

THE MERCY OF GOD

by David S. West
Rt. 1, Box 271
Cross, S.C. 2943

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth" (Romans 9:18). I want you to notice that the text puts the exercise of mercy in opposition to hardening as divine acts. It will therefore, aid us in understanding the one action, if we can understand the opposite



David S. West

action. Whatever God does in hardening sinners He does the very opposite in exercising His mercy. Let it be observed also that there are two kinds of vessels mentioned in this text: "vessels of mercy" and "vessels of wrath."

I want to, first of all, speak to you a little about God hardening sinners. In hardening sinners God does not put any sinful dispositions or principles in them as this would make God the author of sin. The sinful

principle is already in the sinner. Man acquired this by the sin and fall of Adam. All are children of wrath by nature. (Ephesians 2:3; Romans 1:24). To be children of wrath by nature means that it is theirs by inheritance, received from their first parents. This is what some call original sin. God's "giving them up" spoken of in Romans 1:24, denotes His holding them in restraint by means of which He usually maintains a certain degree of order and appearance of moral rectitude among sinners. God did not and does not,

(Continued on Page 11 Column 2)

YOUR PASTOR'S PERSONALITY AND HIS CHARACTERISTICS

by Frank Beck
(Now in Glory)
Part VI

Everyone has problems. Your pastor is no exception. He has problems pertaining to the pulpit, the parish, his public life, his private life, his personal life.

The Apostle Paul was a pastor for three years in Ephesus (Acts 20:31). Read the record (Acts 20:17-38) of his ministry there and you will see that he sums it up as a time of "tears" (v. 19), "trials" (v. 19), and financial need (vv. 33-35).

To sketch an outline which we

(Continued on Page 10 Column 4)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 59, NO. 5

ASHLAND, KENTUCKY, MARCH 7, 1987 · WHOLE NUMBER 2506

BIBLE FLEES

by Doug Newell
Assistant Pastor

The Word of God is full of flees. The word flee in the Bible is used to indicate danger. It is a word of warning in which we should take heed, as to what is being said. Many times Christians are quick to run toward a dangerous sin rather than away from it, especially in our day. Christians of our day do not have the attitude toward sin that our forefathers had. Instead of fleeing from sin, many in our day, seem to enjoy living in a sinful atmosphere. Christians have become so lax in their attitude towards sin that it no longer bothers them as it did in the past. Now of course, I am not saying that there are not any God-fearing, sin-hating Christians left, but on the whole, Christians are not what they used to be. One contributing fact is that we do not flee from sin like we should. Now I know many

will say, "there is more temptation in our day than there was in days gone by." Hogwash brother. Temptation has always been there. The yielding to temptation is what is on the



Doug Newell

uprise. The modern Christian is ignoring this very important word. The word flee means to turn away from as quickly as possible. Now you know as well as I, if people would flee from

(Continued on Page 6 Column 4)

THE SECOND COMING OF CHRIST AND RELATED EVENTS

by T.P. Simmons
(With The Lord)

Philosophers have dreamed and poets have written of earth's golden age. According to Scripture such an age is to be a reality. The time is coming when the earth is to be redeemed from the bondage of corruption (Rom. 8:21); purged from sin; renovated by fire (II Peter 3:10); liberated from the curse (Gen. 3:17, 18; Isa. 35); and made anew in righteousness (Isa. 65:17; II Peter 3:12, 13). This golden age is to be ushered in at the time when Christ returns to the earth. It is to be preceded by the regathering and

(Continued on Page 8 Column 5)

HOW FREE DO WE

WANT TO BE?

by Gaylord Haubert
1808 E. 142nd. Ave.
Tampa, FL. 33613

"And ye shall know the truth, and the truth shall make you free. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. Sanctify them through thy truth: thy word is truth" (John 8:32, 14:6 & 17:17).

It is one thing to say we believe the Bible, and another to put into practice its teachings. James 1:22-25. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being

(Continued on Page 9, Column 2)

ONLY 12 WEEKS
UNTIL OUR
NEXT BIBLE
CONFERENCE

WE WOULD
LOVE FOR
YOU TO BE
OUR GUEST

THE SATISFACTORY GROUNDS FOR THE JUSTIFICATION OF GOD'S ELECT PEOPLE

by T.B. Freeman
5010 Panther Lane
Mims, FL. 32752

At this time we three visited a Jewish Synagogue in Fort Worth. There was but one Jew



T.B. Freeman

"He shall see of the travail of his soul, and shall be satisfied: By his knowledge shall my righteous servant justify many; for he shall bear their iniquities..." (Isaiah 53:11).

In the year of 1941, Brothers Loid Buchanan and Robert Lyon, my fellow ministers, and I, all of us of Bristol, Tennessee, at that time, attended a Bible Conference at the First Baptist Church at Fort Worth, Texas,

present in the building. I picked up one of their Bibles from a pew and asked the Jew if I might read Isaiah 53, so he gave me leave to go ahead. I then asked him what he thought about that Scripture. He replied, "We leave all interpretations of the Scriptures to our Rabbis." I said "yes, and that is what our Lord Jesus Christ said regarding blind leaders when He said "The blind lead the blind, they both fall into the ditch".

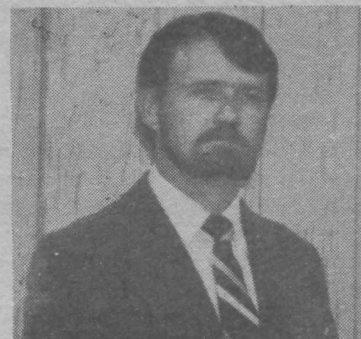
Many years ago while I was preaching in a meeting at the

(Continued on Page 5 Column 2)

HEART COMFORT

by Bob Belanger
704 Liberty Hall Rd.
Lot 22 Birch Hollow
M.H. Park,
Goose Creek, SC 29445

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:1-3).



Bob Belanger

words, "Let not your heart be troubled."

Beloved, how prone we all are to be of a worrisome spirit; fretting over the various peculiarities of life which in the end have not been worth the time given over to them. For we find that in worry over disturbances we deny our faith in a sovereign God who performs

(Continued on Page 3 Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE SOVEREIGNTY OF GOD OVER ALL THINGS A REMEDY AGAINST MANY ILLS

"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all" (Psa. 103:19).

Praise the Lord, I have not yet known a great deal of sickness. I have seen many afflicted with various and divers illnesses, and having to take different medicines for such. Would it not be a great thing if there was one inexpensive pill that was good for any and all sicknesses. I have often thought that I would like to invent a pill. One could take this pill, eat all he wanted, and not gain any weight. I would be rich soon.

Oh, well... I do desire to show in this sermon how that the sovereignty of God is a remedy against many ills that afflict the children of God.

Let us look a little at the sovereignty of God. I define this as God's sovereign control and rule over all things. Let us look at this definition. I mean that God rules. Man does not rule. Satan does not rule. Things do not just happen by chance. God rules in everything that comes to pass. God is sovereign in His ruling. He does not ask counsel nor receive advice from men. He does not put the matter up for a

vote. He sovereignly predestinated all things from eternity, and He rules all things so that His eternal purpose is brought to pass in all events and all individuals. I emphasize that this sovereign rule relates to all things. The winds blow and the rains fall, the sun shines or night comes, good weather and the destructive storms that come; all these come according to His sovereign and predestinated will. The lion roars and devours, or sleeps like a harmless kitten according as God decrees. The fires destroy, or become a com-

(Continued on Page 2 Column 1)

Where souls are being tried and ripened, there God is hewing out pillars for His temple.

The Baptist Examiner

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean that the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated, any article published in the paper, may be copied by other publishers, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED EVERY 2 WEEKS with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00
BUNDLES: 10 to 50 copies to one address - \$30.00 for
each 10 yearly; 60 to 100 copies to one address -
\$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? - Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 30¢ for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office of Ashland, Kentucky, under the Act of March 3, 1879.

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

SOVEREIGNTY

(Continued from Page 1)

fortable dwelling place as it pleases God. Men do much good or great evil according to the eternal purpose of the Lord. The righteous rule and the people are at peace, or the wicked rule and things deteriorate and society falls apart according as God determines. He doeth His will in the armies of heaven and among the inhabitants of the earth.

Now, if one person is in absolute and sovereign control of all things, it becomes a matter of supreme importance as to the character of that person. We can rest in sweet and perfect peace or be lost in overwhelming and helpless terror, according to the character of that one who so rules, and according to the relationship of that One to ourselves. What is the character of the God who rules all things? He has great, even infinite love. He loves His chosen people better than they can love anyone else. He has great wisdom. He always knows just what is best for the objects of His everlasting love. He has almighty power. His power is able to do anything His love moves and His wisdom directs Him to do. Why, even we poor mortals exert all our power to the best of our wisdom for the good of our loved ones. How much more so with God. We can know, through God-given faith in Jesus Christ, that this One who controls all things, and who has all wisdom and power, has an everlasting love toward us who believe. We can delight in His sovereign rule over all things. This truth can give rest to our souls, peace to our hearts, confidence to our hopes, assurance for our future, and stability to our lives.

THE BAPTIST EXAMINER
MARCH 7, 1987
PAGE TWO

This doctrine is a very practical doctrine. It is not just a doctrine to be studied in all its ramifications for the purpose of mental delight. It is not just to be proved, argued, and preached as a true theory. It has a multitude and variety of practical purposes. The longer I live the more I am impressed with this part of the truth. Early in my understanding and preaching of this doctrine, I thought of it more as a doctrine to be believed, proved, defended, and proclaimed. As the years have gone by, I have realized more and more the blessed practical uses of this wonderful truth. I have been led of the Lord to use it more in this way in my own life. I have been comforted in sorrow, encouraged in disappointments, strengthened in work by this great truth. I have endeavored more and more to preach to others the blessed practical usages of this doctrine. Now, the practical side of this doctrine



Joe Wilson

is the prominent one in my thinking and in my preaching. Let us look at the truth of the absolute sovereignty of God over all things as a remedy against many ills.

