to those about you. Which is it? Are you happy about it? What are you going to do about it?

The backslider is not getting anything done for God. See the heathen sailors crying to their gods in v. 5. What is Jonah doing? Nothing. He is asleep. My friend, the sinner is dead, the backslider is asleep. Now, the man who is asleep, though he has life, is not doing anymore than the man who is dead. The backslider is not doing any more for God than the dead sinner. The work of the Lord is not being carried on by the backsliders in the church. The backslider is just so much dead weight, so much excess baggage; he is just going along for the ride, not being any help at all.

The backslider is not earning any rewards. The Bible teaches the doctrine of rewards. The believer can, by faithful living for and serving of God, earn many wonderful rewards. But the backslider is not laying up any treasure in heaven while in his backslidden condition.

God may kill the backslider if he does not get right with God and return to the path of fellowship and obedience. God almost killed Jonah before Jonah got the matter of his backsliding straightened out. I dare say that Jonah thought he was going to die for his rebellion. There is a sin unto death (I John 5:16). It is not the sin of an unbeliever. It is the sin of a Christian that God punishes with physical death. Moses almost committed this sin and God was about to kill him in Exodus 4:24. It may well be that Ananias and Sapphira committed this sin in Acts 5. Certainly, Paul tells the Corinthians that some in Corinth had committed the sin unto death in I Corinthians 11:30. Hurry, backslider, hurry. Get right with God. You are headed for a storm if not already in it. The storm is going to get worse and worse unless you return. You may die in the storm unless you return.

Now, ere I close this message, I have some good news. All has been bad so far, but I praise God that I can close on a joyful note. God will forgive the backslider. God forgave Joah. Jonah said, "...I am cast out of thy sight: yet will I look again..." (Jonah 2:4). Salvation

comes when one looks to Jesus in saving faith. Restoration from backsliding comes when one "looks again" to the Lord. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Oh, what a wonderful verse in this for the backslidden child of God who is tired of his backsliding and desires to return! I praise God for this verse. I have written in my Bible beside this verse, "Praise God for this." I use this verse again and again. I have found it precious and sweet to my soul. Yes — God will forgive the backslider.

God will restore the backslider to the place of sweet fellowship and blessings. And, praise the Lord, God will use the returned backslider to the good of others and to the glory of God. Isn't this good news? God restored Jonah and used him greatly in preaching to Nineveh. God forgave David, restored him, and used him mightily afterward. God has used the 51st Psalm, written by David, as the path of restoration for many a weary backslider. God forgave Peter, restored him to fellowship, and used him on the day of Pentecost to the salvation of 3,000 souls. God forgave Mark, restored him to fellowship, and used him in further missionary work and to write a book in the Bible. Yes, God will forgive the backslider. God will restore the backslider to sweet fellowship and wonderful blessings. God will again use the backslider to the good of others and to His own glory. I praise the Lord that I can bring this message of good news to the backslider.

Are you a backslider? What are you going to do about it? If you go on in your backsliding, you are headed for trouble and further defeat to your own sorrow and to the dishonoring of your Lord. If you return to the Lord in humble repentance and sincere confession, He will receive you, bless you, and make you a blessing to others. Are you a backslider? What are you going to do about it? May God bless you all.

## WOMEN

(Continued from Page 1)

discussing the attributes of individuals, but the will of God for His church. We are not discussing what women can do educationally, politically or socially. We are considering, from the Word of God, what part women can and should play in a New Testament church of the Lord Jesus Christ.

We are well aware that many religious groups have changed their traditional stances with reference to the women of their groups. The Roman Catholics are veering from their previous teaching and allowing women into positions not heretofore allowed. The Mormon president recently received a new "revelation" and they are now permitting women certain "pulpit privileges." This is not unusual for these two cultic organizations, since they have long histories of yielding to social, political and educational pressures without regard to the Bible. Of course, the modernistic demoninations have long since forsaken any claim to Biblical obedience and openly embrace socially acceptable mores above the Word of God. The multiplicity of Pentecostal

groups around the world have always been in error on this subject as have the cults begun by women e.g., Christian Science.

Sadly, some "Baptists" have also succumbed to the pressure of the feminist movement and have begun ordaining women deacons. It should be noted that these are generally the same "Baptists" who hold an unscriptural view of the office of a deacon, giving it much more authority than the Bible does. Recent controversy has even arisen among some denominational "Baptists" over ordaining women preachers. In 1984 a convention leader advised the female ministerial students of the denominational seminaries to "bide their time" as educational directors and associate pastors and that one day the doors would open in their churches for women pastors.

Why these changes? Especially in the face of overwhelming instruction to the contrary in the New Testament? The most common response is that the New Testament was written in the first century and we are now in the twentieth century and things have changed. Many who claim to believe and practice the Bible say that Paul was addressing problems specifically indigenous to the first century and not applicable to our needs of today. But, can that be? If God did not change His mind with reference to the position of women in the home and society from the creation to the New Testament, some forty centuries, what indications do we have that He would change now, toward the end of another twenty centuries?

Certainly, some traditional views of the rights and privileges of women in some cultures of the past and present are very unfair and definitely do not reflect Biblical teaching. These abuses have nothing to do with the restrictions and responsibilities of women and their function in New Testament churches.

Women are not second-class human beings. Women are not inferior to men. Women are different physically, functionally, and emotionally from men. Therefore, God the Creator, in His infinite wisdom and knowledge of these differences, has established different places and methods of service in His church for men and women.

All areas of service require submission to the Word and the will of God. This is abundantly revealed in the Scriptures. Without a proper attitude of submission, not one, male or female, can be effectively used for the glory of God. The sure way to know God's will is to know God's Word; for it is the full, complete, and finished revelation of the Lord to us in this New Testament age.

In the New Testament, especially in Paul's epistles, we find clearly defined parameters, some explicit and others implicit, of who can serve and where. We are given the necessary qualifications and instructions for performing each work of the Lord's church. There is no room for improvement. Any concessions made to man's ideas and methods in the ministry of a true church will only lessen her harmony and effectiveness. Failure and refusal to follow these divine guidelines and mandates is abject rebellion

(Continued on Page 4 Column 4)



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain Mark 6:13 as to our day.

**JAMES HOBBS**  
Rt. 2, Box 182  
McDermott, Ohio  
45652

**PASTOR**  
Kings Addition  
Baptist Church  
South Shore, Ky.



Before we start discussing this verse we must make one thing clear. God does not change. He has the same power today that He has always had. If it were in His purpose, He could open the Red Sea or the Jordan River as He did when Israel was traveling from Egypt to the promised land. He could prepare a fish to swallow a disobedient servant as He did in the days of Jonah. He could feed 5,000 people with 5 loaves of bread and 2 fishes as He did in this same chapter in Mark 6.

Down through the history of the Bible we find that God uses His power in different ways. Before the written Word was completed He revealed Himself in physical miracles and visions or dreams. It is no longer necessary for Him to do so, as He has the completed Word for us to hear and follow. He certainly performs miracles today. Every time a soul is saved He has performed the greatest miracle of all: dead sinners made alive and given a new birth. Every time a person's life is changed through the leadership of the Holy Spirit and the Word, a miracle has been performed. He still heals the sick, not through the so-called "faith healers" but through prayer and by His power. If devils need to be cast out, He still casts them out through prayer and by His power.

The twelve disciples were given special power when Jesus was here. He sent them out two by two (see verses 7-13) with this power. All this was seen to show that He was working through them. As we study the history of the church in the book of Acts and the Epistles, we see a diminishing of these spectacular miracles and the emphasis being put on preaching the gospel, godly living, and obedience through the church in teaching and serving. Thus we see the great commission given to the church. "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" (Matt. 28: 19, 20).

**OSCAR MINK**  
1217 Dillon Dr.,  
Texarkana, Tex.  
75501

**PASTOR**  
Sovereign Grace  
Missionary  
Baptist Church  
Texarkana, Tex.  
75501



Luke 9:1, "Then he called his twelve disciples together,

THE BAPTIST EXAMINER  
SEPT. 21, 1985  
PAGE FOUR

and gave them power and authority over all devils, and to cure diseases."

It is stated in a number of places in the Gospels that Christ gave the apostles power over "unclean spirits," and that they effectually exercised this power. Certainly the casting out of devils, and the healing of the sick which Christ and His apostles performed were to benefit the people who were the objects of it, but the primary cause for these miracles was to confirm the deity of Christ and His gospel.

Mark 16:20, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen." We need to remember the apostolic churches did not have the New Testament to validate their messages. So it was in attesting to what they preached, God endowed them with power to perform miracles. "How shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles..." (Heb. 2:3, 4).

With the completion of the N.T. the power of miracles was withdrawn from the church, and the gifts of special revelation ("knowledge"), tongues and predictive prophecy ceased or "vanished away," (I Cor. 12: 13, 14). The simple reason being, we now have "all the counsel of God" in the Scriptures.

In torrid zones, such as much of the middle east, anointing with oil was done to give the body a soothing and cooling effect. Anointing the sick with oil was in common use among the Jews. It was believed to have a medicinal value (Lk. 10:34), but it was also used as a sign of the aid and comfort sought for the sick by prayer unto God (James 5:14). I have no objection to the use of oil in connection with prayer for the sick.

**CLYDE T. EVERMAN**  
108 Burdall Ave  
Ft. Mitchell, Ky.  
41017

**Deacon**  
Calvary  
Baptist Church  
Ashland, Ky.



"And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:13).

The twelve were able to perform these miracles because when Jesus sent them to preach to, "—the lost sheep of the house of Israel" (Matt. 10:6), He also, "—gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). In Acts 5:12 we are told that the apostles were given these miraculous gifts for a sign. Many think the oil was used as medicine, but as the healing of

this sickness seemed to be miraculous and instantaneous; it would not be that. I believe it to be symbolic of the ministry of the Holy Spirit. These gifts were given to the twelve in order to show that they were messengers from the Lord. Jesus said of His works, "—the works that I do in my Father's name, they bear witness of me" (John 10:25). As the twelve were under His command and empowered by Him, it was as if He were going forth, therefore the miracles (works) which were wrought through them bore witness of Christ, the same as His works bore witness of the Father.

In I Corinthians 13:8-10 we are told that these miraculous gifts would cease when the Bible was completed. Now that we have the completed Word, and through it God speaks to us, there is no need today for the miraculous gifts that were given to the early churches. Hebrews 1:1, 2 tell us that "God, who at sundry times and divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world." His Son now speaks to us by His Word, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). In the apostles' day, before the New Testament was given, it is said, "And by the hands of the apostles were many signs and wonders wrought among the people;—" (Acts 5:12). As a result of these miracles, "—believers were the more added to the Lord, multitudes both men and women" (Acts 5:14). This was one of the ways God spoke to the people in times past. This way is no longer needed as we have His written Word.

**SAM WILSON**  
1490 North  
Spring St.  
Gladwin, Michigan  
48624

**PASTOR**  
Grace  
Baptist Church  
Gladwin, Michigan



Mark 6:13, "And they cast out many devils, and anointed with oil many that were sick, and healed them."

The events mentioned in our text are a direct result of Jesus' command to his disciples in verses 7-11. There are several questions that arise relative to this passage of Scripture. Let us ask these questions and seek to answer them in explaining this verse.

The first question is, "Did these things really happen as recorded here in the Bible? The answer to that question is a most emphatic "yes"! The disciples did cast out devils and heal the sick at that time. A man that denies the miracles of the Bible is a lost man and has no right giving his opinions on the Word of God.

The second question is, "Does this happen today?" Is this verse for all time or was it limited to the days of the

apostles? There is no doubt in my mind that this was a power given the apostles for a limited time only. It was for the purpose of attestation. It was to attest to the power of Christ and His followers at that time. It was to attest to the fact that God was now going to work in and through His church. Jesus is showing that the Temple and Jewish worship as it was then was to be changed to worshipping in the church. It was to attest that there was power in Christ and in His newly founded church. There was no New Testament written then to instruct them of the truths relative to the church, so God used special miracles and powers to convince them of the church's authority.

