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THE ECUMENICAL MOVEMENT

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

The first Ecumenical Movement is recorded in the Bible. It has been stated that Nimrod was the leader in this movement. (Genesis 10:8-10). Upon researching and observing the Ecumenical Movement, one notices a strange, but strong relationship between ancient Babylon and modern Babylon;

the beginning of Nimrod's kingdom was Babel (Babylon). Take heed to the first account of an Ecumenical Movement, as stated in the book of Genesis:

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn

(Continued on Page 3 Column 2)

GOD'S ELECT: TROPHIES OF GRACE

by Raymond Waugh
P.O. Box 5435
Midland, TX. 79704

Part I

Many years ago, I had the happy privilege of knowing a man who was very knowledgeable in the Word of

(Continued on Page 3 Column 5)

POISONED FOOD

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

"And Elisha came again to Gilgal; and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap



Ron Boswell

full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the

(Continued on Page 6 Column 4)

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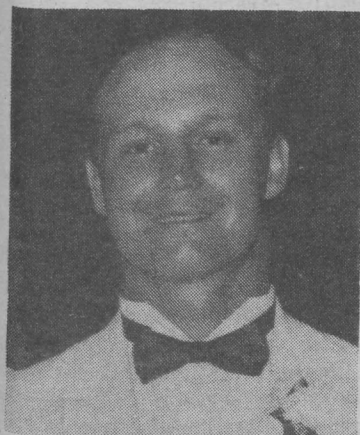
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"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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Andy Proctor

DEAD TO SIN AND ALIVE TO GOD

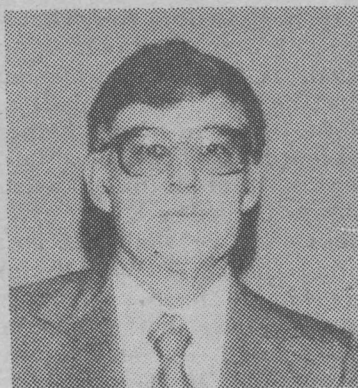
by Ray Brown
Box 2033, Cannelton, WV
26376

For the love of Christ constraineth us. This means the effects of the love of Christ. The word "constraineth" means to compel or to employ force—the compelling forces of God's love. II Corinthians, Chapter 5. Verse 14: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then we are all dead." Now this would be a good verse to use for the armians. They say God loves everyone and they don't know any better. They don't know that Paul is not talking about the whole world. He is talking about the believer. In other words if Christ died for all the believers then all of the believers are dead to sin. When Christ found us we were dead in sin. God made us alive. He brought us forth from spiritual death to spiritual life. So now that we are spiritually alive we are dead to sin. We are dead to the rule of sin. We are dead to the dominating power of sin. They say, "well, you are preaching sinless perfection." No, I'm not, I'm talking about Christ putting

a death blow to the power of sin and dominion of sin that Satan uses. The chain that bound us and the habits of our body of sin has been put to death. You think the sinner is not strong? When you deal with him upon sovereign grace and deal with him about his sins you will see what a powerful person he is. This body of sin is a very strong union.

Verse 15 of our text: "And

(Continued on Page 9 Column 3)



Ray Brown

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

FIVE P'S OF A GOOD SERVICE

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

There were ten days between the ascension of Jesus Christ and the day of Pentecost. This verse tells us what the early church was doing during those ten days. They were praying. Those ten days of prayer were followed by one of the greatest days in church history. On the day of Pentecost three thousand souls were saved, baptized, and thus added to the church. Surely, we will all agree that there is some connection between those ten days of prayer and the marvellous blessings of the Lord on that day. I know that the day

of Pentecost came on a set time. I know this was the day ordained of the Lord on which He would baptize His church in the Holy Spirit. These things would have come anyway. Still, I believe there was a connection between the ten days of prayer and some of the results of that day. Surely, we will all agree that the failure of our churches to pray as we should is connected with the lack of results we see in our services. What a needed lesson the early church gives us in this matter.

The verse of my text gives us the last mention of Mary in the Bible. There is a great difference between the place of Mary in the Word of God and the Mariolatry of the Roman Catholic Church. The little that

is said of her in the New Testament - her total absence from the Bible following Acts 1:14 - should guard one against the idolatry taught concerning her by the Catholics.

Since the brethren of Jesus did not believe on Him shortly before His death, and they are now associated with the early church in prayer; it is evident that they had been saved in the intervening period of time.

If I were a cook, I think that in preparing a dish, I would consider the right amount of the right ingredients as one of the most important things. In this article I desire to set forth some needed ingredients in a church service, needed in order to have a good service. Each ingredient

(Continued on Page 2 Column 1)

DIVINE HEALING

by John Boehmer

What is the "healing movement"? What is claimed by its advocates? How does it stand up when examined through the lens of God's Word? Is it a sin to be sick? Is all sickness the result of being oppressed by the Devil? Is healing in the atonement? These and other related questions will be answered.

The Health Movement Historically

Most people think that miracles occurred uniformly throughout O.T. and N.T.

history. This is not true. The miracles of the Bible are confined largely to four distinct periods, separated by centuries: (1) At the time of the Exodus. (2) During the period of the struggle of heathenism with the true religion under Elijah and Elisha. (3) When God's people in exile needed proof of Jehovah's power. (4) At the entrance of Christianity in the Person of Christ and His apostles. Generally speaking, miracles are rare outside of these periods (see Davis Bible Dictionary).

Sir Robert Anderson has noted: "So long as the testimony was to the Jew, miracles abounded; but if the Apostle Paul's ministry at Corinth and Thessalonica may be accepted as typical of his work among Gentiles, his Epistles to the Corinthians and Thessalonians emphatically disprove the idea that miracles were made the basis of his preaching" (In Defense, p. 78).

An equally striking fact is that although "miracles are the swaddling clothes of the infant church," from the death of apostles until the fourth century, not a single writer among the church fathers claims to have worked miracles, or that miracles were worked by his predecessors. But as soon as the churches became corrupt, there was "a veritable deluge of miracles" (cf. Loraine Boettner, Studies in Theology, pp. 69, 70).

The modern healing movement on this continent is generally traced to the city of Boston where two movements

(Continued on Page 10 Column 2)

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FIVE P'S

(Continued from Page 1)

will begin with a "P". A person should be faithful in attending church whether the service is good or not, whether the person likes church or not, whether the person enjoys the service or not; but it would be much better if we could have such good services that folk would be so greatly blessed thereby that they would want to be present every time possible. Oh, we need the blessings of God on our services to make them days of heaven on earth. Surely, there is a drawing power about a good service. Let us get to the subject.

The first "P" is Presence. We must have some people present to even have a service. Now, the number present is not the main thing. We do not want to become overly interested in numbers. We do not want to compromise other things in order to have more numbers. But still, numbers is an important matter. Other things being equal, the more we have present, the better service we will have. We all realize the value of numbers in a service. Please understand what I am saying here. A large number is not essential to having a good service. But we do desire to have as many as we can, for the good of the service, for the glory of God, and also for the good of those present.

Every member of the church should be present at every service possible. "Not forsaking the assembling of ourselves together, as the manner of some is...." (Heb. 10:2-5). Now, this is very important. It is more important to a good service that the members be

faithful in attendance than that there be a large total number. It is every member's responsibility to be present at every service of the church unless that member has a good reason for being absent - I mean a reason that will be acceptable at the judgment seat of Jesus Christ. Are you listening, church member? There is a great need for this. Each church is a body of Christ, and the whole body needs to be present and active in each meeting of the church. Your presence is important to the other members. They miss you when you are not there. Your presence is important to the service.



Joe Wilson

Then, if the Lord does bless a service greatly, if He meets with the church in great power at that service, the absent member will receive none of this. Remember that meeting of the church on the first day of the Lord's resurrection life. He met with them. He blessed them. They rejoiced greatly in His presence and blessing. But - but - Thomas was not there. He missed out on the great blessings of that service. The others told Thomas, "We have seen the Lord." But Thomas did not see Him that day. I tell you one thing. The next meeting the church had, Thomas was there. He did not want to miss such a great blessing again. Dear church member: what computer could tell how much you have missed of blessing and spiritual growth in knowledge and grace by missing church meetings the way you have? Think on this thing. You are robbing and hurting yourself by your failure to be faithful in church, in addition to the hurt done to the church as a whole.

Then it greatly helps a church service to have visitors present. Oh, we thank God for our visitors. We want to give them special attention. Make them welcome. Be sure that they go away saying, "what a friendly church." I usually desire that, if the Lord has a special blessing for anyone He will give it to the visitor. Of course, He is able to abundantly bless all present. We members play a large part in the number of visitors that we have in the service. It is our duty to invite them, see that they have a way to the service, and to treat them well at the service. I do declare unto you that each member of the church has a tremendous responsibility in the matters of having visitors in the service.

The second "P" is Prayer. We must realize our great need of God's blessings on the service. We must realize that prayer is God's appointed means of obtaining His blessings. I do most adamantly declare unto you that there will be a relationship between the weekly prayer - lives of the church members and the Lord's blessings on the service. This is a law of the Word of God. It is

as sure as any mathematical law. It cannot be broken and it will always be recognized and honored by the Lord. As we think of the lack of blessings on our services, let us diligently and humbly examine our own prayer life. There are three times each member should pray relative to each service. 1. Pray before the service. You are not properly prepared to go to church until you have implored God's blessings upon that service. Pray during the week. Pray the night before. Pray a short time before leaving home for the service. Pray as you travel to the meeting house. It would be a marvellously wonderful thing if many (really all) of the members would meet at the church early and have a time of prayer before the beginning of the service. 2. Pray during the service. Join in deep sincere prayer with the one leading in each public prayer.

Be in an attitude of prayer all during the service. Frequently breathe out a silent prayer to God during the service, especially during the sermon. 3. Pray after the service. Pray that the benefits of the service will abide and be effective in your life and the lives of others. Pray for unsaved who were present at the service that God might make the Word preached effective in their salvation.

God has given many, many promises to those who pray. It seems that the Lord has gone all out to encourage His people to pray - still we pray so little. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). Who knows what mighty things we might see in our services were we more faithful in prayer? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). "...What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11:24). Listen to the following statement. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:12-14). Please note the "and" that begins v. 13. There is an infallible, inseparable connection between doing great works and praying in Jesus' name. One could go on and on. God would have us pray. He commands us to pray. That should be enough. However, He condescends to promise again and again to answer our prayers. He gives us multiplied examples of the spiritual advantages of prayer. I speak as a man - but it does seem that the Lord goes out of His way to get us to pray - and we pray so little. Let us note one more Scripture. "...ye have not, because ye ask not" (Jms. 4:2). Brothers and sisters, herein lies the answer to the lack of God's blessings upon our services. The "P" of prayer is an essential ingredient - yet it is too

often the missing ingredient - of our having a good service.

The third "P" is Praise. This is a very important matter. In Joshua 6, when "Joshua fit the battle of Jericho, and the walls came tumbling down", we find the priests going before blowing the trumpet. Then the people gave a great shout. Then the walls fell. Surely, this is a picture of praise in the service of the Lord. Listen to this strange - and yet not strange to spiritual understanding - but effective battle plan. "...he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon...and they were smitten" (II Chron. 20:21-22). Brethren, we would know more of victory in the battle if we practiced more of praise to the Lord.

Praise is an attitude of the heart. The heart bows in wondering, worshipping, adoration and praise before the Lord. Then there should go forth from our heart during the service a silent praising of the Lord. Especially, in our song service, we should praise the Lord. Often our song service is not the blessing to the service that it ought to be. Sometimes it is the songs we sing. More often it is the way in which we sing them. We should sing with a loud voice. We should make a joyful noise unto the Lord. We should sing with spiritual enthusiasm. Too many will not open up and really praise the Lord in singing. Don't be afraid someone will hear you. Don't be afraid you might make a mistake. The Lord delights to hear His people sing praise unto His name. Singing has a very important place in the service of the Lord. Let us all join in, in making our singing more of a blessing to the total of our service.

The fourth "P" is Preaching. This is a major part of each service we have. I think that I must agree with those who say that

this is the most important part of the total service. But I will also say this. I think that sometimes we magnify this part of our service to the neglect of the other parts thereof. And I think our total services suffer from this minimizing of the other parts. The other parts of the service should receive due emphasis and attention, should be a blessing in and of themselves, and should also prepare the way for and enhance the preaching part of the service.

The preaching is, first of all, the responsibility of the preacher. He is God's man in God's place for the moment. He has an awesome responsibility in this matter. But this is also the responsibility, in part, of the people. They can greatly add to or detract from this part of the service. All preachers know how an audience can add to the preaching, making it easy to preach; and how they can hinder the preaching, making it a heavy burden. Let the preacher earnestly seek a message from the Lord, and seek God's power on his preaching. Let the people be attentive, receptive, responsive, and prayerful relative to this part of the service.

It is important that the preacher preach the truth. Nothing in a man's preaching can justify or make up for the preaching of error. The preacher should seek a special message from the Lord for each occasion upon which he preaches. The preacher can not go to his spiritual cupboard, take the first thing that comes to hand and serve it to his needy hearers. As the wise house-wife seeks to prepare nutritious, needed, helpful meals; even more so should the preacher seek from the Lord the portion of the Word he is to serve at each sermon. Oh, the preacher needs a close dealing with the Lord as he seeks to prepare his sermons. The most important thing about the preaching is that it be in the power of the Holy Spirit. Preacher and audience have a part to play in this.

(Continued on Page 3 Column 1)

ONE UNUSUAL EXPERIENCE

A noted Evangelist told this story. He was holding a revival in Detroit. One night as he started to walk into church, a man came up to him. "Are you Dr. F...?"

"Yes."

"I wonder if you will do me a favor. When you get through tonight, will you come home with me and talk to me about my soul?"

"Gladly. You wait for me." The preacher walked inside and some of the men stopped him.

"What did the man want?" they asked.

"He wanted me to go home with him."

"Don't do it."

"I am sorry but I promised, and I shall go with him."

When the service was over, the preacher went home with the man, and when they were seated opposite each other, the man confronted the preacher, "You said tonight, 'The blood of Jesus Christ cleanses us from all sins.'"

"Yes, God says so."

