

AN AWFUL TURNING

by Hubert Sapp
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In Psalm 9:17 we are told that, "The wicked shall be turned into hell," and all nations that forget God." Now, in this brief message, I want to deal with four simple questions. By God's grace, I shall try to ask and answer these questions with a thus saith the Lord. After all, this is what counts is it



Hubert Sapp

not? If I tried to answer all your questions you probably would question all my answers, and we would not get anywhere, so I will try to ask a simple question, and give a simple answer.

MY FIRST QUESTION IS: Who? Our text gives the answer, the wicked; yet, this opens up some more questions for us. Who are the wicked? I guess it depends on who we ask. Some would tell us the wicked are those who, cheat, lie and

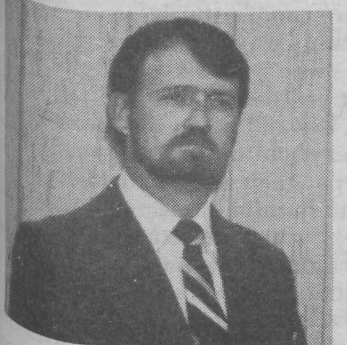
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THE HARLOT BAKER

by Bob Belanger
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"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matthew 13:33).

"Search the scriptures" our Lord declared. It is so that one may climb the highest hills or descend to the deepest valleys for treasures, often spending an entire lifetime in so doing, only to come away empty handed.



Bob Belanger

Yet this treasure of the Word of God will never fail to yield of its abundance of riches to those who would but search out daily as the Bereans of old. I have found it to be so, even in my very limited capacity, that through study of the Word of God one will never depart empty-handed. Striving to the utterance of sound doctrine should be our mainstay as we study, for His own Word will interpret itself. The Lord has not meant to say "but has said what He meant. Thus it is so

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MISSIONARY

PREMILLENNIAL

BIBLICAL

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 58, NO. 14

ASHLAND, KENTUCKY, JULY 12, 1986

WHOLE NUMBER 2489

THE THREE GREATEST LESSONS I EVER LEARNED

John R. Gilpin
(Now in Glory)

(Editorial note by T. P. Simmons: We have come to greatly



John R. Gilpin

love the writer of this article. We first came to know of him, and to be drawn to him, when we chanced to pick up a copy of the

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WHAT GOD HATH SAID HE WILL DO

by Wil Bang
304 Holtz Ln.
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"God is not a man, that he should lie; neither the son of man, that he should repent:



Wil Bang

hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

(Continued on Page 10 Column 5)

THE AUTHORITY OF JESUS CHRIST

by Doug Newell

Matthew 21:22, "And when he was come into the temple, the chief priests and the



Doug Newell

elders of the people came unto him as he was teaching, and said, By what authority doest

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THE MAN WHO PLAYED THE FOOL

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this

night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21).

By way of introduction, I would like to point out this man was self-centered, preoccupied with the affairs of himself, selfish. He used the personal pronoun "I" six times in these few verses. You can rest assured when hearing anyone talk constantly saying "I," "mine," that such a person is self-centered and selfish. It is so in the lesson

before us. Six times he said "I." "I don't know what I'll do." And then, "I do know what I'll do. I'll tear down my barns and build new, bigger barns; then I will say to my soul, Soul, thou has much good laid up; take thine ease, eat, drink and be merry." And so it goes—the man who played the fool.

There are five points suggested in this great lesson before us. I want to be deliberate, specific and definite in the presentation of these five points.

(Continued on Page 3 Column 2)

by Wayne Cox
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WHY CARRY THE GOSPEL OF CHRIST TO FOREIGN HEATHEN FIELDS

by Adriano Ragracias
Tarangan, Samar
7312, Philippines

Why should we bestir ourselves to take the Gospel of Christ to the non-christian people? If the non-biblical and non-christian religious beliefs are as unsatisfactory as they appear today, are incapable of providing the rock foundation for real life, what could be more futile than to attempt to reproduce such with all difficulties and readjustments attending such a task?

Instead of becoming at ease



Adriano Ragracias

with the passing of the years, the missionary problems grows ever more complex. A new situation has arisen in all lands which the Biblical Mission did not find it necessary to confront with the revolutionary paganisms by the gospel of Christ almost six hun-

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(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

DID CHRIST DIE FOR EVERYONE, AND WHAT IF HE DID?

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:15).

The doctrines commonly called "The Doctrines of Grace" are glorious and precious truths of the Word of God. These doctrines are easily remembered by taking the word TULIP and letting each letter stand for one of the doctrines of grace. T stands for total depravity: that all men are depraved in every part of their being and are sinful exceedingly, and utterly unable to save or help save themselves. U stands for unconditional election: that God, of His own sovereign will, without considering any condition in man or to be performed by man, elected

from eternity a number that no man can number and predestinated them to be the recipients of His saving grace. L stands for limited atonement: that Christ died for, only for, and savingly for, the elect of God. I stands for irresistible grace: that the Holy Spirit effectually and irresistibly draws the elect to repentance and faith in Jesus Christ. P stands for the perseverance and preservation of the saints: that those elected by the Father, and redeemed by the Son, and called by the Spirit will be eternally kept by the power of God.

These doctrines are very important and very precious to the Spirit-taught child of God. They set forth the way in which God

saves His people. And they set forth the only way God saves His people. Now I do not doubt that many are saved who do not believe these doctrines. But I do strongly insist that they were not saved in the way they teach, but were saved in the way set forth in the five doctrines of grace. No doubt, some Arminians are saved. But they were not saved in the way taught by Arminians, but were saved in the way taught by sovereign gracers. Jesus is the only Saviour, and He saves by sovereign, unconditional, effectual, and eternal grace and in no other way. And let me add that when saved Arminians get to Heaven they will no longer be Arminians. They

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The Baptist Examiner

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Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box
60, Zip Code 41106-0060.

PUBLICATION POLICIES: All matter for publication should
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PUBLISHED EVERY 2 WEEKS with paid circulation
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SUBSCRIPTION RATES

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

BUNDLES: 10 to 50 copies to one address - \$30.00 for
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Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

POSTMASTER: Send address changes to The
Baptist Examiner, P.O. Box 60, Ashland, Ken-
tucky 41105-0060.

DID CHRIST...

(Continued from Page 1)

will then know the truth and will
give all the glory of salvation to
the sovereign grace of God.

Now these doctrines of grace
constitute vital doctrines and
there is a great and vital dif-
ference between Arminianism
and sovereign grace. We need to
know this. We need to declare
this. We need to take a strong
and utterly uncompromising
stand for the truths of sovereign
grace and against the heresies of
Arminianism. Let us note that
the atonement of Jesus Christ is
at the heart of the doctrines of
grace. There is no salvation
apart from the death of Jesus
Christ. The election of the
Father would not save one soul
apart from the death of Christ
atoning for the sins of that one.
Of course, election guarantees
that Christ will die, and the
death of Christ procures and
guarantees the effectual call.
But again let it be said that there
would be no salvation apart
from the precious death of our
blessed Lord.

Now, most people teach and
teach vehemently that Christ
died for everyone: for every in-
dividual who ever has, does
now, or ever will live. That He
died as much for one as for
another. That there is no special
reference to any individual in
the death of Christ. And they
teach this insistently and strong-
ly. They give no quarter on this
point. They can become quite
aroused and often angry if this
doctrine of theirs is denied.
They often speak quite harshly
of those who preach differently
from them on this point. Now,
note that these teach an
unlimited atonement. But note

again that they teach an indif-
ferent atonement: that is, that
Christ died for no particular in-
dividual as such, but for
everyone without distinction.
Note again that they teach an
ineffectual atonement. This
atonement of the Arminian:
What is it? What will it do of
itself? Will it of itself save any
individual of mankind? No, it is
like the battery that will do
nothing until it is activated by
something added to it. Please
note--and hold your Arminian
friend to this point -- that their
unlimited atonement will not
save even one soul unless man
adds something to it. It must be
"activated" by the so-called
freewill of man or it remains
forever inactive, and ineffective.

The Arminian thus professes
and likely sincerely believes that
he thus honors and exalts the
atonement of Jesus Christ. But
does he? Nay, he rather
degrades, insults, and well-nigh



Joe Wilson

blasphemes the precious blood
by which we are saved.

Now there are some few who
teach a universal atonement:
that Christ died for everyone.
But they see that the atonement
of the Bible is surely effective,
and so they teach that everyone
will be saved. Now, it is most
certainly true that if the death
of Christ is what the Bible teaches
it is, and if Christ died for
everyone, then everyone will be
saved. These universal salva-
tionalists see what the Bible
teaches about the power of the
death of Christ, but they are in
error as to the Bible teaching as
to the objects of Christ's death.
Yet they are consistent in
teaching that if Christ died for
everyone, then everyone will be
saved. And these honor the
death of Christ more than the
Arminians do. But these men
are in grave error in teaching
that Christ died for everyone
and this error leads to the heresy
of universal salvation. But since
the Bible is so clear as to the fact
that some will not be saved, but
will suffer eternally in the fires
of Hell, not many people hold to
this universal salvation heresy.

A bit of personal history. For
some time after God graciously
saved me I was a rank Arminian
on the doctrine of how God
saves. Thank God, one does not
have to be a theologian to know
Christ as personal Saviour. The
Holy Spirit slowly and gracious-
ly led me into the precious truths
that mean so much to me today.
I was brought into the five doc-
trines of sovereign and saving
grace through the door of the
limited atonement. I began to
see that if my salvation was ac-
complished by the death of
Christ, and that if all men were
not saved, then Christ could not
have died for all men. I would
say that I could not go to Hell
because Christ died for me.
Then the Spirit would speak to
me, what about Judas and
others in Hell, as I taught that
Christ died for them and yet
they went to Hell. How could

the death of Christ assure me of
salvation if others for whom He
died went to Hell?

In this way the Spirit brought
me to the truth about the limited
atonement. But even then, for
some time I thought that this
doctrine was the weakest of the
five doctrines of grace: that it
was more difficult to defend:
and more easily attacked by our
enemies. But through the years,
God has brought me to see that
this is an invincible fortress of
truth. That it is one of the most
glorious truths in the Bible.
Most precious to those who trust
that blood. That it is easily
defended and a very prominent
truth of the Bible. The man who
denies this doctrine, just has not
yet been taught the truth on this
subject by the Holy Spirit.

Did Christ die for everyone?
Most certainly He did not.
Now, the foolish Arminian will
immediately come running with
his "all" and "world," and ask
us what we are going to do about
these words in the Bible. I occa-
sionally play checkers. I am not
overly good at it, but try to play
with those who are even worse. I
will set a trap and wait for my
opponent to fall into it. How I
like to see him make that fatal
move. I spring my trap and give
him one man and take two or
three in return. The way I feel
when my opponent makes that
move that springs my trap is the
way I feel about the Arminian
when he asks me what about
"all" and "world" in the Bible.

At that time I feel like Samson
must have felt when the
Philistines attacked him at Lehi
and he was just hoping they
would as he knew what he
would do to them. I am
sometimes almost ashamed of
battling with Arminians. They
are so ignorant. It is like taking
candy from a baby. Most of
them are fearful to tackle a
sovereign gracer unless they can
find a child away from its dad-
dy. Really, it is child's play for
an instructed sovereign gracer to
do battle with the Arminian
Goliath.

Well, as to the words "all and
"world". Just show the Armi-
nian that Christ prayed not for
the world (John 17:9) but He
did pray for some and there goes
the Arminian argument that
"world" means everyone. Show
the Arminian that there went
out a decree that "all" the
"world" should be taxed (Luke
2:1). If he is half-way honest, he
will admit that "all" and
"world" here does not mean
everyone but only that part of
the world ruled over by Rome at
that time. Of course, Arminians
have a hard time being honest
sometimes. But we have easily
taken his own weapons from
him here and turned them
against him. And remember
that "all" and "world" are the
biggest guns of the Arminians'
limited atonement. The Bible
is very clear as to the objects of
Christ's death: as to who it is
that He died for. John 10:26 in-
forms us that Christ has some
sheep and that there are some
men who are not His sheep.
Then John 10:15 informs us that
Christ died for the sheep. Now,
how clear can the Bible be as to
the fact that Christ did not die
for everyone? One would have
to be filled with pre-conceived
prejudice and utterly unwilling
to face these two verses honestly
to read them and not see the
truth of limited atonement.
John 11:51 and 52 inform us
that Christ died for the children
of God scattered abroad. Under-
stand that God's sheep
have never been goats and that
God's elect children have never

been children of the devil.
God's elect are called sheep
before they are found. They
are called sons before they are
regenerated. They are called His
people before they are saved.
They are sons, sheep, and God's
people by election and because
of this election they are brought
to the experience of saving
grace Isaiah 53:8 informs us
that Christ died for "my peo-
ple." Not for all men did He
die, but for the people, sheep,
and children of God. Amen and
amen.

The Bible is clear as to the ef-
fectiveness of the death of
Christ. The Bible does not teach
that Christ died to provide a
way for man to be saved if man
would do his part. The Bible
does not put the death of Christ
on a try and hope basis. But the
Bible teaches that the death of
Christ does what He intended it
to do for those for whom He
died. That it redeems the elect
of God from the curse of the
law. Isaiah 53:5 teaches us that
those for whom He was bruised
will be healed by His stripes.
Verse 10 informs us that He
shall see His seed. Verse 11 tells
us that He shall see of the travail
of His soul; that is, that He shall
see saved in glory all those for
whom He travailed in soul on
Calvary. Verse 11 further
teaches us that He will justify all
those whose iniquities He bore.
Verse 12 informs us that He will
make intercession for the many

whose sin He bore. Oh, beloved,
a man cannot with Spirit
opened eyes read Isaiah 53
without seeing that the death of
Christ saves all those for whom
it was made. Let us look at the
question of harmony within the
Trinity. The Father elected
some from among fallen
mankind. The Spirit effectually
calls some to repentance and
faith. Now are we going to teach
disharmony within the Trinity?
Are we going to say that the
Father wanted to save some and
the Spirit does save some, but
that the Son, in disagreement
with others, determined to do
He could to save everyone. Oh,
no, beloved. The Father chose
people. The Son died for, and
only for, the chosen ones. The
Spirit calls those very same
ones--no more, no less, no other-
to a saving experience. There is
absolute harmony within the
Trinity as to the objects of salva-
tion.