1. It is a remedy against pride. Oh, the awfulness, prominence, and prevalence of this terrible sin. Pride was the first sin ever committed in this universe. I believe that Ezekiel 28:11-19 describes the fall of Satan. Look at v. 17, "Thine heart was lifted up because of thy beauty..." Look at I Timothy 3:6, "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." God created the devil with great wisdom, beauty, and power. The devil became proud of what God had given him, and desired to be equal with or above God. This pride of heart was the first sin. Satan, knowing the power of this temptation, set the same before Eve; and pride was at the beginning of her sin.

I would suggest that pride constitutes a part, often a large part, of every sin that men commit. If we could divide any sin into its constituent parts, and properly analyze each part; we would be surprised at how much pride is involved in each sin. Pride is often a damning sin. "The wicked, through the pride of his countenance, will not seek after God..." (Psa. 10:4). The Holy Spirit must, in the effectual call, deal with this pride of man, causing man to become humble and desirous of the salvation of the Lord. Pride is a most hateful sin unto the Lord. Pride heads the list of seven things that the Lord hates in Proverbs 6:16-19.

The sovereignty of God is a remedy against this sin. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hast not

received it?" (I Cor. 4:7). One has more beauty than another. Another has more power. Another has more wisdom and knowledge. Another has more of the wealth of this world. Many become proud of these things. Such need to realize that all they have comes from God. One could be ugly, ignorant, weak, and poor. One could be an invalid, unable to do a thing for himself. We need to realize that God gives us all we have, that God makes the difference between us and others; and this will deliver us from the sin of pride. What a foolish sin is this. God gives us all that we have, and we become proud of this, as if we attained it all by ourselves.

2. It is a remedy against envy. This is a terrible sin. It is that sin of having hard and bitter feelings against another because of what that other one has. Why do we envy? What the other has does not detract from what we have. They did not steal it from us. Why do we not rather rejoice in the good that others have? Envy usually relates to what others have that we do not have, but sometimes we do not want others to have things, even if we do have such. If we would just believe and practice the sovereignty of God, it would deliver us from this sin. God gave others what they have. He has given us what we have. He may withhold from us what He gives unto others. That is His right. When we envy others, we are really rebelling and complaining against God's sovereign distribution of that which belongs to Him. We are invading the throne rights of the sovereign ruler of the universe.

3. It is a remedy against covetousness. This is when we desire that which God has not seen fit to give us, and usually it is desiring that which God has given someone else. It is close of kin to envy. "...and covetousness, which is idolatry" (Col. 3:5). You say that you would never bow down to an idol god. Do you covet? This is idolatry of the worst sort. The tenth commandment is, "Thou shalt not covet." Envy and covetousness are the parents of a multitude of sins. Lies, slanders, thefts, even murders, and a host of others come from these vile parents of sins. Our Lord Jesus was delivered to death by the envy of the Pharisees and others. If we would but apply the truth of God's sovereignty over all things to this, it would cure us of this sin. God gives to all as it pleases Him. His giving to others does not detract from His power to give the same or more unto us. God gives us what He desires that we have. Let us, "...be without covetousness; and be content with such things as ye have..." (Heb. 13:5).

4. It is a remedy against jealousy. These four sins are closely related. One comes from, produces, or is connected with the other. One of these sins rarely exists without the other three. Oh, my brother, sins run in packs. One sin leads to another, to another, and to another until one is overcome by a host of evils. What a terrible thing is jealousy. How many sins has it been the mother of. How many lives have been wrecked by this sin. Lies have been told, thefts have been committed, lives have been taken, all because of this terrible sin. This may well be the most fruitful cause of sins against men.

The longer I live, the more I see that this is a prevalent sin (Continued on Page 3 Column 1)

FROM THE EDITOR

WILL ORAL ROBERTS DIE THIS MONTH? I quote from a newspaper article with a Tulsa dateline, "Oral Roberts needs about \$4.5 million in 'quick' money from followers or God won't let him live past March, the evangelist says. 'I'm asking you to help extend my life,' Roberts told his television audience Sunday. 'We're at the point where God could call Oral Roberts home.' ... Roberts asked viewers to send \$100 immediately and pledge additional amounts for February and March. Roberts said he needs the money to fund scholarships for medical students at Oral Roberts University. The evangelist, who was 69 on Jan. 24th, said God told him that raising the possibility of his death was necessary to get the attention of his followers."

This would be laughable if it were not so pitiful, sinful, wicked, and tragic. I am sure that many of his foolish, fanatic, duped followers will dig deeper in order to give more to this religious fake and fraud; and many of them cannot afford it. I wonder, that Roberts does not give some of his great wealth, deceitfully taken from his followers by religious fraud, to meet this so-called great need.

In my opinion, Oral Roberts is a thief, fake, and fraud of the worst kind — he is a religious one. I believe that men who just out and out steal — say hold up a bank, etc. — will have less to answer for when they meet God than will those who use (rather mis-use) the name of God, and a pretense of religions, to steal from people. I believe that Oral Roberts will have much thievery and fraud to answer for when he stands before God. And brother, he is not the only one. We have a large number of religious thieves, fakes, and frauds among us today.

When Oral Roberts says that God told him to do this. I believe that he took the name of the Lord in vain. I believe that he lied on God. I believe that he blasphemed. I do not believe that God has ever told Oral Roberts anything. I do not believe that God has ever spoken to Oral Roberts. God speaks in His inspired Word. When men will not listen to this — and Oral Roberts certainly does not listen to the Bible — God will not speak to them in some other way. I believe that Oral Roberts lied to his vast television audience when he told them that God told him to do what he was doing. I will not say that Oral Roberts has not heard from a supernatural person. I will not say that this scheme of religious fake and fraud did not originate with a supernatural person. But I will say that any supernatural beings involved in this matter are the devil and the demons of hell. I will say that Oral Roberts is in league with Satan in this fraud scheme. Oral Roberts' total ministry, including the doctrines (many of them) he teaches and the charismatic fraud he perpetrates, is devil originated and devil empowered. This is true of the totality of the Charismatic movement in the world today. I believe that Oral Roberts is a fake and fraud of the worst kind — a religious one.

Oral Roberts must be desperate for more money in order to come up with this latest of his money-stealing schemes. I wonder if maybe he has over-stepped himself this time. I wonder if maybe — just maybe, and hopefully — some of his duped followers will see through this latest scheme and leave him stranded. I am often made to wonder at the utter stupidity of totally depraved men in the things of religion. Men, who are very intelligent in the other areas of life are often totally and utterly stupid as to religious matters. Oral Roberts is doubtless a very intelligent man. He would have to be to accomplish the worldly greatness he has. Many of his followers are doubtless very intelligent. Yet this man and his followers have manifested total ignorance, even stupidity, as to the matter of Biblical and spiritual truth. This latest may top the list of such doings. However, there is another force involved in such things. The Bible speaks in II Timothy 4:4 of men who, "...shall turn away their ears from the truth, and shall be turned to fables." Men who, like Oral Roberts and his followers, turn away from the truth of God's Word, are turned by the devil and demons to believing in fables. Man's total ignorance of spiritual things, and the devil's power and deception are the twin parents of Oral Roberts' ministry and its material and numerical success.

I think that, if I were the Lord, I would see that Oral Roberts did not get this money, would let him live into April, and see how he would wiggle out of such a predicament. Of course, he may get the money. There may be enough of his devil-deceived followers to give him the money. If he does not, he will probably pretend that he did, and then start some other fantastic scheme to raise more money. Of course, he is such an Arminian that he could just say that his god changed his mind and decided to let him live. We will see what happens.

Of course, Oral Roberts may die during or before March. There is a time appointed in the eternal predestination of God for each one to die, and we do not know when this time is for Oral Roberts. And God's predestination is not determined by whether or not duped followers will give \$4.5 million dollars by such and such a time. We do not know when the predestinated time will come for Oral Roberts. When it does come, he will die — money or no money. Oral Roberts' life and death are in the hands of the sovereign God of the Bible, not in the money of Oral's followers.

I suppose that Oral Roberts, in speaking of being called home, is referring to heaven. Those who know and read after me, know that I am very careful about judging and speaking as to a man who professes salvation as being unsaved. However, I have most serious doubts about Oral Roberts being a saved man. I cannot conceive of the Lord allowing one of His true children to continue doing the things Roberts has done these many years. I just do not believe that he knows the Lord at all. I have no animosity toward this man. I would like to see him saved. Oh, what a wonderful thing it would be if God would save Oral Roberts, and he would go before his vast television audience and confess all the false doctrines he has taught, the falsity of all the miracles he has pretended, and the fakery and fraud as to all the money he has solicited. I leave it with the Lord, but I give it as my sincere conviction that, in his present state, this man is lost and on his way to — not a heavenly home but a burning hell. Again I say that I have no hate for this man. I would like to see him saved.

WILL ORAL ROBERTS DIE THIS MONTH? We will see.

SOVEREIGNTY

(Continued from Page 2)

among preachers. One preacher is jealous of the ability of another preacher. He cannot be blessed by the sermon because he is eaten up with jealousy. I have learned to my sorrow that there are preachers to whom I dare not speak well of another man's sermon. Pastors are sometimes so jealous that they do not want a member of their church to be friends with another preacher. What a shame, and how pitiful. One preacher is jealous of the popularity of another preacher. One is jealous of the position of another. One is jealous of the financial situation of another.

The sovereignty of God is an effectual remedy against this sin. When the preacher realizes and bows to the sovereignty of God in these matters, it will deliver him from jealousy. God gives ability, success, position, and finances as it pleases Him. We need to practice this doctrine, not just preach it. We need to allow the Holy Spirit to press this doctrine to our hearts and lives. Receiving this truth into our hearts by the power of the Holy Spirit will deliver us from the kindred sins of pride, envy, covetousness, and jealousy. These sins are destructive of real peace in the soul and of true fellowship with others. They will do us no good, but will do us great hurt.

5. It is a remedy against selfishness. This is the sin of making self the center of one's total life. One forms his desires and thoughts according to his selfishness. One guides his actions by, "what's in it for me." This sin is high on the list as to its prominence and its wickedness. It may well be the worst of all sins. It certainly is a major ingredient in every sin. In fact, it is the very soul, heart, and essence of sin.