The man said, "Brother, see this revolver? It has killed four people. It is mine. Two of them were killed by me, two of them by my bartender in a brawl in my saloon. Is there hope for a man like me?"

The preacher said, "The

blood of Jesus Christ cleanseth us from all sin."

The man said, "Brother, another question. In the back of this partition is a saloon I own. We sell every kind of liquor to anybody who comes along. Many times I have taken the last penny out of a man's pocket, letting his wife and children go hungry. Many times women have brought their babies here and pled with me not to sell any more booze to their husbands, but I have driven them out and kept right on selling. Is there hope for a man like me?"

He answered, "God says, 'The blood of Jesus Christ his son cleanseth us from all sin.'"

APPRECIATED LETTER

Dear friends in Christ. We love T.B.E. with the helpful sermons! We especially like Brother Wilson's: "Three things that I am not." We'd like to read one containing something about conformity as to personal appearance, with respect to weight, make-up, and beards. Enclosed are some poems. With thanks and prayer, Mrs. J.P. Morgan, Charleston, W. V.

FIVE P'S

(Continued from Page 2)

The fifth "P" is Power. The power of God is the great essential in having a good service. All else is vain unless we have this ingredient. We may have the greatest of human orators as our preacher. We may have the most talented of men and women in our singing and music. We may have the most beautiful of buildings in which we meet. We may have the largest of crowds in attendance. But if we do not have the power of God upon us, all these things are as nothing so far as spiritual blessings in our services are concerned. We need to - in fact we must - learn this lesson above all others.

We need the power of God to bless the saints. The saints need to be humbled, convicted, encouraged, lifted up, strengthened, blessed in many ways; and only God's power can do this. We need God's power to convert the unsaved. Sinners are dead. Only God has power to give spiritual life. We must have His power if we are going to see souls saved during our services. And, Oh, I know that we all greatly desire to see this.

We have some promises from God relative to this matter. The church belongs to Him. He is interested in the church. He desires that we have good services. Our poor services are our fault, not His. He desires to meet with us, to bless us, to make our services days of heaven on earth. He has made promises to us relative to this matter. If we will meet the conditions set down in His Word, we will have His power on our services.

The other four "P's" relate to this one as cause to effect; especially that of prayer. I do verily believe that if we will take care of "presence", "prayer", "praise", and "preaching"; that God will take care of "power". Let us try this and see.

Let us think briefly of some blessed consequences of having a good service. The saved will be blessed. They will be warmed and encouraged. They will be strengthened for the task of the week ahead of them. Good services will follow the saved with blessings during the following days. I go to the table ready and hungry. I leave the table full and satisfied. Oh, that our church services would be like this. We need to come to church like a hungry man comes to the table. We need to go away, full, satisfied with what we have had, strengthened for the task ahead.

If we have a good service, visitors will be blessed thereby. God will work in their hearts and lives. The food that the Lord puts on the table for His gathered church will be enough and to spare for all who are present. Good services will make the members want to be more faithful. Good services will cause visitors to want to come back, again and again. Eventually, having good services will doubtless cause visitors to want to become a part of a church that is being blessed by the Lord.

If we have a good service, the lost may be saved. There is a power of the Lord present in a good service. It may please the Lord to direct that power to the giving of spiritual life to some dead sinner who is present. Oh, we may start hearing the cries of new born babes in our services if we will endeavor to have better services. I am satisfied that the kind of service I have described

in this article is far more likely to be a time of the saving of the lost than is a cold, dead, dry, service such as we often have.

If we have a good service, God will be glorified. After all, this is what it is all about. This is the most important matter of all. The Lord is to receive glory in and through His church. Surely, the kind of service described in this article would give more glory to God than one that lacked one or all of these ingredients.

Well, do you like my "P's"? I hope so. I hope we are all hungry for a large serving of these kind of "P's". May you and I do all that we can to put large servings of these "P's" in our church services. Then surely, we will have much better services to our good, the good of others, and to the glory of God. May God bless you with more "P's" in your church services.

ECUMENICAL

(Continued from Page 1)

them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth" (Genesis 11:1-9).

This was a united effort to work their way to heaven, but - their talk (Babel... babbling) was not pleasing unto the Lord of hosts! Now, this ecumenical effort has been perpetuated to this day through the channels of the ancient Greeks, the ancient Romans, the Renaissance, and now - the Ecumenical Movement. Therefore, one can see that the desire for unity is not a new one. Due to the broad time span of ecumenicalism, one must exercise intense research of the Ecumenical Movement along with its proponents, its opponents, and their respective beliefs. Therein shall be found proper unity; the evidence will point a guilty finger at the Ecumenical Movement, and open its arms to the innocence of the Sovereign Grace Landmark Missionary Baptists. Now let us inspect the necessity to proclaim that false unity is the basis of the Ecumenical Movement.

First of all, the proponents of the Ecumenical Movement lay a two-fold foundation on which they base their beliefs. Consequently, we have first the need to emotionalize. In the depths of this fold is found sentimental unity. For example, Jean Caffey Lyles tells us, "Anyone who studies even superficially the motives for ecumenical coopera-

tion becomes aware that, whatever theological convictions are expressed about the scandal of division, the immediate impetus for ecumenical action or rapprochement is most often the pragmatic one of recognizing that we can do this better together than we can separately. And that is not necessarily a bad thing, for even an "ecumenism of convenience or a pragmatic coming-together can grow into a far richer embodiment of the spirit of Christian unity" (1028).

Such logic arouses the emotion of sentiment that lies in all of us. Yet, in many parts of the world, beliefs based upon emotionalism are considered false. Debra Patterson, Professor of Humanities at Edison Community College described how that the cultures of ancient Greece and ancient Rome denounced emotionalism and exalted reason or rationale. Yet, at the same time they strived for a united world government based upon sentimentalism. (3 October 1985). Further, one can perceive an increase in activities that stir up excitement; the Truth comes from God's Word.

What does the Word of God Almighty say about all these "miracles" and "wonders" that boggle the mind? In particular, we find that in the II Thessalonians 2:1-10; in Matthew 7:21-23, there is much spiritual danger found in the linkage of the Ecumenical Movement and the Charismatic Movement. These "sales tactics" which deceive many are founded upon worldly wisdom and not godly wisdom.

Furthermore, who are the leaders who promote ecumenical programs around the globe? In close examination of the data found in the ecumenical category one is led to conclude that Satan is the primary instigator of the Ecumenical Movement. What? Yes, we all can be deceived, or do we acclaim ourselves as perfect? For the most part, we find the Charismatics as the primary tool of the Devil's emotional side of the Ecumenical Movement. Ronald E. Baxter brings out a strong point: "What kind of union does the charismatic movement produce? It is one which replaces Christ with an emphasis on the Holy Spirit. Of the work of the Spirit, our Lord said, 'He shall not speak of Himself' (John 16:13). 'He shall glorify me' (John 16:14).

Hence, we can draw from this that the spirit which the Ecumenical Charismatics speak of is not the Holy Spirit. This is a definite move toward "easy-believism," for most people believe in a spiritual Supreme Being. Additionally, we find that John Gilpin says that the early Catholic church used "spectacles" to win others to their religion. This is supported by the Bible when we read the book of Revelation in the seventeenth chapter, "the great whore" (the Catholic church fornicating with false doctrine and practice), is drawing her "harlot daughters" (the Protestants and others who fornicate with false doctrine and practice). Yes, the "harlot daughters" are going back to mama ("the great whore, mother of harlots"). Sounds like an Ecumenical Movement prophesied in the very pages of God's Holy Word!! Likewise we find Unitarians closely tied to the Ecumenical Movement as stated by Fritz Ridenour. (95). Finally, another one of the leaders of the ecumenic race is the humanists, who are striking-

ly similar to the socialists and the communists, as Tim LaHaye so very well puts it in his book, "Battle for the Mind." (28, 90).

Next, the second part of the two-fold foundation for the Ecumenical Movement is compromise. In order to have a unity of religious beliefs someone must compromise! The Word of the Lord stands to this with a rhetorical question that gives the answer: "Can two walk together, except they be agreed?" (Amos 3:2). Does the Word of God exhort us to compromise? Nay, His Word tells us quite the opposite. The Ecumenical Movement is out for unity at the price of compromising God's Holy Word! They are paying too much for unity! Woe unto those religious leaders who say that some of God's Word is non-essential "They say, 'we only differ on the non-essentials of the Word of God'. Actually, they are saying that God wasted time writing about 'non-essentials.' Woe unto such a blasphemer! Every jot and tittle of the Holy Word of God Almighty is essential!!

Finally, who are the primary promoters of the second fold of the ecumenical foundation of compromise? In reality, the same ones who are the leaders of the emotional fold - but give attention to their role in the fold of compromise.

Moreover, Dr. Fuller reveals the error of the modern translations of the Bible and its connection with charismatic prophecy and tongues of the neopentacostals. (Which Bible? 270, 297).

In contrast, what is the foundation of the opponents of the Ecumenical Movement? Quite simply, the inerrancy of the Holy Scriptures: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Timothy 3:16). The recognition of the infallibility of God's Word is essential to the building of a foundation made of rock - sturdy and strong.

In like manner, one must recognize the unpopularity of the truth of the Word of God. Chuck Sandelin, in his article, "Rome, Her Protestants, and the Baptists" wrote: "In conclusion, we might say Rome's Protestant daughters are going back home to mother. Those in Christ's true churches are getting fewer and fewer, in agreement with the Scriptures." Moreover, "...as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first..." (II Thess. 2:2-3). All this points to the stage being set for the coming of the Lord Jesus Christ and the subsequent end of the world.

In surveying the opponents of the Ecumenical Movement, I interviewed Willard Pyle, who is the Pastor of Naples Park Baptist Church at Naples Park, Florida. He denounces the Ecumenical Movement as a false means for false unity based upon the ignorance of the Word of God. Nonetheless, he believes in peace and love - as spoken of in the Bible. Also, Steve Dees, disc Jockey for a Christian radio station in Fort Myers, Florida, and also members of the First Baptist Church of Port Charlotte, Florida denotes his disagreement with ecumenicalism by asserting that unity at the price of compromis-

ing the Word of God is dangerous to one's spiritual life. Nevertheless, Steve believes in Biblical love and peace.

Lastly, James Oni, an immigrant from Nigeria expresses his disapproval of unity at the compromise of the Scriptures by stating that it is sinful to compromise the infallible, inerrant Word of God. Thus, we have those who have the Word of God Almighty for their rule of faith and practice.

Briefly, we will conclude that there will be no true unity until the Lord Jesus comes to establish His eternal kingdom. However, there are those who are striving for proper unity, the Sovereign Grace Landmark Missionary Baptist Churches. To tell the truth, this descriptive name which has been noted here - delivers an important message.

In the first place, the term "Sovereign Grace" refers to the sovereignty of God in salvation, inspiration, and creation. Secondly, "Landmark" signifies the perpetual existence of Scripturally organized Baptist assemblies. Thirdly, the word "Missionary" denotes the carrying out of the first part of the Great Commission, preaching the gospel of Jesus Christ. Lastly, the name "Baptist" relates to the fact that the charter members of the first church were baptized by John the Baptist and this authority has been passed along by sound Baptist churches by the grace and power of God.

Thereupon, we can search the Scriptures and discover that Christ is only the Head of churches that put Him (the Word of God) as the Head (the Chief Authority). As a matter of fact, just a casual observation reveals the many schisms and divisions concerning many foundational doctrines among Christians today. Consequently, when the Word of God describes Christ as the Head of the body (the church) - one can surely note that Christ is not placed as the Head in every assembly of Saints. Nay, only in true Baptist churches which adhere to the Word of God, does the Lord Jesus Christ dwell in the midst as the Head. (Eph. 1:20-23).

Although this may be true, it does not mean that only doctrinally and practically sound Baptists are going to heaven! Rather, salvation is through repentance and faith in the Lord Jesus Christ not by which church you are a member of.

On the whole, proper unity can only be attained by being consistent with the Word of God Almighty. Indeed, the Ecumenical Movement has no evidence which points to an effort to hold dear to the precious and holy doctrines contained in the eternal Word of God. On the other hand, Sovereign Grace Landmark Missionary Baptist Churches are those which strive for unity which is pleasing in the eyes of God, but many times displeasing in the eyes of finite humanity. May the Lord stir us up to desire proper unity through the intense study of His Holy Word.

TROPHIES

(Continued from Page 1)

God. Even more, I was privileged to have him as a friend, a fellow minister, and one with

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain Psalms 139:21-22 in the light of Matthew 5:43-44. Is it ever right for a believer to hate someone?

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"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt: 43, 44).

The law commands love for "thy neighbor," yet there is no injunction to hate the enemy. The Jews' interpretation of the law included "and hat thine enemy." They considered only fellow Jews as their neighbors and all others as their enemies; therefore, to hate them did not violate the law. But Jesus is telling His disciples that this interpretation of the law is wrong. They are to not only love their fellow Jews, but also the Samaritans and Gentiles, even the Romans, their rulers. By showing love for all, even their enemies, they gave proof that they were children of the heavenly Father, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45).

But in Psalm 139 David is not talking of his personal enemies but the enemies of God, his Father. He first talks of his blessings as a child of God. He recalls how God knows all about him, even before he was formed, "all my members were written, — when as yet there was none of them" (Verse 16). In verse 5 he states that God protects him completely front and back and that His hand is upon him. In verses 7-13 he states that there is no place that he could go that God is not there to protect him. Then as to God's thoughts concerning him he says, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." (Psa. 139:17, 18).

At this point it seems that David got so caught up and in tune with God that when his thoughts turned to the wicked, those who hated God, he said, "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O LORD, that hate thee? and am I not grieved with those that rise up against thee? I hate them with

perfect hatred: I count them mine enemies" (Psa. 139:19-21). David is saying, "Lord, I do not want to be associated with those who hate You. Your enemies are my enemies. I hate them with a perfect hatred — as You hate them."

