

GOD'S GIFT — OUR GUARANTEE

by Will Bang
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"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

The words are an affirmation of undefiled authority. They constitute more than our shallow fabric can include, — the love of God commended toward the elect (Rom. 5:8). So amplified is the affection for His people, that the glory of Heaven, Jesus Christ the righteous, was not spared.

Assertions in Holy Writ multiply beyond number as they exhibit more than adequate comfort, if upon reflection of



Wil Bang

their greatness, we, by the grace of the all-sufficient God, remain steadfast. God has purposed to bring about a salvation so replete with eternal excellence, that ability to grasp the precious glories of the same is an enterprise which eternity will not surpass.

Nothing has ever been, or ever shall be, equal to the inexpressible majesty and infinite perfection of God's Christ. How awe-inspiring; yes! thrilling; boggling to the mind — to be told that God, possessor of divine attributes from all eternity, would spare not Jesus Christ His only begotten Son, for the fraudulent worms of the earth. Words are not strong enough to declare the stigma or to expose our base disgrace. We contribute nothing to His immeasurable holiness. All the goodness of saints compiled would not alter the exalted grandeur of the divine Creator one iota (Psa. 16:1-3).

What God has purposed from all eternity are actions so magnificent, that even wisdom is left in a position of perpetual amazement.

Many verses in the Scriptures display the eternal position of the adopted sons.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of

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PAGE 12
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"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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THE TIME OF THE PROMISE

by Willard Pyle
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Text: Acts 7:17.

One of the most comforting, edifying, and inspiring truths found in God's Holy Word is the fact that "God that cannot lie, promised" (Titus 1:2). This is what makes His promises so wonderful. These promises cover all of the needs of the saints for time and eternity, as Paul states in Philippians 4:19. "But my God shall supply all your need according to his riches in glory by Christ Jesus." Therefore we should spend much time in meditating upon these promises and in sharing them with others. This will help us to act and react properly in every situation and, will help us to learn to be content in whatsoever state we are in, whether it be poverty or prosperity (Philipp. 4:11, 12). It will cause us to "have faith in

God," as well as to give praise to His name (Philipp. 4:4-7).

Our subject and text relates to the time when Israel was in Egypt; and even though this time had begun fairly well, they were now in much affliction, and their groanings were increasing because of the bondage and the heavy burdens placed on them. However unknown to them this was a part of God's



Willard Pyle

preparation to deliver them for, "the time of the promise drew nigh," as God had said they would be in bondage 400 years. "Known unto God are all his works from the beginning of the world." (Acts 15:18). If this is true of Israel in Egypt, is it not true in regards to the saving of the elect? (2 Thess. 2:13, 14). How we can rejoice that whether it be four seconds or four hundred years God will keep His promise. This should motivate us to faith, love, and obedience.

In the accomplishment of God's promise He had raised up both Joseph, Moses, and even Pharaoh. This again causes us to realize, "and we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). May we ever view the situations around us with this in mind, both in the out-

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THE SIN OF LYING

by Doug Newell
Assistant Pastor

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

Our text tells us that, since we have been born again, we are to put away lying. No longer is this awful sin to be a part of our lives. No longer are we to be bound to our old sinful practices. It should be said of God's people that we are the most honest people in the world. Men should be able trust a Christian more than those who are not

saved. Every word that comes from our lips should be truth. We should have the attitude that Solomon had when he said,



Doug Newell

"Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips" (Pro. 8:6-7). What has happened to people who are honest about all things? What has happened to the teaching of the sinfulness of lying? There was a time when a man's word was as good as a written contract. What has happened to honesty? Now many who lie have changed the definition of what a lie is. They have done this to make

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT IS TO BE WILL BE

"...that that is determined shall be done" (Dan. 11:36).

We believe in God's sovereign, eternal, and absolute predestination of all things. Before time began God predestinated everything that will come to pass in time. Nothing will ever take place contrary to this predestinated plan and purpose of God. Some Arminians, who hate this truth of God's Word will make a joke about it. They will say that we believe what is to be will be if it never happens. Oh, no, beloved, we believe that what is to be will be, and that it will surely come to pass. My text certainly states this truth. I suggest that the truth-hating Arminian might try his wit in inventing some way to get around the statement of my text instead of making his sick

and feeble jokes.

One might also compare my text with the last part of Daniel 11:35, "...even to the time of the end: because it is yet for a time appointed." By putting these two texts together we learn that all things are determined by God, that they will come to pass as appointed, and that each event will come to pass at a predestinated time. My friend God has predestinated the "what" and the "when" of all things.

There are two doctrines involved in and essential to the truth of my text. The first is that of absolute predestination. The text says, "that that is determined." One might argue that this text does not apply to all things, but only teaches that some things are determined, and

that they will be done. Well, that is true as far as this text is considered alone. But by comparing Scripture with Scripture (and this is the only way to properly understand Scripture), we learn that the truth of my text applies to all things that come to pass. God has determined from eternity, and of His own sovereign will, all things that will take place in time. No man can understand or believe my text unless he believes in Absolute Predestination.

The second doctrine involved in my text is that of effective providence. Providence is God's governmental control of all His creatures and all their actions. The word "effective" means that God's control is effective, that no being can ever act con-

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BIBLE CONFERENCE PROGRAM PAGE 12

DESTRUCTION - DISCIPLINE - DELIVERANCE

by John Alber
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Introduction:

GENESIS — The first Old Testament book in our English Bible has stood for a number of things over the years and centuries. Without its message, we would be totally lost in a number of areas. It has been



John Alber

properly called the "Book of Beginning" by many a theologian and for a number of good reasons. Within the pages of this single book, the following subjects are mentioned and have

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WHY DO MEN GO AWAY FROM CHRIST

by Wayne Cox
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"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him" (John 6:60-66).

Verse 66 of this sixth chapter of the Gospel of John will suffice as the text. "From that time (after Jesus had said in verse 65, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father many of his disciples went back, and walked no more with him."

The subject under consideration is one that, I think, is of vital importance. That is the answer to that oft asked question: Why is it that men go away from Christ? There must be an answer.

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WHAT

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trary to God's purpose and control. This doctrine is involved in the words "shall be done" in my text. The teaching of my text is that God planned all things from eternity, and that He controls all things according to that plan, so that the result is, "that that is determined shall be done."

Let me relate the doctrines contained in my text to the truth of God's foreknowledge. Actually, "foreknowledge" in the Bible relates to God's intimate and saving love of His elect from eternity. Still, the Bible does teach that God foreknows everything that will ever come to pass. Now, some foolish Arminians, in their great hatred to God's truth, will say that God predestinates what He foreknows will be. How foolish, and how dishonoring to God. Why, the most feeble of men can predestinate what he knows is going to be. Suppose I say that, "I predestinate the sun to rise tomorrow." You will say that is foolish, that it does not really mean anything, that anyone could do that. Yet such a weak and foolish thing as this is that which the Arminians often ascribe to the great God of the Bible. No, God does not predestinate what He knows is going to be. God knows what is going to be because He knows what He has predestinated to be. God planned all things from eternity. He knows what that plan is. He knows that He is able to, and that He will, bring that plan to pass. Therefore, He knows what is going to come to pass.

Let me illustrate. The architect plans a building. The

workmen do their work according to the plans of the architect. Because the architect knows what his plan is, and because he knows that the workmen must follow his plans, he can tell us exactly what the finished building will look like, even before the foundation is dug. This illustrates for us the relationship between God's predestination, His providence, and His foreknowledge.

What is to be will be in the realm of inanimate nature. The trees and flowers come forth according to the pre-determined will of God. Vegetables and fruits produce according to His sovereign will. All of the knowledge, care, and activity of men would not produce one apple nor potatoes and beans except according to the will of God. We are always totally dependent upon His sovereign will for even the necessities of



Joe Wilson

maintaining our physical life.

The weather is so important. God could destroy every living thing from the face of the earth by His control of the weather. He could make it a little colder for a little longer, or a little hotter for a littler longer; or He could make it rain longer, or be dry longer: thus He could destroy mankind. This weather is under the absolute control of our sovereign God. He hath His way in the whirlwind. He makes it to rain upon one city and not to rain upon another one. He gives the lightning a charge and it strikes the predestinated mark. He makes His sun to shine upon the just and the unjust. Yes, the weather is always exactly what God predestinated it to be. As I write this I am in a meeting in sunny Florida. Three weeks ago I was in a meeting in snowy Maryland. This is all according to the predestinated purpose of our sovereign God.

What is to be will be in the realm of animate nature. The animals were all in quiet subjection to Adam, and he ruled over them without fear or force. A lion found and killed the old prophet near Bethel. God sent lions among His disobedient people as a chastisement upon them. Two she bears came out of the woods in Elisha's day and tore forty-two children who were mocking the prophet. The flesh-eating ravens, contrary to their nature, brought flesh to Elijah twice a day. The hungry lions closed their mouths, and not one of them harmed Daniel in any way. In the millennium, animal life will be as tame as the domesticated animals of today. There will be no viciousness or destructiveness throughout the animal kingdom. God will manifest His sovereign power over all animate creation for a golden thousand years of righteousness, peace, and prosperity.

What is to be will be in the realm of physical life. Ecclesiastes 3:2 informs us that there is a time to be born and a time to die. Not one of the

children of men but that is born according to God's predestinated time table. I was a seven months baby, but I was born at the exact time set from eternity on the calendar of God's eternal predestination. No man will live one moment beyond God's predestinated time. Job 14:5 informs us that man's days are numbered and that man cannot pass the bounds afore set by God. There is no man that hath power over the spirit to retain the spirit. All the doctors and medical aid of the world will not delay the death of a single person one second past the time for that one to die.

All the situations and events between life and death are appointed by God. Psalm 31:15 informs us that man's times are in the hands of God. Job 23:14 tells us that God performs the things that are appointed for man. Where one is born, all the physical details and emotional details of one's make up. All the events that transpire during one's lifetime are predestinated by God and come to pass according to God's plan for that life. All the events of history, as they affect the life of an individual are so appointed by God.

What is to be will be in the realm of politics. I know that the believer should study the political situation, should learn something of the candidates for public office, and should pray about God's leadership and vote accordingly. We have our responsibility in these matters. But God will so rule in the political affairs of the world as to place in each office the person so foreordained of God. One has totally failed to understand the book of Daniel unless he has seen God's rule in the politics of the world. "...to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Dan. 4:17). The teaching of this lesson is one of the major purposes of the book of Daniel. We learn in Daniel 4:35 that the Lord doeth according to His will among the inhabitants of the earth. God is totally sovereign in all of the political affairs of all the kingdoms of earth.

What is to be will be in the realm of world history. We learn in I Samuel 17:47 that the battle is the Lord's and He giveth the victory as it pleases Him. How often in the Bible, and in world history, have we seen this truth demonstrated. At times God would give little Israel with its small army victory over some vastly superior force. Then, when Israel was disobedient, God would bring some enemy power against them and give the victory to that power. Why, the history of Israel, as to war in the Old Testament, is a standing proof of God's sovereign control over world affairs. How did thirteen colonies defeat the armed might of England? Why the Lord God of hosts was with us and gave us the victory. One has not learned the truth taught by world history, especially on the battle field, until he has learned that God is sovereign on the battle field, and giveth the victory as it pleases Him.

Men write history books without regard to the sovereign activities of the Lord. Men give credit to armed might, to great abilities, to chance happenings; but men, by leaving God out, just do not understand the truth of world history. Men may ignore God. Men may rebel against God. Men may seek to

undo the purposes of God; but when time is over and truth is fully known, men will know that the Lord hath had His way in the deeds of the children of men, and that not one event has ever come to pass contrary to His eternal predestination.

What is to be will be in the realm of the evil deeds of evil men. Men may act out of the sin of their own depraved heart, but God secretly and efficaciously controls those desires to the bringing to pass of His own decrees. Look at the story of Joseph and his brethren. Joseph's comment of faith on these events is found in Genesis 50:20, "But as for you, ye thought evil against me; but God meant it unto good..." Joseph's brethren envied him. They planned to kill him. They sold him into slavery. They thought they were done with Joseph and his offensive

dreams. But God was on His throne, behind the scenes, working all things after the counsel of His own sovereign will. God used the evil designs of the brethren, the lies of Potiphar's wife, the forgetfulness of the butler, and many other events, to bring about His own predestinated purpose. Joseph reached the place of authority appointed him by God. Joseph's brethren bowed before him as God had decreed and declared. God used the evil deeds of men to accomplish His own purpose.

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27-28). Was

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FROM THE EDITOR

"Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another" (Eph. 4:25). "Thou shalt not bear false witness..." (Ex. 20:16). "These six things doth the LORD hate: yea, seven are an abomination unto him:... a lying tongue..." (Prov. 6:16-17).

It would take many pages to give all the Scripture references to the terrible sin of lying. There are few sins more prominently mentioned in the Word of God. God's wrath is against this sin. Some of the Scriptures (such as Revelation 21:8) almost frighten one in the reading thereof. God's condemnation of lying applies to all men, even to the unsaved. Being unsaved does not excuse one's sins despite what some seem to think.

One would almost think that admonitions against lying are unneeded by born again children of God. But the Scriptures, observation of others, and our own experiences tell us that we all need to guard against this terrible sin.

One of the sadder experiences of my ministry has been to observe professed Christians lying. This sin seems, at least in my observation, to be increasing greatly among God's professed children. In fact, I should not use the word "professed," for I have seen so much of this from people that I surely believe are saved people. One could almost conclude that, "truth hath fallen in the streets."

I have been greatly hurt in my life and ministry by lies. I do not know how many times men have told lies on me, others have heard them and spread them — without any of the concerned parties ever bothering to check on the truthfulness of what they were saying. Some years ago I told several friends that most of my troubles the last few years had been because men had done as I have just described.

I am very afraid of a liar. A liar can hurt one more than about anything else. A lie is one of the hardest things to guard against, or to heal the hurt thereof after it is told. Who, among the children of men could begin to calculate the exceeding great damage that has been done by lies? Multitudes have died because of lies. Character has been slandered. Reputation has been damaged beyond repair. Homes have been broken. Lives have been destroyed. Oh, when one considers the damage done by lies, he can begin to understand why the Bible says so much against this terrible sin.

A lie is one of the hardest things in the world to fight. It is hard to trace down as to who started it, or as to exactly what has been said. Men who tell lies will usually tell more lies to cover up. I have learned that men who somewhat oppose one will speedily believe any lies told about that one. Friends will usually try to believe the best about one, but even they are affected by lies about a friend.

Christian people ought to be honest people. They ought to be truthful people. They ought to always be very careful about what comes forth from their lips. One should always be able to believe anything told by a child of God. I think that one of the saddest experiences of my ministry has been when two people told me something; and I was forced to conclude that one of them had to be lying. It has hurt me greatly when I faced this dilemma — when I did not want to believe either party was lying, but knew that one of them must be.