The third question is, "What was the oil used in anointing the sick?" There are basically two beliefs relative to the oil mentioned here. First, some believe it was a literal oil used for medicinal purposes that the apostles would rub onto those who were sick. The use of oil in this light was and still is a common practice in that area. Some believe this was actual oil used in the healing process administered by the apostles and therefore had special divine powers to aid in the healing of the sick. Secondly, some believe the word oil is used as a symbol of the Holy Spirit. Their argument is that, though oil would be good for some sicknesses, it would not be good for others. The Holy Spirit would be good for all illnesses. We would all probably agree that "oil" is used in the Bible as a symbol for the Holy Spirit. This does not mean however, that oil always means the Holy Spirit as it does at times certainly refer to simple oil. Bearing this in mind, I leave it to the reader to decide whether or not it refers to actual oil or the Holy Spirit in this verse. Personally, I lean towards it meaning the Holy Spirit.

The next forum question will be on James 5:14-16. I will deal more with the subject of why I believe it was limited to that specific time and why I feel the word oil means the Holy Spirit. Due to the close relationship between these two questions. I will handle them in this manner. May God bless you all.

## WOMEN

(Continued from Page 3)

against God, His Son, His Holy Spirit and His Word.

With these basics in view, let us consider God's plan for "Women in the Church." To see some of God's basic precepts for women and their place and function in His divine plan for humanity, we will first look at some Old Testament passages of Scripture. The one which best clarifies woman's role and conduct overall is found in Proverbs 31:10-31. Although nothing is said of the quality or character of her husband, verses 11, 12, and 23 clearly reveal her desire and responsibility to him. Certainly this account seems to describe the works of a "super" woman, but rather than discourage anyone it should be a glorious goal for which to aim. This is anything but the view of the average "libber" of today that the traditional work of woman keeps her "barefoot, pregnant, and in the kitchen." The woman of Proverbs 31 is a highly intelligent, versatile, and productive person who does not feel degraded by the position in life which God has given her. Abigail, in I Samuel 25, the

woman of beauty and understanding, was able to save many lives with her wisdom and humility. Even though her husband, Nabal, was a cruel and imprudent man of very low character; she obviously had been a faithful wife. When the time came that he openly rebelled against God's basic laws and against King David, she acted with foresight to mollify a dangerous situation. Because of her obedience and insight, neither she nor King David had to take direct action against the wicked Nabal. God took his life and delivered his faithful widow and the household from certain destruction.

In other accounts of Old Testament events we see females in the following activities: Jewish women, making curtains for the Tabernacle (Exodus 35:25-26); Miriam the prophetess and sister of Moses, leading the women of Israel in praise to the Lord, (Ex. 15:20-21); the Shunemite woman showing hospitality to Elisha the prophet (II Kings 4: 8-10); and Ruth, the Moabitess, laboring in the fields of Boaz (Ruth 2:7). Of the fourteen judges who led Israel for some 250 years, only one was a woman. Deborah was used of God as leader of her people but required the help of Barak in administering all the offices of that responsibility (Jud. 4:4, 5:7).

The New Testament is resplendent with godly women. They appear to have been among the last at the cross (Mk. 15:40-41). John tells us that they were also first to discover the absence of our Lord at the empty tomb (20:1-2). It was also women who were privileged to first tell of the resurrection (Matt. 28:8). In the book of Acts we see that it was a woman who first greeted the missionaries in Europe and that she also became the first convert (16:13-14). God used some women of the New Testament to show us excellent examples of devotion, (Lu. 1:25, 38, 46 and 10:42); liberality, (Lu. 8:2-3; 21:2-4 and John 12:3) and faith, (II Tim. 1:5). Their ministries included comfort, (Matt. 27:55-56; Mark 14:3; Lu. 7:37-38); helping preachers (Rom. 16:3, 6, 12; I Tim. 5:10; Acts 18:26); good deeds (Acts 9:36; Phil. 4:3); and teaching (Titus 2:1-5). Among the occupations of the first century women were: housekeepers (Lu. 10:40); merchandisers (Acts 16:14-15); and tentmakers (Acts 18:1-3).

What we do not find in the New Testament are any examples of women in authority in New Testament churches. There is also a noticeable absence of Scriptures which command women to take the leadership or to take charge in any church situation. Later, we will deal with Scriptures which expressly forbid such activities. Let us now consider three passages of Scripture frequently used by those who practice ordaining women as preachers and deacons. These are also cited by those who do not openly practice this but secretly believe it and allow women untitled and unscriptural authority in their churches.

First, Anna the prophetess. This great, elderly lady had obviously been given a place to live within the temple grounds and was provided for by temple funds because of her faithful testimony of many years. Her wisdom and discernment are

(Continued on Page 5 Column 4)



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

## Explain John 3:13

**DAN PHILLIPS**  
Rt. 6, Box 611A  
Bristol, Tenn.  
37620

**PASTOR:**  
New Testament  
Baptist Church  
Bristol, Tenn.



This question has arisen many times in our Ministry. The first chapter of John and verse eighteen is a similar verse that we might bring in also. Our Lord had just declared that a knowledge of these earthly and heavenly things, and a believing reception of them as taught by Him, were essential. He now declares that, if they reject them as conveyed by Him, they could not get them from any other source because no man had gone up to heaven for the purpose of revealing these things, much less to be qualified to teach them. Enoch, Moses, nor Elijah had returned with first hand information on any of these things. It does not mean that Christ had ascended up to heaven, but that He alone is able to teach these things, as no mortal had gone to heaven for this purpose, and without glorified bodies they wouldn't understand, either know the mind of God. Therefore, they could not reveal the secrets of the All-Wise God of heaven. He who came down from heaven, and He alone is able to reveal heavenly things. Jesus was God manifested in the flesh. He was just as much God as He was man, and just as much man as He was God. He then could be in heaven and on earth at the same time. The Bible teaches that God is omnipresent, therefore, it creates no problem for Him to be present in Heaven and on earth at the same time. The Son of Man which is in Heaven tells us that Jesus belonged to heaven, came from heaven, and was destined to return to heaven. The word "ascend" seems to belong to the heavenly host who ascends and descends at will. Jesus did not say, no man hath entered heaven, but no man hath ascended up to heaven. Enoch was translated, Elijah was caught up by a whirlwind. The saints will be raptured. Our Saviour, the Lord Jesus Christ, was taken up (ascended) into Heaven, and promised to return. Upon His return, He will rapture the dead in Christ, then those who are living will be caught up and given glorified bodies. God Bless.

**DAVID S. WEST**  
Rt. 1, Box 271,  
Cross, SC  
29436

**PASTOR:**  
Landmark  
Missionary  
Baptist  
Church  
N.Charleston, S.C.



There are some Scriptures that are difficult to understand. The reason for this is that the Word of God came to us from the infinite mind of God and is inspired by the infinite Spirit of God. It is hard for the infinite mind to grasp the things of God.

We cannot unless we give ourselves diligently to studying the Word of God, and then we cannot gather all there is to know about His Word. That part of the Word that we cannot understand, let us believe. Let us believe that the Bible is the inspired, inerrant Word of God.

John 3:13 has a store house of blessing in it. Even though I do not and cannot understand how that God is everywhere at one and the same time, yet I believe this. Jesus Christ is the Son of God, and God the Son. He, therefore, is equal unto God, for He is God. God is omnipresent and this means that He is all present, that is, present everywhere in all places and at all times.

Christ, while on earth had the power to disappear or make Himself unknown, which He did at times. Luke 4:30, "But he passing through the midst of them went his way." This is the case where the people of the city of Nazareth took Christ to the brow of the hill whereon their city was built and intended to cast Christ over the hill. But He disappeared from among them.

Christ had the power to walk on water, or convey Himself away to some other place. John 5:13. Showing that He had supernatural powers. However, Christ being able to do these things does not show that He was (while in the flesh) in more than one place at any given time. But they do prove that He had the power supernaturally to convey Himself from one place to another.

I do not believe it is intended for us to believe that Christ was in heaven in His flesh while talking to Nicodemus. But we are to understand that Christ was in heaven by His Spirit, and that the Father was with Him while on earth. John 10:30 reads, "I and my Father are one." that is one in power, one in wisdom, one in knowledge, one in mercy, one in grace, one in love and one in all the attributes of God. All those things that are attributive to God the Father are attributive to God the Son. Therefore Christ was with the Father and in heaven by the Spirit He being God, and the Father with the Son.

Then there is the problem that some have with this Scripture which says Christ hath ascended to heaven. Let us turn to Genesis 18:1. "And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day." This is where three men appeared unto Abraham. One of these men was the Lord our Saviour and Redeemer, for the Scripture calls Him Lord. Thus the Redeemer had been to the earth to inform Abraham of the birth of Isaac.

I think the primary meaning of this Scripture is this: That Christ was informing Nicodemus that no human being could ascend to heaven and bring the message of God the Father to the earth as He had. Christ brought the good news from a far country, and that far country is heaven. Christ brought the good news of the

love of God. He brought the good news of salvation to sinners like unto ourselves. What a wonderful message this is that Jesus brought from heaven. No one could go up to heaven and bring down to earth what Jesus brought from heaven about God the Father. This is what Paul refers to in Romans 10:6, when he asked the question, "Who shall ascend into heaven?" (that is, to bring Christ down from heaven.)

The coming down of Christ from heaven has reference to what Christ says in the 14th verse of John 3 concerning His being lifted up. Lifted up for our sins. What a great message Christ brought from heaven.

**JAMES O. WILMOTH**  
1747 Fullington Rd  
Toledo, Oh. 43614

**TEACHER:**  
Grace  
Baptist  
Church  
Toledo, Oh.



Verse thirteen comes at the conclusion of Jesus' teaching to Nicodemus concerning the necessity of being born again. There is, I believe, a direct correlation between verse three; "Except a man be born again (anew, from above), he cannot see the kingdom of God," and verse five; "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These two verses point toward and enforce Jesus' teaching in verse thirteen; "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

God's plan of regeneration is based on an absolute. An absolute is that which is perfect or complete. God's plan is based on Jesus Christ and it is complete in Him. Regeneration has to be absolutely God's way and no other. The word "except" in the above verses means "if not" or "unless." Unless he is born again. Being born again is the absolute, unchangeable plan of God. The words "born again" and "of water" and the "Spirit" are not different methods of regeneration but mean the same. See verses seven and eight. The word "cannot" is another key word. Cannot comes from the Greek word **DUNAMAI** and means to have power by virtue of one's own ability or resources. It is, in this case, a negative meaning because man cannot see and he cannot enter the kingdom of God. He does not have the power or the resources to enter. Thus, it takes a greater power than man has to enter into heaven. This can only be the power of God.

I believe that verse thirteen is teaching that no man has the power to ascend (to go, arise) up to heaven except the one that came down from heaven. He is now in heaven, seated at the right hand of the Father. The only way Nicodemus or any man will see or enter heaven is by the regenerating power that the shed blood of a crucified

Christ brings to him. For us to be able (have power) to go into heaven we must be in the one that has the ability (power) to ascend and descend. To be in Him, we must be born again from above.

## WOMEN

(Continued from Page 4)

clearly shown in Luke 2:36-38. Verse 37 tells us four specific things about this saintly woman: 1. She was a widow of eighty-four years; 2. she departed not from the temple; 3. She served God with fastings night and day; 4. she served God with prayers night and day. Verse 38 tells us two more things: 1. She gave thanks to the Lord instantly when she came into the occasion of the blessing of the Lord Jesus Christ by Simeon; 2. That she then spoke of the Lord Jesus to all who looked for redemption in Jerusalem. There is absolutely no indication whatsoever that this fine devout lady ever did any public speaking or that she had any leadership position in the temple ministry. Her speaking of the Christ was undoubtedly to those individuals whom she met in the temple and her testimony was on a personal basis.

