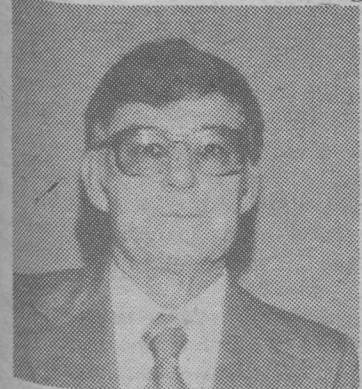


THE EFFECTUAL CALL

by Ray Brown
Box 203, Cannelton,
W. Va. 25036

"And we know that all things work together for good to them that love God; to them who are the called according



Ray Brown

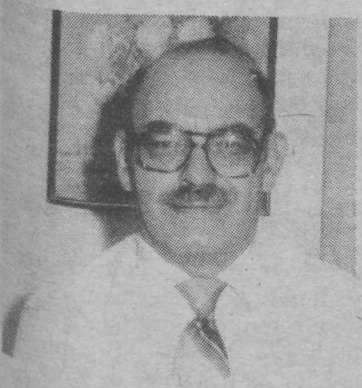
to his purpose" (Romans 8:28). Notice the words "the called." Therefore we have a limited effectual call here. God will effectually call those whom He has elected to eternal salvation and those only. This is a limited call. This call is in the eternal purpose and mind of God. Man doesn't have anything to do with it. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that

(Continued on Page 6 Column 3)

GOD IS GOOD

by Chester Powell
7177 Hayes-Orangeville Rd. NE
Burhill, OH 44404

We read in the prophecy of Nahum, chapter one, verse seven "The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Nahum has much



Chester Powell

to say about the sovereignty of God, the power of His wrath and fury, and His love. His theme is the destruction of Nineveh, the city Jonah warned. We will not deal specifically with that prophecy, but wish to dwell upon this all-inspiring statement found in verse seven.

(Continued on Page 5 Column 5)

**HURRY!
ONLY SEVEN
WEEKS UNTIL
CALVARY
BAPTIST
CHURCH'S
BIBLE
CONFERENCE
Y'ALL COME**

THE FOREVER SALVATION

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

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished" (Isaiah 51:6).



Ron Boswell

I want to speak to you on the forever salvation of the Lord. God only has one kind of salvation and He describes it here in Isaiah 51:6, when He says, "...my salvation shall be forever..."

Listen, the only stable thing that we have is God's salvation

(Continued on Page 3 Column 3)

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

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ASHLAND, KENTUCKY, APRIL 5, 1986 WHOLE NUMBER 2482

THE SAINT AND THE LAW

by Horatius Bonar
(Now In Glory)

"God imputeth righteousness without works" says the Holy Spirit, speaking through Paul (Rom. 4:6); and he who is in possession of this righteousness is a blessed man.

This righteousness is at once divine and human, "the righteousness of God" (Rom. 1:17); the "righteousness of God and our Saviour" (II Peter 1:1; see the Greek); and the righteousness of Him whose name is "Jehovah our righteousness" (Jer. 23:6; ASV). It is "righteousness... without the law" (Rom. 3:21), yet righteousness which has all along been testified to by "the law and the prophets." It is the righteousness which is of

(Continued on Page 10 Column 3)

WHY REVIVAL TARRIES

by Hubert Sapp
Rt. 1, Box 75,
Beech Creek, Ky. 42324

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalms 85:6). Many books have been written on this subject. Leneard



Hubert Sapp

Ravenhill has a book by this title which is a very good book in the main. He gives many reasons why revivals tarry. To-

day we want to look at three main reasons why revival taries. At least, I think these are the three main reasons why a revival taries. Many are mistaken about a revival in our day. Most people think a revival is where sinners gets saved, and no doubt if we were to have a real revival this would take place. But a real revival is for God's people to get right with God and His Word. We cannot work up a revival nor pray down a revival. God gives a revival, but He only gives it to His obedient children. We can't disobey God's Word and live like the devil and expect God to give us a revival. Brother, it just doesn't come that way. It never has in the past, and it never will in the future according to God's Word. Now, I want to get to my first point in this message. You may

(Continued on Page 8 Column 3)

CONSIDER YOUR WAYS

by John R. Gilpin, Sr.
(Now In Glory)

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16).

"Now therefore thus saith the LORD of hosts; Consider your ways" (Haggai 1:5).

This passage of Scripture was spoken by Haggai, the prophet, about 550 years before Jesus Christ came to Calvary. It was spoken at a time when the children of God had forgotten about God, and were thinking about their own houses and their own homes, and were forgetful

about the things of Almighty God. Haggai, in speaking to the people, is telling them that they are living in ceiled houses, and that they have forgotten about the house of the Lord. Therefore, he said, "Consider your ways."



John R. Gilpin, Sr.

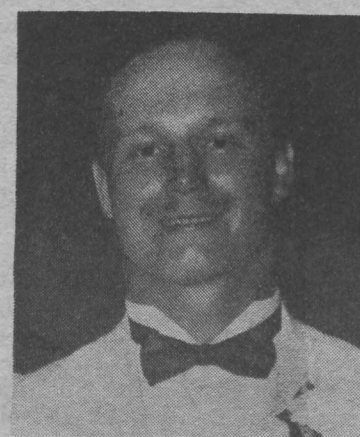
This text ought to be a very, very pertinent text to everyone of us. Regardless of your age, whether young or old, it is always an appropriate text to remember when God said, "Consider your ways." I'm wondering if it isn't true of a great many of us, perhaps all of us, that we many times forget the things of the Lord and are just like the children of Israel. Maybe we think in terms of our houses and our homes and our property and our possessions, and we forget about the things of Almighty God. I'm wondering if not the things that were true in the days of Haggai are not true in your respect, and in my respect today. We are prone to forget about God's things and

(Continued on Page 8 Column 5)

TREASURE HUNTING

by Andy Proctor
104 Oak Crest Dr.
Port Richey, Fl. 33568

Wow! Look at all the treasures of this world! But, is this all? My curiosity cannot keep me from looking for more treasure — more possessions! I have endeavored to hunt for treasures, and have found a great abundance of riches for my possession. Nevertheless, all of



Andy Proctor

my possessions have not originated from the same place. My most valuable treasures lie within the pearly gates of heaven. In contrast, my least valuable treasures lie upon the mire of this earth. The reasoning behind this line of thought is contained in the Word of God. Here is the passage of Scripture which impressed me concerning heavenly and earthly treasures: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOMETHING GOOD IS GOING TO HAPPEN TO YOU

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

A famous preacher (?) uses this statement frequently. I doubt that he has the least idea what the words mean. I am sure that he knows nothing of the theology that is the proper and only basis for these words. I desire to set forth the full meaning and application of these words.

I believe that the Bible does teach the truth of my subject. In pursuing my subject, I will expound the text and its context. I will then show that everything that happens today will be for your good. I will then tell of some good things that will hap-

pen to you today. Then I will tell of some good things that might happen to you today.

My text occurs in a context that deals with suffering and affliction, and is set forth to comfort those experiencing such. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Here we learn that the glory that is ahead for the child of God is greater by far than any amount of suffering in this life. "Likewise the Spirit also helpeth our infirmities..." (8:26). This teaches us that the Holy Spirit helpeth us in our afflictions, and one of the helps He gives is to help us in an effective prayer life. My text tells us

that these sufferings work for our eternal good. Surely, here is a marvelous three-fold help in the midst of suffering and affliction. 1. There is greater glory ahead. 2. The Spirit helps us. 3. Anyway, the sufferings are for our good. Oh, that we might learn to apply the remedies given in Scripture for the afflictions, sorrows, and trials of this life!

The truth of my text (read it again) is something that we can know. It is not a matter of speculation. It is not guess work. It is a Biblical truth, and we should know it and believe it. Now, we do not know this by observation and understanding. There are many things that happen that do not appear to be for

(Continued on Page 2 Column 1)

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SOMETHING GOOD

(Continued from Page 1)

our good. We observe them and study them, and we cannot see any way they can possibly be for our good. Many things take place that we cannot understand as being for our good. The only way we can know the truth of my text is that God says so. God, who is truth itself, God who cannot lie, tells us that all things work together for our good. Now, listen to this, beloved; this is true whether we believe it or not. We must believe it in order to draw the comfort, strength, and encouragement it affords; but it is true even if we do not believe it. God's Word does not draw its truthfulness from man's believing it. God does not set forth His Word for us to vote on whether or not it is true. Our believing it does not settle it. It is forever settled in heaven. Our believing it gives us the comfort thereof, but it is true anyway. If you will think about this awhile, you will see that it is of great comfort. We are so depraved that sometimes we have trouble believing God's Word. If you dispute this, I will ask you if you have ever had any trouble believing Romans 8:28. Has there not been things happen that you wondered if they were really for your good? But, praise God, Romans 8:28 is true anyway; and all things do work together for our good. Our doubt and unbelief do not affect the unchanging Word of God. We know this is true because God said it.

But, I must take time to tell you to whom this verse applies. Somebody help me with my grammar. Who are the favored ones for whom all things are

good? My subject said that something good is going to happen to you. But I do not mean that — God does not say that — for everyone. My text, with its most wonderful blessedness, is restricted to some from among fallen mankind. My text gives two identifying marks of these favored ones. "them that love God," the text says. Dear friend, if down in your heart of hearts you know that you do love God, this text is for you. Oh, I know that our love is not all that it ought to be, but if it is there at all, this is an evidence of the work of the Spirit within us; and this qualifies us to claim the blessing of my text. The text further describes these favored ones with the words, "them who are the called according to his



Joe Wilson

purpose." This is not the general invitation or free offer of the gospel. This is that effectual, irresistible work of the Holy Spirit, whereby the elect are enabled and caused to repent of sin and trust Jesus Christ as Lord and Saviour. How can one know he has been effectually called? Has he come? Has he repented? Has he believed? These are the evidences of the effectually called. In fact, the two marks go together. Those who are effectually called do love the Lord, and this proves that they are in that number for whom all things work for good.

There are many confirming arguments in the context that follow this verse. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son... Moreover whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified" (Rom. 8:29-30). Of course all things will work together for good to these predestinated ones. God has elected a people and predestinated their salvation. He will see to it that everything is good for them.

Verse 31 tells us that God is for us and nothing can be against us. If nothing can be against us, then everything must be for us. Verse 32 tells us that, since God has given Christ to die for us, He will surely give us all things else. Compare the "all things" in vs. 28 and 32 and see how they fit together. Verses 33-34 tell us that no one can successfully lay a charge against one of the elect, that no one can condemn such. Christ died for us, rose again, ascended into heaven, is at the right hand of God, and is praying for us. His prayers are always answered. How can anything defeat His praying and thus do us harm. He purposes all things for our good. He prays all things for our good. He performs all things for our good. Praise the Lord! Verses 35-39 tell us that nothing will ever be able to separate us from the love of God, and many of the afflictions of God's

children are enumerated in these verses. So, you see that the context following Romans 8:28 gives further confirmatory arguments and proofs of the statement of the verse.

A major question in interpreting my text relates to the meaning of the "all things" contained therein. We know that the word "all" does not always mean all without exception. In fact, this is our answer to the Arminians who misuse the word "all" in places in the Bible to prove unlimited atonement and other unscriptural teachings. Since this word does not always mean all without exception, does it mean that in this case? This context deals with the matter of infirmities and sufferings. Could "all things" refer only to such things? One might argue this from the standpoint of contextual exposition which is often a major point in interpretation.

Then there is the problem of sin if we interpret "all things" as all without exception. Are we going to say that even our sins work together for our good? Surely, this poses a major problem. If we say this, could it not be used as an encouragement to sin, at least as a lessening of the guilt of sin? So, we must confess that there are some reasons that might suggest putting some limitations on the word "all" in our text.

For my part, I do not consider these objections sufficient reason for limiting "all" in my text. I believe that we ought to take this word in its widest possible connotation unless we are Scripturally compelled to do otherwise. Unless the overall teaching of Scripture, or some other compelling reason force us to restrict the word "all" we should give it its full meaning. I do not see anything in the context, in the totality of Biblical teaching, or in the theology and morality involved, to justify putting any limitations on the "all things." I take the position that we are to apply this word in the fullest extent of its meaning. I believe that all things without exception work for good for the child of God. All things in the world of inanimate creation, the weather with all its variations, and all things in the animate world work for the good of God's children. All things in the world of politics and in the world economy do this. All the things done by good men, and yes, all the things done by bad men, all work for the eternal good of God's elect. Yes brother, give "all" its fullest extent of meaning. Nothing will ever take place that will not be for the good of God's children.

I pose a problem for those who would limit the "all things" of my text. What guidelines shall we use in thus limiting this? When we do have "all's" that are limited, we have guidelines for determining the meaning. Here there are none such. We must interpret "all" to its widest extent, or leave ourselves in utter confusion as to the meaning of this great verse. If the "all things" are taken in the widest extent, we have a wonderfully encouraging and comforting Scripture. If the "all" is to be limited, and we can really know what those limitations are, we would still have a Scripture with some encouragement and comfort. But, if the all is to be limited, and we have no Scriptural guideline as to its limitations, what do we have? Really, nothing of real and understandable value. We pin our faith to this Scripture,

we take "all" in its fullest meaning, and we are greatly blessed thereby.

Now, there are three Biblical doctrines that are back of this truth and which combine to give it real meaning. If one does not believe these three doctrines, he cannot really believe the doctrine of Romans 8:28. 1. God's eternal and absolute predestination of all things. How can I believe that all things work

together for my good unless I believe that God planned everything that will ever come to pass? I cannot with any real understanding. 2. God's unconditional election of some from among fallen mankind to be the objects of His saving grace. The doctrine that God has a special people, a favored people, is necessary to a real understanding of Romans 8:28. 3. God's

(Continued on Page 3 Column 1)

FROM THE EDITOR

A dear brother has written me, taking strong exception to an article by Chuck Sandelin on "Why The Church Did Not Start At Pentecost." He has also written me giving nine purported proofs that the church did start at Pentecost, and plans to send me a book which he says indisputably proves this. The brother insists that, if I am open to the Spirit, I will be able to see this as he does. He further threatens to break fellowship with me if I am unable to agree with him on this point.

Well, so be it. I leave the matter of fellowship in the future to this dear brother who seems to be very sound on much truth. I have read his nine arguments. I will read his booklet. However, since I once held his position of a Universal Invisible Church that started at Pentecost, and since I believe that studying the Bible under the leading of the Holy Spirit brought me from that position to the one I now hold; I doubt that I will be able to see this brother's position.

Methinks it rather strange and a little close-minded, even bull-headed, for this brother to be so adamant, so harshly critical of those who hold our position, and even wanting to break fellowship — over a doctrine that does not have one verse anywhere in the Bible to support it. I think that I would want some Bible backing me up if I were going to be so hard about a doctrine. There is not one verse of Bible, there is not one Biblical argument that supports the doctrine that the church started at Pentecost. Further, I suppose that everyone who holds this view also holds the Universal Church theory; and there is not a verse in the Bible teaching that heresy either.

However, there are many verses in the Bible that disprove both of these sister heresies. I will only deal with the Pentecost origin of the church heresy at this time.