But to apply sovereignty as a remedy. God gives me all that I have. He could give me much more if He wanted me to have it. If I graciously and generously give to the Lord's work and to others, God is able to restore to me four-fold if He desires it. I need not let selfishness dry up the wells of real joy in my soul. I need not harm my testimony for the Lord by my selfishness. I can be concerned about and interested in others. I can bear, or help bear, my brother's burdens, for God is able to give me strength for my own.

6. It is a remedy against grumbling, murmuring, and complaining. Oh, what sins these are, and how prevalent they are. We are, most of us, much addicted to these sins. We grumble about the circumstances around us. We murmur against God as to His providential dealings where we are concerned. We complain that God does not treat us right; God is not fair to us; God treats others better than He does us. We spend more time complaining about what we do not have, than we do praising God for what we do have. Often, this attitude enters into and affects hurtfully every part and aspect of our lives. We spoil our own blessings by our continual murmuring. This sin did not die out with Israel in the wilderness. It continues to this very hour. And often the most blessed are the biggest complainers; while the seemingly least favored are more thankful for what they do have. The welfare recipient complains that he is not given more while the hard worker thanks God for

work to do and strength with which to do it. The child with more toys than he can possibly use, asks for more and grumbles about what he has or doesn't have; while the child with little delights in making up games that require no expensive toys. Ah me, many are afflicted with this childish disease.

Let us apply the remedy. God is sovereign over all things. His power is unlimited. His resources are without measure. His wisdom is infinite. His love is the greatest of all loves. He gives me that which His love, guided by His wisdom, sees is best for me. He does not give that which He sees will hurt my spiritual life. He deprives me of nothing except that which He knows it is best for me to be without. He places me in circumstances prepared by His love and planned by His wisdom as being good for me. Anytime that I grumble, complain, and murmur; I am showing that I do not truly believe, at least do not believe as I should, in the sovereignty of God over all circumstances and over all things. These things are sure indicators that the sovereignty of God is not held real and precious to my soul as it should be.

7. It is a remedy against sorrow and sadness. There is much cause for these things. "Man that is born of woman is of few days, and full of trouble." (Job. 14:1). One could write a library on the things in this world that produce sadness and sorrow. There is a proper place for these feelings. It is not always or altogether wrong to have these emotions. There are events that require and produce these feelings. But, surely, the child of God should not show an excessive amount of these emotions. It is often good to go into the house of mourning. We are to weep with those that weep. But, as children of God, even under the most bitter and trying events, we are to, "sorrow not even as others which have no hope."

The remedy is adequate. God is sovereign over all things — in the sorrow and sadness that comes our way as well as in the blessings of every day. No event can ever come into the life of the child of God except God will it so. Nothing can touch the believer except by the permission of our God. We are hedged all around by the sovereign will of God, and nothing can cross that hedge except it be by the will of God. In that darkest of many dark hours of my life, when I lost my oldest son, eight years old; I went home, knelt by the couch and read Job 14:5, "Seeing his days are determined, the number of his months are with thee, thou has appointed his bounds that he cannot pass." This truth that God was sovereign over the life — and death — of my loved one gave me peace and comfort in that hour. It was the remedy against excessive grief. It was a bright star of hope in the dark sky of my sorrow.

8. It is a remedy against despondency and despair. We are often despondent. We are often tempted to despair. Oh, I face this in the work of preaching and pastoring. I am sure that my brethren often face the same. We desire to do great things for God. We desire to see the Lord working mightily through our ministry. But we see so little. We pray and study and prepare. We preach our hearts out, and nothing seems to happen. "What's the use?" we are tempted to say. Many have

lost loved ones. They have witnessed. They have prayed. They have asked others to pray. The unsaved one seems more hardened than ever — as far from being saved as ever. There seems to be no hope that he will ever be saved. One is tempted to just give up in despair.

But, God is sovereign. God is able. He can — and He will, praise God — accomplish through our ministry just that which He predestinated before the world began. His Word will not return to Him void. We who preach are a sweet savor to God — in them that are saved and in them that perish. Let us go on. Let us work hard, study hard, pray harder. Let us do our best, and leave the results with our sovereign God. And as to that unsaved one. God is able. Let us not write "reprobate" on the brow of man so long as there is life in his body. He may be one of God's elect. If so, God will bring him to the salvation experience as and when He sees fit.

9. It is a remedy against sin. We desire to be better Christians. We desire more victory over sin. We have terrible sins which so easily beset us, and we especially desire victory over these (or this). God is sovereign. He controls the events of our daily lives. He is able to lead us not into temptation. He is able to keep us from the temptations that defeat us so easily. If He sees fit to so order our lives that we are sorely tempted, He is able to give us the victory. He is able to forgive us when we do sin and to cleanse us from all unrighteousness. Let me go forth to the battle with great confidence gained from the Spirit applying to my heart the sovereignty of God.

10. It is a remedy against failure to serve God. What is one reason we fail to serve as we should? We see so little result from our service. We feel that we are marking time. We feel that we are running in place. We feel that we are beating the air. We feel that we are getting nowhere fast. We need to realize that God is sovereign. We feel that our talents are so few. We feel that we can do so little. We have five small pieces of bread and two small fishes, but what are they among so many? There is no use in trying. But God is able. God is sovereign. He can feed 5,000 — or 5,000,000 — with the little we have. He can take the rod that is in the hand and deliver His people from bondage. He can take the sling and the stone and kill the giant. He is sovereign. He, if He sees fit, can use our few talents and our small abilities to do great and mighty things. Let us believe in His sovereignty and let us give what we have to Him to be used to His glory as He sees fit.

One could go on and on, but enough has been said, I hope, to show that the sovereignty of God can be applied to many ills in our lives. I hope that we can see that this glorious and wonderful truth is full of great practical help to our daily life and service for God. Let us believe this. Let us preach this. Most of all let us apply this, each one of us, to our own life. May God bless you all.

HEART

(Continued from Page 1)

His every will in our lives. These words, "Let not your heart be troubled" are given to the children of Christ, by Him, that

we should not forget our frailty, and that we should remember our responsibility while walking as sojourners in this "present evil world." The implication is, "let not your heart be anxious or disturbed." Consider Martha in Luke 10:40-42 of whom it is written: "But Martha was cumbered (that is, distracted or over-occupied) about much serving"; and in this she complains to the Lord of Mary's seeming idleness. Yet the Lord replied; "Martha, Martha, thou art careful (anxious) and troubled about many things: But one thing is needful (that is, 'there is a part of you that is lacking, you have another need'); and Mary hath chosen that good part, which shall not be taken away from her." What was that "good part" Mary had chosen? Luke 10:39 tells us, "...Mary, which also sat at Jesus feet, and heard his word." In Mark 6:31, our Lord commanded His own: "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." In both instances we find praise worthy and most commendable actions; that is, a deep concern for the needs of others. Yet these two references cited show that we should not "over do" as it were, considering the frailties of these vessels of clay. If we were to neglect our bodies in proper nourishment, exercise, cleanliness, logic tells us we are headed for trouble. Likewise it is so with our spiritual side! We must feed, and nourish our souls in prayer, and the Word, or we begin to forget what we have learned at the feet of Jesus. "Let not your heart be troubled" can be in reference to seeking out that "desert place", or "entering your closet" and resting at the feet of Jesus.

There is a painting that is very popular in so-called Christian book stores, of an aged man bowing his head in prayer over a bowl of soup and a crust of bread. On the table is the Bible. Why is this picture so popular among religious circles? Because it speaks of fellowship with God and serenity. The rations may have been meager, but the aged man is content. You see, some of the best moments in this life are often missed by the child of God when he is not alone with his Lord. Not alone with his Bible. Many find sitting in front of the television relaxing, but you will never have one-tenth the blessing you could have had by relaxing with the Lord; at His feet, in His Word. Most of the time I find myself bored and disgusted when I turn off the TV to retire; but when I retire with the Word of God, I find peace and comfort after the end of the days battle. Is this not so?

However, lest we neglect the full and proper meaning of our text, let us observe again John 14:1-3 and consider the circumstances that prompted these words. These words of comfort were spoken to His own on the very eve of His death. Here we need to consider the thoughtfulness, the love, the care — the Lord Jesus has for His own. Here we need to see the example Christ has set forth for us.

John 13 begins with the words: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world... (v. 21) He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that

one of you shall betray me. (v.28) Now no man at the table knew for what intent he spake this unto him (Judas)... (v.33) Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come..." This chapter concludes with the prophecy of Christ concerning Peter's denial of Him. Here our lord was of heavy burden with the thoughts of His soon, many griefs He must suffer. The hour of His death. The hour for which He had come to this world. The hour in which He would be "smitten of God" at the hands of depraved man. The hour in which He was to be betrayed by one of His own; in which one of His own would openly deny Him. The hour in which all His own would forsake Him and flee, caring but for themselves. Yet in all this, His concern remains for His own as He turns to them and says, "Let not your heart be troubled."

We can well imagine the troubled, confused, perplexed hearts of the eleven, for "no man at the table knew for what intent he spake." Blindness, lack of understanding, produces naught but a troubled heart. Such is the way of the nature of man; the way of this world. Yet He who ought to be and was of a troubled spirit shows no distress, as on the eve of His death says to His own, "Let not your heart be troubled." Himself being sorrowful, would soothe the sorrows of others. Himself being discomfited, comforts His own having "loved them unto the end" treading "the winepress alone."

Were not the troubled hearts of the eleven justified? Did they not love their Master? Would He now leave them when they had so delighted in and enjoyed His presence? Could they not see the troubled spirit of their Master? Was it so true that one among them, who had served with them in preaching, healing, and handling the treasury, would be a traitor? Would Peter, who seemed to be the strongest among them, actually deny Him? Would they all indeed forsake Him? Where was the Master to go that they would not find Him? What could all this mean? Yea, such a dark time for this little church. For we notice the Lord did not say, "let not your hearts", but He spoke to them as one, in the singular, signifying the necessity to unity in His Word and work! And by the word, "let", signifying the responsibility of the church. Words spoken to the eleven, to the elect, to the local church. Likewise words which yet speak to you and me today as a church and people.

