

Where God leads, He will light us.

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HEARING THE WORD OF GOD (PART II)

by Nick Wools

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as



Nick Wools

have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:11-14). The writer of the Hebrew epistle tells us the problem with these brethren was in the fact they had not progressed

(Continued on Page 5 Column 4)

THE SOVEREIGNTY OF GOD AND THE RESPONSIBILITY OF MAN

by Frank Beck
(Now in Glory)

Rudyard Kipling once wrote: "Oh, East is East, and West is West, and never the twain shall meet."

There are two great doctrines taught in the sacred Scriptures which appear to be somewhat like Kipling's proverbial East and West. They are, the sovereignty of God, and the responsibility of man. It seems impossible to make them meet.

There are Bible students who, when they discover this theological difficulty, try and get around it by laying hold firmly on one of the doctrines, and letting the other go entirely. They preach the sovereignty of God altogether and deny thoroughly any responsibility of man. Or, they preach the responsibility of man altogether and deny thoroughly the sovereignty of God. This is like the East seeking to annihilate the West, or the West seeking to annihilate the East, when God made both. God has revealed both of these truths in His Word. If a man is going to preach "all the counsel of God" (Acts 20:27) he must preach both of these doctrines.

Consider how both of these doctrines are taught in the Word of God.

I. See how both the sovereignty of God and the responsibility of man are revealed and related as to the subject of sin.

We begin with what is the most perplexing problem of all, the problem of sin. God permits

(Continued on Page 3 Column 4)

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

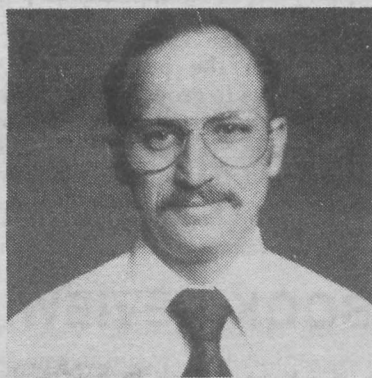
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BE YE HOLY

by John Pruitt
Rt. 2, Box 108-A
Ellaville, Ga. 31806

Even though the Bible has much to say about holiness, and holy living in the saints of God there seems to be a trend among Christendom to identify with God and the world. Christianity is very rapidly becoming a laughing stock of the world, and it is no wonder. Even I remember in years gone by that a man or woman who professed the Lord Jesus Christ was highly respected. Even though God's people have never been loved by the world, nor shall they ever be, there once was a respect for them. Why have we lost that respect? Why is it that lost people do not want to hear what we have to say? I believe that it is simply because Christian people in general have parted from holy living. To the average on-looker it is really hard to tell who is who. Churches have lowered their standards so

drastically in the last few years in order to increase their membership, and at the same time failed to teach HOLINESS to their people. When preachers deliberately fail to question converts, or extract from them a testimony of true repentance;



John Pruitt

when people are allowed to take membership without any investigation into their spiritual background; when church discipline is never practiced, or even considered, even in cases of

gross sin, the world has no reason to have any respect for Christianity.

The sad thing about it all is that the world does not distinguish between our kind of Baptists and other kinds of so-called Baptists. I was talking to a pastor, not too long ago, who told me that he would not practice discipline in his church even though he knew it was right to do so, because in his words, "That is a sure way to split a church."

God said, "Be ye holy even as I am holy". The word holiness means to separate, consecrate, cleanse, purify, sanctify; regard in reverence as holy. This Greek New Testament word carries the same value as the Hebrew equivalent in the Septuagint version of the Old Testament.

There are many passages of Scripture in the Word of God that exhort us to Holiness. Jesus

(Continued on Page 6 Column 2)

THE PARABLE OF THE SOWER

by John M. Alber
6935 Dexter St.
Commerce City, Co. 80022

Introduction; "And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and

because they had no root, they withered away. And some fell among thorns; and



John M. Alber

the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let them hear" (Matt. 13:3-9).

This is the first time that our Lord Jesus Christ spoke unto the crowd in parables. Perhaps if we would begin by reading verse eleven, that would in itself in part, help our basic understanding of this parable. "He answered and said unto them,

(Continued on Page 10 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHERE WAS THE MAN?

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst They say unto him, Master, this woman was taken in adultery, in the very act," "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers: hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more" (John 8:3-4, 10-11).

They brought to Him a woman taken in the very act of adultery, but where was the man? Each individual, male or female, has a responsibility to God. Each one will be held accountable to God. Though some may escape from the judgment

of men, none will escape God. No matter how large the crowd of sinners of which one is a member, and no matter what the influence of others might be; each individual is responsible and accountable. Let us learn several lessons from this story before coming to my specific subject. It would help to read the whole Scripture, (John 8:1-11).

Adultery is a terrible sin. I refer of course, to all kinds of sex sin. I refer to sex before marriage, sex outside of marriage, and to perverted sex. The sex appetite is given by God and is a very normal desire. God has given one way of properly satisfying the sex desire. That way is sex between one man and one woman properly married to each other. All other acts of sex are sinful. No excuse given by man

will ever justify an act of sex except this one God ordained and God approved sex act.

This is true despite the changed and perverted standards of present day society. Oh, this is a vile, wicked age in which we live. Sexual standards have well nigh disappeared from society. Things are looked at indulgently and laughingly that were once regarded as terrible sins. Virginity, that crown of womanhood, that brightest jewel of a young lady, is jokingly cast into the mire of depraved lust. Movies are made and programs are shown on television which portray a young woman as being miserably grieved because she is still a virgin, and the whole story involves her final losing of this bright and valuable jewel. Perverted sex is

(Continued on Page 2 Column 1)

DO NOT ENTER INTO JUDGMENT

by Ray Brown

Box 203

Cannelton, W. Va. 25036

"Hear my prayer, O Lord, give ear to my supplications in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified" (Psa. 143:1-2).



Ray Brown

Where would the human race be today if God would suddenly enter into judgment with each and every individual person? It is wonderful that we have an intercessor, the Lord Jesus Christ. Even in verse 2, we had one standing at the right hand of God in the portals of glory. He did enter in on our behalf. He did intercede on our behalf.

"I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! (Psa. 139:14-17).

Notice what verse 15 is saying. "My substance was not hid from thee, when I was made in secret." That reminds me of the seventh chapter of Hebrews. Abraham always gave ten percent of the spoils he and his armies captured. He met King Melchisedec and paid tithes to him. He paid tithes unto Levi while Levi was still in the loins of Abraham. Levi was a tribe and one of the sons of Jacob that God was going to use. Their inheritance was to minister before the Lord. They were the ones who were to offer up sacrifices in the tabernacle. Abraham said, "I paid tithes unto Levi before he was ever born." Before Jacob was ever born. And Jacob was the father of Levi. Therefore He saw my substance before I was ever born. He saw my substance when I was in the loins of my father and when my father was

(Continued on Page 6 Column 5)

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JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III,
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

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WHERE

(Continued from Page 1)

defended by present day society. The police will protect a group of homosexual and lesbian marchers, when they ought to put every one of them in jail. Oh, what a black, vile, wicked, awful day is this.

But — but God's standards, given in His holy Word have not changed. Sex sin is still the black, terrible, vile thing it always has been. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10). Here, God commanded the death penalty for the sin of adultery. This is the law with which the Pharisees and scribes were dealing in bringing this woman before Jesus.

Now, I confess that I have some difficulty with the matter of capital punishment. I do verily know that the Bible teaches capital punishment, but I have difficulty knowing exactly what crimes are to be punished in this way. I am sure that murder is one capital crime. I am sure that there are others, but I am not sure just which crimes are such. I do not believe that we should kill men for all the sins for which they were killed in Israel in the Old Testament. I would not advocate putting men to death for false religion, or breaking the Sabbath, etc. I do not really think that we should, in our day, put men to death for adultery. But please know that the God who commanded the death penalty for adultery in the days of Israel in the Old Testament has not in the least changed His attitude about this terrible sin. His standards are ever

the same. His hatred of sin never alters. His judgment on sin is sure and certain. Though God may not command the death penalty for adultery today, He will yet manifest His hatred of this sin in the burning



Joe Wilson

flames of hell; for the house of adultery is a stopping place on the road to hell.

Let us learn from this story that there are witnesses to this sin. The guilty party is a witness to this terrible sin. If any decency remains in him, if any love for parents, mate, or children remains in him, he must feel the weight of guilt upon him for this sin. The other party to this sin is a witness. The one with whom you commit sex sin knows what a low, vile creature you are. As there is no honor among thieves, so there can be no respect among those involved in sex sin. It is likely that others know of your sin in this respect. Seldom does one go on and on in sex sin but that many others come to know thereof. God is a witness to this sin. You may go to another city. You may indulge in your sex sin in the dark hours of the night. Pull the shades, cut off the lights, lock the door; still, God is there. He sees your sin. Yes, there is an all-seeing eye watching you. He not only sees it, but He records it and remembers it forever — except you repent thereof and come to the only fountain that cleanses from sin, even the blood of Jesus Christ.

Next, learn this lesson. Sooner or later one must face Christ about this sin. This woman was caught in the very act and brought before the Lord to face Him with the guilt of her awful sin upon her. Every one guilty of this sin must eventually stand where this woman stood — before the Lord.

Praise God, let us learn this lesson. There is salvation in Christ for those guilty of this sin. Oh, it is a black and terrible sin. But there is a fountain filled with blood, even Jesus' precious blood. Sinners plunged beneath this blood lose all their guilty strains, yes they do. Look at some wonderful Scriptures. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind... shall inherit the kingdom of God. And such were some of you: but ye are washed..." (I Cor. 6:9-11). "...the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Now hear the words of the Saviour of sinners to this woman, "...Neither do I condemn thee..." There is power, power, wonder working power in the blood of Jesus

Christ. It is able to cleanse from even this black and terrible sin. What a great day was this for this woman! From the bed of adultery into the presence of the Saviour of sinners, and wonder of wonders, to hear these words of forgiveness, justification, and eternal salvation.

Let us next learn the lesson that those who are saved by Christ are to commit this sin of adultery no more. Not only did Jesus say, "Neither do I condemn thee," but He also "go, and sin no more." Of course, He knew, and we all know, that she would not be sinless in this life. He is not enjoining sinless perfection on her. He is telling her to be forever done with the terrible sin of adultery. Every born again child of God should and by God's grace can, be done with this terrible sin. In the saving work of our God there is sanctification as well as justification. The Lord forgives and justifies. The Lord regenerates, giving a new life with new desires. The Lord also sanctifies, delivering more and more from the power of sin, causing one to grow in grace and be more and more conformed to the image of Jesus Christ. Understand that, though we do not believe in sinless perfection,

BOOK REVIEW

We have a book in our book store by W. H. Griffith Thomas. It is, *Studies in Colossians and Philemon*. Those who have read anything by this author will desire to obtain this book. It is not an in depth, critical exposition of these books. However, the author does satisfactorily deal with some of the critical problems. The book majors on spiritual and practical lessons from these two Bible books. Colossians is a very important book of the Bible. I really fear that many preachers spend much time on Ephesians, and because there is much similarity between the two, neglect a study of Colossians. This is a great loss to the preacher, for Colossians, though similar in some ways to Ephesians, has a powerful and important message of its own. This book is a good commentary on these two Bible books. Considering its size it is surprisingly full and complete. There are two very instructive and helpful appendices to this book. One is on *The Life and Work of Paul*. The other is on *A General Survey of Paul's Epistles*. I gladly recommend this book. It is a paperback of nearly 200 pages. It sells for \$6.95. Order from our book store.

"How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me? Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death: lest mine enemy say, I have prevailed against him: and those that trouble me rejoice when I am moved. But I have trusted in thy mercy: my heart shall rejoice in thy salvation. I will sing unto the LORD, because he hath dealt bountifully with me" (Psalm 13: 1-6).

still the child of God can be and should be done with sex sin from the moment of salvation until the time of glorification.

Now, let us learn from our story this lesson. The scribes and Pharisees were not really interested in holiness, in dealing with sin, or in cleaning up the community in which they lived. Look at their own lives. Verses 7-9 reveal the fact that each one of them was convicted of personal sin in his own conscience.

Again, the Bible would teach us Efforts to clean up the community and to judge sin should begin in one's own life. They had not bothered dealing with their own sins. Then notice their attitude towards Christ revealed in this event. They hated Him. They desired to get something on Him. They did not care that this woman had committed adultery, but they were glad to use this in an effort to get something on Christ that they

(Continued on Page 3 Column 1)

FROM THE EDITOR

LENGTH OF REVIVALS. Well, I do not expect to change anything in my church or in yours; but I thought I would just make some observations on this subject. I am 59 years old, and I hope I have observed and learned some things in those years.

When I first started preaching, we always had two-week revival meetings. We had two of them a year. Usually there was a time of preaching to the church, seeking to promote revival among the members. Then there was preaching to the unsaved.

Then these meetings were cut down to ten day meetings which usually had about the same features. But how long has it been since you have heard of a two-week revival meeting? Several years ago revivals were cut down to one week meetings. One rarely ever hears now of a meeting any longer than this.

It seems to me that the trend at present is to cut the length of revival meetings down even more. I seem to observe more and more churches having three to five day meetings. In fact, it seems to me that most of the meetings today are of this sort.

I guess I am old-fashioned. I really like the old way of doing things. You will say to me, "What difference does it make?" Well, first of all, let me say that this matter is entirely up to each individual church; and I have no desire to dictate to other churches. I will say right off, however, that I just have not seen the results in our modern three-day and one week meetings that I used to see in the two-week ones. Come on, you older people, back me up on this. I think that most of us with gray hair (or no hair) will agree with this observation.

I mention two things. 1. When I first started preaching I do not remember how long it was before I was in a meeting as a pastor or a visiting preacher in which we did not see some people saved. 2. Now, I do not remember how long it has been since I have been in a meeting as pastor or visiting preacher in which someone was saved. I daresay that most preachers near my age will say the same thing, or close to it — at last it is not like it used to be, is it brethren? And this is a great grief to my soul.

You will say to me that the length of the meeting has nothing to do with this. Maybe you are right; I don't know. You will say to me that if God wanted to give a revival to a church and save many souls therein, He could do it in a three day meeting as easily as in two weeks. Of course, this is true. You will say to me that God is sovereign in all these things anyway. I am sure that this is true, but I am not so sure that it is the total answer to why we see so few saved today. You will say to me that we are living in the last days and cannot expect to see much of God's blessings in these days. Maybe you are right, I don't know; but I doubt that this is the total answer.

It might help us to arrive at some sort of an answer if we would ask ourselves "why do we not have two-week meetings anymore?" Now, I know that God could do all He wanted to do in three days, one week, or one hour. But it may be that our reasons for not having longer meetings are the reasons God does not bless us with revival. Why don't we have longer meetings like we used to? Is it because: 1. We are not as concerned about revival, about God's blessings on our churches, or about the unsaved as we used to be? 2. We are too busy about other things, and we just don't have the time for God's work that we once did? 3. We are not as dedicated, consecrated, or surrendered as maybe we used to be? Why is it that we do not have two-week meetings now? I don't know, but I think that the answer just may reveal why we don't have the revivals we used to.