What shall we say as to the
total saving work of Christ?
Remember that the death of
Christ was only a part of the
totality of His saving work. He
died for the same people. He
rose from the dead for the same
justification. He prays for them.
He is coming again to receive
them to Himself forevermore.
Now, whom did He live for?
Whom did He rise for? Whom
does He pray for? Whom is He
coming for? Well, they are the
(Continued on Page 3 Column 1)

FROM THE EDITOR

"...what do ye more than others? do not even the publicans
so?" (Matt. 5:47).

The Christian should do more than others. He should be
ahead of the unsaved in every moral and spiritual way. If the
Christian does not exceed in virtue that of the unsaved, what
will his testimony be? Our Lord, in the text above, refers to the
who do not do any more than others, even the publicans. This is
a stern rebuke. Again, the Christian should be ahead of the unsaved
Often this is not so.

But I have a sadder thing to tell. Many times the unsaved person
is ahead of the Christian in many areas of moral conduct. This is a
awful thing to have to say, but it is true. I am not even going to
the "professed" Christian, for I believe that there are times and
ways in which the unsaved do better than the real Christian does.

I have known some unsaved people who were better in attendance
church than some of the members were. There are unsaved people
who are honest, courteous, considerate, truthful, helpful, kind, etc.
Sometimes we tend to lump unsaved people together as if there were no difference between
them. We err in this, and accomplish no good thereby. All the unsaved
saved are the same in that all have sinned, and all need to be saved.
But all are not the same in the way they sin or how much they sin.
Many unsaved people have many good and commendable qualities.
We should recognize this. You understand that I am speaking of
relative good, of good as compared with others and judged by
human standards. I am not saying that any unsaved person does
anything that is totally good and acceptable in God's sight. I am
saying that some do things that are comparatively good.

Many times Christians fall, in many ways, far below the unsaved
around them. There are Christians who will look you in the eye and
tell you a lie, while there are unsaved people who will tell you the
truth. Oh, I hate to say this, but I would hate even more to say
that some who have lied to me and about me are not saved people.
There are Christians who will not pay their bills, while there are un-
saved people who are punctual and faithful in meeting all financial
obligations.

There are Christians who are unkind, who are rude, who do
things that are hurtful, who do not consider the feelings of others,
while there are unsaved people who are courteous, kind, thoughtful
and considerate. There are Christians who will not go out of the
way to do anything for anyone. There are unsaved people who will
give time, money, and personal effort to be helpful.

I could go on and on, but these are enough examples to illustrate
my point. This fact is a real hurt to the cause of Christ. People who
name the name of Christ should be a superior people in every moral
and spiritual way. They should be the kindest, the most loving, the
most courteous, the most considerate, the most helpful people on the
face of the earth. Brothers and sisters, I speak this out of my
grief that it is true. I speak this to our shame. I speak this to my
shame, for I am aware of many times when my behaviour has been
below that of many unsaved people. I speak this for the purpose of
exhortation. I urge upon Christian people, even as I speak in the
respect. Let us humbly ask our God to fill us with His Spirit and
work the fruit of the Spirit into and through our lives. We cannot
have a good testimony, we cannot have influence with those who
that our lives fall below the level of those of many unsaved people.
May God move upon our hearts in this matter, and may we ask
God to help us to do more than others; not for our glory, but for the
glory of God and for the good of others. God bless you all.

DID CHRIST...

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same ones He died for. An unanswerable argument for limited atonement, is it not?

Look at Matthew 1:21. What a glorious Scripture. He shall save His people from their sins. Not "try" to save them. Did He try to raise the dead? Did He try to still the storm? Pray tell me what He ever "tried" to do. The word "try" does not fit well when you are talking about Almighty God. He shall save. Try to save all men? No! "Shall save his people" is what the Bible says. The Arminian will say, "Let God save you." Well, why not let it rain. Why don't you Arminians let the wind blow? Why don't you Arminians let the sun shine. You great big Arminians might let your itty bitsy god do something. But the Almighty God of the Bible does whatever His soul desireth.

Now, what if Christ did die for everyone? Let us assume for a minute or so that this is true and see what the horrible results would be if such were the case. If Christ died for everyone, what about the attributes of God? What about His wisdom? Has the all-wise God devised a plan of salvation that does not and cannot work? Has the free will of man disrupted the plans of God? What about the love of God? You say that God loves everyone and so He sent His Son to die for everyone. You say that is a great big love. Well, maybe it is big, but what good is it? You tell me that God loves one with an everlasting love and just stands by and lets that one go to Hell. Some love! The love of God is such that He saves with an everlasting salvation all those whom He loves. That's Bible. Believe that or fight the Book. What about the power of God? He sends His Son and His Son dies for everyone. But then, God is unable to save those for whom Christ died. Poor little god. Won't mean old man let you have your way? What about the righteousness of God? You tell me that Christ suffered on the cross for Pharaoh's sins, and that at the exact same time, Pharaoh was suffering for those same sins in Hell. Mr. Arminian, what kind of god do you serve? Is he a tyrant, a monster of injustice? You say that in many cases He demanded double payment for the same debt. Such a doctrine I reject with utter horror. Shall I accept a doctrine that well might blasphemes the glorious God I love and serve? Never!

Now, if Christ died for everyone, what about the death of Christ itself? Well, His death cannot of itself save one single soul. Now, admit it, Arminian. Your atonement cannot save one man unless that man will do something himself to make that atonement effective. According to Arminianism, the death of Christ is for many for whom it was made a failure. Christ did all He could to save them and He failed. According to Arminianism; instead of Christ seeing the travail of His soul and being satisfied, He will not see that and will be a defeated and disappointed One forever. Now, Arminian, be honest. Face the fact. You do not believe that men are saved by the death of Christ. You believe in the death of Christ plus the will of man. Away with such heresy!

Now, if Christ died for everyone, what about you and me. We have trusted in the shed blood of Christ for eternal salva-

tion. But now we are told that millions for whom He died...for whom He died as much as He died for us...that they are in is only when we believe that the death of Christ actually saves all for whom He died that we can have blessed assurance of eternal salvation and have that assurance based on a sure, proper, and Scriptural foundation.

Now, I ask you, which doctrine actually honors Christ and exalts His death the most? To teach that HE died for everyone, but that His death of itself saves none? Or to teach that His death is of such infinite value and has such saving power that it secures and assures the eternal salvation of all for whom it was made? We can easily see which of these properly glorify God. Let us believe the truth and thus properly honor the Lord. God bless you all.

FOOL

(Continued from Page 1)

In verse 16, for example, you have his prosperous condition; in verse 17 you have his present dilemma; in verse 18 you have his settled purpose; in verse 19 you have his self congratulation; and in verse 20 you have his terrible awakening. And then, of course, you have the Lord's application of the parable.

First of all this morning, let us notice—and please, those of you who have your Bibles keep them open to the passage, and let us do some studying; there is no substitute for the Word of God. Visions, dreams, inclinations, impressions will not suffice as a substitute for God's eternal Word. As a matter of fact, this passage is a great sermon within itself. If I were to just read this again not even commenting upon it, and you were to be dismissed and go home you would have heard a masterful message: for Jesus was the Prince of Preachers. When He spoke parables they were masterful sermons as He presented great truths enlightening those with whom He was conversing.

Notice in verse 16 his prosperous condition. You know the Apostle Paul tells us in I Timothy 6:10 that the "love of money is the root of all evil." Not money, now, but the love of money is the root of all evil. Men kill, murder for money. But in this verse before us the Lord tells us that the "ground of a certain rich man..." Now he was already rich. Here is a text that so many people overlook. In this study of God's Word certain words escape those that read. This man was not striving to become rich; he was already rich, but he wanted to get a little richer.

I don't know if it is true or not, but it has been said that someone asked Mr. Rockefeller one time, "You have all the wealth that your heart could desire, and all the material possessions that money can purchase, what else do you want?" And Mr. Rockefeller said, "Just a little more money."

The man in the parable was such a man. Jesus said, "The ground of a certain rich man (he was already rich) brought forth plentifully..." May I repeat with emphasis that he was not trying to get rich; he was trying to get richer. He was already rich.

I've said this many times, that money cannot buy the best things in life. Salvation is a gift

of God, and it cannot be purchased. "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" (Ephesians 2:8, 9, 10).

In Titus 3:5, Paul said, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Money, therefore, cannot buy salvation; it is not for sale.

There was a certain man in a small village who was quite wealthy—I know him. He and another man in this community had words over a fence, and the man said to him, "I do not wish to hold hard feelings; I am sorry if I have offended you." This rich man said to him, "My friend, I care nothing for your apologies; I care nothing for your offense. The only thing I am interested in is your money, not your welfare. Now if you have money, that is what I want."

A friend of mine running a service station was servicing the car of this same man one afternoon, and he asked him the question: "What are you going to do with all that money that you have acquired?" He replied, "I am hoping that I can buy my way into the Pearly Gates (those were his very words), and if my money cannot buy, cannot purchase, my salvation then I am a goner." My friend said to him, "I am happy to inform you that that is one thing that your money cannot buy. You are left out."

In Psalm 49:6, 7, the sweet singer of Israel had this to say concerning the fact that money cannot buy redemption: "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him."

The Psalmist David points out that they who trust in their wealth and boast themselves in the abundance of their riches cannot with these things (talking about his wealth) by any means redeem his brother, nor give a ransom unto God for him. David said, "Your money cannot redeem, and you cannot ransom one with your money. It's not for sale."

A kidnapper comes along and kidnaps someone and puts a price tag on the victim, and the victim's family, or those interested in his welfare, will pay the ransom price. So Jesus Christ with His own blood has paid our ransom price. It is not purchased with money; it is not purchased with riches, but with something far more infinitely precious than that: the blood of Jesus Christ.

David further points out in the same Psalm 49:16, 17, "Be not thou afraid when one is made rich, when the glory of his house is increased; For when he died he shall carry nothing away: his glory shall not descend after him."

David said, "Be not afraid when one is made rich, and when the glory of his wealth has increased for when he dies, he shall carry nothing away, and his glory shall not descend after him. Be not afraid, because he is going to die, and when he does, he is going to leave his wealth

behind; his glory shall be left behind and shall not descend after him."

The most wretched man on this earth is the man who thinks in terms of dollars and cents. But while the Master said how difficult it is for a rich man to be saved, the apostles said this to Him: "Lord, who then shall be saved?" And Jesus said, "With man this is impossible, but with God all things are possible."

Wealth, in many instances stands as a barrier before men, separating them from God. They love their money; they love their wealth, and sell their souls to acquire it, then die and go to Hell, leaving it all behind. This man is a man who played the fool.

Notice the second thing under consideration is his present dilemma in verse 17: "What shall I do? what shall I do?" He thought within himself. His land produced. God blessed him with the proper rainfall, and his land produced bumper crops, he looked at his barns and realized that they were inadequate; he looked over his farm and saw that he had such a crop that his barns would not contain the commodities grown thereon. He was in a dilemma: "What shall I do?" He left God out; he was planning without God. He didn't say, "Lord what wilt Thou have me to do?" But he said within himself, "What shall I do?" He was directing his life without God. His life was without purpose because it was without God. He was in a dilemma: "What shall I do?"

May I say this as kindly and tenderly as I know how: I have seen men, and so have you—there are those perhaps in this church—who are in love with money so much that they have wrecked their spiritual lives. Their lives go on the rocks; they become an ineffective Christian because they put money before God. This is a truth that I dare you to deny—any of you. You visit folk in the community and in the church and they invariably say they don't have time for church because they have to work, work. God gave you six days in which to work, not seven. When will people learn that? When will people learn that you can't trifle with God? When will folk learn that God gave us six days in which to labour, hallowed and sanctified the seventh and rested from His labours, but man out-thinks God—he thinks. But they don't. Now when you die and go to Hell you are going to leave that money behind. You just remember that. You are not going to take it with you.

"What must I do?" he said. Folk ruin their lives, corrupt themselves, ruin their testimony, destroy their witnessing, because they are eager to get wealth: they are self-centered and ambitious. Greedy, that is why. Greedy, after that mammon.

This man left out God, and we are going to see what happened to this fellow who left God out. Notice his settled purpose in verse 18: "This will I do." The die is cast; there is no turning back now. There is no reformation now; it's too late: there is no repentance now; the die has been cast. "This will I do: I'll tear down my old barns, build bigger new barns." He was weighed in the balance and found wanting. Brother, just as sure as your pastor stands before you this morning, God weighs me in the balance; He weighs you in the balance. Do you

think that God was only concerned with folk in the past? Don't you think that God is concerned with folk today? Do you think that folk of today can get by with anything in the world? Why certainly not, no more than those in the past got by. You are dealing with a sovereign God.

You know, old Belshazzar invaded the Holy Land, and in order to insult the Jews he apprehended the vessels from the temple, the holy vessels, the sanctified vessels; he carried them into Babylon with him; there in Babylon — I want you to get this now — he had a great feast and invited hundreds of his lords and governors. They came and drank and were in a hilarious state. After awhile, in order that he might heap insults and abuse upon the Jews in captivity, he brought the sacred vessels, poured wine and strong drink in them, and the people drank from them. Suddenly there was a finger writing on the wall over against the candlestick, and old Belshazzar became frightened; he trembled and his knees smote together. Here was a man who had exalted himself against God. Here is a king over a world empire. Here is a king who laughed at God and desecrated the holy temple of God; here is a king that ignored God, but do you know what that message said? "...Thou art weighed in the balances, and art found wanting... Thy kingdom is divided, and given to the Medes and Persians." (Daniel 5:27, 28). And in the very same night Old Belshazzar was killed.