Our Lord was not like the many today who "say and do not." Like those who would pray for the poor while they aid them not. We find that this physician knows the sure cure for the spiritual heart trouble we often have. He, in fact, gives three prescriptions, three sure cures, for heart trouble. Let us observe.

The first cure for the troubled heart, that is, when we just cannot find answers to the things that trouble us; be it finances, sicknesses, family problems, needs, threats in the world, trouble in the church, etc., is found in John 14:1, "Ye believe in God, believe also in

(Continued on Page 4 Column 2)

The dog that stops to chase fleas on his tail will lose his game dinner. So will our enemies.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

If it is wrong to eat in the church building because that would be eating in church; can women speak in the church building before or after the service; or would this be speaking in church? Explain if there is a difference.

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"What? have ye not houses to eat and drink in? or despise ye the church of God, —" (I Cor. 11:22). "Let your women keep silence in the churches: for it is not permitted unto them to speak;—" (I Cor. 14:34).

If the church building is the church there would be no difference. It would be just as wrong for a woman to speak while in the building as to eat while in the building. I said, if the building is the church; but the building is not the church. According to the Word of God a church is made up of an organized body of baptized believers, "—and the same day there were added unto them about three thousand souls, And the Lord added to the church daily such as should be saved" (Acts 2: 41, 47). A church building is only the place where the church meets together to worship God. This place may be a building which is owned by the church. It may be a home. The home of Priscilla and Aquila was a place for a church to meet (Rom. 16:3-9). It may be in a barn, or even out by "a river side" (Acts 16:13). But where ever the church meets, the place is not the church.

Our building in Ashland has a sign in front with these words: "Calvary Baptist Church." This does not mean that the building is the church, but Calvary Baptist Church meets there for worship service. When the church is not holding service there, the building is like any other building.

The only time the women are commanded to keep silent is, "in the church," that is while the church is assembled in worship service. The same is true as far as eating on church property, on the grounds, or in the building. The only time a church was condemned for eating a meal was when the church at Corinth was coming, "together in one place" to eat the Lord's supper. It seems the church was coming together and eating a meal, instead of observing the supper as they had been taught, in remembrance of the One who died for them. (I Corinthians 11:20-34). By doing this they were told, "—ye despise the church of God." Note, there is nothing said about a building. The church had assembled for worship, to observe the "Lord's Supper," but they were eating and drinking, making a meal of it. Also note they were not condemned

for eating in a building, but for eating a meal and calling it the Lord's supper.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Let me begin this answer by making a statement. I see nothing wrong with eating in the church building. It is just a building, and not the church. I have no quarrel with you if you feel otherwise. If you don't want to eat in a church building, then don't! I will not criticize you and I wish you would not criticize me. I think there are some things that are left up to one's conscience. Now, let me make a few observations about the question before us.

If we cannot eat in the church building because it would be eating in church, then to be consistent we should not have our women speak in the church building because they are in church. You can say that is silly if you like, but it is also a fact. If, after services are over, it is wrong for me to eat in the church building; then it is wrong for my wife to speak in that same building.

I think many are misinterpreting the verses in our text. The reference there is not to their eating in the church, but is a reference to their making a meal out of the Lord's Supper. Rather than giving the Supper the place it deserved, they were simply coming together and having a feast and party. I think an honest examination of these verses will bear this out.

Lastly, let me give a couple of examples that this leads to. First, this would mean that my family and I could never have a meal in our house. We live in the church building. It is wrong for us to eat here? I know some of you will say that is different, but how? If it is wrong to eat in the church building, it is wrong regardless of circumstances. I assure you there are and have been many in this same circumstance. For a long time we met in the basement of Cletus and Mary Ann Snyder in Winston-Salem. Was it wrong for them to eat in their house? Certainly not.

Lastly; to what extreme are we going to carry this? Can you chew gum in church? Can you eat a life saver or even a cough drop? Can you get a drink of water in the church? I think this answers the question. God bless you all.

HEART

(Continued from Page 3)

me." It would seem to me that the Russelites and all those who deny the Deity of Christ, would have a great deal of trouble denying the teachings of Christ here. For, you see, He com-

mands the same belief in Him as God, thus signifying that He is indeed God. Again this also shows us that mere belief in a god is not sufficient for religion of faith for James 2:19 declares; "Thou believest that there is one God; thou doest well: the demons also believe, and tremble." Man does as well as the demons to believe in God, but He does not tremble at the Word. Our Lord declares,

"Believe in God." It is in direct reference to the heavenly Father of whom Christ taught and always sought the glory. When the disciples said "Lord teach us to pray", our Lord responded with the model prayer of Matt. 6:9-13, and in this He shows His people what first thought should engage the mind as we pray; namely, "Our Father." The Father, your Father that knoweth what things ye have need of before ye ask Him. The Father which seeth. He would not have His own to be of troubled heart. He would have us to remember the Father which "sees", and "knows" all things. He would have us to believe in the sovereignty of God. In His providence and care in all matters. In the knowledge that He yet rules in the lives and cares of His own. That nothing may befall us or trouble us that He has not so willed. Therefore, "Let not your heart be troubled," "if God be for us who can be against us?" Rom. 8:31. If God is on your side, why be troubled? "Believe in God."

Our Lord concludes His first prescription for the troubled heart with the words, "believe also in me." He is also the Eternal One, and yet the one who would so lay down His life for the sheep. We must understand that the Lord is not charging the eleven with disbelief, but rather, giving them a challenge to their faith in the soon coming events. He had always been in their presence, moving in and out among them; always at their disposal, always attentive to their needs, even as He is now, but He is about to be removed, taken away, and that most cruelly and violently. "Believe also in me" implies that they must continue to believe in Him as they did while He stood in the midst of them, in the flesh. They must now believe in Him as they do the Father, though having not seen, believe in. He was soon to become invisible to them for seasons upon seasons; thus does Scripture declare to us today that "Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1) Without His physical presence the eleven would suffer a trying of faith, so thus He declared, "Believe also in me." "Believe also in me"

as you do the invisible Father that you may be blessed and not troubled, "I will not leave you comfortless" I will come to you" (v. 18). In Matthew 13:16 our Lord had declared to the disciples; "Blessed are your

eyes, for they see; and your ears, for they hear." These had been most privileged among the elect to have been in His very physical presence. Hearing His words; watching His works of testimony by deed and the power of God in Him; this the greatest of all men. Now His greatest work of all must come as He is led as a lamb to the slaughter, appearing to men as a mere mortal also. "Believe also in me" is indeed a reference to the future for our blessing, for after His resurrection He declares, "Blessed are they that have not seen, and yet have believed." Yea, the eleven have already had this blessed privilege, but it is a blessing of which we, who believe by faith, shall also not be denied. We are by His own words, even more blessed, for though we have not seen yet, by grace we have believed. Peter states in I Peter 1:8 of the Lord Jesus: "Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "Let not your heart be troubled...Believe also in me...rejoice with joy unspeakable" for He is the "God of all comfort."

The second prescription for the troubled heart is John 14:2. "In my Father's house are many mansions..." How their hearts were troubled for they had so longed for the Messiah to come and re-establish the throne of David. They had so longed to be free from the captivity of Rome. They had not understood that Christ must first suffer, and then reign. Thus our Lord points their hearts to a heavenly kingdom, "my Father's house." The heart of the child of God is never troubled when it dwells on heavenly matters. It is earthly matters that trouble! Here we have no certain abiding place no certain security; nothing is ever really stable. Nations and kingdoms turn and are overturned. All our worldly goods may go up in smoke. Enemies and governments may take what is ours at will, but for His grace. Thus we are to remember the Father's house. Yea, it speaks to us of a "home." A place where we can receive love and welcome; where we may retire at rest and peace. A place where we retire as a family in togetherness!

"In my Father's house are many mansions." More properly rendered, "are many abiding or dwelling places." Men always build houses with limits in mind. Limited cost, materials, size, etc; and further without knowledge as to who will possess the dwelling, all the while knowing that it can never be a permanent structure. But the many dwelling places in the house of God have always been and always will be. As the Lord of glory, Christ had been there in the midst of it and thus gives us a glimpse into the heavenlies by this brief description of our future home. Yea, a home with room enough for all His children; the saved of all time, centuries and generation upon generation! He who had not where to lay His head while on this sin cursed earth, assures us that it shall not be so for us in the Father's house.

"If it were not so, I would have told you." As the God who cannot lie, He gives this confirmation to the troubled heart. Yea, His firsthand report of what He had seen with the Father is to be believed. Have you seen many of the travel brochures today that promise

you "heaven on earth"? When you go to this or that place you meet with disappointment? You come away saying "It didn't live up to what it claimed." No so here! Here in this sure promise of Christ we have no "limited warranty" or "fine print." Here we have the facts and full truth from Him who is truth. "Let not your heart be troubled... If it were not so, I would have told you." I would not deceive you. I would not tell you of things that do not exist." We consider the child who is given the glory of man-made objects in the forms of ice cream cones or balloons, and observe his disappointment as the ice cream falls from the cone to the ground, or the balloon that breaks. His expression is, "you mean to tell me that this small pleasure was not to last? I feel deceived! But with the Lord it is, "If it were not so, I would have told you."

"I go to prepare a place for you." How do the words, "I go" strike you? To me they ask, How did He go? Yea, through the trials of great suffering at the hands of men, becoming a curse on the cursed tree, treading through the horrors of death and hell, "I go" he says, to achieve victory for you. "I go" in your place. "I go" because you cannot — you cannot enter the Father's house without me. "I go" as captive to sin for your freedom from it. And there on Calvary's hill he declares, "It is finished." I have prepared a place for you." Thus He has now given us the right to enter the Father's house. Never has He forgotten His own! "I go to prepare a place for you." He prepared Eden for Adam who by transgression fell. He prepared paradise for the elect who by faith are given eternal life. He, as the God of foreknowledge knew and does know what we shall have need of in the Father's house.