Before going to our second example we need to consider the word "prophecy." Of course the words prophet, prophetess, and prophecy all come from the same root. To prophecy simply means to "tell forth the mind and counsel of God" (W. E. Vine, Expository Dictionary of New Testament Words). Before the completion of Scripture this included that prophesying which was done by direct revelation from God (cf. Agabus, Acts 11:28 and 21:10-11). It involved both for telling: that is predicting future events; and telling forth; simply expounding God's Word on the subject (II Peter 1:19-21). Individual prophecies were always incomplete (I Cor. 13:9) and are no longer necessary with the full and complete revelation of God to us; the Bible (I Cor. 13:10). We have strong evidence that these types of prophecies have been replaced with Bible teaching (II Peter 2:1). All Scriptural prophetic preaching of today comes directly from the Word of God. If anyone continues to claim this office in a supernatural way then he, or she, must be willing to be judged by the standard of both the Old and New Testaments (Deuteronomy 18:22). Any error, however small, totally invalidates the prophecy and the prophet and in Old Testament days would have been deemed worthy of death (Jer. 14:13-14; Ez. 13:8).

With those thoughts from the Word of God in mind, let's consider the "Daughters of Phillip" (Acts 21:8-9). We are told only three things about Phillip's daughters: 1. There are four of them; 2. they were virgins; 3. they did prophecy. There is nothing more said of these women in Scripture. There is certainly no record of them having ever preached in a public assembly. Possibilities of their work include teaching other ladies on an individual basis and working with groups of women. The women of New Testament days often assembled at various places and times for exchange of news and events. It could be that these daughters of Phillip came regularly to some of these meetings to prophecy. We just don't know. What we do know is that they did not, with God's

authority and blessing, speak out in church meetings or have positions of leadership (I Cor. 14:3; I Tim. 2:11).

The third godly lady who is mentioned frequently in these matters of a woman's place in the church is Sister Phoebe, a servant of the Cenchrean church. Some English translations and most all Spanish translations refer to her as a deaconess. As usual, the authorized version (KJV 1611) is much more accurate in its interpretation of this woman's activities. There is nothing wrong with her being called a deaconess if we recognize that to be a deaconess is not to have an ordained office. Her title in Romans 16:1 is translated from the feminine form of the word from which we get "deacon." Because of this, many churches, some "Baptist," ordain women to the office of a deacon. Generally, as previously stated, these are the same churches which put unscriptural authority in this office.

This Greek word, pronounced "di-a-ko-nos" in one of its forms is in fact, used to name one of the two Scriptural officers of a New Testament church. It is also used often when speaking of those who served, ministered or otherwise helped faithfully in the work of the Lord's church (Jn. 12:26; Eph. 6:21; Col. 1:7; 4:7; et al). It does not always refer to the ordained office. The context of the Scripture will clearly explain the correct application.

The requirement of the "office of a deacon" given in I Timothy 3:8-13, certainly and surely preclude any woman being so appointed. Had the Lord had any ideas of using women in this office He would have placed one or more there in its inception in Acts 6:1-7. This account of the first seven ordained "servants" of the church specifically required "men" (vs. 3). Taking place probably within a year of the day of Pentecost, there were many spiritual women in their midst. The female members of the first church who had attended the prayer meeting of Acts 1:14, were certainly available had it been God's plan to use females in such a manner. We note also that no consideration was given to them in the choosing of a successor to Judas' apostolic position (Act 1:15-26). So with the greatest of respect and admiration for the spirituality of Anna, the daughters of Phillip and Phoebe, there is no indication or evidence that any of these ladies were ever used in public speaking or in other positions of authority.

Although the Bible leaves many areas of life open and flexible for women with reference to what authority and influence they may use, there are two institutions where the Word is explicit and concise in its mandates. These are the home and the church.

It has been demonstrated countless numbers of times that, if a woman will accept the authority of her husband in the home, she will have no problems dealing with her position in the church. It is also universally recognized that a woman who will not yield to God's plan for the home will have, and will probably cause, problems in the church.





QUESTION: — What fat king was stabbed to death by a left-handed man?

ANSWER: — Eglon, king of Moab, was stabbed by Ehud, Judges 3:17, 21, 22. "...and Eglon was a very fat man. ...And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly: And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly;..."

## WOMEN

(Continued from Page 5)

A major cause of problems in matters of submission and authority between a husband and wife is what this writer calls "selected submissiveness." This simply means that while the wife claims to be submissive and claims to recognize her husband as her head; she only does so when she believes him to be right. At other times she feels the privilege, even the responsibility, to "straighten him out." Unsubmissive wives will demonstrate this attitude in different ways. Some use direct confrontation and openly reject the husband's authority. Others use something known as passive aggressiveness. This sentiment is expressed, not by direct refusal to follow her husband's leadership, but by more subtle and insidious methods. Through tactics of ignoring instructions, delaying in obedience, and unresponsiveness to ideas and plans, she is equally rebellious but displays it in much smaller portions and over a larger period of time. Whatever method is used, selected submissiveness is actually no submissiveness at all. The comparisons in Ephesians 5:22-33 are clear and unmistakable. Only when a husband is in direct disobedience to God's Word does the wife have the right to disobey him (Acts 4:19; 5:29). These things are mentioned here because of the closeness of function between the home and the church. Difficulties with authority in the home will invariably lead to difficulties of authority in the church.

Let it be noted here that most problems of authority do not stem from aggressive women. They nearly always come from men who will not assume their responsibility as leaders and are too weak to exert their direction and control in the home. As always, God is consistent in His commands. Women are to be in subjection as wives and in the church. Men are to love and nourish their wives and lead in church functions (Eph. 5:22-25; 28-29, 33; I Tim. 3:4-5, 12).

In recent years there has been an increasing influx of single women in churches. Because of more young ladies choosing not to get married and because of the tragic and lamentable in-

crease of divorced Christian couples, many churches are faced with the challenge of how best to minister to these persons and their needs. Sundry methods are being tried. Each church must choose her own in accord with God's Word. There are certainly many duties and services that these singles can perform for the glory of God. But this is a social problem and many times the result of sin, and in no way affects the teaching of the Word of God. No accommodation may be made in church leadership because of social changes or the products of sin.

With reference to taking care of the Lord's church, there is only one office of authority taught in the New Testament. That is the pastor's office (Acts 20:17, 28; I Tim. 4:11; Heb. 13:17; I Peter 5:2). The other ordained position, that of a deacon, is one of service and not of control (Acts 6:1-6; I Tim. 3:8-13).

Both of these ordained appointments specifically require men, not women, to fill them (Acts 6:3; I Tim. 3:2, 4-5, 11-12; Titus 1:6).

As to general leadership and decision making for a New Testament assembly, we have these plain and simple commands. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law (I Cor. 14:34).

Any general assembly of the church requires that men do the speaking. The practice of some churches to have their women making motions, leading in prayer, and leading singing when men are present is surely stretching, if not violating, God's instructions.

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence" (I Tim. 2:11-12). Nothing could be clearer. Any church situation where a woman has dominion or control over a man is contrary to God's revealed plan for His churches.

This should not hinder any sister in Christ from using all her abilities in other ways for the honor and glory of God. I am very thankful that we have at our church many outstanding Christian women who serve their Lord through His church with the utmost of dignity, grace, humility and wisdom. They epitomize, in a myriad of ways, the Phoebe attitude of Romans 16. They are neither insulted nor degraded by their positions and responsibilities but rather glorify the Lord Jesus Christ in them. Their faithfulness, consistency and durability contribute significantly to the overall ministry and effectiveness of this body of believers. Without doubt, the same is true, possibly in various degrees, in all New Testament churches. For this we praise the Lord.

—The Baptist Challenge

## GOSPEL

(Continued from Page 1)

and spend an eternity in hell because you didn't know Jesus Christ as your own personal saviour.

We cannot save ourselves. "So then they that are in the flesh cannot please God." (Romans 8:8). If you are to be saved from your sins it must be

by a miracle of direct Divine intervention. It cannot be by what you do for yourself. Joining a church will not save you. Being baptized will not save you. Living a good moral life will not save you.

Salvation is in Jesus Christ and in Him alone. It is in His work for His people. Salvation is in Christ dying on the cross of Calvary to save His people from their sins. It is in Christ giving Himself as a sacrifice and substitute for them.

When asked by the Phillipian jailor, "Sirs what must I do to be saved?" Paul and Silas replied, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

## JESUS

(Continued from Page 1)

conceived in her womb and brought forth a son and called His name JESUS, and He was great and He is called the Son of the Highest. The remainder of the words that I read to you, have not been fulfilled. At the present time, the Lord Jesus Christ is sitting at the right hand of God the Father. He is not sitting on any throne. Someday, this verse in the Bible says, that Jesus shall come and sit on the throne of His father David and rule the world and also that He shall rule over the house of Jacob.

I. He Shall Have An Earthly Reign.

When Jesus was upon the earth, the Jewish people rejected Him as their King. Listen:

"And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews" (John 19:19-21). You see, the religious leaders denied that Jesus was the King of the Jews; nevertheless, the day is coming when He shall be recognized as the King of the Jews, for He shall reign over the house of Jacob.

In the book of the Revelation, we have more concerning His reign, that He shall reign on the earth for a thousand years. Listen: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years" (Revelation 20:1, 2).

Now, it is necessary that Satan be bound and be exiled from the earth because Jesus is going to reign. When Adam was in the garden, God gave Adam the dominion and the authority to reign over the earth. Adam named all the animals, but then Adam sinned and when he sinned, he fell under Satan's domination. Satan then had the authority that was once given to Adam. When the Lord Jesus Christ was taken up to the mountain by the devil and shown the kingdoms of the world, Satan said, "I can give these to you, they are mine, I can give them to you." Well, Jesus disputed the fact that he could give them to Him. Since Calvary, Jesus is the rightful

heir and He will be the One that shall reign. As He begins His thousand year reign. He must take the usurper, the devil, and exile him from His kingdom.

In Revelation chapter 20, verses 1 through 7, you find that one thousand years is referred to six times in just those seven verses. That tells us that Jesus shall reign on the earth for one thousand years, a millennium, and that will be the first phase of His eternal reign. He will reign forevermore, but the first part of His reign will be for a thousand years and it will be upon the earth as Revelation 20:1-7, sets forth.

II. When Jesus Shall Begin His Reign.

I want to show you further just when it is that Jesus will begin His reign on the earth. Now you understand, that the coming of the Lord Jesus Christ is in TWO phases. In the first part, He comes, but He never really touches the earth. He comes in the clouds and He calls His people up out of the earth. In this kphase He comes FOR His saints, but at the end of the tribulation period, He will come WITH His Saints. His feet will touch on the mount of Olives. This will be the climax of the battle of Armageddon.

The book of Zechariah tells us about the antichrist and his armies as they are gathered against Jerusalem. The stage is set for their destruction at Armageddon. Listen: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives..." (Zechariah 14:2-4).

Now, it is talking about when Jesus comes and He will destroy the antichrist and the false prophet. His feet will actually touch down on the Mount of Olives and then Jesus will set up His reign upon this earth.

We find that some of the people that are upon the earth during the battle of Armageddon will still be alive, listen: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zechariah 14:16, 17).

You understand from these verses in the Bible, that Jesus will be the King immediately following Armageddon. So, someday Jesus is going to come, right at the end of the tribulation period and He will climax the battle of Armageddon, then He will set up His earthly reign and reign for a thousand years. Listen: "His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah!" (Psalm 89:36, 37). You understand from this, that Jesus is going to come and reign forever. The first part of His reign will be one thousand years and will be on the Earth.

III. He Shall Reign Over

Kings.

I want you to notice something that has never yet been fulfilled. The Millennial Reign has not taken place yet because these verses in the Bible have not yet been fulfilled. Listen:

"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 72:8-11).