Let those of us who are saved declare a war against this sin. Let us guard against it, pray against it, and battle against it. Let us sincerely endeavor to always tell the truth. Let us know that something is absolutely true before we tell it to others — at least let us be as sure as we can about this. Remember that our Lord is "the truth." Let us remember that God cannot lie. Let us study God's Word on this subject. Let us seek the help of the Holy Spirit in this matter. Let us never be guilty of this sin as much as God will enable us.

Dear friend, can you imagine what a different world this would be if one could always count on the truthfulness of everything he was told? Think about the world of advertisement and the business world. How much would simple truthfulness change these things? It might turn a lot of things inside out, but eventually it would surely make the world a better place in which to live.

There are men who, when they tell me something, I always want to check other sources before I believe what is told. I just cannot depend on it that they have told me the truth. I hate to feel like this about anyone, but there are those who have forced me to have this attitude.

I urge every child of God to read again my text, and to start obeying it. You and all those you influence will be blessed by your doing this. God will be glorified thereby. Tell the truth, my brother, tell the truth.

WHAT

(Continued from Page 2)

ever crime so wrong? Did ever evil men behave in a more evil way? Was there ever an event more designed by men to defeat the purposes of God than this one? Yet, what did they accomplish? Why, exactly what God had predestinated before the foundation of the world. God used the evil deeds of evil men to accomplish the good and saving purposes of His sovereign will. Surely, when we gaze at the old rugged cross and see what was accomplished there, we must understand that the Lord worketh all things according to the counsel of His own sovereign and eternal will.

What is to be will be in the realm of the good deeds of good men. Of course this is true. It is God who regenerates men, giving them the desire to do good. It is God who gives men the ability of the Holy Spirit for the doing of the good they desire to do. It is God who orders the steps of a good man, so that he walks in the path foreordained by God, doing the good things that the Lord afore prepared that he would do. Yes, we give God all the glory for the good works done by good men.

What is to be will be in the realm of saving grace. Oh, praise the Lord for His eternal purpose to have a people for the praise of His name. Praise God for the sovereignty of His saving grace. He elected, from among fallen mankind, a people for His name. He predestinated that they would be the recipients of His saving grace.

He sent His Son into the world to work out the salvation of His elect. He laid the sins of the elect on Jesus Christ. Jesus Christ willingly bore those sins. He paid to the full the sin debt of the elect of God. He thus secured and assured the eternal salvation of all the elect. God orders the events of providence so that each one of the elect will hear the glorious gospel of Jesus Christ, for faith cometh by hearing, and hearing by the Word of God. The Holy Spirit, at the predestinated time, uses the gospel and gives spiritual life to the dead sinner, thus enabling and causing him to repent of sin and believe on Jesus Christ and be saved.

Yes, God is totally sovereign in the realm of saving grace. As to who will be saved, as to when each one will be saved, as to where the blessed event will occur, as to all the circumstances surrounding the salvation experience of each one of the elect. It is He that hath saved us and not we ourselves. Oh, the blessed comfort of this wonderful and blessed truth. The salvation of God's elect does not depend on the willing and acting of the individual, it does not depend upon the preacher or the personal witness of the saved. Oh, we should be faithful in living the life before the unsaved, in praying for them, and in witnessing to them; but their salvation does not depend upon our power to move them to trust Jesus. God has not left the salvation of His election in their own hands. His counsel has planned this, and His power will accomplish it. Yes, what is to be will be in the realm of saving grace.

What is to be will be in the realm of prophecy. My text occurs in a prophetic context in the greatest prophetic book of the Old Testament. Daniel begins with the then present kingdom

of Babylon. He tells of the coming kingdom of the Medes and the Persians. He tells of the coming of Alexander the Great and the Grecian empire. He tells of the early death of Alexander and the division of his kingdom among four others. He tells of the coming of the mighty empire of Rome. He tells of the revived Roman empire and the coming kingdom of the anti-christ. He tells of the defeat of the anti-christ and the glorious kingdom of Jesus Christ. Oh, how full is Daniel's foretelling of human history from the day in which he lived until that glorious millennial reign of Jesus Christ. Why Daniel's prophecy reads like pre-written history.

God has predestinated what is to be. Therefore, He knows what is to be. He has revealed a portion of what He has predestinated to be. This revealed portion of God's predestinated purpose is known as prophecy. Men may laugh at God's prophecy. Men may seek to order the events of time contrary to God's revealed prophetic program, but God's prophecy will come to pass exactly as written. There will come the rapture of the saints. This is the next revealed event on God's prophetic program. The terrible tribulation will follow. Then Christ will come to the battle of Armageddon and defeat the assembled armies of the anti-christ. Then Christ will set up His kingdom and rule and reign over all the earth for a thousand years. Then a great and final rebellion, which will be swiftly put down by the Lord. Then the resurrection of the unsaved dead and the great white throne judgment. Then the eternal state of an awful hell for the unsaved, and a glorious heaven for the saved. Yes, what is to be will be in the realm of prophecy.

When it is all over. When time has ended and eternity future has begun, we will know — all men and angels will know — that whatever God predestinated before time began will have been exactly accomplished. Praise God, what is to be will be.

WHY DO

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If you will notice, the word disciple is used in the context: "From that time many of his disciples went back, and walked no more with him." They were not irreligious libertines, but they were disciples. The advocates of the doctrine of apostasy have capitalized on this verse. They entertain the fallacious, erroneous idea that this verse teaches the possibility of apostasy. They raise the question: Isn't it true that the Bible designates these who went back as Christ's disciples? Doesn't being a disciple mean that you are a child of God? But the word disciple does not necessarily mean that one so designated is saved. In its original meaning, it means onewho is a learner of Christ. Now, lots of people learn of Jesus and never actually come to the acknowledging of the truth. A lot of people are "ever learning," as Paul said, "but never come to the knowledge of the truth." That truth that is in Christ.

This vast multitude of disciples, who went back and walked no more with Jesus, had only been following Him for one purpose only: that they might be fed the natural bread.

Jesus on two occasions multiplied the loaves and fishes

and fed them all. He had performed a most noted miracle in their presence. They had decided, no doubt, "If we follow this man all our natural problems will be solved: He will absolve us from all responsibility of making a livelihood."

But after Jesus had said the second time (verse 65), "no man can come unto me, except it were given unto him of my Father," many of His disciples went back and followed Him no more.

It is an utter impossibility for one to just, at this own volition, take up bag and baggage and go to Christ. So many people get the mistaken idea that salvation is entirely up to the one who is to be saved; that he can choose the time and place for his salvation. I'm sorry to say that this doctrine has permeated even Baptist people, who have the truth, to the extent that men are encouraged to just trust the Lord, or just come on and be saved any time they feel the inclination to be saved. High pressure evangelism has been the scourge of Christianity; it has filled the churches that belong to Christ with lost, ungodly, alienated sinners, and there is no man in this world more out of place than a lost man in the Lord's church. He is as much out of place in the Lord's church as he would be in Heaven itself. An unbeliever certainly would be out of place there.

But the advocates of apostasy say, "Well, this group that had been following the Master were saved and they lost their salvation."

That isn't so. In I John 2:19, the Apostle John said concerning this same group, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

So, they were not saved. They were lost. Religious Pharisees and Sadducees, who had religion to be sure, but they did not have Christ. It is one thing to be devout and religious; it is quite something else to be Christ-centered and saved. For these who went out from among the apostles were not of the apostles. They did not belong to Christ, yet they were religious just the same.

You may ask me this morning, "Why is it that men go away from Christ?"

First, these went away because they objected to the truth. Then, if they objected to the truth, to what truth did they object? They objected to the truth of the sovereignty of God. That's exactly why. That is the truth. When they came in great numbers to be fed on one occasion 4,000 men, not counting women and children, and on another occasion 5,000 men, not counting women and children — the very moment Jesus said, "...no man can come to me except the Father which hath sent me draw him," and when He repeated this in verse 65, "from that time many of his disciples went back and walked with him no more." Why? Because they objected to the truth of the sovereignty of God. That is the truth that is despised today.

Most people entertain the idea that God is like a grasshopper. Their conception of God is that He is our servant; that He is at our beck and call; that He is the One to obey us. But if you will read Isaiah 40, you will find that God looks upon nations of

men as a drop in a bucket, and there are many drops in a large bucket of water. God said the nations of the earth are as drops of a bucket, and men, themselves, are like grasshoppers and worse than nothing upon this earth. Yet, men will say, "I do not believe in the sovereignty of God."

God works and no man can still His hand. God moves and no man can stymie God's movements. God speaks and the world must become silent before Him. God is a sovereign God. David, the sweet singer of Israel, says over and over in the Psalms, that His will is done in the heavens, and no one can stay His hand; that He hath done whatsoever He pleased. God is sovereign.

I'd hate to trust a God who could not do with me as He pleased. God is sovereign. I would be afraid to trust a God who cannot control the affairs of men and the universe, but bless God, He is sovereign; He is a sovereign being, and He is to be obeyed. We are at His beck and call, rather than He at our beck and call.

You start preaching on the sovereignty of God and folk get fighting mad; for Paul said, "Every man has a song; he has a doctrine; he has a prayer" (I Cor. 14:26).

Then, people today have to tell God how that men are saved. I'll tell you this morning, God has this to say, "Salvation is of the LORD" (Jonah 2:9). Jesus said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Salvation is of the Lord.

Jesus talked to Nicodemus concerning the new birth in John 3:8. Nicodemus, you know, was constantly asking the Lord, "How can these things be?" Had he accepted the sovereignty of God, he would not have questioned the Master. It would have been a matter of course for him to accept the truth.

Well, how can these things be? I don't know. I just know it is the power of God. Notice in the 8th verse of John 3 Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The Spirit of God works upon whom He pleases, when He pleases, and as He pleases. You cannot dictate the terms to Him; God is sovereign.

They, then, objected to the truth, and that truth to which they objected is the sovereignty of God. This is a doctrine that separates the men from the boys, the women from the girls.

Why is it that men go away from Christ? You know, when Jesus, in the 8th chapter of John, exposed the Pharisees and Sadducees, when He told them in the 6th chapter that He was the Bread of Life, that they had to partake of that Bread if they were to have eternal life, and He told them repeatedly that He came not of Himself, but His Father had sent Him; yet, they still questioned the Master. Jesus said, "why do ye not believe me?" Then He said, "Is it because you cannot hear me; ye have eyes with which to see but see not; ye have ears with which to hear, and ye hear not." In John 8:47, Jesus

tells us why men go away from Christ: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

You know, when you preach a doctrinal message to people and you can see them, as you look out over the audience, getting fighting mad, angry with the speaker when he is telling the truth, you can put it down that they who get angry are not saved. You hear me; I'll prove it.

But some will say that is a hard statement. Well, it's the truth. The worst enemy in the world that you could possibly have is a man who will tell you a lie. The best friend in the world you could possibly have is a man who will tell you the truth, regardless of what it costs. I am going to tell you the truth and prove what I say.

Jesus said in John 8:47 — I want you to get this, this morning — "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

That is why. Don't ask me any more why men go away from Christ. There it is. Christ answered it Himself: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Now, don't try to explain it away. Don't say it doesn't mean that; it means this, that, thus, and so. It means exactly what it says. It is self-explanatory. Don't get mad at me this morning, and you should not and better not, get mad at God. Why is it that men go away from the truth? It is because they are "not of God." That is exactly why.

I was holding a meeting one summer in a place; everybody came and patted me on the back until the last night. The last night I had a great audience there, and I preached the best I could. There was one thing I tried to do; I abased man and exalted God. I tried to show them that salvation was in Christ, not in themselves or in their work; but in the person of Christ. I tried to show them the sovereignty of God, and their faces began to swell up, actually swell up they were so angry. After the service, a little girl of 12 or 13 was saved. But that did not matter to the crowd. They were not interested in the salvation of anyone; they were only interested in man's self exaltation.

When I left the meeting, several weeks passed and a friend of mine, who had belonged to that church, came and asked me, "Brother Cox, what in the world did you preach?" I said, "I preached the truth." He asked, "Did you preach on the sovereignty of God?" I replied, "I most certainly did." "Boy! Do they hate you with a holy passion."

They got mad. Now, why? Jesus tells you why. He that heareth God's words is of God. That is why. That is exactly why. They "therefore heard them not, because they were not of God."

Do you know why you fail to enlist so many people in the Lord's work? It is because they have never heard the voice of the Master. Do you know why you try to get folk interested in the Lord's work and you cannot? It is because they are not of God. That's the reason.

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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

What is "conviction of sin?" Does one sometimes go through a long period of conviction before finally being saved? Explain such with reference to the unsaved person being "dead" spiritually.

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The term "conviction of sin" is not a Bible term. The only word that comes close to it is found in John 8:9. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." As you can see this is speaking of the scribes and Pharisees being convicted by their own conscience. Those who believe that we are saved by our own efforts could easily think of this term in respect to salvation.

We who know the teaching of the Word of God relative to our total depravity and the fact that we are saved by the grace of God and not our efforts cannot accept a "conviction of sin" by our conscience.

Does one go through a long period of conviction before finally being saved? I do not see how he can since he is dead spiritually. It may be that the Holy Spirit will use preaching to bring a person around later to the place where he is quickened and made alive in Christ. This is perhaps what is meant when Saul of Tarsus was saved. "And he said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks" (Acts 9:5).

I cannot help but believe that, when the Holy Spirit quickens, it is an instantaneous thing. We are quickened (made alive), believe, and are converted all in an instant. There most definitely is not a group of people walking around who have been made alive but who have not been saved.

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"Conviction of sin" or being "under conviction" are terms often used by some to indicate that they have almost persuaded one to come over to the Lord's side. Now we know that the Bible very plainly states that the unsaved are dead spiritually, "And you hath he quickened, who were dead in trespasses and sins; — Even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:1, 5).

The word "conviction" according to Webster means, "a realization of one's guilt." Now we know that one who is dead spiritually can not come to that realization except through the Spirit, and we are told that, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). There is a drawing power which draws a spiritually dead one to faith in Christ. Jesus said, "No man can come to me except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). This explains why the gambler, the drunkard, the murderer, etc. suddenly starts attending church and begins to attend to spiritual things. Then one day the Holy Spirit uses the gospel to bring about a new birth, as Peter has said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

We have many examples of the drawing power of God in His Word. This power was what brought Nicodemus to Jesus by night. It caused the Ethiopian eunuch to be reading the fifty-third chapter of Isaiah when Philip caught up with him. The same power caused Cornelius to send for Peter who preached Christ to him. The same power caused Lydia to attend a riverside prayer meeting where Paul preached the Word and it was there that the Lord opened her heart. (Acts 16:12-14).