Let me mention one other thing that is a pet peeve of mine. I don't say much about it because I am almost a coward, but it is a pet peeve. This is women working. I ask you if women working is not a part of the reason we do not have two-week meetings anymore. When the woman was home all day, had supper ready when the husband got in from work, had things ready for going to the revival meeting; it was easier to have longer meetings. Now the woman gets home late, has to do all the work around the house as if she did not work out, and she just does not have the time or energy to go to church every night for two weeks. Come on now, tell me if this has something to do with the situation about which I am talking. Maybe it does not. Maybe I am all wet. But answer me this, did not our cutting down of the length of revivals sort of coincide with many women going to work outside the home?

Well, I doubt that I am going to change anything by this editorial. I doubt I will even change anything in my own church, much less yours. Maybe I don't know what I am talking about. Maybe our cut-down revivals are the way it ought to be. Maybe our fore-fathers were right with their two-week meetings (and we in days gone by), and we are right in our three-day, five-day, or one-week meetings. Maybe we just are not supposed to take that much time and put that much of a burden upon our members nowadays. Maybe we just are not supposed to have revivals anymore. Maybe the days of revival are past. I just don't know. I am just an old man musing about days gone by. I am just wishing things were like they used to be. Well, you don't have to agree with me. Maybe you are just smiling at the foolish whims of an old man. But, at least you can pray for me.

Still, I sure would like to see two, two-week revivals in a church in a year just one more time before I die — see the church all stirred up, see believers weeping and getting right with God, see sinners weeping under Holy Spirit conviction, see sinners being saved, see a big baptism service the week following revival. Oh, I sure would like to see that one more time.

WHERE

(Continued from Page 2)

might accuse Him. They put this case before Christ. If He did not say, stone her; they would accuse Him of being against God's law. If He did say, stone her; they would accuse Him of not being the friend of sinners that He had claimed to be.

Note their hatred of Jesus Christ. This is a terrible sin. This is a more wicked sin than even the adultery of this woman. This sin is the root and cause of all other sin. It may be that one's attitude toward Jesus Christ is the worst sin he will ever be guilty of. The sin of a wrong attitude toward Jesus Christ is the greatest hindrance there is to salvation. No one can ever be saved so long as he is guilty of this sin.

Where was the man? Where was the man? If the woman was caught in the very act of adultery, he was caught too. He was there at the same moment. Why did they not bring the man before Jesus Christ? This again shows the hypocrisy of their pretended desire to honor the law and punish sin. Had they been truly interested in holiness and in punishing sin, they would have brought the man as well. The man was as guilty as the woman. The law for stoning applied to the man as well as the woman. The law had said that both of them should surely be put to death. Oh, let us look at this question, where was the man? and learn some lessons there from.

Let us learn that sin is an individual matter. Though many sins are committed in company with others, still each sin is an individual matter. Committing sin with a partner or in a crowd does not lessen the individual guilt thereof. No matter how men may look on it, no matter how society may judge; each individual is totally responsible for his sin and will give account thereof unto God.

Let us learn that sin is asexual. Now, society sometimes has the attitude that many things are sin for a woman, but not for a man; or that it is worse for a woman than for a man. This has often been the attitude of society concerning sex sin. It is not as much so now, since society today does not seem to condemn sex sin on the part of either. But it was once very much this way, and the attitude likely still exists with some. How many young men have enticed and seduced women into sex sin, committed this sin again and again, yet insisted that the girl they marry must be a virgin. Young man, if you are not sexually pure, you have absolutely no right to expect that your bride shall be so. How often have young ladies had their lives wrecked by this sin, while their partner in sin went unscathed by man. It is absolutely as wrong, as sinful, as black, as vile, as wicked for a young man to commit fornication as it is for a young woman. The man in our story was as guilty as the woman; and though men let him get by with his sin, the Lord will judge him just as guilty.

There are many, many examples of this double standard about sin as to men and women. There is the matter of smoking. How many times have folk looked down on a woman smoking and thought nothing of a man doing the same thing. Now, I confess that I hate to see a woman smoke. I think it sure can mess up a pretty face to stick a cigarette in it. Now, no

The secret of the Lord is imparted to those who have no secrets from Him.

one ought to smoke. I think we will all agree with that. But I must insist that it is just as wrong for a man as for a woman.

Let me pause and mention a matter of my upbringing — one that it is still hard for me to totally get away from. My mother, bless her heart, brought me up with the attitude that all women are almost angels; but that men — well, you just couldn't expect much out of a man. Mother had a very exaggerated conception of the goodness of women — all women, or nearly all. She likewise had an exaggerated opinion of the badness of men — nearly all men. She instilled this in me, and I confess that I have not yet completely gotten away from this. I will never forget the utter and absolute shock of learning that a woman who was our neighbor was a bad woman. I still sort of expect more out of a woman than I do a man. I still think that some things look worse for a woman than they do for a man. But, I confess and admit that such may look worse to me, but that it does not to God; and that it is no more wrong for a woman than it is for a man.

Some people expect a man to do some drinking, but not a woman. Men will go down to the slop hole, the slime pit, the hell hole, the garbage dump — otherwise called the bar, and drink and carouse. These same men would become very angry if their wives did the same thing. But it is no more wrong for a woman to go to the bar, get sloppy drunk, talk filthy, make dirty sex jokes, and pass out, than it is for a man.

I am still horrified at the idea of a male stripper. I still find it exceedingly hard to believe that a woman would go to a place to watch a man take his clothes off. That she would laugh, clap, yell, and enjoy such a terrible thing. Yes, I shudder at this, but I must, in honesty, confess that it is no worse for a woman to do this than for a man to go and see a female stripper.

There is the matter of cursing. My upbringing comes to the fore in my thinking again. I can hardly bear to hear a woman curse. A woman ought to talk softly, gently, and sweetly. Women should not yell and scream. A woman should talk decently. She should talk about pretty things, nice things, good things, even about the Bible and the Lord Jesus Christ. Oh, I shudder greatly when I hear a woman curse her husband, even more so when she curses her children. Children should learn about Jesus from mother's lips, not how to curse and talk dirty. But I must confess that it is no more wrong for a woman to curse than it is for a man.

Then there is the matter of dress. Women ought to dress modestly. Women ought not to show too much skin. Women ought not to wear clothes too tight or too revealing. This is a terrible sin, and promotes much sex sin. But it is no more wrong for a woman to dress indecently and sexually provocative than it is for a man.

There is another area in which I want to discuss this matter. The Bible teaches that the wife is to obey her husband, that she is to be in submission to her own husband. Now, this is certainly true. I will not back down an inch on this. Wives, if you are not obedient to your husbands, you are disobedient to the Lord. This is one of the great

sins of our day. Now, I do draw a line here. I do believe that there are limitations as to this Biblical requirement. I believe that the woman is to obey God rather than man. This means that, if the man should order his wife to do that which is wrong, she should absolutely not obey him. No woman is required to sin just because her sorry, low down, no account husband tells her to. There are some who disagree with me on this. There are some who say that the wife should obey her husband even to the point of sinning, and that the sin would then be on her husband, not on her. This absolutely is not true.

Many men like this teaching of Scripture. Oh, they are so glad that the Bible says for the wife to obey her husband. They get all the mileage they can out of that Scripture. They use it like a club to browbeat their wives. They use this Scripture to take advantage of the wife.

Wait a minute. This record has two sides. Let us play the other side. It says, "Husbands, love your wives, even as Christ also loved the church." Many men do not like that too well. They have played one side of the record until it is well nigh worn out, but they never listen to the other side. Yes, women are wrong when they do not obey their husbands. But men are also wrong when they do not dearly, sacrificially, tenderly, considerately love their wives. A husband who is thoughtless, inconsiderate, unloving, dictatorial, etc. is just as much a sinner as a wife who is not in submission to her husband.

I fear that this great paper, The Baptist Examiner, has not played both sides of that record equally. I suppose I will have to take some of the blame for that. But I must put part of the blame on the writers. I can only print that which the brethren send me. God is my witness that for many years now I have tried to be fair on this question. I have noticed, may the Lord forgive us and change us, that some of our men — our kind of men — men who believe and preach "The Woman's Place" — sometimes our kind do not play both sides of he record equally. Brethren, let us be fair. Let us be honest. Let us preach the totality of the Bible.

I remember many years ago that a brother had an article in this paper on the woman's place. Oh, he laid her out. He really put the women in their place. He told it like it was — and almost like it wasn't. But he really told the women. The next week, this same brother had an article on the husband's place. I read it eagerly to see what he said about this. I was greatly disappointed in the article. The main point this brother gave as the husband's place was that he should see to it that the woman stayed in her place. Brethren, these things ought not so to be. Let us be fair and honest with the Word of God. The Bible has as much to say about the husband's place as about the wife's place. I assure you that we could have a long discussion on which one is failing to obey the Bible on this the most — the husband or the wife; and we likely would never come to a satisfactory, mutually acceptable decision. Let us preach the totality of the Bible on these things.

Being the man does not excuse one from the sin. Sin is asexual. Sin is as much sin for the man as it is for the woman. There are no acceptable excuses for sin. One's sex will not excuse his sin. Circumstances will not

excuse the sinner. The influence of others upon one, as to sin, will not excuse that sin. Each individual is totally and individually responsible for his or her sin, and each one must answer finally to God therefor.

Thank God that the woman in our text was caught in her sin, was brought to stand before Jesus Christ with her guilt upon her; and was saved by God's grace. Oh, she will never forget that day. The shame that covered her as she was caught in the very act, the fear that terrified her as she stood before the Lord, then the sweet joy that flooded her soul as she heard words of mercy, forgiveness, justification, and salvation. Yes that woman stood before the Lord that day. But where was the man?

The man must yet stand before the Lord. (that is unless he was later saved). He got by with the scribes and Pharisees. He got by the crowd. His sin was not publicized. It may be that only a very few ever learned of his guilt. He got by with his sin — for then. But this man must yet stand before the Lord for that sin — and there will be no words of mercy, forgiveness, and salvation uttered at that meeting; but only words of condemnation, judgment, and punishment.

My friend, my reader, each individual of mankind must stand before Jesus Christ, must meet the Lord. You may meet Him in this life. You may come before Him in repentance and in faith. You may hear words of forgiveness and eternal salvation. You may go forth to serve Him in love and gratitude. If you do not savingly meet Him in this life, you will meet Him at the great white throne in judgment. You will have your sin stated by Him. You will hear His words of condemnation and sentence of judgment. You must meet Him as your Saviour in this life, or as your judge in the next life. Dear friend, which will it be? "Believe on the Lord Jesus Christ and thou shalt be saved." May God bless you all!

SOVEREIGNTY

(Continued from Page 1)

sin when He could prevent it. If we could prevent a murder and did not, we would be considered as guilty of murder in the sense of wilful neglect. Yet this charge cannot be laid against the Almighty, for "the Lord is righteous" (Es. 9:27; Ps. 11:7). In this, God is free to govern His creatures, whereas we are not free, for life and death are in His hands, to be brought about as He pleases (Job 1:21; Rev. 1:18). God permits sin and therefore must will it for wise and righteous reasons of His own. Man commits sin of his own free will and is therefore responsible for such, seeing he does not commit sin for any such wise and just ends, but for his own perverse and selfish aims. But let the Scripture speak.

It was ordained of God that Judas Iscariot should betray Jesus Christ (St. John 6:70-71). Christ commanded Judas to do it quickly — yet said to Judas "What thou doest, do quickly" (John 13:27, AMV). What thou doest! Judas did it! though God ordained it. Therefore Judas was responsible for his atrocious deed. He was correct when he later confessed, "I have sinned" (Matt. 27:4). He was responsible!

Anyone reading John 12:37-40 will again see sides. God blinds the eyes and hardens

the heart of the reprobate, "that they should not...be converted," and "therefore they (could) not believe" (vs. 39-40). Still, man is responsible for his unbelief, for many miracles have been and are being performed before him daily, and he believes not on Christ (v. 37). He is guilty of unbelief!

Here are those who "stumble at the word, being disobedient" to God. Does this not sound as if they are charged with responsibility? (I Peter 2:8). Yet God is sovereign in it all, for He has appointed them thereto.

Again, there are some who creep into the churches unawares, "ungodly men, turning the grace of our God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ" (Jude 4). Certainly they are responsible for all of this! Even though they were "before of old ordained to this condemnation."

Pharaoh is an illustration of God's sovereign power. Jehovah said: "I will harden his heart" (Ex. 4:21). On the other hand we have Pharaoh's responsibility in the matter, for it is added: "he shall not let the people go."

God's sovereignty will be evidenced at the judgment of Christ. To the unsaved He will say: "I never knew you" (Matt. 7:23). Christ never foreknew them in salvation (as He does the elect) Romans 8:28-30. Man's responsibility is expressed in the words that follow: "Depart from me, all ye that work iniquity."

II. Notice how both the sovereignty of God and the responsibility of man are revealed and related as to the subject of salvation.

Christ speaks of the sovereignty of God when He says to the Father: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Then, turning to His disciples, He adds: "All things are delivered unto me of my Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. 11:25-27). That is the sovereign power and grace of God pure and plain. But see what follows.

"Come unto me," Christ continues, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me" (vs. 28-29). It is our responsibility to come to Him! Even though we only come by God's power, we must come!

Here see the same situation in gospel preaching. Christ calls the elect to Himself, for He knows them (John 10:27-30). We do not know who they are, hence we preach to all men, but Christ calls the elect through our preaching the Word. We are afraid that any of the non-elect will come to Christ in salvation! (John 6:44). Yet, the fact that they will not come seals their doom and shows their responsibility (John 5:40).

God's sovereignty is manifest in these words of Christ: "All that the Father giveth me shall come to me" (John 6:37). What could be clearer? God has

(Continued on Page 4 Column 4)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a missionary have a set salary from the money sent in for his work?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



I. Corinthians 14:40: "Let all things be done decently and in order."

Romans 12:17: "Recompense to no man evil for evil. Provide things honest in the sight of all men."

There is no question in my mind that both of these verses can be used in answering this question. My answer to this question is a strong "yes," a missionary should have a set salary.

This is a question that we have discussed a great deal at the church here in Gladwin. We are very much in favor of a missionary being paid a set salary, that is his, to do with as he pleases. We feel the rest of the mission money should be reported on in detail. There are many churches oftentimes involved in sending mission money. These churches have a right to know what their money is being spent on. It seems to me like a set salary would be best for everyone involved. I cannot understand why an honest person would oppose a set salary. This sort of set-up would be best for the supporting churches; the sponsoring churches, and the missionary.