In the lesson before us the man said, "Here is the settled purpose. I know exactly what I will do: I'll tear down my old barns and build new, bigger barns." Thus, the die is cast; there is no turning back now; there is only one road to travel, and he is on it now. He has the skids under him sliding rapidly into Hell. But in this modernistic age folk don't believe in Hell. I'll tell you one thing, when they get there they will believe in Hell. I can take this Bible and show you a letter from Hell—you hear me now, hear me out. You say, "Why the Bible doesn't teach there is a literal, burning Hell."

Well, friend, I can take the Bible and show, read, you a letter from Hell. Luke 16, there it is. And brother, that wasn't a parable, either.

So the die is cast; the man is on the skids; he is on the road that leads to Hell. He has left God out, he has ordered his life as though there were no God, he must pay the price.

But notice how self-centered he is in verse 19, his self-congratulation as he says, "Now then, Soul, take thine ease; you have much good laid up, take thine ease, eat, drink and be merry."

Well, that is exactly what the devil wants folk to do. That is what the devil wanted this man to do, and he did. But here is a man who paid for his crime in Hell. You might ask me this morning: "How long will he, will any man, have to suffer in Hell to pay for his sins?" He never gets through. He suffers eternally and never gets through paying for them. He can never pay the debt. If he could, then, he could suffer so long and be taken out of Hell. That is what the Catholics would have you

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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

Please explain the difference between a member in good standing and one not in good standing. Is such a distinction Scriptural? How should such be dealt with, especially as to granting a letter to another church?

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A member who is in good standing is one who abides by the Bible and its teachings of godly living. A member who is not in good standing is one who rebels against God and His church relative to living a Christlike life. (See example of Diotrephes and Demetrius in III John 9-12).

A letter from one church to another is merely a letter of information relative to a person's membership. "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (I Cor. 16:3).

A cor. in good standing tells us that the individual has lived up to the expectations of the church and the teachings of the Bible. We therefore receive them into our church as such. Letters that tell us that they are not in good standing require a little more. We know that that person is subject to or a candidate for church discipline. (In fact such a letter is a form of discipline). When we receive a letter stating that the individual is not in good standing, we require an explanation of the problem and indication that that will not be a problem in our church. We have received some like that and they have turned out to be very faithful and productive members.

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Certainly, the term "in good standing" as referred to in this question is somewhat ambiguous. The particulars of its definition would vary from local assembly to local assembly. Probably the majority of churches have some rules regarding conduct and attendance to which the term "in good standing" usually refers. Still others have more specific rules as to duty, responsibility and conduct of members which point to a person as being "in good standing" if they observe and keep these.

A general definition of "in good standing" would be: a member who regularly attends all the services of the church, supports it financially and prayerfully, causes no disputes, embarrassments, or public

disagreements; and is generally at peace and in harmony with the other members. Likewise, one who would be in violation or opposition to one or several of the points we just gave, would be a member not in good standing in many churches. For example, one who openly opposes some of the teachings of the church and sows discord, or one who falls into the "Sunday morning service only" syndrome, or one who causes contentions and conflict among the members would be a member not in good standing. I think most churches, however, apply "in good standing" generally to attendance and general conduct.

I believe that a church in general, and her members in particular, are in need of harmony, unity, and the highest possible degree of spirituality to properly serve our Lord and progress through this earthly sojourn. Our goals are to be high, and our standards are to be above legitimate ridicule. The church has a responsibility to practice corrective discipline such as found in Galatians 6:1 "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The church also practices formative discipline in the form of instruction, admonition, and guidance. Both of these disciplines are to help her members to remain upright, or "in good standing."

I must also add that I believe if each church member would have Ephesians 4:1-3 and Philippians 2:2-4 continually in his consciousness, many of the problems, troubles, and strifes that result in "not in good standing" would be avoided, or quickly resolved to the glory of the Lord. Ephesians 4:1-3 says, "...walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Philippians 2:2-4 says, "...that ye may be likeminded, having the same love, being of one accord be one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

How should a member "not in good standing" be dealt with in regard to granting a letter? It has been my experience that those in such a state to the point of open opposition, or conflict either continue on to the point of exclusion, or request that their names be stricken from the church membership. If circumstances were such that a letter be requested, however, the church could not heartily recommend that member, or excuse their bad standing without apology and reconciliation.

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In Ephesians 2:21, 22 the church is likened unto a building, "In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." In I Corinthians 12:12, 27 the church is said to be a body, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Now ye are the body of Christ, and members in particular."

When a building is "fitly framed together" it becomes a beautiful building. Every piece of material that goes into the building is there to serve a purpose and if "fitly framed together" is doing the job for which it was designed to do. In like manner, each member of the human body is formed to perform a specific function and all the members working in harmony make up the whole body.

Now in thinking of the church as a building or as a body, God has, "set the members every one of them in the body, as it hath pleased him." If a member is not working in harmony with the church, he would be like a loose board or shingle on a building or as a leg or an arm on a body that is not performing its function and as such must be corrected. Such a one is out of fellowship with the church, or he is said to be, "not in good standing." This may be because of personal sins in his or her life such as was the case of the man in I Corinthians 5, who had committed fornication. Some other sins are also listed in the same chapter which cause one to be out of fellowship with the church "...if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11).

Also those who reject the fundamental doctrines of the Bible are out of fellowship, "A man that is an heretic after the first and second admonition reject" (Titus 3:10). "If any man preach any other gospel unto you...", let him be accursed" (Gal. 1:9). Also those who cause trouble in the church we are told to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

How should such a one be dealt with? The Bible is very plain as to the action a church is to take toward those who are out of fellowship. The church at Thessalonica was told, "Now

we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (II Thess. 3:6). The church at Corinth was told, "—do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." (I Cor. 5:12, 13). From these passages we see that the church is to discipline those who are out of fellowship — not in good standing, by withdrawing the "right hand of fellowship" from them, thereby placing them where God will judge them. When such a one has repented of his sin, the church is commanded, "—to forgive him, and comfort him, — confirm your love toward him" (II Cor. 2:7, 8). A letter to another church should not be given for one out of fellowship with the church.

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I Corinthians 5:13: "But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

Questions such as this are difficult to answer. They put me in a position where some church might think I am questioning their policy relative to the granting of letters. I assure you that is not my intention. I believe each church has a right to function as they see fit as long as it is in accordance with God's Word. Let me answer these questions one at a time.

First, what is the difference between a member in good standing and one not in good standing? Since I make no such distinction, I can only assume what the difference might be. I assume a member in good standing is one who is faithful in attendance. He is one who is willing to help in church affairs. He is a faithful tither. He is not a trouble-maker. He gets along well with the pastor and other members. The definition of a member not in good standing is more difficult. I assume he would be the opposite of what I have just described. But, must he be the opposite in all the categories mentioned or just any one of them? Furthermore, does he only become a member in poor standing when he desires to join another church? I feel this is hypocritical of the church. If a member is in poor standing then he should be told so before he goes to join another church.

The second question is whether or not this distinction is Scriptural. Personally, I do not believe it is Scriptural. I feel if this were the case God would have spelled it out for us. My opinion is that if they are such poor members to be referred to as not in good standing, they should be excluded and not pawned off on another church. It seems to me like the church is just trying to pass the buck to the next church, hoping they will perform the discipline they did not have the courage to perform. The Bible only gives us two categories to deal with relative to church members. They are either members with

full church rights, or they are excluded as our text teaches. We do not need more than one list of members. We do not need a list for good, one for not so good, and one for poor.

I do not feel we have the right or the knowledge to judge and then place in these categories. I am not saying we as a church should not to some degree judge and act upon that judgment with some members. I am saying that I believe the church only has the option of accepting that member or excluding him.

The last question is how should such be dealt with? If a church cannot in good conscience grant a letter to another church because they don't feel that person is an ideal member, the church should exclude him. I do want you to understand that their first obligation is to try and recover him. If a church can grant a letter, why would they want to hurt the member they are losing by casting a stigma on him. Why would they want the new church to think the worst. My opinion is this, either grant a standard letter or do not grant a letter at all. If you can not grant a letter then discipline the member in accordance with God's Word. May God bless you all.

FOOL

(Continued from Page 3)

believe, but that isn't so; there is not a word of truth in that.

This man was self centered: "I congratulate myself," he said, "I congratulate myself."

You go ahead and play the fools, but listen to what God says. You can play the field; you can run the gamut; you can trifle with God, walk upon His precious blood all you please, but God will not hold you guiltless: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things (get this now) God will bring thee into judgment" (Ecclesiastes 11:9).

You can go ahead, ignore God, trample with unhallowed feet upon the blood of Christ, do despite unto the Spirit of grace, ignore His Bible, scorn and ridicule God all you please, but "know thou, that for all these things God will bring thee into judgment." And I'll tell you, beloved, it is an awful thing to trifle with God and to fall into the hands of the living God.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days (or time)" (James 5:1-3).

You hear me now, you trifle with God, you just go ahead and ignore God, trifle with Him, be greedy, sell your soul for a little wealth, trying to get wealth, just go ahead, but God will bring you into judgment and consign you to Hell.

Then notice this man's terrible awakening (verse 20). But God said unto him (here it is—God said), "Thou fool, thou empty-headed fool, thou fool, such a terrible denunciation from the lips of the Master. Thou fool, thou empty-headed fool; you have played the fool."

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When one becomes a Christian, he takes up infinitely more than he gives up.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain "keepers at home" in Titus 2:5 with reference to women working.

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"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5).

Verse four states concerning the aged women that they "...teach the young women to be sober, to love their husbands, to love their children... to be keepers at home."

I believe this verse to mean workers at home, especially younger woman with children at home. No one can keep the home and rear up the children like the mother. Her greatest and most important responsibility lies at home. The old saying is very true... "the hand that rocks the cradle shapes the nation."

I am not saying that a woman with children must be confined to the house. There are other duties that are involved in running a household, such as shopping and errands and so forth. But her primary responsibility is to God who instructs her to be a keeper of the home. He didn't say house keeper, (I believe the whole family should help in this area). He said "keepers at home." There is more to a home than a house, but many a home, due to the lack of a keeper, has become no more than a boarding house!

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To be "keepers at home" means just that. We are living in a time when it is nearly impossible for the women to stay home. We have come to depend on the income of the woman. The man is much at fault for the women going out into the public and in many cases doing the work that the man is supposed to do. Because of this, children are left to themselves or left to be tended to by the maid or just whomever the parents can get to keep them. Many of them feel forsaken because of the parents being away from them much of the time.

There is much sin and disobedience to God's Holy and divine Word, and this is one of the sins of this nation of people are guilty of. It is disobedience to God's Word for women not to be "keepers at home," though it seems that women must get out and work to help pay the debts. However, this is not always the case. Many a woman is working today so that her family might

keep up with the Joneses. If all the women were to stay home the world would just about be out of balance, but this sure would correct the unemployment problem.

The man, the head of the home, is supposed to be the bread winner, and the wife is supposed to take care of the home. Some women will say, "I am not going to stay home and be a slave." For the woman to stay home and take care of the household duties is no more being a slave than for the man to go out and make the living. When a woman stays home and takes care of the things around the home, this is not slavery. This is obedience to God's Word. It is slavery because some women do not like to be "home keepers." And so it is slavery because that is what they make it.

Now, what I think "keepers at home" means is for the woman of the house to stay home a sufficient amount of time to take care of the home so that it will be clean and decent; so that her husband will praise her for her work. Solomon said in Proverbs 31:27-28, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

There is nothing more God honoring than for a woman or a wife to keep her home, take care of the children, and bring them up in the nurture and admonition of the Lord while her husband gets out and brings in the bread and meat so that she will have something to set on the table.

Besides, the wife can do as much or more in teaching the children than the husband, because of the fact he is away earning the living. Teaching the children is part of the work of keeping the home.

Now, let me call your attention to this fact: Why the admonishment to be "keepers at home"? It is because the Lord knew that the woman, in many cases, would be prone to wander about. If she was not prone to do such, then there would have been no need to give this instruction.

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"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5). In these two verses we have enumerated those duties that the older women are to teach the young women. These duties are for themselves, to their husbands, and to their families. I do not

believe that these duties are given to the exclusion of outside work. All of these teachings can be carried out while the woman works. If working outside the home would detract from her other duties, then those duties would be compromised.

To show that this is a duty to be carried out and not an obligation to stay at home, we need to learn the meaning of the words "keepers at home" in relation to the question. The word in the Greek for keepers at home is "oikouros." It means watching or keeping the home. Paul wrote similar instructions to Timothy. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (I Tim. 5:14). When this is applied in a relative manner to the other attributes she is to have, we find them in harmony. If we say she is to be sober, love her husband and her family, but not to work, they do not agree.

Each of these teachings set forth a caution. These duties are to be carried out in such a manner that the Word of God be not blasphemed (injured). And that none occasion be given to reproachful speech.

It is always easy for someone to tell another person what they should or should not do. Many times it is done without ever having experienced the same situation ourselves. There are many young families that face this situation today, both need to work. We must, I believe, look upon this and all problems with the utmost compassion.

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Really, there is nothing to explain, it means just what it says, young women are to be "keepers at home." I personally believe that if our women had stayed at home and raised their children, instead of hiring baby sitters while they work, that there would be less crime and spoiled brats today.

Proverbs 22:6 says, "Train up a child in the way he should go; and when he is old, he will not depart from it." II Timothy 3:15 says, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Men are to work and provide for their house. Women are to keep the house in order. She should be with her children, teach them right from wrong, and be an example for them to follow. Let us look again at Proverbs 31:26-28 "She opened her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to

the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

There may be exceptions. If the man is unable to work, or can not find work, or a woman with children has no husband. Perhaps, there has been a lot of hospital and doctor bills piling up and there seems to be no way to pay them without the woman going to work and helping him catch up. Many times this happens and the wife gets the bills paid off and happens to get used to all the money coming in and will not be willing to quit. The children lose the mother who needs to be there and raise them. Now the children lose, but the mother loses more. She loses the love and respect that she would have earned if she had been with them.

Mothers, unless you have to work, please do not rob the children of your love and teaching. They need you more than you will ever know. Sometimes mothers who work and know that they are robbing their children of their love go overboard and shower them with presents to make up for it, even neglecting to discipline them for fear of driving them away from her love. Please mothers stay home and raise those children and keep house for your husband. God wants it that way.