1. The Bible teaches that Jesus Christ started His church, not the Holy Spirit. Any church started on the Day of Pentecost was started by the Holy Spirit. This is, so far as I know, admitted by all proponents of this theory.

2. A church is a local, visible assembly of Scripturally baptized believers. We have just such as this in John 1:35-37, when Scripturally baptized believers gathered around Jesus as their head.

3. I Corinthians 12:28 tells us that God set apostles in the church. The church had to be in existence for Him to do this. He did this in Mark. 3:13-19. This was in our Lord's earthly ministry and before the day of Pentecost. Therefore, the church was in existence before Pentecost.

4. Most will admit that Baptism and the Lord's Supper are church ordinances to be observed in and by the church. These ordinances were observed by Christ and His disciples before Pentecost. Therefore, the church was before Pentecost.

5. According to Hebrews 2:12, Jesus sang in the church. This happened in Mark 14:26. This was before Pentecost, and the church was then in existence.

6. The church had a business meeting and elected an apostle before Pentecost, Acts 1:15-26.

7. The great commission was given to the church before Pentecost, (Matt. 28:18-20). Any church that began on or after Pentecost does not have a commission from the Lord to do His work in the world today. Any such church is a free-lance organization without any authority from the Lord for its existence or work.

8. The church had officers, including a treasurer, before Pentecost.

9. The church had and preached the gospel before Pentecost.

10. The Lord added three thousand souls to the church on the Day of Pentecost, Acts 2:41. Now, even God cannot add to what does not exist. The church did not begin on the day of Pentecost, rather she was baptized with the Holy Spirit and greatly added to on that day.

There was nothing, essential to the being of a church, added to the church on the day of Pentecost. She was as much a church the day before as she was the day after, though she was larger on the day afterward. Let me add as (11). The church had a law of discipline, and in giving this, our Lord referred to the church as already in existence, (Matt. 18:15-18).

My brother, in saying that he has indisputably proved that the church started at Pentecost has committed the sin of Ben-Hadad in I Kings 20:10-11. We have not done battle yet, and he has boasted already of his victory. Not only has my brother failed to prove his Pentecost origin of the church theory, he has attempted the impossible. He has taken upon himself the building of a tower without first counting the cost. He has gone forth to war without checking the feasibility of such an undertaking. Boastful words will not win battles. Saying you have done something does not make it true. Why, in undertaking to prove the Pentecost origin of the church, my brother has done that which equals in difficulty the task of the Arminian seeking to destroy the doctrines of grace, or that of the sprinklers and baby-baptizers in seeking to prove their heresies.

My brother tells me that we who believe as we do on the church need to get back to Bible study, especially the Greek. I may be exceeding the bounds of proper modesty, but I suspect that I have studied the subject of the Church as much as my brother has. After all, I once stood where he does, and it was only after many, many hours of prayerful study of the Word of God that I came to the position I now hold. I will admit that someone needs to do some studying on this subject, for someone is surely wrong.

SOMETHING GOOD

(Continued from Page 2)

providence. This is God's governmental control of all His people and all their actions. Now, if God is not in control of all things, how then can they all work for my good. Do I work them out that way? Does the devil do it? Do they just accidentally happen to work out that way? Not so, beloved, not so. God planned everything that will come to pass in time. He planned them from eternity. He had His people in mind when He planned them and planned them for their good. He controls all things according to that plan. These three glorious and Biblical truths are the foundation upon which is built the glorious promise of Romans 8:28. Without these three truths, Romans 8:28 could not be true.

Everything that happens today is going to be for your good. I said in my subject that something good is going to happen to you. Now I want to say that everything that happens to you is going to be good. More, everything that happens at all, anywhere in the world, is going to be good for you. Now, how could it be other wise? God loves you with a love that is greater than any love you will ever have for anyone. His love moves Him to desire the very best for you. God is infinitely wise. He knows just what is best for you, and how to bring it about. God is all-powerful. He can control anything that comes to pass. Now, I ask the question, if you were in control of all things, would you not control them in a way that would be good for those whom you love? Of course you would. Even we poor humans with our limited love — we use our power to do what our wisdom tells us is best for those we love. Surely God has the wisdom to know, the power to do, the love to desire that which is best for His children. Listen, God's power is sufficient for the doing of everything that His wisdom tells Him is best for those whom He loves. Praise the Lord!

Now note this. If you do not believe that everything that happens is for the good of God's children, you must limit the love of God, the wisdom of God, or the power of God — or all three. Please study these things. Wrap your faith around them. Draw into your soul the sweet comfort and blessing of these precious things. These are some of the deep, sweet, precious and blessed things of the Word of God.

Now I will mention some good things that will happen to you today. You will still be saved when this day is over. I do not know what this day may hold. I do not know what trials, temptations, sufferings, troubles, even what sins this day may hold; but I do know that when the sun goes down I will still be saved. Oh, this truth means so much to me. I was a Holy-roller heretic. I thought I could lose my salvation. This was a great grief and burden to my soul. God was tender and patient with me. The Holy Spirit led me along gradually. One day He showed me the glorious truth of eternal security, of once saved always saved. I have not yet gotten over the blessedness of that hour. That, next to salvation itself, was the greatest blessing God ever gave me. And you will still be saved

tomorrow — and the day after that — and the next year, and ten million times ten million ages from now, you will still be saved. Surely, something good is going to happen to you.

The Holy Spirit is in you. The Triune God of the Bible is with you. You will never be alone, never forsaken. The good thing of God's wonderful, glorious, blessed presence will be with you all day long. He will never leave you nor forsake you. You will have the glorious privilege of prayer today. Anytime you want to, anywhere you might be, you can in a moment of time be before the mercy seat pouring out your heart to the Lord. Oh, what a glorious thing is this! All day long you will have the privilege of free access to the throne of God. You will have, all day long, the privilege of being a blessing to someone. Your life, your testimony can help someone and bless someone today. Today, all day long, you will have the privilege of glorifying the Lord. This is the chief end of man — to glorify God and enjoy Him forever. All this day you can live in such a way as to bring glory to God.

Now let me mention some good things that might happen to you today. I don't know that they will, but they might. You might die today. You will say, "Preacher, wait a minute, I thought you were talking about something good, and you say I might die today." That is what I said. That is what I mean. The two statements are not contradictory. Don't you believe the Bible? Listen, "...having a desire to depart, and to be with Christ; which is far better" (Philip. 1:23). My friend, if the Bible is true, and it is; nothing that could happen in your life today so far as this world is concerned would be as good as it would be for you to die and go to heaven — today. Oh, my friend, you may be in glory land — today. You may be with the saints above — today. You may see Him face to face today. Also, the rapture may occur today, yes it may. You and I and all the saved to this moment of time may be caught up in the clouds to meet the Lord in the air — today. What a glory that will be. It is going to be some day. It might be today. So: everything that happens today is going to be for your good. There are some good things that are surely going to happen to you today, and there are some good things that may happen to you today. Is not this a blessed truth?

I am almost done. Before I close, I must emphasize that my text is limited in its application. This glorious promise, this blessed truth does not apply to all. There are those who are not saved. They have not repented of sin and believed on Jesus Christ. My text does not apply to them. They have no promise of good from the Lord. In fact, something bad may happen to you today if you are not saved — something very bad — the worst thing that could ever happen to any one. You may die and go to hell — today. When tomorrow comes, you may be screaming in the burning flames of eternal hell. May I plead with you, as an ambassador of the Lord? Come to Jesus, come to Jesus. Haste you hither. Delay not a moment longer. Flee to the Saviour in repentance and faith, and the promise will be as true of you as of the most aged saint who reads this message.

May my message be of great comfort and blessing to the child

of God. May it be of warning and warm earnest appeal to the unsaved. May the Lord enable you to, "...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31).

SALVATION

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and it shall last forever, a forever salvation. God does not have, despite what men might preach, a temporary salvation. God's salvation is an everlasting salvation, an eternal salvation, a forever salvation. When God saves someone, they are saved forevermore, never to be lost again. If you have been saved by God's grace, you are saved forevermore. You will never be lost, if you have ever been saved. I realize that many preach a temporary salvation, but we find here that the salvation that God styles, "...my salvation..." is a forever salvation.

I. The first thing I want you to notice about God's salvation is that: the forever salvation cannot be lost by man. If God has saved you, this salvation cannot be lost by you because all falls do not kill. We have known men that have fallen from great heights and they lived to tell about it. Their bodies might be broken, they might be in terrible shape, but they have lived to tell about great falls. So it is with God, you can have a terrible fall, but you cannot lose this forever salvation of the Lord.

We find that David fell and lived to tell about it. Listen "The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand" (Psalm 37:23, 24). David had a terrible fall and he lived to write about it. He says, "The Lord upholds His own." Even though a man falls, God still upholds him, if he is a recipient of the salvation of the Lord.

We find in the New Testament another individual that fell on several occasions, and that was Simon Peter. He fell one time when he denied the Lord Jesus Christ three times; when he cursed and swore and said, "...I know not this man..." (Mark 14:71). He fell another time when he forsook his ministry and his calling and went fishing. Yet we have these words that he wrote concerning the children of God, listen: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5). You understand from this verse in the Bible that Peter believed in, "once saved, always saved." He believed that God's salvation is a forever salvation.

We have another man in the Bible who also fell, and that was Lot. Lot lost everything. When he pitched his tent toward Sodom; it was for material reasons, not to serve God. The Bible says he looked and he saw that it was a well watered area. In other words, his only concern was materialistic. He later moved closer to Sodom and finally we find him sitting in the gate of Sodom which signifies that he was on the town council of the city of Sodom. Lot had gained power prestige and material goods. He had children and he no doubt had grandchildren. He eventually would lose everything.

When God delivered Lot out of Sodom, Lot left all that behind. He left his children

behind, his power behind, his material things behind, his home behind, his furniture behind, and his wife behind.

Listen to what it says in II Peter, chapter 2:6, 7: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; And delivered just Lot..." Now you understand, Lot came out with his two daughters; but here the Bible says He delivered just Lot, because Lot was the only individual that was saved. Though God physically delivered the three of them, He spiritually delivered only one, and that was Lot. Lot was the only saved individual in Sodom and Gomorrah. The Bible says further in verse 8, "For that righteous man..." Why is he called righteous? Well, we read in our text that not only would God's salvation be forever, but so would His righteousness, that the righteousness of God would not be abolished. Lot was clothed in that perfect righteousness of the Lord Jesus Christ, and therefore it could not be abolished. And so the Bible says, "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;" (II Peter 2:8).

It does hurt a child of God to hear and to see ungodly things. That is what it is saying, it hurt Lot. Verse 9 says, "The Lord knoweth how to deliver the godly out of temptations..." Lot is called by God, a godly individual, meaning that he was saved. (Yes, he fell, he lost everything, he left it all in Sodom! The only thing he left with was his two daughters and they had been infected so much by the immorality of Sodom that he would have been better off without them. He fell, and he paid, and he lost, but he was still saved with an everlasting salvation. The forever salvation mentioned in Isaiah 51:6.

II. The second part of the message is this: Those that have this forever salvation mentioned in the Bible? 1. Those depending on Jesus are saved with a forever salvation. Listen: "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him..." (Hebrews 7:24, 25). He is the only One that can be depended upon for salvation, the Lord Jesus Christ. Listen.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Timothy 1:12). From that verse in the Bible, we understand that the Apostle Paul had committed everything to the Lord Jesus Christ.

Suppose that I have five thousand dollars in cash and I am carrying it around on the streets. You realize it would not be safe to carry that amount of money on the streets. I would need to put it somewhere safe, so I would go to the bank. I would take my five thousand dollars and hand it to the cashier. I just committed that five thousand dollars to the bank. They would keep it for me. I would be persuaded that they would be able to keep that which I had committed unto them. That is exact-

ly the way it is with the Lord Jesus Christ. When we come to trust Him as our only hope for heaven, we have committed our souls into His keeping and He is able to do it. Who has this forever salvation? Those depending solely on the Lord Jesus Christ and him alone, they have it.

2. Those saved without works. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved..." (I Corinthians 3:15). There is a class of people who, if every one of their works is burned up, will still be saved. Why? Because they are saved without any works. What do we mean by a work? Well, prayer is a work. Suppose that your life ended and there were all of your prayers, but unknown to you, down deep inside of your heart was a wicked motive behind each and every one of your prayers. You are standing before the Lord when each and every one of your prayers go up in smoke. Now, if you were hoping and trusting in prayer to save you, then you certainly have no hope. Yet we read that there is a class of people that can have all their prayers burned up and still go to heaven.

Suppose that you are an individual that trusts in baptism. Suppose that you believe that you have the remission of sins through baptism. Baptism is a work. Maybe during that baptism something was wrong. Suppose that your baptism went up in smoke, you would not have any hope then, would you? Yet we read that there are some referred to in the Bible, a class of people who can have their baptism burned up and still be saved.

Suppose that you believe that in order for you to go to heaven, you must hold on to the end. Suppose that it depends on your holding out to the end to get to heaven. When you get to the end of life there were some wrong motives in some of your deeds. You find that you really did not hold on like you thought you had. Suppose all your life and every work was burned in the flame and all of it went up in smoke. You were depending on that to help save you. You are not like these in verse 15. The class of people mentioned here can lose all that, they can lose each and every work, from the cradle to the grave and still go to heaven, listen: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved..." (I Corinthians 3:15).

What is the secret of these people? They are saved without works. Because their salvation was without works, works can not in any way affect it. It did not gain them salvation and it can not lose their salvation. Their salvation rested on one thing alone and that was the foundation. Everything on top of that foundation can be burned and can go up in smoke. Their salvation rested in the

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"Behold, I stand at the door, and knock; if any man hear my voice and open the door. I will come into him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. 3:20, 21).

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

Does I Timothy 3:2 teach that a single man or a widower cannot be a pastor? Does it teach that a divorced man cannot be a pastor?

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I Timothy 3:2: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;"

I am sure that no matter what I say about this question there will be those who say I only believe the way I do because my father believes that way, and it has an effect on his ministry. To be honest, I quit letting that thought bother me a long time ago. Let people say what they will. They must answer to God for their words. I do not mind being told I believe what Joe Wilson believes, because for the most part, it is true. We do have our disagreements, but since I think Joe Wilson is a very sound man; I do not mind having people say I believe as he does.

I do not believe a single man or a divorced man can pastor a church because Joe Wilson believes it. I believe it because that is what God's Word teaches. There is not enough space in this forum to give all the reasons I believe this, so I will just highlight a few of them. Let me make one thing clear, I am not an advocate of divorce. Anyone who accuses us of being loose relative to divorce are deliberate liars. I believe God intended for one man and one woman to be wed for life. I also believe that God has demanded that people live perfectly. There are a lot of God's demands that men overlook and wink at. I believe men should strive for perfection. I also believe every effort should be made to salvage a marriage. I also know that in God's Word there are given Scriptural grounds for a divorce. I believe there are two given; one being adultery and the other desertion. I believe a pastor has as much Scriptural ground under these circumstances as does anyone else.