I know the church here wants to know where their money is being spent. We do not oppose a missionary having a good salary, but we do not want our mission money wasted and used outside of the mission work. It is hard for me to understand why a missionary would not be happy with this set-up. It is the responsibility of the host church to see that the money sent in for missions is used for missions. The supporting churches realize that a part of this money is for a salary. We do, however, have a right to know where the rest of the money is going. A set salary is a good way for the sponsoring church to fulfill her obligation to supporting churches that the money is being spent right.

I cannot see why this is any different than a pastor of a church receiving a salary for his job. Should a pastor be given all the money to do with as he pleases? Certainly not. Then why should a missionary? Are we implying here that a missionary is honest, but a pastor is not?

I personally believe pastors are just as honest as missionaries.

I do wish to make one more statement about this. I am not trying to question the integrity of missionaries in saying they should have a set salary; anymore than you would be questioning the integrity of any

other job that has a set salary. I am simply saying that this way is "decent and in order." I am saying this is "providing things honest in the sight of men." This will get rid of accusations against a missionary. This will clear the sponsoring churches of charges of mismanagement. This will give great satisfaction to the vast majority of supporting churches. My answer to this question is yes. This would be best for all involved. May God bless you all.

JAMES HOBBS
Rt. 2, Box 182
McDermott, OH
45652

PASTOR
Kings Addition
Baptist Church
South Shore, KY



When we think of a missionary we must consider just what a missionary is. He is a man chosen by God to do a special work. (I know that any preacher can make that statement but a missionary, in a sense, is different from a pastor in that he leaves his family and friends to go into an area far from and away from his brothers and sisters in Christ). Oftentimes he goes into a foreign field not knowing if he will ever return or not. While serving God as a missionary he depends on the Lord's churches to supply his needs, both to do the work and take care of his physical needs. "And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied..." (II Cor. 11:9).

No church should send help (or support) to a missionary without seeking the leadership of the Lord. We do not ask anyone to support our missionaries unless the Holy Spirit leads them. When a church supports a missionary they are supporting the man who is called of God. The question asks if a missionary should have all the money to do with as he sees fit. I don't know of anyone that advocates that. He must, however, have all the money to do with as the Lord leads, which includes caring for his and his family's needs. No church has the right to hold what other churches send to the missionary. Remember the Holy Spirit leads the churches in sending support money. If the Holy Spirit leads our church to support a missionary with \$50.00 a month and another church is led to support with \$100.00 a month, the authorizing church does not have the right to keep back one dollar. We dare not say the Holy Spirit does not know the need of the missionary. To hold it back is to say that we believe the Holy Spirit made a mistake in how much he needs. We should not complain about, nor be jealous of, how much the Lord sends a man to use.

On the other hand the missionary is to use the money as

the Lord leads. It is not up to us to take the place of the Lord in judging anyone. If a missionary misuses the Lord's money he will answer to the Lord about it. If a missionary mishandles his missionary responsibilities the authorizing church must first prove it and then act accordingly. (This proof must be positive proof, in the mouth of two or three witnesses, and not just hearsay).

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

DEACON
Calvary
Baptist Church
Ashland, KY.



First of all, we see that the Scripture teaches that all men whom God has called into the ministry to preach the gospel should be paid in order that they might preach instead of working to support self and family. Paul, in writing to the church at Corinth said, "Have we not power to eat and drink? Have we not power to lead about a sister, a wife, as well as other apostles, as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? — Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:4-14).

Having seen that the Scripture teaches that God-called preachers should be supported, how should the missionary be paid? He should be paid like any other minister of the church. As in most cases the pastor and assistant pastor (if there is one) is paid a set salary, the missionary should also receive a set amount. This only makes for good business and Paul tells not to be, "slothful in business." (Rom. 12:11). Why should the missionary, who leaves home to go to an unfamiliar place, maybe even a foreign country, be treated differently than if he stayed home and pastored a church? It stands to reason that if he receives a set amount he can budget his income according to his needs. If his needs exceed his income, then the church would need to increase his income.

The second question is a little more difficult to answer. It would depend upon the amount received each month and the expenses of the work. If the amount received some of the time exceeded the expenses, a reserve fund should be built up and kept by the church for any emergency that would demand extra expense. I recall that at one time a missionary and his family had to suddenly be brought home from a far land. There was no reserve, therefore the church had a difficult time raising sufficient funds to bring them home. If there had been a reserve there would have been no problem. If there is an increase in expenses in the mission field, there would be no problem if there is a reserve. Again, I

repeat, it is only good business to keep a reserve if possible, and remember we are not to be, "slothful in business."

JOHN LENEGAR
126 N.
Washington St.
No. 5,
Delaware, Ohio
53015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



I am one who believes in doing things, as closely as possible, in the same manner as did the early church. There are two things, however, that I believe we must keep in mind. First, there is no exacting, unalterable set of minute directions concerning every situation, or practice that go into making up a perfect package of church polity. Secondly, we must realize that not every practice of the early church is well adapted to our present time; for example the practice in Acts 2:44, 45.

The Lord Jesus set within the church both pastor and evangelist. I believe the evangelist to be what we call today the missionary. I do not see that there should be a difference in supporting the personal needs of each. We should support each one according to his need. Today, it is expedient to pay a salary for several reasons that I do not have room to list. The pastor is overseer, leader of an individual assembly. A missionary in that church is called to labor in a mission field of that assembly. He is usually itinerant to some extent and his objective is several activities that lead to the forming of a new church. Both offices are needful and important to the church. Both should receive a set amount according to need, i.e., family size, location of the work, etc. The missionary should receive this fixed support, or salary, from the money designated for the mission work. This could be reviewed periodically. All of the remainder of the money is to be used for the needs of the mission work.

There are some assemblies that have, or do practice giving the missionary all of the money designated for the work, to do with as he sees fit. In my opinion, this can be a burden to the missionary and does not seem to me to be the best method. First, the amount of money may vary greatly from month to month. The missionary must try to decide how much he should spend for himself and his family. This can be very difficult, while a set salary solves a constant adjustment. Secondly, a missionary may have reservations about what to purchase and what not to purchase according to the amount of money that he has received. I believe that the money over and above his salary is to be used for whatever needs the work may have. It is not to be held back, or built up at the cost of denying true needs on the field.

However this question is answered, I am sure it will provoke criticism. Our desire and rule of direction concerning this question, or any question to do with church polity should be the admonition found in I Corinthians 14:40. "Let all things be done decently and in order."

SOVEREIGNTY

(Continued from Page 3)

given a certain number to Christ. They shall come to Him. Every one of them! Nothing

and no one shall stop them. But man's responsibility is also lodged in this verse, when Christ continues: "(they) shall come to me, and him that cometh to me, I will in no wise cast out."

When you turn to Acts 13:48 it is no different: "And as many as were ordained to eternal life," is the voice of sovereignty! When you read: they "believed," you have the responsibility of man.

Christians need to continue being saved. Hence the Holy Spirit says to them. "Work out your own salvation with fear and trembling" (Phil. 2:12). We must never overlook this. This is the Christian's responsibility. Nor should we ignore what follows: "For it is God which worketh in you both to will and to do of his good pleasure" (v. 13). This is God's sovereignty.

"Responsibility is our response to God's ability!" (Thomas).

III. Behold how both the sovereignty of God and the responsibility of man are revealed and related as to the subject of service.

Jehovah said to Joshua as the children of Israel were about to enter the promised land: "Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3). Jehovah had given them the land. But it was their responsibility to rise up and fight their way into that land and possess it.

The responsibility of man is set forth in the paying of one's taxes. The Lord is sovereign but the Lord is not going to dump the money into your lap. "Go thou to the sea, and cast an hook, and take up the fish that first cometh up" (Matt. 17:27). It is the sovereignty of God that will send the fish to that hook with a piece of money in its mouth. We must not deny either one of these doctrines.

In no plainer words could the sovereignty of God and the responsibility of man be established than in the statement of the Son of God in Matthew 28:18-19. "All power is given unto me in heaven and in earth." Let us sit down, then, and say that the Lord will save His own. There is nothing we need do about it. Far be the thought that we are to do nothing. For the Saviour follows with the words: "Go ye therefore and teach all nations, baptizing them... teaching them."

How did the Lord call His first missionaries, or apostles? He "called unto him whom he would." No others! Here is the sovereign choice of Christ again. No use denying it. But we also read, "and they came unto him" (Mk. 3:13). That was their responsibility.

When Peter was kept in prison it was the sovereignty of God that answered the prayers of the church, dropped the chains from Peter's hands, led Peter forth from prison through the opened iron gate into freedom. But Peter had his responsibility to rise up, dress himself (the angel was not going to do that), bind on his sandals, throw his overcoat around him, and follow the angel sent to deliver him (Acts 12:1-11).

Many other instances can be given of both God's sovereignty and man's responsibility, from the Word of God. We have left out Acts 2:23). Christ was delivered to crucifixion and its terror by the "determinate counsel and foreknowledge of God." Yet those who crucified

(Continued on Page 5 Column 4)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is the elder in I Tim. 5:1 an elderly man or a preacher? Is there any age limit as to one being an elder or bishop or pastor?

JAMES A. CRACE

1862

St. John's Rd.
Ludlow, KY
41016

PASTOR

Bethel
Baptist
Church
Ludlow, KY



The Greek word translated "elder" in the text in question is "presbuteros," the word from which we derive "presbytery," which means, elder, senior, etc. In order to determine the various shades of meanings concerning this word, we must rely upon its use in the passage under consideration. The word was used in Luke 15:25 in the parable of the prodigal son referring to the eldest of the two sons, therefore not necessarily a preacher. In I Timothy 5:2, the word is referring to older women. In I Peter 5:1 the same word is translated "elders," and is evidently referring to pastors. Whereas in the 5th verse the reference is to those that are older, teaching that we are to respect our elders, which takes us back to our text in question, I Timothy 5:1, which I believe is referring to those that are older. Not necessarily preachers or pastors, although they are due the respect that encompasses their office.

Now to address the second question. Read the qualifications of a bishop or overseer, or pastor in I Timothy 3. Notice verse six exhorts us not to consider one that is a "novice." The Greek word is "neophytos," which means, newly planted. Thus a young convert. Churches are exhorted to consider those that are older in the faith. I know some younger men that have been blessed greatly of the Lord and are well seasoned in the faith, and would make good pastors. I know of no minimum age as long as the man is not a new convert. I personally think a man needs to study and preach for 3 or 4 years at least before he considers pastoring one of the Lord's churches.

JAMES O. WILMOTH

1747 Fullington Rd.
Toledo, Oh. 43614

TEACHER:

Grace
Baptist
Church
Toledo, Oh.



The word "elder" in this verse is translated from the Greek word "presbuteros." It has two meanings. First, it is used to designate seniority as far as age is concerned. Second, it is used to designate rank or position of responsibility.

The verse in question is part of Paul's instructions to Timothy relative to his calling and his relationships with the people he meets. The instructions begin in Chapter four and verse eleven. The instructions deal, first of all, with Timothy's rank or position of responsibility. He was an elder, but not in age. This verse directs Timothy as far as his actions are concerned. "Rebuke not an elder, but intreat him as a father; and

the younger men as brethren."

The word "rebuke" means to strike at or upon. This is usually believed to be verbal and not physical contact. This is what he is not to do. He is to intreat him as a father. The word "intreat" is from the Greek word "parakletos" and means the same as an advocate or comforter. Thus, he is to look upon this elder as someone that he could call upon for assistance in time of need. His relationship with the younger men is to be one of a brother. The word "elder" refers to seniority as far as age is concerned.

As for the second part of the question, I do not believe that there is any age limitation placed upon a man when he is called to be an elder, bishop or pastor. As long as God gives him the strength to preach, he should preach. The major problem today is that we are all subject to age discrimination. We start work at a certain age and we are supposed to retire at a certain age, although our abilities are not diminished. God will, and can, use men of all ages for His work.

DAVID S. WEST

Rt. 1, Box 271,
Cross, SC
29436

PASTOR:

Landmark
Missionary
Baptist
Church
N. Charleston,
SC



I think the elder referred to is an elderly man rather than to a preacher. Although a preacher may be included in this who is an elderly one, that is of advanced age.

Paul, here in this place is instructing Timothy how to treat elderly men. He is to treat them with respect as men who were older than he was. In this he would be showing Christian conduct and not only that, but to conduct himself as a minister of the gospel. Men are prone to have disrespect for the elderly, if this had not been so (and it is so today), there would have been no need for this admonishment. Many a young preacher and others, and even saints of God at that, think that the elderly don't know much. Wisdom comes with age many times. When the young minister turns away the aged he turns away wisdom.

Why is it that Paul told Timothy not to rebuke an elder, but intreat him as a father? Because with age comes tenderness, and kindness, and more love, and the aged are more merciful. To rebuke an elder when he should be intreated as a father, will wound his spirit, and this should not be done.

I asked a young preacher what he thought about what an aged preacher had to say on a certain passage of Scripture, and his answer was, "Well, he's old." Men need to be careful about how they remark about the aged, preacher or otherwise.

I refer you to the case in the Old Testament where the king consulted with old men whose advice was with wisdom. This

king forsook the council of the old men and sought the advice of young men with whom he had grown up. The council of the old men was from the Lord, yet King Jeroboam forsook the council of the old men.

God has a reason for giving wisdom to old men and it will pay to listen to their wisdom. And God has a reason for the elderly to be entreated as fathers. Let us see to it that we mind the Lord.

So far as I know, there is no age limit as to one being an elder or pastor. From the knowledge that I have concerning the call of a man to preach the gospel there is no age limit laid down in the Bible. Most men begin their ministry in the early part of their lives. Those ministers and pastors with whom I am acquainted began their ministry between the ages of twenty and thirty. Then a man (not a woman, women are not called to be an elder or bishop or pastor,) when called of the Lord into His service, should preach and pastor so long as he is able, no matter what the age. There should be no retirement from the service of the Lord.

DAN PHILLIPS

Rt. 6, Box 611A
Bristol, TN
37620

PASTOR

New Testament
Baptist Church
Bristol, TN



I am convinced that the word "elder" here is speaking of the elderly in contrast with the younger. However, the word elder does not always mean the elderly. It is also used to describe a God-called preacher. The word "reverend" is never mentioned in the New Testament, and is never to be used in describing a God-called preacher. The word "reverend" is only mentioned one time in the Bible, and this title belongs only to God Himself. Psalms 111:9 "He sent redemption unto his people: He hath commanded His covenant forever: holy and reverend is his name." Beloved, if we use "reverend" as our title, we are robbing God of His Glory.