FOOL

(Continued from Page 4)

this night (too late now, brother, you have heaped your wealth around you; you've sold yourself, you've consorted with the Devil; you have ignored me and forgotten my Word. You have sold yourself to the Devil and now—thy soul shall be required of thee.)

"Thy soul..." Now I have sense to know that the word "soul" sometimes means life, but not so here. It means more than animation, or animated life; it means that inward part of man, that part that shall either spend eternity in Hell or with God. "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" They shall be left behind. What did David say in Psalm 49:16, 17? "Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away: his glory shall not descend after him."

God said, "Thou fool: you have provided lots of goods, but whose things shall these be thou hast left behind. You have played the fool. This night, this night, this night, thy soul shall be required of thee — this night."

I tell you, you can't trifle with God. "What shall it profit a man, anyhow, if he gain the whole world and lose his own soul?" Jesus asked this question in Mark 8:36, 37: "...what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" What shall a man give in exchange for his soul? Tell me that! Tell me that!

One soul is precious. One soul is worth more than ten thousand worlds. one soul is worth all the wealth of the universe—and far more than that, but you trifle with God, and God shall require

thy soul; it is an awful thing to fall into the hand of a sovereign and angry God, who shall consign men to Hell.

This man woke up, but it was too late. Lots of people are awakened out of their lethargy, but it is too late. He awoke, but it was too late. He came face to face with the inevitable fact that God was taking charge now. "Thou fool, this night I am going to require thy soul..."

I say now in closing: God owes no man anything. God is still on the throne; God still rules in the affairs of men. He can take my life or your life without a moment's notice. There is only a thread between me and the grave, between you and the grave, between me and eternity, and between you and eternity: the brittle thread called life.

Suppose God should say to you this morning, "You have played the fool; today, thy soul shall be required of thee." What would you do? Where would you spend eternity? That is the question: Where? And there is only one of two places to which a man can go when he dies: one is to be with Christ, and the other is to Hell.

Then notice lastly: the Lord's application (verse 21): "So is he that layeth up treasure for himself, (for himself), and is not rich toward God."

"Not rich toward God," when He has placed within our reach the unsearchable riches of Christ is to play the biggest fool of all. Then, who are you this morning? Are you a fool or are you wise because you trust Christ? He is your everlasting portion. Amen.

HARLOT

(Continued from Page 1)

with the parables, the meaning of which can be interpreted by His own Word. Our failure to rightly interpret is not due to the Word of God, but rather to the vain wisdom and the doctrines of the so-called denominational teachings. If we would be rich in these things then we are admonished to "let the word of Christ dwell in you richly" (Col. 3:16).

The parable of Matthew 13:33 as with many others, is often considered a great point of controversy. Not necessarily by those who are blessed to hold to sound doctrine, but by those who cling to the heresies of Arminianism and Universalism. Even the beloved John Gill, who seemingly held to the Universal Church theory, stated of this parable: "The reader may choose which interpretation he likes best." The implication is that the reader may choose which interpretation he likes best, freewill universal belief or the true teaching of it. Even in being the great scholar he was, he expresses uncertainty as to the positive interpretation. I believe the best approach however, as we study the Word of Life, is to "let God be true, but every man a liar" (Romans 3:4). I find the position of "choosing what we like best" very dangerous ground and very frankly, a little hard to swallow relative to concluding a matter from the Word of God. Nevertheless it is not my intent nor my desire to set myself above so

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Yes, it would be wonderful if everybody behaved like he thinks the other fellow ought to behave.

HARLOT

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great a scholar as Gill, but the rather to point out the fact that with all writings of mortals we will often detect error for such is in the very nature of us all.

What we have here in Matthew 13:33 is without doubt a much debated and controversial parable among some, particularly in our times of steadily worsening apostasy. Though this writer may somewhat fail in his own feeble attempts to pass on the gleanings received, my prayers remain that some may at least receive understanding enough to further provoke search, and thus receive the greater blessing than provided here. In our text we observe that there are many points of discussion needed to reach a depth of meaning. Let us first observe the words, "Another parable." For those who are somewhat unfamiliar with the meaning of the word "parable" we define it in this manner: "a similitude or point of comparison. It is a comparison that deals with the things or events of this earth while having a spiritual meaning." The comparison, it should be understood, is similar but not exact in meaning. When properly understood we find that a parable is also a form of prophecy dealing with events future from the times of Christ. The Lord declared unto His own; "...it is given unto you to know the mysteries of the kingdom of heaven." (Matt. 13:11). Such as statement as this leaves us without excuse for not understanding the meaning nor the application of a parable.

In the words, "Another parable" we find a suggestion as to the meaning of Matthew 13:33, for this brings our attention to earlier parables our Lord had spoken. In Matthew 13:31 we observe the parable of the "mustard seed" which speaks to us of corruption and apostasy entering into the kingdom of heaven. In Matthew 13:24-30 we have the parable of the "wheat and tares" which speaks to us of the corruption of the world and the judgment of it. Again in Matthew 13:3-9 we have the "parable of the sower." Here we observe the sending forth of the Gospel of Christ, and find that only one-fourth to whom it was spoken, received it, because it had fallen upon "good ground"; yea, a ground afore prepared. Indeed "by grace are ye saved." In substance then, all these speak ill-tidings for this sin cursed earth and we find a great similarity in meaning with these and that of our text.

The world's churches or denominations all in the main hold to one interpretation of this parable of Matthew 13:33. Yea, an interpretation that has long led many astray from the truths of the Word of God. "Organized" Christianity has one doctrine that I believe will, in the near future, unite all the harlot daughters of Protestantism with the great whore of Rome, and the doctrine I speak of is none other than Arminianism, or the "free-will" of man. It is by belief in this false doctrine that many interpret the meaning of Matthew 13:33, thus giving it out of necessity, the Universalist interpretation. These hold to the

idea that the "meal" represents the world, that is, the hearts of men. The "leaven" represents the Gospel of the Lord Jesus Christ, and that the "woman" represents the church (universal) sowing the leaven into the meal. It is believed by them that eventually the whole world will consist of Christians and thus will usher in the millennial reign of the Lord Jesus Christ. Today two of the biggest promoters of such an idea are the "700 Club" and the "PTL Club". This universal-invisible myth of a church continues to support the idea of a millennial reign without a physical Christ, and further, if I were part of such a "church" I would have to strongly protest referring to the pure Gospel of Christ as "leaven" for which reasons we shall soon discuss. We must consider however, that no matter how right sounding such an interpretation may appear, how well does it compare to the Word of God? Will there indeed be a great revival in the world? Will the whole world embrace Christianity? Under the present movement of Ecumenicalism the world will indeed embrace Rome under the rule of the Anti-Christ, but where in Scripture do we find support for such ideas and interpretations? As we now enter the close of the Gospel Age will such indeed take place? The Word of God speaks in the negative to such beliefs and is contrary to all such beliefs.

In the parable of the "mustard seed" do we find a tree without "fowls?" In the parable of the "wheat and tares" do we find the "field" without tares? In the parable of the sower do we find all the seed doing well? Our Lord declared (Luke 21:36), "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Who would want to escape a totally Christianized world? Again, in Matthew 24:37 our Lord declares much to us about the future "Christian" world: "But as the days of Noah were so shall also the coming of the Son of man be." Peter tells us that of those days of Noah, "few, that is, eight souls were saved by water" (I Peter 3:20). Paul tells us by the Spirit, that in the last days there shall be a great apostasy. I Timothy 4:1 states: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." (II Timothy 3:1 adds; "This know also, that in the last days perilous times shall come." Further in 2 Peter 3:3 "...there shall come in the last days scoffers, walking after their own lusts." Jude 18 states, "...there should be mockers in the last times, who should walk after their own ungodly lusts." And finally in II Timothy 4:3 we are told, "For the time will come when they will not endure sound doctrine."

Now we have read about a need to "escape" from times that will be much like Noah's day. We have learned that few were saved in those days. We have read of the coming apostasy of which we are now in. We read of "perilous times" which we even now experience, both spiritually and physically; and of scoffers and mockers. How have you been received lately by those to whom you would give the Gospel? "Leaven" has indeed been im-

planted in the world, but rest assured that that "leaven" is not the Gospel of Christ! What then is the meaning of Matthew 13:33; of the leaven, of the woman, of the meal?

"Another parable spake he unto them." That is, our Lord was here speaking both to His disciples and the multitude, but it was to the disciples alone He would give the meaning.

"The kingdom of heaven" (Matt. 13:33). Such at this point needs to be defined in order that we may have a better understanding of the parable. Notice that in Luke 13:20-21 we have the similar account of this same parable except the kingdom here is referred to as the "kingdom of God" rather than the "kingdom of heaven." In respects the terms are synonymous and therefore we find no contradiction here as some would suppose. Simply put, the kingdom of God consists only of the saved, past present, and future, i.e., the saved of all times. Some saved "so as by fire." In Luke 13:29 our Lord tells us of the kingdom of God: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." We observe from this that part of the kingdom is now in glory, part now on earth, and part has not yet come into existence. When all aspects of the kingdom of God are united, it shall then become the kingdom of heaven on earth as the Lord ascends the throne of David. The kingdom of God is "within" or spiritual and the kingdom of heaven is physical as it will be manifested on earth. There will be many, and are many, that have entered the kingdom who have not held to full Bible truths, that were saved in false churches and their doctrines, not because of it, but in spite of it as it were; yet these and their methods are that of which Matthew 13:33 speaks.

"The kingdom of heaven is like unto leaven" (Matt. 13:33). This does not mean that the kingdom of heaven is exactly like leaven, but the rather that the further things discussed in the parable resemble or are similar to what will and has taken place in the kingdom. I have often made the error of too much detail when discussing the parables and as a result, lost sight of the parables objective and teaching. One author declared that we often spend more time analyzing the Bread of life" rather than eating it, and such an idea well applies in parable study.

Our Lord stated that the kingdom resembled "leaven." As previously shown many believe that this leaven represents the Gospel, but such an idea is entirely without foundation and in no wise is in accordance with the teachings of the Word of God on this subject. Leaven is a substance which produces fermentation and modifies the mass into which it break down, change, and restrict. It, in causing breakdown, causes corruption. I grant that it is true that the gospel, under the conviction of the Holy Spirit, produces change in an individual. It is also true that under conviction one is humbled or has a "break down", i.e., "broken in spirit" over the realization of sin. It is true that one is caused to repent or "change." It is true that one becomes "restricted" when saved and does not live as the world. We indeed become a new

creature, but if "leaven" symbolizes the Gospel, do we then also agree that the Gospel will corrupt? Vine defines the Greek translated "leaven" as "sour dough" in a high state of fermentation. Webster states that "leaven" means "to mix or spread through with some modifying, alienating... element." Fermentation, which is the process produced by leaven or yeast causes breakdown of an energy rich compound. Now I would suppose that some would desire debate on the matter, therefore we shall let the Word of God be the final solution.

In Matthew 13:33 we have the Greek word ZUME used here. The Hebrew counterpart is SEOR. In searching the Word of God we find that these two words, translated "leaven" are used but nineteen times, and not in any of these nineteen references is leaven spoken of in the affirmative. Gill had stated that "leaven" in Matthew 13:33 "seems to be taken in a good sense, though used everywhere else in a bad sense." If leaven at any time, can be used in a good sense, why is it then forbidden at the Lord's table? For the simple fact that leaven is meal soured and corrupted. We dare not use the corrupt to symbolize the Lord's body; why would we then use it to symbolize His gospel?

Using the same Greek, our Lord declared in Mark 8:15, "beware of the leaven of the Pharisees, and of the leaven of Herod." He declared leaven to be hypocrisy (Luke 12:1). Paul, in his rebuke of the sin at the church of Corinth spoke of the sin as "old leaven," even "the leaven of malice and wickedness." (I Cor. 5:6-8). In Galatians 5:1-9 he declares leaven to be disobedience of the truth. Throughout Exodus, Leviticus, and Deuteronomy we find leaven forbidden to use, therefore in light of these things we conclude on this aspect that "leaven" in Matthew 13:33 is representative of heresy or false doctrine intermixed with the truth; i.e., doctrines of corruption. Can we not observe to this very hour, how well that leaven is working? Observe the churches standing for truth, and observe the world's denominations. Who can honestly declare that these preach the truths of sound doctrine though they be large and many?

Again in Matthew 13:33, "like unto leaven which a woman took." We have observed that leaven represents false doctrine, but this false doctrine is found in the hands of a "woman." Who might or what might this woman represent? Many say that she represents the church. If so, what church, the apostate or true church? False doctrine must proceed from that which is false for a tree is known by its fruits. What false church is responsible for most of all false doctrine in the world and is, by the Word of God as a woman? Why a woman? Partly and simply because it has always been the place of women to tend to the things of the home, in preparing for the needs of the family. There are but two women in the New Testament that represent churches. We have "the bride," the "lamb's wife," which is the true church; and we have the "great whore" which is the symbol of the false church. Since this woman put forth false doctrine, she then must of necessity be an enemy of the truth. She could in no wise refer to the true church, for Paul

declared that the true church was "espoused... to one husband... as a chaste virgin" (II Corinthians 11:2).

She is the bride of Christ; "chaste" — "pure from every fault, immaculate" (Vine) and thus she maintains her purity by adhering to the pure doctrines of Christ and as a result she could not be the church represented by the "woman." The opposite of a "chaste virgin" can only be that of a harlot. In Revelation 17:1-6 we read, "...Come hither, I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication... and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abomination and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: And when I saw her, I wondered with great admiration." We observe then, that true religion is represented by a woman in Scripture, as well as false religion. The true church is the virgin bride, the false church is the great whore filled with iniquity. This whore of course represents world religion, that is universal, or in a more strict and definite sense, Catholicism which is the "Universal or Catholic Church" by their own admission.