In Matthew 5 the enemies spoken of, are our own personal enemies, those we are to pray for and do good to, while those in Psalm 139 are the enemies of our Lord. If a believer can come as close to the Lord as David seemed to be in this Psalm, he could say with David, "Your enemies, Lord, are my enemies. I hate them as You hate them." But such a one should be careful not to be like the Pharisee who prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican" (Luke 18:11). But one should pray as David prayed, "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

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Read Psalm 139:21-22 and Matthew 5:43-44. This is a very difficult question to answer. There must, however, be one fact that will aid in answering this question. That fact is that there are no contradictions in God's Word. These two verses do not teach two different things. The Psalms do not teach it is all right to hate, and Matthew teach it is wrong to hate.

Another answer that I don't think applies is the dispensational answer. I do not think that it was all right to hate in the Old Testament days but wrong to hate in the New Testament days. I feel that this would make the character of God to appear mutable and the requirements of God for His people to be changeable. Let me mention a few possibilities, and you choose the one you like best. I am not as settled on this answer as I usually am.

The first thing I want you to notice is a close comparison of the two texts I asked you to read. Notice that in Psalms, David says he hates the enemies of God. In Matthew we are told to love our enemies. I am not sure this is relevant, but neither am I sure that it is not relevant. Our hatred or dislike of others is seldom based upon their treatment or feelings about God, but rather their treatment of ourselves and loved ones. Notice in Psalms, David counted them as his enemies because they were the enemies of God. Surely, the enemy of God should be the

enemy of God's people.

I think in Psalms, David has reference to the ways of the wicked. Let me explain this a little. It was the actions of these people that caused David to hate them. I am not comfortable with the term, he loved them but he hated their ways. That may be the answer to the question, but I still am not happy with the term. We, as God's people, should hate the evil ways of the lost. I feel certain that David's hatred did not go to the degree of desiring these people go to hell. I am satisfied David would have gladly given them the Gospel, and we know that many times in the book of Psalms, David did indeed pray for his enemies.

I also mention the possibility that David is speaking as a leader of the nation of Israel. He is referring to the enemies of God being the enemies of Israel and Israel as a nation hating the enemies of God.

Let me mention one more thing about David's attitude in Psalms. Just because these feelings are recorded in the Bible does not mean that they are proper and right feelings. The disciples showed feelings of jealousy toward one another, but that does not make these feelings right. David had feelings of lust towards Bathsheba, but that did not make lust right. The fact that David hated these people does not mean that this hatred was right. I lean a little bit to this interpretation. I also lean a little bit to the interpretation about hating their deeds. I hope I have been a little bit of help.

The important thing to remember is that we as children of God are to love our enemies and work toward their salvation. The fact that we are a Christian though, does not mean that we are to like what lost people do against the character and the Word of God. May God bless you all.

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Let me say first of all that there are no contradictions in the Word of God. Therefore when we come across two portions of Scripture such as these we have to take this into our consideration. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). I don't believe for one minute that Jesus preached any new doctrine. The Old Testament and the New Testament agree. Therefore it is not right for us to hate people.

I don't believe that David was saying that he hated the people,

but rather the evil that they did. He said in verse 22, "I hate them with a perfect hatred..." (Psa. 139:22). If Jesus told us to love our enemies, there would not be a perfect hatred for other men, but rather their ways. David said in Psalm 101:3, "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me." David hated the wickedness that men did, not the men themselves. It is true that God hates some men, but we are not supposed to. We are commanded to love those that hate us. Titus 3:3, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Once saved the Christian is to put off hatred. It is to no longer to be a part of his life. I know that many times people will do things to us that brings this part of our old nature out, but this gives us no excuse to hate someone. Hatred is a work of the flesh, and therefore it is a sin. Notice again in Galatians 5:19-21, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Hatred is a work of the flesh, and certainly should not be present in our

lives. Let me lastly say that hating someone is not beneficial to us, or to those we might hate. Hating will only result in other sins in our lives and those that we might hate. Proverbs 10:12, "Hatred stirreth up strifes: but love covereth all sins. Hate can only bring trouble. Hate can only bring arguments and strife. There is no spiritual good gained from hating people. Hate stirreth up strife, but notice the last part of that verse. Love covereth all sins. Surely the love of Christ covered our sins, erased the slate clean, that we may stand guiltless before God. This is the example we are to follow. Let me leave this with you. Romans 13:9-14, "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this" saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof."

fulfilling the command to preach the truth. Probably not many realize how many hours go into the printing of this paper. We pick it up, sometimes we read it, sometimes we toss it aside and take it for granted.

We need to pray for this work, pray for Brother Joe as editor, support this work with our earnest prayers, and encourage the men who write the articles. It is very sad when Brother Joe has to take up the slack with articles by Spurgeon, etc., when we have so many able men with much to offer the T.B.E. Brethren, please take the time to send your articles to him. I know it takes a little time to do this, but think of how the saints will be blessed and souls added to the kingdom. I fear we become a bit hardshell sometimes. We are so caught up in our belief on election that we forget that "He that winneth souls is wise." We always find time to do what we want to do. Why not skip that movie on T.V. brethren and sit down to your typewriter? That T.V. show isn't worth watching anyway!

If you have been as blessed as I have in receiving and reading T.B.E., share it. Show it, and write to Brother Joe and let him know it.

A Sister in
Our Lord Jesus.
Marilyn Osborne

EDITOR'S NOTE: Sister Osborne is a fine Christian lady with whom I have been in contact for a short time. She is an unmarried Christian lady in the church pastored by Elder James Walters. She plans to be at our conference this year. By the way, I hope her fine and able pastor will take heed to this article by one of his members, and will soon send me some sermons for The Baptist Examiner.

WHY I LIKE THE T.B.E.



"Buy the truth and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23).

I am sure that you will agree that these are the "last days." All one has to do is look around or listen to the news to see earthquakes, disasters on every hand. The only thing that concerns me is the fact that we who call ourselves Christians do not act upon what we profess to believe. When we were first saved we were like the woman who had found her lost coin in Luke 15:8, 9. We wanted to tell everyone about our Saviour. Then, as time went on we let the cares of this life rob us of the joy we had found in Christ Jesus.

The editor of T.B.E. does not compromise on his beliefs. He prints the truth as he believes it. This is what we need, more dedicated Christians, busy about the Lord's work, "while it is called today." If each one of us would use our talents and energy to be about the King's business we would be better off here and in eternity. If we were half as zealous as the cults we would no doubt see our churches prospering spiritually and numerically. We have the truth and should do as Christ commands and see that the word goes forth.

T.B.E. is doing a great job in

A man who tries to belittle others must be little himself.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain how Christ was "justified in the Spirit" in I Timothy 3:16.

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Justified, or proved to be righteous. While in the flesh, God was and still is perfect, completely holy and righteous. Even though He became flesh to take upon Himself the sins of all His people, He Himself was sinless.

He was justified in the Spirit at the same time He was manifested in the flesh. Let's read our text. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16). He was proven to be divine in His Spirit, while for the suffering of the cross He was made a little lower than the angels. Made in the flesh, a visible human nature. Such a contrast of natures requires the explanation... "justified in the spirit." The natural man is not just; in the spirit or flesh, but Jesus Christ though born of the seed of David (according to the flesh) was declared to be the only begotten Son of God, thus perfect in both the divine nature and the human nature. Thus Paul's statement in Romans 1:3, 4, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Thus He was natural, yet supernatural, completely divine and completely human. Completely sinless. "For we have not a high priest which cannot be touched with the feelings of our infirmities; but was in all points emptied like as we are, yet without sin."

May God bless.

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Justified in the Spirit is probably a reference to the fact that, although our blessed Lord lived in the flesh, yet did He live above all transgression and sin. He conquered all temptation. Sinful men judged Him guilty of blasphemy because He claimed to be the Son of God, and they put Him to death; but God reversed the verdict and vindicated Him through the power

of the Holy Spirit by raising Him from the dead.

Romans 1:4 says, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Our blessed Saviour was the anointed of the Father, chosen, called, qualified, and justified to be the Saviour of those given of the Father to be the recipients of His grace. So being justified in the Spirit simply means, even though Christ was tabernacled in flesh, He still was the Spirit of God with power to overcome all obstacles.

May the Lord bless.

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To be justified in the Spirit is one of the great mysteries of godliness mentioned here in this verse. Justified in or by the Spirit means that He was counted righteous. Not as if He was righteous, but that He was absolutely so. He was pure. This justification here has reference to His human nature. We know that He was and is pure in His divine nature. This was not the question of whether He was pure or just in His Holy state with God and He God Himself. Paul here was writing about the pure perfection of the Son of God in the flesh. Christ was pure and Holy, did not have the taint of sin in Him or on Him. He did not have the sin of Adam in Him by inheritance or by practice. Even though Christ took on Himself the seed of Abraham, yet He did not take his sin. The Spirit made Him free from and separate from the sin of Adam. Hebrews 2:14 tells us that as the children are partakers of flesh and blood that Christ also took part of the same, that is, He took on Him flesh and blood but not the sinful nature that Abraham had. Thus He was justified, made pure, separate from sinners.

Then I think also that this Scripture refers to the justification of the Spirit, meaning the vindication by the Spirit. As, for instance when Christ was baptized by John (Matthew 3:16) the Spirit descended giving His approval of what was done. And His miracles attested to and were approved by the Spirit.

And still further, this justification or vindication by the Spirit was evidenced by His resurrection from the dead. Christ was put to death in the flesh but quickened by the Spirit, which evidenced that the Father was pleased with Him and what He did in that He raised Him from the dead. God the Father highly exalted Christ by bringing Him from the dead and exalting Him and giving Him a name above every name. (Philippians 2:9). Christ was

put to death in the flesh but quickened by the Spirit. (I Peter 3:18). So Christ was justified in or by the Spirit, was vindicated by the Spirit.

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Justified in the Spirit is one of the six aspects of the mystery of godliness. The words "mystery of godliness" are a paraphrase of the final word in verse fifteen, "truth." Truth constitutes or makes up the mystery of godliness. The contents of this truth is Christ; "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26-27). Christ said He was the truth in John 14:6. The church is the pillar (support) and ground (foundation) of the truth.

Justified in the Spirit is used in conjunction with manifest in the flesh. Christ was manifest (made visible) in the flesh by the virgin birth. He took on the body of man. There was one vast difference between the body of Christ that was manifest in the flesh and that of other men, He had no sin. The Word tells us that sin must be condemned in the flesh; "God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). Since He, Christ, was and always will be sinless, what was the reason for Him being sent? "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

Justified means to be made or declared righteous. In this verse, the word is not used to apply to Christ as a subject of justification. The meaning here is vindicated or endorsed. Christ, therefore, is vindicated of having any sin, and is endorsed to be righteous. In the phrase "justified in the Spirit," the word "in" is translated with the word "by." So, it is by the Spirit. Christ is and was endorsed by the Spirit to be righteous. "And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved son, in whom I

am well pleased" (Matt. 3:15-17).

Justified in this sense is found in only one other passage in the New Testament. The verb is the same in both writings. The term justified is not applied to Christ, but to us, the believers. "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). The word justified means the same as in I Timothy 3:16. It means vindicated or indorsed (endorsed). We, the believers, have been vindicated of sin by the substitutionary death of Christ on the cross. And through the shedding of His blood, for our sins, we have been endorsed, as righteous. Notice also, that it is by His grace that we have the hope of eternal life. When we understand why Christ was justified by the Spirit, we can then understand how He was justified.

TROPHIES

(Continued from Page 3)

whom I could share my thoughts and discuss the deep truths of God. This man was A.D. Muse. Long years ago, he had pastored in Vicksburg, Mississippi, and Memphis, Tennessee. Too, during a portion of his early career, following his attendance at Old Mississippi State University, he sat under the ministry and traveled some with T.T. Martin, a famed evangelist of another day.

I had heard his raspy-voiced preaching first as he held forth for two beautiful weeks in a preaching place called "Soul's Harbor" which was under the direction of H. Max Good, the son in law of E. Howard Cadle, E. Howard Cadle, as you may know was the man who boosted the preaching Career of B.R. Lakin at the Cadle Tabernacle and over Radio Station WLW, many years before he became famed over "The Old Fashioned Radio Hour." I was fortunate, in that, I was able to meet and hear A.D. Muse several times. His love of the Word of God and the depth of his knowledge were a real encouragement to my young heart and mind. Too, because of his personal acquaintance with some who were called the great preachers of the time, I was privileged to know several and to sit under their ministry.

It was through this dear man's ministry that I learned that God's elect are His trophies of grace. One of the stories which he told to demonstrate this glorious truth was his experience of "Sleeping With The Dogs"! My beloved wife, too, was a deep student of the Word of God. Consequently, she loved this story of his best of all. It was through this experience of "Sleeping With The Dogs" that he had learned something of God's elective grace as he had never known it. During a time when he was holding a meeting in a small church in the deep South, he was advised of a family in a deep backwoods area who had isolated themselves. It was an unlearned mother and father, several unlearned boys, and a number of hounds, all living in a one-room cabin a considerable distance from any others.

Since he believed that no one was beyond the call of our God

if he or she were His elect, he made the journey on foot to this backwoods cabin. The journey was too long for him to return that evening, so he stayed overnight. God had His eternal purposes in Brother A.D. Muse sleeping in that one-room cabin



with these dear folk and their dogs. Both the mother and the father were the elect of God and they believed in gospel of Christ Jesus and were saved. They were immersed and became active members of the little Baptist Church where he was preaching.

All of their children, likewise, were the elect of God. They, too, heard the gospel, believed, and were saved. Here was a family who had isolated themselves from the world, and a family who had been forsaken by the world. Yet, in God's eternal moment, they became "trophies of His grace." Everyone of the boys went on to complete his education. Some of them became pastors of God's churches, and the others gave themselves to their fellowmen in a variety of professions.

Brother Muse believed that God could take the most decrepit and the most worthless of men and make him or her into a "precious jewel." He believed that every such "precious jewel" would be fit for the eternal diadem of God's blessed Son who had worn "a crown of thorns." Thankfully, within the eternal purposes of our Sovereign God, I had the happy privilege of working with him for a time in a most depressed, a most depraved, and a most desperate area of Louisville, Kentucky.