Some people say that Jesus is reigning now, but all kings have not fallen down before Him. All nations do not serve Him, as the Bible says they shall — IT HAS NOT YET HAPPENED! The day is coming when these verses will be fulfilled literally. Listen:

"So shall he sprinkle many nations; the kings shall shut their mouths at him..." (Isaiah 52:15). Now you understand, that has never been done yet. The kings today have not shut their mouths at the Lord Jesus Christ. The day is coming when He shall reign on the earth, and all the kings shall shut their mouths at Him. Not only that, but He will reign and rule the nations with a rod of iron. Some say, "Well, Jesus is reigning now." He is not reigning now! You understand, He is not reigning in the sense that the Bible presents Him to be reigning, listen:

"And she (Israel) brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Revelation 12:5). Where is Jesus right now? He is up at God's Throne, but someday the Bible says, He shall rule all nations with a rod of iron. Listen:

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron..." (Revelation 19:15). You understand from verses like this in the Bible, that Jesus is going to rule all nations with a rod of iron. This has not yet happened and God's Word MUST be fulfilled. Someday Jesus is coming and He is going to rule the nations of this world with a rod of iron.

IV. He Shall Bring Peace.

Today the politicians talk about peace. They talk about disarmament, but nobody can bring any peace. The Bible does, however, speak of a time when there shall be peace, listen:

"And he (this is Jesus) shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). That verse from the Bible is inscribed on the United Nations Building in New York City. No matter how much they try, and they should try, they will never have peace until the Prince of Peace comes and rules this world with a rod of iron, then there will be peace like mentioned in God's Word.

All right, did you know that there will be peace not only among men when Jesus comes and rules, but there will be

(Continued on Page 8 Column 2)



Undertake to prove that there is no hell, and the devil will take off his coat to help you.

## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The word of the LORD came again unto me, saying, Son of man, prophesy and say, Thus saith the LORD GOD; Howl ye, Woe worth the day! For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen" (Ezek. 30:1-3).

Judgment had been determined. God's court had found Egypt guilty of very gross crimes against heaven. The sentence had been rendered as stated in the following passage: "Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia" (Ezek. 29:10).

The sentence having been rendered, it is now time to "howl." Webster says that "howl" means to "utter the long, wailing cry of wolves, dogs, etc." or to "utter a similar cry of pain." Ezekiel was to cry out "woe worth the day," or "ah the day"! Alas because of the day - the day when the sentence of words would become a sentence of action and pain.

The fact that Ezekiel howled is a message to us in that we are to pity those on whom God's judgment falls. We are not to say, "You had it coming," or "You are receiving your just dues," but we are to pity them. We, in fact, are to remind ourselves that we would be in their place were it not for God's grace and mercy. It is as Paul stated in the following passage: "But by the grace of God I am what I am..."

The latter part of Ezekiel 30:3 reads: "It shall be the time of the heathen." The word "heathen" refers to nations, so that the correct rendering is - "It shall be the time of the nations." The time referred to has reference to the time of their judgment. God, by bringing desolation upon Egypt, would also greatly affect other nations just as the death of a father affects his wife and children. Many nations looked to Egypt for wisdom and help in various ways. They, therefore, would suffer to whatever degree Egypt had been their benefactor.

"And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down" (Ezek. 30:4).

The "Sword" of the Lord is a two edged sword. It is a sword which has been honed by the Almighty Himself. Our knives, in many cases are not as sharp as they should be. The result being that we have difficulty getting the job done when it comes to cutting various things. There are other instances when our knife or ax is sharp, but we lack the ability to use them properly. God, on the other hand, hones His sword of judgment and never fails to accomplish the desired results. It is as stated in the following passage: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

The sword upon Egypt was to bring great pain to Ethiopia. The sinking of Egypt, in fact,

was to be like a great ship sinking at sea and taking down with it all of those who were close by. One could also liken the fall of Egypt to the fall of Ford Motor or General Motors. The pain from the fall of either of these giants would bring pain to millions of people.

The breaking down of the foundations of Egypt, as recorded in verse four, had to do with the fact that Nebuchadnezzar carried away all the treasures of



Willard Willis

Egypt. He also took multitudes captive and caused the balance to be scattered among the nations. The wisdom of the Egyptians, which was one of their foundations, was gone when the people were taken captive or scattered.

The individual families in a country are another one of the country's foundations. This Egyptian foundation was also broken up when the families were broken up. "Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword" (Ezek. 30:5).

Nebuchadnezzar obviously did not look for boundary lines when he went to war against Egypt. All the neighboring countries were the same to him. We travel across our country and observe signs which read: "Ohio," "Indiana," "Michigan," etc., but Nebuchadnezzar observed no signs nor looked for any signs that may have been marked with the name of the countries of Ethiopia, Libya, Lydia or Chub. The reference to "mingled people" is an obvious reference to the people who had broken off from other nations and resided in Egypt. Those, for example, who were "in league" were children of the promise, or children of the covenant. They, no doubt, were Jews who had sojourned to Egypt and now must fall by the sword along with the Egyptians. Those who join God's enemies, must suffer with God's enemies. They, as verse four states, were to suffer "great pain."

"Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the LORD GOD" (Ezek. 30:6). It was in 1937, while I was visiting in Ironton, Ohio, that I observed a large house as it fell backwards into the Ohio River. The flood waters of the Ohio had washed the back part of the foundations from under the house. This memory returned to me while I pondered the passage before us, or that part which states: "They also which uphold Egypt shall fall."

Some countries are upheld by other countries. The other countries become pillars. We, for example, are a great pillar to the nation of Israel. God uses

America as a means to uphold the nation of Israel. We can see then how the nation of Egypt was effected when those who upheld her, fell. Egypt, in fact, fell from "the tower of Syene," or from the uttermost corner of the land. It was from that side of the country from which the enemy would enter their land.

"And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted" (Ezek. 30:7). This passage takes me back in my memory to the old farm near Andis, Ohio where I was born. I drove back to Myrtle Ridge (a ridge above Andis, Ohio which leads to the old farm) some time back. I proceeded to follow the ridge to the road that used to lead to the old farm place. At the entrance to the old road that led to the farm (the old road was about three miles in length) I saw an old man standing by a barn. I rolled the window down and asked him if the road was open. The old man, without saying a word, said "No" by shaking his head very slowly. It seemed only a short time ago that I had travelled that road and received a warm welcome when I arrived at the home of my grandparents. The road, the house, barn, garden, apple trees and granddad and grand-mother are all gone now. The place has become desolate.

The passage before us states that Egypt was to be desolate in the countries and wasted in the cities and so was it. Old men, when asked if the country and the cities were thriving, could only shake their heads and say "No." "And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed" (Ezek. 30:8).

Egypt, at one time, was a great power and very wealthy. To be learned, as was Moses, in all the ways of the Egyptians, was a giant feather in one's hat. There was no nation on the face of the earth who could have brought Egypt to her knees. What power then brought this dreadful calamity upon Egypt? We find the answer in the passage before us where God states, "And they shall know that I am the LORD."

"In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo it cometh" (Ezek. 30:9). The Ethiopians, the neighbors of Egypt, were a careless people. Nothing in particular bothered them. The word "careless," in fact, means that they were slow to heed instruction. They lived as they pleased and didn't want any restraints from God upon themselves. They, however, were made to be afraid when the messengers arrived with the news relative to the calamity which had fallen upon Egypt. Some people are so careless that they have to be hit on the head before they will move. This was most certainly the case relative to the Ethiopians.

Let it be remembered that the God we serve today is the same God we have been reading about. The book of Revelation shows clearly that He will again rise up against the ungodly. He, in a sense of speaking, is

sharpening His two edged sword now in preparation for the day of wrath which He will soon vent upon the earth. "Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it" (Ezek. 30:10-12).

Egypt was to be conquered by the wicked. They were not only to be wicked men, but they were also to be strangers to the Egyptians. A wicked man may show some kindness to his own relatives and acquaintances, but he will show no kindness or mercy to strangers. The Babylonians, therefore, "the terrible of the nations," dealt with the families in Egypt as one deals with total strangers. A mother and her son or a father and his daughter meant nothing to the Babylonians. The Egyptians were all one and the same to them. The Babylonians were termed "the terrible of the nations" in respect to force and fierceness. War to them was a time of slaughter even as a farmer has no feelings toward the hogs he kills.

"Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set fire in Zoan, and will execute judgment in No. And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No. And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily. The young men of Aven and of Pibeseth shall fall by the sword and these cities shall go into captivity at Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I am the LORD" (Ezek. 30:13-19).

We are to learn from these passages that no portion or place in the land of Egypt was to be exempted from the fury of the Chaldean army. The sword was to go through the land as a giant machine harvests a wheat field. The sword of the Chaldeans, in fact, was to strike in Pathros, Zoan, No, Sin, Noph, Aven, Pibeseth and Tehaphnehes.

It is interesting to observe how well acquainted Ezekiel was with the land of Egypt. He, of course, was given this knowledge by the all wise God. Each of the cities referred to by Ezekiel can be identified. Aven, for example, was Bethshemesh (Jer. 43:13), or Heliopolis-the place where sun worship flourished. Pi-beseth was

Missionary To  
New Guinea  
Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions  
c/o Calvary Baptist Church  
P.O. Box 71  
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER

FRED T. HALLIMAN,  
Sovereign Grace Baptist  
Mission,  
P.O. Box 36, Tari,  
via Mendi,  
Papua, New Guinea.

Bubastis where sacred cats were mummified. The cat-headed goddess was Ubastet. Herodotus states that about 700,000 people gathered at the annual festivals where worship was rendered to the sacred cat.

Cambyses of Persia, son of Cyrus the Great, conquered Pelusium by placing cats and dogs before his army. The Egyptians, because they considered the cats and dogs to be sacred, would not attack the army of Cambyses. The city of Tehaphnehes, as noted in verse eighteen, was named after the Egyptian queen, Tehpenes. This city is where the Pharaohs resided (Jer. 43:7-9). Tehaphnehes was to be darkened and a "cloud" was to cover her. The place, in other words, from which Egypt had been ruled, was to become darkness. Such would be equal to the closing down of Washington, D.C.

"And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God; Behold I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him

(Continued on Page 8 Column 1)

THE BAPTIST EXAMINER  
SEPT. 21, 1985  
PAGE SEVEN



## EZEKIEL

(Continued from Page 7)

with the groanings of a deadly wounded man. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord" (Ezek. 30: 20-26).

The "eleventh year" referred to in verse twenty, dates back to 587 B.C., or three months after Ezekiel 29:1. The time, then, of this prophesy was about the time when the Egyptian army sought to help Jerusalem counter attack the Chaldean army. The Egyptian army, however, retreated back into Egypt and left the Jews to fight alone.

The conflict between Egypt and Babylon was similar in some ways to an old man fighting with a young man. I make this statement because Egypt was ancient while the kingdom of Babylon was new. Babylon was a kingdom which had just been built upon the ruins of the kingdom of Assyria.

We learned from Ezekiel 30:21 that God had already broken the arm of Pharaoh, that is, He had broken it even before Nebuchadnezzar turned from Tyre to attack him. Some think Pharaoh's arm of power was broken when the Chaldeans routed his army at Carchemish in 607 B.C. The account of this battle is recorded in the following passage: "Against Egypt, against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakin the son of Josiah king of Judah" (Jer. 46:2).

The above passage would indicate that the Chaldeans broke the arm (military force) of Egypt, but God, in Ezekiel 30:21, states, "I have broken the arm of Pharaoh." We see only the underside of world events relative to nations and peoples. Let us always remember that our God is more than a spectator to the affairs of earth. He, in fact, is a very active participant. This is His earth and He is so involved in it that He counts the hairs of our heads and sees every sparrow that falls to the ground. He breaks the arms (power) of kings and strengthens the arms of other kingdoms. He, in fact, broke the arm of Hitler and strengthened the arms of America. It is also true that we as individuals are what we are only by the grace of our God. This is why we should hear and heed the following passages: "Go to now, ye that say, To day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, if the Lord will, we shall live, and do this, or that" (James 4:13-15).

THE BAPTIST EXAMINER

SEPT. 21, 1985

PAGE EIGHT

## JESUS

(Continued from Page 6)

peace throughout creation, even among the animals. In the book of Hosea, chapter 2:18, we read this, "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely."