Matthew 13:33 tells us that this woman did two things with the leaven. She first "took," and then she "hid." Of His kingdom our Lord declared, "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matthew 11:12). John the Baptist was murdered, our Lord was sacrificed, Stephen was stoned, and nearly all the Apostles suffered martyrs' deaths. Through the so-called reformation the Catholics murdered over fifty million Baptists. How the kingdom has, and will continue to suffer until the King comes but for what cause? Yea, in order that Satan and the "woman" might enforce the leaven. The woman of our text took and "hid" the leaven. Does not this word "hid" imply deceit? The Greek means "to hide in." It is derived from a word which means, "to cover, conceal, keep secret." The English words that are derived from the Greek are Crypt and Cryptic which deals with a burial place and the occult. Thus we observe that the word "hid" reveals to us the deceitfulness of this woman, the apostate church.

Thus far in our text we have discovered that false doctrine was incorporated by the apostate church, but into what? Our text declares: "...which a woman took, and hid in three measures of meal." What first of all is represented by the "meal"? Meal is coarsely ground grain or flour, and the Greek

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath. Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan" (Ezek. 48:1).

We learned from chapter thirty seven how that Israel had degenerated into a state comparable to very dry bones. The promises of God, in a sense of speaking, were buried beneath the ground even as corn is planted beneath the ground. The chapter before us, however, shows that God's promises to Abraham, Isaac and Jacob, have now sprung forth even as the planted grain of corn comes forth in its own time.

The passage before us begins with, "now these are the names of the tribes..." Their identity, in other words, has not been lost. The chapter before us shows them to be alive and utilizing every square inch of the land promised to their fathers. One can walk through most any grave yard and find graves of people whose names mean nothing to any one on the earth today. Their family has become extinct. God's promises, however, to Abraham, Isaac and Jacob mean that the very dry bones of Israel will be covered with sinews, skin and breadth, yea, as our text states, "Now these are the names of the tribes..." They have their name, in a sense of speaking, on their mail box. Their land is marked, in a sense of speaking, like the large western ranches. The people who will inherit these large estates will be young even when they reach the age of one hundred. Their children will run and play in peace. Their mothers will have no fear for their children even though they play in a field where abide the serpent and the wild animal.

The tribes up until this time, have been, in a sense of speaking, tied even as a dog is tied to a post. They, in other words, have been restricted or limited even as a dog is limited by a chain. They, however, as our text relates, will have the blue sky above them and a large land area. They, in fact, as our text states, shall see their coasts expanded from the north end of the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan. We may add, on the basis of Isaiah 30:26, that the moon light over their area will be as bright as the sun. This fact means that there will be no pollution in the atmosphere plus the fact that the light from the moon will be increased.

Why will there be such freedom and peace during the Millennium? Why will the children be allowed to run and play in such a fantastic environment? The answer is found in verse thirty-five of the chapter before us where we read, "The LORD is there". You will recall that when our Lord walked among us that death fled from Him. No one ever died in His presence. The thief died beside Him, but such occurred after He had given His own life. He fed the thousands, healed all manner of diseases and even

raised the dead. The message is that He will be here again and the fact that He is here will be very obvious.

"And by the border of Dan, from the east side unto the west side, a portion for Asher. And by the border of Asher, from the east side even unto the west side, a portion for Naphtali. And by the border of Naphtali, from the east side unto the west side, a portion for Manasseh. And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim. And by the border of Ephraim, from



Willard Willis

the east side even unto the west side, a portion for Reuben. And by the border of Reuben, from the east side unto the west side, a portion of Judah. And by the border of Judah, from the east side unto the west side, shall be the offering which ye shall offer of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side unto the west side; and the sanctuary shall be in the midst of it. The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth" (Ezek. 48:2-9).

The above record shows that each tribe will be assigned to their exact boundaries. They will inhabit all the land which was promised to their father Abraham and his descendents. A careful examination of the passages before us will show that the distribution of the land area to the various tribes differs from the distribution made in the time of Joshua. The distribution, in fact, will not be made in the order of the birth of the various tribes. One will also observe that the order of blessings is not in the order made by Moses and Jacob. We are to see that all things will be made new and that God, as He said at another time, will do what He will with His own.

It is interesting to note that the tribe of Dan, which was last in the original division of Canaan, will be the first in the division which is before us. This fact reminds one of Matthew 19:30 where it is said that... "the last shall be first." We are also reminded of Psalm 47 where it is said that "He shall choose our inheritance for us." The passages before us show that the sanctuary will be in the midst of the tribes. There, in fact, will be seven tribes to the north of it, plus the Levites, the cities and the Prince's portion. The other five tribes will be to the south of it. The sanctuary, then, will be the heart of the kingdom so that it might diffuse its influence of the whole even as the heart in our body diffuses blood to our entire body system. The tribes will be at a prescribed distance from each other according to their boundaries. They, however, will become ac-

quainted with each other, express their love for each other, and praise God together when they meet together at the sanctuary.

"And for them, even for the priests, shall be this holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children went astray, as the Levites went astray" (Ezek. 48:10,11).

Special honor is to be heaped upon the sons of Zadok, since they didn't go astray into apostasy when the children and the Levites went astray. "And this oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites. And over against the border of the priests the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand. And they shall not sell of it, neither exchange, nor alienate the firstfruits of the land: for it is holy unto the LORD" (Ezek. 48:12-14). The land which is to be given to the ministers of the sanctuary will not be alienated. This is because it will be holy unto the Lord. It, in fact, is sacrilege to convert to other uses that which is dedicated to the Lord.

The land allotted for the city and the suburbs is to be called a profane place (v. 15), or a common place: It appears that such does not mean that the city will not be holy above other cities. The city, in fact, will be holy since our Lord will be there. It, however, will be profane or common when compared to the sanctuary. "And they that serve the city shall serve it out of all the tribes of Israel" (Ezek. 48:19). Men from all of the tribes shall be assigned to serve in the city. This fact reminds me of those men throughout America who are chosen by our President to serve in his cabinet. We Americans pay those who serve with our President. They are worthy of their hire. We learn from verse eighteen of the chapter before us that those men who will serve in the new city will not have to pay their own way. We, for example, do not send soldiers to fight for us at their own expense. We should add that we should not expect ministers to minister to us at their own expense.

"All the oblation shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation foursquare, with the possession of the city. And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the por-

tions for the prince: and it shall be the holy oblation; and the sanctuary of the house shall be in the midst thereof. Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince. As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a portion. And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion. And by the border of Simeon, from the east side unto the west side, Issachar a portion. And by the border of Issachar, from the east side unto the west side, Zebulun a portion. And by the border of Zebulun, from the east side unto the west side, Gad a portion. And by the border of Gad, at the south side southward, the border shall be even from Tamar unto the waters of strife in Kadesh, and to the river toward the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the LORD GOD. And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; and one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there" (Ezek. 48:20-35).

The royal grant of land which God gave to Abraham and his descendents will extend from the river of Egypt to the great river, the river Euphrates. You will observe that Ezekiel fixes the northern boundry at Hamath, or about one hundred miles north of Damascus (48:1), and the southern boundry at Kadesh, or about one hundred miles south of Jerusalem (48:2). Ezekiel proceeds to point out that there is to be a square tract on the west side of the Jordan, 2500 reeds, or fifty miles on each side. The city of Jerusalem will be located in the center of the section.

Some may wonder how the new city and the sanctuary can be placed in the present land area of Palestine. The answer is found in the following passages where we learn that there is to be a drastic change in the lay of the land. "For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys

shall be cleft, as wax before the fire, and as the waters that are poured down a steep place" (Micah 1:3, 4).

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south...All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 14:4, 10, 11).

The chapter before us ends by saying, "The LORD is there". No pen can express the full impact of this statement. His being there means that every thing will be under His personal supervision. The temperature, the light, the health of the people, the rain fall, the lay of the land, knowledge and wisdom. He will work all things according to His own pleasure and the inhabitants will be the recipients of His pleasure. We are not talking about a day, a month, or a year, but we are dealing with a period which is to last for one thousand years. It will be a period of time which will be the same as from 986 to 1986.

Let us now close out our study of this great book by reading the following passages of Scripture:

"The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever" (Psa. 23:1-6).

APPRECIATED LETTER

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Yours in Christ,
A.D. Chasteen,
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AUTHORITY

(Continued from Page 1)

thou these things? and who gave thee this authority?"

Our text is dealing with the time Jesus had come to Bethany, had entered into the temple, and was teaching the Jews. The priests and the elders were upset by His teaching and His presence; therefore, they questioned His authority. The elders erred in that they knew not to whom they spake. They were unaware that they were speaking to the very Son of God. The elders of Jesus day are no different than those today who question the authority of Jesus Christ.

The elders were ignorant of Jesus; therefore they questioned him. Likewise men today are ignorant of Jesus and question Him. In our day there are many that will question the fact that Jesus is the Son of God. Some have said that Jesus was just a good man who lived a good life, but have denied His deity. This comes from the fact that they are ignorant of who Jesus is. Just as the priests and elders knew not Christ, multitudes today know Him not. As a result of this they will question His authority. The unsaved man will not heed the teachings or warnings of one they feel has no authority over them. Notice the folly and the blindness of the priests and elders. Here they were teaching in the synagogues and the temples — teaching the things of God, yet when he walked in the door to do some teaching of His own, they did not recognize Him and questioned His authority. There are so many today just like the elders, who are teaching about a God that if He walked into their service they wouldn't know who He was. Many of today's false preachers would become very upset if Jesus were to come into their churches and begin to

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HARLOT

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here means, "what is ground." We assume the meal to have been ground by the woman at an earlier stage, which idea could be indicative of a labor. The meal in her estimation was not satisfactory in its original state, and so she would add leaven. She would bake her meal in the fires of persecution and heresy. This would speak to us of the church of Rome in her original state before apostasy and then the subtil addition of "leaven" or false doctrine indeed became apostate. Meal, as it was originally, would have produced unleavened bread, but meal adulterated produced leavened bread. Unleavened meal is representative of the pure Gospel of Christ. The Lord compared the Word of God as likened to bread as He proclaimed, "...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4). The Word of God being that spiritual bread for physical and spiritual living. The Word of God is that food which is an absolute necessity for the well being of the child of God. It is that food which must be prepared properly and soundly for proper nourishment. In John 6:48 our Lord declared: "I am that bread of life." In John 11:1-14 He is called the "Word." He is the bread of

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which we eat; the Bread that is even the Word of God. Thus we understand this parable to teach of the great coming apostasy, which even now is. By leaven being hidden in the meal we understand it to mean corruption of the pure Word of God by the addition of damnable heresies, or false doctrines. Vine states: "...the whole parable which constitutes the similitude of the kingdom; the history of Christendom confirms the fact that the pure meal of the doctrine of Christ has been adulterated with error; of corrupt practices." In Mark 8:15 our Lord spoke of the "leaven of the Pharisees" which is the false mixed with the real, and of the "leaven of Herod" which is worldly corruption.

In Matthew 13:33 our Lord tells us that the meal consisted of "three measures." These words consider with the closing words of our text: "till the whole was leavened." The number three represents something complete and entire. Since the meal represents the pure gospel of Christ, the three measures speak to us of its completeness, but that man, by his own corruption, will indeed pervert and corrupt the entire or whole doctrines of the Word of God. Many may question such a thought as this, but I would beg your indulgence and ask those who would, to name which doctrine of the Word of God has not been perverted, even in our own day and time?

Beloved, the time is short, let us stand and work in the day. Let us watch and pray. The harvest is indeed plentiful but the laborers are few. May His blessings abide upon you all. Amen.

TURNING

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steal, and this is the truth, but it is not all the truth. Others would tell us that the wicked are those who loot, shoot and kill, and this is the truth, yet not all of the truth. God's Word declares that all that are not under the blood of Christ are wicked, and on their way to Hell. What you do, doesn't necessarily make you wicked, you are wicked, and that's why you do the things you do. This is just another way of saying you came into this world a sinner. David said in Psalms 51:5 "Behold, I was shapen in iniquity; and in sin did my mother conceive me." If you study Romans 5:12, you will find out that the word have is not in the original, and should read "For that all sinned." It is true that we all have sinned, but it is also true that before you sinned, you were already a sinner. God's Word is very clear on this point, only those who don't believe in total depravity would argue with this fact.

MY SECOND QUESTION IS: What? Again our text answers, turn in to hell. Why, preacher, do you think a kind loving God would turn people into Hell? Yes, I think it a little stronger than our text says it. I think the word "turn" is too mild if you will notice II Peter 2:4, we see that, "God spared not the angels that sinned, but cast them down to hell." The word "cast" no doubt gives the truer meaning. Also look at Revelation 12:7-13. You will find this same word used five times. God has no other alternative, but to cast the wicked in to hell. If the wicked could go to heaven, then heaven would become hell, and this can not be. The word hell here in our

text is the Greek word "Gehenna." If you want more light on this word read what our Lord has to say about it in Mark 9:43-48. I realize we have those who today make fun of hell. They scoff at it, and try to deny it. But you remember one thing, hell is going to be full of believers one of these days. You see they may deny it now, but not when they are cast into it. They will all be believers on that day. Someone has said, "God said it, I believe it, that settles it." My friend it don't make any difference whether you believe it or not. God said it and that settles it.

Now let's look at my Third Question: Why? And again my text answers. "Because they forget God." Now I think you will agree with me that most of the world is doing a pretty good job of forgetting God. At least they think they are. Many, no doubt, would like to forget Him. Like men of old, they say we don't want anything to do with this man, let His blood be upon us and our children; and so it is. All the wicked would like to forget God, they try this many ways. The fool hath said in his heart, there is no God. Wicked people care not for God's Word. They won't listen to a preacher telling them about God. They say God is dead. They would give their eye-teeth if they could prove this. They may forget God, but God has not forgotten them. All you have to do to see this is just read Revelation 20:11-15. It is true man has always tried to hide from God; we find this in the very beginning Genesis 3:8, "And Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden." When you read the last book of the Bible, this is still true. But this cannot be done. Read Psalms 139:7-12,

there's only one place that a person can hide from God, that's under the blood of the Lamb of God, all others places will fail. "When I see the blood, I will pass over you." (Exo. 12:13). But the wicked make fun of the blood, and laugh at it. They say away with that slaughter-house religion, we don't want it.