Thankfully some of these who had never known anything but concrete, garbage cans, and filthy tenements came to a saving knowledge of the Lord Jesus Christ. They were the elect of God! They were "trophies of His grace"! They were loved with God's everlasting love, and then we had an opportunity — by His Grace — to love them, too. Through Brother Muse, my fellow servant in Christ, I was able to work with many of the outcasts of society. Drunks and profligates would sit at my desk and weep tears of remorse, and sometimes, even tears of repentance, having been washed in "the precious blood" of "the Lamb of God who takes away the sin of the world." Thanks to this dear Brother's love for me and for others, I have stood at the cell bars of many a man and many a woman in jails and prisons, and also in Federal Prisons with God's message of redemption and eternal pardon and freedom.

Any true minister of the Lord

(Continued on Page 6 Column 1)

The supper-room is a more attractive place to a lot folk than the upper-room.



QUESTION: Who tore his new clothes into twelve pieces?
ANSWER: — Ahijah, I Kings 11:30. "And Ahijah caught the new garment that was on him, and rent it in twelve pieces."

TROPHIES

(Continued from Page 5)

Jesus Christ who grasps the truth that God's elect are His "trophy of grace" never again will resort to the mocking of our Saviour's cross with "the world's largest banana split" in order to get some "boasting statistics" for his people and his denominational headquarters! Truly, any minister of the Lord Jesus Christ who has come to some knowledge of God's saving grace will realize that such godless mimicry, such demonic devices, and such satanic schemes of men actually make a mockery of Him who hung on Calvary's cross.

A.D. Muse proclaimed the election of God from the Old and the New Testaments. He proclaimed the grace of God from just about every time that any of the Biblical writers ever penned. The truth of the Word of God was his theme when he conversed with the great theologians of the time and with the most successful of the world's executives. With similar zeal and much the same humility, he spoke with compassion and love to the outcast and the downcast of humanity. He had but one message! Morning, noon, and night it was upon his lips and coming forth from his pen or from his typewriter which he dispatched most efficiently with but two fingers. There was one theme which came pouring forth from him being, "Jesus Christ and Him crucified"! This was the message of which he spoke when he dealt with his Jewish friends and with his Gentile friends, as well. It was the Word with which he dealt with the learned and the unlearned. It was the word which was upon his heart and his lips when he visited in lowly hovels and in the homes of the affluent. "Jesus Christ and Him crucified" was the only message when he stood forth in the pulpits of some of the nation's smallest and largest communities, when he was dealing with one lone prostitute or when he was speaking to the thousands. It was his theme when he spoke over the radio or when he was preparing the copy for his paper, "THE HARVESTER"!

The message of God's sovereignty and His elective grace had been committed to A. D. Muse as none other whom I ever have known. He conceded, however, that the one special weakness — the chink in his spiritual armor, as he called it — of his ministry was his inability to know how to deal with

John 3:16 with respect to God's election.

You can know, even as we, that John 3:16, likewise, is a part of God's message to us regarding His elective grace. The "world" or KOSMOS spoken of in John 3:16 references His elect. These elect are the "whosoever," and everyone of them will believe! Truly, they are God's "trophy of grace." If you have not comprehended this glorious truth, then you have missed the beauty and the wonder of the Word of God. If you truly "desire the sincere milk of the word," as Peter says, God will take you into the deep things of the truth concerning His grace. Again, as Peter tells us, "He that believeth on him will not be confounded" or confused, or ashamed, as Paul tells us!

If you, brother pastor, ever truly have some understanding of God's grace and the truth concerning God's elect, most of the pressures you now know because of your membership or denominational pressures will be gone forever. This is why the Apostle Paul kept no statistics on whom he "baptized" or immersed! This is why the Apostle Paul did not bother to report regularly his successes or his failures to some denominational headquarters. If you have not yet come to an understanding of the truth concerning God's elect, and that it is your responsibility only to "plant" or to "water," you doubtless grieve because the people do not respond to your preaching. You have become a "preacher with itching ears" — not a servant of God declaring "the unsearchable riches of God in Christ Jesus." If you grieve because your church is not "bursting at the seams" or because you do not have "a good baptismal report" to submit to your denominational headquarters, then, you, my Brother, are not even serving the Lord Jesus Christ. Tragically and sadly, you are serving men! Your labors, friend, are "wood, hay, and stubble"! God's desire is "gold, silver and precious stones"!

When you begin to serve God, in truth, your concern will be "the whole counsel of God." When you begin to serve God, in truth, your rejoicing will be in the Holy Word of God, knowing "that it will not return unto him void, but that it will accomplish that for which it is sent." When you begin to serve God, in truth, you will forever reject "the orders" and "the commands," or even "the suggestions" which come to you by way of some earthly religious headquarters. Rather, as the ministers in those seven churches of which we read in the book of Revelation or the Apocalypse, you will realize that your responsibility is to the Lord Jesus Christ — not to men who are out of touch with the Word of God and with the Lord of the Word!

You will hastily forsake all worldly mimicry, knowing that all such is blasphemy of Him who hung on Calvary's Cross and cried, "Eloi, Eloi, lama sabachthani" — "My God, my God, why hast thou forsaken me?" — and who, thankfully, cried, "It is finished"! Then your rejoicing and your satisfaction will not be based upon what you, as a minister or a pastor can do. Rather, your happiness and your rejoicing will rest in what God has done, what God is doing, and what

God will do! In fact, once you have comprehended the wonder of God's truth concerning His election and His elect, His "trophy of grace," never again will you ask anyone to pray what some call "the sinner's prayer"! Never again will you ask anyone to be "baptized" in order to be saved! Never again will you ask anyone to participate or partake of "the Lord's Supper" or "communion" or "the mass" in order to "get closer to Jesus" or to "get their sins forgiven." Never again will you ask anyone to "hold up his hands" or to "speak in tongues" in order to be saved! Never again will you even intimate to anyone that their "good works" can have anything to do with their salvation, their being saved, or their staying saved!

Once the message of God's grace, the message of God concerning His elect, has become a part of your being and your ministry, you will know that lost sinners are "dead in trespasses and in sins." You will know that lost sinners are as incapable of participating in their salvation as Lazarus was incapable of participating in his resurrection. You will understand the glorious truth that when one is saved, that God does the saving. Wondrously, if we are saved our Saviour has cried, "Come forth"! When we come forth, we come forth yet bound by "the grave clothes of our flesh," our sinful natures, if you will, we are easily led astray by godless men and the servants of Satan. As Paul so effectively tells us, we forget that we were "dead in trespasses and in sins." Then, in our desperation, we begin serving the flesh. The message of God in this is unmistakable for all who have ears to hear, we "were dead in trespasses and in sins... but God who is rich in mercy... hath quickened us together with Christ." He goes on to explain that He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." This my dear friend, this my fellow pastor, is all of grace, God's grace. He has "loved us with an everlasting love"! He has "begotten us again to a lively hope"! God, in grace, has done the saving! God, in love, has done the raising! God has done all the resurrecting!

Hear our God's eternal declaration and never forget it, whether you, today, are on your way to God's heaven or on your way to the hell which God "made for the Devil and his angels." God's Word is, "For by grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast." The hearts of those who can believe and who do believe should almost burst with heavenly hopefulness. For all of us who are the elect of God and who believe have the eternal joy of knowing that we are the "trophy of his Grace"!

Surely, my fellow pastor, and my brother in Christ, when this wondrous truth becomes a part of your being, never again will you short-change your people with "an evangelism" devoid of the grace of God. Never again will you short-change your people with promises apart from the elective grace of God. Never

again will you deceive your people with that Judaizing device that they or some other mortal has had a part in their salvation. Having grasped the truth concerning God's grace and the truth concerning His elect, from this moment on you certainly will faithfully declare "the whole counsel of God."

If need be, the commendations of our God will become your only desire and the only design of your life. You will hear His call receptively, "Come out from among them, and be ye separate... and touch not the unclean thing, and I will receive you." Even more, perhaps, your heart will warm and your mind will accede to the call, "Let us go forth therefore unto him without the camp, bearing his reproach." Then, the message of God's grace will have meaning eternal for your heart. Then, the message of God concerning His elect, and the commitment that He requires of us concerning "Jesus Christ and Him crucified" will provide you peace of heart and mind that no one can take from you. As a "trophy of God's grace," you will give yourself to "The gospel of Christ which is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek."

POISONED

(Continued from Page 1)

pot"(II Kings 4:38-41).

The reading tells of the food being poisoned and I want to talk to you about "poisoned food." Many years ago, when I was in the service, I saw a training film that showed the effect of food poisoning. It showed how that it affected the men in the army, how that they were unable to serve effectively as a result of food poisoning. It showed how that their ability to resist the enemy was greatly diminished. I want to talk to you about spiritual food poisoning.

OUTWARD CHRISTIANITY IS FILLED WITH POISONED FOOD. Outward Christianity is tainted with poisoned food. In fact, Jesus said it would be that way. In Matthew 13:33, He gave this picture of the outward kingdom of God. The Scripture says "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Now in order to understand this, we need to know what "leaven" pictures. What does the word "leaven" mean? Does it have a symbolic meaning? If so, what is it? Jesus gave the answer in Matthew 16:11, 12. He said this, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."

So then, leaven is pictured here as false teachings, false doctrine. Suppose that you have the truth, and that you mix one error with the truth. You have not diluted the truth, but you have made the whole thing wrong. You do not dilute the truth by adding one error, but you make the whole thing false.

False doctrine makes what might have been some truth, all error. A little bit of error completely taints whatever of the truth there was. You see in our reading that they had good food in the pot, but when that one individual went out and brought in the poison and put it in the pot, the whole pot became poisoned. What most people believe concerning the Bible, is simply the result of poisoned food. What most people believe concerning sin and salvation, the church, and the second coming of Jesus Christ, is simply the product of poisoned food. Most religious practices of our day are simply the result of poisoned food. Take for instance, baptism. You understand that there are many views on baptism, and they cannot all be right. There can only be one right way of baptism. Take for instance, the Lord's Supper. There are many views on the Lord's Supper. All these views cannot be right. Take for instance, the practices observed in religious circles. Take for instance, the use of altars in front of the pulpit in a church, and the idea that lost individuals are to come down and pray in order to be saved. That is not true! The Bible says that salvation is to him that believeth, not prayeth. Altars in the Bible, were the place of killing, where a sacrifice was slain, that is what happened on the altar. It was not a place of prayer, but it was a place of a blood sacrifice. Then take for instance, the religious days that many people look to and put a lot of store by. They claim that on the days of Easter and Xmas, the places of worship are full. Are they really Biblical days? In Luke 16:15, we find these words, "...that which is highly esteemed among men is abomination in the sight of God."

The religious days of our time are surely highly esteemed among men. Could we not apply this to them? As we consider religious days and religious practices, we believe that outward Christianity is tainted with poisoned food.

In the Scripture that we read, as they were serving out the food, one cried out, "...there is death in the pot" (II Kings 4:40).

Not all poisoned food can kill, but in our story that we read from the Bible, the poison would have killed them. There are some doctrines that the Bible call damnable doctrines. In II Peter 2:1, we read this, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies...."

God says there are some heresies, some teachings, some doctrines, which He classes as damnable. Those who would add anything to the finished work of the Lord Jesus Christ for salvation, have put death in the pot. Those who say that baptism is for the remission of sins, or the new birth, have put death in the pot. There is death in the pot when the Eternal Sonship of the Lord Jesus Christ is attacked. There is death in the pot when the virgin birth of the Lord Jesus Christ is denied. There is death in the pot when there is a denial of the blood atonement of the Lord Jesus Christ. The only way that an individual can have their sins remitted, and the only way that an individual can go to heaven.

(Continued on Page 8 Column 4)

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio



"Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut" (Ezek 44:1).

The entire future temple structure and all of its activities have their fulfillment in our Lord Jesus Christ. They all commemorate His finished work. Every gate, every ornament and every sacrifice speak of Him. Those who come to the temple from throughout the earth will be taught of Christ Jesus by way of the temple and its activities.

The "shut" gate, in fact, which looketh toward the east, will declare that God has come to the temple to stay. His indwelling the temple will be lasting, because it will rest in the finished work of Israel's Redeemer rather than the merits of the people. God's Son, in fact, whose star was seen in the east, provided the basis for God's entrance into this temple and the basis for His remaining there, yea, the basis for the closing of the gate.

"Then said the LORD unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel, hath entered in by it, therefore it shall be shut" (Ezek. 44:2).

This passage reminds us of the virgin birth of our Lord. The virgin birth was a door which God opened and then shut forever. No person has ever duplicated the virgin birth. No one was qualified to follow the Lord Jesus in the virgin birth and the life He lived. The same applies to God's entrance into the temple. It will be a holy entrance and a holy reign which no man can match or even step in the direction of. The entrance and the reign, of course, rest entirely upon the merits of our Lord and Savior Jesus Christ.

"It is for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of that gate, and shall go out by the way of the same" (Ezek. 44:3).

We learn from verse two that "no man" shall enter in by the gate in question. It follows therefore that the "prince" is not a mortal man, but the Lord Jesus Christ. The prince-the Lord Jesus Christ, will not only go in and out at this gate, but He will eat bread there before the Lord. The man Jesus will be the Prince and it will be in this particular office that He will eat bread before the Lord. The act of eating bread before the Lord shows, as does the Lord's supper, that there is a oneness between the Father and the son-a oneness in will and in policy.

"Then brought he me the way of the north gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face" (Ezek. 44:4).

We have in the "glory of the LORD" filling the house, the blooming of the flower, or the benefits derived from the finished work of our Lord and Savior Jesus Christ. The Lord Jesus removed every obstacle that would hinder the full expression of God's glory. We don't reap the full benefits of the sun or the moon because of pollution. The same applies to the benefits which the Lord Jesus has provided for us. We are polluted or totally depraved and therefore can see only through a "glass darkly". There, however, is to be no pollution in the temple worship so that His glory will fill the house. Nothing, in other words, will prevent His fellowship and blessing from being bestowed.

Ezekiel, as the result of what he was, said, "and I fell upon my face". Ezekiel was given the ability to contrast that which he saw with his own depraved nature. The result being that he fell upon his face. He, by this action, acknowledged his own unworthiness and the superiority of the Savior over himself.

"And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary" (Ezek. 44:5).

We today are also admonished to mark well the entering of the house and every going forth of the sanctuary. We know that the Lord Jesus is our door and that we, after entering by way of this door, are to hear and heed the all things. We are to mark well the door and every teaching of the Holy Scriptures.