Some closing thoughts to consider. Do you know what it means when a child of God dies? It means that the "abiding place" in the Father's house is now ready to receive them. "Let not your heart be troubled." Do we know of a dear saint near death? The door of the Father's abiding place is opening, while the door to this fleeting life is closing. "Let not your heart be troubled." "...I will come again, and receive you unto myself; that where I am, there ye may be also... Let not your heart be troubled... I go away and come again unto you." This beloved is the third prescription for spiritual heart trouble. It is an uplifting joy for we consider that this is imminent. As one author puts it: "He will not send for us, but will personally come for us. He will not take us but rather "receive" us along His side to serve the Father and Him and to be ever in His presence to behold His wondrous glory. "I will come again... and come again unto you." "Let not your heart be troubled."

"Peace I leave with you, My peace I give unto you: Not as the world giveth, give I unto you, Let not your heart be troubled, neither let it be afraid" (John 14:27). May His comfort abide upon you all. Amen.

"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:"

(II Cor. 10: 1, 2).

To have suffered much is like knowing many languages: it gives the sufferer access to many more people.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Should a woman being baptized have her head covered?

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, TN
37620

PASTOR
New Testament
Baptist Church
Bristol, TN



The Bible certainly teaches that women are to wear a covering in the house of God. Paul, writing to the Corinthian Church says in I Corinthians 11:6, "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

Now, this has nothing to do with verse fifteen which says that her hair is given her for a covering. The covering in verse five and six has to do with another covering that can be taken off or put on.

What these verses are teaching is that while in church the woman is to have a covering on her head, or she dishonoureth her head (husband) and should have her head shaved; and if it be a shame for a woman to be shaved, let her have a covering.

Now let us be reasonable. I do not think Paul nor inspiration had in mind that women should be covered or have anything on her head while being buried in baptism. When one is laid down in the water and raised up out of the water it is a gospel message in illustration form. It teaches that by submitting to this ordinance, that we believe that Jesus died, was buried, and arose again for our justification. I do not believe that the covering is to be worn here.

DAVID S. WEST
Rt. 1, Box 271,
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



The Scriptures teach that a woman should wear a covering when in the worship service. Christ has ordained headship. Christ is the head of every man and the head of the woman is the man. (I Cor. 11:3). A woman, when wearing a head covering in the assembly and the worship service shows that she recognizes her husband as the head of the home and that she recognizes that he is the overseer and that he is the leader in the home. In doing this she admits to the authority of God's Word. She shows that it is right to obey the Scriptures.

Baptism is an ordinance of the church that Jesus built. It is a service of the church and it is a special service. It is the obedience of the command of Christ. Should a woman wear her head covering in the service just prior to entering into the water and then remove her covering before going into the water? I would say that if she

felt that she should wear her head covering while being baptized, I would not object. I do say that I think it is not necessary in the actual baptism.

Baptism is a pictorial ordinance. It pictures to us the death and burial and resurrection of the Lord Jesus Christ. Baptism is likened unto a death and a burial and a resurrection. This being so, it is not needful for a woman to wear her covering while being baptized. The woman certainly shows obedience to Christ's command while being baptized. Baptism, let me say again, is like a death and burial and a woman would not likely want to wear a head covering when she has departed this life and is to be put beneath the sod awaiting the resurrection and the return of Christ.

JAMES A. CRACE
1862

St. John's Rd.
Ludlow, KY
41016

PASTOR
Bethel
Baptist
Church
Ludlow, KY



Our instructions concerning the head covering are found in I Corinthians chapter 11, in which Paul is inspired to show our relationship to the Lord, the headship of man, the order of creation, the evidence of our subjection to this order, and instructions concerning the Lord's supper; all of which is very important as we assemble in the church, that there be no divisions in the church, and that we honor the Lord in our assembly.

Yes, a woman should wear a head covering when she is in the worship service, and in the baptismal service, whether she is being baptized or witnessing the baptism. Why shouldn't she? The baptismal service is an authorized assembly of the church, there is prayer, preaching, and worship of our Lord, the angels are present. What is different from any other service, except for the baptism?

SATISFACTORY

(Continued from Page 1)

Kemp Road Baptist Church at Dayton, Ohio the pastor, Brother Burly Combs, arranged an appointment for me to preach to the officers of the Patterson Air Force Base there. I was privileged to preach on the text of Scripture of which I am about to write, Isaiah 53:11, trusting our sovereign Lord to use it for His glory and praise.

On that awful day when the Prince of Glory died for our sins, there proceeded from His soul the most remarkable cry of desertion of all times, when He cried... "My God, my God, why hast thou forsaken me?" (Matt. 27:46). He had been betrayed, denied, scourged, and crucified; but with no outcry like this. Here we stand on ground so mysterious and incomprehensible. This cry was from the depths of His soul. Great darkness had fallen over

the bloody scene and spectacle of wonder that had been exposed to the eyes of the multitude. The inflexible sword of God's awful judgment was unsheathed and bathed in the precious blood of His darling Son. The Prophet Amos wrote by the Holy Spirit, saying... "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9). As Isaac Watts, wrote in his noble hymn... "Well might the sun in darkness hide, and shut His glories in, when Christ, the mighty maker died for man the creature's sin".

Be it ever so dark however, the all seeing eye of His Father saw the travail of His soul. The Hebrew word for travail is (aw-maul) which means miserable pain, toil, trouble, and sorrow. While a woman in travail has sorrow, yet there is no comparison with the sorrow of our Lord, especially in His sacrificial death for our sins. As we read in the Lamentations of Jeremiah... "Is it nothing to you, all you that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger" (Lamen 1:12).

It pleased the Lord to bruise him: He hath put him to grief: When thou shalt make his soul an offering for sin (Isaiah 53:10). The awful execution of God's judgment was being carried out in the death of Christ, our suffering substitute, The just for the unjust, the pure for the impure, the holy for the unholy, the sinless for the sinful, the righteous for the unrighteous, the heaven-deserving for the hell-deserving. "Sinking in the deep mire, where there is no standing: I am come into the deep waters, where the floods over flow me" (Psalms 69:1). All of this, "...Who through the eternal Spirit offered himself without spot to God" (Heb. 9:14). The Father, in His divine omniscience, saw in every aspect the travail of His soul, the all penetrating eyes saw it all. We may understand in some measure the true meaning of Christ's death, but at our best we only see through a glass darkly. "But none of the ransomed ever knew How deep were the waters crossed; Nor how dark was the night that the Lord passed through ere He found His sheep that was lost". How wonderful it is that our Father understands all things.

"He shall see of the travail of his soul, and be satisfied". This satisfaction here can be viewed in two ways. First as to the satisfaction of the demands of God's holy law and justice for our sins, as the means of His forgiveness of our sins without doing injury to His inflexible law. Secondly as to the accomplishment of His satisfaction in bringing many sons to glory. "He shall see his seed, he shall prolong his days, and the pleaser of the Lord shall prosper in his hand" (Isaiah 53:10).

Christ, in His death gave the law of God all it could demand in our behalf. So that God can both be just and the justifier of him that believeth in Jesus. "The believer in Christ is now, by grace, shrouded under so complete and blessed a righteousness that the law from Mt. Sinai can find neither fault nor diminution therein"—Bunyan. There never was and never shall be any thing other than Christ's death that can satisfy the rigid and holy demands of God's justice as a means of justification for lost souls. Worthy is the Lamb. All the legal indebtedness that was against us He has paid in full, once for all eternity. The eternal Son of God has made us free from the law. There is no condemnation to them that are in Christ Jesus. They shall never come into condemnation (John 5:24). Though He will rebuke and chasten us as His children, He will never leave us nor forsake us (Hebrews 13:5). As the song goes to say... "Free from the law, O happy condition, Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all."

The demands of God for the justification of His chosen people were very costly. "For without the shedding of blood is no remission" (Heb. 9:22). It is not possible that the blood of bulls and of goats should take away sins (Heb. 10:4). The shedding of blood that takes away sins rests entirely on the sacrifice Christ made for us on the cross... "There remaineth no more sacrifice for sin" (Heb. 10:26).

Praise God for the redeeming blood (I Peter 1:18,19), the reconciling blood (Col. 1:20), the cleansing blood (1John 1:7), and the justifying blood (Rom. 5:9) of Christ Jesus our Lord and Saviour.

Now let us come to consider the satisfaction of God regarding the accomplishment of Christ's death. Does it not satisfy God as to His eternal purpose? If not, why not? Can we even think God is disappointed in the accomplishment of the suffering death of His Son? God is not a defeated or disappointed God. "Our God is in the heavens; He hath done whatsoever He hath pleased" (Psalms 115:3). Hear Him say again... "In the Lord shall all the seed of Israel be justified, and shall glory" (Isaiah 45:25). "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, them he also justified: and whom he justified, them he also glorified" (Romans 8:29, 30).

By his knowledge shall my righteous servant justify many (Isaiah 53:11). This is the gospel knowledge. Our Lord said... "Ye shall know the truth, and the truth shall make you free" (John 8:32). The gospel truth is that Christ died for our sins according to the Scriptures, He was buried, and arose from the dead the third day according to the Scriptures. He was delivered for our offences and was raised again for our justification. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Sinners are brought to the knowledge of the truth as to the way of justification through the preaching of the gospel. "For

the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

It is through the preaching of the Gospel of Christ that the Holy Spirit brings conviction of sin, with repentance and saving faith in Christ. That is why the apostle says by the Holy Spirit... "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17).

This knowledge then is not the wisdom of the world, but is the hidden wisdom in a mystery. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1Cor. 1:21).

Now let us observe the righteous servant of whom it is said "shall justify many." Who then is this righteous servant that justifies many? This can be none other than our Lord Jesus Christ, who, "took upon Him the form of a servant" (Phil. 2:7). He was the only one who ever kept the law as a servant. The only one who was ever justified by the law. He was the Lamb of God without spot, The holy one never sinned. "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). He said... "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

Beloved, don't we have a great Saviour? A wonderful Saviour is Jesus my Lord, He was obedient unto death, even the death of the cross. "Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Let it be ever remembered that the greatest thing that can ever be said about any of God's children is that we have a great Saviour. To Him be all glory and praise forever and forever. Let it be said by us as was written by Paul... "For to me to live is Christ, and to die is gain" (Phil. 1:21).