Instead of thinking of these as being under conviction of sin, we need to see that it is the drawing power of the Father, who draws all the elect unto His Son. If, "the king's heart is in the hand of the LORD, as the rivers of water, he turneth it whithersoever he will" (Prov. 21:1), surely He can draw even one who is "dead in trespasses and sins" unto His Son.

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John 8:9; "And they which heard it, being convicted by their own conscience went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

This question being divided into three parts, we will answer them one at a time. I use the text above simply because it is the only verse in the Bible the word convicted can be found. I will not use this verse directly in my answer.

The first question is: "What is conviction of sin?" This question can best be answered by experience. It is a hard experience

to describe. The word used for conviction is the same word that is used for convincing. Thus I think we can define conviction as the process God uses in convincing man that he is a sinner. Conviction deals with realization that our actions are not innocent in the eyes of God. It deals with the eventual bringing on of guilt to our souls. Any person who has felt guilt in his conscience has felt a little of what conviction of sin amounts to in the end. Conviction of sin goes much deeper than the conscience. It brings about better results than a guilty conscience. It will sting much deeper, but when relieved, will feel much better. I might add that conviction of sin is not just for the lost man but the saved as well. Ask David and Peter about the conviction that can come upon a backslidden saint.

The second question asks: Does one sometimes go through a long period of conviction before finally being saved? I think this question could be relative to what you refer to as a long period. Let me answer this question with a yes, and then attempt to qualify or explain my answer. I am sure the questioner believes that not all salvation experiences are the same. The way of salvation is the same, but not the experience. I believe that each one of the redeemed go through a period of conviction. I believe this period is different in each believer. I believe it is longer with some than it is with others. I believe Saul of Tarsus was under conviction when he went on his rampage against the Christians. I do not believe that the time of this conviction is based upon man's willingness to believe, but is based upon the will of God. Please, don't ask me why God has one person go through a long period of time and another short period. That is something you will have to ask God.

The last question asks that we explain this conviction with reference to man being spiritually dead. There are many truths taught in The Bible that defy human explanation. Such doctrines as the Trinity, inspiration, sovereignty and human responsibility are very difficult to explain, but they are all taught in the Bible. I believe a sinner becomes alive spiritually when God imparts to him saving faith. I do not see that a person must be alive spiritually to be under conviction. Conviction is evidence that such a person will eventually be saved and become spiritually alive, but conviction is not evidence that one is alive spiritually at that time. May God bless you all.

WHY DO

(Continued from Page 3)

People go away from Christ because they seek to establish their own righteousness, and they will not submit to the righteousness of God (Rom. 10:1-4). Paul said, "...my heart's desire and prayer to

God for Israel is, that they might be saved" (Rom. 10:1). He said, "...they have a zeal of God, but not according to knowledge" (Rom. 10:2).

Now the Apostle Paul said that they were devout and religious, and actually had a zeal of God, but not according to knowledge. They had gone about trying to establish their own righteousness, and had not submitted to the righteousness of God. For Christ is the end of the law for righteousness for all who believe, to the Jew first, and also to the Greek, or the Gentile. But folk like to say, you know, "I want to establish my own righteousness." Like the man at the wedding feast in Matthew 22 who said, "My wedding garment is sufficient; why, my wedding garment is alright." But when the Master came in He said, "Take it off, cast him out where there shall be weeping and gnashing of teeth; take him away."

Thus, beloved, the only kind of righteousness that will meet the demand of God is the righteousness which God Himself provided (Phil. 3:7-9).

Then again, men go away because they like to have their way. Folk like to have their own way, you know. When most people pray, they say, "Thy will be done." But they don't mean that. What they actually mean is: "My will be done," and not Thy will, regardless of the cost. They like to have their own way, and the lost multitudes of this earth want to have their own way as to religious inclinations, salvation, and what have you. Talk to a lost man and he will say, "Aw, I will be saved one of these days when I get my fill of this, thus, and so. When I get to where I can live right, I'll be a good boy and join the church."

Well, let me tell you something: joining the church will not get you anywhere. Joining the church never saved a soul. The reformation of life, becoming a "good" man, woman, boy, or girl, never saved a soul. You are lost if Christ has never transformed that life. But men like to have their own way. In Proverbs 14:12, the wise man Solomon said, "There is a way which seemeth right (didn't say that it was right now, only that it seemed right) unto a man, but the end thereof are the ways of death." Man likes to have his own way, but his way leads to Hell.

In Proverbs 21:2, once again, the wise man Solomon said, "Every way of a man is right in his own eyes: but the Lord pondereth the hearts."

He just thinks his way is right. It is not; for God ponders the heart. Like a surgeon with his scalpel, digging, cutting, probing into the deepest part of the human body trying to find the ailment, God's truth searches; God's eyes see; He bares the heart; He tears it asunder and exposes it: God knows.

Jesus said to the Pharisees, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15).

Thus, that which seems right leads to Hell. That which appears right unto men is an abomination in the sight of God. Jesus didn't pull His punches, did He?

Then there are those who go away from Christ because they are "pure in their own eyes."

The most despicable man in the world is a self-righteous man, one who thinks he is the best man in the world. I have never seen a good man, have you? Jesus said as much, "There is none that doeth good, no, not one" (Rom. 3:12).

But there are people in the world that think they are so pure and holy they are almost as good as Christ, and getting better every day. I heard a man say one time in one of those so-called testimonial meetings years ago in Jackson, Tennessee — and this actually occurred — "Bless God, I'm saved; I'm as good as Christ and getting better every day." He was pretty good (?) wasn't he? In a little while he was going to excel Christ, God, and the Holy Spirit. Of course, he was a liar. He didn't even know Christ; for had he known the Lord, he would not have spoken of himself in such a manner-boasting about what the Spirit had done for him, and how that he was filled with the Spirit and so on.

You say, "Where in the world is that, Preacher?" John 16:13 says, "Howbeit when he, the spirit of truth, is come... He shall not speak of himself..." He will not speak of Himself; He will speak of Jesus. But this fellow belittled the Lord by saying that he was as good as Christ and getting better every day. Was he saved? No! What he needed was a cleansing by the power of the blood of Christ.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Proverbs 30:12).

Where is the self-righteous man, where is the religious bigot, where is the egotistical religionist of today as he faces this text in the Book of God? "There is a generation that are pure in their own eyes, and yet they have not been washed from their own filthiness."

You may say, then, "If men go away from Christ, where do they go?" Well, if they are saved they go into horrible backslidings. Do you know where backslidings originate? In the hearts of men. Solomon said, in Proverbs 14:14, "The backslider in heart shall be filled with his own ways..." Then God invites backsliders to come back. Now a backslider is not a lost person. He has lost the fellowship of God, that's all. He is most wretched.

In Jeremiah 3:22, God said, "Return, ye backsliding children, and I will heal your backslidings." And, "Behold, we come unto thee; for thou art the Lord, our God." They returned.

If men go away from Christ, where do they go? If they are lost, they go to Hell.

Who was it that said, "I don't like to pronounce the word?" Well, it's in the Bible: the word is used 23 times in the New Testament. Jesus used it over and over. Why shouldn't I?

Then, if men die without Christ they must go to Hell; there just isn't any other place for them to go; and brother, there just isn't any place called purgatory, either.

You go to Hell when you die if you are lost. Hear me now: old Dives, the rich man, in Luke 16 (you know, the Book of God says that he fared sumptuously every day), died, and was buried; and in Hell he "lift up his eyes, being in torments." Hell is not a good place to go. I don't want to go there. In fact,

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is the Scriptural work of a deacon?

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Acts 6:2-4, "Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." I believe that we have here the first need of deacons, and the need to prevent church trouble. Verse one tells us that there was a problem; and the problem was over material things, things of secondary importance. It was started by those who were receiving material aid from the church. Pastors have no time to get involved in these matters, so they were led to seek help. They were led by the Holy Spirit to install seven men of honest report. These men were chosen to be servants in material things.

They were chosen by the church and ordained by the apostles. They were chosen to be servants to co-serve with the preachers of that time. They were not organized to be a deacon board. They were not to be chosen to be church bosses. They were not chosen to run the church. They were chosen to take care of secular things, so that the pastor could devote his time to spiritual things. Most deacons are out of their place in most churches today; and the reason is that their pastor will not preach on the place of a deacon, and the deacon will not seek his place. Because of this, many churches are out of order.

There is room for Spirit-filled men with wisdom to fill the office of a deacon. A good deacon will not only look out after secular things, but will look after the inner and spiritual welfare of the assembly in view of building up the congregation both in number and in the knowledge of our blessed Lord.

A good deacon will work with the pastor and seek out trouble before it gets out of hand. He should try to the best of his ability to make visitors feel at home in the church and to encourage them to come back. A good deacon should visit the sick and the weak members that find it so easy to stay home from church. He should serve at the communion table and help keep order in the church. A good deacon will try his best to be at church every time the door is open for service. A good deacon should take as much burden off the pastor as possible, and see that he is cared for.

Last of all, a deacon should never get involved with those who would cause trouble in the church. The church has enough

trouble with outside interference much-less those who would try to stir up un-rest among the brethren. We at The New Testament Baptist Church have had two big splits in the last ten years, and both times deacons got involved with a group desiring to either take over the church or split the church. Had these deacons been true to their office they would not have gotten involved with those who would do hurt to the Lord's church. Deacons of this sort should not be trusted in office again for they have brought reproach upon the office of a deacon. Verse three of Acts six says that they should be of honest report.

May the Lord bless.

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"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables, Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:1-3).

The primary duty and responsibility of an apostle was to the Word of God. There was to be nothing that came before the discharge of that responsibility. The main objective for the apostles was to the ministry of the Word (v.4). As the number of disciples multiplied, it became more difficult for the apostles to care for them completely. Thus the need for assistance came about. The need was met with the appointing of seven men that we now call deacons.

The term "deacon" is not mentioned specifically in the sixth chapter of Acts, but the service that they performed is detailed there. The word for deacon in the Greek is "Diakonos" and means one who renders service. There are specific qualifications for the office of a deacon besides those that are mentioned in verse three. Those qualifications were laid down, not by man, but by the Holy Spirit of God as He directed men to write. In I Timothy 3:8-13, we find these qualifications listed. They are basically the same as for a bishop or pastor. The office of a deacon must be approved (ordained) by the church. The candidate for a deacon must be a man. There is no provision for women deacons, because they cannot meet the qualifications, especially the one that states a deacon must be the husband of one wife. None of the qualifica-

tions can be waived or exempted. Once we understand how deacons are chosen, we can understand their Scriptural work.

That work is best described, I believe, by looking at, and understanding the words ministration (v. 1), serve (v. 2) and business (v. 3). Verse three states that these honest men were to be appointed over the business that was causing the problem between the Grecians and the Hebrews. The word business (chreia) means to meet a need or necessity. The need was that the Grecian widows not be neglected, but be cared for in the same manner as the Hebrew widows. The word ministration (diakonia) speaks of the service of believers. It was not reason (fitting) that the apostles should leave the Word to serve tables. The word serve (diakoneo) means to wait on or to render any kind of service. This is the Scriptural work of the deacons (diakonos); they are to meet the needs or the necessities of those in the church by being of service. That service may be of assisting at the Lord's table to ministering in the Word (Act. 8:5).

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"And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:1-3).

The work of a deacon in this passage is very clear. They were to "serve tables" a duty that had been performed by the apostles in their daily service to the disciples. So much time was consumed in this that there was no time left for spiritual serving. I believe the deacon's primary work is to see to the physical needs of the congregation, thus leaving more time for the pastor to see to the spiritual needs. The distribution of food and necessities was a great task in the church of Jerusalem due to the fact that all the disciples had given their goods to the church. The deacons of that church were kept very busy in the distribution of the goods to those who needed them. Other churches in the New Testament, and churches today do not have all goods in common store. Thus the office of deacon took on different responsibilities, as shown by the qualification of deacons in I Timothy 3:8-13. The deacons of the New Testament churches

were sound in the faith and had a strong testimony to the saving power of Jesus Christ. Stephen was murdered for his strong testimony against the Jews. Philip, one of the seven chosen by the church at Jerusalem, was called an evangelist in Acts 21:8.

I would conclude then that the Scriptural work of a deacon would include seeing to the physical needs of the congregation, and being a man strong in the faith, he could teach and preach also.

WHY DO

(Continued from Page 4)

I'm not going there. It is a place where "the worm dieth not," and the "fire is not quenched." It is a place of endless, everlasting torment, and they live with their sins, trying to pay for them, living on and on throughout the ceaseless ages of a never-ending eternity; and they never get through paying for them. Hell is a horrible place.

Brother, if you are done with Christ, you are done with His Word; you are done with the truth, and you are left in the presence of three of the greatest mysteries that ever confronted man: Sin, Death, and the Judgment.

What about your sins? What are you going to do about your sins? What about your death? What are you going to do about your death? You are going to die, you know. And what about the judgment? When the Son of God shall say, "Depart from me, ye workers of iniquity, for I never knew you," is that what you want to hear?

I tell you this morning in closing, there are only two places that men can go: one is to Heaven and the other is to Hell. The only way you will get to Heaven is through Christ and by Christ; He is the only Saviour. Brother, He is our salvation. May it please Him to use the Holy Spirit in imparting life to you. May you come to know Christ as your Saviour as the Spirit imparts life to you. Amen.

DESTRUCTION

(Continued from Page 1)

their beginning; the world; heaven; animal life — fish, fowl and living creatures; man; sin — disobedience and rebellion, which resulted in death, both physically and spiritually; redemption plan; the nations of the world; The Law (in a limited sense); a righteous walk, Enoch; the nation of Israel.

What Jehovah God began here in the book of Genesis effects the whole of humanity. One would be totally lost without its timely introduction to human history and the divine intervention of Almighty God. A divine pattern is thus established in the Book of Genesis and then further developed in the rest of the sixty-five books of the Holy Bible. It seems to the reader of the Holy Scriptures that at a single glance, the Old Testament Pentateuch (the first five books of the Old Testament) is laying the foundation for the Lord Jesus Christ in that they reveal how God chose, (Genesis), redeemed (Exodus), sanctified (Leviticus), guided (Numbers), and instructed (Deuteronomy) the Hebrew nation, through whom Almighty God would bless all the nations of the world (Genesis 12: 1-3). Furthermore,

the historical books of the Old Testament illustrated how God would and did use this nation of Israel to produce the redemption of God's people. In order for the Chosen nation (Israel) to be fully prepared for this great task, it has to conquer its land (Joshua - Ruth), to be established under its first king, Saul (First Samuel), and later to expand its empire under the leadership of David and Solomon (Second Samuel — First Kings 10). Then after Solomon's reign, the kingdom was divided (First Kings 11 ff.), and later deported to Assyria (721 B.C.) and Babylonia (586 B.C., - Second Kings). The redemptive hopes were not lost, for Jehovah God protected and preserved His chosen people Israel (Esther) and gave them strong effective leaders so that they could once again return to the promised land (Ezra and Nehemiah). You see, my friends, it was God's plan that the nation of Israel would produce the Messiah — the Passover Lamb. Therefore, while the "Law" laid down the foundation for the Promised One, the historical books took great pride in the preparation of the Holy One of Israel. The poetical books were written that the people might look up in aspiration to the One that would come and provide eternal salvation for God's elect. On that account, the Old Testament prophetic books looked forward with very much expectation to the arrival of this One — the Holy One of Israel, the Lord Jesus Christ.