Ezekiel, in marking well the door, acknowledges that all has been provided by the Son and in marking well the "going forth of the sanctuary", he praises the Lord Jesus for His accomplishments, since each going forth will lift up the Son-the Son who will sit on the throne of David.

"And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations. In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations. And ye have not kept the charge of mine holy things, but ye have set keepers of my charge in my sanctuary for yourselves" (Ezek. 44:6-8).

We have in these passages Israel's way rather than God's way. God's way resulted in the glory of the Lord filling the house. Israel's way, because it was a polluted way, resulted in shame filling the house.

Perhaps the key word in the above passages is the word "rebellious". A rebellious person is one who resists authority. Israel, in fact, were rebellious in that they had not kept the "charge" relative to God's holy things.

The Lord's churches today

have been charged to keep the holy things. They are admonished to preach the Word and only the Word. Those who do otherwise are rebellious and fall into the same category as ancient Israel. The problem with ancient Israel and false churches today is that they have turned the charge of God's Word over to "strangers" and the "uncircumcised in heart", in "flesh". Lost people, in other words, have become teachers of God's Word. They are blind leaders of the blind. We, in Jude verse ten, have a description of the uncircumcised in heart and flesh, the passage reads:

"But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves."

"Thus saith the Lord GOD; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel" (Ezek. 44:9).

There are multitudes of strangers in pulpits throughout the world today. They are strangers relative to salvation by grace, limited atonement, election, predestination, baptism by immersion, closed communion, local church, etc. These strangers, as was true of ancient Israel, have not been circumcised in heart and flesh; that is, they have not repented of their sins, believed on the Lord Jesus Christ and been rooted and grounded in the Word of truth.

The passage before us is very emphatic when stating that there will be no heretical teachers in God's future temple. The priests in that day will not be strangers to Jesus Christ as Savior, nor to the doctrines of grace. Those who come to Jerusalem to learn will be taught the unmitigated truth.

"And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols and caused the house of Israel to fall into iniquity; therefore have I lifted up mine hand against them, saith the Lord GOD, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" (Ezek. 44:10-14).

The Lord Jesus, the Master of the house, when He was here in person, ran the money changers from His house. This action showed clearly that He would not tolerate foolishness in His house. The Levites are here informed that their past action in His house had been observed

very closely by Him. He found their record to be a very bad one. Their record was so bad that they will be demoted to a lesser position. They, in fact, will become door-keepers and servants of the people. They, in a sense of speaking, will be demoted to the position of janitors-janitors who will not have the privilege of entering the president's office and communing with him.

We, as servants of the Lord today, must be cautious so that we are not demoted. Paul had this thought in mind in I Cor. 9:27.

"But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD. They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge" (Ezek. 44:15,16).

The following passage taken from Psalms 40:7 makes it very obvious that we are to see our Lord Jesus Christ in the passages we have just read. The passage in Psalms 40:7 reads:

"Then said I, Lo, I come: in the volume of the book it is written of me."

This passage makes it clear that we are to learn of the Lord Jesus in the chapter which is before us. We, then, in the sons of Zadok, are to observe Christ and His seed.

Zadok was the son of Ahitub of the line of Eleazar. You may recall that he was faithful to David during the revolt of Absalom. He was also the priest who anointed Solomon as king over Israel. The Zadokite priests kept themselves from the idolatry of the nation while the other priests were swallowed up. We have, then, in Zadok, a type of our Lord Jesus Christ, and in the Zadokite priests we have a reference to our Lord's seed or those the Father gave to Him. We, in fact, have a reference in Luke 19:17 to the Zadokite priests. The passage reads:

"And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities."

One, by continuing to read Luke nineteen, will observe how the ten pounds which the Levites had is to be given over to those who used their talents wisely. Those, in fact, who used their talents wisely were the Zadokite priests. Sound Baptist churches certainly fall into the category of Zadokite priests. They are those who have not bowed the knee to Baal.

"And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, whiles they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat" (Ezek. 44:17,18).

The clothing which is to be

worn by the Zadokite priests points to the perfections that are in our Lord Jesus Christ. The spotless linen garments which the priest shall wear point to the undefiled humanity of our Lord and Savior Jesus Christ.

The "linen breeches" which the priests shall wear, speak of our Lord's personal righteousness which He has imputed to His seed.

The external garments of Aaron spoke of his official title while his breeches spoke of his personal raiment. The breeches are what we know as pants. The breeches, or that which was under the priests' robe, foreshadowed the personal righteousness of our Lord.

The "bonnets" which the priests shall wear, will show that they are under subjection to the master of the house.

The priests are to wear no wool, but linen only. Linen speaks of our Lord's personal righteousness while wool comes from brute beasts and, as such, is not a proper picture of righteousness. Wool is heavy and hinders efficient work while linen has the reverse effect. Wool also induces sweat. It, therefore, would not be suitable for the future priests, since the sweating has all been done for them. Our Lord, when He prayed in the garden, sweated for us and them. He, in fact, has finished the work-the work which brings forth sweat. The future priests, therefore, will simply bask in His finished work.

Let me interrupt our message for a moment in case there are those of you who would like a phone number or an address so you can correspond with me regarding The Northland Missionary Baptist Church, Columbus, Ohio of which I am pastor. You may write me at 368 Yankee Road, Monroe, OH 45050, or you may call 614-885 9957.

"And when they go forth into the inner court, even into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their garments" (Ezek. 44:19).

The beautiful linen garments of the priests must be laid aside before they can make their approach before the people. The priests, in fact, must approach the people in "other garments". The linen garments speak of the righteousness of our Lord Jesus Christ-righteousness, aside from which no person can approach unto God. We, however, don't need this righteousness in order to commune with people, since they are as we are. There is also a possibility that the people would exalt the priests rather than Christ the Lord, and all because of their beautiful linen garments- linen garments which would draw attention to themselves.

"....they shall not sanctify the people with their garments" (v.19).

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EZEKIEL

(Continued from Page 7)

Matthew Henry, when commenting on this statement, says: "They must not go among the people with their holy garments on, lest they should imagine themselves sanctified by the touch of them."

"Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads" (Ezek. 44:20).

The shaving of the head and the allowing of the hair to grow long, were both signs of mourning (Lev. 10:6; 21:5,10, ASV). The polling of their heads was a medium between shaving the head and long hair. The hair, in other words, is to be a moderate length. It was for this reason that godly men, in the past, were called "round heads".

Joy will be the theme of those who live out their lives during the Millennium. The priests therefore, will need to look the part.

"Neither shall any priest drink wine, when they enter into the inner court" (Ezek. 44:21).

The priests, when entering into the inner court, were attending divine services. They, therefore, must not drink, since drinking affects the memory and could cause them to forget the law and the doctrines of grace. They, in fact, might say and think that which is improper and indecent.

"Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before" (Ezek. 44:22).

It is not easy for a new husband to bring a widow into subjection, since she is set in her ways and has certain rules from which she will not deviate. A maiden, on the other hand, has an attitude which is entirely different from that of a widow.

A priest will not be allowed to unite with a woman who has been put away, since she would be guilty, or suspected of being guilty of something.

The priests in the new temple will take only maidens for their wives and these of the house of Israel; that is, those who have been taught the all things regarding God and His word.

"...or a widow that had a priest before."

A woman with this qualification would already be properly minded. She would not be rebellious, since she would know that which was required of her and be willing to live the life of the wife of a priest.

"And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23).

This will be the primary function of the priests in the new temple. It is also the primary function of God's ministers today. It is, teach my people the difference between salvation by grace and salvation by works, between a limited atonement and an unlimited one, between baptism by sprinkling and baptism by immersion, between open communion and closed communion, etc.

"And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine

Quite a number of churches have more fire in the kitchen range than in the pulpit.

assemblies; and they shall hallow my sabbaths" (Ezek. 44:24).

The priests in the new temple are to be God's representatives. They, as God's representatives, will cause the people to live more closely to God in that they will handle controversies and act as judge and jury. All their decisions, however, are to be according to God's judgments, or the exact manner in which God would handle the situation were He sitting on the bench or mediating a controversy. The result will be that God's laws will be kept, and the statutes laid down for the assemblies shall be observed. No decision will be based on what aunt Mary or uncle Charlie said, but on that which God has said. Truth, therefore, will fill the earth. There won't be any false churches or false doctrines. All will believe the same great truths and all will be able to speak with each other about the truth.

"...and they shall hallow my sabbaths."

There won't be any thing like Sunday trading and all the other similar things that occur on our Lord's day. His sabbaths, or holy days shall be hallowed; that is, devoted entirely to praising and adoring Him.

"And they shall come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath no husband, they may defile themselves" (Ezek. 44:25).

"They", here in verse twenty five, has reference to the priests. The priests, during the Millennium, will attend only the funerals of close relatives. This fact shows that there will be death during the Millennium. Death will be rare, but it will occur. It is as stated in the following passage:

"There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isaiah 65:20).

There will be death during the Millennium, but it will be the work of the priests to prepare people for it rather than to hold their hand at the time of the death in a family. The priests will point to Christ Jesus who conquered death completely. The priests, if they made much of death, would weaken their message and cast reflection on our Lord's victory over death. The death of loved ones, however, involves more than the horrors of death. It involves separation from those we love. It involves loneliness. The priest, therefore, will be allowed to attend the funerals of loved ones.

Matthew Henry, when commenting upon the passage before us, said: "Though sorrow for the dead is very allowable and commendable, yet there is a danger of sinning in it, either by excess or dissimulation; and those tears too often need to be wept over again."

"And after he is cleansed, they shall reckon unto him seven days" (Ezek. 44:26).

The priest will be allowed to attend the funeral of his relation, but it will be necessary for him to be cleansed before entering the sanctuary again.

"And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the

Lord GOD" (Ezek. 44:27).

The priest, then, after returning from a funeral, must be cleansed and then wait seven days before re-entering the sanctuary. Then, at the point of entering the sanctuary, he must "offer his sin-offering".

The sin-offering will be a commemoration of the offering which our Lord made at Calvary. It, in fact, will have the same meaning or connotation as that of the Lord's Supper. The Lord's Supper commemorates that which our Lord has already done and so will the cleansing and the sin-offering during the Millennium. The priests, therefore, by their observance of these rules, will be lifting up that holy name. They will be down grading themselves by these acts, but they will be lifting up their Savior. They will also be teaching others by their action. Teaching, in fact, will be their main function (see Ezekiel 44:28).

"And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession" (Ezek. 44:28).

The farmer can add to his inheritance by various projects, or people can add to their inheritance by good investments. The priests, however, in the new temple must add to their inheritance by being obedient to the master of the house. They are to lay up treasures by seeking those things from above. This kind of inheritance is far better than an earthly one. I'm sure that Howard Hughes and multitudes of others who have died rich, would confirm that which I'm saying to be a fact.

"They shall eat the meat offering, and the sin-offering, and the trespass offering; and every dedicated thing in Israel shall be theirs" (Ezek. 44:29).

The priests and their families will live well on the bread from the meat-offering and the meat from the sin and the trespass-offerings. These offerings will commemorate the finished work of our Lord. The priests, therefore, by eating of these offerings will teach by way of their action that they owe their all to their Lord and Savior Jesus Christ. He will be their sustenance and strength. Their service to Him will not be in vain, but will rebound to their own advantage. "Every dedicated thing in Israel", in fact, will be theirs. Some dedicated things, no doubt, will be turned into money and given to the priest so that he and his family will not want for any good thing.

"And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblation, shall be the priests: ye shall also give unto the priests the first of your dough, that he may cause the blessing to rest in thine house" (Ezek. 44:30).

Multitudes today give nothing or very little to the Lord. They keep all for themselves. Many, if fact, die with great riches left over. They take far more than they need for their short journey through this life. Their action shows that they thought only of this world. Those, however, during the Millennium, will have their hearts set on things above. Such will mean that the Lord's priests and the cause for which they stand will not lack funds.

The people will know, that in giving to the priests, they, in fact, are giving to their Lord.

The people, therefore, will bring their first-fruits, etc. to the temple.

"The priest shall not eat any thing of that is dead of itself, or torn, whether it be fowl or beast" (Ezek. 44:31).

The priests must not be so poor that they must eat an animal that is dead of itself, that is, one that is found lying beside the road or in the woods. The priests, in fact, because they represent God, must have the best.

We have multitudes today who give to the poor only because they have something which they want to get rid of. They wish to get rid of objects which are old or torn. There, however, will be no reward from God for such gifts.

POISONED

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is if they have been washed in the blood of Calvary's Lamb. When we see a denial of the blood atonement of the Lord Jesus Christ, we must cry out, "There is death in the pot." When someone tells you that you must be baptized in order to receive the remission of sins, they are dealing from a pot in which there is death. As there was poisoned food in the pot, so outward Christianity is filled with poisoned food and most opinions of men and women come from a result of poisoned food. The second point that I want you to notice in this message with respect to poisoned food is:

II. THOSE THAT POISON THE FOOD. Who poisoned the food? First of all, we know that the food supply has been poisoned by the servants of Satan. We just read to you in II Peter 2:1, these words, "But there were false prophets also among the people, even as there shall be false teachers among you...."

No question of a doubt, but that Satan has his preachers among God's people. Notice further with me, in II Timothy 2:17,18, where Paul writes about two individuals, "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Here were two individuals that poisoned the food. The Bible says their word was like a canker or like a cancer. So we see that the servants of the devil poison the food, but they are not the only ones that poison the food. The food is sometimes poisoned by the ignorant. Listen, in our day and age, most people do not want to admit that they do not know something. We always like to be able to give an answer, but it is a terrible thing in the ministry, if a man gives an answer just simply to give an answer, and gives it in ignorance. Very likely, he has poisoned the food supply. We find in our reading, that the man who went out and gathered the herbs did not realize that it was poison. He did it in ignorance. With a lack of knowledge of the herbs, he gathered the wrong thing and he put it in the pot. He did it through ignorance.

An interesting study, is to look up the word "ignorant" in a Bible Concordance. We find in doing so, that over and over again God says, "...I would not

have you to be ignorant, brethren....", "...I would not that ye should be ignorant...." In other words, God does not want an ignorant people. He wants us to study to show ourselves approved, rightly dividing the Word of truth. Many poison the food through ignorance.