It is said in our text that He would justify many. What a wonderful thing it is to be justified. "Even as David also describeth the blessedness of the name, unto whom God imputeth righteousness without works, Saying, blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-8).

Consider then beloved, the wonderful exchange God made to charge His only begotten Son with the sin of all His people, and in turn put to the account of His people the righteousness of His Son, absolving them from all guilt and condemnation

(Continued on Page 6 Column 1)

THE BAPTIST EXAMINER
MARCH 7, 1987
PAGE FIVE

SATISFACTORY

(Continued from Page 5)

forever and forever. "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). Let us moreover remember that He was made a curse for us... "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree;" (Gal. 3:13). Here's where mercy and truth met together, and righteousness and peace have kissed each other... (Psalms 85:10). As old Christmas Evans once said "Justice laid down his sword at the foot of the cross". We agree. That is true for God's elect people. For the unbelievers and all who obey not the gospel of our Lord Jesus Christ, the Lord Jesus shall be revealed from heaven with His mighty angels... "In flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" (II Thes. 1:8, 9). I will quote here from the Amplified Bible v.9, "Such people will pay the penalty and suffer the punishment of everlasting ruin (destruction and perdition) and (eternal exclusion and banishment) from the presence of the Lord and from the glory of His power."

Some may not understand what is meant by not obeying the gospel of Christ mentioned here. It is not receiving Christ as Lord and Saviour. To clarify this, let us observe Christ's words... "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 12:48).

It is further said in our text that Christ will justify many. In relation therefore to this part of the message I will now call your attention to the following Scriptures... "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19)... "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13)... "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). Years ago before God had revealed the blessed doctrine of election to me, I wanted to read this verse this way "As many as believed were ordained to eternal life". Now praise God, I love to read it just as He has it in His wonderful word... As many as were ordained to eternal life believed". Dear hearts, I see no place here in our text, nor in the whole chapter of Isaiah 53, that would support a universal atonement. It all stands out to be very particular in its application.

For He shall bear their ini-

THE BAPTIST EXAMINER

MARCH 7, 1987

PAGE SIX

quities. In verse twelve of this fifty-third chapter of Isaiah. He makes it clear that He bore the sin of many. The "many" relates to the many whom He justifies in verse eleven.

Someone says, "We know He bore our sins, but how about Him being raised for our justification?" Be it remembered that the resurrection of our Lord is the ratification of the atonement He made for us on the cross. It is the receipt of our justification. It is God's token of His satisfaction with the atonement Christ made for the sins of His people. So the Apostle Paul writes saying... "And if Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). His resurrection is God's amen to Christ's death and sacrifice for the penalty for our sins. As Paul says by the Holy Spirit... "Whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). So then as the Scriptures further say... "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). Rejoice, O ye saints for the everlasting covenant is secured by His precious blood (Heb. 13:20), and all who are engaged in this covenant are secure and saved from the wrath to come... "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

"His oath, His covenant, His blood support me in the raging flood. When every earthly prop gives way, this still is all my strength and stay."

Some years ago I was privileged to meet Brother C.D. Cole at Mortons Gap, Kentucky where he was then pastor of a Baptist church. He had this to say about justification and the assurance of the true believers in Christ... "The happy man is the one who has his transgression forgiven and his sin covered. To him the Lord will not impute iniquity. Non-imputation of sin is one of the grandest truths ever written. The happy man has sins experimentally, but he has

no sins in a judicial and legal sense. They are forgiven, they are covered, they are not charged. In Micah 7:19, it is said that God casts our sins into the depths of the sea. He does not cast them as a cork that keeps bobbing up, but as lead which sinks to the bottom".

In closing this message to you, it is said in our text... "For he shall bear their iniquities". "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed" (Isaiah 53:5).

In the spring of 1936 I looked upon the face of my dying dad. He was nearly forty-three years of age. His countenance was ghastly and pale, he had but a little more than two months to go in his pilgrimage on earth. As I went out into the woods that morning to pray, I felt a weight of great heaviness upon my soul. I had been running from the sacred call to preach for around nine months. As I prayed for relief, I couldn't surrender to the call but I couldn't get away from it either. However, that morning my merciful Lord spoke to my heart. Not with audible voice but with that still small voice that goes so deep into the soul and spirit. Our God doesn't have to holler loud to be heard. The message He gave to me was this — "I died for your sins, I rose from the dead, for your justification, you can go and tell this to the people." I rose to my feet and said, "Yes Lord, by your help, I can do that". Now, for fifty years and more I have by His sovereign grace and power of the anointing of the Holy Spirit done that.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah 61:10).

One more word, friend, have

you been justified? If not... "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

BIBLE FLEES

(Continued from Page 1)

sin and the temptation of sin, we would live holier lives for the glory of God. If, when sin approached us, we would run like scared rabbits, we would be a lot better off. I suppose the attractiveness of sin is one reason we do not flee. The devil has painted sin up so beautiful to the flesh. He has disguised sin with beauty, while underneath lies the true appearance of sin. My beloved friends, if I would describe sin to you, and you could grasp its true appearance, you would certainly flee from it; when it approached. If you would stop and realize what it cost you to be involved with sin you would flee. Sin will cost you rewards in heaven. Sin will cost you fellowship with God. Sin will cause you to bring reproach upon the name of our Lord Jesus Christ. Sin will hurt your testimony with the world. Sin will hurt the church of which you are a member and the work it is doing. Yes beloved, sin will cost you. Sin will never, never help you in any way. Sin will never benefit you in the least. Sin always costs and it is always destructive. So, with this in mind, let us study some of the Bible flees.

I. Flee Idolatry. I Corinthians 10:14, "Wherefore, my dearly beloved, flee from idolatry." If you were to read on thru verse 33, you would find that the Bible has some strong language concerning idolatry. Verse 21 says this about idolatry, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." In other words Baptist friend, (and I say Baptist for no other people observe the Lord's supper), you have not the right to sit at the Lord's supper if you are involved in idolatry. If you are a child of God you need to flee from idolatry as fast as you can, and serve and give all of your praise to the Lord, who has saved your soul from hell. The God of the Bible, who sovereignly rules and reigns in heaven and earth, is worthy of all of your praise. Will you, like Israel, become involved in idolatry after God has delivered you with such a great deliverance?

Some may say, "Surely no Christian would do such a thing in our day." Well, my friend, I am afraid that is not the case. Many Christians, many of which are learned Baptists are involved with idols. Many are idolatrous when they become involved with Christmas and Easter. Both of these come from heathen festivals which magnify heathen gods. The Roman Catholic Church says she has Christianized them, but who is she to use the word Christian. Certainly this organization, which is referred to in the Bible as the Great Whore and the Mother of Harlots and Abominations, could not or would not Christianize anything. But many will chase after idols such as trees, bunny rabbits, and all sorts of ridiculous things; all in the name of God. Well, God doesn't want you to do that. God is not pleased with this foolishness. God says He will not share His glory with another. Now you are to flee from all idolatry. You are

not to tamper with it at all. You are not to toy with it, experiment with it, nor are you to even get close to it. The word flee means just what it says.

Another form of idolatry is covetousness. Colossians 3:5 says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Covetousness is a great sin also. As long as you are a covetous person your mind will not be on the things of the Lord. When you put possessions ahead of the Lord they become idols to you. Brother and Sister, if we could get this one thing straight in our minds, we would be so much better off. Listen, what you want so badly in this life, as far as possessions are concerned, you will not want; nor will you have need of, after you leave this life. God has provided for you all that you need. He will continue to provide as He sees fit. In order for you to serve with all of your mind and strength, you must flee from idols. Thus we see, our first Bible flee is an important one. It is one that you cannot afford to ignore any longer.

II. Flee the love of money. I Timothy 6:10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." The Bible doesn't say that money is the root of all evil, but that the love of it is. The love of money is the cause of much evil. Men will lie to others because of the love of it. Men will kill because of their love of it. Men will lose and forsake morality for the love of it. I think of the prostitutes, how they will sell their own bodies to strangers for money. They will take children and make them do hideous things in movies for the love of money. The Bible says we are to flee from this kind of love. This kind of love is not profitable for the child of God. In fact, this kind of love is a sin. Oh, how the lives of Christians have been wrecked by the love of money. Many, for the love of money, have left the church; and gone off to jobs where they could make more money. Money came before God. Money was more important than God and the church He built. As a result, children have been brought up without a church life. Now, I know, and full well realize, men must make a living. I think it is wrong for a man to lie around and expect someone else to provide for his family. But many will leave a good job, where they have a true church to go to, for a better paying job that has no church close by. Now beloved, which is more important to them, God or money? Let me close this part of the message by saying this. David was a faithful servant of God. David was a king, who lived in a palace, and had all of the money that He could spend. David was used of God, and God allowed him to have all that he possessed. This was fine and well. On the other hand, we have another great servant of God, whose name was John. He, on the other hand, served God in the desert; wearing camels hair, and eating off the land. Both were great servants. Now, beloved, money does not mean anything to them now. Nor did it in their lifetime. They served God and He provided as He saw fit. Their God will do

(Continued on Page 8 Column 3)

(Continued on Page 12 Column 1)

REVELATION

Well, beloved, what happened in Elijah's day as a result of the sin of the people when Ahab and Jezebel were king and queen, and when Baal and Astaroth were being worshipped--what happened back there, beloved, is scheduled to take place again during this tribulation period. In other words, the last half of this tribulation period is to be a time when no rain shall fall upon the earth. I rather imagine that the same Elijah who shut off the water supply of Israel during Ahab's reign, will likewise be the individual who shall shut off the water supply of Jerusalem during the tribulation period.

It is also conspicuous that these two witnesses have the power over plagues. The Word of God tells us this: "...and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" (Rev. 11:6).

Well, beloved, the Word of God prophesies that there will be a repetition of the plagues of Egypt. "According to the days of thy coming out of the land of Egypt, will I shew unto him marvellous things" (Micah 7:15).