Let me say in the next place that I do not interpret our text as being qualifications for being a pastor. I rather believe they are guidelines that we should seek to follow. I sincerely believe if these are qualifications, that there is not, and never has been a man alive that could be a pastor. Many will grab the "husband of one wife" portion of these standards and try to condemn others. They totally avoid the rest of the "requirements." I can name pastors who are in disagreement with me relative to a divorced man pastoring; yet I could take the rest of this verse, and with

the same authority, end their ministry. I do not know of any man who is blameless. I know some of these pastors who are not the least bit hospitable. Many of them are not patient. Does this mean they cannot pastor a church? Let us suppose a man is pastoring a church and becomes impatient with one of his members; according to those who say these are qualifications, this pastor must resign. He can no longer be a pastor. Funny, I thought the gifts and callings of God were without repentance. These people need to be honest with Scripture and admit that if this verse teaches a man who is divorced and remarried cannot pastor a church, then neither can they.

I know of a preacher who once said a remarried man could not pastor because he was living in adultery. I ask him about a divorced and remarried couple who were members of his church and why he let people be members of his church who were living in adultery. His very foolish answer was that they were not preachers. I am sure you can see the absurdity of that answer without me explaining it.

Let me just make a couple more comments. I have already taken more space that I am supposed to. The verse says he is to be the husband of one wife. If a man has a legal and Scriptural divorce, then he is the husband of one wife. A divorce means the bond is broken. He is no longer married or under bondage to the marriage contract. If a man who is divorced and pastoring a church has more than one wife, then our churches are full of people who are bigamists. There are few churches that do not have a member who is divorced and remarried.

I ask a question, can a man pastor a church if his children are not saved? The Bible says he is to have faithful children. (believing). How many pastors does this close the door on? I also mention that this belief makes divorce to be one of the worst crimes to be committed. A man could murder his wife and still pastor a church, but could not divorce her. That is absurd. I must close. May God bless you all.

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"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach" (I Tim. 3:2). These questions have been a controversial matter for years. They have even been the cause of broken fellowship. This chapter tells us what a qualified pastor should be. If you examine closely enough, you will find that it is impossible to find

a man who would perfectly fit these qualifications. Now, to answer your first question. No this does not teach that a single man or widower cannot be a pastor. It would be unreasonable that God would call a man to pastor a church, the man be there for twenty-five years, his wife die; and the Lord no longer see him fit to be a pastor. This does not make common sense. This verse is supposing that the pastor is married. This is the most common case. Most men will get married. The word "must" does not mean you have to be married. You can take the word "must" and disqualify any preacher. I know preachers that are not patient. If they had to be patient, then they would have to give up their pastorate. Thus is it perfectly acceptable for a single man to pastor a church.

As for the second question. Can a divorced man be a pastor. I will spend more time with this question due to its controversy. I most definitely believe a divorced man can pastor a church. When a man says a divorced man cannot pastor he is not facing up to Scripture. This verse tells us a man must be the husband of one wife. In other words, he is not to have more than one living wife. It was a custom in that day for a man to have several wives. The man of God was to only have one wife. This is what Paul is telling Timothy. I suppose the main issue here is the matter of divorce. Many believe that a pastor cannot divorce; and if he does, he cannot continue to pastor a church. There are two Scriptural grounds for divorce. Notice in Matthew 5:31-32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. Adultery is a Scriptural ground for divorce for any child of God; the preacher or anyone else.

The other Scriptural ground for divorce is desertion. I Corinthians 7:15, But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace." This verse gives room for a Scriptural divorce. What is a pastor to do if his unbelieving wife leaves him? This verse says a brother or a sister. I guess a pastor is not a brother in Christ, the way some people believe. Dear friends, these verses of Scripture tell us that there are grounds for divorce. Any divorce that does not fall into these two categories is not Scriptural. Let me say this. A couple should not just jump into a divorce even though they have Scriptural grounds. They should try and work out their problems for as long as possible; and if they can't work them out, only then should they turn to a Scriptural divorce.

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The Phrase, "the husband of one wife" has been the subject for much controversy among Bible scholars. To "rightly divide the word of truth," we must remember that no Scripture is of private interpretation. Now this means that no part of the Scripture contradicts any other part. With this in mind we turn to Acts 13:1-4 and find that the church at Antioch, under the leadership of the Holy Spirit, ordained Paul and Barnabas as ministers of the gospel and sent them out to preach the gospel to the uncircumcised (Galatians 2:7). Then in I Corinthians 9:5, 6 we find that these two had no wives. It is thought that Paul at one time had a wife, as he was at one time a member of the Sanhedrin court, which was only for married men. We are not told what became of his wife. As to Barnabas we know only that he had no wife, whether he was single, a widower or divorced, we do not know.

From these two examples we see that the phrase, "the husband of one wife" does not exclude a man without a wife from being an ordained minister of the gospel. To say that a man must be married in order to be ordained as an elder or bishop, we would also have to say he must have children, for the same sentence says he must have, "—his children in subjection with all gravity" (I Tim. 3:4). Is there any one who contends for this?

"A bishop must be blameless, the husband of one wife, —" (I Tim. 3:2). "If any be blameless, the husband of one wife, —" (Titus 1:6). These two passages were written by Paul to the young preachers, Timothy and Titus, that they might know what the qualifications were for bishops or elders. This was written at a time when polygamy was not an uncommon thing among the people of which they were working. As Titus went from church to church, ordaining elders in every city, he was to choose men who had only one wife, that is not a bigamist. To say a divorced man who has remarried has two wives, and therefore cannot meet this qualification for a bishop, is not true. The Bible tells us that if a marriage is broken, the one who did not cause the break is free from the bond (of the marriage), I Corinthians 7:15 tell "A brother or a sister is not under bondage in such cases: —." The same is said of the woman whose husband had died, "—but if the husband be dead, she is loosed from the law (bond) of her husband" (Rom. 7:2). A man divorced and remarried no more has two wives than a widower who has remarried.

The answer to both of the above questions is no. The phrase, "the husband of one wife," simply means that the bishop is not to have more than one wife. A bigamist, as well as one who was not vigilant, not sober, not of good behaviour, not given to hospitality, not apt to teach, was not to be ordained

to the office of bishop. Neither was one given to wine, nor a striker, nor one greedy of filthy lucre, nor a brawler was to be ordained.

SALVATION

(Continued from Page 3)

foundation, not what was built on the foundation. In I Corinthians 3:11, we have their secret, "For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus is not "a plan of salvation. He is salvation". Through His meritorious death on the cross and His bodily resurrection from the dead, He satisfied all the just demands of God for each and every one of God's elect. Those that have come to trust in Him as their only hope for heaven have the right foundation. Those that want to add something to Jesus have the wrong foundation.

3. Those to whom God gives grace. "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Romans 8:30). There are some definite links mentioned here and nothing can fail in this chain. First, we see God's predestination, then God's calling and then God justifying those whom He has called. He has called those whom He has predestinated. The word "justified" means "pronounced righteous." The word "justified" means "just as if we had never sinned." It means that when we have been saved, we have been justified. Now notice what the Bible says about everyone that is justified: "...and whom he justified, them he also glorified." It does not say whom he justified, them he will glorify if they do this and that. It is an unconditional thing. God is going to do it. The same God that stopped us in our career of sin, and brought us to the Lord Jesus Christ will perform it. The God of all grace who has saved us is the same God that is going to give us glory. Every individual whom God saves, He glorifies. You can not divide and separate justification and glorification.

4. Those that have the unfailing promise. "And we know that all things work together for good to them that love God..." (Romans 8:28). Everyone that is saved has that promise. If you are a saved individual, we do not know what lies out yonder if the future for you. We do not know anything about what may arise in your life, but if you are a saved individual this promise is for you. "...all things..." whatever they might be; bad things, good things, evil things, hard things, are all going to work for your good. If you are saved, you have that promise.

If it were true that an individual could lose his salvation, then this promise could not be true. That would mean that all things did not work together for his good. That would mean

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"Paul, an apostle of Jesus Christ by the will of God, and Ti-mo-the-us our brother. To the saints and faithful brethren in Christ which are at Collo-se: Grace be unto you and peace, from God our Father and the Lord Jesus Christ. (Col. 1:1-4).

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

What should our attitude be towards the King James Version of the Bible in relationship to other versions?

SALVATION

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that something worked out for his bad. That would be contrary to the promise of almighty God. That would make God a liar.

5. Those sealed by the Holy Spirit. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (Ephesians 4:30).

Here we find that each and every one that has been saved has been sealed by the Holy Spirit unto the day of redemption. The day of redemption is the day when Jesus comes again. Since this is so, He says, "...grieve not the Holy Spirit..." (Ephesians 4:30). If you are saved you ought not do things that grieve the Holy Spirit. (Ephesians 4:30). If you are saved you ought not do things that grieve the Holy Spirit.

If it were true that an individual could be saved one day and lost the next, that would mean that the Holy Spirit which is sealed in that individual would be sent to Hell with that individual. The Holy Spirit is sealed in the believer until Jesus comes again. It is an impossibility for a saved person to lose his salvation. The Holy Spirit is inside every child of God and for that child of God to ever go to Hell would mean that God would have to be sent to Hell too.

6. Those who have truly repented. You can not be saved without repentance. Repentance is the gift of God. There must be a change. Listen to what the Bible says concerning those that have repented and trusted in the Lord Jesus Christ. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10). This verse is talking about just one sinner, not a multitude of sinners.

There is joy all over heaven when just one sinner is saved. If "once saved, always saved" is not true, and that sinner could be lost later on; that would mean that the angels rejoiced prematurely. That would mean that joy would be turned to sorrow all over heaven. Such a thing can not be! The angels in heaven believe in "once saved always saved," even though a lot of preachers here below do not. They rejoice when one sinner is saved because they know that individual is ultimately going to make it to glory, regardless of what lies in the future.

I have been talking to you about God's forever salvation. That is the only kind of Salvation that God has. The idea of a temporary salvation is found in the minds of men, but in the Word of God we find a forever salvation. Maybe you do not know the Lord Jesus. You do not know what it is to be saved. Today, think on this, Jesus died on Calvary for sinners, He paid for sins and He rose again from the dead. Either you are going to pay for your own sin someday or else Jesus Christ has paid for them on Calvary. Trust Him today. May God bless you!

TREASURE

(Continued from Page 1)

your heart be also" (Matthew 6:19-21). In other words, earthly treasures are temporal, and heavenly treasures are eternal. Therefore, when I hunt for treasures, I concentrate on the eternal riches.

Yet, for the sake of contrast, it behooves me to examine the riches of this world. Therefore, what are some of the distinguishing characteristics and examples separating temporal treasures from heavenly treasures?

First of all, as noted, this world produces fading riches. For example, I went to the car dealership to trade my car; and lo and behold, my car had lost some of its value! Furthermore, a friend of mine died in an automobile accident... he could not take these perishable goods derived from this world! Consequently, I see once again the temporary nature of worldly goods.

Secondly, these dying possessions can be seen by the naked eye. Namely, my library can be seen, appreciated, and enjoyed; yet, it will decay even like my flesh... back to dust. Oh, how my material goods give pleasure to my eyes. Nonetheless, they shall be destroyed; no longer to be seen anymore!

Moreover, I have discovered that my heart is attuned to temporary treasures. I own a temporary heart, one that will utterly perish! Hence, the treasure hunt grasps me with a terrorizing fervency.

But, where are the heavenly treasures? What do they look like? They must be found lest my soul perish eternally! A treasure map and a guide are most crucial, but where are they? First, I must picture treasures which cannot be taken away, nor can they fade. Specifically, I look to God and His Word. Why? Because He says that if I follow Him, I will have treasure in heaven. The riches of heaven are everlasting. Likewise, God is eternal and everlasting. Further, God's Word is my treasure map.

Next, I examined this treasure map and found that eternal treasures cannot be seen by the human eye. This is mysterious; yet true. The Holy Spirit (the guide) reveals the glorious treasures to be had in heaven. Riches such as salvation of the soul and eternal paradise are but a few of the immense goods. My guide knows the way toward these mysterious treasures; therefore, I see the riches with His eyes.

Furthermore, the Holy Spirit led me to perceive that if my heart is attached to eternal treasures, I possess an eternal heart; hence, everlasting life! My soul can now rest in peace and rejoice with gladness! Praise be unto God for His excellent mercies!

To tell the truth, this treasure hunt of my life places primary emphasis on the eternal treasures of heaven as opposed to the decaying temporary treasures of this earth. Why is this treasure hunt so important? This treasure hunt has a part in my eternal destiny.

GOOD

(Continued from Page 1)

There are three things we wish to deal briefly with that are found in the verse. 1. The Lord Is Good. 2. He Is A Stronghold In The Day of Trouble. 3. He Knoweth Them That Trust In Him.

To the people of God, it would scarcely seem necessary to mention the fact that God is

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THE BAPTIST EXAMINER
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PAGE FIVE

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In my Study, I have seventeen different translations of the Bible. However, I preach from and treasure the King James Version over all others. I feel that I can rely on the King James Version to be the Word of God. God would not call a man to preach without supplying His Word to be used to preach from. He has always been able to preserve His Word throughout the years.

In 1611 it seemed that it was time for a new translation because there was a standard language among the English speaking people. A petition was signed by one thousand ministers and sent to King James telling him of this need. The best qualified men of learning were chosen. In fact, forty-seven scholars made up the group who translated the King James Version. They chose the best of manuscripts; the Textus Receptus and had access to at least six Waldesian Bibles.

I personally believe that the greatest Bible this side of the original was born in 1611. It is now over three hundred years old and standing tall. I believe that God led King James and those translators to compile a Bible for the English speaking people to be read, preached and taught. The devil has led men to revise, paraphrase, even re-translate the Bible, but the old King James is still in print, praise the Lord. I would suggest you run down to the book store and get a copy of David Fuller's "Which Bible."

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The Bible is the Word of God. It was written by men who were moved by the Holy Ghost to express the mind of God in words provided by Him. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). These men wrote over a period of 1600 years in two basic languages, Hebrew and Greek. There was a need for a translation of the Hebrew and Greek texts into English.

Although there were many translations of the Bible up to the early 1600's, they were mostly for the specific use of a select group of people, such as Bishops and church people. Two of these were the Bishop's Bible and the

Douai Bible. King James desired to translate the Scriptures for the use of the common man. First published in 1611, the King James Version of the Bible had become the Bible of the English speaking world by 1644. The main goal of the translators was accuracy and beauty of the language.

One of the main attributes of the Bible is unity. The sixty-six books fit together and connect with each other in a way that could not be planned by man. The contents are so varied that there is no situation or problem that is not addressed and solved. One part of the Bible will never contradict another part because all are in harmony and Scripture will explain Scripture.

What, then, should be our attitude towards the King James Version of the Bible in relationship to other versions? I will assume that the question relates primarily to some modern day versions that are currently in print. It is my unaltered opinion that any version of the Bible that in any way seeks to alter or change references to the birth of Christ; such as "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isaiah 7:14). "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). Any reference to the blood of Christ as necessary for being born again being omitted; "and without the shedding of blood is no remission" (of sin) (Hebrews 9:22). Any reference that changes the total depravity of man; "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God" (Rom. 3:10-11). Any reference that changes the helplessness of man; "who were dead in trespasses and sins" (Eph. 2:1). Or any change in the context of the verses of the Bible; "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). Doing any of these things is not a version, but a perversion of the Word of God.

We do not have to proclaim any other good news to modern man other than that which we have heard from the beginning. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning" (I John 2:7). There is no way the book can be right when it seeks to change that which God has established.