You understand, that now the beasts of the field and the creeping things of the ground and the fowls of heaven are against man. You do not have to know very much to know that. All you have to do is go out and try to plant a garden and you will soon find out that the fowls of the air are against your work. You will soon find out that they are after the seed that you planted in the ground. You will find out that insects are very hard to control. Everything in creation is against man. When Jesus reigns, nothing will be against man, the fowl of the air, the beasts of the field or the creeping things of the ground. They will all be at peace with man.

### V. Israel Will Be At Peace With Her King.

Israel will be united with her King. The Bible says in Hosea 3:4, "For the children of Israel shall abide many days without a king..." It has been a long time since the Jews have had a king, you have to go back in the Old Testament — it has been a long time. They were scattered among the nations of the world just like God says here in Hosea 3:4: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

Then He says in Hosea 3:5, "Afterward shall the children of Israel return, and seek the LORD their God, and David their king..." This is not speaking of King David, but is speaking of David's greater Son, the Lord Jesus Christ, who shall rule and reign from the city of Jerusalem on this earth.

When Jesus comes, the animal kingdom itself will be at peace one with another. Scriptures that refer to the animal kingdom have not yet been fulfilled. Listen; "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

"And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox" (Isaiah 11:6, 7).

Now you understand from reading this, that the ferocious nature of animals will be done away with. In the Garden of Eden, animals did not eat one another, they were not fierce, they were not ferocious, but that all came about as a result of Adam's sin. God put a curse on the earth. God cursed everything that was living. When Jesus comes and reigns on the earth, that curse will be lifted. The animal kingdom will be at peace one with another. Not only will men be at peace one with another, but the animals will all be at peace one with another, when the Prince of Peace comes again.

The animals will also be at peace with man as it was in the

Garden of Eden, listen; "And the sucking child shall play on the hole of the asp..." (Isaiah 11:8). An asp is a deadly snake. It would be unthinkable for a little child to go up and stick its hand in a snake hole; you would not think that child would be very safe. The day is coming when that is exactly what can happen because all the animal kingdom will be at peace with man, when Jesus comes and the Prince of Peace reigns on this earth.

### VI. The Earth Shall Be Changed When Jesus Reigns.

The earth will give out more bountifully than it ever has. The earth will be more fruitful when Jesus reigns and the curse is lifted. Listen: "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Isaiah 32:15).

Look at the word wilderness, actually a better translation of wilderness would be desert. Here you have a desert, and God says a desert will become as a fruitful field. You take a man that has a field and it is a good yielding piece of ground, it is very fruitful. You look at all the crops that are produced by that piece of ground. God says in the Millennium, the desert will yield like that. Then verse 15 goes on and it says,

"...and the fruitful field be counted for a forest." You understand, that field now, that yields so many crops, will some day have crops so thick and big it will be like a forest. WHEN? When Jesus comes and reigns on this earth. That has not yet been fulfilled, yet someday it MUST be fulfilled.

The Bible says more about when Jesus comes and reigns. We find that the thorns and briars are to be banished from the Kingdom. When Adam sinned, God cursed the earth and it brought forth thorns, "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field" (Genesis 3:18). Thorns are a result of sin, a result of the curse that God placed on the earth. When Jesus was crucified, they crowned Him with a crown of thorns.

"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" (Matthew 27:29).

"And they clothed him with purple, and platted a crown of thorns, and put it about his head" (Mark 15:17). "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" (John 19:5). And the Bible says He was made a curse for us. As He wore that crown of thorns, He showed that He was taking the curse. Someday those thorns and briars are going to be banished, listen:

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off" (Isaiah 55:13). You understand from this verse that there are not going to be any thorns. There are not going to be any briars when Jesus reigns on this earth, when He reigns from shore to shore. That day is coming, for the Prince of Peace someday shall come back and set up His Kingdom.

### VII. Only Jesus Has The Right To Reign.

Jesus is the rightful One to come and reign. Nobody else has that right but Him. In Revelation, chapter 5, God pulls the curtain back so that we might look into heaven and that we might behold a glorious event. Revelation 5:1, says: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals." Now if we let Scripture interpret Scripture, we would find that this book that is sealed and written within, is very similar to the title deed that Jeremiah received when he bought or redeemed a piece of ground from his uncle. That is in Jeremiah 32:6-15. So then I believe it is safe for us, in using Scripture to interpret Scripture, to conclude that this is a title. This is the deed to something that had to be redeemed. Now I believe it is the title deeds to this earth, to the planet earth, which Adam lost. Listen:

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon" (Revelation 5:2, 3). He is saying that there was not a man, living or dead, who ever lived, that was able to take hold of the title deeds to this earth. There just was not such a man. You can go back in the Bible and you can pick out the most righteous man you can find in the Bible, and he is not able to reclaim that which Adam lost. There is no man that is able to do it. However, it must be done by a man, for only a man can claim title to what Adam lost. When John saw that there was no man, we read this.

"And I wept much, because no man was found worthy to open and to read the book, neither to look thereon" (Revelation 5:4). John knew the significance of it. Paradise was gone forever. Man could never be restored because there was not any man to open the book. All hope was gone. It is then that we read of the One that has the right to lay claim to the title deeds. Listen:

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain..." (Revelation 5:5, 6).

Jesus redeemed this earth when He died on Calvary and He bought back that which Adam had lost and He is rightful heir and He has the title deed. He is the rightful One and so He has the perfect right to come back and to rule and to reign on this earth. His blood sacrifice on Calvary gives Him the right to reign, listen:

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood..." (Revelation 5:9). There you see it. He is going to reign. He is also going to let us reign with Him, listen: "And hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation 5:10).

Now leave me just bring this message to a conclusion. Do you

know the Lord Jesus Christ as your only hope for Heaven? Are you trusting in His shed blood? This Bible says that those that are washed in the blood of the Lamb are going to reign with Him on the earth. My prayer is that He would be revealed to you, as your only hope for Heaven. May God bless you!

## SELF

(Continued from Page 1)

and His laws began. We, through Adam, have inherited this nature. I am very sorry to say this but a child of God sometimes cannot subdue this feeling and thus exalts himself. This is exactly what old Lucifer wants us to do. We then have taken our eyes off the precious Son of God. "As Moses lifted up the serpent-so must the Son of Man be lifted up."

The Lord teaches against exalting one's self. It is certain the heart of man will exalt himself. Please notice Obadiah 3 "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" We should learn that this is something the natural mind will do and that it will cause us to exalt ourselves. As surely as we lift ourselves up God has a remedy for that problem. Please see what God says in Obadiah 4 "Through thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD." It matter not how high we may set ourselves we will be brought low. So, if a person is sailing along on "cloud nine," we say, they are in a dangerous place.

Sometimes a pastor of a church may begin to think his elected position gives him the right to take the authority of the church into his hands. This cannot be. The pastor is the one who should respect church authority and practice. After all, he is to care for the members souls and to exalt himself out of position would certainly not be teaching the church members how to be abased.

The deacons in the church sometimes forget they are elected to serve the church. Sometimes they even go so far as to try and tell the church or pastor what to do. Now, helpful instructions are needed from our deacons. These deacons have been selected upon their qualifications and are fully capable of knowing what should be done and how the church can function better. Also, a deacon that is meeting his own qualifications will know he cannot afford to exalt himself.

Church members seem to have a problem many times in seeing that they need to serve the Lord and His people's needs. Divisions are caused in the church many times because of a church member's improper attitude toward the church or the pastor. Work in the church is hindered and sometimes stopped because of a member's attitude. Keeping one's self abased for the lord and His work is so important. A kind, compassionate, church member who is concerned about the Lord's work and His people is all so vital to the church.

All that are saved, God will keep abased. Sometimes we can read scriptures like Matthew 23:1-12, "Then spake Jesus to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in" (Continued on Page 9 Column 1)



## SELF

(Continued from Page 8)

Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted," and understand how the Lord feels about ones who exalt themselves. Oh, how important it is to please the Lord and when we please Him we please His dear children.

When a person exalts himself he will surely fail. Please read the following verse of Scripture; Isaiah 14:15, "Yet thou shalt be brought down to hell, to the sides of the pit." The Devil is being cut down here. The fall will be great if we exalt ourselves! Adonijah's was great.

When Adonijah realized he had lost his position he had exalted himself, he feared for his life, he caught hold of the horns on the altar until Solomon sent for him.

Fear will come upon a person when they realize their failure. Now, please know this; we are all failures when it comes to spiritual matters. We were "shapen in iniquity and conceived in sin." We all "come forth speaking lies." We have all come short of the glory of God. We are all under the penalty of sin. Romans 6:23. "For the wages of sin is death!" This is eternal death! Fear of the Lord will come upon a sinner when he realizes, he was living and thinking he didn't need the Saviour.

This sinner will surely repent before God. He may say, "oh, Lord please have mercy on me a sinner." He may say, "Sirs, what must I do to be saved?" We can answer, "believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Romans 6:23 says, "...the gift of God is eternal life through Jesus Christ our Lord."

God will forgive! When we face judgment we will be seen as we are. True repentant sinners are those who have not exalted themselves. Please read and appreciate these verses of Scripture: I Kings 1:52-53; "And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house." Psalm 99:9.

"Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy." May the Lord Jesus Christ richly bless you all!

## SCRIPTURE

(Continued from Page 1)

if He, the anointed of the Spirit, and able to speak Himself as God's mouth, yet quoted the sacred writings, and used the holy Book in His teachings, how much more should we, who have no spirit of prophecy resting upon us, and are not able to speak new revelations, come back to the law and to the testimony, and value every single word which "The mouth of the Lord hath spoken"? The like valuation of the Word of the Lord is seen in our Lord's apostles; for they treated the ancient Scriptures as supreme in authority, and supported their statements with passages from Holy Writ. The utmost degree of deference and homage is paid to the Old Testament by the writers of the New. We never find an apostle raising a question about the degree of inspiration in this book or that. No disciple of Jesus questions the authority of the books of Moses, or of the prophets. If you want to cavil or suspect, you find no sympathy in the teaching of Jesus, or any one of His apostles. The New Testament writers sit reverently down before the Old Testament and receive God's words as such, without any question whatever. You and I belong to a school which will continue to do the same, let others adopt what behaviour they please. As for us and for our house, this priceless Book shall remain the standard of our faith and the ground of our hope so long as we live. Others may choose what gods they will, and follow what authorities they prefer; but, as for us, the glorious Jehovah is our God, and we believe concerning each doctrine of the entire Bible, that "The mouth of the Lord hath spoken it."

1. Coming closely, then, to our text, "The mouth of the Lord hath spoken it," our first head shall be — this is our warrant for teaching scriptural truth. We preach because "The mouth of the Lord hath spoken it." It would not be worth our while to speak what Isaiah had spoken, if in it there was nothing more than Isaiah's thought; neither should we care to meditate hour after hour upon the writings of Paul, if there was nothing more than Paul in them. We feel no imperative call to expound and to enforce what has been spoken by men; but, since "The mouth of the Lord hath spoken it," it is woe unto us if we preach not the gospel! We come to you with, "Thus saith the Lord," and we should have no justifiable motive for preaching our lives away, if we have not this message.