Now getting back to the question. The word elder or elders is used for preachers or pastors. Acts 11:19 tells us of the church being scattered because of persecution. They went out and did what they were supposed to do; preach the gospel. As we read further in this chapter, many believed because the Lord was with them. Through this mission effort many churches were started, and as we look in the 14th chapter of Acts, they ordained elders or pastors to these churches. According to verse 23, Paul told Titus in Titus 1:5 to ordain elders in every city. I personally do not believe that Paul meant for Titus to ordain several elders in each church, but rather an elder who was elected to be pastor in each church. In I Timothy 5:17 "Let the elders that rule well be counted worthy of double honour, especially they who

labour in the word and doctrine." Paul, speaking to the pastors (elders) in Acts 20:28, "take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We see that the elders are to be the overseers of the church, Bishops if you please, they are to be the undershepherds of the Lord to feed them the truth without compromise.

The question is asked, is there any age limit as to being an elder, bishop, or pastor. To be honest, I don't know. Timothy seemed to be a young preacher. Some of the Lord's disciples were probably young when they were first called and sent out to preach the Word. I personally believe that after one is saved, he, not she, should sit under a sound pastor for a year or two before being ordained. Personally, I do not think that any one should be ordained until he is called to pastor, or sent out as a missionary, I think most will agree with me. I hope that I have been of some help to you.

SOVEREIGNTY

(Continued from Page 4)

the Saviour were accosted with the words: "Ye have taken (Him) and by wicked hands have crucified (Him)." And later they were commanded to "repent" (v. 38).

It is true that we can only act by the authority and power of Christ's call through His Word, but we must act!

And as Christ's mouth preachers must bid men to repent of their sins, believe in Jesus Christ as their Lord and Saviour, be baptized, and take up their cross and follow Him forever! (Acts 20:21; Acts 2:38; Luke 9:23); Rejoicing at the same time that God has an elect people who will be made willing to do this! (Psa. 110:3; Acts 18:9-10).

The theological train of thought must have both of these rails to run upon, or suffer wreckage! Although the power comes from the rail marked, "the sovereignty of God!" And though the rails may not meet, they do run together in the same direction and lead to Christ, is Christ, His service and heaven's glory! Amen.

WORD

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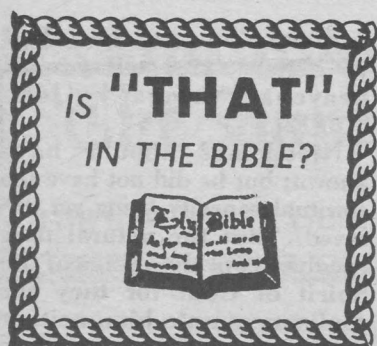
in their diet of spiritual intake. Now we know that when our children grow to a certain age, they need adult guidance as to which foods are nutritional and which aren't. The writer had fed them properly. He told them about the pre-eminence of Christ's priesthood over that of the Levitical order. But strangely enough, they remained anemic. "For when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God, and are such as have need of milk, and not strong meat" (Heb. 5:12). Spiritual anemia is not an uncommon disease. In the third chapter of the book of John, Nicodemus came to Jesus by night. Jesus said unto him, "...Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things,

and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:10-12).

Nicodemus should have known; but he did not have the spiritual capacity being yet unsaved. "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" (I Cor. 2:14). We have all heard of preventive medicine and preventive dentistry. My secular occupation is preventive maintenance of trucks, but I believe much of our preaching should also be preventive in its goal. What we want to do in this sermon is vaccinate you against the disease of spiritual anemia; it won't hurt, I promise you.

"Of whom we have many things to say..." (Heb. 5:11). As a preacher, the apostle Paul had a lot to say. Now some might say they have never yet seen a preacher that didn't have a lot to say. Paul had a lot to say because the sheep were hungry, or at least should have been. The Word of God is progressive. The more one eats, the more mature he becomes and the greater his appetite grows. Three times, Jesus admonished the apostle Peter to feed the sheep. (Jn. 21:14-17). And we hear the apostle Peter admonish the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (I Pet. 5:2). We know these admonitions are not relative to those of you who are not preachers, but it does serve to show you the importance and the premium our Lord placed upon the preached Word. The Word of God is genuine sheep food and guaranteed to make strong, healthy sheep. Jesus prayed to His Father in heaven, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. Sanctify them through thy truth: thy word is truth" (Jn. 17:8, 17). Brethren, it doesn't matter a whole lot whether you listen to me or not, but as a pastor, it is my ambition and heart's desire that you listen to the Word of God, "...which is able to build you up and give you an inheritance among all them which are sanctified" (Acts 20:32). Listen to the Word of God, because it is the only thing in this whole world that can change the character and life of a human being. It molds and shapes and conforms the sheep into the very image of the Shepherd Himself. The Word of God is supernatural. There is nothing I can say unto you that will make any difference in your life; but if I faithfully preach the Bible, and the Holy Spirit sees fit, there will be all the difference in the world. I have problems in my life, and you have problems in your life, but we aren't left hopeless. We can pour the balm of Gilead into our wounds and be healed. "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the

(Continued on Page 6 Column 1)



QUESTION: — Who was called an ass as a compliment?

ANSWER: — Issachar, Genesis 49:14, "Issachar is a strong ass couching down between two burdens."

WORD

(Continued from Page 5)

thoughts and intents of the heart" (Heb. 4:12). Now I know that this verse has reference to the incarnate Word, Jesus Christ, but it is His Spirit which makes the written Word effectual in our lives. (Editor's note: I believe the reference is to the written Word.)

The apostle Paul had a lot to say to the Hebrews, because he knew that sheep need their food; especially when they are sick! Have you ever had the flu, and been sick at your stomach, aching all over, and hot from a fever? As you lie in the bed of your affliction, up the stairs comes your wife singing. As she turns the corner, there is the most awful odor, and then she says, "Here's your chicken soup." You begin to understand how Job felt about his wife's words of comfort! Paul preached, but they did not eat. When I was a child at home, my father occasionally cooked toast and gravy for breakfast, and insisted we eat it before going to school. Every morning, when he went to shave, we poured it back into the pan on the stove. So Paul preached, and they didn't eat. No doubt there were those who would have liked it better if the apostle Paul would have just stopped preaching altogether. There were those at Corinth who called his apostleship into question. Have you ever heard a lady say, "I slave over a hot stove and then no one will come to the table; why do I waste my time?" This wasn't the case with the Apostle Paul. He told the young preacher, Timothy, "Preach the Word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Paul had patience, why? Well, the answer is found in Ephesians 6:17. "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." He knew the Word of God was the sword of the Spirit, and in the Spirit's own time; after enough pricks in the right place, they would regain their spiritual appetite and get well.

The apostle said that these things he had to say were hard to be uttered. Paul was an experienced preacher, so why were these things hard to be uttered? Let me illustrate. I once knew a little boy who had a one-eyed teddy bear. When things didn't go right, he would throw Teddy on the floor and jump on him. Now, when you are reading the Word of God at home, and you come to a portion of Scripture that cuts you with conviction, do you throw your Bible on the floor and jump on it? No, you don't! But when the pastor ad-

ministers the Word of God to an anemic lamb, that lamb's reactions often make the Word hard to be uttered. Brethren, this is as spiritually childish as throwing your Bible on the floor or jumping on teddy! These things were hard to be uttered because the people were dull of hearing. The Lexicon says the word, "hard", means difficult to explain. As I read the book of Hebrews, it doesn't appear that the writer had difficulty explaining. I believe his trouble was on the other end, the anemia of his auditors. The root word from which we get the Greek word for "dull", means to push. I am not sure I understand that. Maybe they were pushing against the Word, thus not receiving it. In Matthew chapter 13:15, we see the use of a different Greek word that is also translated, "dull". "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." I believe that most of the time the problem is not a lack of understanding, but a refusal to do that which we understand. Sometimes the problem is not what we don't know, but what we do know and refuse to obey. We won't be given any further knowledge of the truth until we have applied and learned to live that which we already know. They had heard the apostle Paul preach, that wasn't the problem. The problem was that they would not receive and act upon that which was preached, so their spiritual growth was stunted. "But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that we have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:9-12).

HOLY

(Continued from Page 1)

said, "Ye are in the world but ye are not of the world." Paul said, "Be ye separate." There is no doubt that this is the will of God for the Lord's people today. II Timothy 4:3-5. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Now let us notice II Peter 1:5. "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge." The word virtue means moral excellence. The word moral has to do with the principles of right and wrong, and excellence means to go beyond. Hence, we are to add to our faith, moral excellence. This is what makes a Christian holy. Paul said to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Being holy is not

the popular thing in this day and time. I want the young people to take note of what I am saying now. There was a time when the appearance of holiness was the acceptable thing. No one wanted to seem to be a sinful person, but times have changed. Holiness means nothing to the world, and very little to some so-called people of God. The world is not the least bit impressed with the child of God who tries to practice holiness. Holiness will actually make you very unpopular with some of your friends, some of your teachers, some of your co-workers, some of your bosses, and maybe even some of your family members. I am not saying that personal holiness is simple or easy. I'm just saying that it is required of God's people in order to have fellowship with Him. Satan is constantly on the lookout for ways to accuse us.

It is plain to see that the world has waxed worse, and worse just like the Lord said it would, and it is also true that the Lord's people remain somewhat separate from the world. What is so sad to realize is that even though the world is worse, and God's people remain somewhat separate from the world, our standards are worse now than they were before. Now, God has not changed His mind, nor His standards of righteousness and holiness, and if we today find His standards hard to live with then we have allowed ourselves to be conformed to the world rather than being transformed to God's holiness.

Paul said, "I beseech ye brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to the world, but be ye transformed by the renewing of your mind..."

I. WHAT DOES HOLINESS MEAN TO US TODAY?

1. It means the same to us as it meant to Adam and Eve, Noah, and his family, Abraham, and Sarah, Jacob, and Rachel and every disciple of the Lord Jesus, from Simon Peter to John Pruitt. Not one thing has changed. Some may argue that Bible holiness is old fashioned; that it does not take into consideration the fast moving life style of our day, and the demands that are put upon us by society; that Bible holiness is just not practical any more. Once a person begins to reason in this manner, the next step is to try to justify whatever area it is that you are having trouble with, and before you know it, your spiritual conscience has been seared over and you will even attempt to defend your sin. But you see, that is the easy way out. That way does not require any faith in the promises of God. And so, you follow along behind the world, wallowing in the same sins as the world, saying to yourself, "I have no choice, I have to do these things because it is expected of me by my peers, or my friends, or my boss, or my employees. Then you will begin to ask yourself, "What is wrong with these things anyway?" Let me warn you that this is nothing but a trap of Satan to keep you from the fellowship of God.

II. Holiness today means that we must set our minds on the things of God. I realize that we live in a society with a pace which is set much faster than we can ever hope to keep up with. I know, because I am as much caught in the flow of traffic as anyone. I know that it is very hard to keep

up with all the responsibilities, and demands of both husband and wife working, and the rearing of children, and the paying of the bills, and trying to keep the family healthy, etc. But you see, Satan is using the very things that God has given us, to take away from His fellowship. Instead of trying to take care of these things ourselves, we must first take care of our relationship with Him, and then He will take care of the rest for us. We do not seem to have time to even think about the Lord during the week, much less concentrate on holy living. Holy living does require concentration. That is why Paul admonished the church at Colosse to, "...seek those things which are above, where Christ sitteth..." (Col. 3:1). We must give all diligence. The word diligence means earnestness, zeal, earnest care, and carefulness. The Amplified Bible says, "Employ every effort in exercising...Christian energy." You will never get anywhere in anything without applying some effort. We fight, and scratch, and worry, and labor, and sacrifice to get ahead in life, and to get the things we want out of life; but yet it seems that when it comes to Christian holiness we do not feel that it is worth the effort. When a person takes a job with a company, that person expects to be able to advance as a result of his or her efforts. You have faith in that. On the other hand, no company is going to promise you advancement regardless of how you perform. I wonder how long Christians or preachers would last if they showed the same attitude toward their employer as they do their church? Paul said, "Set your affections on things above."

3. We must cleanse our flesh, as well as our spirit. That is to say, we must lay aside every weight that may hinder our fellowship with God. You see, God has promised that He will have fellowship with us only if we are willing to be holy as He is holy. In Exodus 3, God met with Moses and He spoke to him out of a burning bush. Of course all Moses was able to see was the glory of God in the form of fire. This fire which was the glory of God represented the Lord Jesus Christ. God said to Moses "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Why do you suppose that God told him to take his shoes off? It was because Moses's shoes represented the sins of the flesh, and no one may have fellowship with God in the flesh. Jesus told the woman of Samaria, "God is a spirit; and they that worship him must worship him in spirit and in truth." If we expect to have fellowship with God, we must put off the sins of the flesh as Moses put off his shoes, for when we commune with Him we stand on "holy ground." We must fellowship with Him in the spirit of holiness. Notice II Corinthians 6:14-17. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from

among them, and be ye separate, saith the Lord Almighty." When the Lord said, "And I will receive you..." He was not talking about salvation, He was talking about receiving them in fellowship. What greater promise could there be than, that God should have fellowship with us. II Corinthians 7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." He has promised to bless us in every way above measure, but nothing is so great as to have fellowship with Him.

Beloved, holiness is the basis of our spiritual growth. It is only through our fellowship with God that we are able to reflect the fruit of the Spirit in our lives. It is only through sweet fellowship and communion with Him that we may have a well of water springing up within us. Amen.

JUDGMENT

(Continued from Page 1)

in the loins of his father. He saw my substance, it was not hidden from him. He said, "thine eyes did see my substance, yet being unperfect; and in thy book all my members were written." In other words, the Lamb's book of life. Our names were written in the Lamb's book of life before the foundation of the world. The Holy Spirit recorded our names in the Lamb's book of life. That is what this is talking about. Last part of verse 16 "...which in continuance were fashioned, when as yet there was none of them." When there wasn't any substance or when there weren't any human beings upon the face of the earth, God wrote our name in the Lamb's book of life. The Holy Spirit recorded it. Here it is in the book of the living. In the book of the living recorded in Psalm 139. That is what David is talking about. When he said, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Oh the thoughts that God has toward His people. The thoughts of good, the thoughts of love that He has toward his people. God's thoughts were toward us. His mind was set upon us in Christ. Even before He ever made the world.

Justification is what David is talking about. "Enter not into judgment with thy servant: for in thy sight shall no man living be justified" (Psa. 14:2).

Justified means "be pardoned." It means it is an act of God's free grace unto sinners that He pardons all their sins. He counts them as justified persons in His sight. That is why we are justified completely and fully as if we had never sinned. If it wasn't for the work of Calvary, if it wasn't for the atonement, if it wasn't for the satisfaction of Jesus Christ, we could never be justified completely.

Justification refers not to any, subjective change in a persons disposition but solely an objective change in his standing before God, in his relationships toward the law and his relationships toward God. Justification is not an experimental change from sin to holiness but it is a change from guilt to no condemnation. It is not a habit infused into the heart, but it is guilt transferred from our account by the Lord Jesus Christ. That is what David is talking about.

(Continued on Page 8 Column 4)

THE BOOK OF REVELATION

(Read Revelation 2:12-17).