This brings me to my last question. When? When are the wicked going to be turned into Hell? God's Word makes it very plain that it is going to be at the second coming, the revelation of Jesus Christ. Listen to what Paul had to say about this time. II Thessalonians 1:8, 9, "In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." My friend when the Lord comes the second time in the revelation, he is not coming as a lamb, but as the Lion of the Tribe of Judah. In closing let me ask one other question. How is it going to be with you? Are you going to meet him as the Lamb of God, or as the Lion of the tribe of Judah? For the great day of His wrath is come, and who shall be able to stand? If God by His grace should use this message to open your eyes, then thank Him, if not then get a fan in your hand, for you are heading for an awfully hot place.

SALVATION

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it upon worms of the earth. Paul was so taken by this great salva-

tion that he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Salvation is a great and marvelous thing. God so freely gave His Son to forgive us of our sins, die for our sins, and take our place on the cross of Calvary. Salvation is free but the truth has to be bought. When you mention this, right away, a lot of people want to shy away. Why? People are not willing to pay the tremendous price. The Word of God is not revealed to lazy Christians. People say they wish they could grow in the knowledge of God. They wish they could comprehend the Word of God. But they are too lazy too set a time aside to study the Word of God. We need to study. That should be the very goal and desire of every born again believer that he may know Him better and to get fully acquainted with Christ. Not to know of Christ because He saved my soul but because He loved me and I want to know all I can about Him. People are so wrapped up in laziness and popularity. What causes a lot of this? Laziness in the pulpit for one thing. Pastors don't want to study the Word of God. They don't want to fully give themselves to the Word of God. They don't want to dig into the word of God that they might feed the flock. That is laziness on the part of the pastors. Paul said in Galatians 1:10, "...for if I yet pleased men, I should not be the servant of Christ." People are not willing to pay the price. Salvation is free. It is a free gift. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). All things pertaining to this great salvation are free.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). So it is a free gift. We can't earn it, we can't pay for it, we can't buy it, and we can't work for it. God bestows this upon us. It is free.

Salvation is free but truth has to be bought. It is going to cost you something to learn the truth of God's Word. If you are not willing to pay the price then you won't know the truth of the Word of God. You have to study the Word of God. It takes sacrifice. It takes time to set aside that we might study the Word of God. What is the final authority? It is the Word of God. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Notice that word "workman" that means work. People want to shy away from work. They say they don't have time to dedicate their life. They don't have time to study the Word of God. They are going to remain a babe in Christ. Notice verse 19: "Nevertheless the foundation of God standeth sure..." What is the foundation of God? The foundation of God is not built by hands, but built by God. The foundation of God is the infallible Word of God. Continue with the verse 19: "having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." The seal is sealed. God has sealed us

by the power of the Holy Spirit. God chose us in the halls of eternity before the foundations of the world.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). He says, let everyone that nameth the name of Christ depart from iniquity. Why? Because we are not going in our own name. We are going in the precious name of Jesus. You are living under the name of Christ. You have been bought with the price. You belong to Christ. You are to glorify God in your body. You are to magnify the name of God. You are to go in the name of the Lord. You are not going in your own name anymore, God saved you, you are going in His name. "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind" (Rev. 4:6). This is the four guardians over the throne of God. They are Matthew, Mark, Luke, and John. The four writers that gave us the history and life of Jesus Christ. The sea of glass is the Word of God.

"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. 15:1-3). How did they have their victory? They stood upon the sea of God. They stood on the sea of glass having the harps of God and they sang the song of Moses the servant of God. God said, "my word will abide forever." The abiding power of the Word of God is what we stand upon. The Word of God is our foundation, our hope, and our life. How do you know that you are saved? Because the Word of God says so.

"And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:57-62). These are Christians making excuses. I'll do this Lord but I have to do something else first. They let everything come in their way. If anything comes into conflict with us serving the great Master then we need to get rid of it. God knows your heart. He doesn't want any

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SALVATION

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kind of excuses.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:23). Depart not from the truth. It doesn't mean money here. Just like the ten virgins in Matt. 25 when it says five were foolish and five were wise. When the bridegroom cometh, the foolish virgins didn't have enough oil in their lamps. They said give us some of thy oil. They said, no, you go where they sell it and buy the oil. The lamp represents the Word of God. The oil represents the grace of God. It you want grace, you go where they preach the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). So the Word of God does not yield up its meaning to lazy Christians.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). He was telling the Sadducees and Pharisees to search the Old Testament Scriptures because they testify of me. What did He tell the woman at the well? He said me neither worship God in Jerusalem nor on this mountain. But you must worship God in spirit and in truth. They were to search the Scriptures and search them daily.

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). It is important to search the Word of God. It is what molds the character. It is what vibrates the soul and unites and strengthens the mind of a saint of God. You can't just believe anything. The Scriptures have to be searched daily. This means we must daily follow Christ.

"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). It didn't say to carry their cross on Sunday morning and not the rest of the week. Daily following Christ means every day. Seven days a week twenty-four hours a day we bear the reproach of Christ. We follow Christ. If we must daily follow Christ then that means continual walking.

"Then spake Jesus again unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). We have to follow Christ to have this light.

"And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begot Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years." (Genesis 5:21-23). Enoch walked three hundred years with God. Enoch wasn't in the same place where he began. Enoch didn't have the same friends that he had in the beginning where he began his walk. Three hundred years he walked with God. That makes me ashamed. I can hardly walk with God twenty-four hours. A lot of Christians are still in the same place where they began. They have been saved twenty-five years and they have never

come off of Calvary's mountain. They are still babes in Christ. So serving God is a full time service. Only death or the coming of the Lord discharges you from it. We must carefully compare Scriptures. That is what Paul said.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual" (I Cor. 2:13). There is a spiritual man and a natural man. Verse 14: "But 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." We must compare. This is to be done in meekness. You can read the account in Prov. 25:9-14.

There must be an earnest crying after knowledge, lifting up our voices for understanding and seeking her as silver which calls for hard labor and diligent perseverance. Do we cry after knowledge? Do we lift up our voice for understanding? We are not going to get it any other way. We need to search for errors and hidden treasures.

"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:1-6). But it is going to cost us something. What does this tell us? We can't understand God's Word as we can a newspaper or book. How much growth would we have if we would read the Bible instead of reading love stories and all kinds of literature. What about the Word of God? That is a letter from God. It should warm our hearts and thrill us. We should hunger and thirst after the word of God. Neither can we enter into the mysteries of the gospel of Jesus Christ unless we grow.

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19).

"And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him" (I Cor. 8:2-3).

AUTHORITY

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preach the Word. Can you imagine what would happen if Jesus were to go into an Arminian church and preach sovereign grace? They would become very upset and question His authority, and probably tell Him to sit down. Men are no different than they were hundreds of years ago. Men still question the authority of Jesus Christ and do not want to be under it.

Whether men will accept or believe this fact, it will stand. Jesus Christ sits in the position of one who holds all authority. There is no authority on earth that is any higher than that of Jesus. There is no authority any higher in the heavens than that

of Jesus Christ. The elders questioned the authority of the one who possesses authority over everything and everyone.

The elders had questioned the one who had authority over creation. They had questioned the one who was before all things, and by whom all things consisted. They questioned the authority of Jesus, who had created the earth and the heavens, Who had made the dry land and the seas. They questioned the one who created the first man and put him on the earth. They questioned the one who had given them life and who was keeping them alive at that very moment. Isn't it sad that men will question the God of creation? Isn't it sad that men will fail to recognize Jesus as the one who had the power to create the heavens and the earth just as it pleased Him? I visited a man upon his request one time to talk to him about the Lord. The first question I asked him was, Who is Jesus? He came back very quickly and said, "He's not the Son of God." of course to discuss any doctrine or subject with this man was futile as long

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GREATEST

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Cincinnati Enquirer that told of the fight he was making against worldliness at that time as pastor of a church in Cincinnati. The section of the city he was in was greatly stirred over a sermon he preached against the modern dance. This sermon was taken up by the Associated Press, and was published in papers all over the country. Closer acquaintance with our brother has increased and deepened our love for him.

As pastor of the First Baptist Church of Russell, our brother's labors have been crowned with phenomenal success. There have been scores of additions to the church. Also the church building has been recently renovated and enlarged. We trust this betokens a solid, Scriptural growth. And, best of all, our brother is waging a strong fight in Russell for the truth. He recently met J.W. West, a Campbellite debater of considerable renown, and swamped him with an avalanche of Scriptural proof for Baptist doctrines and practices. He is to meet him again in June in Ashland.

This article is a clear declaration of Scriptural truth as verified in experience. It shows the author to be, not a mere dry polemic; but a moving, fervent preacher, with a heart-appeal in this messages.)

I was born a totally depraved vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of the school. I had numerous disputes with other students. Some of these disputes ended in blows. I did not know why it was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read: "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58:3). Then I read Psalm 51:5, which says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Later,

as a beloved brother of the cross read: "For all have sinned, and come short of the glory of God" (Rom. 3:23). I saw myself as I was, — depraved from birth, with vicious desires and unholy passion; condemned before God. Thus I learned my first great lesson.

Just how to rid myself of the sin I possessed, I did not know. I had attended a Campbellite church, and had heard men speculate about the plan of salvation. I had heard them say with emphasis, "No man can know that he is sowed until he gets to Heaven." I had heard them read: "Tis a point I long to know, Oft it causes anxious thought: Do I love the Lord, or no? Am I His, or am I not?"

That type of religion made no appeal to me. If I had possessed that kind of religion, I would have been no better off than I was; I was already in a state of indecision. Then, one night I sat in a Baptist church and heard the Scripture: "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Like a drowning man grasping at a straw, I laid hold of this; and sang that night with others that trusted in the same Saviour: "Happy night, happy night, when Jesus washed my black heart white; He taught me how to sing and shout, and be a Christian out and out, Happy night, happy night, when Jesus washed my black heart white."

Then I could say with Paul: "I know whom I have believed" (II Tim. 1:12). There was no guess-work about this. I could say with Naaman: "Now, I know there is no God, but in Israel" (II Kings 5:15). As my second great lesson, I had learned that I was a sinner saved by grace.

I was so happy in the Lord that I felt this experience just could not last. I concluded that it must end some time. But, lo, it has not ended; but has grown sweeter with each passing day. Thus I learned my third great lesson, — that I was saved eternally, and could never be lost. This was the greatest lesson of all. Now with Paul, I say: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6); or with Peter: "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5); or still again with my blessed Lord: "No man is able to pluck them out of my Father's hand" (John 10:29).

"I've found a Friend; oh, such a Friend!

So kind, and true, and tender; So wise a Counsellor and Guide,

So mighty a Defender! From Him, who loves me now so well,

What power my soul can sever?

Shall life or death, or earth or hell?

No; I am His forever."

All three of these were learned apart from grammar school, high school, college, or seminary. I learned them alone with God. Dear reader, go thou alone with Him and do likewise!

Editor's Note: John Gilpin first wrote for The Baptist Examiner April 1, 1931.

WHY CARRY

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dred years in the Philippines? For it appears that there has been a tremendous growth in the Filipino nationalism and con-

sciousness with racial pride. (Isaiah 42:4; Romans 1:18-32). These movements have resulted in a more strenuous and more enlightened resistance to the acceptance of a fundamental Biblical religion brought by fundamental Biblical missionaries who are sincere and honest in their missionary tasks with the cooperation of the native converts. It would result, by the help of God, in the lessening of non-biblical traditionalists with their pride in the past, in the beauties of their literatures and in the truths found in the pagan religions and beliefs. This is the new attitude today among the growing number of the high-minded Filipinos who have sincerely religious-search in the blemishes and grossness of their experiences today. "Keep silence before me, O island; and let the people renew their strength; let them come near; then let them speak" (Isiah 41:1).

Another consideration has an important bearing on the relations between Biblical Christianity and Reformed Paganisms today. The "borrowing" of Biblical phraseology is found at a number of points: "Hail, Mary, full of grace, the Lord is with thee. Blessed art thou among women." "Holy Mary, mother of God." Ecumenists and children of the Philippines are taught to sing these phrases in their refined paganism-theology. The missionary scholar must be on the alert to note these borrowings and is duty bound to call attention and to show the sources of the ideas in the Scriptures and pagan traditions, (Deuteronomy 13:1-3).

Another is the fact that of Jerome's translation of Revelation 19:13, in about A.D. 340-420, when the Roman religion was struggling against the purely Inspired Word of God. The New Testament Greek phrase "BEBAMENON HAIMATI" which means "DIPPED IN BLOOD" was translated into Latin "ADSPERSA SANGUINE" which means "SPRINKLED WITH BLOOD." The word "ADSPERSA" comes from "ASPERGO" which means "TO BE SPRINKLED." Jerome also gave directions to the formulation of doctrine. He devoted himself so intensely to the life and spirit that he became a Monk and was instrumental in the introduction of the Monastic concept into Rome. His most tangible contribution was the Latin translation of the Old and New Testament which is known as the "Vulgate." (Page 240, History of Civilization, by C. Harold King.) Such translation is now appearing in the Confraternity Duay Roman Catholic Bible, the official Bible of the Roman Catholic Church.

The Biblical religion is "Fellowship-Communion with the Father and with His Son Jesus Christ." The meaning of the Latin word "RELIGIO" is "The loving service and obedient adoration of the Living God in Jesus Christ." It is always a community in motion in the direction with God. Accurately, this "fellowship" may be conceived in the darkened mind of a savage, or in the thinking of a Muslim, or Hindu, or Christian. This is very far

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WHY CARRY

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from saying that all religions are alike; they are different from one another in greater or lesser degree, at times at cross purposes and even antagonistic. Humanistic religion might easily lead off into a sentimentalism which does only the throbbing, longing heart of humanity teaching up after the true, the beautiful, and the good; and fails to realize that there is also the cry of unfulfilled desire rising up all over the nations which religions ought to satisfy, but which so frequently remains a wistful longing or despairing hopelessness which gives no answer to the souls' appeal.