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The Bible is the inspired Word of God (II Tim. 3:16, 17). It is a book of unity and oneness. (II Pet. 1:21). God has magnified His Word above His name. The Bible is the seed of the Holy Spirit, the spiritual nourishment of believers, our one standard of faith and practice. Destroy His Word and you overthrow God Himself. This is Satan's top priority, but he has not succeeded and never will.

The difference between the saved and the lost is faith in God's Word because it reveals His Son. The only source of information we have concerning the person and work of Jesus Christ is the Word of God.

The King James Version is an English translation of the Word of God. It was printed after years of work by over 100 scholars in 1611. It is also known as the Authorized Version, and for over 3½ centuries English speaking people, through the illumination of the Holy Spirit, have gained their knowledge of God, His Son, and things pertaining to the people of God. The King James Version has been so widely accepted, and has been so used of God, that many consider it The Bible, inspired of God. We must not lose sight of the fact that it is a translation from ancient copies. Only the Word of God in the original is inspired. The K.J.V. is a translation from copies of the original, and I might add, translated exactly as God wishes.

There are of course many other versions of the Bible in print in many languages. I own a few other English translations, the Revised Standard version, the Amplified Bible, the Williams New Testament, maybe one or two more. They are sometimes useful in study. I also own a book titled "The New Bible Pro and Con," written by William Carey Taylor, it compares the R.S.V. and the K.J.V. These are fairly popular books and probably can be obtained from the Calvary Baptist Book Store.

I personally like the K.J.V. best for its language and basic soundness. with the exception of a few transliterations such as "baptize," which should have been rendered immerse, and "church" which should have been translated assembly. Easter which should have read passover; I personally have no problems with it. It reveals more than I can comprehend about God, more responsibility than I can meet as a child of God, and all that I need to know concerning Jesus Christ the Son of God, whom He sent to redeem His people from their sins, of whom I am one.

God Bless.

(Continued on Page 8 Column 4)



QUESTION: What two prophets committed adultery and were roasted in the fire?

ANSWER: — Ahab and Zedekiah, Jeremiah 29:22, 23. "...The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire; Because they have committed villany in Israel, and have committed adultery with their neighbours' wives..."

GOOD

(Continued from Page 5)

good — or would it? The New Testament assures us that God is love, I John 4:8. What a peace this should bring to the child of God! It is a peace that passes all understanding. It is a peace that the world knows nothing about. It was a peace that God comforted His elect in Jerusalem with as He vowed to destroy the Assyrian enemy. In name and in message the name "Nahum" means comfort for Judah. Oh, the goodness of God. He is good in Himself, in all His works, and to all that trust in Him, and obey Him. This is opposed to His wrath which is described in the second verse of this chapter, as being reserved for His enemies. One is either a friend of God and enjoys His love and His goodness; or one is His enemy, and will suffer the pangs of His terrible wrath, unless in sovereign grace and mercy, He intercedes in the sinners' life. May I ask dear friend; which are you? Psalm 25:8 states "Good and upright is the LORD: therefore will he teach sinners in the way." Have you been taught that Jesus is the way, the truth, and the life? Surely one must acknowledge the goodness of the Lord when we realize that the world has been inhabited with sinners deserving of an eternal hell. Yet God in His goodness, of His own good pleasure chose some to be saved. He did not have to save even one. "he doeth his will in the army of heaven, and among the inhabitants of earth, and none can stay his hand, or say unto him, what doeth thou?" (Dan. 4:35). Still, He chose a great multitude, which no man can number, to be with Him for eternity. Praise His Holy Name!

Then the text declares, "He is a stronghold in the day of trouble." The dictionary defines a stronghold as a strong place, fort, fortress, a safe place as of refuge or retreat. Surely the Lord's own know this to be true. It describes well the stronghold we have in Jesus. Who cannot remember the times we have fled to the Lord for safety? First, we came to Him (or rather, were brought to Him) for salvation. What a blessed refuge! The blessed Holy Spirit had made us aware of our spiritual condition. We were lost, on the way to a devil's hell, with no hope of being saved. We

were enemies of God. We may not have realized we were His enemies, but we were. All we knew at the time was that we were not at peace with God. But the Holy Spirit was not through with us. Through the use of His faithful servants and the blessed Word of God, He caused us to see that Jesus went to the cruel tree at Calvary for us. He took the punishment due our sins on His own body, and shed His precious blood to save sinners like us. Then, God granted me repentance unto life. Acts 5:31, 11:18. Now we can sing with the hymn writer, "Jesus paid it all, all to Him I owe, Sin had left a crimson stain, He washed it white as snow." What a Saviour! What a stronghold!

Then as Satan, the accuser, accuses us before the Heavenly Father every day, we have that refuge, that stronghold, that advocate with the Father, Jesus Christ the righteous interceding for us. Daily we are tempted, tried, discouraged, but we have a stronghold, a refuge, a very present help in trouble. Many are the times when the Lord's elect would be defeated, even slain at the hand of the enemy. The Psalmist declares in Psalm 91 verse seven, "A thousand shall fall at thy side, and ten thousand at thy right hand; But it shall not come nigh thee." "I need Thee, Oh I need Thee, every hour I need Thee. Oh bless me now my Saviour, I come to Thee."

The last thing stated in verse seven of Nahumone is, "The Lord knoweth them that trust in Him." Not only does He know us now, but He knew us from all eternity. Long before the world was brought into being, God knew us. Blessed thought. He had us marked out as an object of His love and salvation. This truth is considered heresy in Arminian circles. Can you believe the Arminian protests this glorious doctrine and calls it heresy? If they call it heresy, what does it make them? Ephesians 1:4 states, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "But," the free willer protests, "this is corporate election, it refers to the entire church body in Ephesus." My friend, it takes individual calling and election to make corporate election. Many examples of this could be given. My dear wife Pat, is collecting a set of silverware using Betty Crocker coupons. I notice she sends away for some piece for her collection every so often. She is collecting it piece by piece, and someday she is going to have the entire set; a corporate (s)election, if you please. But her selection is on an individual basis. God's election is on an individual basis also. Psalm 65:4 reads, "Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house even of thy holy temple." It sounds pretty individual to me! Yes, dear friend, He knows us now and He knew us then. Take comfort in II Timothy 2:19, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity." Arminian friend, I was buried in the mire of error once myself, concerning my salvation. I am acquainted with all the

arguments I once used to defend "free will." They will not stand the test of the Scriptures that declare salvation by the free and sovereign grace of God. John 15:16 says, "Ye have not chosen me, but I have chosen you..." relating to our salvation, while the remainder of the verse relates to our service for Christ. Yes, He knows us. How comforting, how assuring to know that "He knoweth them that trust in Him." Nahum 1:7. My prayer is that every reader would know the Lord Jesus Christ as your own personal Saviour, and know Him aright. Amen.

CALL

(Continued from Page 1)

he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified, ... them he also glorified" (Romans 8:29-30).

The effectual call of God is a necessary and proper consequence and effect of God's eternal election. The effectual call or the call to eternal salvation lies in the eternal purpose and decree of God. When men talk about altar calls and walking the aisles for Christ, they are giving a human invitation. It doesn't have anything to do according to the power of God. I know they have to have an opportunity that they may come forward and openly confess Jesus Christ as their Lord and Saviour. The invitation is not salvation as the arminians and the free willers say. They believe when the invitation is given, Christ is there with His hands outstretched and anyone that comes forward, God will save. They are coming for salvation. That is works. That is the call of man. That doesn't have anything to do according to the call of God's purpose. If we do anything at all thinking it will help us cometo Christ then it is in vain. Jesus Christ saved us and the power of the Holy Spirit will call us to eternal salvation. The elect of God are chosen to salvation by the sovereign grace of God.

We are going to study on how this salvation is actually obtained. How are His favorite ones brought into the personal possession of this eternal salvation? God's decree of election is an ordination to everlasting life in glory. It is effectually wrought in the elect by regeneration and sanctifying operations of the Spirit of God. I Cor. 1:2 tells us that we are saints of God by calling.

The effectual call is not an invitation but is the actual bestowment of life and light. It is the immediate fruits of God's wondrous eminent love to the person for whom it is designed. So the effectual call is the bestowment of eternal salvation upon those whom God has designed it for.

We want to notice how God's purpose, God's election, and God's eternal decree are tied together with God's calling. You can't separate one from the other.

"Jude the servant of Jesus Christ, and brother of James to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: (Jude 1:1). Notice what the Scripture is saying. To them that are sanctified by God the Father. Those that have been set aside by God the Father. Those that have been chosen by God the Father. Those that are the subject of the sanctifying loving grace and power of the

almighty God. Those that are sanctified, set apart, and chosen by God.

According as he hath chosen us in him before the foundation of the world" (Eph. 1:4). God chose us before He ever spoke the world into existence. In other words, God set up apart and sanctified us. He is the author of eternal salvation. He is the author of all blessings. All divine revelations come from God the Father. It doesn't come outside of the essence of Himself. The self containing power of almighty God is in God. Man is nothing. Sanctified by God the Father, means that God chose, God elected, God lifted up, God set aside, and God set apart. Not only did God ordain them to eternal salvation but He preserved them in Jesus Christ. In other words, God chose us in Christ before the foundation of the world. We were preserved in Jesus Christ. Our substance was in Jesus Christ. Our life was in Jesus Christ. Our very being and the design of our inheritance was in Jesus Christ.

Election doesn't find a man in Christ Jesus. Election puts a man in Christ. We were preserved so that we would be saved and so that we would hear the effectual divine call from God. We were preserved from the very time we were conceived in the womb of our mother. We were preserved until we came forth from the womb of our mother. God preserved us in our childhood and up until our adulthood. God preserved us in Jesus Christ. We were protected by Christ, preserved by Christ, and taken care of by Christ. The Holy Spirit, in the elect of God, deals with God's sheep before they ever make a decision for Christ. Before they ever come into the saving knowledge of the Lord Jesus Christ. The Holy Spirit has influence over their lives. He protects them, lifts them up, and keeps them from being so evil. There are a lot of things that the Holy Spirit does in the life of one of God's elect before he ever comes to the knowledge of the saving truth of the Lord Jesus Christ. God's eternal decree and His election is all connected with God's calling.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Before God had ever made the world this grace was given. This purpose of God was designed upon our life. This holy calling was made available to the Holy Spirit as the appointed time that God had chosen in His eternal decree. God gave all of this to Christ in the halls of eternity for the elect. Everything pertaining to eternal salvation was placed in the hands of Jesus Christ. It was put in Christ Jesus. A lot of people say so and so went somewhere and accidentally got saved. There is no accident in God's eternal plan of His people. God allows no accidents to happen to His people. It is determined, decreed, and predestinated to come to pass in the heart and lives of His people.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" (II Tim. 1:10). Notice the last part of this verse. "...hath brought life and im-

mortality to light through the gospel." How did I know I was sanctified by God and preserved in Jesus Christ? How did I know God chose me before the foundation of the world? I know it by verse 10. By the appearing of Jesus Christ to my heart. How was it made known to my heart? By the gospel of Jesus Christ.

We have the eternal decree and purpose of God and we have God's calling. Everything pertaining to our life, God has already predestinated. God has already taken care of that. He placed that in the person of Jesus Christ. When Christ died He confirmed that fact and He sealed that fact with His precious blood. After Christ paid the price and met the demands of God He ascended back to the Father and sent the Holy Spirit. The Holy Spirit is bringing forth those promises that God the Father and God the Son made to the elect of God. The Holy Spirit brings them to pass.

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thes. 2:13). The word "sanctification" in this verse means the operation of the Spirit and the belief of the truth. The word "belief" in the Greek is "pistis." It is the same word as faith. It is the same word in Romans 10:17. "So then faith cometh by hearing, and hearing by the word of God." Faith and belief are one and the same word in the Greek.

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13). Salvation was sanctified by God and set apart in God. Salvation preserved you in Jesus Christ. Salvation has called you into eternal glory. If it is a gospel salvation how could a man be saved outside of the gospel of Jesus Christ? How could a man ever have eternal life outside of the Word of God? Yet the hardshells say a man can be saved apart from the Word of God. How can he, if it is the gospel of your salvation? The gospel is what brings faith. Faith enables a man to reach out and receive the provisions that God has made in Christ Jesus. People are making decisions all over the world today. They are making them under false preaching from manmade religions and they are on their way to a Christless eternity. If Jesus Christ and His gospel is not manifested to the heart and life of a sinner he will die and be eternally lost. The gospel of Jesus Christ is the instrument ordained in the hands of the Holy Spirit that goes forth and saves hell-deserving sinners.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). Not one more or one less would have eternal life. God is not going to save one more or one less of those whom He has ordained to eternal salvation. God is going to bring to pass those He chose, those He sanctified, and those He preserved in Jesus Christ and those He called. He is going to call each and everyone He ordained to eternal salvation.

"Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's

(Continued on Page 8 Column 3)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Then he brought me forth into the utter court, the way toward the north: and he brought me into the chamber that was over against the separate place, and which was before the building toward the north" (Ezek. 42:1).

Ezekiel has been given the privilege to view all the dimensions of the gates and courts of this building. He has also been privileged to observe the holy and the most holy place along with the ornaments thereof. He is now brought by his guide into the outward court of which our text states, is "the way toward the north," that is, according to Targum, "the way of the gate which is open to the way of the north."

Ezekiel states that he was brought "forth into the utter outer court in the tabernacle had reference to the outer court. The outer court is the tabernacle had a floor of sand with walls that were made of white linen curtains which speak of the righteousness of our Lord.

There were sixty pillars in the outer court. These pillars held up the white linen curtains. These pillars speak of strength. This fact informs us that our God laid help upon one who was mighty. Adam was righteous for a while. He, in fact, had white curtains for a while, but he didn't have the sixty pillars of strength as is true of our Lord.

The sixty pillars in the outer court which held up the white linen curtains, had brass for their sockets-brass which speaks of endurance. The sixty pillars were tied together with "fillets" or connecting rods. Sixty pillars tied together, of course, speaks to us of the Almighty one. They speak of His unlimited strength.

It is also a blessing when one ponders the fact that the "fillets" had hooks so as to link the "fine twined linen" (righteousness of Christ) to them. These hooks were made of silver — silver which speaks of redemption provided by our Lord and Saviour Jesus Christ.

We are to see then that when our text (Ezek. 42:1) refers to the "utter court," it refers or points to that one who is the fairest among ten thousand. It points to that one who is the Rose of Sharon.

It was by the "utter court" that the approach to Jehovah was made. The approach to Jehovah, of course, is an approach to all the benefits that are to be found in Him. The "utter court," then, in the future temple, says, "I am the way, the truth, and the life: no man cometh to the Father, but by me."

Our text further informs us that Ezekiel was brought to the chamber that was to the north of the separate place (holy of holies). Ezekiel is obviously allowed to inspect only one of the chambers even though there were three stories of them which faced each other. These chambers, according to the Jews, were not in the first or the second temple. This fact makes it obvious that our text is dealing with a future temple.

"Before the length of an hundred cubits was the north door, and the breadth was fifty cubits" (Ezek. 42:2).

These chambers will be places for the priests to retreat after serving God in the courts of His house. They will enter their chambers to read, pray,

meditate and rest. We are all admonished to enter into our closets and commune with God. It is not enough to attend church services, for we are admonished to pray continually. We, on the other hand, must not give all of our time to private worship and none to public worship. Our private worship, in fact, should be a means to prepare us for public worship.