Two weeks ago, we studied the church at Ephesus, under the particular heading, "The Lapse of Love." This was the largest and most prominent of all these seven churches. There were many things for which Christ commended them, and yet He condemned them because they had lost their first love. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

Then on last Sunday morning, in this series of messages, I preached on the particular theme, "The Devil at Work." The wrong in the church at Smyrna wasn't on the inside, but on the outside. The church was living rightly, and preaching rightly, and the Devil was fighting it.

There is quite a contrast between these first two churches, the first had lapsed from its first love for Jesus; the second had the Devil fighting it on the outside. That which was wrong at both Ephesus and Smyrna is wrong today. In the majority of our churches, there is a lapse of love on the inside, and the Devil is fighting us on the outside. Thus today it might be said that we have that which was wrong with both of these churches, in all of our churches — the Devil on both the inside and the outside.

I want us to study today the third of these seven churches — Pergamos.

I. The location of Pergamos is quite interesting. Geographically the city of Pergamos, where the church of Pergamos was situated, was located north of both Smyrna and Ephesus. While its geographical importance was insignificant, it was politically, educationally and religiously prominent.

The Roman pro-consul himself lived there. Heathen gods were worshipped there. The people were taxed to support a heathen religion, which, of course, meant that Pergamos was a city of state religion, with not freedom of religious worship. There was a pagan university there also. Note these three things — a pagan university and a heathen religion, both of which enjoyed the political support of the Roman pro-consul living there.

Thus, politically, educationally, and religiously, Pergamos was a pagan, heathen city. Because of this, Jesus said that it was Satan's headquarters. We read: "I know thy works, and where thou dwellest, even where Satan's seat is" (Rev. 2:13).

This certainly was the Devil's headquarters — it was the place of his throne.

In the light of this truth — that this church was located "where Satan's seat is," then literally it was located in a terrible place. Surrounded with a heathen religion, and situated in the same town with a pagan university, with both the religion and the education under state control, and with Satan actually dwelling there; then, I repeat, education was under state control, and with Satan actually dwelling there; then, I repeat, this church was truly located in a terrible place.

Yet, beloved, this is true of practically any city in this whole land today. Our cities are virtually nothing less than moral cesspools and sinkholes of

wickedness. Our city churches are confronted, surrounded, and encircled with the stage, the saloons, the slums, and skepticism. It is no wonder that our city churches become worldly amid such environment. Pergamos, the church which we are studying today, was filled with the world because it was located in a worldly environment. I do not say this to make excuses for Pergamos, nor for any of our churches today. They ought not to be worldly; and yet, located in the midst of paganism, heathenism, and sin of every description, it is mighty easy for any church today to become filled with worldly church members.



John R. Gilpin

II. We have been noting in each of these churches the way Jesus revealed Himself unto the church. To the church at Pergamos, He revealed Himself as: "he which hath the sharp sword with two edges" (Rev. 2:12).

His revelation was thus a warning and an encouragement to the saints at Pergamos. Though the Devil had his throne there, Jesus would state by His revelation of Himself, that He too was on the ground and ready for the battle.

The Lord Jesus wasn't the type preacher to camouflage sin. A lot of preachers today should be in the applesauce and the soft-soap business. Not so with Jesus. He condemned sin and sinners, heterodoxy and heresy, worldliness and vice wherever He found it. He did not advocate the dropping of their creeds, nor the adoption of a social gospel, nor a new theology; instead, He revealed Himself to this church, as being on the ground and ready for the battle.

Furthermore, He was there with a sharp sword — "a sword with two edges." Of course, this was none other than the Bible. "For the word of God is quick, and powerful, and sharper than any twoedged sword" (Heb. 4:12).

The two edges of the sword of the Spirit represent law and gospel. This, then, would indicate to us that Jesus both warned and encouraged the saints at Pergamos by telling them that He was right on the ground where the Devil was, and ready for the battle with both the law and the gospel.

What an encouraging revelation this is for the saints of God today. He wants us to use the same sword that He used — namely, the Bible — the law and the gospel.

I often feel that I personally am located similarly to the church at Pergamos. I feel that our church is also located in a terrible place. There is all kinds of heathen education, and pagan religions, and heresies by the dozens to confront us. Often we grow discouraged, and we

think there isn't any use to keep up the fight; and then we come back to this revelation of Jesus, and we become encouraged to take up the same sword which He had — the law and the gospel — and preach again His blessed Word.

I know that all over this section there are those who say that one church is as good as another, and that it doesn't make any difference what church you belong to. I know that there are those who say that we ought to forget our denominational differences and unite into one great religious conglomeration. I know that there are those who say that you have to be baptized, or else be lost. There are multiplied thousands who listen to our broadcasts each Lord's Day who believe that your salvation depends partially upon what Jesus did, and partially upon what you do. Still many others believe that you can be saved today and lost tomorrow. Literally thousands believe that it is perfectly all right for women to usurp authority over the men, to preach, to teach, and conduct religious services. I want you to know that I do not agree with any of these, and it encourages, and comforts, and stimulates me today to know that as Jesus revealed Himself to this church at Pergamos, located as they were in the very town where Satan dwelt — so it encourages me today, located as we are, in the midst of heresy and error, and all kinds of religious superstitions.

You will notice that Jesus revealed Himself with the sharp sword — the Bible. That's why it is that we preach so much Bible. That's why it is we quote so much Scripture when we preach. Thus, today, with the Word of God at our disposal, we are encouraged and stimulated to preach the Word in the light of Jesus' revelation of Himself to this church at Pergamos.

III. We have been noticing the things for which each of these churches was commended by Jesus.

All three of the churches which we have studied thus far — Ephesus, Smyrna, and Pergamos — all of them were commended for their works. "I know thy works" (Rev. 2:13).

This church at Pergamos wasn't an idle church. It worked even though it was located in unfavorable surroundings. It made no difference to them if the Roman pro-consul did live there. It made no difference as to how many heathen gods were worshipped there. Even though there was a pagan university there, the church still worked. Above everything else, even though the Devil had his headquarters there, this church worked.

I grant you, beloved, that this church did not work as much as it might have, if it had not been mixed up with the world; and yet, considering the educational, political, and religious handicaps which they had, truly they deserved Jesus' commendation relative to their works.

They did not have the opportunity that Ephesus had, and neither did they have the same opportunity the church at Smyrna had. Possibly the words of Jesus concerning the Mary who anointed Him, would be applicable in this respect: "She hath done what she could" (Mark 14:18).

Certainly this was true of this

church. Pergamos did what she could in spite of all unfavorable conditions. Therefore, Jesus commended them for their works.

Further, Jesus commended them because they honored His name... "thou holdest fast my name..." (Rev. 2:13). It made no difference to this church at Pergamos, even though their pastor has been slain, and they themselves were facing persecutions, they still honored the name of Jesus. Woe to the preacher, or the church today who fails to do so. What a wonderful name it is for which each Christian should contend today. Listen; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20, 21).

The heathen temples in Pergamos did not honor His name, the pagan university there did not honor it; therefore it meant something to Jesus to have a church in the city of Pergamos that truly honored His name, even though but faintly.

Antipas was the name of the pastor of Pergamos. No, it was not his real name. It was doubtlessly a nickname. It may have been given him by his friends, or by his enemies, or by both. This word was made up of two Greek words — "anti" meaning against, and "pas" meaning all. They said that he was opposed to everything and everybody, and thus he got his name.

Antipas was no compromiser. Too many laymen and preachers today could never be named Antipas. The need of this hour is for preachers to join God's heavy artillery. Soft words in the pulpit suit the Devil wonderfully well. Antipas was a man of conviction. A belief and a conviction are vastly different. A belief is something you can take up and lay down again at will. A conviction is something permanent. A belief is something you hold to. A conviction is something that holds you. Antipas had convictions worth dying for.

Oh, that there were many preachers today who were against everybody and everything that was wrong!

We ought to be against the Devil and all he stands for.

We ought to be against immorality and vice.

We ought to be uncompromisingly opposed to worldliness.

We ought to be unalterably opposed to Modernism, Arminianism, Feminism and Unionism.

In every respect we ought to oppose lodgism.

We ought to be thoroughly Baptist.

We ought to be permanently missionary.

We ought to be militant as to heterodoxy.

We ought to be doctrinal as to orthodoxy.

Antipas was the middle name for all the martyrs. It was John "Antipas" the Baptist. It was

Paul "Antipas" of Tarsus. It was John "Antipas" Bunyan. May each of us live, contend, and preach so that "Antipas" shall be our middle name.

Oh, how much it means to Him today when a church, or a preacher, or an individual Christian honors His name! You may be surrounded with paganism and heathenism in both religious and educational circles; yet how much it must mean to Jesus when we honor His name. It is no wonder then that Jesus commended this church. In spite of His condemnation which we will study presently, He commended them because they honored His name.

We also notice that Jesus commended this church because it was true to the faith. Surely the man who honors the name of Jesus will be true to the faith. This church at Pergamos was no exception. The Word of God meant something to them. This church at Pergamos wasn't like a lot of our modern churches who say concerning some portion of the Bible: "That's just a little thing — it doesn't make any difference." In the days of His flesh, Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

With that thought in mind, this church at Pergamos was true to the Word of God.

How we pray today for churches, and individual Christians, and preachers, who will be true to the faith and loyal to the Word of God. Has He not taught us: "earnestly contend for the faith..." (Jude 1:3).

Or listen again; "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

We have a direct command from God relative to His Word: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word..." (II Tim. 4:1, 2).

Here then are the words of Jesus. We are urged to be true to the faith like this church at Pergamos. I think the biggest problem which faces this world today is the problem of those who deny the faith, and I am not surprised, beloved, that many church members deny it, in the light of the denial which goes forth from the pulpits.

A great deal of modern Christianity would never get Jesus' commendation like the church at Pergamos. He commended them for their works, for the honor which they gave to His name and for their fidelity to the faith. Would He commend you in this manner today? The church of which you are a member, would it deserve this commendation? Are there any works in your life that please God? Do you honor His name, or do you profane it? In the

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

place where you work, and where His name is looked down upon, do you ever stand up for it, and honor it in spite of the opposition which you encounter? Are you true to the faith, or do you compromise it? Do you stand for the things of the Bible, or only for part of them?

Truly, not many of us today would merit the commendation which Jesus gave to the church at Pergamos. Yet, beloved, we ought to. That which was true of them, ought to be true of us.

IV. While Jesus commended this church at pergamos, He also condemned them. There were some things concerning this church which were wrong. Listen to the condemnation; "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate" (Rev. 2:14, 15).

In the first place, He condemned them because the church was given over to Balaamism. You remember who Balaam was, don't you? Well, he was The Prophet back in the Old Testament who Balac, the king of Moab, hired to curse Israel. In order to get the gifts and honor which the king of Moab promised him, Balaam tried to put a curse on Israel, the people whom God had blessed. Baffled in this desire in that God prohibited him from his motives, Balaam taught the king of Moab how to corrupt Israel. The two sins by which he taught the king of Moab to corrupt Israel were idolatry, and particularly fornication. This meant that they were defiled in their separation to God, and that though they were a pilgrim people passing from Egypt to Canaan, they actually had abandoned their pilgrim character.

Now, at Pergamos you have the spiritual counterpart of this, for this church was so united with the world that it had lost its pilgrim character, and was really dwelling "where Satan's seat is." The spiritual counterpart concerning Balaam's experience in the Old Testament is that of worldliness. The adultery committed by Israel with the women of Moab, is no worse than the spiritual unchastity of the church at Pergamos, or of any church today when such a church is linked up with the world. God declares that such a church is guilty of spiritual unchastity. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Here, then, was the first condemnation which Jesus heaped upon this church — the world was mixed up with the church. It reminds us of Lot pitching his tent toward Sodom. You remember how that little by little he moved closer to Sodom until he got to living there. Now there wasn't anything wrong with Lot living in Sodom; the wrong was that Sodom came to live in Lot. There isn't anything

wrong today with our church being in this town; the trouble is when this town comes to live in our church. That is true wherever you are. It isn't wrong for you to live in the town where you live, but it certainly is wrong when that town comes to live in you. Are you, as a Christian today, leaguely up with the world like the church at pergamos? Is the church of which you are a member leaguely up with the world like Pergamos? If so, I want you to note God's Spiritual injunctions: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:17).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

However, that wasn't the only thing for which Jesus condemned this church. Bad as it was that the church was worldly, there was another evil that was just as great.

He refers to this under the expression, "the doctrine of the Nicolaitanes." This comes from a compound Greek word. "Nikao" means to conquer. "Laos" means laity. In other words, there were in this church at Pergamos, church bosses and dictators. Of course, there would be. When a church becomes worldly and loses its pilgrim character, it is only natural that such worldly carnal Christians will go to further extremes, and this produces church bosses and church dictators.

In the days of His flesh, Jesus said: "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

By these words He indicated that each of us were on the same plane as Christians, and that the only one above us was Christ Himself. In condemning this church at Pergamos for their church bosses, He declared that He hated the doctrine of the Nicolaitanes — that is to say that God hates church bosses.

You can understand why it is that God hates them — namely, the fact that they are taking liberties with the Truth. He had taught His disciples otherwise, and now for a certain group to evolve into church bosses and dictators, meant that they were taking liberties with the Truth, and the Word of God.

Yet, beloved, this is not the only church that ever did this. There are hundreds and thousands of churches that are filled today with the Balaamites and the Nicolaitanes. They are worldly, and they are dictating and lording it over God's heritage. Furthermore, such a group that takes liberties with the Word of God in this respect, will always take liberties with the Word of God in other respects. All the unionists who clamor for union meetings, and the feminists who push the women to the forefront, and the Arminians who believe that man, by his efforts assists God in the realm of salvation — all of these are taking liberties with

the Truth.

I ask you, "If Jesus were to personally speak to you today would He condemn you as He did the church at Pergamos? Are you worldly? Are you a church boss? Are you taking liberties with the Truth? If so, the same condemnation which Jesus gave His early church, He would also give you today.

V. While it is interesting to notice the condemnation of this church at Pergamos, it is just as interesting to notice the counsel which Jesus gave this church. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16).

Wisely, He counselled them to either repent, or else be chastened. Whenever a child of God sins, one of two things always happens: He either repents and confesses his sin, or else God will chasten him for his sin. As a good illustration of this, notice the church at Corinth which observed the Lord's Supper in the wrong manner. Actually they practiced open communion. Because they did not repent, God whipped them with weakness and sickness, and then when they persisted, He took many of them in death. Then growing out of this experience, He said: "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).

These verses would indicate that if we would judge ourselves as sinners and confess our sins, that God Himself would not judge us; but when we sin and continue in our sin, and do not judge ourselves, then it becomes necessary for God to judge us and if so, He chastens us.