Thus it has been viewed by some that the "law" looks at the moral life of the nation at Israel. The "history" of Israel reveals their national life and many short-comings. The "poetry" reveals their spiritual life. The "prophetic" teachings depict their expectations: The One that would come and deliver them from sin and bondage.

EXODUS — This second Old Testament book in our English Bible gives to us the necessary history as to what happened to the seventy souls that entered Egypt at the close of Genesis. Some four hundred years later, a Pharaoh is raised up that knew not Joseph. Because the children of Israel had grown in great numbers, they had become a threat to that ruler and a thorn in the flesh to the security of the Egyptians. The time had come that God must remove them from the pagan influence of Egypt and so He provided "a deliverer" — Moses. Oppression was brought to bear upon the shoulders of the children of Israel so that they were ready to move out once God provided the one that would deliver them. But before they left the land of Egypt, God instituted the passover feast. To Israel and the church of God, that was only a picture of the true Lamb of God — the Lord Jesus Christ. John the Baptist came and introduced Him many years later to the people of Israel. It could be properly said that "Exodus" meant "coming out," but its underlined truth was "God provided a Passover lamb for His own." The Exodus of Egypt gave unto the nation of Israel a four-fold truth to hold on to: (1). It marked the beginning of a new life as they left Egypt; (2). It also marked the beginning of

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QUESTION: — Where is described a bed too short and a quilt too narrow?

ANSWER: — Isaiah 28:20. "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it."

DESTRUCTION

(Continued from Page 5)

a new liberty that they, as a nation would experience; (3). It therefore marked the beginning of a new and very much different fellowship that they would have with God; (4). Lastly, it marked the beginning of a new assurance that they were indeed God's very special people.

Exodus not only pictures the victories of Israel, but their sin and downfall. Perhaps the book of Numbers does a better job of revealing these facts. The "law" was given unto them and before they ever received it they were rebelling, and, as was the case, constantly complaining. By the time that they reached Kadesh-barnea, a place about seventy miles south of Hebron, they were in such a stage of rebellion and hateful disposition that God left them in the "Wilderness" until He had

purge doubt from their midst all those unbelievers. By the time they were ready to enter the promised land, (Approximately forty years) only two men were living who were twenty years old or older at the time of Kadesh-barnea: Caleb and Joshua. Joshua led the people into the promised land and under his leadership, they took the land by storm. Before he departed this world, Joshua charged the children of Israel to serve the Lord God of Israel only, not the gold's on the other side of the river. This, the people of God promised that they would do. I: DESTRUCTION. The book of Judges opens with a tragedy: "And the children of Israel did evil in the sight of the Lord, and served Baalim;" Judges 2:11. Judges is full of the evil deeds of men who knew not the God of Joshua. God has no grandchildren in His family. A number of things need to be pointed out at this time. Israel had not complied with the orders of God, for they had not driven out of the promised land and destroyed those that God told them to do in the previous books. That meant that the pagan influences of the day were a steady reminder to Israel of the pleasures of sin for a season. Thus, a generation came forward that knew not the Lord of the Words of the Lord in former days - Judges 2:10. Because of the nature of God, His wrath was kindled against the children of Israel - Judges 2:14. But, because these were His children, the Holy Scripture tell us that God raised up judges to bring them in line, only after a certain amount of suffering and repentance took place.

Time and time again God caused these heathen nations to rise up and afflict His children, until they recognized their sin and called upon God to save them. It is interesting to note that (1). God is dealing with HIS OWN: ISRAEL; (2). God initiated the discipline upon HIS OWN: ISRAEL; (3). God raised up judges, only after His own called out in repentance, when the Spirit of God dealt with their hearts.

"Discipline Within the family" - Hebrews 12:6-8. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." vs. 6-8. Much of the preaching in this present day has been a gross mis-use of the genuine meaning and intent of the Holy Scriptures. We as "Independent Baptists" preach loud and long about putting the Bible in its proper setting, and then we are the first to misuse the Holy Writ. Some of us should go back and learn our "hermeneutics" all over and thus learn how to be honest in our Biblical interpretation. Far too much preaching in the world has resulted in taking the Scriptures out of "context" and thus build a doctrine that is foreign to the Scriptures. The introduction to this sermon has been long and tedious but in part necessary in order to understand the general subject at hand.

II. DISCIPLINE - "(1). A branch of knowledge or learning; (2). Training that develops self-control, character; (3). The result of such training; self-control; orderly conduct. (4). Acceptance of, or submission to authority and control. (5). A system of rules or methods, as for the conduct of members of a monastic order. (6). Treatment that corrects or punishes. "Webster's New World Dictionary - 1964. Strong's Exhaustive Concordance gives this meaning - "Chastisement; fig. reproof. Warning or instruction; also restraint; - bond, chastening (-eth), chastisement, check, correction, discipline, doctrine, instruction, rebuke." Strong's Concordance shows that the root word for discipline "Literally means chastise with blows or figuratively with words; hence to instruct: - bind, chasten, chastise, correct, instruct, punish, reform, reprove, sore, teach." Keeping in mind the general teachings of the Scriptures, it must be understood that God only disciplines His own. To take the Scriptures and apply them to the unsaved lost world of Christ rejecting ones, is totally absurd and unscriptural. You can not instruct that which is already dead, nor can you correct the ways of a dead man. Israel was and still is God's people, just as the elect are God's people. The Scriptures are clear - "If ye be without chastisement... then are ye bastards, and not sons." Hebrews 12:8. Furthermore, "The Lord loveth whom he chasteneth." Discipline has to do with the "family of God." In the book of Judges, God is dealing with His own: Israel. He is dealing with them as such because they are His and He chose them to be His earthly people.

The book of Judges is dealing with God's hand of correction

upon His people: Israel. Time and time again, these people did that which was evil in the sight of the Lord. Because they belonged to God, God dealt with them accordingly. Beloved, God does that today so far as His people are concerned. Because of sin in the camp of Israel, Almighty God brought bondage (oppression) upon the people. That resulted in suffering from the hands of those they had not destroyed, as Moses had commanded them. When the oppression was severe enough the children of Israel began crying out (supplication) unto Jehovah God for deliverance. At this point, God hears their cry and provides a judge that will bring salvation to the land. Many a child of God today is in the same boat - sin has entered in his life and he has become discouraged and distraught because of God's hand of chastisement. In reality, that is God's goodness towards His own and the unsaved world knows not that love. It is strange that God did not give victory over these natural enemies until the children of Israel got things straight in their own life. That same truth is true today in the life of God's dear saints. Beloved, we cannot expect God to bless us and use us, if we are courting with the world. The very thing that we love for a season, God will take and turn against us and bring us into bondage until we cry out in a broken heart: God forgive us.

The people forgot the Lord after the days of Joshua and therefore, they did that which was evil in the sight of the Lord. Only too often, the children of God fall in that same pit today. How many of God's dear people who have been saved by the precious blood of the Lamb of God permit the things of the world to take first place in their lives? How many fail to be obedient to the command of the Lord and follow the Lord in believer's baptism? How many refuse to be properly identified with the Lord's church? How many harbor known sin in their life? How many refuse to give God first place in their lives? How many have never learned to give a tithe and offering unto the Lord? How many have never been able to forgive a fellow brother or sister in Christ? How many have never learned how to be in submission? How many have never learned how to read the Holy Scriptures and then follow its precepts and teachings? How many have never learned how to live by the standards set forth in the pages of the Holy Writ? How many have tried to hold on to the other gods of the world and serve Jehovah God at the same time? Brethren, have you not wondered why certain things happen in the life of God's dear children? Could it not be because we have not done that which was right in the sight of the Lord, that discipline has come to our house? Are we any better than the children of Israel? No. It is not our job to go around and ascertain whom the Lord is dealing with these days. But beloved, it is our job to preach the Word of God and let the Holy Spirit use that to bring conviction to the hearts and lives of His chosen people. What has the Holy Spirit spoken to your heart about? Are you so walking in the Spirit that what has been said is a blessing rather than a curse? The heart only rebels when sin is revealed and the believing sinner does not want to do something about his personal sin problem. Never-

theless, when the believing sinner has turned to God in confession of his sin, victory and peace are his.

III: DELIVERANCE - God only delivered the nation of Israel after they confessed their sin and called upon Jehovah God and asked for His intervention. Time after time, because of sin, the Lord used the heathen nations to bring Israel under servitude. God used the children of Moab, the children of the Canaanites, the children of the Philistines, the children of the Midianites and the children of the Ammonites to bring suffering and anguish upon His own. The suffering lasted from three to forty years, over a period of three hundred years: for Othniel to Samson and Samuel. The basic mood from the time of Joshua to the time of Judges moved from victory to defeat, from freedom to bondage, and from progress to decline. Furthermore, we see in the book of Joshua the nation of Israel possessing the promised land and because of their sin, the book of Judges shows them as an oppressed people. A number of biblical teachings emerge from this book of Judges. First, that being that disobedience, or even incomplete obedience to God brings oppression and certain bondage to the children of God. Second, there was a need for a theocratic kingdom to have a righteous king rule over them. Third, God always responds toward His people in deliverance when they repent.

Beloved, God wants the very best for His people. He covets the very best for His own. But because of personal sin in the life of His people, God is forced to deal with us on those terms. He is not willing that any of His own should ever perish, but come to repentance. Why? Because there is a great desire on His part to give in abundance and bring deliverance toward His own. Beloved, it is time that we keep the Holy Scriptures and its different messages in their proper perspective and not inter-mix them. Generally, what we are now discussing, the average Bible teacher applies towards the unsaved man and causes great confusion as to God's attitude and spirit toward the lost.

Deliverance comes when God's dear children turn from their awful sin and call upon the mercy of the Lord. God used Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Tola, Jair, Abdon, Jephthah, Ibzan, Elon, Samson and Samuel to stir the hearts of His chosen people after they called upon His Name for help. The enemy was defeated only when Israel recognized her sin and turned to God and asked for His intervention. Would not the children of God see the blessings of God and their enemy defeated if they would turn matters over to Him? Are we not, in many ways, just like the children of Israel? Many years of rest was Israel's when she trusted in the Lord - Could not we have that same kind of rest? May God grant to us that we learn this lesson, and in so doing, come to a sweet rest that belongs to the children of God. May God bless you.

GIFT

(Continued from Page 1)

Jesus Christ" (Phil. 1:6).

"But he is in one mind, and

who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him" (Job. 23:13-14).

"And for their sakes I sanctify myself, that they also might be sanctified through the truth... I in them, and thou in me, that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me... O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John 17:19, 23, 25, 26).

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:23).

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11).

"For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14).

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1-2).

Romans 8:32, "Here is adduced the most perfect truth of God's grace. It is in the form of an argument, from the greater to the less. If God had done for our good the greatest that is conceivable, will not all other blessings flow by necessity?" (Romans, John Murray).

The position advanced by the apostle is one that demands confidence. Utterly unworthy are thoughts of debate which most willingly appropriate to themselves the greatest gift, while at the same time through unbelief, stifle the lesser gifts. "The argument is not merely from the greater to the less; but a statement of the impossibility of not completing what God began at so tremendous a cost to Himself." (Romans, R.C.H. Lenski).

In the eternal decess, God saw no merit in man which affected His purpose or caused Him to love him. Since there were no merits to commend the greatest gift, only a satanic influence comprehends merit as the auspices of the lesser gifts. A proper understanding of our obnoxious infection will not entertain thoughts of merited favor from God. "For we cease not daily to provoke Him and deserve to be wholly exterminated from the world." (Minor Prophets, John Calvin). "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22).

"The love of God and not human merit or power is the proper ground of confidence. This love is infinitely great and is manifested by the gift of God's own Son..." (Romans, Charles Hodge).

It should be remembered and daily considered, that Christ

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about" (Ezek. 45:1).

In the previous chapter we were informed how that the first of all the first-fruits and the first of the dough will be given to the Lord by way of the priests. This fact will guarantee that the people will keep God first in their thoughts and actions. The man in the field and the person who makes dough in the house will have God on their mind constantly in that the first of all their possessions belong to Him.

We come now to the land itself. The people must also be in a proper frame of mind relative to the land. They must know that all land belongs to God and that the dispensing of it is His to make. The people must all know and be constantly reminded that they are stewards and not owners. They must be made to look up constantly and recognize from whence their blessings come. The division by lot of the land during the Millennium will have this effect.

Most people today do not acknowledge that their land, life, food, money, etc., all belong to God. They do not acknowledge the fact that it is God who maketh rich and maketh poor. The people, however, during the time of the new temple, will be made to look up and acknowledge God as the giver of every good and perfect gift.

We are to see then that the first part of the chapter before us relates to the proportioning of the Lord's portion of the land. Let us, at this point, proceed to read verses two through six before commenting further.

"Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. And ye shall appoint the possession of the city five thousands broad, and five and twenty thousand long, over against the oblation of the holy portion: it shall be for the whole house of Israel" (Ezek. 45:2-6).

The holy portion of the land which is to be set aside during the Millennium, will cover an area of about eight square miles. There will be a rectangle of 25000 by 10000 cubits in the middle. This area will be set aside for the temple and the priests. There is to be a similar

rectangle north of the temple for the Levites. There is to be a rectangle of 25000 by 5000 cubits south of the temple. This area is to be reserved for the city itself. The manner in which the land is to be proportioned leaves the temple as the focal point and the heart of everything else.

The focal point in the life of people today is the golf course, television, theatre or ball park. It, however, will not be so during the Millennium. The Lord's house will receive the undivided attention of the people and those who serve there will receive tri-



Willard Willis

ple honor. Great ball players and great actors are lauded today, but the heroes of that day will be those who serve in the temple; especially will our Lord, the son of David, be greatly exalted. The apostles, according to Matthew 19:27, 28, will also reign with Christ.

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

"...it shall be for the whole house of Israel" (Ezek. 45:6).

The various cities in Israel, in their past history, belonged to individual tribes. This will not be so during the Millennium relative to the city mentioned in verse six. It, in fact, "shall be for the whole house of Israel."