The function of Biblical religion and missions is to answer that cry! Do the pagans and Ecumenical churches with their movements provide the highest spiritual needs? This is the prevailing problem we now face! And with all the dangers and pitfalls lying along the way, there is no other choice but to boldly witness for Christ and His Gospel among lost souls in every land, in any community of mankind, and act accordingly with Christ's commission for He says: "...Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke 24:46-48).

The Missionary motive is God's love to the sinful human race through the Eternal Son of God, Jesus Christ. "For the love of Christ constraineth us... and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation... We are ambassadors for Christ... be ye reconciled to God" (II Corinthians 5:14, 18, 20). The early Church did not consider its task that of making the Roman Empire a more fit place for men and women to live in. Their missionary duty was to save the individual soul from the corrupt society in which he found himself and not to save the society itself. In the Middle Ages, the Biblical Christian mission was a civilizing as well as an evangelizing agency. The family, the wider social and economic relations, political life, and international affairs - all must be revamped by the gospel of Christ. It is the Christian missionary conviction that when the desired model or pattern has been achieved, it only proves to be that which came into the world with Jesus Christ and His message. This is the boldest claim which qualifies for the coming kingdom of Christ on earth, and yet without this the Biblical missionary enterprise would soon cease to exist.

"All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD" (Matthew 28:18-20).

AUTHORITY

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as he held this position. Yes my friends the authority of Jesus is still being questioned today.

The elders in our text had not only questioned the creator, but they had questioned the King of Kings. "Which in times past he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of Lords" (I Tim. 6:15). The word "potentate" is one which means to have great power. Jesus of course fits that description. Jesus is the great and powerful King. Notice that he is not only King, but He is King of Kings and Lord of Lords. Jesus is King over all kinds on earth. Jesus is the greatest king there ever was or ever will be. I'm reminded of King Nebuchadnezzar, who at one time, thought he was the greatest king. It didn't take him long to find out that it was Jesus who ruled in the heavens, and that it was King Jesus who ruled over all flesh. So beloved friends Jesus has all authority because He is the king.

Now that the authority of Jesus Christ has been established, I will endeavour to present to you the Baptist position concerning authority in the Lord's work. Some that read this will in no doubt find fault with what I have to say, but praise God most of you believe in and stand for Baptist doctrine. By Baptist doctrine I am of course referring to the Word of God. Baptists have stood for and died for the Word of God down through the ages. We have not attempted, nor have we desired to attempt to change its meaning or the teachings found therein. We recognize and gladly accept the authority of Jesus Christ. Most problems that people have concerning church truth results from the fact that they do not understand the authority of Jesus Christ.

Notice some Scripture and I will show you what I mean. Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." There are some very important lessons taught in these verses, that to understand you must believe that Jesus has the authority over all things. If you believe this you should have no trouble understanding them. In the 18th verse we find that Jesus came and spake unto them or the disciples. Jesus is here speaking to the church. Jesus had already set up His church, and was in these verses, commissioning them for their service to Him. Most of the religious world are totally ignorant of church truth. Most cannot see that Jesus set up His church during His earthly ministry, and that it was functioning even before His death. Many will claim that the church started on the day of Pentecost, which is totally absurd. Anyone that has gone to primary school and learned to add should be able to see that there were souls added to the church that day. Early in the book of Mark we see baptized believers gathered together. This was the church. So in Mat-

thew 18 Jesus is addressing the church. Now, of course this is a Sovereign Grace Landmark Missionary Baptist Church. This is the only church that is recognized by God. I cannot be proved wrong on this. No man alive can prove that any other church besides a Baptist Church was started by Jesus Christ. You cannot prove me wrong. But if you are anything but a Baptist, I can prove that you are wrong. If you are a Methodist I can prove that Jesus did not start your kind of church. John Wesley was the founder of this church. He did not believe in the authority of Jesus Christ, but in the year 1729 thought he would start something of his own. If you are a Lutheran, your church cannot be the Lord's church, for it was started by a man named Martin Luther in the year 1523. If you are a Presbyterian, you are not in the Lord's church; but rather you are in John Calvin's church which he started in the year 1536. These men had no use for the authority of Jesus. They had no use for His church, and through rebellion started their own churches. If you are in any organization besides a Baptist church, you are not in the Lord's church. There are also those who have stolen that precious name and are using it such as the Primitive Baptist, Christian Baptist, and others. These also are in rebellion against the authority of God and are not His churches. So, those who Jesus came to, were Missionary Baptist. You cannot prove me wrong; and if you think that I am, I wish you would try and prove me wrong. You will find in your research that there has been a Baptist church on the earth since the earthly ministry of Jesus, and that it is still preaching the same truths that it preached in the beginning.

Pay close attention now to what Jesus tells His church. "...All power is given unto me in heaven and in earth." Jesus tells His church that all authority is given unto Himself. The word power translated into English means "authority." Jesus tells His church, the Baptist Church, that He has all authority. Now notice the next verse. "Go ye therefore..." Jesus told His church, because I have all authority, I am giving you authority to go with the gospel. The word "therefore" is a critical word in this verse. Jesus I have the authority to do as I please. I am giving my church the authority and the right to go and preach the gospel. Jesus did not give this commission to the whole world, or to who ever might read it; but He clearly and unmistakably gave it to the church. This means that this verse of Scripture only applies to Baptist churches. This commission, is fulfilled by any other people than the Baptists, it makes it invalid. I should state here that I believe there are people saved outside of the Baptist Church. Those that profess to be saved, I am not making the profession invalid because they are not Baptists. What I am saying is that the authority to do the Lord's work lies within the Baptist Church, and no one else has the right or authority to do the Lord's work. If someone is saved outside of the Lord's church, that is the Lord's business. But God has only commissioned the Baptists to go.

Notice now what the Baptist have the authority to do. Verse 19 says that we are to teach all

nations, or to make disciples of them. The Baptists are the only ones in the world that have the authority to be missionaries. The world is full of missionaries, but only a few of them have the right to be doing the work. Any man that is doing mission work outside of the Lord's church is a rebel. Baptist churches cannot and will not recognize the rebellious works outside the Lord's churches. It would be foolish for us to do so, seeing that God will never recognize them. God is not pleased with all of the so-called churches in the world today. All of the religious organizations are but a stench in the nostrils of our sovereign Lord. We hear much from those who claim they are doing a great work for the Lord, when in fact they are enemies to Him. Listen friend if you are born again and want to serve the Lord and please Him, then join a Baptist church. If you want to be faithful to God and serve Him in the proper way, join a Baptist church. If you are saved and want to preach the gospel of Christ, join a Baptist church.

This brings us to our next point, which is the authority over baptism. Jesus also gave the authority of baptism to Baptist churches. Any other baptism is no baptism at all. Any other baptism has only accomplished one thing, and that was to get one wet. Any other baptism than Baptist baptism holds no value for you whatsoever. Again Jesus did not give this ordinance to just anyone but He gave it to the church. You must agree with me on this or deny the authority of Jesus. If you disagree with me, you are just like the elders in the temple who questioned the authority of Jesus. I might add that many rewards will be lost because of stubbornness to submit to true New Testament baptism. I would think that anyone who loved Jesus would want to be in His church and be obedient to Him in baptism. I would think that anyone who had his sins paid for by the blood of Calvary's Lamb would want to be a member of the church that Jesus gave Himself for. Jesus loved the church, and His children ought also to love it.

Thus we see that understanding church truth is not that difficult, when we understand authority. The world has so confused the minds of individuals that they will not accept the plain and simple teachings of God's Word. Jesus has the authority over all things and people. Jesus is the King of kings and the Lord of lords. Who can stand up to Him and challenge Him concerning His church? What lump of clay can dare say to Jesus, I will not have anything to do with your church or ways; but I will set up my own. Friends, it is a very dangerous thing to rebel against the King. The Bible says that it is a fearful thing to fall into the hands of the living God. If you are saved and not a Baptist; you are in rebellion against your very Saviour and stand in danger of chastisement. After reading this you now know the truth about the Lord's church, and must answer God for it. If you are lost, let me say to you also you must answer to the one in authority. If you leave this world outside of the blood of Christ, you will meet Jesus at the white throne judgment, and there you will see Him as one in complete authority and judging you for your sins. May the Lord bless you all.

APPRECIATED LETTERS

Dear Sir, I have just read a friend's copy of The Baptist Examiner, so I wish to subscribe for a year. I am enclosing a check for a year's subscription. Sincerely,

Pauline Richardson,
Phillipsburg, Kans.

Calvary Baptist Church. Enclosed is a check for renewal of our subscription to The Baptist Examiner which we love so much, and look forward to receiving. May our blessed Lord continue to bless you there and keep the paper going out to all that love it so. We pray for each writer of the wonderful subjects in the paper. May God's blessings rest on each of you.

C.E. Wilson
Seffner, Fla.

HATH SAID

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Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it" (Num. 23:19-20).

The introductory phrase is encircled with a variety of doctrinal truths. The statement is quite simple, but the announcement is very comprehensive. It accelerates and exalts God, while at the same time quite forcefully announces that all men are but twisted wretches. God is not a man that He should lie or that He would lie. The truth of the matter is that God, in all of His holiness, is of such grand perfection that He cannot lie. Quite obviously the sentence teaches that all men are liars. "...yea, let God be true, but every man a liar;..." (Romans 3:4).

A most comforting fact that we, as men, can glean from the Scriptures is that God is not one (a man). For if God were but a man, He would be no more than we, which would make Him a liar, and all of His promises as vague and uncertain as tomorrow. The God of the Bible neither lies nor repents. He is not given to change, and to suspect God of such, is virtual reproach.

No more fearful mistake is made than when we judge the Lord from ourselves. Men change their minds, and therefore break their word; they lie, because they repent. But God does neither. He never changes His mind, and therefore never recalls His promises. His very name, 'Jehovah,' implies the unchangeable as well as the eternal..." (Numbers, George Bush).

When the Almighty God makes a promise with respect to His children, it is because it is His desire. Israel was the chosen nation of God on the basis of God's desire. Jesus Christ became the sin bearer and the sacrifice for the elect because it was God's desire. When God made the promise to David that he would be the king of Israel, the promise was made on the basis of what God hath said. We need not look, yea God forbid that we should look, to man; but rather, Spiritual wisdom should direct us to stand in awe and bow down in adoration and worship the Author of the promises, being fully persuaded that He will effectuate His desire. "But he is in one mind, and who

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HATH SAID

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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).

Job was of the doctrinal persuasion that the things appointed for him, God would perform. For these things were not only in the mind of God, but it was also the desire of the same God. "God designed whatsoever shall yet be, and what He has designed must be effected...The accomplishment of whatever He has purposed is absolutely guaranteed. It is no more possible for the Divine counsels to fail in their execution, than it would be for the thrice holy God to lie...None of His decrees are left contingent either upon creatures or secondary causes...Nothing has ever come to pass, or ever will, merely because God knew it. The cause of all things is the will of God...So God's knowledge does not arise from things because they are or will be, but because He has ordained them to be" (Gleanings in the Godhead, A.W. Pink).

What room does this inaugurate for rejoicing! How we ought to strum the same chords as did the Psalmist, being confidently assured that we are the people who belong to the Lord, whom He hath chosen for His own inheritance. What refreshing courage can be gathered. What ease should be ushered in if we would only muse upon their grand and glorious strength. "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Psa. 33:11). The thoughts of His heart can well be rendered, His desire, God is not a man that He should lie. "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3).

The testimony with regard to God's faithfulness is always the same. He should not, He would not, He will not, and He cannot lie.

"In hope of eternal life, which God, that cannot lie, promised before the world began...And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent...Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil...Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning...For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Titus 1:2; I Sam. 15:29; Heb. 6:17-19; James 1:17; Mal. 3:6).

Hath He said, and shall He not do it? Hebrew, 'Shall He not cause it to stand?' that is, to confirm it. Chaldee, 'And all His words shall be confirmed.' Greek, 'Shall He speak, and shall He not continue?' that is, constantly perform what He hath spoken. But His purposes

are irrevocable by Himself, and unalterable by others. Whatever of mercy or of judgment He hath declared to any man or people, neither men nor devils can hinder, for being unchangeable on earth Himself, He cannot but be immutably true to His Word" (Numbers, George Bush).

"...that men are altogether wrong when they form their estimate of God from their own disposition and habits. Still, almost all men labor under this mistake. For how comes it that we are so prone to waver, except because we weigh God's promises in our own scale...but to God nothing of this sort occurs; for He is neither deceived nor does He deceitfully promise anything, nor as James says, is there with Him an 'shadow of turning'" (The Penteteuch, John Calvin).

All too often, because of our feeble belief, we limit the power of God since there is seemingly no obvious way in which the Lord can bring about our desires and the things that He has said He would do. We measure the infinite God, not only with a finite rule, but a sinfully wicked one. We either condition the promises on the acts of men, good or evil, or we charge God with folly and render Him as a God whose arm has been shortened. "And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease" (Num. 11:23-25).

Oh, for the illumination from God to help our frail understanding. It is the Creator with whom we are dealing. His power is beyond our ability to fathom. Obstacles are not a problem to God. Egypt presented no problem. The Red Sea presented no problem. Our unbelief presents no problem to God. The greatest obstacle that can be imagined is the sinful, wretched, vile worms of the earth being viewed as completely righteous and holy before such a glorious Benefactor. Yet upon reflection in the Scriptures, we see that even the obstacles of sin, enmity, and alienation were overcome by the covenant making, covenant keeping God. Does the ocean present an obstacle? God told Isaiah if it did He would dry it up. "Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened to all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst" (Isa. 50:2). Not only is the Almighty God our God, His promise is that He will always hear His children. "Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

The promises of God are astronomical! They are so immense that the sum of them is more than the worlds or the

universe are able to contain. So magnificent are these promises that we cannot remember all of them. But, such is not the case of the God revealed in the Scriptures.

"And he stood, and blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:" (I Kings 8:55-57).

"And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14).

"My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me" (Psa. 89:28-36).

Along with Psalm 89:28-36, one might also compare I Chronicles 17:16-27. "And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou has also spoken of thy servants' house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God. What can David speak more to thee for the honour of thy servant? for thou knowest thy servant. O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God. Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning this house be established for ever, and do as thou hast said. Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of

David thy servant be established before thee. For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. And now, LORD, thou art God, and hast promised this goodness unto thy servant: Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever."