"Before the length of an



Willard Willis

hundred cubits was the north door, and the breadth was fifty cubits" (Ezek. 42:2).

We, as we tour the future temple, can be sure that every thing relating to the temple, in one way or another, points to our Lord and Saviour Jesus Christ. We may not understand all we would like to understand about the future temple, but this fact does not lessen the fact that the temple and its contents speak of Him. The old temple, in fact, pointed to what He would do. The future temple, on the other hand, will point to that which He has done and will be doing. The entire temple and its contents, though silent, will speak loudly of Him.

You will recall that the Tabernacle was built for the sole purpose of housing the Ark — the Ark which was a type of our Lord and Saviour Jesus Christ. The Ark was a type of God's presence among the people. It declared that God's covenant blessings were resting upon the people. We are to see, then, that the future temple will be built to house our Lord and Saviour Jesus Christ. Every aspect of the future temple therefore will point to Him.

The sense of the passage before us (v. 2) is, according to Noldius, that the prophet was brought to a "place whose length was an hundred cubits toward the north door." The length and breadth, in other words, of the chambers are described. This account makes them larger than Solomon's temple and therefore signifies how that God's blessings will be increased during the Millennium. The blessings will increase because of the finished work of our Lord Jesus Christ.

"Over against the twenty cubits which were for the inner court, and over against the pavement which was for the utter court, was gallery against gallery in three stories. And before the chambers was a walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north" (Ezek. 42:3, 4).

The "ten cubits inward" walkway that leads from the chambers to the temple, will be for the convenience of the priests in traveling to and from God's house. They, in this walkway, may commune with each other and reflect upon the great things which their Lord and Saviour has done for them. The walkway is to be a prescribed

walkway of ten cubits which, of course, is wide and yet limited. It will be limited to holy conversation. It is limited so that there will be no worldly conversation there. We may also liken the ten commandments to a ten cubit walkway. It is as stated in the following passage:

"...that they may keep the whole form thereof, and all the ordinances thereof, and do them" (Ezek. 43:11).

The walk between the chambers to the temple will be ten cubits and then there is "a way of one cubit" which is to lead in and out of the chambers. This one cubit walk, no doubt, can speak of the restrictions which are to be placed upon ourselves. Restrictions, for example, which cause us to flee youthful lusts and those things which are contrary to holiness. It is a walk which adds nothing to and takes nothing away from the Holy Word.

"Now the upper chambers were shorter: for the galleries were higher than these, than the lower, and than the middlemost of the building" (Ezek. 42:5).

Keep in mind that the chambers are to be in three stories. The third story is shorter than the second and the second shorter than the first. The reason for this variation is that the galleries (balconies) were higher than these, that is, higher than the lower and middle story. The meaning is that the upper stories were shorter because the galleries or balconies will be taken out of them.

"For they were in three stories, but had not pillars as the pillars of the courts: therefore the building was straightened more than the lowest and the middlemost from the ground" (Ezek. 42:6).

The chambers today, which are in God's presence, are the Lord's churches. These are also in stories according to their faith and practice. Some have great faith and others have less faith. Some are more active than others and some are more studious and prayerful.

The chambers before us are for the priests, but keep in mind that the priests represent other even as a Senator represents a large number. The Senator, when he votes, casts a vote for you and me. These chambers therefore and those who inhabit them represent others before the temple of God. Some of the priests, who are representatives of others, will occupy the lower story and others the second and third stories. They all, however, will represent God's people who are then living on the earth.

It is said in verse six that the building, that is, the third story, is to be more straightened than the other two stories. The upper story, in fact, is to have less room than the others, or be more straightened. John Gill thinks the less room implies that "the more heavenly and spiritual men are, the further they depart from the men of the world and their conversation, from the sentiments and practices of natural men, the more they are exposed to their scorn and contempt, and are the more afflicted and straightened by them."

"And the wall that was without over against the chambers, toward the utter court on the forepart of the

chambers, the length thereof was fifty cubits" (Ezek. 42:7).

A wall upholds and protects. It encloses and separates. Here, the wall that is "without over against the chambers," speaks no doubt, of God's protection and how His people are separated unto His service. The wall denotes that the priests and those they represent are God's people. They have His protecting wall around them. It is as stated in the following passage:

"My tabernacle also shall be with them: yea, I will be their God, and they shall be my people" (Ezek. 37:27).

"For the length of the chambers that were in the utter court was fifty cubits: and, lo, before the temple were an hundred cubits" (Ezek. 42:8).

One, in studying the outer court of the Tabernacle, found, by looking up, that it was surrounded with white curtains. The white curtains speak of the spotless righteousness of our Lord. The outer court was also made up of sixty pillars. These surrounded the court. The pillars held up the white curtains — the white curtains which were made of fine twined linen. It is obvious that the sixty pillars speak to us of the support and strength which rests beneath the righteousness of our Lord. Adam's righteousness failed him, since it was not resting on pillars of strength and support. The second Adam, on the other hand, was able to overcome every obstacle. It was by the way of the pillars and white curtains in the outer court that Jehovah was approached.

It is obvious that the "utter court," or the outer court in the passage before us (v. 8), also speaks to us of our Lord. It speaks of Him as being the way into the presence of the Father in the new temple. The way, then, according to verse eight, will be lined with chambers on every side. The chambers being fifty cubits on each side, or a total of one hundred cubits. The righteousness of Christ is the theme in the outer court so that the construction of this place, and the width and the breadth of this construction, speak to us of the extent, or the outreach of the finished work of our Lord.

"And from under these chambers was the entry on the east side, as one goeth into them from the utter court" (Ezek. 42:9).

The expression, "from under these chambers," according to Mr. Gill, means, "from the lower part of these chambers." It is to be from the lowest part of these chambers that there is to be a space where entrance is made to the chambers by those who will be entering eastward from the outer court.

"The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building. And the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors" (Ezek. 42:10, 11).

The chambers before us will be built on the breadth of the courtwall to the east, which seems to signify that those people to the east will be received here with open arms. The cham-

bers will be over against the separate place (holy of holies), which also seems to indicate that those to the east of Jerusalem will have access to God's dwelling place as well as others.

The way before these eastern chambers or lodges will be the same as those of the northern chambers. It will be, "come unto me all ye that labor and are heavy laden and I will give you rest." The message appears to be that the nations will come to the temple from all points of the compass and all will receive equal acceptance and equal blessings. The acceptance and the blessings will be equal, not because of individuals, but because of the equal provision which will be provided by God's Son — the Lord Jesus Christ. All will have the same faith, hope and love.

There is much class distinction in the world today. Families also pair off and consider only their own well being. It, however, will not be so during the Millennium.

"And according to the doors of the chambers that were toward the south was the door in the head of the way, even the way directly before the wall toward the east, as one entereth into them. Then said he unto me, the north chambers and the south, which are before the separate place, they be holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat offering, and the sin offering, and the trespass offering; for the place is holy" (Ezek. 42:12-13).

It may appear strange to some, relative to the fact that the above mentioned offerings will be made in the future temple. The record, however, shows that the new temple will have some of the features of the old temple. There, on the other hand, will be features that it will not have. There, for example, will be no ark of the covenant or mercy seat in the new temple. The furniture of the holy place will not be there; namely, the golden candlestick, shew bread and altar of incense. The veil which hung between the holy place and the holy of holies will not be there.

The offerings which will be in the new temple, as noted in the above passage and in Ezekiel 45:17, will be the burnt, meal, drink, sin, peace and trespass offerings.

There will be two feasts observed of the original seven. These will be the passover feast and the feast of Tabernacles (Zech. 14:16-19). There, however, will be no Passover Lamb, since the Lamb of God will be there in person (Zech. 45:21-24).

The "Shekinah Glory" that departed from the temple at the time of the Babylonian captivity, will again take up its residence in the new temple (Ezek. 43:15).

We have previously noted that the priests who will approach the Lord in the new temple are representatives of many

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Again and again I have been tempted to give up the struggle, but always the figure of that Man hanging upon the cross sends me back to my task again.

EZEKIEL

(Continued from Page 7)

other people. The priests before us (v. 13) will obviously be representatives of many others. They, in fact, will represent others in connection with the most holy things such as the sin offering, meat offering and the trespass-offering. These offerings were all types of our Lord and Saviour Jesus Christ and His work. These offerings, however, in the future temple, will look back to His work. They, as is true of the Lord's Supper, will commemorate His work. They, therefore, will be tools or means to praise Him while He sits on the throne of His father David.

"When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people" (Ezek. 42:14).

The priests, when entering into the holy place, will be required to put on their holy garments, for these garments speak of the righteousness of Christ, aside from which no person can enter into God's holy presence.

The priests of the Old Testament carried two stones in their priestly garments and on these stones were engraved the names of the twelve tribes of Israel. The priests in the new temple will also represent the people when they enter into God's presence. Their action, however, will only be commemorative, since the Lord Jesus is the only High Priest today.

We are informed by the passage before us (v. 14) that the priests will wear only the priestly garments when approaching God for themselves and for the people. They, when returning to commune with the people, will "put on other garments." This fact shows that God alone is holy and beyond reproach. He alone is to be worshipped in the garments which speak of perfection, yea, the garments which are made of fine twined linen. The priests, therefore, when communing with the people, are to put off their holy attire since they are no longer on holy ground.

"Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about" (Ezek. 42:15).

The "inner house" in this passage refers to the holy place and the holy of holies along with the courts and chambers which belonged to them. These were measured, and then Ezekiel was brought toward the "gate whose prospect (view) is toward the east, and measured it round about."

"He measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. He measured the north side, five hundred reeds, with the measuring reed round about. He turned about to the west side, and measured five hundred reeds with the measuring reed. He measured it by the four sides: it had a wall round about, five

hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place" (Ezek. 42:16-20).

The measurement here is four-square with five hundred cubits on every side. Lightfoot states that this entire measurement equals three and one half miles.

The reference to the "profane place" is a reference to the world, or that which lies outside the boundaries of the New Temple.

The area measured is very large since it looks to the time when the "fulness of the Gentiles shall come in" and "all Israel shall be saved."

Let there also be boundaries today between the holy and the profane.

CALL

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elect..." (Titus 1:1). Faith responds to God's call. Paul wrote according to the faith of God's elect. Why did Paul write that? First of all, because all men do not have saving faith. Faith is a gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). So then grace in faith is a gift from God. All men do not have saving faith. There are different kinds of faith. But there is only one saving faith. The only way you receive saving faith is as a gift from God through the gospel of Jesus Christ. The last part of the verse "...and the acknowledging of the truth which is after godliness;" Verse 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

"If we believe not, yet he abideth faithful: he cannot deny himself" (II Timothy 2:13).

In Hebrews 6:18 it says it was impossible for God to lie.

Romans 3:4 says let God be true, but every man a liar. Everyone on the face of this earth is a liar and God is the truth. We make promises we can't deliver. Our word is not worth very much because things arise that we have no control over and we can't live up to our word or our promises. But God can't lie because God is all supreme, powerful, and all wise. He promised that He would deliver and He will fulfill that which He promised and bring it to pass.

"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews 6:17-20).

REVIVAL

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or may not agree with me on these points as I see them, as any rate here we go.

FIRST, we need a revival of preaching. We have very little

real preaching today. I mean by that, you can turn on the radio or TV, and about all you can hear is trash, even if you can find that. There used to be a time when you could turn on the radio and hear some truth. Today most of the preachers, all they can do is to beg for a big offering. They spend more time doing this than anything else. They have a little God, they serve a little God, and they preach a little God. They tell you how God wants to save everyone, how He has done all He can, but the old sinner just won't give in and let the Lord save him.

These men will use Scriptures like II Pet. 3:9, John 3:16, Rev. 3:20 and others to tell you that God wants to save the whole world, but He just doesn't have the power to bring it about. God does as He pleases, when He pleases, where He pleases, and is not disturbed by what men say. Paul said, "preach the Word," the whole counsel of God. That doesn't just mean what we want to preach. Sovereign graces are also bad to just preach on the doctrines of grace, and not on man's responsibility. It's all God's Word, but very few are preaching it today. Again you can turn on the radio and hear a preacher with a beam in his eye telling you how to get the speck out of your eye. They are so busy telling you what is wrong that they never get around to telling you what is right. Some years ago, I was going to preach for a church about fifty miles out of Chicago and while driving over to the church I turned on the radio to a well known preacher. He was reading some letters that he had received that week about this TV program. How he thanked God for the television stations that put on his services and as I drove on down the road he got into his message and he had not been speaking five minutes when he said that a Christian had no business having a TV in their home. Oh consistency, thou art a jewel. I do not have time or space to go into full detail, but I think you can see what I mean when I say we need a revival of true preaching today.

SECOND, We need a revival of praying. Real preaching will produce prayer, and real prayer will produce preaching. If you want to preach like Paul, learn to pray like Daniel, these go hand in hand. Prayer doesn't change God, but it will change us, and the way I see it we are the ones that need to be changed. Someone has said that a praying man will quit sinning, and a sinning man will quit praying. We have already said that you can pray a revival down, but on the other hand if revival is ever to come to the children of God we are going to have to confess our sins, and get right with God and this is what most of us don't want to do, we want God to bless us in our sins, and this will never take place. We think more of the supper room than the upper room. One reason why the early Church did so much is because they were men of prayer. If you will look back in history you will find that the men that God used the most were men of prayer. God has not changed, so it must be that we have changed, and not for the better but for the worse. God help us to pray for a real revival in our hearts. I don't think we are going to have a world-wide revival as some do, but yet we can have a revival in our churches and in our hearts if we want

it, and if it is the will of the Lord. It is foolish to try to do the work of God, without the power of God. Christ told the disciples that they would receive power after the Holy Spirit had come upon them. If there was ever a time we need power; it's today. What we need today is a little kneeology to go with our theology. When I lived in Chicago, and pastored the Sovereign Grace Baptist Church, I got up at four o'clock and entered into my study and there I prayed and studied until ten o'clock. Those were good days, the only reason why I don't do that today is just because I am too lazy.

THIRDLY, We need a revival of practice. I may be wrong at this point, but we say much, and do little. I find that it's easy to tell others how to live but it's hard to do it myself. No doubt, it is true that people would rather see a sermon than to hear it. Christ said, "Why call me, Lord, Lord, and do not the things which I say." If we are ever to do a work for the Lord, we are going to have to practice what we preach. Many preachers talk about how we should witness for the Lord, and yet they never get around to doing it themselves. Now, I am not trying to be hard, I'm just stating a fact. It's all right to tell our people what thus saith the Lord," but let's be sure that we also practice the same thing. Again James said, "But be ye doers of the word, and not hearers only, deceiving your own selves." Most of us know enough to keep us busy for the rest of our lives, if we would just put it into practice. There was a time that I prayed, "Lord don't give me anything new until I learn to put into practice what you have already given me." Maybe this is why I am so dumb today. Someone has well said "we only believe what we put into practice." Now let me sum up what I have said. Real preaching will produce real prayer, and real prayer will produce power, and real power will give us the ability to practice what we know. If we are ever to have a real revival, these three points must be put into practice. There may be other points that are needed but these three are a must. God help us to see this and get down to business for the King.