"And a portion shall be for the prince on the one side and on the other side of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion and before the possession of the city, from the west side westward, and from the east side eastward; and the length shall be over against one of the portions, from the west border unto the east border. In the land shall be his possession in Israel: and my princes shall no more oppress my people; and the rest of the land shall they give to the house of Israel according to their tribes" (Ezek. 45:7, 8).

We have the measurement of the land in verses one through six, but there is no measurement of the crownlands as set forth in verses seven through eight. It is only said that they lie on the one side and on the other side of the lands designated for the priests, sanctuary and city. This unmeasured land is for the Prince who I believe to be Israel's Messiah—the Lord Jesus — the son of David. He, in fact, will sit on the throne of David in this unmeasured land. The land area on which His throne rests will be on each side, both of the holy portion, in which are the sanctuary, the houses of the

priests, the chambers of the Levites and the city which is for the house of Israel. The land area for Israel's Messiah, then, will be as a wall of fire around the people. He will be as a hiding place for them. He, in fact, will be near His people and they will be near Him. He will be on every side of them to preserve them from any physical or spiritual danger. He, in fact, will see to it that His people are taught His word and that they enjoy it. He will be to them a Prince in the highest sense; especially will He be the Prince of peace.

It is said in verse eight that "my princes shall no more oppress my people." I believe these princes to be the twelve apostles. They, in fact, according to Matthew 19:28, shall "sit upon twelve thrones, judging the twelve tribes of Israel." It will also be as stated in the following passages:

"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (Isaiah 1:25, 26).

"Thus saith the Lord GOD; Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord GOD" (Ezek. 45:9).

This passage does not represent a new requirement from heaven. It, in fact, has always been God's requirement for leaders. The difference, however, during the Millennium, is that God's requirements will be met. The princes, in fact, will "remove violence and spoil," they will "execute judgment and justice," and they will take away your exactions from God's people.

We, in our world today, are faced with a multitude of crooks. The crooks, in the main, are those who are reaping exorbitant profits from various things. The riches which these crooks are accumulating must come from some place and that place is from the poor. The richer, in fact, that the one group becomes, the poorer the other group becomes. There, however, will be no such dealings during the Millennium. It, in fact, will be as stated in the following passages:

"Ye shall have just balances and a just ephah, and a just bath. The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer and the ephah the tenth part of an homer the measure thereof shall be after the homer. And the shekel shall be twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh" (Ezek. 45:10-12).

The teaching behind these passages is that honesty and truth shall prevail for one thousand years, or a time span equal to the time span from 986 A.D. to 1986 A.D. It is difficult for us to comprehend the far reaching effect these measures will have on the masses who will live during the Millennium, but we

know that the rough road we are now traveling on, will become smooth. The pit holes and detours we encounter will be gone. The people, in other words, will enjoy smooth sailing.

"This is the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley. Concerning the ordinance of oil, the bath of oil, ye shall offer the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: and one lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat offering, and for a burnt offering, and for peace offerings, to make reconciliation for them, saith the Lord GOD. All the people of the land shall give this oblation for the prince in Israel" (Ezek. 45:13-16).

These offerings which the people are to give "for the prince," are very small in comparison to the benefits derived. We, today, give our state, local and federal governments a great portion of every dollar. The benefits for the tax payer, however, grow less and less. The benefits are mostly for those who do not work. The religious freedom we enjoy, however, would still be a bargain even if we had to pay one hundred percent of every dollar for taxes.

Let me point out that the "ephah" is a dry measure while the "bath" is a liquid measure. The ephah equals one bushel and three pints while the bath is about eight gallons. The homer equals sixty five cents while the cor equals about eighty-six gallons.

You will observe from verse fifteen that the lamb is to be offered from the "fat pastures of Israel." These are pastures which our God will make fat.

I should point out that Jesus the Prince will have no need of the offering from the people, that is, as far as survival is concerned. The benefits will be for those who make the offerings and for God's servants. The keeping of God and His blessings in their hearts will be the greatest benefit of giving. It will be a constant reminder that all belongs to Him and that they are indebted to Him for every thing.

"And it shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel" (Ezek. 45:17).

I believe the Prince to be our Lord Jesus Christ. He will give these various offerings on particular days as a reminder to the people of that which He has accomplished for them. These sacrifices, in fact, will be in commemoration of His finished work. It will be similar to that which is taught in the following passage:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

It is to be noted from 1 Cor.

11:24 that the Lord Jesus - the Prince of peace, is also the one who gave His supper to His disciples.

"Thus saith the Lord GOD; In the first month, in the first day of the month, thou shalt take a young bullock without blemish, and cleanse the sanctuary: and the priests shall take of the blood of the sin offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh day of the month for every one that erreth, and for him that is simple: so shall ye reconcile the house" (Ezek. 45:18-20).

Here we are to learn that on new year's day ("in the first month, in the first day"), an offering will be made for the cleansing of the sanctuary, that is, to make atonement for the sin relative to holy things during the previous year. They, in fact, are to see to it that no guilt for the past year be brought into the services for the new year. They, at the same time, are to implore grace for the preventing of iniquity for the new-year. And, in token of this, the blood of the sin offering is to be put upon the posts of the temple, the four corners of the settle (the settle was where the priests stood or walked around the altar), and upon the posts of the gate of the inner court. The latter will be done so as to show that the atonement will be intended for all the servants who will attend the house. These include the priests, Levites and the people. Such will have to do with any sins which are found in their services.

We are to see that even the Lord's sanctuaries on earth need cleansing. There is none of us who are perfect in our worship, because of the element of the flesh. The flesh is always present to hinder us in one way or another. The flesh even hinders our prayers and our singing.

"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. An upon that day shall the prince prepare for himself and for all the people of the land a bullock for a sin offering" (Ezek. 45:21, 22).

It is said (above) that the Prince, who I believe to be our Lord, is to prepare a bullock for Himself and for all the people. This action, of course, is commemorative, since there will be no merit in this offering. It is therefore prepared by the Prince only to demonstrate His laboriousness and strength. This, in fact, is that which the bullock portrays. The bullock speaks of Him who is able to bear the sins of His people.

"And seven days of the feast he shall prepare a burnt offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily for a sin offering" (Ezek. 45:23).

The meaning here it not that there is to be seven bullocks and seven rams offered each day.

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EZEKIEL

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but, there is to be a total of seven each. These speak of our Lord. The bullock, in fact, is patient during very hard labor and the ram is full of strength. The "kid" of the goats also pictures our Lord in that it was innocent, yet was slain because the sins of the people were imputed to it.

"And he shall prepare a meat offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah" (Ezek. 45:24).

The meat offerings, or bread offerings were made of fine flour with oil and frankincense added. These were typical of Christ, compared to a corn of wheat dying in the earth and bringing forth fruit (John 12:24). They were also typical of Christ compared to wheat as bruised and ground into flour, kneaded and baked. He, of course, is the true and the living bread. The oil poured upon the offering speaks of the grace of the Spirit without measure upon our Lord, and the frankincense speaks of Him as being acceptable to God and savory and acceptable to His people...

"In the seventh month, in the fifteenth day of the Month, shall he do the like in the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil" (Ezek. 45:25).

The reference in this passage is to the Feast of Tabernacles which looked back to the time when the Jews dwelt in tabernacles in the wilderness. It is also typical of Christ tabernacle among us.

The people, during their wilderness journey, were constantly on the move and were never at home. They, however, during the Millennium, will be at home, during which time they will make the various offerings so as to say thanks to the Lord Jesus for their great triumph.

GIFT

(Continued from Page 6)

died for the ungodly, that we were, and are, and always will be sinners by nature, by desire, and by practice, until that glorious day when Jesus Christ will appear a second time without sin unto salvation.

"For when we were yet without strength, in due time Christ died for the ungodly... But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:6, 8-10).

How foolish and totally contrary to the grace of God is merit with regard to His favor. The elect are the beneficiaries of unconditional sovereign love; the gifts and calling of God are without repentance. We need not look through the itinerary of human goodness to find something that would attract the attention of the holy and

righteous God. The only thing that man my nature deserves is the fiery wrath of the infinitely Just!

"He that spared not his own Son..." God has many sons by adoption, but the Scripture allows no confusion to exist between the Sonship of the Only Begotten and the sonship of adoption." (Romans, John Murray).

The glorious God of Heaven sent His own Son in the likeness of sinful flesh and for sin; as a result, the effectual work of Christ, Deity's Prize, condemned sin in the flesh. Sparing not His own Son was wrapped up in the eternal decrees. "Him, being delivered by the determinate counsel and foreknowledge of God..." (Acts 2:23).

No abbreviation can successfully describe the pregnant phraseology immersed in the introductory sentence of Romans 8:32, "He that spared not his own Son..."

"The Father did not spare His own Son. Sparing refers to suffering inflicted. Parents spare their children when they do not inflict the full measure of chastisement due. Judges spare criminals when they do not pronounce a sentence commensurate with the crime committed. By way of contrast, this is not what God the Father did. He did not withhold or lighten one whit of the full toll of judgment executed upon His own well-beloved Son. There was not alleviation of the stroke, for 'it pleased the LORD to bruise him; he hath put him to grief' (Isa. 53:10). There was no mitigation; judgment was dispensed upon the Son in its unrelieved intensity. 'Spared not' expressed nothing less." (Romans, John Murray).

The delivering up of Christ was not as a result of our admirable morality; nor on the basis of foreseen exploits which flow from a consecrated dexterity. Christ was rather delivered up for our offenses, our malignant and filthy manner of life. "Who was delivered for our offenses, and was raised again for our justification" (Rom. 4:25). Christ, by decree and by the eternal choice of the Godhead assumed our likeness that we, by such a transaction, might be rendered by the very God, righteous. A righteousness which only the Godhead possessed hitherto. God made Christ to be sin for us. "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" (II Cor. 5:21). Jesus did this because it was the will of His Father. "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

Isaiah prophesied long ago that God would hold Christ accountable for the transgressions of His people. Those people, who in vile insurrection, permeated with pride, lifted up their head in obstinate rebellion. Only an eternal, unaffected love, based upon the glorious attributes of another, could properly determine our standing as righteous before the holy and ever blessed Jehovah God. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). "Who delivered up Jesus to die? Not Judas, for money; not Pilate, for fear; not the Jews, for

envy; — but the Father, for love!" (No Condemnation in Christ Jesus, Octavius Winslow).

The delivering up of Christ by the Father should calm the tormented soul of the believer in the greatest and most devastating of temporal storms. Our understanding of the desires of God are tremendously limited. Yet, only a casual observance would instruct us that what God desired to effectuate through His Son was the derivative of an eternal love to usward. Well might the apostle then declare with unwaivering forcefulness, that if Christ be not spared when we were enemies, what would that love deny us now that we are friends? Yea, more than friends — we are children. Children bought with blood, purchased by God at the highest price the eternal Godhead could pay, Jesus Christ the righteous Son of God. This is our defense when the slimy snake from the pits of the damned would deride the offspring of Jehovah from their parentally granted privileges. Away with you! You twisted wretch; you eternally bound reprobate! May God take the chains of eternal damnation and strap them around your cursed being; and dash your infested countenance into the lake of fire. We cannot plead our own righteousness, for in that Lucifer would laugh us to scorn. But, when we begin to claim the love of God and the righteousness of Christ imputed to usward, we leave our enemy halting like a raving mad-man chained to an iron wall! Jesus is my hiding place. Under the shadow of His wings no evil can touch us. This is our guarantee — if God spared not Christ, surely He will not spare us.

"As the Father delivered Him up, the great end of His suffering was satisfaction of the justice of God; and as He bore the whole curse of the broken law, His people are never, on that account, to bear any portion of vindictive wrath. It was exacted, and he answered, (Isa. 53:7). Then says the Son Himself, I restored that which I took not away (Psa. 69:4)." (Romans, Robert Haldane).

"If God has done the greater, He will not leave the less undone. The gift of Christ includes all other gifts. If God so loved us as to give His Son for us, He will certainly give the Holy Spirit to render that gift effectual. This is presented as a ground of confidence. The believer is assured of salvation, not because he is assured of his own constancy, but simply because he is assured of the divine love, and he is assured of its immutability because he is assured of its greatness. Infinite love cannot change. A love which spared not the eternal Son of God, but freely gave Him up, cannot fail of its object" (Romans, Charles Hodge).

Every contrary argument presented should immediately drive us back to the Fountain Head of our security, and our present discussion is ample protection from any sinister onslaught. "He that spared not his own Son, but delivered him for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

David was of the same doctrinal persuasion as was the Apostle Paul. "For thou has delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the

living?" (Psa. 56:13). In a later Psalm, we find the same argument reinforced with greater conviction and stronger intensity.

"Gracious is the Lord, and righteous; yea, our God is merciful. The LORD preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. For thou has delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living. I believed, therefore have I spoken... We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (Psa. 116:5-10; II Cor. 4:13-18).

The Apostle Paul and Jehovah's servant David, under inspiration oftentimes traded views and embellished each other's convictions. Ah, tis true, we are in good company. "...how shall he not with him also freely give us all things?"

THE SIN

(Continued from Page 1)

their lying the right thing to do, but no matter how men change their ideas of what a lie is, a lie is still a lie. Notice what the dictionary says a lie is, "A false statement or action, especially one made with intent to deceive." This definition tells us that we can lie with our lips and tell a bold-faced lie, or we can deceive people and cause them to believe something that is not true. In either case they are lies. Now beloved, this is all we should have to say about this matter of lying. Every child of God that reads this should say amen, and say to themselves I'll never tell a lie again.

Notice what lying includes. As I mentioned, many have their opinions of what a lie is. Some think that the "white lie" and the "fib" are not sinful. These are only names given to lies so that they won't seem as sinful. Man has a way of doing that. He will take a sinful practice, give it a pretty name and pretend that he hasn't sinned. Even though some lies are called white lies, they are still lies. All lies are sin, and there are no insignificant sins. The Bible says, "For the wages of sin is death..." (Rom. 6:23). Jesus Christ suffered the eternal hell of His elect that their sins would be forgiven. He suffered for all of their sins from murder and rape, to the sins of lying. So even when we think the little lies are not important, God takes them very seriously.