Then there is a third group of people that poison the food supply, those not sent of God. We read about this individual that poisoned the food in our reading, and the Bible says concerning him, in II Kings 4:39, "And one went out into the field...."

He was not sent. Elisha never said, "You go out in the field and gather some herbs," but rather, he went out on his own, and in his own power and gathered the food. The Bible speaks of a God-called and a God-sent ministry. We believe that a man must be called of God if he is to preach and if he is to profit the people. There must be a divine calling. Many have to profit the people. There must be a divine calling. Many have gone out and entered the ministry and have never been called of God to preach.

As we study the Bible, we find that those whom God has called to preach and whom God would send, never really wanted to go. We look in the Bible and we see Moses, and how Moses made excuses, how he says, "...but I am slow of speech, and of a slow tongue." He did not want the Lord to send him. We look a little bit further and we find Isaiah the prophet, and we hear him saying, "...I am a man of unclean lips...." Then we notice Jeremiah the prophet saying to the Lord, "Ah, Lord God! behold, I cannot speak: for I am a child." You can go right on through the Bible and find that those called and sent by the Lord were at first reluctant to go. Yet many, the first thing they want to do when they are saved, is enter the pulpit, without even being called of God. I believe it was so with this individual. He went out into the field to gather herbs, but he was never sent. There have been many Christian men that have gone out into the field, and not being sent of God, they have gathered in the wrong food. They have poisoned the food.

There is yet a fourth class that poison the food. Those that preach what the people want to hear. You can not please God and man both, you can not preach what the people want. If God has sent a man, he must preach what God wants preached. But many, out of a desire to please the people, out of a desire not to hurt anyone's feelings, have simply preached what the people want, and they have, in fact, poisoned the food supply.

Those that poison the food supply are in the majority and not the minority. Listen, in II Corinthians 2:17, we read these words of the Apostle Paul, "For we are not as many, which corrupt the word of God...." He is saying, "We are in a minority," "...we are not as many, which corrupt the word of God...."

If it were true in Paul's day that he was in a minority and that the majority were corrupters of the Word of God, what must it be like in our day, when the Bible lets us know evil men shall wax worse and worse.

So far in this message, I have shown you that outward Christianity is tainted with poisoned food. I have shown you, secondly, those that poison the food.

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Now I want to show you, thirdly,

III. THOSE THAT SERVE POISONED FOOD. Notice with me in our reading, "So they poured out for the men to eat...." (II Kings 4:40) Who did that? Well, this was probably a good man that did this, an individual got up and he wanted to serve his brethren, and so he dished out of the pot and carried it around and gave it to the men. He had served the poisoned food and he was no doubt a good man. Many a good man has served poisoned food. We find that even Peter, on one occasion, had to be withstood because he was in the process of doing something which would have served up poisoned food. In Galatians 2:11, we read Paul's words, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

Listen, here was a good man doing the wrong thing. And there are, no doubt, many good men who are serving poisoned food.

One reason why a good man might serve poisoned food, is because they follow tradition instead of the Word of God. The Bible has something to say about following tradition. In Mark 7:13, we read this,

"Making the word of God of none effect through your tradition...."

Listen, you can make the Word of God of none effect through your tradition. If you were to take all the Xmas stories that circulate around December the 25th from pulpits, and compare those stories with the Bible, you would find that they were, in fact, making the Word of God of none effect through tradition. You could do the same thing with the Easter messages and the Easter celebrations. You could take the traditions that men and women follow, good men and women, and you would find that the traditions were making the Word of God of none effect. So then, thirdly, we see that those that serve poisoned food can be good men. All right, fourthly in this message:

IV. THE REMEDY. What is the remedy? If there is poisoned food all around us, what is the remedy? Well, something has to be done and there must be a remedy. And we find in our reading, in II Kings 4:41, Elisha said this to him,

"But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."

Now "meal" here, is a type of the Word of God, and the only remedy for poisoned food is the preaching of the Word of God. The best way to show up a crooked rod, is to lay a straight one right along side it. It takes the preaching of the word of God, that is the only remedy.

They say that when a sheep becomes sick, it will follow anyone. You know how sheep become sick? One way is by eating poisoned food, and then they will follow anyone. If you were to eat something poisoned, and somebody was to give you something very good to eat, it would just continue to make you sick because you ate something bad right before it. Sometimes when the truth is preached, many Christians get angry, but

by and by they settle down and they begin to see that what was preached was the truth. It takes a lot of preaching and that is the only remedy for poisoned food. In fact, in the book of Acts, we have Paul's words to the preachers at Ephesus. He said this:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God...." (Acts 20:28).

What were they to do? They were to feed. How were they to feed them? With the Word of God. Why were they to feed them? We find the reason in Acts 20:29,30, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

As a result of that, he said, "You preachers preach the Word of God, that is the only remedy for poisoned food." And then again in II Timothy 4:2, we read this instruction to the young preacher:

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Listen, it takes a lot of preaching and he says, "You preach the Word." In what context should he preach the Word? When people would not listen to him. Why would they not listen? Because they had eaten poisoned food, listen to what it says in II Timothy 4:3,4:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables."

Not "into" fables, but "unto" fables. What are fables? Fables are stories. And so, in the pulpit today, that is generally what we have, a lot of stories, a few jokes, and no preaching of the Word of God--the only remedy for poisoned food.

I have been talking to you about poisoned food, and I showed you at the beginning of the message that if you add one error to the truth, then that no longer is the truth. You have not simply diluted it, you have poisoned it, and it is no longer true. This is true with salvation. If you add one of your works, to that which Jesus has already done, you have polluted salvation. In Exodus 20:25, we have this picture, "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it."

When they made an altar on which they would shed the blood of a sacrifice, God said they were not to take stones and chisel them, but they were to take the stones that God made. They were not to add anything to it. If you take your tool and make one strike against one stone, the Bible says you have polluted it. And so it is with salvation, the Lord Jesus Christ died on Calvary for the sins of His people. He took their judgment. He paid for each and every one of their sins. God raised Him from the dead. He is alive for evermore showing that God was satisfied with the work of the Lord Jesus Christ. Trust in Him today and add no work to it. May God bless you!

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that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." There has been a failure to duly hold the balance of truth. We so fully stress the legal result secured by our Savior's sacrifice and yet we have failed to emphasize the experimental effort in which it purchased. You must experience a crucifixion unto death. You've died unto sin and been made alive unto God. It is a very sad thing. We harp on salvation so much and we do not try to emphasize the experimental effects which He purchased for us upon the cross of Calvary.

Verse 16 of our text: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." You are not living in the flesh, you are living through faith. We entered into a new relationship spiritually. The Holy Spirit will reveal and empower the heart and souls of men and women through the gospel.

Verse 17 of our text: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new." There becomes a new life, a new destiny, a new relationship, a new joy in your life. If he died unto sin, he is alive unto God. Paul is talking about the main thing, being dead to sin and alive unto God. The second thing he is talking about is the new relationship. The third thing is being a new creature in Christ. The fourth thing and the binding is for our redemption by the blood of Jesus Christ. This binds us to His service as a purchased possession. If you have been washed in the blood of Jesus Christ you have been bought with a price. Did not we serve Satan? Did not we do Satan's bidding? When Satan called, did not we answer? Yet we sit back and the blood of Jesus Christ has purchased us from our sins and put a bond of perfection of service to the Great Master and King. A lot of Christians are lazy and don't do anything for God. They are satisfied with what little they know. They are going to meet God that way because they don't realize the blood of the Lord Jesus Christ has bound them to His service. In the book of Ephesians, Chapter 2, verse 1: "And you hath he quickened, who were dead in trespasses and sins." Paul is talking to the believer at Ephesus. And he goes on and tells them how Satan has them bound in the next two verses. In verse 5 he says, "even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." There we see the effects, the unfavored merit to hell-deserving sinners.

It was pure grace that God was willing to accept a sacrifice from Christ, the surety. It was also wondrous grace that God provided Himself a surety for us. God accepted from the hands of the Lord Jesus Christ as our surety that His blood of redemption would bring us alive unto God and would secure service to him. Yet we don't want to do anything for God. A lot of times we are lazy and we don't even want to come to church. We haven't let this sink in our heart

and minds enough. We don't realize Christ gave his precious blood. Christ gave His life. You take the blood out of the body and you are dead. It was pure grace that God was willing to accept satisfaction from the hands of the surety. What is pure grace? It means being justified without a cause by His grace. This brings out the very heart of God to His elect people. Justified freely, means without a cause. In John, Chapter 15, Verse 25: Jesus said "They hated me without a cause." God's sovereign pure grace is nothing more than pure charity. No man has claims upon God's grace. This is the perfection of the divine character of God toward His elect only, the world never sees it. And those who die in their sins never see it.

Paul said if one died for all then all are dead to sin. That means if you are dead to sin then all are alive to God. It doesn't mean part of them. That doesn't mean you are alive unto God and some of the other saints are not alive unto God. All are alive unto God -- everyone Christ chose and everyone Christ died for. Divine grace is that sovereign and saving love of God to those who have no merits in themselves. It was amazing grace that the Son was willing to perform such a work for us upon the cross of Calvary. That Christ voluntarily, willingly laid down His life and performed this great task, this great work of redemption to save our worthless hides from sin is nothing but amazing grace. He voluntarily and willingly carried out the design that was made for Him in the everlasting covenant to the letter.

Let's look at Romans 6 where there are two things that take place in being made alive to Christ. I'm not talking about the believer after he has been made dead to sin and alive unto God, this is through regeneration and the new birth. There are two elements that take place in being made dead unto sin and alive unto God. The first is mortification. This means to put to death the deeds of the body, to make a corpse of, to render the old life empty, void, useless. In Romans, Chapter 6, Paul is talking about this relationship with Christ in verse 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." In other words, God has forgiven us for our sins. Its dead, it has been nailed to the cross. You do things and say you can't help it. Well, just say, "I was in the flesh" and let the flesh lead me. For momentarily I forgot I was dead to sin." Satan didn't make you do it. You sinned because you got in the flesh. You sinned because you haven't mortified the deeds of the body. In Verse 8: "Now if we be dead with Christ, we believe that we shall also live with him." Verse 9: "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Verse 10: "For in that he died, he died unto sin once; but in that he liveth he liveth unto God." Christ died for sin one time. Verse 11: "Likewise reckon ye also yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord." Sin doesn't have a judgment affect upon you. It has no condemnation to them that are in Christ Jesus. Why? Because God has removed and struck a death blow against sin on the body of Christ

on Calvary nearly two thousand years ago. He groaned and suffered and died under our sins. He didn't do anything wrong. He was the precious spotless Lamb of God. He took our place. He was our substitute.

He not only identified Himself with us, He bore our condemnation. What was to be rendered to us was rendered to Him. In Romans, Chapter 8, Verse 13: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." In other words, if ye through the Spirit put to death the deeds of the body ye shall live. It's a very painful process to daily mortify the deeds of the body. To render the body ineffective towards sin so that we do not yield ourselves to sin. In Galatians, Chapter 5, Verse 24: "And they that are Christ's have crucified the flesh with the affections and lusts." You have put it to death. We don't have to submit to Satan. We don't have to do his bidding. He steals our affections. We depended on him to clothe us, to lead us, to feed us, to guide us. We depended on him to run our lives. But a change has taken place. Every born again believer is bound to the service of God by the blood of Jesus Christ to serve Him.

In II Samuel, Chapter 3 there was war in the house of David and the house of Saul for a long time. But it says the house of Saul became weaker and weaker and the house of David became stronger and stronger. We have the old man and the new man. The old man does not have anything to do with the new man. The flesh lusteth against the Spirit and the Spirit against the flesh and they are contrary one to the other. It is the flesh that rises up and makes war against the Spirit. We have to continue to mortify the members of our body. We are going to sin, I know that. In Romans, Chapter 13, Verse 14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Read James, Chapter 1, Verses 14-15: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

We put ourselves in a position to be tempted when we go to those places where we don't have any business going. You say "well I can go there, it won't bother me a bit. I can sit and watch them all day long. I can go to bars and testify to people, it won't bother me any." I don't want to go around where it is. Why should I tempt myself? I'm strong and I can take care of myself. We become fools when we run with the world and do the things of the world and you take your little trips down into Egypt. All you're doing is making provisions for the flesh to fulfill the lust thereof. Eventually it will get you.

The things of the world, that's what Paul is talking about. "Being dead unto sin and alive unto God." In Matthew, Chapter 1, Verse 21: "thou shalt call his name JESUS: for he shall save his people from their sins." He didn't save he was going to save them from part of their sins. It's like a boil,

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that has to be opened and the core has to be taken out. They have to be cleaned out to get all the infection and corruption out. That is what God does. He opens your wounds and cleans them out. He will not close them up on self righteousness or some sin. David said, "God will not hear me if I hide iniquity in my heart." I don't care who you are, if you have unconfessed sin in your life, you don't have any fellowship with Christ; and the Holy Spirit is not ministering to you either. Ephesians, Chapter 4, Verse 26: "Be ye angry, and sin not: let not the sun go down upon your wrath." We must daily confess our sins. Romans, Chapter 6, Verse 13: "Neither yield ye your members as instruments of righteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." It's a terrible thing when we use the instruments of our body for Satan. When we have already been dead to sin and alive unto God. And yet we still yield ourselves and give to Satan after Christ has already bought us and paid for us with His precious blood and redeemed us from our sins.

This is the other side of the coin Paul was talking about. II Corinthians, Chapter 5, Verse 15: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Grateful? It's good to be thankful to someone that does something for you. But what about God? He did more for us than anyone ever has. He's the greatest friend we ever had. They say, "I hate to die because I'm going to leave a lot of friends," but you are going to say hello to a greater friend. You are going into the presence of the one that died for you, and shed His blood for you and made you alive unto God.