This then is His counsel to the church at Pergamos. He counsels and advises them to either repent, or else to expect chastisement. It can be said further that this is Jesus' counsel to us today. There isn't an individual Christian nor a church in the world today, but what Jesus would counsel in this manner. He would advise us to either repent or else expect the chastening hand of God to fall upon us.

VI. What was wrong with this church at Pergamos? Just one thing — they had not exercised church discipline. The church had kept in its membership those who were worldly, and those who were church bosses, and those who had taken liberties with the Truth. Though this church honored Jesus' name, and though it had a great fidelity for the faith, it was loose toward Christian doctrine, and lax in its Christian discipline. It permitted a mixed membership that displeased Christ, and which brought warning of further trouble, if they did not repent.

What's wrong with the church of which you are a member? It may be the same wrong that existed in Pergamos. They had a mixed membership — the world was mixed up with the church. It may be that in the church of which you are a member, there are those who are faithful to God's Word, and it may be that there are others who participate in the practices of the world. It may be that there are those who honor Christ's name, and who show great fidelity to His Word as was true at Pergamos, and yet it may be that in the church of which you are a member, there are those who talk and live

like the world. This was true at Pergamos. That which was wrong with this church, was that it just had not exercised church discipline.

VII. Hurriedly, may we notice Jesus' promise to the overcomers: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2:17).

In this church, as well as in others, Jesus knew that there would be some that would overcome Satan and who would continue faithful to Him, and loyal to His Word. To these, He gave some promises.

He promised them the hidden manna. Listen to this Scripture; "Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels food: he sent them meat to the full" (Psa. 78:23-25).

It is true that in order to be faithful to Him and His Word we may miss the sweet meats of sin here, but we will have angels' food hereafter.

He further promised those that overcame a white stone. This means of course, a token of acquittal of court, and would tell us how that in Heaven we will be given white robes, a sign of purity and blamelessness before Him.

Not only were the overcomers to share thus — they were to have a new name. What a blessed privilege! I do not know what that name shall be, but it certainly shall be an honor, a blessing and a tremendous joy to have then a name which shall be bestowed upon us by Jesus Himself.

A question logically arises: If these are the promises which the overcomers have, how then can we be overcomers? We live in Satan-infested, worldly towns today. How can we get a victory over him, and over the world? Here is the answer: "And they overcame him by the blood of the Lamb..." (Rev. 12:11).

May God grant that you shall overcome the Devil with the blood of the Lamb, and then continue to overcome him, by continuing to testify to the praise of His name.

JUDGMENT

(Continued from Page 6)

That Jesus Christ stood as his substitute. He stood in the portals of heaven. He is talking about a trial in glory, not on the earth. The trial was in glory and the consummation of it was on earth when Jesus Christ died on the cross of Calvary. But God had a tribunal. He had a trial in heaven and Jesus Christ was our substitute. He was our law giver, our intercessor, and our representative in this trial. This is what David is talking about. That is why his heart goes out so.

"Out of the depths have I cried unto thee, O LORD, Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand. But there is forgiveness with thee, that thou mayest be feared" (Psa. 130:1-4).

If thou, Lord shouldest mark iniquities, O Lord who shall stand? Who shall be able to

stand in thy indignation? Who shall be able to stand in thy presence? But lo-and-behold the Lamb of God. God's lovely Son stood at the judgment fire of God. He was marked for our sins and iniquities. He took upon Him our guilt and our sins. He said I will bear the mark of their iniquities. I will bear their sins and take their sins out of the way. I will die under the burden of their sins that they might be justified.

I believe God was dealing with David, that is the reason David could cry from the very depths of his heart. The reason David could cry and say, O, the mighty good thoughts that God has toward me. How good it really is to be alive. How good it is to be in the book of the living. If you are a child of God you are in the book of the living. You will always be remembered. It is always a memorial before God that you are in the Lamb's Book of Life, that it was signed and sealed with the precious blood of Jesus Christ.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6). Verse 7: "For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." He was determined to go by the way of the cross. I must die by the way of the cross to bear the sins of my people. Verse 8: "He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me." If we are standing with God in Jesus Christ and Jesus Christ is standing at the right hand of the Father, we are standing with God. Notice that "let us stand together: who is my adversary?" Who is he that can do me wrong or do me any harm? I stand together with God through the world of trials and tribulations. I stand with Jesus Christ because He was my intercessor. He was my substitute. He was my representative before God. Verse 9: "Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up."

God vindicated His Lovely Son on the ground of His own righteousness. Jesus Christ didn't have to have any righteousness. He already was righteous because He was God. He can demand judgment to be given in His favor. Jesus Christ has already justified us completely and fully, as if we had never sinned. Because of His precious blood that He shed on the cross of Calvary.

The tribunal where God sits in judgment is the throne of grace. That is where He judges. The charge has been made. The petition has been given and the charge is written down. It is laid before the tribunal of God. Who is our accuser? Our accusers are the law, conscience, and Satan. Remember when it said you have to have three witnesses against you. When they brought people before Moses to stand trial they had to have three witnesses to bear out the very fact that these people were guilty.

"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for

(Continued on Page 9 Column 1)

JUDGMENT

(Continued from Page 8)

he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47).

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:47-48).

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience, also bearing witness, and their thoughts the mean while accusing or else excusing one another;" (Romans 2: 14-15). That God has stamped on their very mortal souls the precept of His holiness which is the Ten Commandments. A man without excuse in the law. Here his own conscience bearing the witness against him that it is wrong. That they are of God. That there is a coming day and a coming judgment. They are going to be at that judgment. I don't care what you plead when you come before the throne of God. It is not going to work. We have the law, our conscience, and Satan himself. Satan is known as the accuser of God's people.

"And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, the LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:1-4).

Salvation is a clean garment that He might clothe us with a garment of salvation. Another clean garment is a garment of justification. The first garment is our entrance into the family of God. The second garment, which is justification, is our standing before God. We are able to stand before the tribunal of a thrice holy God because we have been justified and washed in the blood of Jesus Christ. Because our Substitute has stood in our place and has taken our judgment upon Him.

Now, the accusers are ready to report the charge against the guilty person. The accusers are the law, the conscience, and Satan. The charge is submitted and drawn up in a hand written form. It is then placed before the tribunal of God, the judge, to be read and announced to the defender.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:14-15).

The charges written down

and brought against us were nailed to His cross. Thank God He took our sins out of the way. He took all of our charges to the cross of Calvary. He paid the debt in full. He marked it clean. Jesus Christ said, "I have written it with my own hand. I have written it and signed the endorsement with my precious blood. I have sealed it with my blood. I have taken it out of the way." His law has been honored. His righteousness has been declared.

Where is the plea made? A plea is prepared in the gospel of Jesus Christ for the guilty person.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;" (I Cor. 15:3).

"For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him" (II Cor. 5:21).

"He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me" (Isa. 50:8).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, then he also justified, and whom he justified, them he also glorified" (Romans 8:28-30). These verses are God's court. And Romans 8:31-34 is God's findings in his court. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Romans 8:35-39 explains the security of the believer.

(Continued on Page 10 Column 1)

THE ETERNAL GOSPEL

by Carroll Hubbard

"And I saw another angel fly in mid-heaven, having the eternal gospel to proclaim to those who dwell on the earth, and to every nation and tribe and tongue and people; saying with a great voice, Fear God and give glory to him, because the hour of his judgment is come; and worship him who made the heaven, and the earth, and sea and fountains of water" (Rev. 14:6).

It is not our purpose to attempt an exegesis of this entire passage, but only to note what is here meant by the "eternal gospel." However, we might note by way of introduction that Revelation 14:6-13 gives the proclamation of the three angels. The first angel, which is mentioned in our text, is set forth as bringing a worldwide diffusion of the gospel. This

preaching of the gospel is to be the means of the saint's victory over Satan, "the Holy Roman Empire," and the counterfeit church. From our text comes our great missionary hymn, "Fly Abroad Thou Mighty Gospel." The gospel that is thus to be diffused among earth's inhabitants is said to be an "eternal gospel." These are the words we desire to study in this article.

The word "aionion," which is the word used in the original for "everlasting" in this passage, has three meanings according to Thayer's lexicon. They are: "1. without beginning or end, that which always has been and always will be" — examples of this meaning of the word are found in "the eternal God," (Rom. 16:26), and in "the eternal God" (Rom. 16:26), and in "the eternal Spirit" (Heb. 9:14; 2. "without beginning" — see Romans 16:25; II Timothy 2:1-9; Titus 1:2; 3. "without end, never to cease, everlasting." Not only is the gospel of endless duration as to future time, but its subject matter is from eternity; i.e., the saving purpose of God was adopted from eternity. Therefore, it is more than the "everlasting gospel;" it is the "eternal gospel." We come now to ask, in what sense is the gospel of the Lord Jesus Christ the "eternal gospel?" We answer:

1. It is eternal as to its substance.

That which goes to make up the gospel was settled from all eternity in the counsel and covenant of peace. Just as the downward tumble of man was no surprise to God, so the gospel and its contents were not adopted because the Lord God found Himself in a perplexing situation after man's fall. Before man was made, the Son of God stood as a lamb slain for the sins of lost and depraved creatures. See Revelation 13:8. In I Peter 1:20 we read that Christ "was foreordained before the foundation of the world" as "a lamb without blemish and without spot." For that reason the enemies of the Lord Jesus, in all their hatred and malice, could do no more than was determined before to be done. See Acts 4:28. And in the crucifixion of the Lord of Glory, the enemies of the Lord were only carrying out the foreordained and predetermined counsel of God; yet, because of the wicked motive that prompted them, they stand guilty of murder of the worst kind. See Acts 4:23.

While noting that the substance of the gospel is eternal, we might do well just here to note what the substance of the gospel really is. There are many things said to be the gospel that have no connection with God's eternal gospel. Paul says that the gospel is... "how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:3, 4). Then the gospel has as its central and only theme, the atoning work of the Lord Jesus. The gospel speaks to us of the vicarious, substitutionary work of Him who "knew no sin," but was made "to be sin for us... that we might be made the righteousness of God in him" (II Cor. 5:21). Baptism is no part of the gospel. See I Corinthians 1:17. God's eternal gospel is not only glad tidings; it is glad tidings of eternal redemption provided by the work of the cross. The gospel takes in three great facts; and weaves them together so that the

justice of God is satisfied, and mercy is made exultant in the release of lost men. These three great facts are sin, Christ, and Calvary.

The eternal nature of the gospel of God distinguishes it from all counterfeits. New gospels are no gospels, but are rather delusions and snares of Satan. All new religions, new gospels, and new teachings that endeavor to lead men to God are worthless and empty because they are modern and not eternal. The gospel that truly saves was ordained of God in eternity.

This eternal gospel was first made known, in some degree at least, to Old Testament saints. They knew of the coming Messiah, and rejoiced in Him. Specifically does the New Testament say that the gospel was preached to Abraham. See Galatians 3:8. In sundry ways this eternal gospel was prefigured and foreshadowed in the Old Testament, looking to the time when God would in these last days speak unto us by His Son. Hebrews 1:2. David knew of this eternal gospel; and, while rejoicing in forgiveness of sins as a joyful reality, was made to say: "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1). O thou blessed gospel of the grace of God, thou dost hail from eternity. Myriads of saints in all ages have rejoiced in thy riches. Thou has been through bitter wars in time gone by, when sinful men would have corrupted thee; but today thou art the same eternal, unchangeable gospel of the happy God!

2. It is eternal as to its ground and basis.

The ground and basis of the gospel, like its substance, are from eternity; and are in themselves everlasting. Had it not been for the eternal work of divine sovereignty in the eons past, we would have no eternal gospel! Let us note three things that form a part of the ground and basis of the gospel, which in themselves are eternal:

(1) Election. In Ephesians 1:4 we read: "According as he hath chosen us in him before the foundation of the world." And in II Thessalonians 2:13 we read: "... God hath from the beginning chosen you to salvation..." Eternal election makes possible, yea, makes certain, an eternal gospel. Election in time, as some would have it, gnaws at the very vitals of the gospel and makes the gospel a thing of time and not of eternity. It would be impossible for the gospel to be eternal if God's choice of the beneficiaries of the gospel were made in time. Eternal election means that before the worlds were made, God, according to His own good pleasure, chose out of a hell-deserving race, a remnant for Himself, and foreordained them to eternal life through the Lord Jesus. God exercised this sovereign choice because it pleased Him to do it, and not because of anything foreseen in the sinner to merit this election of choice.

(2) God's love. The love that caused God to give the Lord Jesus for our salvation, and that caused Him to choose us for salvation, is an eternal love. Jeremiah 31:3 says: "Yea, I have loved thee with an everlasting love; therefore, with lovingkindness have I drawn thee." The love of God that provided salvation full and free is not temporal and changeable, but eternal and absolute. That matchless, eternal

love makes certain the eternal gospel.

(3) The new covenant. From Hebrews 13:20, 21 we read: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect..." This everlasting, or eternal, covenant was made, not between God and man, but between God and His Son. In this covenant, the Son freely and voluntarily gave Himself to die for lost men; and the Father gave Him a seed, which the Father engaged to draw to Christ for salvation and to preserve forever. (See Isa. 53:7, 10; John 6: 37, 44; 17:11. This covenant is very aptly set forth in Psalms 89:19-37. This mutual agreement was made, and before... "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7).

3. It is eternal in that it reveals an eternal righteousness.

The gospel is a revelation of the righteousness of God, and that righteousness is eternal. Speaking of the gospel in Romans 1:17, Paul says: "... therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Paul does not mean that the gospel reveals the righteousness of God as one of His attributes, for that would not be good news to the sinner; the righteousness spoken of is that which God imputes to believers (see Rom. 3:22 — Ed.) Since the righteousness here spoken of is God's righteousness, it must be eternal; and for that reason the gospel is eternal.

Here we may well note that the eternal gospel, which reveals an eternal righteousness, and apostasy are wholly incompatible. Imagine an eternal gospel, with subject matter that is older than worlds, and with eternal election; eternal love; and an eternal covenant as its basis, bringing a temporary righteousness. We are persuaded that there is no greater enemy of the gospel on the earth than the heretical idea of apostasy. It is a slander upon the eternal gospel of God; which speaks of eternal righteousness. Pendleton says of this eternal gospel; "It's blessed effects will be eternal." This eternal righteousness is based on the redemptive work of Christ; and, since believers are in Him, who is their righteousness, there will never be a time when God will not see believers righteous and holy in His sight. "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me and in mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever and my righteousness shall not be abolished... For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation" (Isa. 51: 5, 6, 8).

Copied from 4-15-31 TBE

JUDGMENT

(Continued from Page 9)

"Who shall separate us from the love of Christ? shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. 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."

PARABLE

(Continued from Page 1)

Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (vs.11).