Lying includes flattery that you don't mean. Many may be

guilty of this lie, and not even realize that they are committing this sin. Notice the definition of flattery. "Flattery is the act of excessive, untrue, or insincere praise." Listen brethren, when you tell someone something you had better mean it or you will be guilty of lying. For example, if someone tells you that they like the clothes that you are wearing; and you tell them that you like theirs also, when you really don't, you are guilty of a lie. The Psalmist said, "They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak" (Psa. 12:2). I put myself on the line when I preached this at our church. I told our people that if they don't think much of this sermon not to come back and tell me how much they enjoyed it, for if they did they would be guilty of flattery. Listen, beloved, this matter of lying is serious and we had better get serious about it. Flattery is never an acceptable practice. People worry about what others think of them rather than what God is thinking. Flattery has never helped a person or done anyone any good. "A lying tongue hateth those that are afflicted by it, and a flattering mouth worketh ruin" (Pro. 26:28). If the Bible be true, and it is; flattery works ruin, and there can be no good come out of it. I don't care what your opinion is on this, or how you feel about it, a lie is a lie, and flattery is a lie.

Gossip is another type of lie. The lie of gossip is probably one of the most hurtful kinds of lies that there is. Much trouble in our churches has been caused by the gossip. Many a good name has been ruined because there was someone that had a story to tell, and he just couldn't wait to tell somebody, anybody just as long as it got told. If you watch the gossip most of the time he won't go to the person that he is talking about to find out if the tale is true, but rather he will tell all whom he sees his juicy story. Many a lie has been told because of the big-mouthed talebearer. Notice some Scripture concerning the talebearer. "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter" (Pro. 11:13). How sad it is to confide in someone and later find out what you told them was told all over the country. Those who are of a faithful spirit will conceal what others tell them in confidence. How sad it is when a member of a church cannot confide in his or her pastor. We ought to keep our mouths shut lots of times and remember this verse. How sad it is when one confides in his pastor, and he tells his wife and she tells that which was told in confidence to others. This doesn't only apply to pastors, but rather to all of God's people. Playing the part of the talebearer is sinful. Then there is the whispering talebearer. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Pro. 18:8). I know of people who every time you see them in a crowd they have their hand up to their mouth whispering into someone's ear. No doubt they have some juicy story to tell. These kind of people are continually busy spreading tales and even lying on others, causing much hurt and divisions among the brethren. I wish these people would take their hand and completely cover their

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He knows the intent of the

THE SIN

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mouths with mouths with it, and then everyone would be better off.

The Bible says that we are not to meddle with the talebearer. "He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips" (Pro. 20:19). Have you heard those who will come up to you and say, "I probably shouldn't say this, but..." They are right, they probably shouldn't say it; and we should tell them so. When the talebearer comes with his or her stories, we should tell them that we don't want to hear them. The Bible says not to meddle with them. Listen to a poem.

A gossip tongue is a dangerous thing

if its owner is evil at heart,

He can give whom he chooses

full many a sting

that will woefully linger and smart.

But the gossip tongue would be balked in its plan

for causing heartburnings and tears

If it were not helped out by the misguided man

Who possesses two gossip ears

Oh, the gossip ears are the ones that believe

the evil reports they are told,

The sly, subtle tales which they gladly receive

Would tarnish the purest gold.

The cruel "they say" which goes floating about

Like a hidden foe, fostering fears

would loose all its force were it firmly shut out

By the man with the gossip ears.

When the man with the gossip tongue happens by

With his stories of evil and strife

We would surely look him square in the eye

And ask him his mission in life.

We ought to refuse him a chance to retell

The false, idle rumors he bears

He ought to be locked up somewhere in a jail

The man with the gossip ears.

I agree with the one who wrote this poem. This matter of gossip is serious and demands the attention of the Lord's churches. When the Bible says not to meddle with the talebearer, this means not to have fellowship with them. If a talebearer cannot be silenced, he is to be brought before the church, and if he will not hear the church, he should be excluded from its membership. Many churches have trouble in them now that they wouldn't have had, if they had taken action against the liar and the talebearer. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth" (Pro. 26:20).

Deception is a lie. If you lead me to believe something that is not true, even though you didn't come right out and state the lie; you have still lied to me. Deception is a lie. There are those who, for whatever reason, believe they can justify deception. These people are only lying to themselves. They have told themselves one of the biggest lies they have ever told. Deception is always a lie, and it will always be a lie. Remember that with God all things are known.

heart, and He knows when every lie is being told. God's people have no reason to lie. We have been saved from judgment by the truth. We preach the Gospel which is the truth. We serve the Lord in His church which is the pillar and ground of the truth. There is no reason or acceptable excuse for lying. Paul said, "Pray for us: for we trust we have a good conscience, in all things willing to live honestly" (Heb. 13:18). Peter said, "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12).

We are to have honest lives that the lost might see that we have been with God. How terrible for the lost to catch the Christian in a lie. How damaging this is to the testimony of the saved. Imagine what the lost would think of a pastor of a church who had been caught in a lie. Listen beloved, lying is not only destructive to our testimony but it brings reproach to our Saviour.

There is no good that comes from lying. Many will lie to obtain something, but this is all vanity. "The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death" (Pro. 21:6). The lost will lie to obtain treasures, and maybe they will have them for a while; but one day they will die. It will all be gone, and all of their lying and deceitfulness will have been in vain. They will stand before God and answer for their sins, and all of their vain treasures will be gone. This holds true for the Christian also.

God is not going to put up with His children lying. You may let your children get away with it but God won't. If you lie for personal gain, God will not let you get by with it. I think of Ananias and Sapphira, how that they lied about their tithe. They lied to the church, and they lied to God. Because of their lying God took them out of this world. If you lie in the Lord's work and His church, it will be in vain. There are those who, when they stand before the judgment seat of Christ, will have some of their works burned up because of lying. The Bible says, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (II John 8). Any lying in the Lord's work will be burned up and a possible reward will be lost. I can't understand why anyone would want to lie or deceive others in the work of the Lord. As children of the God of Truth, honesty should be a distinguishing mark separating us from the world.

The act of lying is very serious. Notice Proverbs 6:16-19, "These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren." Take note that the liar is mentioned two out of seven times in these verses. This should tell us something about how God feels about the lie. God will not let the liar go unpunished. "A false witness shall not be unpunished, and he that speaketh lies shall not escape" (Pro. 19:5). Of course

all of the unsaved will be punished in the lake of fire where they will forever burn and suffer. They will face their punishment after they die. The saved will be punished for their lying while here on earth. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). If you lie you must be punished by the Lord. If you are not chastened by the Lord, this means that you are not His child.

The act of lying is serious in that other Christians will hate your lying. No one likes to be lied to, and especially from a brother in Christ. "A righteous man hateth lying: but a wicked man is loathsome, and cometh to shame" (Pro. 13:5). Those that have been born from above should hate a lie. They should rebuke all of those that would tell them a lie, and let them know what they think of it, and what God thinks of it.

The act of lying is serious in that lying brings fellowship with other liars. Once you begin lying, those that enjoy lying will want to be around you and will want to be friends with you. "A wicked doer giveth heed to false lips and a liar giveth ear to a naughty tongue" (Pro. 17:4). The Christian's life and witness are at stake when he lies because he attracts other liars which will bring much trouble to him. The act of lying is serious in that others will lose confidence in you. Other Christians will no longer take your word for anything. Once you are found to be a liar people will not readily accept what you have to say. This is especially dangerous for a preacher. A preacher that will openly lie will lose the confidence others have in him. His preaching will not be as effective. Not that the preacher is the power of salvation, but his leadership over the flock will suffer. Personally I wouldn't want to listen to a known liar preach God's Word. Now if he were to repent of this sin and confess his sin, that would be a different matter. Peter preached a great sermon after he had lied and said that he didn't know Jesus. Let me close by saying that repentance is the only solution for lying. For the lost repentance is needed. Only the blood of Jesus Christ can cleanse the liar from his sins. For the saved repentance is needed in the matter of lying.

Except a liar repent his lies will lead to other lies, and it will never end as long as he lives. Except a man tell the truth he must always cover his tracks with another lie. Except a man repent of lying he is in for a miserable life. God is not going to let him be comfortable in his lies. The true child of God cannot be comfortable in lies and deceit. The liar will be like the man on the run from the law. He will always be looking over his shoulder to see if someone is going to catch him. There is only peace in the truth. There is never comfort in a lie, because the devil is the father of lies, and there is no comfort in him for the child of God... Only in the God of truth is there peace. Let me leave you with a verse of Scripture, and may the Lord bless you.

Proverbs 3:3, "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man."

THE TIME

(Continued from Page 1)

wardly good things and the bad things. I'm sure Paul knew this when he stated, "but I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Philipp. 1:12). No wonder we find him singing in the prison, and declaring on the storm tossed sea, "I believe God, that is shall be even as it was told me" (Acts 27:25). He knew that afflictions and tribulations worked for his good (Rom. 5:1-3; II Cor. 4:17, 18). So even though every thing appeared to be against Israel, "if God be for us, who can be against us?" (Rom. 8:31). No fiery furnace, no lion's den, no prison, no giant, yea no Pharaoh can ever hinder God from fulfilling His purpose or promise (Isa. 46:9-11). Beloved, when it comes to God's purpose, "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Pro. 21:1). "And all of the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). All Pharaohs, all false prophets, all atheists and all false churches will find this to be true. Surely, "our God is able" should be our cry as we contend for the faith and He, "is able to make all grace abound toward you that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8).

We need to realize that there is a very real sense in which, "the time of the promise" draws nigh in all of our lives and in the churches, for not only did God make a promise to Israel, to Abraham, Isaac, and Jacob but also to us. "as I was with Moses so I will be with thee" (Jos. 1:5). "I will never leave thee nor forsake thee" (Heb. 13:5), is a promise to every believer in every age and in every situation; so we may "boldly say, The Lord is my helper and I will not fear" (vs. 6). Just like Joshua could know the same God who delivered Joseph "out of all his afflictions" would deliver him and we can know also; therefore we can, "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). Yes, our "God is our refuge and strength, a very present help in trouble" (Psa. 46:1), so as "our days so shall our strength be."

May we say with David, "the LORD is my shepherd I shall not want." David found God was with him in the wilderness as he cared for the sheep, as he faced the giant, and as he fled from Saul, and would be with him when he passed through the valley of the shadow of death (I Sam. 17:37; Psa. 23:4).

Of course one of the most blessed thoughts as we think of our subject, "the time of the promise" drawing nigh is to be found in the sending of the Lord Jesus Christ in "the fulness of time" (Gal. 4:4, 5). Beloved it had not been 400 years but 4000 years after God had made the promise, "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise

thy head, and thou shalt bruise his heel" (Gen. 3:15). It is staggering to think of all of the events, people, places and things that God brought to pass in order to fulfill this promise. How many insignificant things that the world would overlook or call non-essential or of no value, did God use? Who would have thought that Ruth, an heathen girl, would be so significant, or Esther or Mary! Beloved, there is not a bird that falls to the ground or a leaf from a tree which is insignificant when it comes to the purpose or the promise of God. God's ways are past finding out (Rom. 11:33-36). His ways are not our ways (Isa. 55:8, 9). This should bring us to our knees in worship! (Psa. 95:1-6). "Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might for that he is strong in power; not one faileth" (Isa. 40:26). This is the God that Isaiah saw "high and lifted up seated on a throne" (Isa. 6:1-2). This is the God that sent Jesus to "save his people from their sins" (Matt. 1:21): "to seek and to save that which was lost" (Lk. 19:10). In order to accomplish this, "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). Paul tells about what Christ did in I Corinthians 15:3, 4, "For I have delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." Beloved this too was in the fulness of time! Not only so but this is the One who shall come again in the fulness of time. "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "The coming of the Lord draweth nigh (James 5:8). "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:52).

Beloved I relate all of this because we live in perilous times and God's people are undergoing times of conflict and difficulties, of discouragements, but the time of our departure is approaching so may we lift up our eyes for our redemption draweth nigh, "the time of the promise draws nigh;" May we renew our faith and be faithful unto death. May God use this to His glory.

SHAME

(Copied from the Angelus)

Text: How long will ye turn My glory into shame? — Ps. 4:2.

Each generation seems to change from beliefs and practices of the generation before. Sometimes a change in culture brings out that which is good. Then there are times when the new that replaces the old is bad. ...Most of the new music of this age is guilty of cheapening the things of God, and a number of people are guilty before Him.

Shame on religious

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SHAME

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songwriters and publishers who style their compositions to sound like the depraved music of Rock and Disco with fleshly beat and "copy cat" instrumental arrangements. They hide a few shallow Gospel words among the beat and roar of flesh-pleasing sounds in the hope of bringing sinners to Christ. ...God's Holy truths do not need the vehicle of worldly sounds to please the ears of electronic-dazed youths. All music either lifts the soul or feeds the flesh. ...Most can no longer be trusted for decent background tapes, choir arrangements, cantatas, and "Christian" stations push it, writers and publishers will keep putting the pocketbook ahead of the Bible. ...God's command is to "love not the world, neither the things that are in the world." (I John 2:15). When Christian music carries the beat, instrumentation, and exact wounds of the lost crowd, it results in confusion and shame.

Shame on Christian musicians and entertainers who with worldly hair, dress, and mannerisms fail to glorify God. They croon words with shallow religious thought, singing anywhere and everywhere, gathering praise to themselves. They become youth's substitute for acid Rock with their so-called "Christian" Rock, Disco, and even Country music. Their compromising squirm up the ladder of popular religious music cannot glorify God. Modern religious concerts attract the same hand-clapping, foot-stomping, hero-worshipping fans as the world's Rock Scene. Reveling in the praise of men, they blend worldly musical techniques and lead youth away from proven musical values. Seeking men's praise is certainly not "doing all to the glory of God." (I Corinthians 10:31). Shame on new-sound singers whose style and accompaniment are the same as today's depraved secular music. Spotlights flash and drum beats roll, but it's all for the flesh and little for the soul.

Shame on Christian radio stations many of whom owe their beginning to people who gave their life savings to enjoy good Christian programming. Now stations chase ratings and play contemporary contemptible music not fit for Christian families. ...A few good national programs are sandwiched between hours of trash music sung by flesh-pleasing groups in musical desecration. Such stations... have turned from doing eternal good to babysitting worldly musical tastes. Shame on managers and "disc jocks" who cater to shallow listener desires and "Rock" through the day with shameful music. Perhaps the "Charismatic" stations are most guilty playing that which old-time Pentecostals should rise up and condemn. One has only to spin the dial to wonder which is a Christian. These new-sound stations put popularity above spirituality, place worldly before holy, and sensual above spiritual. Paul would surely say, "I speak to your shame." (I Corinthians 6:5).