I Peter, Chapter 3, Verse 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." God can't look upon sin. God's law had been broken. God's holiness had been offended. God's holiness demands satisfaction and the only satisfaction He could find to render was from His lovely son the Lord Jesus Christ. Paul says: "Sin shall have no dominion over you for ye are not under the law, but under grace." It can't have any power over you. It can't have dominion over you because you have been set free. In Romans, Chapter 6, Paul's talking about a slave being bought from the market of sin and he's talking about how he was bound, how he was owned by that master. Everything he owned belonged to the master. He had to do someone else's bidding. Christ redeemed him back from the slave market of sin, exhorted him, gave him a pardon and set him free. He was no longer under the dominion of sin. He will never be put on the auction block again and never sold for sin.

Romans, Chapter 6, Verses 2 and 15: "God forbid. How

shall we that are dead to sin, live any longer therein? What then? shall we sin, because we are not under the law, but under grace? God forbid." Sin is dead. It was hung on the cross. I'm dead unto sin and I'm alive unto God. I was bought from the slave market of sin and I don't have to obey Satan any more. He doesn't have any dominion over me. Christ has already purchased me. I tell him, "no, I don't have to do your bidding anymore, I belong to a new master. I have a new relationship, I'm living for God." Romans, Chapter 6, Verse 16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey; whether of sin unto death, or obedience unto righteousness?"

Whom do you obey and yield yourself to? Do you obey sin, then it's sin unto death. Romans, Chapter 6, Verses 17-18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

In closing read Romans, chapter 6, Verse 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

DIVINE

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arose at the same time: one was the false delusion of Mary Baker Patterson Glover Eddy - Christian Science; the other was a more Scriptural movement said to have been started through a medical doctor, Dr. Charles Cullis. Dr. Cullis did not reject means, but recognized that God could and did restore people beyond the help of human sources. Through Dr. Cullis, the godly Dr. A.J. Gordon became interested and in turn wrote a cautiously-worded book, *The Ministry of Healing*. Other disciples of Dr. Cullis included Dr. A.B. Simpson, John Alexander Dowie, Charles F. Parham (a leader of what today has become Pentecostalism), the Bosworths, Dr. Price and their modern counterparts.

Throughout the world, advocates of faith healing are multiplying rapidly. In Canada, Dr. A.E. Cliffe and many others are pushing the question to the forefront even among conservative communions like the Anglicans. I personally believe that our generation will be confronted by flood-tides of delusion along these lines which will appeal to the sensation-seeking, emotionally-starved people and sweep them headlong into confusing extremes. As Christ's coming draws nearer, we can expect "great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:23, 24).

The Healing Movement Considered Objectively

I have tried to examine the whole movement with fairness and base my statements upon personal contact with mass healing meetings and upon a careful reading of books and magazines published by various "faith healers."

What is claimed by these healers? While there may be minor exceptions, it is generally claimed:

That bodily healing is in the

atonement in the same way as salvation from sin is in the atonement. Christ bore our sicknesses as our sins on the cross.

That the redemption of the body is physical and present. "Why wait until we get to Heaven for bodily deliverance?" is the charge.

That God is "Jehovah-Rophi" (God our Healer) just as much as He is our Savior.

That it is always God's will to heal the body of His child. A God of love will not permit us to suffer physically.

That healing is dependent solely on the faith of the sick. If one is not healed, it shows either the presence of sin or the absence of sufficient faith. This faith, in turn, excludes the use of means (doctors, medicines, etc.)

That sickness is the result of sin and from the Devil.

That Christ's ministry of healing continues today just as in His earthly life, and that the power and program to perform miracles given to the apostles is the power and program of the church today.

One of the unfortunate consequences of the healing movement is the widespread publicity given to its claimed results. I have before me an ad from a Fort Worth paper which reads: "Don't suffer! Are you blind, deaf or lame? Do you have cancer, arthritis, tuberculosis, gallstones or any other affliction? Hundreds have been healed!"

What is actually experienced? Naturally the failures are never publicized — the multitude of faith-shattered heart-sick folk who turn away with broken hopes. There may be genuine cases of supernatural healing out of such meetings, but I have had difficulty finding even one clear case.

In Mr. Bingham's excellent book on this subject, *The Bible and the Body*, he gives the results of an impartial investigation of 350 cases of claimed cures from Mr. Price's meetings. Of the 350, it was found that only five were definitely cured (these five were susceptible to cure by hypnotic suggestion), "thirty-nine died within six months... five became insane and four other cases of insanity were traced to family disappointment in healing expectancy through his ministry." Mr. Bingham tells that although nearly 7,000 cases were prayed for by an Elder Hickson in his Toronto campaign, he could not discover one single outstanding case of healing.

After a prominent faith healer was denounced as a fraud by a Baptist minister of Pontiac, Michigan, his manager came at the close of the campaign and demanded a public apology. He was completely silenced when told that if he would produce one medical certificate signed by a dependable doctor that a person had a certain organic disease and was healed during the meetings, the apology would be given. And this, despite the fact that newspaper ads claimed "hundreds" of cures!

Another Toronto pastor gave a challenge to a visiting faith healer that if he would produce "one case of a man who was known by everybody to be in need of healing of some manifest disease" and had been "healed in such a way that all who observe him will have to say, 'We cannot deny it,'" he would join him in his healing cam-

paign. The challenge was met by ridicule only.

Furthermore, there are grave evidences of inconsistency in the leaders of this movement. Many of those who claim healing for the body wear eyeglasses and false teeth, suffer from falling hair, and eventually die from the very same diseases and conditions that affect everyone else in life!

Not only so, but they do not always experience what they claim: e.g. Dorothea Trudel, the godly Swiss healer, remained weak and deformed herself until she died; Dowie was smitten by paralysis; D.A. Gordon passed away, the victim of disease. Mr. Bingham points out that the mission of a healing-claiming group had 27 graves in the Sudan when another mission that used drugs to fight off malaria had only six with twice as many workers.

Dr. S.B. Harris (an M.D. from St. Petersburg), writing to Our Hope, asserts that he has been "called on professionally to render medical and surgical aid to more than a dozen of the protagonists of these financially successful maneuvers."

How can we explain what happens at healing meetings? Dr. Philip Boucher, a British physician explains this basic fact: "A large portion of people are suffering, not from physical disease, but from neurosis in one form or another... The patient does not realize that he is neurotic because he feels all the symptoms in his body... These maladies doctors term 'function' or 'hysterical.' The symptoms however, are very real and may be very severe: pains affecting most or all of the body, headache, indigestion, fatigue, paralysis, and in some cases of asthma, eczema, and rheumatics are common examples. And now doctors are recognizing that even organic disease, such as duodenal ulcer, colitis, and thyrotoxicosis, may be precipitated by emotional upset" (see *Eternity*, issue of January, 1952).

Other medical authorities estimate that from twenty to fifty percent of those sick and hospitalized are suffering from psychological causes alone.

One mental authority has said of the hospitalized cases, "If faith in God could be restored to these mental patients, 55 percent could go home in a few days."

Dr. J.M. Buckley in his old but extremely interesting book, *Faith-Healing*, Christian Science, and kindred phenomena observes that the claims of faith healers are discredited by three facts: (1) "They exhibit no supremacy over pagans, spiritualists, magnetizers, mindcurers, etc." (2) "They cannot parallel the mighty works that Christ produced nor the works of the Apostles" (restoring limbs, etc.). (3) "All that they really accomplish can be paralleled without assuming any supernatural causes."

Dr. Buckley goes on to show that the formula is always some form of "concentrated attention." Oral Roberts, famed evangelist and healer, is constantly emphasizing the "point of contact." Few people appreciate the power of the mind in relation to the body. One illustration will suffice. Dr. Buckley tells of the daughter of a clergyman who had been sick for a long time, unable to move and suffering intense pain. A surgeon diagnosed her condition

as a disease of the breast-bone which would require surgery. After some delay because of the unwillingness of the parents to consent to so serious an operation, a Dr. Krakowitz was called in. He made a solemn and careful examination of the girl from head to foot, and then suddenly exclaimed, "Get out of bed, put on your clothes, and go downstairs to meet your mother." The young lady automatically arose and obeyed him. The next day she took a walk and had a complete recovery without relapse. Dr. Krakowitz had recognized in her a case of hysteria which merely needed the stimulus of a sudden command by a stronger will. Now Dr. Buckley observes: "Had she been cured by a faith-healer believed in by the family, the mistaken diagnosis of the eminent surgeon would have been heralded far and wide, and the cure considered a miracle."

In my personal investigation of healing campaigns, I observed that the procedure reminds strongly of mind-over-body cures. A Christian doctor, who before his conversion used hypnotism in his medical practice, claims that many "faith healers" use the same techniques. Where this is the case, the "cure" lasts for approximately three weeks.

I am not suggesting that God never heals in the case of those who attend special healing meetings, but that most of the so-called cures are not what they are represented to be. In fact, the chairman of a Toronto campaign told me in a telephone conversation it was not the policy to release the names and addresses of those claiming cures since many who professed to be cured were not!

Let me say again, I believe in faith healing as set forth in the Word of God. I reject faith healing as practiced by the advocates of the healing movement. My only desire is to declare the facts — facts that should anchor us more firmly to the truths that exalt the Lord Jesus Christ.

Bible Answers To Healing Questions.

Since the only basis for our disagreement with the doctrine and practice of "faith healers" is where they are without Biblical support, what are the Bible answers to healing questions?

Is healing in the atonement? Healing is in the atonement in the sense that all of God's provisions for believers are only made possible through the Cross. However, to claim that bodily healing is the atonement in the same sense as soul salvation is untenable.

Deliverance from death has been secured through atonement. But death is everywhere present. To claim that bodily healing is a necessity because it is in the atonement would require claiming that deliverance from death is also for the present) but cf. I Cor. 15:26).

God's Word teaches that the redemption of the body is yet future for the believer. We are "...waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23); "we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body..." (Phil. 3:20-21); our deliverance from physical pain is future — "And God shall wipe away all tears from their eyes; and there

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shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

The one passage that is always appealed to by those who teach healing in the atonement is Matthew 8:16, 17. On the basis of this verse, it is asserted that bodily health is ours just as much as is spiritual salvation.

Please read Matthew 8:16, 17 carefully and note that the Cross is not in full view at all. This event took place long before Christ's death. Capernaum is not Calvary! When Christ healed in v. 16, He did not bear vicariously the diseases He cured (the Greek verb does not have this sense but rather a sympathetic bearing — see the same word in Gal. 6:2; Rom. 15:1). Mr. Bingham says: "The only conclusion... is that Matthew is guided to use the spiritual figures of Isaiah 53 illustratively of the physical healing ministry of Christ, but that in doing this he is carefully guided to a change in language which indicates this. To build up a doctrine of healing on such a New Testament use of an Old Testament passage was never in the mind of Matthew nor of the Holy Spirit" (The Bible and the Body, p. 57).

There is much struggling with the Scriptures to try to prove that Christ bore our sickness on the Cross. The phrases "with his stripes we are healed" (Isa. 53:5) and "by whose stripes we are healed" (I Peter 2:24) have become sort of a healing slogan.

In Isaiah 53 and in I Peter 2, the context makes it clear that the healing that is in view is healing for sin. Both contexts provide the figure of the sheep that have gone astray to illustrate what this healing is!

Similarly in Psalm 103:1-5, the same conclusions are valid. David is not addressing his body but his soul in this Psalm. To pounce on a phrase to support a theory with complete disregard of the whole tenor of the Scripture is not safe interpretation.

If physical healing is part of the Gospel as the advocates of this position affirm, then it is a striking fact that all of the great New Testament statements of the Gospel are one sided — they all state that Christ death on the cross was in regard to sin (Cf. I Cor. 15:3-4).

Yes, healing is "in the atonement," but to claim present-day physical healing on the basis of the death of Christ as a necessity is not warranted by the facts. Mr. Chafer observes: "As well might one claim financial prosperity from the death of Christ according to II Corinthians 8:9" (Systematic Theology, VII, 185).

Is healing the program of the church today? The answer is "yes" and "no"! Certainly the program of the church today should include praying for the sick, in the will of God. And just as certainly, I am convinced that the church's program should not include mass healing lines and all that goes with the healing movement.

A careful examination of James 5:13-16 reveals a number of interesting things:

There is some suffering that is to be endured in patience and some that may be removed through prayer. This same chapter states, "Be patient therefore, brethren... take,

brethren, for an example of suffering and of patience, the prophets" (vv. 7, 10). Now, since Job is specifically mentioned (v. 11), this suffering must include physical suffering.

The elders are to pray and the sick one is to pray. The prayer of faith must always include the restriction, "according to his will" (cf. I John 5:14).

The anointing with oil is not likely medicinal but symbolic of the Holy Spirit — an outward symbol (like baptism) of an inward reality. It is not "means or no means" but faith in prayer.

Note that this passage does not teach that all sickness is the result of sin, but only that some sickness is. Also it does not teach that God forbids the use of means.

This is not an unconditional promise. Someone has said, "It cannot be taken in the absolute and unconditional sense, for then, if these means were used, the sick person would always recover, no matter how often he might be sick, and he need never die" (cited by Cook, Divine Healing Under the Lens, p. 41).

This is no stereotyped pattern for healing, for apart from the anointing with oil in Mark 6:13 and with clay in John 9, the New Testament healings indicate that the method varied.

Finally, and this is most important — this passage does not allow for mass healing meetings! It is an individual affair to be conducted privately and not publicly.

Those who claim that the program given to the twelve in Matthew 10 is the program for the church today cannot duplicate the works of the apostles — e.g., in raising the dead.

The commission found in Mark 16:15-18 is often appealed to as the basis for including healing in our evangelism. It is hardly fair to build a doctrine upon such a disputed passage as Mark 16 (contemporary scholars indicate that this portion is not found in some of the oldest manuscripts). Many dependable Bible teachers believe that these signs (cf. also the gifts mentioned in I Corinthians 12:9-11, 27-31) were temporary to establish the Gospel. Once the Gospel was established by the signs, the signs themselves were done away.

While there are some things I cannot dogmatize about in this connection, I am certain about two things: (1) These signs did not accompany every believer (cf. I Cor. 12:28); and (2) They were signs of the divine mission of the church and were not given to certify the faith of the individual. Dr. Gaebelien has noted in answer to this problem: "Miracles are distinctly stated to be the powers of the age to come" (Heb. 6:5). They are not characteristic of the present age. They were set in the church at the beginning for signs to them that believe not (I Cor. 12:28; 14:22). But they are not included in the permanent gifts which remain until the present work of grace has accomplished its purpose (Eph. 4:1-6).