Beloved, in the Old Testament account of Genesis, Joseph, the son of Jacob had become the revealer of secret things. It is most interesting to consider him, for Joseph has been known and considered as a most perfect type of our blessed, eternal Lord Jesus Christ. Thus, after his rejection by his brethren, Joseph becomes the revealer of the secrets of God, and of course, that through the wisdom of Almighty God. Here in our text, Matthew 13, our Lord appears as the rejected one, and now after the offer of the kingdom is rejected by the people of Israel, and He, as their king, is likewise totally rejected; our Lord Jesus Christ becomes the revealer of the deep secrets of Almighty God, and that to show what will take place after the kingdom has been rejected by His people Israel. Beloved, do you remember what Moses said about the various secrets of God? "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

Vs. 11 of Matthew 13 is very important and must be considered in the study of any parable. "It is given unto you to know" -- to know what? The mysteries of the kingdom of heaven; the various things that are going to take place during this present age in which we are now living. (1). The first thing that I would draw your attention to in the discussion of this particular verse is this: parables were written for the enlightenment of the elect of God. "Because it is given unto you to know" (vs.11). (2). Then, I would draw your attention to the fact that the non-elect can not and will not be able to understand the meaning behind these various parables. "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" (I Cor. 2:14). (3). Within the teachings of our Lord Jesus Christ and His elect apostles, there are several different mysteries found throughout the New Testament

God's clock keeps perfect time though it may not be our time.

that were not known or even hinted at in the Old Testament. Our present discussion at hand is the first of many different mysteries. Beloved, these mysteries are most important! For the most part, these various mysteries can not and will not be understood by the unbelievers. Therefore, let me list them and very briefly discuss them in our introduction. The mystery of Israel's blindness during this present age of grace - Romans 11:25, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." In the infinite wisdom of our God, He has seen fit to put the nation of Israel aside for a brief season for the salvation of the elect Gentile people. "And other sheep (Gentiles) I have which are not of this fold (Israel): Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). This has caused a very large stumbling block to many people. But then you must keep in mind that the natural mind can not comprehend these various truths.

The second mystery that is somewhat revealed and enlarged upon within the pages of the New Testament is the teaching of the translation of the saints of God at the end of this present age. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope... For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:13, 15-18). Beloved, this is a grand and most wonderful mystery that every child of God ought to rejoice in. The translation of not only the dead in Christ, but the living Saints of God gives to us a comfort. Some have explained away the rapture of the saints of God before the beginning of the Tribulation period - how foolish. God is coming back to remove His own out of this world before the time of Jacob's trouble.

The third mystery that is not found within the teachings of the Old Testament is that of the New Testament Church. There is so much that could be spoken of right here; yea, many messages have and should yet be preached on the Lord's Church, but I want to draw your attention to the fact that the Apostle Paul speaks in the book of Ephesians as the church being the Body of Christ; and that it would be made up of both Jews and Gentiles. "And hath put all things under his feet, and gave him to be the head over

all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22:23). "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6). This Body of Christ that Paul speaks about in the book of Ephesians is the same as our Lord spoke about when He said, "I will build my church" (Matt. 16:18). Furthermore, that Body must be understood in light of the meaning of the Greek word, (Ekklesia) church. Beloved, it was local, not universal-invisible!

The fourth mystery that is only revealed in the New Testament is that the Church of God is the bride of Christ. For the sake of time and space, read Ephesians 5:25-32. Here we are

very plainly told in verse 32 that "This is a great mystery: but I speak concerning Christ and the church." Forgive me, but I cannot and do not believe that the bride of Christ is made up of "all born again believers of this present age". If I believed that, I might just as well accept the universal-invisible church theory. Listen, the New Testament Scriptures are most clear that the bride of Christ and the church of God are one and the same. Thus, there are going to be many who are saved, but will not be found in the Bride and that, at least in part, because they do not belong to the Lord's Church.

The fifth mystery that is a New Testament truth is that of the indwelling Christ within every born again child of God. "I am crucified with Christ:

nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me" (Gal. 2:20). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 2:27). Of course, beloved, we know that the Lord Jesus Christ promised unto His own the blessed Holy Spirit before He left this world and in John 20:22 He gave them the Holy Spirit. "And when he had said this, he breathed on them, and saith unto them. Receive ye (present tense) the Holy Ghost" (John 20:22). "And, behold, I send the promise of my father upon you:

(Continued on Page 11 Column 1)

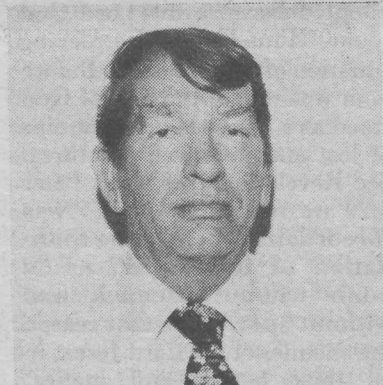
DEFINITIONS

by Ray Hiatt

"X"

An "x" may either mark the spot or be a brand mark of diminishing returns. We have a long train of "ex's" in our world. There are "ex" gospel men gone "Hardshell," "ex" "Landmarkers" gone indecent, "ex" close brethren gone "Time Lapse" and "ex" wise men gone "Priesthood."

The old bard said, "Let us sit upon the ground and tell sad tales of the death of kings." He spoke what has become an increasing Baptist activity. Giants of our way have become "ex" and departed from us. These days we count our departed



Ray Hiatt

more than ancient Baptists counted their dead. "Ex" friends have wandered far from their kinsmen and far from the way. Thank God you cannot lose your sonship by theological confusion but all confusion pains us to some degree. King's sons should know no diminishing. A constancy is looked for in the King's court and more especially in his house. A Baptist church is a King's house in Aggregate form. This house must not decrease but rather expand in splendor.

Melancholy retrospect has no place in the King's realm. No "ex's" should be chronicled against us. "Ex" stands for the past but we press ever toward the mark of the high calling in Christ Jesus. "Eyes Front" is a military command and a Christian challenge.

I once taught two Bible history courses in a state university. In making a point concerning gravity I said, "If God removed gravity the earth would fall down." Then it occurred to me, "In the immensity of space which way is down?" Without a point upon which to fix, which way is up or down? Which way is forward or backward? Jesus is our "fixed point" and our direction is always toward him.

"Ex" is the past and we cannot live on has-been handouts. If a journalist is brilliant and has won many awards, his editor yet asks him, "What have

you done for me today?" Let us face this point. What have we done for Jesus today? Never mind our "ex" triumphs for the kingdom. Forget those glorious meetings and gifted ministers of yesteryear. What have we done for Christ today? Can we offer Christ a series of "ex's" and laze away our current days and expect to honor Him?

When I came to Florida many years ago I left a thriving ministry in Hazard, Kentucky. Florida has not been overly fruitful. God added His blessings in Hazard. Through a three year television ministry I was widely known and had a certain influence whereby I could aid the work. When I came to Florida, I was unknown and had no influence whatsoever. I cannot fault my Florida ministries in any form. I did my work and did it well by God's grace. Yet, after a year or so in a gradual and almost unrecognized way, my mind began to feed on the past. I began to think more of "ex" triumphs than present challenges. For a short time I was "ex" oriented... backward not forward. Our way is ever forward. Nothing of the past should either overly distress us or overly bless us.

You recall Obadiah of I Kings do you not? Elijah asked him to carry a message to a malevolent king. Obadiah plead the past. He was "ex" minded and stalled around while he told Elijah of his past services. Yet, he was not prepared for a present risk.

When saints are "ex" oriented it affects all present labor and they do little valuable labor for God. You cannot look backward at even good and valid things and do a proper work for God. Once you put your hand to the plow the only direction is forward.

I well remember a church wrangle over a piano which had been given to the church long ago by a well thought of saint. The piano became useless with age but had a shiny exterior which was impressive. Some members wanted to discard it and brought down an instant war on their heads. The "ex" minded members would have none of it. The piano, though useless, was to them a precious memory of the past. So kinsmen fought kinsmen over a piece of decayed hardware.

God deliver us from the past if it entralls us. Let the dead past bury its dead. Forward is our aim and we cannot well serve if we are encumbered with the weight of bygone days. We must leave our victories and our defeats in the yesterdays of our

lives. They cannot serve us now. We must extract from past days that which can teach us to walk a better walk and then discard the remainder in the refuse of the past.

Which way is forward? God knoweth. We don't always know clearly. Yet, one thing we know. It isn't backward. God shall direct His churches and His children in a forward path of His design and we cannot tread this path if we are "ex" minded.

I listen to saints speak wistfully of ministers of yesteryear. They lift them high and extol their administrations. To their minds no minister is now so gifted. They are "ex" minded. There are no Spurgeon's or Gills today, though some feign they are. Yet, we are not bereft. We have good and godly men for our present labor in the heat of the day. Thank God for Spurgeon and Gill and for their legacies but let us not look inordinately backward. I learn from "ex" titans of the faith but only as I learn from Christ today.

I was used of God to build a church in Hazard, Kentucky which yet stands. In my last message before this church I told them to go forward. I told them to hold me in their affections if I had blessed them, but to follow their new pastor or pastors. I told them that the greatest insult they could offer me was to say to their new pastor(s), "We can not do this thing this way because Brother Hiatt didn't do it this way." I told them that God had removed me and that they were to go forward.

The Lord's churches are laden with archaic thoughts and things which hinder. The Word is steadfast but many times we are more governed by the past than by present challenges. Our doctrine needs no "upgrading" such as the papists and Armians apply to theirs. Yet, much we do is backward looking and hurtful.

"Ex" ministers, "ex" blessings and "ex" victories should uplift us but not delay us in our forward course. All good things are good if they serve for good. Yet, our "ex's" must remain in the vanished past. Bury your failures alongside your triumphs and treat each day as a bright opportunity to serve the Lord who bought you. In a bit of verse Kipling said, "Meet with triumph and disaster, and treat these two imposters just the same." Triumphs and disasters of yesterday shall not aid us in our present walk and may well hinder if we attend too much to the "ex" factors of our past.

PARABLE

(Continued from Page 10)

but tarry ye in the city of Jerusalem, until ye be endowed with power from on high" (Lk. 24:49). Furthermore, we are told that if one does not have the indwelling Christ within him, he does not belong to God. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Yes, we also are told that the Holy Spirit takes up His resident work with the believing sinner at the point of salvation. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13).

The sixth mystery that is revealed in the New Testament is the mystery of the God-man, the incarnate Lord Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God...And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1,14). "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory" (I Cor. 2:7). "For in him (the Lord Jesus Christ) dwelleth all the fulness of the Godhead bodily" (Col. 2:9). "And without controversy great is the mystery of godliness: God was manifest in the flesh" (I Tim. 3:16). Beloved, this one person, the Lord Jesus Christ was the perfect sinless Lamb of God that knew no sin and did no sin. Jesus Christ was and is and has ever been God!

The seventh mystery that is revealed in the New Testament is that of the mystery of iniquity. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7). The god of this wicked world system was working then, and still is working today. But there is one thing that we need to know about him, and that is this: God will not let him go any further than He permits and when He permits. Thus, when the Lord removes His elect saints (both Old and New Testament believers), then and only then will the wicked one (Satan) be revealed. At that point in time, the unholy trinity will be brought into the lime-light as it were. The Anti-Christ, the False Prophet and the Devil will take over the world situation as well as the false church.

The eighth mystery that is revealed in the New Testament is the destruction of this unholy union of the Devil, the Anti-Christ and the False Prophet as told in Revelation 17 through 19. Chapter seventeen of Revelation gives to us the destruction of religious Babylon, whereas chapter eighteen gives to us the destruction of political Babylon. The next chapter tells us of the return of Jesus Christ with His bride to reign and rule for a thousand years.

Now, listen to me, here we have considered eight very important mysteries that are revealed to us (the elect of God). Please do not misunderstand what I am saying, for in no way am I trying to judge. The Word of God is most certainly clear on this one point, the unbelievers can not and will not ever understand these most wonderful truths. Thus, I am not saying

that a believer will agree with my every interpretation of these mysteries, but when one has trouble with all or most in comprehension, that ought to be a sign of his still being lost in his sin. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Peter 1:10). Beloved, when a person who claims to be saved and has difficulty understanding and accepting these great and wonderful truths, he ought to take the admonition and to consider whether or not he is really saved. We may not agree on all points in our Biblical interpretation of these various mysteries, but if you can not accept the majority of what has been said; then there is a very good chance that you do not know the same Lord that I know. It is not my place to judge - rather yours! But these things are basic and if our text is true, only the saved are going to understand them. "It is given unto you to know" (Matt. 13:11).

Now, with our introduction behind us, let's turn our attention to the parable of the sower as found in Matthew 13. Would you give me the privilege of identifying the following terms before we get into our discussion of what our Lord meant by this message. (1.) The Sower - "Behold, a sower went forth to sow" (vs. 3). This is the Lord Jesus Christ, the Son of Man. (2.) The Seeds - "And when he sowed, some seeds" (vs. 4). This is the Word of God, the Bible. (3.) The Field - "The kingdom of heaven is likened unto a man which sowed good seed in his field" (vs. 24). This is the world - mankind in general. (4.) The Enemy - "And the fowls came and devoured them up" (vs. 4). "His enemy came and sowed tares among the wheat" (vs. 25). The enemy as found here in these two verses is none other than the old Devil, Satan. (5.) The Tares - "And sowed tares" (vs. 25). The tares are the unbelievers. (6.) The Wheat - "Sowed good seed" (vs. 24). "But gather the wheat into my barn" (vs. 30). This is the believing sinner that has been redeemed by the precious blood of the Lamb of God. (7.) The Kingdom of Heaven - "The mysteries of the kingdom of heaven" (vs. 11). There has been much more controversy over the identification of the kingdom of Heaven; nevertheless, I am somewhat convinced that it can not be the church of our Lord Jesus Christ, but rather, Christendom as a whole. Here we are speaking of both saved and unsaved persons alike. To those people to whom the Gospel of our Lord Jesus Christ has been preached and that, throughout this particular dispensation. (8.) The various soils in which the Seed was placed during this present age of grace.

The wayside or the roadside soil as found in verses 4 and 19 is our first descriptions given to us as to where the Sower had sowed His seeds. This is a most definite picture of a very hard-hearted lost sinner. This particular person is most unresponsive to the gospel message as it is preached. Yes, not only that, this person does not and will not respond in any way to the gospel. You see, this one couldn't care less about spiritual things - they are of no interest to his soul. The Bible tells us that the god of this world, Satan, has come and very quickly carried off the seed, lest this kind of individual hears and

sees the truth and becomes saved. The Word of God was sown in the heart, but the natural man will not and yea, can not respond to it apart from the blessed Holy Spirit working in his or her heart.