The true preacher, the man whom God has commissioned, delivers his message with awe and trembling, because "The mouth of the Lord hath spoken it." He bears the burden of the Lord and bows under it. Ours is no trifling theme, but one which moves our whole soul. They called George Fox a Quaker, because when he spoke he would quake exceedingly through the force of the truth which he so thoroughly apprehended. Perhaps, if you and I had a clearer sight and a closer grip of God's Word, and felt more of its majesty, we

should quake also. Martin Luther, who never feared the face of man, yet declared that when he stood up to preach he often felt his knees knock together under a sense of his great responsibility. Woe unto us if we dare to speak the Word of the Lord with less than our whole heart, and soul, and strength! Woe unto us if we handle the Word as if it were an occasion for display! If it were our own word, we might be studious of the graces of oratory; but if it be God's Word, we cannot afford to think of ourselves: we are bound to speak it, "not with wisdom of words, lest the cross of Christ should be made of none effect." If we reverence the Word, it will not occur to us that we can improve upon it by our own skill in language. Oh, it were far better to break stones on the road than to be a preacher, unless one had God's Holy Spirit to sustain him; for our charge is solemn and our burden is heavy. The heart and soul of the man who speaks for God will know no ease, for he hears in his ears that warning admonition: "If the watchman warn them not they shall perish; but their blood will I require at the watchman's hands." If we were commissioned to repeat the language of a king, we should be bound to do it decorously lest the king suffer damage; but if we rehearse the revelation of God, a profound awe should take hold upon us, and a godly fear lest we mar the message of God in the telling of it. No work is so important or honorable as the proclamation of the gospel of our Lord Jesus, and for that very reason it is weighted with a responsibility so solemn that none may venture upon it lightly, nor proceed in it without an overwhelming sense of his need of great grace to perform his office aright. We live under intense pressure who preach a gospel of which we can assuredly say, "The mouth of the Lord hath spoken it." We live rather in eternity than in time: we speak to you as though we saw the great white throne and the divine Judge before whom we must give in our account, not only for what we say, but for how we say it.

Dear brethren, because the mouth of the Lord hath spoken the truth of God, we therefore endeavour to preach it with absolute fidelity. We repeat the Word as a child repeats his lesson. It is not ours to correct the divine revelation, but simply to echo it. I do not take it to be my office to bring you new and original thoughts of my own; but rather to say, "The word which ye hear is not mine, but the Father's which sent me." Believing that "The mouth of the Lord hath spoken it," it is my duty to repeat it to you as correctly as I can after having heard it and felt it in my own soul. It is not mine to amend or adapt the gospel. What! Shall we attempt to improve upon what God has revealed? The Infinitely Wise — is He to be corrected by creatures of a day? Is the infallible revelation of the infallible Jehovah to be shaped, moderated, and toned down to the fashions and fancies of the hour? God forgive us if we have ever altered His Word unwittingly; wittingly we have not done so, nor will we. His children sit at His feet and receive of His words, and then they rise up in the power of His Spirit to publish far and near the word which the Lord has given. "He that hath my word, let

him speak my word faithfully," is the Lord's injunction to us. If we could abide with the Father, according to our measure, after the manner of the Lord Jesus, and then come forth form communion with him to tell what he has taught us in his Word, we should be accepted of the Lord as preachers, and accepted also of his living people far more than if we were to dive into the profound depths of science, or rise to the loftiest flights of rhetoric. What is the chaff to the wheat! What are man's discoveries to the teachings of the Lord! "The mouth of the Lord hath spoken it"; therefore, O man of God, add not to His words lest He add to thee the plagues which are written in His Book, and take not from them, lest He take thy name out of the Book of Life!

Again, dear friends, as "The mouth of the Lord hath spoken it," we speak the divine truth with courage and full assurance. Modesty is a virtue; but hesitancy when we are speaking for the Lord is a great fault. If an ambassador sent by a great king to represent his majesty at a foreign court, should forget his office and only think of himself, he might be so humble as to lower the dignity of his prince, so timid as to betray his country's honor. He is bound to remember not so much what he is in himself, but whom he represents; therefore, he must speak boldly and with the dignity which befits his office and the court he represents. It was the custom with certain Oriental despots to require ambassadors of foreign powers to lie in the dust before them. Some Europeans, for the sake of trade interests, submitted to the degrading ceremony; but when it was demanded of the representative of England, he scorned thus to lower his country. God forbid that he who speaks for God should dishonor the King of kings by a pliant subservience. We preach not the gospel by your leave; we do not ask tolerance, nor court applause. We preach Christ crucified, and we speak boldly as we ought to speak, because it is God's Word, and not our own. We are accused of dogmatism; but we are bound to dogmatize when we repeat that which the mouth of the Lord hath spoken. We cannot use "ifs" and "buts," for we are dealing with God's "shalls" and "wills." If He says it is so, it is so; and there is an end of it. Controversy ceases when Jehovah speaks.

Those who fling aside our Master's authority may very well reject our testimony: we are content they should do so. But, if we speak that which the mouth of the Lord hath spoken, those who hear His Word and refuse it, do so at their own peril. The wrong is done, not to the ambassador, but to the King; not to our mouth, but to the mouth of God, from whom the truth has proceeded.

We are urged to be charitable. We are charitable; but it is with our own money. We have no right to give away what is put into our trust and is not at our disposal. When we have to do with the truth of God we are stewards, and must deal with our Lord's exchequer, not on the lines of charity to human opinions, but by the rule of fidelity to the God of truth. We are bold to declare with full assurance that which the Lord reveals. That memorable Word of the Lord to Jeremiah is needed by

the servants of the Lord in these days: "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee." (Jer. 1:17-19). When we speak for the Lord against error, we do not soften our tones; but we speak thunderbolts. When we come across false science, we do not lower our flag: we give place by subjection — no, not for an hour. One word of God is worth more than libraries of human lore. "It is written" is the great gun which silences all the batteries of man's thought. They should speak courageously who speak in the name of Jehovah, the God of Israel.

I will also add, under this head, that, because "The mouth of the Lord hath spoken it," therefore we feel bound to speak His Word with diligence, as often as ever we can, and with perseverance, as long as ever we live. Surely, it would be a blessed thing to die in the pulpit; spending one's last breath in acting as the lord's mouth. Dumb Sabbaths are fierce trials to true preachers. Remember how John Newton, when he was quite unfit to preach, and even wandered a bit by reason of his infirmities and age, yet persisted in preaching; and when they dissuaded him, he answered with warmth, "What! Shall the old African blasphemer leave off preaching in his body?" So they helped the old man into the pulpit again, that he might once more speak of free grace and dying love. If we had common themes to speak about, we might leave the pulpit as a weary pleader quits the forum; but as "The mouth of the Lord hath spoken it," we feel His Word to be as fire in our bones and we grow more weary with refraining than with testifying. O, my brethren, the Word of the Lord is so precious that we must in the morning sow this blessed seed, and in the evening we must not withhold our hands. It is a living seed and the seed of life, and therefore we must diligently scatter it.

Brethren, if we get a right apprehension concerning gospel truth — that "The mouth of the Lord hath spoken it" — it will move us to tell it out with great ardour and zeal. We shall not drone the gospel to a slumbering handful. Many of you are not preachers, but you are teachers of the young, or in some other way you try to publish the Word of the Lord — do it, I pray you, with much fervour of Spirit. Enthusiasm should be conspicuous in every servant of the Lord. Let those who hear you know that you are all there; that you are not merely speaking from the lips outwardly; but that from the depths of your soul, your very heart is welling up with a good matter when you speak of things which you have made, touching the

(Continued on Page 10 Column 1)



## SCRIPTURE

(Continued from Page 9)

King. The everlasting gospel is worth preaching, even if one stood on a burning faggot and addressed the crowd from a pulpit of flames. The truths revealed in Scripture are worth living for and dying for. I count myself thrice happy to bear reproach for the sake of the old faith. It is an honor of which I feel myself to be unworthy; and yet most truly can I use the words of our hymn —

"Shall I, to soothe th' unholy throng,

Softened thy truths and smooth my tongue?

To gain earth's gilded toys, or flee

The cross endured, my God, by thee?

"The love of Christ doth me constrain

To seek the wandering souls of men;

With cries, entreaties, tears, to save,

To snatch them from the fiery wave.

"My life, my blood I here present,

If for thy truth they may be spent:

Fulfil thy sovereign counsel, Lord!

Thy will be done, thy name adored!"

I cannot speak out my whole heart upon this theme which is so dear to me, but I would stir you all up to be instant in season and out of season in telling out the gospel message. Specially repeat such a word as this — "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And this: "Him that cometh to me I will in no wise cast out." Tell it out boldly, tell it out in every place, tell it out to every creature, "For the mouth of the Lord hath spoken it." How can you keep back the heavenly news? "The mouth of the Lord hath spoken it" — shall not your mouth rejoice to repeat it? Whisper it in the ear of the sick; shout it in the corner of the streets; write it on your tablets; send it forth from the press; but everywhere let this be your great motive and warrant — you preach the gospel because "The mouth of the Lord hath spoken it." Let nothing be silent that hath a voice when the Lord hath given the Word by His own dear Son.

2. Let us now row in another direction for a moment or two. In the second place, "The mouth of the Lord hath spoken it." This is the claim of God's Word upon your attention.

Every word which God has given us in this Book claims our attention, because of the infinite majesty of Him that spake it. I see before me a Parliament of kings and princes, sages and senators. I hear one after another of the gifted Chrysostoms pour forth eloquence like the "Golden-mouthed." They speak, and they speak well. Suddenly, there is a solemn hush. What a stillness! Who is now to speak? They are silent because God the Lord is about to lift up His voice. Is it not right that they should be so? Doth He not say, "Keep silence before me, O islands"? What voice is like His voice? "The voice of the Lord is powerful; the voice of the

Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh." See that ye refuse not him that speaketh. O my hearer, let it not be said of you that you went through this life, God speaking to you in His Book, and you refusing to hear! It matters very little whether you listen to me or not; but it matters a very great deal whether you listen to God or not. It is He that made you; in His hands your breath is; and if He speaks, I implore you, open your ear, and be not rebellious. There is an infinite majesty about every line of Scripture, but especially about that part of Scripture in which the Lord reveals Himself and His glorious plan of saving grace, in the person of His dear Son Jesus Christ. The cross of Christ hath a great claim upon you. Hear what Jesus preaches from the tree. He says, "Incline your ear, and come unto me: hear, and your soul shall live."

God's claim to be heard lies, also, in the condescension which has led Him to speak to us. It was something for God to have made the world and bid us look at the work of His hands. Creation is a picture-book for children. But for God to speak in the language of mortal men is still more marvellous, if you come to think of it. I wonder that God spoke by the prophets; but I admire still more that He should have written down His word in black and white, in unmistakable language, which can be translated into all tongues, so that we may all see and read for ourselves what God the Lord has spoken to us; and what, indeed; He continues to speak; for what He has spoken He still speaks to us, as freshly as if He spake it for the first time. O glorious Jehovah; dost Thou speak to mortal man? Can there be any that neglect to hear Thee? If Thou art so full of loving kindness and tenderness that Thou wilt stoop out of heaven to converse, none but those who are more brutal than the ox and the ass will turn a deaf ear to Thee!

God's Word has a claim, then, upon your attention because of its majesty and its condescension; but yet, further, it should win your ear because of its intrinsic importance. "The mouth of the Lord hath spoken it" — then it is no trifle. God never speaks vanity. No line of His writing treats of the frivolous themes of a day. That which may be forgotten in an hour is for mortal man, and not for the eternal God. When the Lord speaks, His speech is God-like, and its themes are worthy of one whose dwelling is infinity and eternity. God does not play with thee, man: wilt thou not in earnest listen? He speaks to thee of great things, which have to do with thy soul and its destiny. "It is not a vain thing for you; because it is your life." Thy eternal existence, thy happiness, or thy misery, hang on thy treatment of that which the mouth of the Lord hath spoken. Concerning eternal realities He speaks to thee. I pray thee, be not so unwise as to turn away thine ear. Act not as if the Lord and His truth were nothing to you. Treat not the Word of the Lord as a secondary thing, which might wait thy leisure and receive attention when no other work was before thee: put all else aside,

but hearken to thy God.