Shame on ministers and music directors who have allowed church music to deteriorate

into cheap worldly entertainment. The new sound has invaded the choir, the yearly cantata, and special numbers feature the sounds and shallow faith of modern writers, publishers, and singers. It is shameful to use musicians who in shallow songs daze instead of praise, who entertain instead of train. Background tapes featuring drum and guitar techniques used in regular Rock are shameful and counter-productive. Preachers who allow questionable groups in dress, actions, and affiliation on their platform cheapen and degrade God's house. The pulpit is a holy place for holy servants truly converted, surrendered, and dedicated to inspire people to glorify God. Failure to shepherd the flock in this area will lead to the suicide of Christ-honoring music in the church. Youth pastors and choir leaders need to beware the shameful worldly music craze. God's true men cannot stand against the world's Rock and adopt the same beat and sounds of religious Rock. Constant diligent monitoring must be maintained or the shame of musical compromise will grip the church.

Shame on Christian parents who are so naive they cannot seem to sense what such music does to their children. Most true believers know the worldly Rock must be banned or it will lead our children into drugs, sex, and rebellion. Teens can become just as addicted to "Christian" Rock and other cheap religious music as the acid stuff. Drums, screaming guitars, and worldly musicians all work to hinder genuine spiritual growth of youth. The Bible commands, "train up a child in the way he should go." (Proverbs 22:6). Exercising control over youths' listening habits and building a taste for quality Christ-honoring music is a valuable part of that training. Parents must stand together for good music in church, home, and school. Hero-worshipping teens must learn to love good music and be taught to avoid the bad. Good records, tapes, and control of radio and television listening are essential. Quality parents cannot develop quality children on a music diet of cheap religious words and heathen tempos.

Shame on Christian teens who are still hooked on the world's Rock sensual music and still profess to love God. Many teens have grudgingly given it up, replacing it with the same beat and tempos of "Christian" Rock. They like it because it speaks pleasingly to their flesh, and its shallow message does not cramp their world-loving style. They "dig" modern religious singers and learn their compromise and disobedience. Christian entertainers, accompanied by "drum frenzies" and "guitar squeals" become teen idols... Teens who limit their musical experience to popular religious singers attain little depth in Christian worth. The album jackets in the compromising bookstores look like those of the world's idols, while the sound and content do little to develop Godly Christians. They transfer the worship owed to Christ to "concert hopping," money-hungry entertainers who have never left the world far enough behind to stop sounding like it. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." (Matthew 22:37). This cannot be done listening to worldly, often Charismatic, careless religious

music of today. Wise teens will choose the music that advances the cause of Christ, builds genuine devotion, and glorifies God, not man.

Shame on me and all believers who do not cry a warning of the rape of Christ-honoring music by today's compromising musicians. Wise believers have enjoyed too many years of beautiful inspiring Christian music to allow a new brand of popular, counterfeit Christian entertainment. I challenge all believers to work for the return of good quality Christian music to our churches, homes, schools, radio stations, and television. There must be a concentrated effort to let the words of our mouth be once again musically acceptable to our God.

Copied from The Angelus

DEFINITIONS

by Ray Hiatt

A "quag" is defined as a pitfall which entraps the unwary. We walk this world with caution, knowing it to be an alien land. There are many "beware" in Scripture. We must walk circumspectly. Extremes on either side of the path may ensnare our feet to great harm. Our way is "straight," but we tend to veer and yaw from side to side according to prevailing winds and our folly. Many things press upon us. The sway of friends, the pull of popularity, and the disinclination to be different. The world marks ill any who deviate from the accepted norms.

The children of God are forewarned against every



Ray Hiatt

quagmire which Satan may lay in our path. Israel had similar cautions in ancient days. Had Israel cleared Caanan of snares when they entered, they would have been spared much turmoil. They ignored Godly warnings, and the heathen they clanned with carried them away.

The quagmires which beset us are no longer the Philistines and the Assyrians. Those which assail us are the instruments of philosophy, the treacherousness of ritualism, and carelessness of precise study. Satan calls to draw us aside. He will even lead us into a guise of truth if it will distract our feet from the narrow path.

Satan's propositions are alluring or he would never succeed. His quagmires never appear dead on the surface. This is why you must try new ground with a full weight before you enter upon it. A church in Revelation has to its credit that it tried those who claimed to be apostles but were not. We must "try" every step before entering upon it, for it may lead aside unto moors and swamps of degeneration.

Satan is incessantly calling, "Come aside unto beautiful fields," and his fields and vineyards are indeed beautiful as this world reckons beauty. Yet, beauty turns to entrapment when we abandon, for any

reason, the clear way of precise Scripture.

The Scriptures are a light unto our path. The great difficulty with most Baptists is that they know a creed without knowing the Bible. Stylized creeds are quite easy to align with, but the straight path leads beyond them. Organized creeds and confessions of faith must condense and compress or they would grow larger than the Bible they extract from. If saints are to be led unto strength they must progress beyond mere allegiance to a printed and enumerated set of doctrines.

I can write an acceptable Sovereign Grace Baptist creed on one page of single spaced type, and it would cover the primary things we hold in common. A moderately able person could memorize such a creed in a half hour of time. But, the straight way lies beyond such things. Comprehensive creeds may be quags which tangle our ways if we rest upon them and do not reach beyond. They are only men's attempt to compress the infinite into bite sized bits. Only the fullness of the Word may guide us. The fullness.

A good man once charged me with "nit-picking" when I insisted that Scripture must be studied and comprehended precisely. He inferred Phariseism, but I told him that I did not study Scripture to gain life, but rather that it is a precise message of God to me. I owe the Word the elemental courtesy of a precise study. If a head of state invited any of us to a state dinner, we would not just scan his invitation but we would study it precisely and with great care, so that we might appear at the right time and in proper garb.

The Bible is a book of words. Words chosen with exquisite care, and formed into correlation of thought which conveys a precise message to us. If we do not understand the words and correlations precisely, but merely gloss over and generalize, we shall fall aside into the quagmires of men's rationalizations. We shall never attain unto a full preciseness, for the Word contains mysteries, but our quest must ever be directed that way. I have preached from many pulpits that we shall all die ignorant; and we shall, for not all things are revealed unto us. But, what we know let us know. Our way is straight, and we shall stumble about with our precise directions.

I insist that we should indeed "nit-pick" when we study Scripture. Jots and tittles are important or God would have omitted them. We must never let small differences divide us. Yet, if we are to follow the straight way and avoid the quagmires of hardshellism on the one hand and empty religious formalism on the other we must demand preciseness of ourselves.

The establishment of false systems which alleged they are Christian is based in perhaps two causes. They were founded by demagogues seeking power, or erected because men failed to study Scripture precisely. Many, no doubt, were built by lost folks who knew nothing of God. But it is the lack of precise study which has caused most denominations and supposed Christian groups to form.

Quagmires take many forms. They exist not on the straight, but on the bypaths. When men assume and generalize the Scriptures, they are mired down in an alien way. When men merely

follow a published creed they sink into disorder. When men do not found their doctrines upon the precise and explicit teaching of Scripture, they degenerate, perhaps ever so slowly, into the quags of confusion. All religious thoughts and systems constructed by men are moors which shall hold no weight and which enmesh the feet of the careless.

The way we walk is surrounded by religious and theological quagmires. They stretch unto the horizon, and one step from the straight way will taint us. Some fall aside unto theological confusion and are never recovered. Thank God our eternal destiny is sealed in Christ, but this worldly walk begrimes us all. Only if we, "beware, beware, beware" and are constantly circumspect shall we escape the pain and soiling of the quags on every hand.

Every doctrine which we hold must first have a sure foundation, established by precise Scripture. If the foundation be first secure, we may err in our future understandings, but our house will not be cast down. Sovereign Grace Baptists are an advanced people by grace. We have been illuminated beyond the norm, but even we are not free from peril. Our perils are the ever present danger of practicing hardshellism, theological snobbery, and warring on our own kind. Our way is straight, but our tolerance of our brethren must be broad. We were placed on the narrow way by grace, and erring brothers must be recovered with gentility and charity. Kindness must rule us or we shall perhaps escape theological confusion only to be plunged into the unprofitable quag of stiff-necked hardheartedness.

At all costs place your feet on the sure ground of precise Scripture. I whisper to you an abiding caution, "beware, beware, beware." Beware where you walk and walk circumspectly before God, for many are the moors and quags which hunger to claim you. Beware.

ANNOUNCEMENT

There will be special revival services at the Philadelphia Baptist Church of Aztec, N. Mex. May 26-30. Services will be at 7:00 P.M. The church meets on S. Main St. in Aztec in the Post Office square. Elder Frank James is the pastor of the church. The guest speaker for these revival services is Elder Robert Fisher of Eugene, Oregon. For further information call 505-334-8019.

MANAGER REFUSES TO WORK ON SABBATH

"Churchwarden Robert Jenkinson quit his 13,000 pound a year job as a store manager rather than work on Sundays. The idea was, he said, contrary to the teachings of the Bible and no man can serve two masters. (Press report). Mr. Jenkinson, who lives in Sheffield, is to be commended and ought to be prayed for. He told me a few days ago, "Both my wife Judy and myself feel an inner peace that can only come from God and we are both happy in the knowledge that what I have done is right."

GOOD WORKS SEEN OF MEN

Joseph M. Wilson

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

To the shallow reader, there may seem to be a contradiction between these two verses. However, we know that two truths cannot be contradictory, we know that everything taught in the inspired, inerrant Word of God is true; therefore, we know that there are no contradictions in the Bible.

An essential matter in determining if a work is truly a good work, pleasing to the Lord and one that will be rewarded by the Lord, is the ultimate motive of that work. Not the intermediate motive, but the ultimate one is the matter referred to. I think that, if we will observe this in the study of these two texts, this will solve the seeming contradiction. The intermediate motive of a good work is that it might be seen of men. The ultimate motive is that God might be thereby glorified. A work that makes being seen of men the ultimate motive is not a good work. A work that is done that it might be seen by men, that men might glorify God, is in that matter a good work.

Let us think awhile about good works. This is a very prominent subject in the Bible. Often, men who desire to magnify the grace of God in salvation fail to give good works the attention they deserve. The relationship between salvation by grace and the consequent doing of good works is often neglected by preachers. Sometimes this relationship is perverted. There are few surer tests of one's theological ability than that of his teaching about good works. When one makes good works essential to salvation, or teaches that men are saved thereby, he is a legalist. When one denies the true connection between salvation and good works, he is an antinomian. Either of these are heresy, dishonoring to God and destructive of the souls of men.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). Here we see the true and Biblical relationship between salvation by grace and consequent good works. But how many sermons are preached on "Salvation by Grace" to each one on "Good Works"? Ask yourself what the proportion has been in your hearing of sermons as to these two subjects. God forbid that I should minimize the saving grace of God. Oh, to preach it again and again! But, beloved, we should not fail to preach any doctrine of the Word of God. I do believe that our kind of Baptists are often guilty of failing to preach the whole truth about good works, and failing to give this subject its proper place in the totality of our preaching.

We are commanded again and again to do good works. I suggest that we might be surprised if we would really study all that the Bible says about our doing good works and the detailing of the good works we are to do — we might be surprised at how large a portion of the Bible is given over to this subject. We just might learn that as much, if

not more, is said about good works than about salvation by grace. I suggest that one read carefully the book of Ephesians. This is a book that we delight in because of its magnifying of the saving grace of God. Yet, let us read it carefully. Let us note all that it says about good works — that we are to do good works and detailing some of the good works we are to do. I believe that anyone who does this will be amazingly surprised at how much is said about good works as compared with how much is said about being saved by grace.

We are predestinated to do good works. "...good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Oh, yes, we believe in predestination — or do we? Yes, we believe that God sovereignly chose some from among fallen mankind and predestinated them to be saved. But do we believe that God predestinated the saved to walk in good works? As a sure result of predestination, we believe that all the elect will be saved. Do we also believe that, as a sure result of predestination, all the saved will do good works? We believe that if a man is not saved, he was not predestinated to be saved. Do we also believe that if a man does not do good works, he was also not predestinated to be saved? The Bible doctrine of predestination extends wider than just the eternal salvation of the soul.

We have been born again, and consequently have a desire to do good works. The man who does not desire to live clean and holy and do good works for the Lord is not yet a saved man. We preach that a man must be born again or he will go to hell. This is true. Do we also preach that the born again one will do good works? Does being born again just keep us out of hell, or does it not also give us a new nature with new desires that insist on being manifested in the daily life? Good works are the result and evidence of the salvation experience. Without good works one does not have the evidence that he is saved, rather the evidence shows that he is not saved. I know that we are saved by grace through faith. I also know that this faith is "...faith which worketh by love" (Gal. 5:6).

What are some of the characteristics of a truly good work — one acceptable to God and that will be rewarded by God? It must be performed by a born again person. No work performed by the natural man is a good work in God's sight. Men may applaud the seemingly good deeds of mankind, but God views all such as sin. The religious activities, the prayers, the charities, the kindnesses of the unsaved are not received by God as truly good works. I do not mean to discourage the unsaved from doing these things.

I would rather live in a community where men were decent, kind and helpful, had good outward morals, etc., than to live where men were liars, cursers, drunks, dope addicts, whoremongers, etc. Even if a man goes to hell; it is better that he live a decent, moral, considerate life. After all, there is the doctrine of degrees of punishment in hell. However, I am saying that all the seemingly good deeds done by the unsaved are so contaminated by the fallen nature of man, and are done for wrong motives, that God will not own a one of them as a good work in His sight. One must be born again to do a good work.

For a work to be good in God's sight, it must be done out of love for God. The things we do out of self-love, for personal gain, or merely out of love for others, is not a truly good work. We should love God supremely. We should do all the good that we do because we love Him.

For a work to be good, it must be done according to the Word

of God. Those things that are done contrary to the Word of God are not acceptable in His sight and will receive no reward at the judgment seat of Christ. Let me illustrate. A woman is commanded to be silent in the church as to speaking. Suppose a woman preacher. She may say much that is good and true. She may do some good in the exercise of this office. But she is acting contrary to God's Word, and she will receive no reward from the Lord. She is not doing a good work. She is acting in rebellion against and disobedience to the Word of God.

What is one's motive in doing a good work? This is a vital question. Works done for the purpose of getting personal good, for getting honor and praise for one's self — these are not good works. Our purpose in doing a work must be that God will get glory thereby. Without this as our motive, our works will not be acceptable to nor rewarded by God. They are not good works.

What are some good works? There are very many. One would be surprised to make a list of the good works set forth in the Bible. There are enough in number and variety to occupy all our days and all our various gifts and abilities until the Lord comes or we go. I will just limit the detailing of some good works to the context of the Scriptures which head this article, (Matt. 5 & 6). Look at the beatitudes. The developing and manifesting such a character would surely be good works. To have a poor and humble spirit is a good work. To mourn over sin and to mourn in sympathy with others in their sorrows is a good work. To have and show a meek spirit is a good work of great price and value. Hungering and thirsting for righteousness — and this is not the imputed righteousness of Christ, but the righteousness worked in and through our lives by the Holy Spirit — this is a good work. Showing mercy towards others is a good work. Having and manifesting purity of heart is a good work. Seeking to, as much as is possible, live peaceably with men and to promote peace is a good work.