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In my opinion the King James Version of the Bible is the best translation in print today. There are other translations and I have some of them. I use them for reference and comparisons, but I rely on the King James Version.

God wrote only one Bible. We know that God did not write more than one. In the Bible that God wrote there are no contradictions. Every word and every verse is in perfect harmony.

Men in their translations try to put their ideas in the Bible. They imagine, or try to imagine, what the inspired writer had in mind rather than bringing across the original meaning in the text. It is a mystery to me why anyone would want to change the original text. The idea of some is make the Scripture easier to understand. Isn't

the Bible worthy of our study. We are not to read and study the Bible in the same way we read the daily newspaper. The Bible in the original text is God's divine Word. No one is to add to it nor to take away from it unless he brings upon himself the plagues written in the Book.

Our God is high and holy, His Word is perfect, and God needs no man to help Him write His Book. The Bible needs no correcting or straightening out. God meant what He said, and men should leave it that way. An attempt to improve upon what is perfect by depraved worms of the dust is like saying God did not know how to inspire men to write down what He wanted written.

Not any of the other versions even begin to come near the King James Version in accuracy. Most of the modern versions attempt to take away the deity of the Lord Jesus Christ and other important doctrines.

If there were a need for the King James Version to be revised I do not believe that there is a man or any group of men, who are sufficiently informed or have proper ancient manuscripts to improve upon our present King James Version.

I do not believe that any "revision" of our King James Version no matter how sincere, conscientious, informed, how learned, or how much information any may have at hand, will ever occupy the place in public esteem which is enjoyed by the work of the translation of 1611. The work of 1611 translators was indeed a great work. I do not say that the men who translated the Bible from the Greek text in 1611 were inspired, but I do say God had a hand in seeing that His Word was preserved. I believe in the verbal, plenary inspiration of the Scriptures, and that God will by His providence preserve His Word. The King James Version comes nearer to doing this. I doubt that there will ever be a better translation than the King James Version. I highly recommend it above all the others versions in print today.

Jesus Christ was God manifest in the flesh and this is true of God's Word. There are numerous Scriptures which prove the deity and the pre-existence of the Lord Jesus Christ. Most, if not all, of the modern versions do not declare this truth. The New English Version reads, "He who was manifested in the body." The King James Version has it, "God was manifested in the flesh." The New English Bible takes away from the deity of Christ. Anyone and everyone is manifest in the body. Paul was manifest in the flesh. Each are manifest in the flesh, but we manifest the old Adam nature. "He who was manifest in the body," was given by the New English Bible is not a good rendering. The Holy Spirit inspired Paul to write in I Timothy 3:16, "...God was manifest in the flesh..." If these are words of truth, which they are, then we are to cherish them as such even with our lives if need be. The Scripture referred to is only one of many that attempt to take away from the deity of Christ.

CONSIDER

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about God's house. We are prone to forget about spiritual truths and spiritual verities. We are prone to think in terms of

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Any man who is too busy to pray is busier than God ever intended he should be.

CONSIDER

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material things. In view of that fact, God says through His prophet Haggai, "Consider your ways."

I. THERE ARE TWO WAYS LAID OUT IN THE BIBLE.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

In the light of these two verses, you can see that there are two ways that man may take. My text says, "Consider your ways," so let's consider which one of these ways that you are on. The Bible talks about the broad way and the narrow way. These are the two ways that all are traveling.

Several years ago, I was holding a revival for a country church near Covington, Kentucky, and one afternoon I went out to see a man who was working on his farm. He was an elderly man, and I wanted to talk to him about his soul. His wife said that he was out in the tobacco patch, so I went out there and waited until he worked his way to the end of the row and sat down, so I could engage him in conversation. He had been attending services most every night of the first week of the revival. He took his finger and drew a little furrow in the dirt. Then he drew another one along side of it, and he said, "Brother Gilpin, if I have understood you correctly, as you have been preaching this week, there are just two ways that a man can travel — one, the way to Heaven, and the other, the way to Hell." I said, "Brother, that is exactly right. Now, let me ask you a question, which one of these ways are you on?" As we sat there talking in the tobacco patch, he said, "Brother Gilpin, in the light of what you said this week, I guess I am on the way to Hell."

Beloved, there are only one of two ways so far as you are concerned. You are either saved, or else you are lost. You are either a child of God, or else you are a child of the Devil. You are either right, or else you are wrong. You are either on the road to Heaven, or else you are on the road to Hell.

There isn't any middle ground. There isn't any possibility of you being partly right and partly wrong. There isn't any possibility that you might go to Heaven after a while. Beloved, in the light of this text, I insist that there are only two ways that you can consider. One of these ways is right, and the other is wrong, and you are on one of these ways today.

II. GOD'S WAY IS NOT MAN'S WAY.

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

Beloved friends, unless you are saved, your way and God's way are entirely different. I dare say that if I should go out on the streets today and ask every man that I meet if he wants to go to Heaven, he would answer very emphatically in the affirmative, and when I ask him what is his hope for Heaven, he will have a way worked out by which he thinks he is going to Heaven.

One will think he is going to Heaven because he is good; one will think he is going to Heaven

because he is not very bad; another will think he is going to Heaven because of his benevolence and his gifts to charity; another will think he is going to Heaven because of his church membership; another will think he is going to Heaven because he has been baptized; another will think he is going to Heaven because he gives to missions; and another will think he is going to Heaven because he tries to keep the Golden Rule. In other words, beloved, every person will have his way whereby he thinks he is going to Heaven, but man's way and God's way are entirely different.

Several years ago, I was talking to a lawyer, who said, "Brother Gilpin, don't worry about me. I have my way all mapped out. I know I am all right, because I have my way entirely planned." I said to him, "My brother, is your way God's way?" He said, "Well, in the light of what you have been preaching on Sunday night, it isn't."

Beloved, I insist that God's way is not man's way, and man's way is not God's way. Regardless of which way you may be going today, if it isn't God's way, you are in a bad spiritual state this very hour.

III. LET'S NOTICE MAN'S WAY.

First of all, man has corrupted God's way. If you will turn to the early chapters of the Book of Genesis, to the story of Noah, you will find that one reason why God destroyed this world with a flood of waters was because man had corrupted God's way.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:12).

I tell you, beloved, man's way is nothing else but a corruption of God's way.

Some few days ago, I was talking to a man and he told me about an individual who had died. He said it was true that this man had never professed faith in the Lord Jesus, but he was a good man. He was a rich man, and he had used his money wisely for the Lord. He said that this man had given many books to the public library and that he had given liberally to the poor and had helped everybody along that he could with his money. He said, "It is true that he wasn't a saved man in the sense that you speak of people being saved, but he was a good man and used his money to do good thereby." I said, "Brother, that reminds me of a counterfeit five dollar bill. A person may take a five dollar bill and give it to someone and that person use it to buy a pair of shoes or some clothing for a needy child. It may be used to buy food for a hungry family. It may help to pay for curing a crippled child. It may buy a warm dress for a poor old lady. That's all right, but one day that five dollar bill will come into the bank and the banker will look at it and say that that five dollar bill is no good. The bill has done a lot of good while it was in circulation, but the bill itself is no good."

Listen to me, beloved, regardless of how much good a rich man does with his money — irrespective of how many poor people he may help with his money, he is no good himself. He is just as bad as a counterfeit bill, without Jesus Christ as his Saviour. Man, in his way, has corrupted God Almighty's way.

Not only has man corrupted

God Almighty's way, but man has gone the wrong way.

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12).

"They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:3).

In other words, beloved, man's way is the wrong way. Your way without the Son of God as a Saviour is the wrong way. The way that you have gone, the way that you have lived, the things that you have done and the years of your life have all been on the wrong way — the way that leads away from God.

Man's way also is that of by-passing Almighty God. If you are unsaved, that is what you have done. You have attempted to bypass Almighty God.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

Beloved, if you have turned away from God's way and have climbed up some other way, you are just the same as a thief and a robber, for the man who rejects and spurns God's way, who turns to his own way — the Bible says that that man is a thief and a robber in God's sight. Man's way is not only a corruption of God's way and the wrong way, but it is by-passing Almighty God. I can give you an illustration of that.

If you will go back to the early chapters of the Book of Genesis, you will find that two boys, Cain and Abel, came to bring their offerings unto the Lord. One of those boys came in God's way and brought a blood sacrifice. When Abel came into the presence of the Lord, he brought a bloody lamb. Of course, he didn't look to that lamb for his salvation, but as he looked down the avenue of time, he saw the Lord Jesus Christ suffering for his sins. He saw that lamb as a type of his Lord whereby he was saved. But, beloved, Cain didn't come in that manner. Cain came in a different way. The Bible tells us that Cain brought some garden vegetables, or something that he had grown. He was a tiller of the ground, and he brought something that he had produced out of the ground to offer as a sacrifice to God. God has but one way that men were to come to Him, and that way was the way of the Cross. Abel came God's way, but Cain bypassed the way of God, and from that time down to this, men have been by-passing God's way, just like Cain did.

When Jude was speaking of Cain, he said: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward" (Jude 1:11).

Now what was the way of Cain? Beloved, it was to by-pass God. It was the way of religion and good works. It was the way of believing in God, but it was by-passing the Lord Jesus Christ, and that has been man's way down to this hour. He has tried to by-pass the Lord Jesus Christ over and over again.

I want you to notice also that the way man works and plans his salvation is a way to perish. "For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish" (Psa.

1:6).

Now, beloved, I didn't write the Bible; I am only God Almighty's spokesman and messenger; but God, Himself, who wrote the Bible, says the way of the ungodly shall perish. If your way isn't God's way, it is a way that will lead you ultimately to perish. There isn't any hope at all for anybody who isn't in God's way. If you haven't followed the way of the Cross, which is the way of God, then your way will ultimately lead you to perish.

IV. IN CONTRAST TO MAN'S WAY, LET'S NOTICE GOD'S WAY.

First of all, I would like to say that God's way is the right way.

"Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way" (1 Sam. 12:23).

Beloved, what Samuel said back there is true today. God's way is the good and the right way, and God's way is also a way of escape. In I Corinthians 15:3, God tells of a way that you can escape Hell, in that He said, "Christ died for our sins." That way is Jesus and Jesus only.

I often think of the story which I read years ago when I was in high school. Lord Byron's "Prisoner of Chillon." There was a perfidious, lying old jailer who would tell the prisoners in the dark that there were only three steps to liberty. When they took those three steps, they would fall down into a pit that was lined with spears and spikes, and would fall one hundred feet into a sea and to their death. Instead of those three steps leading to liberty, it meant certain death, and those prisoners would go into eternity thus to meet God.

I say to you, beloved, the way of escape is not the way that men may offer to you. Men may say that you can go by the way of church membership. Men might tell you to join a church and be baptized. Men might tell you to turn over a new leaf and quit your meanness. Men might tell you to reform your ways. Beloved, that would be just like that lying old jailer. Our God does have a way of escape, but that escape is not the way that man might offer.

I dare say that if I would ask some of you what is your hope for salvation, some of you would say, "Well, I've been pretty bad, and I am going to quit my meanness. I am going to turn over a new leaf and live a little better life, and I hope that I will go to Heaven after a while." Beloved, you might just as well make ready for Hell, for that is exactly where you are going. God, my brother, has provided the way of escape. It isn't for you to provide another way, for God has already provided the only way, in the death of Jesus Christ on the Cross. I tell you, God's way is not only the right way, but it is the way of escape.

I will show you why and how God's way is the way of escape. God demands that sin be paid for. Every sin that you have ever committed has to be paid for. Somebody has to pay for that sin. Either you go to Hell and pay for it, or else somebody else has to pay for that sin. Beloved, that somebody else, the only other person who can pay for that sin is Jesus Christ, who went to the cross of Calvary 1900 years ago and paid for your transgressions and mine.

There are two ways that your sins can be paid for. You can go

to Hell and pay for them or Jesus Christ paid for your sin on the Cross of Calvary.

My brother, I thank God that back yonder as a lad of seventeen years, I believed on the Son of God as my Saviour, and He bore my sins on the Cross. I thank God that from that day on I found a way of escape, and that way of escape for my sins was through the Lord Jesus Christ, who had borne my penalty on the Cross.

I want you to notice also that God's way is the only way to Heaven. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Beloved, God's way is the only way to Heaven. Jesus didn't say, "I am a way," as if to indicate that there were other ways, but He said, "I am the way," to indicate there were no other ways whereby a man could come to God. My brother, when Jesus said, "I am the way," He shut off every other avenue of approach whereby men might come to God, and He closed His statement by saying, "no man cometh unto the Father, but by me." I tell you, beloved, God's way is not only the right way, and it is not only the way of escape, but God's way is the only way to Heaven. You can try all the rest of the ways of this world, but they won't save your soul. God has the only way whereby that a man can go to Heaven, and that way is by and through the Lord Jesus Christ.

V. A PREACHER'S BUSINESS IS TO WARN THE WICKED OF THE ERROR OF HIS WAY.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:17-19).

No one can read this Scripture without the realization that Ezekiel was truly God's watchman in behalf of the spiritual interest of Israel. What was true of the prophet Ezekiel is true of every God-called preacher today. His business is to warn the wicked of the error of his way.

A preacher may have many duties. He is to teach the Word of God. He should direct the missionary and benevolent work of the church of which he is pastor. He certainly should be a personal worker. He needs to visit the sick and comfort the dying. Multitudinous are the tasks that preachers are called upon to perform. Nevertheless, let no preacher ever forget that in addition to all other tasks which are imposed upon him, he is always to warn the wicked of the error of their way.

Sometimes the wicked resent the warning and consider the preacher is nothing more nor less than a meddler. Sometimes because of the religious error into which men are steeped, they will become angry with the

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preacher when he faithfully warns them of their religious errors. In fact, there is more enmity growing out of religious heresies than any other type in all the world. In spite of the fact that many may become angry with the preacher, it is his business to faithfully warn them of the error of their way, trusting in God to take care of the results.

VI. SOME PREACHERS HAVE FORSAKEN THE RIGHT WAY.

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness" (II Peter 2:15).

Peter was speaking of the false preachers of his day. He compared them to Balaam and other individuals of the Old Testament who turned away from the truth unto false ways. Many are the preachers who do the same today.

I do not say that they have been called of God. In fact, the Devil has far more preachers in this world than the Lord Himself. The man whom God sends may flounder in his early ministry until he gets his feet on solid rock and comes to understand God's Word. However, any man whom God calls is ultimately going to preach God's message. Listen: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34).

I am definitely and positively convinced that the man who is preaching heresy and error and religious falsehood is not preaching God's message, but rather his preaching is of the Devil.

Preachers ought to be going in the right way themselves. They ought to be leading others in the right way and they certainly should be warning the wicked of the error of their way. In spite of this fact, many preachers have even forsaken the right way themselves. Sometimes it is because of ignorance, in that they know no better. Other times it may be that they refuse to accept the teaching of God's Word because of the cost that it will entail. Still others are just plain hypocritical.

All those who are preaching salvation by works or salvation by the city's waterworks have plainly forsaken the right way. The Lord Jesus Christ is the only way to Heaven. Salvation is by Jesus, plus nothing, minus nothing. The man who insists that we must work to be saved or that we must be baptized to be saved, has forsaken the right way and is plainly on a par with Balaam.