The shallow or half-hearted individual who hears the gospel message is the next one that our Lord describes to us in verses 5, 20, 21. This person is most likely a very religious person. This individual would be like the religious leaders in the day of our Lord, a hypocrite. This one holds to the religious faith, but in so doing denies the very power of the gospel message. You see, this one has made a mere profession of faith, but that, in or of itself, is an empty profession. He or she never takes the time to count the cost of what it means to really be a Christian. This one becomes very active (involved) with religion and that usually during an extraordinary service. To some, this one has become known as only a temporary Christian. But the truth of the matter is this; to this person, salvation has had no hold on them. Most likely their emotions have been stirred by some eloquent speaker, but there has not been the deep spiritual conviction that comes by the work of the Holy Spirit in the heart of the elect of God. Wherefore, on that account alone, the truth of God's Word does not produce real joy in the heart of the one who is a half-hearted hearer. When persecution comes, this one only turns against Almighty God.

The throne-infested immature individual is the description our Lord gives to the third party. Compare in your Bible in verses 7 and 22 what our Lord had to say. "And some fell among thorns; and the thorns sprung up, and choked them" (vs. 7). "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (vs. 22). There seems to be much division as to who this party represents. One man felt that this was a picture of a carnal Christian, but that just can not be the case in my thinking. Beloved, this person is not a saved individual, He gives all the appearance of being just that: a carnal believer, but one thing is lacking: he has absolutely no fruit. The Amplified Bible gives this rendering of verse 22 - "As for what was sown among thorns, this is he who hears the Word, but the cares of the world and the pleasure and delight and glamour and deceitfulness of riches choke and suffocate the Word, and it yields no fruit." While I prefer the King James Bible and use it in my preaching and study, the Amplified Bible as well as several others agree with my personal thinking on this particular verse. Most Bible commentaries don't even deal with the subject, but those that do, take my position. Here one has a very worldly person; an individual that is more concerned with the riches around him than his or her faith. The businessman who becomes involved in the church for the sake of his business may be a very good example of what I am referring to in this verse. When troubles come along in the house of God, he is gone. Beloved, this is not grounds for splitting fellowship with another brother. Nevertheless, all three of the ones already mentioned have no fruit whatsoever.

that we should make sure of our own election and calling in Christ Jesus. II Peter 1:10.

The good soil or the wholehearted, spiritual child of God is the last party to be described by our Lord Jesus Christ. "But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold" (vs. 8). "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty" (vs. 23). This is a saved person; one who has been born again and that, by the incorruptible Word of God. I Peter 1:23. Peter would tell us that this one is the one whom the Father loved from before the foundation of the world - I Peter 1:20. Furthermore, Peter would have to know that our salvation was wrought by the work of the Holy Spirit - I Peter 1:21. Finally, the Word of God was the agent that the Holy Spirit used to bring about regeneration. I Peter 1:23.

Now, right here is plenty of room for various degrees of fruitfulness among God's wonderful children. There are so many different passages of Holy Writ that bespeak this great and wonderful truth. The Apostle John speaks about this twice: once in his gospel account and then again in his first epistle: John 21:15-16; I John 2:13. In the first he asks the Apostle Peter to feed His "lambs" and then His "sheep". In the latter, the apostle speaks of "Little children, young men and fathers." Beloved, there is more than enough room here for carnal and spiritual children without making verse 22 say something that is somewhat questionable. Furthermore, the Apostle Paul in his epistle to the church that was at Corinth, speaks about both carnal and spiritual children; that they both will be tried as by fire so as to see what kind of works will be left. May the Lord bless you as you think upon these things.

LORD TEACH US TO PRAY

by William Jay
(1769-1853)

This was the language of one of His disciples, as soon as he had heard Him pray "in a certain place." He did not interrupt our Lord in the exercise; but when He had ceased, he said, wishing to resemble Him, "Lord, teach us to pray."

It was well in him, not only to attach importance to prayer, and to feel his own ignorance and insufficiency in the performance, but to address One who is always able and willing to hear and help us. None teaches like Him. Four ways He teaches to pray.

1. By His Word. A form or model - why not both? - was immediately given these disciples - "He said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." The Scripture at large has many instructions how we are to pray. In one place we are told to pray without ceasing

- in another, to come boldly to the throne of grace, - in another, to let our words be few, - in another, to ask in faith, not wavering, - in another, to ask in the name of Jesus - "If ye shall ask anything in my name, I will do it."

2. By His example. Whoever lives without prayer, He did not. His example has the force of a law; and he "that saith he abideth in him, ought himself also so to walk even as he walked." As to place - He prayed in the wilderness, and He prayed in the garden. As to time - we read of His rising up early in the morning to pray; and praying in the evening; and continuing all night in prayer. As to observation - He prayed privately, alone, and with His disciples, and in public. As to cases - He prayed when He was baptized; and has taught us to sanctify all ordinances and duties by prayer. When going to send forth His apostles, He prayed, to teach us to engage in no enterprise relying on our own wisdom and strength. When He was transfigured, He prayed, to teach us how to escape the snares of glory and greatness. With strong crying and tears He made supplication, when He was sore amazed, and very heavy, to teach us, if afflicted, to pray. To teach us to love our enemies, when they pierced His hands and His feet, He prayed - "Father, forgive them; for they know not what they do." And to teach us how to finish our course, He dies praying - "Into thy hands I commend my spirit."

3. By His providence. Ah! Christians, this may explain many a dispensation that has made you tremble and grieve. "I will go and return to my place, till they acknowledge their offence, and seek my face; in their affliction they will seek me early," - that is, I will teach them to pray. What did Absalom do when he wished for an interview with Joab, who, when sent for, refused to obey? Go, said he to his servant, and set his corn on fire, and then he will soon come. And so it fell out. And speedily and eagerly approaching him, "Why hast thou done this?" says Joab, Absalom replies - "Not because I designed to injure thee; but I wanted to converse with thee; and my messengers were rejected." So, when you are lifeless in prayer, and backward in the exercise, and disregard the invitation, "Seek ye my face," some fiery trial consumes or threatens some of your possessions or comforts; and, alarmed and perplexed, then you anxiously say unto God, "Do not condemn me; show me wherefore thou contendest with me." You then also want succour and consolation; and therefore pray, "Let thy loving kindness be for my comfort, according to thy word unto thy servant." How many of the prayers of God's people in the Scriptures were, both in their reality and excellency too, the offspring of those measures by which the Lord, in chastening, taught them!

4. By His Spirit. What means "praying in the Holy Ghost," but praying by His influence? Why is He called "the Spirit of grace and of supplications?" It is not because He brings us upon our knees, and keeps us instant in prayer? If any man have not

(Continued on Page 12 Column 1)

Patient waiting is often the highest way of doing God's will.

TUNE IN TO THE CALL TO CALVARY

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

PRAY

(Continued from Page 11)

the Spirit of Christ, he is none of His; and this Spirit awakens the conscience, and makes us sensible of our needy and perishing condition; and shows us the importance and glory of divine blessings; and causes us to hunger and thirst after righteousness; and leads us into all the truth connected with our relief; and, through the blood of the cross inspiring hope and confidence, and enables us to cry, Abba, Father.

Nor is it only in the beginning of a devotional life that this assistance is required; "Likewise the Spirit also helpeth our infirmities," says the apostle; "for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And where is the Christian who would not often have given over the exercise, under a sense of his imperfections and weaknesses, but for the hope of the supply of the Spirit of Jesus Christ; and the promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" This has revived him again; and, out of weakness, he has been made strong; and delighted himself in the Almighty.

Happy they, who, by the great Teacher, are thus taught to pray. You may be ignorant of many things; but you know your way to the throne of grace. You may have little learning; but you can speak the language of Canaan. You may be unnoticed of your fellow-creatures; but your fellowship is with the Father, and with His Son Jesus Christ. And a life of prayer will soon be followed by an eternity of praise.

But how awful the condition of those who never express this desire — "Lord, teach us to pray!" Can the love or the fear of the Lord well in you? Can you dispense with the blessings of salvation? Or do you think that God, who has said, "For all these things will I be inquired of," will deny Himself? Well: another instructor will soon teach you to pray — a dying hour — a judgment day. But you will pray in vain! "Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me." (copied from The Free Presbyterian Magazine & Monthly Record, December 1985 issue).

MY

IMPRESSIONS

This has been my first Bible Conference and I am so glad I came. It has been so spiritually uplifting and has made me feel stronger in Christ Jesus. I pray that I'll be able to go back home and use what I've learned to spread God's Word. May God bless you all.

Julie Clark
Goose Creek, S.C.

God has greatly blessed me over the years through the

THE BAPTIST EXAMINER
OCT. 4, 1986
PAGE TWELVE

Calvary Baptist Church Bible Conferences, Pastor Joe Wilson and, of course, the Baptist Examiner.

One of the great things about a Bible Conference, such as this one, is the realization that we are not alone. There are many others scattered across the country who believe the same precious truths we do.

I am so thankful for this Conference. If God does not providentially hinder I will certainly return next year.

Eld. Medford Caudill
Goshen, Inc.

Great preaching, great fellowship, great food. Of all the times I've been to Ashland this has been the best. Thank God for this great church and continue to bless her.

Rodger Lewis
Hagerstown, Md.

This has been one of the great conferences of Calvary Baptist Church. The singing was great, the food was good, and the preaching was excellent and very instructive. May, by the grace of God, some of the blessing be carried home and we be better persons because of it.

Eld. Dan Phillips
Bristol, Tn.

I am really thankful we were able to attend the conference. It was a blessing physically and spiritually to be able to fellowship with God's people and to hear God's Word preached. We really appreciated the hospitality of the church and hope we will be able to attend the conference again. We enjoy all the conferences that we are able to attend.

Carol Proctor
Port Richey, Fla.

ANNOUNCEMENT

Elder Gene Kiger will be holding a revival for the Sovereign Grace Baptist Church of Mansfield, Ohio October 13th - 19th. Services will be at 7:00 p.m. nightly. This church is pastored by Jim Walters. Brother Kiger is a very sound and able preacher of God's Word. You will enjoy hearing this man of God preach the Word. This church is a very fine church and has an able pastor. All readers of this paper are invited to attend these special services. Pray for this meeting. For further information, write Elder James Walters, 1060 Walker St., Mansfield, OH. 44906 or call him at (419) 747-1719.

I am often asked about a place that binds books and Bibles. I can highly recommend the work mentioned in this announcement.

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by Dr. Roy Mason
We're living in a time when we see it argued in the newspapers that the union of man and wife is not essential, but that men may choose one another. Even some churches and some modernistic religious groups favor homosexuality, and seek to publicly defend it. The truth is, the hardest thing that can be listed against homosexuality, is what God has said and done. God is against homosexuality. He opposes it in the harshest of terms, and He blotted two ancient cities, Sodom and Gomorrah, out of existence because they were dominated by this sin.



A woman who is a Christian, and who lives in accordance with the leadership of the Spirit of God, has the strongest influence in the home that anyone has. Many children, not only love their mother, they hold her in the highest esteem of anybody. I have seen some young people who were so fine in every way that I was very much interested to know what kind of mother they had. That was especially true when I was the Principal of a grade school. When I became acquainted with their mother (and often their father), I thought to myself, "This is just the sort of mother I thought they had."

What are some of the things that characterized the mother of some of these good students whom I observed in my

teaching? I will mention just a few:

1. Good disposition. This doesn't mean that such persons didn't have a high temper. It means they had learned to curb it. Many a good disposition belongs to some person who has learned how to curb a strong temper.

2. An affectionate attitude. A child knows pretty well whether the mother really loves them or not. When a boy or girl receives the tender care of the mother, and experiences the sacrifice of that mother, it eventually penetrates their whole being — and lays the foundation for obedience as nothing else. My own mother was not above using a good hickory switch on me. When this happened, I always realized that my mother had good cause for it. Usually, however, it was not the switch that had the biggest effect on me — it was the love of my Mother

whose affection I never doubted one single time.

3. Honesty. I was in some stores the other day, and I noticed there were little signs stuck here and there which said, "We prosecute shoplifters." What about children who see their Mother slip some things off of shelves or out of cases, then hide them, and go out without paying for them? There is a big chance that such children will themselves become thieves.

If space were afforded, I could show what a tremendous influence mothers have over their children, for good or for bad. Another important thing relating to a woman and home is her influence on her husband, as well as children. I will close by saying that there isn't too much chance for a home to go wrong, so long as a good Christian husband and wife join forces to live right and to do right, and to set their children the right example.

THE BOSS MAN OF THE HOME

by Dr. Roy Mason

Most anyone will agree that few things in this world are more important than the home. Many words of the New Testament are directly related to the home. For instance, in Col. 3:18-22, we find Paul saying, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives and be not bitter against them. Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged."

The American home is rapidly going to pieces. One Pastor said to me, "I have never seen the time when there were so many people having problems in their homes" This, or a similar statement, is made often today. Public schools have

become places of rioting and confusion. Teachers who have sought to quell the violence have often been attacked and injured. It is true that such school situations usually come from youngsters who belong to homes that are in bad condition.

Why is this? Why are there so many homes going to the bad? The answer largely lies at the feet of the "Boss Man" of the house — the father!

The headship of the home was given to the husband; not to "slave-drive" but to lead. Since "women's lib" movement, the American home has gotten worse and worse.

Many people have no church life. They never attend church, and do not instill in children the way of life — and the morality of the Bible. For a man to lead his family and to instill right morals, he must have Christ as his own leader. Tens of thousands of homes today break up and are dissolved by divorce. That leaves children in contact with only one active parent. Usually, children remain in the hands of the mother. She works for a living and is away from her children most of the time. In the meantime, they are free to get out and circulate with other youngsters, many of them without proper leadership and proper morals. From among such youngsters comes much of the crime of today.

There is need that homes should be put together, and equal need that multitudes of other homes should be kept together. The two best agents for this is husband and wife. The first thing they need is conversion. By this I mean, they need to be led, as sinners, to trust in Christ to save them. Next, they need membership in a church that stands for something. Next, they need courage to live according to the Bible, and the head of the house needs the courage to guide his youngsters in the path that is laid down in the Bible. When husband and wife have been genuinely converted, and when they back up a good, faithful, Baptist church, they are not going to have a bunch of lawless teen-agers such as we read about in the newspapers every day.

The husband and father, if a devout Christian, will be led of God to live right and do right, and to set a proper example for his children.

GOOD-BY, DEAR ONE, BUT NOT FOREVER"

Good-by, dear one, but not forever,
Wait for me in those portals, fair;
And when my earthly cares have ended,
I will surely meet you there.

Knowing you have now gone over,
To that bright, celestial shore,
Heaven seems a little nearer
Than it ever did before.

There, the angels sing so sweetly,
'Round that glory-circled throne;
There, you sweetly live with Jesus,
And you know as you are known.

Reunited with your loved ones,
Oh, how happy you must be,
Where there is no pain nor sorrow,
And I know you wait for me.

So, good-by, dear one, but not forever,
I'll join you and that happy throng;
Together we will praise our Savior,
Sing that Hallalujah song!

Written at the death of my mother, Aug. 4, 1983.

K. Parrish

"Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. 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. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one" (1 Cor. 8:1-4).