Depend upon it, if "The mouth of the Lord hath spoken it," there is an urgent, pressing necessity. God breaks not silence to say that which might as well have remained unsaid. His voice indicates great urgency. Today, if ye will hear His voice, hear it; for He demands immediate attention. God does not speak without abundant reason; and, O my hearer, if He speaks to thee by His Word, I beseech thee, believe that there must be overwhelming cause for it! I know what Satan says: he tells thee that thou canst do very well without listening to God's Word. I know what thy carnal heart whispers: it says, "Listen to the voice of business, and of pleasure; but listen not to God." But, oh! If the Holy Spirit shall teach thy reason to be reasonable, and put thy mind in mind of true wisdom, thou wilt acknowledge that the first thing thou hast to do is to heed thy Maker. Thou canst hear the voices of others another time; but thine ear must hear God first, since He is first, and that which He speaks must be of first importance. Without delay do thou make haste to keep His commandments, without reserve answer to His call, and say, "Speak, Lord; for thy servant heareth." When I stand in this pulpit to preach the Gospel, I never feel that I may calmly invite you to attend to a subject which is one among many, and may very properly be let alone for a time should your minds be already occupied. No; you may be dead before I again speak with you, and so I beg for immediate attention. I do not fear that I may be taking you off from other important business by entreating you to attend to that which the mouth of the Lord hath spoken; for no business has any importance in it compared with this: this is the master theme of all. It is your soul, your own soul, your ever-existing soul which is concerned, and it is your God that is speaking to you. Do hear Him, I beseech you. I am not asking a favor of you when I request you to hear the Word of the Lord: it is a debt to your Maker which you are bound to pay. Yea, it is, moreover, kindness to your own self. Even from a selfish point of view, I urge you to hear what the mouth of the Lord hath spoken, for in His Word lies salvation. Harken diligently to what your Maker, your Saviour, your best friend, has to say to you. "Harden not your hearts, as in the provocation," but "incline your ear, and come unto me: hear, and your soul shall live." "Faith cometh by hearing, and hearing by the Word of God."

Thus I have handled my text in two ways: it is warrant and motive for the preacher; it is a demand upon the attention of the hearer.

3. And now, thirdly, this gives to God's Word a very special character. When we open this sacred Book, and say of that which is here recorded, "The mouth of the Lord hath spoken it," then it gives to the teaching a special character.

In the Word of God the teaching has unique dignity. This Book is inspired as no other book is inspired, and it is time that all Christians avowed this conviction. I do not know whether you have seen Mr. Smile's life of our late friend, George Moore; but in it we read that, at a certain dinner-party, a learned man remarked that it

would not be easy to find a person if intelligence who believed in the inspiration of the Bible. In an instant George Moore's voice was heard across the table, saying boldly, "I do, for one." let us not be backward to take one." Where are we if our Bibles are gone? Where are we if we are taught to distrust them? If we are left in doubt as to which part is inspired and which is not, we are as badly off as if we had no Bible at all. I hold no theory of inspiration; I accept the inspiration of the Scriptures as a fact. Those who thus view the Scriptures need not be ashamed of their company; for some of the best and most learned of men have been of the same mind. Locke, the great philosopher, spent the last fourteen years of his life in the study of the Bible, and when asked what was the shortest way for a young gentleman to understand the Christian religion, he bade him read the Bible, remarking: "Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any admixture of error, for its matter." There are those on the side of God's Word whom you need not be ashamed of in the matter of intelligence and learning; and if it were not so, it should not discourage you when you remember that the Lord has hid these things from the wise and prudent, and has revealed them unto babes. We believe with the apostle that "the foolishness of God is wiser than men." It is better to believe what comes out of God's mouth, and be called a fool, than to believe what comes out of the mouth of philosophers, and be, therefore, esteemed a wise man.

There is also about that which the mouth of the Lord hath spoken an absolute certainty. What man has said is unsubstantial, even when true. It is like grasping fog, there is nothing of it. But with God's Word you have something to grip at, something to have, and to hold. This is substance and reality; but of human opinions we may say, "Vanity of vanities, all is vanity." Though heaven and earth should pass away, yet not one jot or tittle of what God has spoken shall fail. We know that, and feel at rest. God cannot be mistaken. God cannot lie. These are postulates which no one can dispute. If "The mouth of God hath spoken it," this is the judge that ends the strife where wit and reason fail; and henceforth we question no more.

Again: if "The mouth of the Lord hath spoken it," we have in this utterance the special character of immutable fixedness. Once spoken by God, not only is it so now, but it always must be so. The Lord of Hosts hath spoken, and who shall disannul it? The rock of God's Word does not shift, like the quicksand of modern scientific theology. One said to his minister, "My dear sir, surely you ought to adjust your beliefs to the progress of science." "Yes," said he, "but I have not had time to do it today, for I have not yet read the morning papers." One would have need to read the morning papers and take in every new edition to know whereabouts scientific theology now stands; for it is always chopping and changing. The only thing that is certain about the false science of this age is that it will be soon disproved. Theories, vaulted today, will be scouted tomorrow.

The great scientists live by killing those who went before them. They know nothing for certain, except that their predecessors were wrong. Even in one short life we have seen system after system — the mushrooms, or rather the toadstools, of thought — rise and perish. We cannot adapt our religious belief to that which is more changeful than the moon. Try it who will: as for me, if "The mouth of the Lord hath spoken it," it is truth to me in this year of grace 1888; and if I stand amongst you a grey headed old man somewhere in 1908, you will find me making no advance upon the divine ultimatum. If "The mouth of the Lord hath spoken it," we behold in His revelation a gospel which is without variableness, revealing "Jesus Christ, the same yesterday, today, and forever." Brothers and sisters, we hope to be together for ever before the eternal throne, where bow the blazing Seraphim, and even then we shall not be ashamed to avow the same truth which this day we feed upon from the hand of our God.

Here let me add that there is something unique about God's Word, because of the almighty power which attends it. "Where the word of a king is, there is power"; where the word of a God is, there is omnipotence. If we dealt more largely in God's own Word as "The mouth of the Lord had spoken it," we should see far greater results from our preaching. It is God's Word, not our comment on God's Word that saves souls. Souls are slain by the sword, not by the scabbard, nor by the tassels which adorn the hilt of it. If God's Word be brought forward in its native simplicity, no one can stand against it. The adversaries of God must fail before the Word as chaff perishes in the fire. Oh, for wisdom to keep closer and closer to that which the mouth of the Lord hath spoken!

I will say no more on this point, although the theme is a very large and tempting one; especially if I were to dwell upon the depth, the height, the adaptation, the insight and the self-proving power of that which "The mouth of the Lord hath spoken."

4. Fourthly, and very briefly, this makes God's Word a ground of great alarm to many. Shall I read you the whole verse? "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Every threatening that God hath spoken, because He hath spoken it, has a tremendous dread about it. Whether God threateneth a man or a nation, or the whole class of the ungodly, if they are wise they will feel a trembling take hold upon them, because "The mouth of the Lord hath spoken it." God has never yet spoken a threatening that has fallen to the ground. When He told Pharaoh what he would do, He did it; the plagues came thick and heavy upon him. When the Lord at any time sent His prophets to denounce judgments on the nations, He carried out those judgments. Ask travelers concerning Babylon, and Nineveh, and Edom, and Moab, and Basham; and they will tell you of the heaps of ruins, which prove how the Lord carried out His warnings to the letter. One of the most awful things recorded in history is the siege of Jerusalem. You have read it, I

(Continued on Page 11 Column 1)



## SCRIPTURE

(Continued from Page 10)

do not doubt, in Josephus, or elsewhere. It makes one's blood run cold to think of it. Yet it was all foretold by the prophets, and their prophecies were fulfilled to the bitter end. You talk about God as being "love," and, if you mean by this that He is not severe in the punishment of sin, I ask you what you make of the destruction of Jerusalem. Remember that the Jews were His chosen nation, and that the city of Jerusalem was the place where His temple had been glorified with His presence. Brethren, if you roam from Edom to Zion, and from Zion to Sidon, and from Sidon to Moab, you will find, amid ruined cities, the tokens that God's words of judgment are sure. Depend on it, then, that when Jesus says, "These shall go away into everlasting punishment," it will be so. When He says, "If ye believe not that I am he, ye shall die in your sins," it will be so. The Lord never plays at frightening men. His Word is not an exaggeration to scare men with imaginary bugbears. There is emphatic truth in what the Lord says. He has always carried out His threatenings to the letter, and to the moment; and, depend upon it, He will continue to do so, "For the mouth of the Lord hath spoken it."

It is of no avail to sit down, and draw inferences from the nature of God, and to argue, "God is love, and therefore He will not execute the sentence upon the impenitent." He knows what He will do better than you can infer; He has not left us to inferences, for He has spoken pointedly and plainly. He says, "He that believeth not shall be damned," and it will be so, "For the mouth of the Lord hath spoken it." Infer what you like from His nature; but if you draw an inference contrary to what He has spoken, you have inferred a lie, and you will find it so.

"Alas," says one, "I shudder at the severity of the divine sentence." Do you? It is well! I can heartily sympathize with you. What must he be that does not tremble when he sees the great Jehovah taking vengeance upon iniquity! The terrors of the Lord might well turn steel to wax. Let us remember that the gauge of truth is not our pleasure nor our terror. It is not my shuddering which can disprove what the mouth of the Lord hath spoken. It may even be a proof of its truth. Did not all the prophets tremble at manifestations of God? Remember how one of them cried, "When I heard, my belly trembled; my lips quivered at the voice; rottenness entered into my bones." One of the last of the anointed seers fell at the Lord's feet as dead. Yet all the shrinking of their nature was not used by them as an argument for doubt.

O my unconverted and unbelieving hearers, do remember that if you refuse Christ, and rush upon the keen edge of Jehovah's sword, your unbelief of eternal judgment will not alter it, nor save you from it. I know why you do not believe in the terrible threatenings, it is because you want to be easy in your sins. A certain sceptical writer, when in prison, was visited by a Christian man, who wished him well, but he refused to hear a word about religion. Seeing a Bible in the hand of his

visitor, he made this remark, "You do not expect me to believe in that book, do you? Why, if that book is true, I am lost for ever." Just so. Therein lies the reason for half the infidelity in the world, and all the infidelity in our congregations. How can you believe that which condemns you? Ah! my friends, if you would believe it to be true and act accordingly, you would also find in that which the mouth of the Lord hath spoken, a way of escape from the wrath to come; for the Book is far more full of hope than of dread. This inspired volume flows with the milk of mercy, and the honey of grace. It is not a Domsday Book of wrath, but a Testament of grace. Yet, if you do not believe its loving warnings, nor regard its just sentences, they are true all the same. If you dare its thunders, if you trample on its promises, and even if you burn it in your rage, the holy Book still stands unaltered and unalterable; for "The mouth of the Lord hath spoken it." Therefore, I pray you, treat the sacred Scriptures with respect, and remember that "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

5. And so I must finish, for time fails, when I notice, in the fifth place, that this makes the Word of the Lord the reason and rest of our faith. "The mouth of the Lord hath spoken it." is the foundation of our confidence. There is forgiveness; for God has said it. Look, friend; you are saying, "I cannot believe that my sins can be washed away, I feel so unworthy." Yes, but "The mouth of the Lord hath spoken it." Believe over the head of your unworthiness. "Ah," says one, "I feel so weak I can neither think, nor pray, nor anything else, as I should." Is it not written, "When we were yet without strength, in due time Christ died for the ungodly"? "The mouth of the Lord hath spoken it"; therefore, over the head of your inability still believe it, for it must be so.

I think I hear some child of God saying, "God has said, 'I will never leave thee, nor forsake thee,' but I am in great trouble; all the circumstances of my life seem to contradict the promise"; yet, "The mouth of the Lord hath spoken it," and the promise must stand. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Believe God in the teeth of circumstances in the unseen God, and in the truth of His presence; "For the mouth of the Lord hath spoken it." I think I have come to this pass with myself, at any rate for the time present, that when circumstances deny the promise, I believe it none the less. When friends forsake me, and foes believe me, and my own spirit goes down below zero, and I am depressed almost to despair, I am resolved to hang to the bare Word of the Lord, and prove it to be in itself an all-sufficient stay and support. I will believe God against all the devils in hell, God against Ahithophel, and Judas, and Demas, and all the rest of the turncoats; yea, and God against my own evil heart. His purpose shall stand, "For the mouth of the Lord hath spoken it." Away, ye that contradict it: ours is a well-grounded confidence, "For the mouth of the Lord hath spoken it."