CONCLUSION: God's way is a way that is past finding out. You don't understand God's way with your own mind. God has to make a revelation to you. The only way that man can understand God's way is to find it out as a revelation from Almighty God.

"...how unsearchable are his judgments, and his ways past finding out" (Rom. 11:33).

Beloved, you don't find the way to God through your men-

talities. If it were left up to your mentality to find the way to God, every last one of us would go to Hell. Men don't find the way to God because of their smartness or their mentality or their mental acumen. Men find their way to God not because of any intelligence on their part, but because it comes as a revelation from Almighty God.

That's why it is that God can save the most ignorant individual in this world, just the same as He can save the smartest. That's why it is that God can save one who has never gone to church, just the same as he can save the one who has sat under a godly preacher and heard the Word of God all of his life. The reason why God can save men apart from any human strength is because God's ways are past finding out other than by a revelation from Almighty God.

I wonder if God might be talking to somebody just now. If God is speaking to you, I beg you to listen to that still small voice of the Lord. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

Beloved, you may say, "I would like to have a revelation of God. I wish that God would reveal Himself to me. I wish that God would reveal Jesus Christ as my Saviour. I wish that God would hold up Jesus on the Cross and help me to see that He died for my sin, and that if I'd only trust Him — if I'd only believe on Him — if I'd only receive Him, that Jesus Christ would pay for all of my sins and I wouldn't have to pay for them in Hell. I wish that I could have a revelation like that." My brother, this text of Scripture says, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Is God saying to you that this preacher is preaching the truth? Is God saying to you that this is the way, and is God telling you to walk in it? Is God speaking thus to you? Beloved, if He is, God may be revealing Jesus Christ to you as your Saviour just now.

Oh, I am saying to you that man's way is a false way and that God has given to us the right way. The only way that any man can be saved is by and through the Lord Jesus Christ — God's way of salvation. Let's get an illustration.

Go back to the Old Testament and you will find the story of Moses. Moses, as you remember, was born a Jewish baby, but he became an adopted son of Pharaoh's daughter and lived in the home of Pharaoh until he was forty years old. During all that time his mother was his nurse, and he doubtlessly learned through her that he was a Jewish lad, and he never got away from that truth. When he was forty years old, there came a day in his life when he had to decide whether he was going to be a Jew or the adopted son of Pharaoh's daughter. Listen: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect un-

to the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:24-27).

Moses came to the place where he was standing at the crossroads of his life. He had to choose which road he would take — whether he would remain the son of Pharaoh's daughter or whether he was going to align himself with the Jews. As he stood there and weighed the matter, he thought: Here's sin, and plenty of it; plenty of pleasure in sin, but it's only temporary. If I remain the son of Pharaoh's daughter, when Pharaoh dies, I will be king over Egypt, but after a while, out yonder, I am going to have to face Almighty God. Then he looked down the other road. He thought: Suppose I turn my back on Egypt and take my stand for Jesus and acknowledge God's people, what will I have? As she looked down that second road, he saw that there were going to be hardships and heartaches. This road didn't look very promising in the beginning, but there was a bright promise in the future, for he realized that a reward was going to be his in the end. He saw that the reproach of Christ was going to bring real riches after a while. As Moses looked down those two roads, he saw that one of these roads began well, but ended poorly. The other road began poorly, but ended well. As he stood there and weighed the matter, he took his stand, choosing to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

Now listen, my brother, my sister, my text says, "Consider your ways." I wonder if you will pause for a moment and consider your ways. Look back across your life, all the way from the beginning at all the things that you have done — the sins of your life, what you know is wrong in the sight of Almighty God. What is your life? What choice are you going to make in your life, going on through the years? Are you going on with your sin, knowing that out yonder there is a Hell awaiting you, or will you now trust the Son of God as your own personal Saviour and begin walking with Him, knowing at the end there is an Angel's Paradise.

Oh, may God help you to see the truth, and may you turn from the way of man and turn to God's way, trusting Him and making Him the Lord of your life.

May God bless you!

SAINT

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faith (i.e., which is received by believing, Rom. 3:28), yet arising out of a fulfilled law. It is the righteousness not of the Father or of the Godhead, but of the Son, the Christ of God, the God-Man of Him who by His obedient life and death magnified the law and made it honorable.

Thus, on believing the divine testimony concerning this righteousness, we are no longer "under the law, but under grace" (Rom. 6:14); we are dead to the law by the crucifixion or crucified body of Christ; we are "delivered from the law, that being dead (to the law) wherein we were held" (Rom. 7:6).

It appears, then, that the gospel does not change the law itself, for it is holy, just and

good. Grace does not abate the claims nor relax the penalties of law. The law remains the same perfect code, with all its old breadth about it, and all its eternal claims. For what is the purport of the gospel, what is the significance of grace? Is it perfect obedience on our part to the perfect law? That would be neither gospel nor grace. Is it perfect obedience to a relaxed or less strict law? That would be the ruin of law on the one hand, and, on the other, the exaction of an obedience which no sinner could render. Is it imperfect obedience to an unrelaxed, unmodified law? That would be salvation by sin, not by righteousness. Or, last, is it imperfect obedience to a relaxed and imperfect law? That would be the destruction of all government, the dishonor of all law; it would be the setting up of "the throne of iniquity" and framing "mischief by a law" (Psa. 94:20). The demand of the law is perfection. Between everything and nothing the Bible gives us our choice. If we are to be saved by the law, it must be wholly by the law; if not wholly by the law, it must be wholly without the law.

But while it is clear that the law is not changed and cannot be changed either in itself or in its claims, it is clear that our relations to the law and the law's relations to us, are altered upon our believing on Him who is "the end (or fulfilling) of the law, for righteousness to everyone that believeth." If, indeed, the effect of Christ's death had been made to what is called "evangelical obedience to a milder law," our justifying righteousness, then there would be a change in the law itself, though not in our relation to it, which would in that case remain the same, only operating on a lower scale of duty. But if the end of Christ's life and death be to substitute His obedience for ours entirely, in the matter of justification, so that His doings meet everything in law that our doings should have met, then the relationship between us and law is altered. We are placed upon a new footing in regard to it, while it remains unchanged and unrelaxed.

What, then is this new relationship between us and the law, which faith establishes? Some speak as if in this matter there is the mere breaking up of the old relationship, the canceling of the old covenant without the substitution of anything new. They dwell on such terms as these: "Not under the law," "delivered from the law," "without the law," affirming that a believing man has nothing more to do with law at all. They call that "imperfect teaching" which urges obedience to law in the carrying out of a holy life. They brand as bondage the regard to law which those pay who, studying Moses and the prophets, and specially the psalms of him who had tasted the blessedness of the man to whom the Lord imputeth righteousness without works (Psa. 32:1-2), are drinking into the spirit of David, or more truly, into the spirit of the greater than David, the only Begotten of the Father, who speaks, in no spirit of bondage, of the law and statutes and judgments and commandments of the Father.

Our old relationship to law (so long as it continued) made justification by law a necessity. The doing was indispensable to the living, so long as the law's claims over us personally were in force. We strove to obey in

order that we might live, for this is law's arrangement, the legal order of things. And so long as this order remained there was no hope. It was impossible for us to "obey and live;" and as the law could not say to us, "live and obey," it could do nothing for us. Only that which could reverse this order in our case, which could give life in order to obedience, would be of any service to us. This the gospel steps in to do. Not first obedience and then life, but first life and then obedience.

This argues no weakness or imperfection in the law. For if any law could have given life, this law would have done it (Ga. 3:21). But law and life, in the case of the sinner, are incompatible. It is the very perfection of the law that makes life impossible under it, unless in the case of entire and ceaseless obedience without a flaw. "By the law is the knowledge of sin;" and where sin is, material law proclaims death, not life. This text does not apply merely to the operation of law upon the sinner's conscience, convincing him of his guilt; it points also to the instruction which law gives us regarding sin all the days of our life. We learn sin and its details from the law; we learn the penalty elsewhere.

So long, then, as the old relationship continued between us and law; or, in the apostle's words, so long as we were "under law," there was nothing but condemnation and an evil conscience, and the fearful looking for of judgment. But with the change of relationship there came pardon, liberty and gladness. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Ga. 3:13); and so we are no longer under law, but under grace. The law is the same law, but it has lost its hold of us, its power over us. It cannot cease to challenge perfect obedience from every being under heaven, but to us its threat and terror are gone. It can still say, "Obey," but it cannot now say, "Disobey and perish."

Our new relationship to the law is that of Christ Himself to it. It is that of men who have met all its claims, exhausted its penalties, satisfied its demands, magnified it and made it honorable. For our faith in God's testimony to Christ's surety obedience has made us one with Him. The relation of the law to Him is its relation to us who believe in His name. His feelings toward the law ought to be our feelings. The law looks on us as it looks on Him; we look on the law as He looks on it. And does not He say, "I delight to do thy will, O my God; yea, thy law is within my heart" (Psa. 40:8)?

Some speak as if the servant were greater than the Master, and the disciple above his Lord; as if the Lord Jesus honored the law, and His people were to set it aside; as if He fulfilled it for us, that we might not need to fulfill it; as if He kept it, not that we might keep it, but that we might not keep it, but something else in its stead, they know not what.

The plain truth is, we must either keep it or break it. There is no middle way. If it be not a saint's duty to keep the law, he may break it at pleasure, and go on sinning because grace abounds.

The word "duty" is objected to as inconsistent with the liberty of forgiveness and sonship.

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SAINT

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Foolish and idle cavil! What is duty? It is the thing which is due by me to God, that line of conduct which I owe to God. And do these objectors mean to say that, because God has redeemed us from the curse of the law, therefore we owe Him nothing, we have no duty now to Him? Has not redemption rather made us doubly debtors? We owe Him more than ever; we owe His holy law more than ever — more honor, more obedience. Duty has been doubled, not canceled, by our being delivered from the law; and he who says that duty has ceased because deliverance has come, knows nothing of duty, law or deliverance. The greatest of all debtors in the universe is the redeemed man, the man who can say, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). What a strange sense of gratitude these men must have who suppose that because love has cancelled the penalties of law and turned away its wrath, therefore reverence and obedience to that law are no longer due! Is terror, in their estimation, the only foundation of duty? And when love comes in and terror ceases, does duty become a bondage?

No, they may say, but there is something higher than duty, there is privilege. It is that we contend for. I answer, the privilege of what? Of obeying the law? It cannot be that, for they say they are no longer under law, but under grace. What privilege, then? Of imitating Christ? But how can we imitate Him, whose life was one great law-fulfilling, without keeping the law? Of doing the will of God? And what is law but the revealed will of God? And has our free forgiveness released us from the privilege of conformity to the revealed will of God?

But what do they mean by thus rejecting the word "duty" and contending for that of privilege? Privilege is not something distant from duty, nor at variance with duty, but it is duty and something more. It is duty influenced by higher motives, duty unimpelled by terror or suspense. In privilege the duty is all there, but there is something superadded in the shape of motive and relationship, which exalts and ennobles duty. It is my duty to obey government; it is my privilege to obey my parent. But in the latter case is duty gone because privilege has come in? Or has not the loving relationship between parent and child only intensified the duty by superadding the privilege, and sweetening the obedience by the mutual love? "The love of Christ constraineth." That is something more than both duty and privilege added.

Let men who look but at one side of a subject say what they will; this is the truth of God, that we are liberated from the law in order that we may keep the law. We get the "no condemnation" in order that "the righteousness of the law might be fulfilled in us" (Rom. 8:4). We are delivered from "the mind of the flesh," which is enmity to God and not subject to His law (Rom. 8:7), that we may "delight in the law of God after the inward man" (Rom. 7:22); that we may "with the mind... serve the law of God" (Rom. 7:25).

These objectors may speak of obedience to the law as bondage, or of the law itself being abolished to believers. Here are the words of the Holy Ghost; the law of God is just the law of God — that very law which David loved, and in which David's Son delighted. It would be well for such men meekly and lovingly to learn what delighting in it, serving it, doing it, are.

"Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31); that is, we set it on a firmer basis than ever. That law, "holy, and just, and good," thus doubly established, is now for us, not against us. Its aspect toward us is that of friendship and love, and so we have become "the servants of righteousness" (Rom. 6:18), yielding "our members servants to righteousness" (Rom. 6:19). We are not men delivered from service, but delivered from one kind of service, and by that deliverance introduced into another, "that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:6); as "the Lord's freeman" (I Cor. 7:22), yet Christ's servants. Thus, obligation, duty, service and obedience still remain to the believing man, though no longer associated with bondage and terror, but with freedom, gladness and love. The law's former bearing on us is altered and, with that, the nature and spirit of the service itself remains, and the law which regulates that service is confirmed, not annulled.

Some will tell us that it is not service they object to, but service regulated by law. But will they tell us what it is to regulate service, if not law? Love, they say.

This is pure fallacy. Love is not a rule but a motive. Love does not tell me what to do; it tells me how to do it. Love constrains me to do the will of the Beloved One; but to know what the will is, I must go elsewhere. The law of our God is the will of the Beloved One. And were that expression of His will withdrawn, love would be utterly in the dark. It would not know what to do. It might say, I love my Master, and I love His service and want to do His bidding, but I must know the rules of His house that I may know how to serve Him. Love without law to guide its impulses would be the parent of will-worship and confusion, as surely as terror and self-righteousness, unless upon the supposition of an inward miraculous illumination, as an equivalent for law. Love goes to the law to hear the divine will, and love delights in the law as the exponent of that will. And he who says that a believing man has nothing more to do with law except to shun it as an old enemy, might as well say that he has nothing to do with the will of God. For the divine law and the divine will are substantially one, the former the outward manifestation of the latter. And it is "the will of my Father which is in heaven" (Matt. 7:21) that we are to do, so proving by loving obedience what is that "good, and acceptable, and perfect, will of God" (Rom. 12:2b). Yes, "he that doeth the will of God abideth forever" (I John 2:17); it is to "the will of God" that we are to live (I Peter 4:2); made "perfect in every good work to do his will" (Heb. 13:21); and "being fruitful in every good work" springs from being

"filled with the knowledge of his will" (Col. 1:9-10).

As to the oneness between divine will and divine law, I need only quote the words of Him who came to fulfill the law, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40: 7-8; Heb. 10:7).

If law be not will, what is it? And if will had not uttered itself in law, in what has it spoken? Truth is the utterance of the divine mind, but law is the utterance of the divine will. When a father teaches his child, we see simply mind meeting mind; but when he commands or gives rules, we see will meeting will. When a parliament publishes reports of proceedings, that is simply the expression of its mind; when it passes an act, it is the declaration of its will.

I call attention to this, the real meaning of law, because it is the key to the solution of the question before us. That question is really not so much concerning the law of God as concerning His will; and the theology which would deny the former would set aside the latter. Conformity to the will of God can only be carried out by observance of His law, for we know His will only through His law.

I do not see how a crooked will is to be straightened except by its being brought into contact with "the perfect will of God." Nor do I see how that will is to be brought to bear upon us the rectification of our will, except by the medium of the revealed law. Will must be brought to bear upon will, the divine upon the human will, and this must be through that part of revelation which embodies will, except some miraculous power be put forth in us apart altogether from the truth of God. And he who affirms this may also affirm that peace is to be dropped into us apart from the gospel of peace. The divine volition, embodied in a force or power which we call gravitation, rules each motion of the unconscious planets. And this same divine volition or will, embodied in intelligible law, is that which regulates the movements of our conscious wills, straightening them and keeping them straight, though without wrong done to their nature, or violation of their true freedom.