Is sickness caused solely by sin and Satan? Is it correct to speak about "the demon of cancer"? Does sickness reveal the presence of sin or is it synonymous with sin? Now the Scriptures make it clear that some sickness is the result of sin and from Satan. Satan can cause sickness (cf. Job 2:1-10; Lu. 13:10-16). But it is also definite that some sickness is not the result of sin at all (cf. John 9:1-3) where our Lord answered the disciples ("Neither did this

man sin, nor his parents: but that the works of God should be made manifest in him").

To claim that sickness is synonymous with sin is illogical. We will to sin, but whoever will to be sick?

While I agree that all sickness is the result of Adam's sin, not all sickness is the result of the Christian's personal sin. A good question to ask is, "What about the illness and death of infants?"

Another good question is, "Can a person be right with God and be afflicted with sickness?" The answer is self-evident — "Now Elisha was fallen sick of his sickness whereof he died" (II Kings 13:14); "...There was given to me a thorn in the flesh" (II Cor. 12:7). Both the Old Testament and the New Testament answer "yes!"

Is it always God's will to heal? It is dogmatically stated by healing-movement advocates that it is always God's will to heal the sick. Oral Roberts writes (If You Need Healing Do These Things, p. 23): "You will not be able to say it is God's will to heal one, but it is not His will to heal another — He is either a God of love, perfect love, or He is not God at all. Isn't that right?" No, Mr. Roberts, that is not right! God is a God of love, but it was not His will to heal Paul (II Cor. 12:7, 8), or Timothy (I Tim. 5:23), or Trophimus (II Tim. 4:20), or Lazarus (John 11), or Epaphroditus (Phil. 2:27, 30). Of tremendous significance is I Peter 4:19, "Wherefore let them also that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (cf. I Pet. 3:17; Phil. 1:29; Rom. 8:18).

A.T. Pierson used to say, "In the Old Testament God's blessing was prosperity; in the New Testament God's blessing is adversity." We can expect trials in this life (cf. II Cor. 12:7-10; Gal. 4:13, 14; I Tim. 5:23; Col. 1:24). The godly Charles Simson wrote to another Christian: "My dear brother, we must not mind a little suffering. When I am getting through a hedge, if my head and shoulders are safely through, I can bear the pricking of my legs" (A Book of Protestant Saints, p. 12).

A careful study of all the references to the will of God in the New Testament will reveal that physical deliverance is never included (cf. John 6:40; Gal. 1:4; Col. 4:12; I Thess. 4:3; 5:18; I Pet. 4:19, etc.).

Is Bible healing all a matter of faith? "Let your faith loose" is the slogan of the Oral Roberts campaigns. If one is not healed, it is proof of weak faith. This kind of teaching is destructive to those who fail to find healing. It becomes a "doctrine of despair."

It is striking to note that the miracles of healing by Christ and the apostles often took place apart from faith. Menno J. Brunk points out: "Nothing is said of the faith of the vast multitudes who were healed. There is no mention of faith on the part of the man with the withered hand (Matt. 12:10-13). The impotent man (John 5:5-9) did not know who had healed him (John 5:13). The blind man (John 9) did not know Christ. Verses 11, 17, 25, 36 ('The Relation of the Atonement to Sickness.' The Christian Ministry, April-June issue, 1950, p. 44).

Faith soars above fatalism and never stoops to fanaticism. True faith is always submissive

to the will of God. The emphasis should not be placed so much on the degree of our faith as on the direction of faith — upon the Person and provisions of our Lord Jesus Christ.

Amanda Smith, the colored evangelist, told of staying with some believers who held to "divine healing." After the husband came downstairs complaining of deafness and pain in his ears, he and his wife sought healing. Finally he went to a doctor and soon returned with the news that he was completely better. He reported that "the doctor said the wax was pretty hard, but that he could remove it without any trouble." This led Amanda to draw the lesson that some people were even expecting the Lord to clean their ears (Divine Healing Under the Lens, p. 74)! Healing is not simply a matter of faith.

Does faith in God exclude the use of natural means? Is it wrong to go to the doctor? Is it a sin to use medicines? The Bible shows that healing can come through the use of means as well as without means. Isaiah prescribed a fig plaster for Hezekiah's boil (II Kings 20:7); Paul advised Timothy to take wine medicinally for his stomach's sake and his oft infirmities (I Tim. 5:23); Luke was the "Beloved Physician" (Col. 4:14); and our Lord recognized the ability of physicians when He said, "They that be whole need not a physician, but they that are sick" (Matt. 9:12; Lu. 5:31).

But some will quote II Chron. 16:12. "Asa... in his disease... sought not to the Lord, but to the physicians." The context shows that Asa was in a backslidden condition. His death was not caused by seeking a physician, but in turning his back on God. Many commentators believe that the "physicians" in view were pagan medicine men — men who used magic amulets and superstitious exorcisms.

In Acts 28:8, 9, there are two Greek words used for healing with the latter word meaning to receive medical treatment. Dr. Griffith Thomas tells us of a missionary who confessed that all around him were missionaries of other societies who did a full day's work for God by taking quinine, but that missionaries of his society (believing in healing) were never well (Our Hope, January issue, 1925, p. 421).

What causes sickness? It seems to me that this question is basic to a clear understanding of the whole healing question.

(1) Neglect of God's laws Israel escaped the diseases and plagues of the surrounding nations by scrupulously obeying the dietary and hygienic laws relating to health given in God's Word. Someone has said of Christians who ignore God's laws, "Don't tempt God with your body."

(2) The result of sin and Satan. As we have mentioned before, some, but not all sickness may have this source. In connection with demon oppression, observe that Matthew 4:24 distinguishes between those who had "divers diseases" and those "which were possessed with devils."

(3) Sickness may be divine chastisement, given to refine, or to build sturdy Christian character. The Corinthians became sick as a result of being chastised for unworthily partaking of the Lord's Table (I Cor. 11:30). The Psalmist as well as Peter speaks of the blessing that affliction may be (cf. Psal.

119:67; 71; I Pet. 5:10). Paul declares that his sickness caused him to manifest the power of God (I Cor. 12:9), and through affliction we may bring comfort to others (II Cor. 1:3-5).

(4) Sickness may be to the glory of God. "This sickness is... for the glory of God" (John 11:4). God may sometimes get more glory out of our illness than He can get out of our health. Those who knew Annie Johnson Flint would consider her a possible illustration of this truth.

(5) Sickness may be the result of wrong attitudes of mind.

"A merry heart doeth good like a medicine" (Prov. 17:22; cf. 15:13). It is likewise true that a miserable heart results in the need for medicine — it brings bodily sickness. "The best doctors are Dr. Diet, Dr. Quiet and Dr. Merryman."

(6) Sickness may be traced to the fact that we are still in the body of our humiliation (cf. Phil. 3:21 R.V.).

Mr. Keith Brooks (Prophecy Monthly, March, 1950) summarizes some of the causes of sickness by pointing out a four-fold classification: (1) There is hereditary suffering (Ex. 20:5). (2) There is judicial suffering (Rom. 1:27). (3) There is corrective suffering (Heb. 12:5-8). (4) There is preparatory suffering (Heb. 5:8).

Now, if you recognize what causes sickness, you will be on the right road to know how God intends that you should deal with your sickness.

What are the characteristics of the healings of the Bible? This is so much in contrast to much that is practiced today that we should note it particularly. Mr. Lockyer in his book, Is There Healing for All?, gives the following headings: The healing of the Bible was —

(1) Selective, not mass healing. "In Christ's ministry of three and a half years we have record of thirty-five miracles; while a dozen apostles in the course of over thirty years performed some ten miracles." (2) A sign to confirm the testimony of Christ and of the Apostles. Many believe that once it was confirmed, the need for the sign was done away. (3) Always successful — none failed to receive healing who were touched or contacted. This is not experienced today. (4) Organic and radical. (5) Without atmosphere or publicity. (6) God-glorifying and Christ-exalting. The activities of the mass healing movements do not include all of these specifications.

What should Christians do when they are sick? This is a proper question. I would suggest the following steps:

(1) Seek to discern why you are sick. Is it because of sin? Have you been neglecting God's laws? Is your sickness simply the result of having a body susceptible to decay and disease? Your answer will determine in part what you should do about your sickness.

(2) If sin is confessed and God's laws obeyed, seeking in His will, either with or without means as He may direct.

(3) If you continue to suffer in the will of God, seek to recognize 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).

I agree with the wise words of Mr. Bingham: "Where sickness

Money-raising devices are crutches on which a church may hobble along, tithing-giving enables a church to "run and not grow weary."

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is directly due to sin, the first thing to deal with is the cause, and that sin must find its remedy in the atonement of Christ... where sickness is produced by natural causes, God, who is the Author of natural law, can give wisdom and understanding rightly to remedy this cause by natural means, ordained by Him and blessed of Him... where natural means are insufficient to meet the need, the resources of the supernatural are available in answer to faith and prayer if healing will bring highest glory to God and greatest blessing to His child" (The Bible and the Body, p. 104).

What position should be taken by believers? It is my personal conviction that believers need to reject faith healing as practiced today. "Faith healers" are possibly sincere, but woefully mistaken. Their practices are contrary to the Scriptures, contrary to experience. Cook remarks: "Is it not a fact that multitudes of Christians who never make any profession as to this view of divine healing are strong and active, even down to old age, while on the other hand, a larger part of those who do profess it and are ever claiming healing never seen to have it?" (Divine Healing under the Lens).

On the other hand, the Church of the Lord Jesus Christ needs to demonstrate a wider ministry of prayer for the sick, accompanied by a sympathetic bearing of one another's burdens in Christ's name.

It is my prayer that every reader — that you — may have personally received the Lord Jesus Christ as Saviour and Lord, and that "always... Christ shall be magnified" in your body, "whether it be by life, or by death" (Phil. 1:20).

APPRECIATED LETTERS

My husband and I have belonged to a Baptist church since we were young in our teens. We believe Christ Jesus instituted the Baptist Church while He was here on earth with His Apostles. The Church was here before Pentecost. We believe, unlike Protestant churches, that Jesus instituted Baptist baptism and the Lord's Supper as two ordinances of the church. My prayer is that God will bless you in your ministry at Calvary Baptist Church, and also in the ministry of T.B.E. We have been getting the paper since 1942 and have given it to many over the years. Mrs. Naomi Fields, Sherman Oaks, Ca.

Dear. Bro. Wilson, Just a small check to help where needed most. May the Lord lead and guide you in your work and souls be saved is my prayer. I don't have many more years to serve the Lord. I will be 91 years old next July, if my Lord tarries that long. May God bless you in your work. My prayers and best wishes for you. Mrs. A.R. Lott, Dade City, Fl.

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FROM THE EDITOR

There is a matter about which I am greatly concerned and much perplexed. It is the matter of Christian people, especially preachers, who are so adamantly against the law of God. They insist that believers are not under the law of God in any sense. They often say that the Ten Commandments have nothing at all to do with the child of God. This is a very sore point with them. They brand all who disagree with them as legalists.

Now, please understand that I adamantly believe and preach that we are not under the law, but under grace — for salvation. I might add that no one ever has been under the law for salvation, not even the Old Testament saints. This is a truth of all ages.

The believer is, in my opinion, under the law as a rule of life after salvation. The believer delights in the law of God after the inward man. The law of God is not grievous to the believer. The love of God, shed abroad in the believer's heart by the Holy Spirit, moves him to love and delight to obey the law of God.

I say here most firmly, that this outcry against the law of God as applicable to the believer, is mostly a new doctrine. I challenge any man to read the writings of our forefathers relative to this matter. It has been the overwhelming teaching of God's men through the ages that the believer is to obey the law of God.

I always ask those who oppose this teaching, "Which one can we break?" This usually puts quite a damper on the conversation, for usually the antinomian will not come right out and say that we are at liberty to break any of the commandments of God. Now, my brother, if we are not at liberty to break any of the commandments, if we are to obey every one of them; then what does one mean when he says that we are not under the law?

I am very perplexed about this matter. Why do so many men cry out against the law of God? What do they mean by this? I feel sure that most Christians will say that we ought to keep the commandments. I feel rather certain that every preacher will say that we ought to keep nine of the Ten Commandments. I don't believe that any preacher would teach that it is all right for a Christian to lie, steal, curse, commit adultery, worship idols, etc. So, what is the cry here? Well, it seems to me that the root of the whole matter is aimed at the Fourth Commandment. I believe that this is the only one of the Ten Commandments that any Christian would say does not apply today. So, it is my conclusion that the whole battle against the law of God is aimed at the Fourth Commandment.

Now, of course, those who do this will insist that the Fourth Commandment relates only to the seventh day of the week. They will then urge that Christian should have some respect for the Lord's Day. However, the total result of all this cry against the Fourth Commandment is the horrible desecration of the Lord's Day that we see all about us today. I believe that the devil is behind this outcry against the law of God, and that he is aiming in all this at the desecration of the Lord's Day. I am sure that Christians who speak so much against the law do not intend to join satan in this battle, but they are helping the devil in the destruction of all real respect for this day. With the taking away of the Fourth Commandment law, there has come the desecration of the Lord's Day that we see today. I am convinced that the Fourth Commandment, as well as the other Nine, is in effect today. I believe the day has been changed from the seventh to the first, but that the legal binding force of the law of God remains in effect in this matter. Let me summarize this part of my editorial. The total outcry against the Law of God is aimed solely at the Fourth Commandment. The result of all this has been the desecration of the Lord's Day.

I have long contended that the two most harmful things to the Lord's work in our day are open Sundays and television. I don't think many will argue with this statement. With the opening up of Sunday to all sorts of business and entertainment, there has come the decline in morality and spirituality of our day. No thinking person can argue but that with the desecration of the Lord's Day has come the wreck of our country as to decency, morality, and spirituality. When most (why not all) things were closed on Sunday, many more people attended church than do today.

I know that most Christians believe that one should obey nine of the Ten Commandments. The only one that any of them question is the Fourth. Therefore, I conclude that this whole outcry against the law of God is an attack on the Lord's Day.

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