You can't read this without realizing that there is to be a repetition of the plagues of Egypt. There is no record of any time when they have yet been repeated, and the only time I know of when they shall be repeated, is during this last half of the tribulation period. Seemingly it is at that time that waters are to be turned into blood, and the plagues of Egypt will be revisited upon the inhabitants of Jerusalem just as often as these two witnesses wish such to take place.

These two witnesses have a definite prophecy, and they are immortal until their work is completely finished. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them" (verse seven).

How marvelous to know that these two could not be killed until their work was completed. Our Lord had given to them a task, and no man could bring their lives to an end until that task itself was completed.

Well, beloved, isn't that true so far as each of us are concerned today? We are immortal until our life's work is done. Every one of us has a task set out before us; we are building a temple yonder in the sky--a life's temple. And as long as our work is unfinished, we are immortal. Yet, beloved, when our work comes to an end, and when our work is finished, then our life will be immortal no longer. Let me read to you from God's Word, that you might see that each of us has a time allotted to us so far as our life and our life's work is concerned: "Seeing his days are determined, the number of his months are with thee, thou has appointed his bounds that he cannot pass" (Job 14:5).

It is conspicuous in this passage that He tells us that our days and our months are determined, and that He has set a bound beyond which we cannot pass. But let's notice it again: "And hath made of one blood all nations of men for to dwell on all the face of the

earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26).

This verse tells us that our Lord has determined the times before appointed. That means, beloved, that He has determined our lives, the span of them, and that He has appointed the breath of our lives. In other words, we all are immortal until our work is finished and everything comes to completion. This is what we find relative to these two prophets, Enoch and Elijah. They were immortal until their work was completed.



John R. Gilpin

Then, beloved, it is just as conspicuous that when their work was completed, they were slain. We read it here in the seventh verse. I say, beloved, it is indeed conspicuous that when their work was finished, and the last message had been preached by them that our Lord desired be preached, they were slain. And they sealed their testimony with their own blood. Thereby they fulfilled Jesus' own prediction when He said: "Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:33).

What was true of these two in that they were slain and that they sealed their life's testimony with their blood, will likewise be true of every individual who is saved during the tribulation period. I frankly believe in addition to the 144,000 Jews that will be saved, that there will be a tremendous multitude of Gentiles who will come to saving knowledge of the Lord Jesus Christ. I am convinced of this in view of the statement that John gives us in Revelation 7:9: "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

I can't read this without realizing that there is going to be a tremendous multitude who will be saved during the tribulation period. Yet at the same time, beloved, in His Word, we have every indication each person who is saved in this tribulation period of irreligion and blasphemy when the anti-Christ is in control of this world, that he shall seal his life's testimony with his life's blood, that he will go to heaven as a martyr of the Lord Jesus Christ.

When these witnesses have finished their testimony and are killed, their dead bodies are denied the sepulchre.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was

crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves" (Rev. 11:8, 9).

This is indeed strange. It is a command of God in behalf of Jews in the Old Testament that even if a man were hanged, he was to be buried before the day came to a close. "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day: (for he that is hanged is accursed of God:) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance" (Deut. 21: 22, 23).

Here are individuals who are considered worse than criminals, yet contrary to the command of our Lord, that even a criminal be buried before the end of the day, the bodies of these two witnesses, we find, were even denied the grave or the sepulchre.

Now here is a passage of Scripture that used to give me a lot of trouble.

I am frank to say that the first time that I ever preached from the book of Revelation, taking it chapter by chapter, and verse by verse, I didn't know how that all the world was going to be able to see these individuals lying there in the streets of Jerusalem. Yet, beloved, verses eight and nine tell us that people, kindreds, tongues, and nations, shall see their dead bodies lying there in the streets of Jerusalem. I say, beloved, I didn't understand how this could take place. And frankly it used to bother me.

Now, beloved, I can see it, and understand it without any difficulty at all. Television has made this passage of Scripture real and possible. A few days ago I saw in a newscast, pictures of the bodies lying on the streets of Hungary, where they had been killed. Well, beloved, what is true in that newscast which I viewed recently, will likewise be true at the time when these two witnesses are killed. It will be world-wide news that these two, who opposed the anti-Christ and his system, are now dead. In fact, it will be the biggest news of the day, in view of the fact that they have "spit fire" at their enemies, and after they have devoured their enemies for three years and a half, and after they couldn't be killed for forty-two months, it will be news that they now have succumbed, and accordingly those who are under the anti-Christ will refuse to allow them to be buried and will rejoice over the fact that they are dead. Thus their bodies will be left lying on the streets as a spectacle for the people of the world to look at and rejoice over the fact that they are now dead and will prophesy no more against the anti-Christ and his crowd.

This means, of course, that there will be great rejoicing among the enemies of the Lord. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth" (verse ten).

Well, beloved, there are many people today, I am sure, who would rejoice over the death of faithful men and women who

have dared to stand for the Word of God and who have dared to rebuke them for their heresies and worldliness and irreligion. I am satisfied right now, that if I were to die, there are individuals who would throw their hats into the air, and rejoice over my death. If that is true of me, beloved, I am sure that it is also true of countless thousands of faithful men scattered here and there over the country. Perhaps they are maybe unknown to us, yet, beloved, in their own small way and sphere they have stood faithfully for our Lord, and they are hated of the world accordingly. If they were to fall dead today, their enemies would rejoice over their death.

Well, this is true concerning these two witnesses. Their enemies are happy to think that no longer are these witnesses alive--no longer will the Lord have a representative officially in the city of Jerusalem--no longer is there anyone there that can have control, power, and dominion over them. No longer is there a preacher in the city of Jerusalem that can protect himself by blowing fire at them. It is a time of rejoicing for these dupes of the anti-Christ.

However, what brings rejoicing to these enemies for three days, likewise brings sorrow to them at the end of three days. For at the end of three days, these two witnesses were raised back to life. "And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them" (verse eleven).

They had preached three and a half years, they were dead three and a half days: now they are arisen back to life. The joy that the enemies had had, now turns to fear, for they see in their resurrection what they had failed to see in their life. While the world at large hated these two witnesses, thinking that they were only men, now they realized that God was back of all that had happened.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven" (Rev. 11:11, 13).

In verse eleven, you will notice that fear came over the crowd that saw these two witnesses. Well, beloved, conscience is a fearful executioner. These individuals who were conscienceless concerning these two prophets, who laughed and who made merry and rejoiced when they were dead, now find conscience working in their lives. And their fear is especially intensified by an earthquake, and the people are compelled to admit against their wills that this is a manifestation of the power of God.

In verse thirteen, they even went so far as to "give glory to the God of heaven." Now, beloved, it is true that they didn't want to give glory to the God of heaven; it wasn't their joy to do so. But they were fearful, and afraid. Conscience has done a tremendous task so far as

they are concerned, and that coupled with the earthquake which leveled a tenth of the city whereby seven thousand people were killed--all this together make the people realize that it was nothing short of the power of God which they were experiencing.

Well, beloved, I want you to notice that what was true in this respect, is going to be true of all the world. "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Someday the Lord Jesus Christ, who was the lowly Nazarene when He was here in this world, is going to reign as the lordly Nazarene. And at that time every knee is going to bow before Him. That will not only be true of men on earth and the saints of God in heaven, but that will be true of those under the world, too. I tell you, beloved, that it won't do men any good to bow before Him, but every individual will bow before Him and will acknowledge that He is Lord to the praise and honor of God the Father. Well, what is going to be true then, will likewise be true and take place during this tribulation period. Then they will have to admit that the powerful, miraculous, the supernatural God has been witnesses to, and demonstrated to them within their very city.

III. The seventh Trumpet.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they shall be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail" (Rev. 11:15-19). Following the events connected with the two witnesses come the blowing of the seventh trumpet, and with the blowing of this trumpet comes the grand announcement of all ages, as noted in verse 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

From then on the world has

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

been gripped in the throes of warfare, but someday war will come to an end, and then all the kingdoms of this world will become the kingdoms of our Lord.

We are now living somewhere between Genesis 3:15 and Revelation 11:15. Just where, I cannot say, but I think that we are exceedingly close to Revelation 11:15. Surely there can't be much more take place before this Scripture becomes a blessed reality.

When this announcement was made, it is interesting to notice the voices that resounded from heaven. They are described as "great voices" (verse 15). They are doubtlessly shouting "hallelujah," in view of the fact that the day of victory was thus drawing nearer for the Lord Jesus.

It is interesting to notice the reaction of the twenty-four elders. In fact, their reaction is indeed conspicuous, since they fall before God to worship Him (verses 16,17).

As we have noticed previously, these elders represent the redeemed host of all ages. There were 38,000 Levites (I Chronicles 23:3) in the Old Testament economy, but only twenty-four served at a time. These twenty-four represented the entire group. Well, these twenty-four elders representing the twelve Jewish tribes of the Old Testament and the twelve apostles of the New Testament, fall before God to worship Him when He becomes complete Master of this world. What a day of rejoicing it will be for the children of God when this day comes. May God speed the day!

Following this, God pulls the curtains aside for us to get another glimpse into heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake and great hail" (Rev. 11:19).

And what is it that is conspicuously presented to us? Nothing else but the Ark of God.

When the Jews built their tabernacle of worship, God told them exactly how to build it, and what furniture to make, and how to make it. The ark which was placed in the Holy of Holies was symbolic of God's presence.

Through the years I used to wonder what became of those sacred vessels, including the ark and the other pieces of furniture related to the Jewish worship. Well, beloved, they have been preserved, and God has them all safely stored in heaven. When the curtains are pulled back, the ark most significantly comes into view.

Don't forget that the ark is symbolic of God's presence. Then this would tell us that God has been back of all the events of the tribulation period, and even back of all the events of the entire world. How we ought to praise His Name in view of the fact that nothing ever just "happens," and nothing comes to pass by blind chance. God is sovereignly controlling this universe and has been back of every event that has come into the lives of the sons of men since the day of Adam. What a blessing it is to know this truth. How wonderfully grateful we should

THE BAPTIST EXAMINER
MARCH 7, 1987
PAGE EIGHT

be to Him in view of the fact that He is today, and has always been, controlling the events of our lives. Would to God that we could realize He is always back of every event that comes into our experience.