The right attitude and action under persecution is a good work. Be sure that we are being persecuted falsely, and for the name of Christ. Rejoice in such persecution. Pray for the persecutor. Give kindness in return therefore, and this surely is a good work.

Manifesting the character of salt and letting the light God has given us shine in this unsavoury and dark world in which we live is a good work. Surely, a good and needed work is this.

The right attitude and activity relative to the law of God is a good work. Matthew chapter 5 says much about the law of God, expounds some of the specific laws, and our loving and obeying that law is the ultimate of good works. Loving one's enemies is an imitating of the Father, and is a good work well pleasing to God.

Giving alms, being charitable and helpful to others is a good work of great value in the eyes of the Lord. Fasting is a good work, yes it is. True prayer is a good work. Oh, how important is this as a good work in itself, and as the secret of wisdom and power as to all other good works. The proper attitude towards the world is a good work. Laying our treasures up in heaven and not being overly concerned with the treasures of this earth is pleasing to the Lord, and is a great testimony to those of the unsaved about us. Trust in God for daily needs is a work of great price in God's sight. We should not live lives of continual anxiety and fretfulness. We should trust in our heavenly Father for and in all things. A final good work that I mention at this time is that of putting God first in all things.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). One could go on and on detailing good works as set forth in the Bible, but these must do for now; and these will occupy a lifetime in the maturing thereof.

Our good works are to be seen of men. Matthew 5:16 tells us that we are to do them that men may see them. We are to want men to see them. We are to do them before men so that they may be seen. After all, one of the purposes of good works is that they might be a testimony to men. How can good works be a witness to men if men do not see them? What good are good works (in this purpose thereof) if they are not seen of men? I want to say right here that one of the greatest needs of our day is for Christian people to do good works that they might be seen of men. We have many religious services. We have a great deal of preaching. What we need now, maybe more than anything else, is that Christian men and women will just go out before the world and live right. The poor lives of professed Christians are almost killing the effects of all the church services and preaching that we have. We need people who will go out on the stage of the world and perform good works for men to see. Men need to see good works done by saved people. Men need to see the outward evidence of the inward change we profess. Men cannot see our faith as it resides in our heart. Men cannot see our love as it lies hidden deep in our soul. Men can only see our faith and love as they move us to do good works before men.

But this is not the only motive for good works. This must not be the final motive. This must not be the main reason for our doing of good works. Please read the two texts that head this article. Note the ending of the texts carefully. The motive in 6:1 ends with having a reward from man. The motive in 5:16 ends with glory to God. What a difference? Some men do good works only that men may see them and praise them. That is what they want. That is what they get. That is all they want. That is all they get. They have no reward from God.

Please note the "and" in Matthew 5:16. That men may see your good works — yes; but the sentence does not end there. That is not the total motive. That men, seeing your good works, may glorify your Father in heaven — that is the main motive. That is what we desire above all else — to glorify God. The chief end of man is to glorify God. "...whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Now there are some things involved in this. We realize that our good works are not of ourselves, but of God. We realize that the desire to do good works is from the Lord. We realize that the Lord enables us to do the good works that He gives us the desire to do. We realize that it is all from the Lord. We testify to men that this is true. When men see our good works, we want them to know that these are all of the Lord. We testify this truth to them. When men see our good works, and we tell them that these are of the Lord, then men glorify God for our good works.

There can be a great lesson about good works derived from the word "light" in Matthew 5:16. Who is the light? The light is Jesus Christ. He lives in every true child of God. The good works of the Christian life are simply the light of the life of Christ in the believer shining out through the believer. Good works are the life of Christ reproduced in and through the believer by the Holy Spirit. Christ liveth in me. He is the true light. He shineth through

me. This is the Christian life. This shining forth of the indwelling Christ — this constitutes our good works.

Now notice the word "let" relative to this shining light which constitutes our good works. It is not "make" the light shine. It is not that we must produce the light of ourselves. The light is Christ. The light is there, within us. Let it shine. Let it shine. This is our duty.

Let me illustrate. I used to live on a farm. We had no electricity. We had lamps to light up the darkness. The lamp globes would get smoked up and dirty. They did not give forth the light that was in them. Being small and having a small hand, it was my task to wash the globes and put them back on the lamp. What was the purpose of the globe? To let the light shine. The globe was not the light. The globe did not produce the light. The globe just "let" the light that was within it shine forth. But the globe must be clean in order to perform its purpose. The light in the globe was as bright as ever, but if the globe was dirty, the light did not shine forth as well.

You and I as believers are globes. Christ is the light. The light is there all the time. The light is bright all the time, at one time as much as another. But what about the globe? Is the globe dirty? Is the dirty globe hindering the shining forth of the light? We need to confess our sins and thus have the globe cleaned. Then we can truly "let" the light that is there all the time shine forth in all His power. Men do not praise the globe, they praise the light. Men do not see by the globe, they see by the light. The globe is not important, not very, but the light is. However, though the globe cannot produce the light nor make it to shine; the globe can hinder the light from shining forth.

Be sure you have the light of life, even Jesus Christ in your heart and life. Then, let the light shine. Do not hinder it. Let it shine for the right purpose — that of glorifying God. The result will be: 1. The good of men as they see the light shining on them. 2. The glory of God who is that light. Oh, let us do good works. Let us study and pray, learning what good works we need to do. Let us pray for grace and strength to do good works. Let us do more and more good works. Let us desire that men may see our good works. But let us always do these good works that men might glorify our Father in heaven. May God bless you all.

DEFINITIONS

by Ray Hiatt

There are only two religious imperatives in the world... the religion of works and the establishment of grace. A man is born into the first and born again into the second. All men are congenitally religious and their natural bent is toward "works" for works can be seen by natural eyes. The religion of "works" has its beginning in man, while the reign of grace originates from a Sovereign God, who is first and last and without change.

"Prejudice" is defined as being pre-disposed toward certain views. All men are prejudiced. The saved and lost are prejudiced, based on their training, and how their thought patterns have been formed. Saints of God live lives of profit or loss in the

(Continued on Page 12 Column 1)

THE BAPTIST EXAMINER

MAY 17, 1986

PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

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

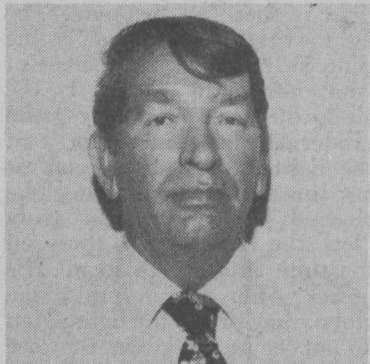
DEFINITIONS

(Continued from Page 11)

kingdom depending upon their initial view of free will or grace.

Free will or election will regulate every aspect of the lives of those who follow them. A person's family life, financial life, church life, business life, political life, or social life will be governed by his preliminary understanding of these doctrines. A person is "pre-disposed" in every direction of his life depending on whether he began with free will or grace in his understanding.

An alleged missionary once approached a pastor friend of mine and attempted to solicit his support for a ministry among island people. Specifying



Ray Hiatt

several islands on the map he said, "We will plant one church here, two churches there, one church on another island, and five on yet another." He had done a mental survey of these islands, and based on demographics, he concluded that a certain number of churches could, and would, be planted in certain sites. He left the ministry of the Spirit completely out of his calculations, for "free will" was his guide and the force of his life, plus abundant energy. My friend asked him, "Yes, but what if God does not save anyone on these islands"? The man looked at him as though he was an alien creature. My friend spoke a foreign tongue beyond his understanding. The alleged missionary couldn't possibly imagine that God would disrupt his plans. "Free Will" had planned his life. He committed his finances, his family, his labor, and all he possessed to a very dedicated labor, and he pragmatized a natural result from his natural commitment. He felt that God must ratify his plans. Every decision of his life was "pre-judged" by "free will." He conceptualized that x amount of energy would produce x amount of conversions.

A Baptist minister who cleaves to "free will" recently asked me why I drove by his church and journeyed to one far distant. I told him that the Spirit led me, and this dear brother still doesn't know what I was talking about. His "free will" leads him to make pragmatic decisions based on convenience, locality, availability, and other physical factors. This rather good man asks for God's will, but bases everything on the practicality of "free will."

"Free will" prejudices every decision of his life.

I have never known of anyone who believes in "free will" to make any decision based on anything other than the practical. Real Estate agents are largely of this genre when they advertise their products as being "near parks, schools, shopping centers and churches." An excellent selling point, for the world at large is free-will oriented and they will indeed go to the church of their choice which is "near."

Even men who avow they believe in election will sometime be ruled by man's natural tendency toward "free will." When I wrote some two years ago on "Time Lapse Regeneration," a brother who holds this view wrote and asked me "why" I felt it necessary to write at all. He insulted me without intention. It is an axiom that a saint who believes in God's sovereignty acts because he believes the Spirit directed him. His conclusions may be wrong, but he attempts to follow the Spirit. To ask such a saint "why" he attends one church or another, why he writes on one item or another, why he moves from one place to another is to grievously insult him.

He obviously does these things because he believes he is "led by the Spirit of God." He may be wrong and his actions may be incorrect, but his belief in Sovereignty "prejudges" the tenor of his life. I have never in my life asked any saint "why" he's a member of one church or another or "why" he performs certain things. If he believes in Sovereignty, then I assume he is attempting to follow the Spirit's leading and I do not insult him by pragmatism.

Free will or Sovereignty will color all you do when you believe them. You will accept or reject a job, "join" churches or be "added" to them, move across town, across the nation, or across the seas by either your "will" or the sovereignty of the Spirit's leading. You will direct your own life or submit to God's direction. Everything you have or are will be committed and guided by one dogma or the other.

The most zealous workers I know are "free will" advocates. I have one young lady particularly in mind. She is intelligent, compassionate, busy and very "church active." She would be a credit to any Baptist church just for her labor alone, for she produces much. But, I feel confident that although she prays, she never gives the directive will and leading of God a thought. I cannot know her mind, only her words, and her words say "I" did it. (Please see my "I" definition for further commentary). I have never heard a "free will" advocate say, "I did it because the Spirit of God led me." Never.

I attempted to be a teacher to this young lady for about a year. She is an excellent mother, a fine wife, a loving person, a diligent worker and a great strength to her church. Yet, "free will" rules her. In my year's teaching I apparently taught her nothing, because she couldn't get beyond the barrier of "free will." It colored

everything she said or did. She is a commendable young lady save where her "will" conflicts with God's.

Jan De Hartog, the author, was for many years a ship's master in the Dutch merchant marine. He mentions an interesting thing about sailors and the sea. He says that professional seamen hate fish because fish remind them of the vast depths below their keel. He says that professional seamen think of the sea as only a surface, for to think of it otherwise would terrify them. To seamen the mysterious depths of the sea are foreboding, so they think of it only as a surface which they pass over in the course of their

business.

"Free will" advocates, which number almost all of mankind, are likewise troubled by depths. They have a "surface" religion and anything beyond the known, seen, and tangible "surface" terrifies them. They do not see beauty in the depths, but rather danger and hopelessness and helplessness. They do not see the exquisite colors and beautiful chromatic glory of the depths of God's sovereignty. They see only a surface of gales, natural wonders and magnificent sunsets. They sail from place to place in frenzied activity, but never gain a glimpse of the lovely and awesome depths and majesty of God.

I dislike modern religious music, but occasionally one speaks truth. A recent song says, "I want to wade in deeper, deeper, deeper into that living water's healing, cleansing flow." Only a first and primary understanding of God's sovereignty in all things can take you "deeper". Only when you understand the immutability of God and the complete sinfulness of man can you ever see the grandeur and beauty of the Word and the Spirit. Once you ever understand these things, they will "prejudice" your every future thought and deed. They will regulate your life, and those on the "surface" will think you mad when you speak of them.

CALVARY BAPTIST CHURCH BIBLE CONFERENCE

May 23-25

FRIDAY NIGHT

7:00 p.m.

THE MORAL STANDARDS OF TODAY AND THE MORAL STANDARDS OF THE BIBLE

Doug Newell, Asst. Pastor Calvary Baptist Church

THE CARNAL CHRISTIAN THEORY

James Hobbs, McDermott, Ohio

PREACHING AGAINST SIN

Earl Smith, Plumerville, Ark.

SATURDAY MORNING

9:30 a.m.

THE PARABLE OF THE SOWER

James Crace, Ludlow, Ky.

WHEN DID THE CHURCH BEGIN AND HOW LONG WILL IT LAST?

Dean Elzy, Windsor, Ill.

SOUL WINNING, DECLARED, DEFINED, DEFENDED, AND DELIGHTED IN

Jonathan Gordon, Milford, Ohio

MARVEL NOT IF THE WORLD HATES YOU; EXAMINE YOURSELF IF IT DOES NOT

Don Pennington, Warren, Ohio

SATURDAY AFTERNOON

2:00 p.m.

THE HYPOCRITE'S HOPE

Reggie Moore, Appalachia, Va.

WHAT ARE GOOD WORKS AND WHAT ARE THEY GOOD FOR?

Aaron West, Pembroke, Ga.

THE ANGELS MINISTRY TO THE HEIRS OF SALVATION

David West, Cross, S.C.

SATURDAY NIGHT

7:00 p.m.

PREACHER BEWARE

Dan Phillips, Bristol, Tn.

GREATER LOVE HATH NO MAN: A MISSION SERMON

Medford Caudill, Goshen, Ind.

HELL IS NO JOKE

Gene Kiger, Stanleyville, N.C.

SUNDAY MORNING

9:30 a.m.

GRIEVING THE HOLY SPIRIT

Johnny Pruitt, Hampton, Ga.

THE HEATHENISM OF CATHOLICISM

James Walters, Mansfield, Ohio

BIBLE EXAMPLES OF THE EFFECTUAL CALL

Sam Wilson, Gladwin, Mi.

INFRA-LAPSARIANISM: THE TRUE POSITION

Joe Wilson, Host Pastor

SUNDAY AFTERNOON - EARLY

2:00 p.m.

BE ALL THAT YOU CAN BE

Andy Proctor, Port Richey, Fl.

WHAT GOOD DOES IT DO TO PRAY?

Willard Willis, Monroe, Ohio

THE HIGH PLACES

Ron Boswell, Hagerstown, Md.

SUNDAY LATE AFTERNOON

5:00 p.m.

THE JEALOUSY TEST & OFFERING

John Lenegar, Delaware, Ohio

NAAMAN: AN EXAMPLE OF ELECTION

Al Lyons, Arcadia, Fl.

CAN WE LOOK FOR JESUS TODAY?

Eldon Joslin, Birmingham, Al.