By-and-by we shall come to die. The death-sweat shall gather on our brow, and perhaps our tongue will scarcely serve us. Oh that then, like the grand old German Emperor, we may say, "Mine eyes have seen thy salvation," and, "He hath helped me with His name." When we pass through the rivers He will be with us, the floods shall not overflow us; "For the mouth of the Lord hath spoken it." When we walk through the valley of the shadow of death we shall fear no evil, for He will be with us; His rod and His staff shall comfort us. "The mouth of the Lord hath spoken it." Ah! what will it be to break loose from these bonds and rise into the glory? We shall soon see the King in His beauty, and be ourselves glorified in His glory; for "the mouth of the Lord hath spoken it." "He that believeth hath everlasting life"; therefore a glad eternity is ours.

Brethren, we have not followed cunningly devised fables. We are not "wanton boys that swim on bladders," which will soon burst under us; but we are resting on firm ground. We abide where heaven and earth are resting; where the whole universe depends; where even eternal things have their foundation: we rest on God Himself. If God shall fail us, we gloriously fail with the whole universe. But there is no fear; therefore let us trust and not be afraid. His promise must stand; for "The mouth of the Lord hath spoken it." O Lord, it is enough. Glory be to Thy name, through Christ Jesus! Amen.

## DEFINITIONS NONSENSE

by Ray Hiatt  
Fr. Myers, Fla.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8).

"Nonsense" is a word which should never be used when refuting spiritual error. All spiritual error makes sense. The Bible does not make sense. The Bible is illogical and nonsensical.

"Nonsense" by definition means devoid of "sense" or intelligent content. Spiritual error never falls under this heading. Our text shows the eternal division between man and his doings and God and His works. Men's thoughts are given expression by their philosophers. What men feel but cannot articulate, their bards speak for them. The condensing of all philosophical works would demonstrate how men think and reason. Acts 28:29 speaks of "great reasoning" and this is precisely what all philosophy is. Men make sense. The Bible doesn't.

The Bible is a spiritual book not an intellectual essay. Every principle and doctrine in our Bible is folly to the natural mind. Intellectuals of any age reject the Bible, for to their spiritually deadened minds it is without sense. It truly is.

The Koran, being a human book, makes sense, as does the Book of Mormon. Buddha makes sense as does Confucius, as does Schopenhauer, as does Nostradamus. These make sense because they are the distilled essence of human reasonings. These, and other human writings are designed for the intellect not the spirit. The Bible, a spiritual book, or better

said, the spiritual book, makes no sense for it is designed for God's children and they comprehend it only through the eternal Spirit.

An example or two. God told Moses once to speak to a rock. The intellectuals laugh. It doesn't make sense; a preacher talking to a rock. They laugh. God's ways are His and not ours. This small incident shows power and grace coming only from God and not from man's machinations.

Intellectuals call such an incident "nonsense" and they are right, for it doesn't make sense. It is a spiritual event. If the Bible were a human book it would make sense. Since it doesn't, it testifies of itself that it is spiritual. Free will makes sense. Arminianism is always popular, by one name or another. Man imagines himself a "free moral agent." Every philosopher and every intellectual who ever lived is Arminian (though they may have never heard the word).

I am wary of any doctrine which makes sense. General Atonement makes sense. Man says in the airy reasonings of his own mind that God must give man a "chance." Joining the church of your choice makes sense, until you read the Bible from spiritual perspective. "The Priesthood Of The Church," makes sense, yet it transgresses Biblical bounds. Post-tribulation makes sense. From simple mental reasoning you cannot fault these doctrines, for they were engendered from mental reasonings.

We say that a woman should be covered and silent in church. This is "nonsense" to the world and to most Baptists. The mind of man, divorced from the Bible, says that women should not be denied their "rights" to "fulfillment." Does it make sense that God would create a perfect universe with all its attendant creatures, and place the capacity for sin within? This is "nonsense," yet Biblically true. Does it make sense that God would redeem His elect by the sacrifice of His Son? Nay. What man is there who would give his son for hateful strangers. Does it make sense that God would choose a precise company of mankind unto salvation before they were even created and brought to life? The natural mind shrinks from such a concept. I recently taught a gathering in which the people said they believed in "free will." I asked them to show me One Scripture in the Bible which says that men have "free will" in spiritual matters. None could do so but they still believe in free will because it makes sense.

Does it make sense that God would use converted sinners to preach His gospel when angels are at hand?

Does it make sense that God would ordain small scattered assemblies for hundreds of years as repositories of many of His blessings? The Roman Catholic Church makes sense. It is glittering, powerful and mutable. The Roman church is seldom far behind the popular world view. Does it make sense that God's ordained witness on this earth has since Christ's ministry, been local, visible Baptist churches. Poor assemblies, persecuted assemblies, uninfluential assemblies before the world. Does this make sense? It is nonsense.

The "universal" church makes sense. You can't see it, touch it, hear it, or attend it, but it makes sense. Abortion makes

sense. "The woman's right to control her own body" (so the abhorrent phrase goes), makes sense. I might pause and say that if the several million women who have had abortions would have "controlled their bodies" in chaste fashion that no abortions would have been required. However, such a comment would be thought nonsense.

Mission Boards make sense. God help Baptists who follow their minds at the expense of the Scripture. Those who follow "boards" shun and detest those who are not like minded. Why? Our reticence doesn't make sense, yet it is Biblical.

Beware of any doctrine which makes sense. Beware the reasonings of men apart from Scripture. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The mind of man cannot accept the Bible as true. It cannot react differently. The natural man cannot receive the things of the Spirit of God. Men reason with their lost minds; it's all they have.

Don't expect lost men to be other than they are, for you are what you are only by grace. The Bible does not make sense to the mind of man. It is "nonsense." Of the three thousand books in my library the Bible is the only one which does not make sense. I am comforted thereby.

## Forum II

JAMES A. CRACE  
1862 St. John's Rd.  
Ludlow, Ky  
41016

PASTOR  
Bethel  
Baptist  
Church  
Ludlow, Ky.



Jesus Christ is here speaking to Nicodemus, a ruler of the Jews, concerning the doctrine of the new birth. He proclaims that He alone is fit to reveal such a teaching concerning the working of the Word of God and His Holy Spirit that was ordained in heaven before the beginning of the world, for He was there. Not only was He there when the plan of salvation was laid, as a witness to it; but was along with the Father and Holy Spirit instrumental in making it. He alone was able, none other, not the Old Testament Prophets, not the Scribes, nor the Pharisees, but He alone. None of them had ever ascended up into heaven! No one has gained the knowledge of God and heavenly things as Jesus Christ has. "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal him" (Matthew 11:27).

Christ reveals His two distinct natures in that, He that was in heaven is now come down from heaven and taken on the form of human flesh through His virgin birth to pay the sin debt of the elect. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of

(Continued on Page 12 Column 1)



All heaven listens when we send up a heartfelt prayer for an enemy's good.

### TUNE IN TO THE CALL TO CALVARY

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

## Forum II

(Continued from Page 1)

the same; that through death he might destroy him that had the power of death, that is the devil;" (Hebrews 2:14).

Thus in this verse we see the humanity of Christ and the divinity, because He is completely human, yet without sin, and completely divine with all

the attributes of God. One of the attributes shown in this verse among others, is His omnipresence, in that... "He that came down from heaven, even the Son of man which is in heaven." The Great "I Am". I am on the earth, yet I am in heaven. This verse is therefore teaching the eternal Sonship of Jesus Christ and His human and divine natures.

May God bless you.

## DURING THOSE LONG DAYS OF TRIALS

Because God Loves His own,  
He gives the call to His throne.  
Never leaving us alone,  
Always beckoning us towards home.

We're drawn closer to Him while reading His Word,  
Overcoming daily with the Spirits Sword.  
Singing in our hearts His song given to us,  
In all things in Him we put our trust.

Waiting on Him while going our way,  
Knowing that He alone has given us the day.  
Praying and meditating, and looking beyond  
The sunset, where one day we'll see His face and His Son.

Janie Turner, 1980

## FAITH

Faith is the amount of belief  
One has in the Lord,  
To be guided to higher ground  
Through prayer with the Master's accord.

The roots of one's faith deepens  
By submissions to His fortitude,  
And the answer He bestows  
Is received with gratitude.

The Lord shows forth His creative power  
Comprising answers from yonder places,  
And we must wait with patience  
As He chooses the aspects and interlaces.

We must be willing  
To bend to His testament,  
And when His aim is attained  
Tranquility is our betterment.

Copyright 1984

—Jean C. Dye

## BOOK REVIEW

We have a commentary on Acts available through our book store. It is *Acts of the Apostles* by Thomas Walker. It is in the Kregel Expository Commentary Series which speaks well for it. The author was a missionary. He was a careful student of the Greek and the book manifests able scholarship. This is a word - by word commentary on Acts. How often have we been disappointed in commentaries that are thought-by thought, or other than on each word. There are very able, informative, and suggestive outlines at the close of each chapter. The book is hard back and contains over 600 pages. It sells for \$16.95. Order from our book store and remember that the profit goes into the ministry.

THE BAPTIST EXAMINER  
SEPT. 21, 1985  
PAGE TWELVE

## MY IMPRESSIONS OF THE 1985 BIBLE CONFERENCE

The world can have their ball players and movie stars! This year's conference had a number of "living legends"! These men and the truths they preach and live, have earned far greater rewards, and my highest respect. The speakers, the churches they represent and the Baptist Examiner hold a very high place in my heart and prayers.

Marty Foor  
Gladwin, Mi.

\*\*\*

The conference was well organized and the messages that God used His preachers to bring forth were just what was needed in this day and time for His sheep to feed on.

O.K. Sevy  
Goshen, Inc.

\*\*\*

Christians go to fellowships for many reasons. I, as a pastor, go to be preached to and for fellowship. The pastor seldom has opportunity to hear good preaching, and looks forward to the privilege. The position of pastor, as is any position of leadership, a lonely job, and so fellowship with other pastors, that also have these same problems, is to be valued. In this fellowship, it has been a "mountain top" experience in both these areas. I look forward to next year.

Elder A.E. Lyons  
Arcadia, Florida

\*\*\*

The conference was Word honored, Spirit led and God glorifying.

John Shelton  
Winston-Salem, N.C.

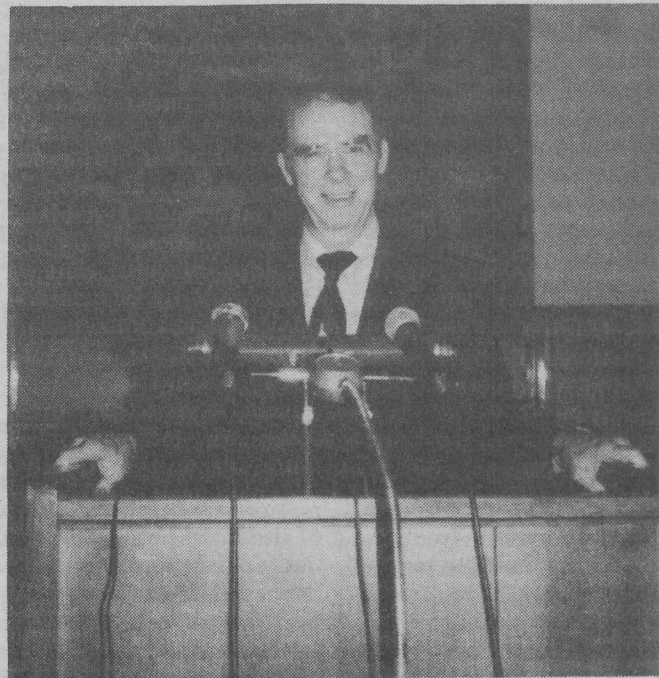
\*\*\*

I feel this has been one of the better conferences that I have attended. Several of the "old time" preachers were here and preached. I did not agree with all that was said but there was a loving spirit throughout the conference.

Elder Fred Halliman  
Garrison, Ky.



At the parsonage after the conference is over.



Willard Willis preaching on "the Rapture."



Dean Elzy, a very dear friend, preaches on "The Golden Rule."



Ron Boswell proclaims the Word of God.



John Pruitt, a first-timer, preaching on "Prayer."