The purpose of God is no new thing, for in the mind of God, all His actions have forever been established in infinite holiness. "Known unto God are all his works from the beginning of the world" (Acts 15:18).

When Jehovah was pleased to reveal to David the great things annunciated in Psalm 89 and I Chronicles 17, they were to God only the manifestation of His eternal desire. But the unveiling of these eternal desires to David announced things to replete in immaculate goodness, that David could only utter the phrase, "...Who am I, O Lord God, Such blessings to me have never been rendered hitherto. Yet with Thee O Jehovah, it is but a small thing in Thine eyes..." No sooner was the promise imparted to David, than did he commence to beseech the omnipotent God to fulfill what He had promised. "Therefore now, LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house be established for ever, and do as thou hast said" (I Chron. 17:23).

We find much the same in the prophet Daniel. After reading in the volume of the Book that the 70 years would soon be terminated, the prophet did not take the position of slothful indifference, but rather, beseeched God to fulfill His Word. (Dan. 9:1-26).

These servants of the covenant-keeping God were anxious for His glory to be magnified. Their thoughts were, no doubt, blended with those of Jeremiah when the marvelous God attached haste to the fulfillment of His Divine revelation. "Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it" (Jer. 1:12).

When God has illuminated the heart and mind of His servant in by-gone days, and when He, in compassion, is pleased to bequeath to us the same, it then becomes our duty to begin supplicating in terms of the open vision. What Thou hast said O Lord God, holy and true, fulfill in me Thy advanced decree. Joy unspeakable and full of glory! The desires of the saint are the same as the desires of the matchless beauties of eternity. Well might we pray as the Psalmist, Thy will and my will Thou hast made the same. Do what Thou hast said and fulfill all my desires. "Grant thee according to thine own heart, and fulfill all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions...Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah" (Psa. 20:4,5; 21:2). Confidence now undaunted! "The thing which Thou hast spoken...establish forever..." "...it is because the thing is established by God, and God will shortly bring it to pass...For thou, O my God,

hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee" (Gen. 41:32; I Chron. 17:25).

As in the case of God's servant David, once we know the promises, there should be a stimulating power which rings throughout our fiber to prompt and promote God-directed prayer. "And now, LORD, thou art God, and hast promised this goodness unto thy servant:" (I Chron. 17:26). He alone is able to pardon iniquity and pass by transgressions, for He delighteth in mercy. He only can in true righteousness have compassion upon us, crush our iniquities and cast our sins into the depths of the sea. What there is for me, lies within the purpose of God. The promise revealed is nothing without the effectuating power of Him alone who can perform the thing that is appointed for me. Well might the prophet Micah sound the great herald. "Thou wilt perform the truth to Jacob, and thy mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20). Also compare the following, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! (Num. 23:21-23).

"Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it."

"The Divine purposes insure...the performance of the Divine promises. Not an iota of all that the Lord hath said shall fail" (Numbers, George Bush). "There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass" (Josh. 21:45).

Earlier noted, a lover God embraced His annunciation. But for the sake of our own comfort, God has been pleased to describe to us, that even our enemies when it pleases God, must bless us. So whether they curse, bless, promote, or hinder, we should rather regard it as the outflowing of the sovereign mercy of God. Satan's harassment and the sadistic attacks of his emissaries will cause God no greater alarm than the loss of one grain of sand from sea coast lines.

Balaam was commanded to bless, for God put the words in his mouth. "And the LORD met Balaam, and put a word in his mouth..." (Num. 23:16a). The effect was irrevocable. "I have received commandment to bless and he hath blessed and I cannot reverse it." So rebellious Balaam and reprobate Balak were privileged to view the awe-inspiring magnificence of Jehovah God. "The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand...Yea, before the day

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TUNE IN TO THE CALL TO CALVARY

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

HATH SAID

(Continued from Page 11)

was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?...For the LORD of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" (Isa. 14:24; 43:13; 14-27).

With all these glorious promises at our disposal, we might very well, yea we should imitate the declaration of our Saviour Jesus Christ. "My Father...is greater than all..." (John 10:29). To emulate the Apostle Paul, not only would be a high standing, but would also compliment Spiritual wisdom. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). We cannot be separated neither from His love, nor His promises.

What God hath said, He will do. Yea, Amen.

DEFINITIONS

by Ray Hiatt

"Untempered Mortar"

This expression is found only in Ezekiel and speaks of faulty construction. "Untempered" is defined as a frail additive which fails to join separate particles.

Adam's race has come far unto confusion. We build but not well. All modern construction is inexact. I am a painting contractor. I see new structures from their beginnings until I am called to place the final touch upon them. The very best are inaccurately done. All require "caulking" more or less. They must be "caulked" or "mortared" because the builders leave wide and obvious gaps. These structures meet lax building codes and pass with marginal marks.

In ancient times before man became so wise, structures were fitted without need of mortar or caulking. Solomon's temple was joined together with such exquisite skill that the stones brought from afar were united without gaps or need of supplement. No mortar was required in God's design for it was worked in godly order. Even heathen built without mortar. The pyramids, the ziggurats of this hemisphere and other works of antiquity were built to a precise design. Before the age of steel and concrete men framed their constructions to last and very many have lasted well for millenniums of time. Roman aqueducts of Paul's day still carry water in Europe. Roman arches and Grecian temples still stand as monuments to the skill of their nameless architects. Men built well in the long ago days.

Perhaps there is a spiritual lesson here, and perhaps prophecy is emblematic of it. I am no expert on prophecy and freely admit that I might be wrong on a point here and there (which is more than most will say). Men who are otherwise quite careful, go wild on prophecy and daub their structures with untempered mortar. Men extract Scriptures from Zechariah, Daniel, Matthew, Revelation and sundry places and bind them together when there is no possible connection between them except that they are all in the Word. They take diverse properties and "mortar" them together, and "mortar" the embarrassing gaps and call the result a temple of truth. They then get quite red faced when someone points to the crumbling mortar which erodes away and exposes chasms they imagined were hidden.

Diverse properties will not adhere in the physical or spiritual realm. You cannot bind wood and plastic with shallow caulking and expect it to stand. It may appear seemly on the surface, but stress will shatter it. This is particularly true when the binding adhesive is "untempered mortar."

Men build many doctrines by reaching hither and there and bringing varied Scriptures together and then daubing them with mortar for public show. Yet, all doctrines must stand scrutiny, and scrutiny brings pressure to bear and that which is frail shall crumble.

I have no mechanical ability. I can't nail two boards together with accuracy. Out of necessity I sometimes build a structure which has nightmare qualities. The least wind usually brings it down. Thus men many times build doctrines out of divers materials. That which will not fit properly, they daub with untempered mortar and gloss over the gaps. Any doctrine which must be "constructed" from bits of this and that cannot well stand the test of analysis. "Mortar" may well cover up but it will not stand the pressure of examination which all spiritual matters must meet. Doctrines come and go which leave yawning crevices which are filled in with terminology and verbiage. The builders talk around their subject, about their subject, but when pressed to the precision of the Word they never speak to their subject.

Biblical truth does not need mortar or caulking to bind it. The truth fits together well by God's exquisite design. If you must force the components of your doctrine like pressing a wrong piece into a jigsaw puzzle then something is amiss in your studies. The truth fits together with ease and functions like it was bathed in oil. There is no stress or friction when a doctrinal truth is "rightly" divided. Rightly dividing is an effortless task.

If you must force Scriptures to cohere or if you must caulk the outlying fringes with "mortar" then you have created a problem with God and man.

There is a simplicity in Christ and all of His teachings. I have admitted that I do not have a mechanical or technical mind. Today I changed the spark

plugs in my car. An easy task for some but difficult for me. Why is it that auto engineers fit their engines together so that the part you want to reach is either out of reach or invisible? I had to place a plug in a confined and almost invisible place. I sweated and fretted during many attempts. I tried to force the plug in place. Finally when I stopped fretting and forcing it went in smoothly as it was designed to do.

Here is a spiritual lesson. God's truth fits together smoothly and requires no forcing and certainly no "mortar". If you must force Scriptures together to establish your doctrine and then caulk the gaping seams, is not your doctrine somewhat faulty? If you must exculpate by verbiage what you cannot join together with ease are you not somewhat in error?

The several truths of God's Word complement each other and speak with one voice of the majesty of God. Some folks try to "divide" the truth with a meat axe and leave a mangled product which they call divine. Others slather on mortar where edges won't quite come

together.

We must use some care in how we build. No mortar is required in true doctrine. If the varied components of your doctrine will not fit together with precise ease no amount of forcing or caulking will make them stand.

Some more of my ineptitude. I recently had a power steering line in my car spring a leak. I taped the line and it looked good, but it was a "pressure line," and when I started the car and "pressure" came on the line the leak was not healed. I retaped the line and added several hose clamps. Again, it looked good until "pressure" came and the leak was not stopped. I was spending money and time to no purpose. It was functioning in total ignorance. I drove to a service station and had the entire faulty line replaced by someone who knew what he was doing.

Men build many doctrines which spring embarrassing leaks when Biblical "pressure" is placed on them. They tape the doctrine with terminology and windy preachments and it looks good on the surface. Then

pressure is brought to bear and the leak remains. They then scurry back to their doctrinal workshops and retape the faulty area and add some clamps for good measure. It again looks good until pressure comes and the leak remains. If they are wise they will then scrap the entire thing and begin with new material which knows no defect.

All doctrines must stand up to pressure for it will be brought upon them by God and man. No "mortar" is needed. Either a doctrine is firmly fixed after God's design or it will shatter apart when tested. If you must "mortar" your doctrine to complete it, you build wrongly. The Word cannot be distended, compressed, forced or cemented by man's means. Truth flows smoothly and requires no man made focus or guidance. Build well, dear friend, if you build at all. Have a care how you bind Scripture together. If you leave gaps then shun "mortar" and begin again. Better to make new beginnings than to build false doctrinal structures which will not stand.

SALVATION

by Charles H. Spurgeon

The way of salvation by grace is the best promoter of holiness in all the world. "There," says yonder gentleman, "I went to hear Spurgeon in the Tabernacle this morning, and he was crying out against salvation by good works. Of course, the worst results will come of such teaching." Ah, that has been the cry from the very first, whereas salvation by grace promotes good works far better than the teaching of salvation by works ever did; for those who hope to be saved by their works have generally very scanty works to be saved by, and those who put works aside altogether as a ground of hope, and look to grace alone, are the very people who are most zealous to perform good works, and I will tell you why. Who loved Christ best at the Pharisee's feast? Simon, the Pharisee, who had kept the law? Ah! no; he was to be saved by his doings; and yet Christ said to him, "Thou gavest me no kiss; thou gavest me no water to wash my feet." Simon did not love the Master. He did what he did because he thought he ought to do it and must do it. But there was a poor woman there who was a sinner, and she had had much forgiven, and she it was that did wash His feet with her tears and wipe them with the hairs of her head. Simon shows how self-righteous men love the Saviour; they do not even wash His feet or kiss His cheeks; but those who are saved by grace love Jesus, and therefore kiss His feet and bathe them with their tears, and would willingly lay down their lives for Him. Law! There is no power for holiness in it. Law drives our spirits to rebellion, but love has magic in it. Has God forgiven me? Did Christ die for me? Am I God's child? Has He forgiven me, not because of anything I did, but just because He would do it, out of love to my poor guilty soul? O God, I love Thee. What wouldst Thou have me to do? There speaks the man who will perform good works, I warrant you, sir; and while he will tread under foot with the deepest detestation any idea that he can merit anything of God, he is the man who will lay himself out, as long as he lives, for the honor of that dear Lord and Master by whose precious blood he has been redeemed.

VICTORY BAPTIST CHURCH BIBLE CONFERENCE

AUGUST 5-6-7

9601 Blue Ridge Ext.

Kanasa City, Mo.

Pastor Harold Leasure

Tuesday Night ... 6:30 p.m.

Christ the Jehovah God
Dwane Gilliland, Bowring, Ok.
What We Need
Earl Smith, Plumerville, Ark.
The Necessary and The Message of Evangelism
Jack Duplechain - Oakdale, La.

Wednesday Morning ... 9:30 a.m.

The Coming of John the Baptist & The Kingdom of God
James Thorne, Green Forest, Ark.
What The Lord's Church Is
Homer Laurance - Denham Springs, La.
Opinion vs God's Word
F.P. Wolfe - Greenville, Miss.

Wednesday Night ... 6:30 p.m.

A Covert From the Tempest
Jimmy Davis - Fulton, Miss.
Evils of Modern Fundamentalism
Oscar Mink - Texarkana, Tx.
Is Seeing Believing?
Doyal Thomas - Sequin, Tx.

Thursday Morning ... 9:30 a.m.

The Fading Leaf
Gene Hensley - San Antonio, Tx.
The Dead Made To Live
Herbert Coleman - Millington, Tenn.
Blessed Unity
Roger Dohrer - Tulsa, Ok.

Thursday Night ... 6:30 p.m.

Absolute Predestination
Ron Crisp - La Place, La.
Be Ye Thankful
Vilus Peevy - Alma, Ark.
God's love For The World in General & His
Elect In particular
Wayne Camp - Denham Springs, La.

BOOK REVIEW

We have two new books in our book store. They are both by Roy L. Laurin. They are both paperbacks. These two books are commentaries. One is on Second Corinthians, and the other one is on Acts. These are two books that are difficult to find good commentaries on, at least in my experience.

Mr. Laurin does a good job of outlining these books, thus giving much help to the preacher who would want to preach through the books. A good outline of a Bible book is one of the hardest things for me to come up within my studies.

These books are devotional

and practical. Surely we need much of this kind of preaching today. The books are not books of great depth in doctrinal teaching so far as many of the truths we hold dear are concerned. I do not mean that there is much false teaching in the books, just that they are not primarily doctrinal books.

I would not imagine that these books are the best on the books upon which they comment. They are reasonably good books and would be of some help to the preacher and Bible student. Each book sells for \$10.95. Order them from our book store, and remember that the profit goes into the ministry.