Should it be said that will and law are now embodied in Christ; and that it is to this Model that we are to look? I ask, What do we see in Christ? The fulfiller of the law. He is the embodiment and perfection of law-fulfilling. We cannot look at Him without seeing the perfect law. God has given us these two things in these last days, the law and the living Model; but was the living Model meant to supersede the law? Was it not to illustrate and enforce it? We see the law now, not merely in the statute book, but in the person of the King Himself. But is the statute book thereby annihilated, and its statutes made void? Were Christ's expositions of the law, in Matthew 5-7 intended to overrule or abrogate the law itself? No, but to show its breadth and purity. And when He thus expounded the law, did He say to His disciples, "But you have nothing to do with this law; it is set aside for all that shall believe in my name"? Did He not liken to a wise man every one who should hear these sayings of His and do them (Matt. 7:24)? Did He not say, "Think not that I am

come to destroy the law, or the prophets: I am not come to destroy, but to fulfil... Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:17-19)? One would think that this should settle the question. For the Lord is speaking of the law and its commandments, lesser and greater, and He is speaking of it as binding on them who are heirs of the kingdom of heaven.

Should it be said that it is only exemption from obligation to the moral law or Ten Commandments that is pleaded for, and not the law or will of God in general? I answer, the Ten Commandments are the summary or synopsis of God's will as to the regulation of man's life; and every other part of the Bible is in harmony with this moral law. Besides, the Ten Commandments were for redeemed Israel. The Sinaitic code began with redemption, "I am the LORD thy God which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2; Deut. 5:6). Israel was to keep them because they were redeemed; "the LORD thy God redeemed thee: therefore I command thee this thing to day" (Deut. 15:15). Redemption forms a new obligation to law-keeping as well as puts us in a position for it. And was it now to Sinai and its burnings that the apostle referred, when he said, "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28-29).

So that exemption from compliance with any Bible statute, or from the obligation of submitting ourselves to any Bible truth, might be pleaded for as properly as exemption from the law. For the law cannot be cut out of the Bible and set aside by itself, while all else remains in force. Either all must go or none.

If the objection is to the use of the word "law" or "commandment," as implying bondage, I answer that obedience to law is true liberty; perfect obedience to perfect commandments is perfect liberty. And there must be some dislike of the law's strictness where this dislike of obligation to it is felt. There must be ignorance of the complete "righteousness without the law" which we have in Christ. I am persuaded of this, that where there is this shrinking from the application of law as our rule of life, there is a shrinking from perfect conformity to the will of God. Moreover, there is unbelief in the gospel, the want of a full consciousness of the perfect forgiveness which the belief of that gospel brings. Were there this full consciousness of pardon, there would be no dread of law, no shrinking from Sinai's thunders, no wish to be exempted from the broadest application of Sinai's statutes. In antinomianism, whether practice or theological, there is some mistake both as to law and gospel.

But why object to such words as law, commandment and obedience? Does not the apostle speak of "the law of the Spirit of life"? Does he not say, "This is his commandment, That we

should believe on the name of his Son Jesus Christ" (I John 3:23)? And is not "the new commandment" said to be only a repetition of "an old commandment... which ye have heard from the beginning" (I John 2:7)? And does he not speak of "obedience unto righteousness" (Rom. 6:16) and of "obedience to the faith" (Rom. 1:5)?

When the apostle is exhorting Christians in Romans 12-13 is he not giving precepts and laws? Does he not find his exhortations on the Ten Commandments? "For this... Thou shalt not kill, Thou shalt not steal,... Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying... Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Rom. 13:9-10). The Ten Commandments are here presented as our guide and rule, which guide and rule love enables us to follow. For the apostle does not say, "Love is exemption from the law," or "Love is the abrogation of the law," but "Love is the fulfilling of the law." Love does not supersede law nor release us from obedience to it; it enables us to obey. Love does not make stealing or coveting or any such breach of law less of a sin in a Christian, which would seem to be the meaning which some attach to this passage. It so penetrates and so constrains us that, not reluctantly or through fear, but joyfully, we act toward our neighbor in all things, great and small, as the law bids us do. Yes, Christ "hath redeemed us from the curse of the law," but certainly not from the law itself, for that would be to redeem us from a divine rule and guide. It would be to redeem us from that which is "holy and just and good."

In other Epistles the same reference occurs to the Ten Commandments as the basis of a true and righteous life. Thus, in speaking of the family relationship, the apostle introduces the moral law as the foundation of obedience: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). Writing to those who are in the Lord and not Jews but Gentiles, he demands obedience and honor in the name of the fifth commandment. Yet surely, if any duty might have been left to the impulses of Christian love, without reference to law, it would be that of a believing child to its parent. Was the apostle then a legalist when he referred the Ephesians to the law as a rule of life? Did he not know that they were "not under the law, but under grace"?

In the Epistle of James we find similar appeals to the moral law as the rule of Christian life. That he is speaking of the Ten Commandments is evident for he quotes two of them (2:11) as specimens of what he calls the law. This law he bids his Christian brethren to look into and continue in it (1:25); "Fulfil" it (2:8); "keep" it (2:10); be doers of it (4:11). And this law

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TUNE IN TO THE CALL TO CALVARY

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

SAINT

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he calls "the law of liberty" (2:12), "the perfect law of liberty" (1:25), carrying us back to the psalmist's experience, "I will walk at liberty: for I seek thy precepts" (Psa. 119:45); for law is bondage only to the unforgiven; all true obedience is liberty, and all true liberty consists in obedience to law. This law, moreover, the apostle so delights in that he calls it "the royal law" (James 2:8), the "perfect law" (1:25), pronouncing the man as "blessed" who is "not a forgetful hearer, but a doer of the work" (1:25). Had this apostle forgotten that we were "not under the law, but under grace"? But he was writing to Jews, some say. Yes, but to believing Jews, just as Paul was, when writing to "the Hebrews," and when writing to "the Romans" also (Rom. 2:17-29). And do men mean to say that there is one gospel for the Jew and another for the Gentile; that the Jew is still under the law, and not under grace; and that in Christ Jesus all nations of men are not entirely one? (Eph. 2:14-22; I Cor. 12:12-13; Gal. 3:28).

If the objection to the believer's use of the law be of any weight, it must apply to everything in the form of precept. For the reasons given against our having anything to do with the moral law are founded upon its preceptive or commanding character. The law, in itself, is admitted to be good, and breaches of it are sin, as when a man steals or lies. But then, the form in which it comes, of do or do not, makes it quite unsuitable for a redeemed man! Had it merely said "Stealing is wrong," it might have been suitable enough. But when it issues its precept, "Thou shalt not steal," it becomes unmeet; and one who is "not under the law, but under grace," must close his ears against it, as an intruder and a tyrant!

Of angels this is said to be the highest felicity, that they "do his commandments, hearkening unto the voice of his word" (Psa. 103:20), just as of those from whom the Lord has removed transgression "as far as the east is from the west," it is said that they "remember his commandments to do them" (Psa. 103:12, 18). But if this theory of the total disjunction of the law from believers be true, then angels must be in bondage, and they also to whom Paul refers as specimens of the blessed men whose transgression are forgiven by the imputation of "righteousness without works" (Rom. 4:6). To unforgiven men law is bondage. But is it so to the forgiven? Do pardoned men hate or love it? Do they dread it or delight in it? Do they disobey it or obey it? Do they dismiss it from their thoughts and consciences, or do they make it their "meditation all the day"? Yet there are men who speak of law as abrogated to a believer, who look with no favor on those who listen to it, but pity them as ill-taught, ill-

informed men who, if in Christ at all, are only Christians of the lowest grade, the least in the kingdom of heaven.

And this is said to be the proper result of a believed gospel! This is called an essential part of higher Christianity and is reckoned indispensable to the right appreciation of a saint's standing before God. The realizing of it is a proof of true spirituality, and the denial of it an evidence of imperfect knowledge and a cramped theology!

We can find no such spirituality, no such Christianity in the Bible. This is license, not liberty; it is freedom to sin, not freedom from sin. It may be spiritual sentimentalism, but it is not spirituality. It is sickly religionism which, while professing a higher standard than mere law, is departing from that healthy and authentic conformity to the will of God which results from the love and study of His statutes. It is framing a new and human standard, in supplement, if not in contradiction, of the old and the divine. "Not without law to God," says the apostle; nay, "under the law to Christ" (I Cor. 9:21, not anomos, but ennomos); and yet he understood well enough what it is to be "not under the law, but under grace."

This dislike of the law as a rule of life and a guide to our knowledge, both of what is right and what is wrong, bodes nothing good. It bears no resemblance to the apostle's delight in the law of God after the inner man, but looks like dread of its purity and searching light. It looks more like the spirit of Antichrist than of Christ: the spirit of him whose characteristic is lawlessness (anomia, "without law") than that of Him who, as the obedient Son, ever did the Father's will in accordance with the holy law. "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8). It is granted that "the law worketh wrath" (Rom. 4:15), and yet, to a believing man, legal threats of condemnation have no terror. It is granted that in the matter of forgiveness and acceptance law is to him nothing except as seen fulfilled in his Surety. Law has no claim upon him which should break his peace, or trouble his conscience, or bring him into bondage; that law can only touch him and deal with him in the person of his Substitute. The righteousness in which he stands before God is a "righteousness without the law" and "without the deeds of the law." So the sin which still remains in him does not give the law any hold over him, or any right to enforce its old claims or threats! It is granted that it is in grace alone that he stands, and rejoices in hope of the glory of God, in a condition at all times to take up the challenge, "Who shall lay anything to the charge of God's elect?" "Who is he that condemneth?" But admitting fully all of this, we ask, What is there in this to separate him from the law, or exempt him from obedience to it? Are not all these things done to him for the purpose of setting him in a position wherein he may love and keep the blessed law which Jesus kept? And should he not feel and cry, as

did the redeemed men of other days, "O that my ways were directed to keep thy statutes" (Psa. 119:5: "O let me not wander from thy commandments" (119:10); "I have rejoiced in the way of thy testimonies" (119:14); "My soul breaketh for the longing that it hath unto thy judgments" (119:20); "make me to understand the way of thy precepts" (119:27); "I will run the way of thy commandments, when thou shalt enlarge my heart" (119:32)? Psalms 119 and 119 must be very uncomfortable reading to those who think that a saint has nothing to do with the law. Will it be said that such legal psalms were only for Old Testament saints?

Should anyone say that it is not to service but to bondage that they object, I answer that no one contends for bondage. It is in the spirit of adoption and filial love that we obey the law, even as the Son of God obeyed it. But it is somewhat remarkable that the word which the apostle uses, in reference to his connection with law, is not that for priestly service or ministration, but for menial offices; "that we should serve (douleuo, be a slave) in newness of spirit" (Rom. 7:6); "with the mind I myself serve the law of God" (7:25); "yield your members servants to righteousness" (6:19); so that, as the strictest conformity to the law was that in which he delighted, so it is that in which he calls on us to delight.

When he speaks of not being "under the law" but "delivered from the law," his meaning is so obvious that it is somewhat difficult to misunderstand him. His whole argument is to show how the law affected a sinner's standing before God, either in condemning or in justifying. He shows that it cannot do the latter, but only the former; and that, for justification, we must go to something else than law, for "by the deeds of the law shall no flesh be justified." In everything relating to our justification, everything connected with pardon or the giving of a "good conscience," we are not under law. But does this release us from conformity to the law? Does this make it less a duty to walk according to its precepts, or make our breaches of law no longer sin? Does our being, in this sense, "delivered from the law" cancel the necessity of loving God and man? The summing up of the law is "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Is a saint not under obligation so to love? Would the fulfillment of this bondage, be inconsistent with the spirit of adoption? Is liberty claimed for a Christian either to love or not to love, as he pleases? If he does not love, is he not sinning? Or does his not being under law, but under grace, make the want of love no crime? Is obedience a matter of option, not of obligation? If one answers no, we will love God with all our heart, but not because the law enjoins. This looks very like the spirit of a forward child who says to a parent, "I will do such and such a thing because I please, but not because you bid me."

As the common objections to the observance of the Sabbath take for granted that that day is a curse and not a blessing — bondage, not liberty — so the usual objections to the keeping of the law assume that it is in itself an evil, not a good — an

enemy, and not a friend.

Whatever men say, obedience to law is liberty, compliance with law is harmony, not discord. The force of law does not need always to be felt. But its object, whether felt or unfelt, is to keep everything in its proper place, and moving in its proper course, so that one man's liberty may not interfere with another man's, but each will have the greatest amount of actual freedom which creaturehood is capable of, without harm to itself or others. Law does not interfere with true liberty, but only with that which is untrue, promoting and directing the former, discouraging only the latter.

As with the orbs of heaven, so with us. Obedience to their

ordered courses is not simply a necessity of their being, but of their liberty. Let them snap their cords and choose for themselves the unfettered range of space. Then not only are order, harmony and beauty gone, but liberty is gone; for that which keeps them in freedom is obedience to the forces of their constitution, and nondeparture from their appointed orbits. Disobedience to and departure from these would bring about immediate collision of star with star, the stoppage of their happy motions, the extinction of their joyful light, havoc and death, star heaped on star in universal wreck.

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If we take the passage the way some do then we would have to say also that a man without children or who has unruly children cannot pastor a church.

I Timothy 3:1-7 gives us guidelines for a pastor to follow. It is not saying that if they do not meet these rules completely they cannot be a pastor.

Verse 2 has nothing to do with

divorce. It is teaching against polygamy. A man who has a Scriptural divorce and has remarried in the Lord is not guilty of polygamy. Such a man is the husband of one wife because he is no longer bound by the law of marriage in the case of the first wife. "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace" (I Cor. 7:15).

We must keep in mind that our Lord used a single man to prepare the material for the first church and introduce baptism. It would not be consistent to use a single man for this and then say a single man could not go on with the church and baptism.

APPRECIATED LETTERS

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KING'S ADDITION BAPTIST CHURCH BIBLE CONFERENCE APRIL 4-6, 1986

Friday, April 4, 1986

7:00 p.m.

The Power of Prayer Fred T. Halliman
The Power of the Cross Bob Allard
Christian Living Earl Smith

Saturday, April 5, 1986

9:30 a.m.

God's Grace to the Lost Harry Balmer
God's Grace to the Saved Don Shockey
God's Permissive Will Joe Wilson
Assurance Carl Barnette

2:15 p.m.

The Holy Spirit in the Saved Rick Perdue
Satan and the Saved Gene Kiger
Christian Repentance Dan Phillips

7:00 p.m.

The Final Judgment of the Lost Jim Crace
The Final Resting Place of the Saved Ray Brown
To Whom Shall We Go Sam Wilson

Sunday, April 6, 1986

9:30 a.m.

The Believer's Faith David West
The Church's Responsibility to the Pastor Aaron West
Courtship and Marriage John Lenegar
The Local Church Alvin Green

2:15 p.m.

God's Wrath in the Valley of Decision Ron Boswell
The Pretribulation Rapture Don Pennington
Wrap-Up Message James E. Hobbs