This is the great day we are looking forward to--when our Lord becomes completely sovereign in all the world. This is the great jubilee of all nations. It is the day when His kingdom comes as is prophesied throughout all the Bible.

"Yet have I set my king upon my holy hill of Zion. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalms 2:6,9).

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32:1).

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jere. 23: 5, 6).

"BUT in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it" (Micah 4:1-4).

"Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:20-23).

What a genuine privilege it is now to serve the Lord! What joy is going to be ours when He comes. Might it please the Lord to speed the day when all this becomes a reality and when the model prayer that Jesus taught us to pray--"Thy kingdom come..." (Matthew 6:10)--is fulfilled. We know that ultimately it shall be fulfilled, and our prayer now is that His kingdom might speedily come.

BIBLE FLEES

(Continued from Page 6)

the same for you. You do what is right and leave the rest to Him.

III. Another Bible flee is flee fornication. I Corinthians 6:18 says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." Fornication is a terrible sin. It is just as terrible as it was years ago, only Christians have dropped their guard on it. I think that television and movies have played a major part in this. Fornication, it seems is accentuated on the air waves. Listen beloved, sin is still sin. God has not changed about sin, and especially about the sin of fornication. God still sees the whore as a whore, and the whoremonger as a whoremonger. Now again notice, that we are to flee from this sin. We are not to get close to it, but rather run away from it. Joseph comes to mind as I think about this. "And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me; and he left his garment in her hand, and fled, and got him out." (Gen. 39:11-12). Now Joseph did the right thing. He ran away from Potiphar's wife. He did not stay around when this woman tempted him. I am sure that if many people would have run like Joseph, that their lives would not have been wrecked by this sin. While here, let me give you men a little advice, especially you preacher brethren. When visiting women, by this I mean in your spreading of the gospel, watch out for; and take care of your reputation. Joseph was not guilty of anything, but Potiphar's wife produced some evidence against him, and he was sent to prison over it. So you just be careful in this respect, and if you run into this kind of situation run like Joseph did.

Fornication is a sin all need to flee from. Our young people need to be taught from the Word of God about these things. They need to be taught to flee from sex outside of marriage. The young are taught in our day to live with someone for a year or two to see if they are compatible. This is totally contrary to the Word of God. All sex outside of marriage is sin, sin, sin, sin. So my dear friends, flee from fornication. It will only bring you harm. Fornication has never been good for anyone. I Corinthians 6:18 said that, fornication is a sin against your body. If you are saved you are sinning against God, and your body, which is the temple of the Holy Ghost.

IV. Another Flee is to flee from the wrath to come. Matthew 3:7 says, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Of all of the flees, this one is the most important. There is a wrath on its way. The wrath of God is a terrible and a fierce thing. There is hell to pay if you die lost. Many joke about the wrath of God. Many will laugh it to scorn, but hell is there awaiting the sinner. One day the Lord Jesus Christ Himself will sit on a great white throne, and judge all sinners small and great. They will be judged individually for all of

their sins, even those secret sins, which they think no one knows about. The Lord Jesus Christ will pronounce judgment upon every one of them, and they all will be cast into the lake of fire, where they shall remain forever and forever. I cannot adequately describe to you what it will be like in that lake of fire. I do know that no man has ever suffered on this earth like men will suffer there. There will be those awful flames scorching your body throughout eternity. There will be knocking of teeth among the individuals who are there. There will be constant pain and anguish. Some of you will remember reading this sermon in the Baptist Examiner of how awful a place that it is. You will realize that the preacher was right, when he said that he could not adequately describe its torments. Yes, you should flee from this hell. If lost, you are headed straight for its fires. Men in this life will flee from many things, even small things. I remember one time I was with my father-in-law and brother-in-law, and we were hunting rattlesnakes. We were looking around an old house, and I was beating around with a stick trying to arouse one. Well I didn't arouse a snake, but I did manage to anger a nest of hornets. When I saw and felt them, I tore out of there like a bolt of lightning. But you understand what I am saying. Hornets are a small thing. The stinging didn't last long, and it was over and done with. Men will flee from these small things, and they will completely ignore the wrath of God. Spurgeon preached a sermon "Turn Or Burn," and my friends that is about the size of it. You say, "preacher I thought you are a sovereign grace preacher? Why are you telling men to flee when they are dead?" Well, I tell you this because that is what John the Baptist preached, and if he was inspired to preach it; then I feel free to preach it myself. Of course, I will not stop here, and not tell you to whom you are to flee.

V. Flee unto God. Jesus Christ is the only place in which a man can run and Matthew 11:28 says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus said in the book of John 7:37-38, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Yes my friend, you flee unto Jesus, and trust in Him; and thou shalt be saved. Jesus is the only one to whom you can flee and find safety from the wrath to come.

VI. We can flee to God in time of trouble. David said in Psalm 86:7, "In the day of my trouble I will call upon thee: for thou wilt answer me." When you are in trouble flee unto God. He is always there for His people, desiring that we come unto Him with our troubles and burdens. You are not strong enough to go through this life without help from Him. You are not able to handle Satan and his demons by yourself. You are battling your old flesh and the powers of darkness, and they are just too much for you to deal with. But praise God, He is there to help us in time of need. Isn't it wonderful that we have a God who is in control of all things, and has our best interest at heart?

Along these lines, we also need to flee from temptation.

Hebrews 4:14-16 says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Listen beloved, we need to flee to God for help that we may not sin. We, all too often, go ahead with sin, and then will run and ask God to forgive us. This is not the way it is supposed to be. We have an high priest the Lord Jesus Christ, and He is there for us when temptations come upon us. Much of the sin you do commit could be avoided if you would only seek the help and strength of Jesus. Thus I urge you to flee to Jesus in time to help you from sinning.

These have been some Bible flees, that if obeyed, will help you to be a better Christian; for the glory of God. There are many other things we could mention that we should flee from, and they are just as dangerous as the ones I have mentioned. Study the Word of God, and see what God has to say about sin. Study and see what God says to stay clear of. Remember you are responsible for obeying the Word of God. Whether you study or not, you are responsible for its commandments. I also wish you would remember the meaning of the word "flee," when you see it in the bible. Remember that it is a word that is telling you to stay away or run away from whatever it is talking about. The word flee actually is a word of urgency. I am sure you will agree that the things mentioned in this article are urgent matters. May the Lord bless you all.

COMING

(Continued from Page 1)

conversion of the Jewish nation. The conversion of the Jewish nation is to follow the Battle of Armageddon. Let us note the following concerning the millennium:

1. The meaning of the term: Millennium comes from a combination of two Latin words, meaning a thousand years. It has to do with the thousand years of Revelation 20:4 during which the saints of the rapture (I Thess. 4:15, 16) and those who die during the great tribulation period are to reign with Christ.

2. Reasons for connecting the millennium with Old Testament prophecy concerning Israel: We will not take space or time to point out every reason for this connection. It will suffice to show the relation between Zechariah 14 and Revelation 19 and 20. Zechariah 14 is a prophecy of deliverance for the Jewish nation and its relation to Revelation 19 and 20 is marked. Zechariah 14:1-4 and 12-15 evidently describes the same things that Revelation 19:11-21 describes, which are the coming of Christ to the earth and His deliverance of Israel from the besieging nations of the earth under the leadership of the Beast. This is the Battle of Armageddon. Then, according to Zechariah, this coming of Christ and deliverance of the Jews is to be followed by the Lord being king over all the earth (Zech.

COMING

(Continued from Page 8)

14:9). According to John it is to be followed by Satan being bound a thousand years and the reigning of the saints with Christ for that same period (Rev. 20:1-4). It is logical, then, to conclude that these two Scriptures refer to the same period, and that, therefore, when Christ returns to the earth He is to reign over the earth a thousand years, His saints ruling with Him. It will be noted from Zechariah 14:5 that Christ's saints are to come with Him. This exactly fits into the similarity between these Scriptures. Then we find from Zechariah 12:8-10 that the Lord's deliverance of Jerusalem is to be followed by the conversion of Israel. Thus we take it that Christ's millennial reign will be over restored and converted Israel. And from Zechariah 14:16-19 we see that the living nations on this earth will also enter into this kingdom. By living nations we mean those that survive the Battle of Armageddon and come to the time of the establishment of the kingdom. We find another interesting reference to these nations in Isaiah 66:23.

3. None but the righteous will enter into the millennial kingdom: Many of the Jews will be destroyed in the Battle of Armageddon (Zech. 13:8, 9). The rest will be converted (Zech. 12:10; Isa. 1:27, 29; 4:3, 4). Then the living nations will be judged and all unbelievers destroyed (Matt. 13:41, 42, 47-50; 25:31-46). We believe this judgment and destruction will be accomplished in and through the Battle of Armageddon, and that it relates to the peoples individually and not collectively. Thus we believe that none except believers will enter into the millennium.

4. The beginning of the millennium marks the creation of the new heavens and new earth: We believe that II Peter 3:10-13 will be fulfilled at the beginning of the millennium. According to Isaiah 65:17-25 and 66:22, 23 the creation of the new heavens and new earth is to be at the beginning of the millennium. Revelation 21:1 probably refers to a second renewal because of the pollution of sin that will follow the millennium.

5. The following things are to take place in the millennium: In addition to the things we have already made special mention of we wish to mention the following:

(1) The full theocratic government of Israel is to be restored (Isa. 1:25). Israel is to have judges as she had before she rejected the Lord as her king and lusted after a king like the other nations (I Sam. 8:1-9). The apostles will be the judges (Matt. 19:28).

(2) The nations are to beat their swords into plow shares and their spears into pruning hooks, and are to learn war no more (Isa. 2:4). Thus the millennium will be marked by complete and universal peace. Even the lower creatures will be at peace one with another and with man (Isa. 11:6-9; 65:25).

(3) All nations will come to worship at Jerusalem (Isa. 66:23; Zech. 8:20-23; 14:16-19).

(4) Christ will reign on the throne of David in Jerusalem (Luke 1:32; Mich. 4:1-3).

(5) As mentioned before, the earth will be restored to its Edenic condition and "shall be

filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Isa. 65:20).

After the millennium the devil is to be loosed a little season (Rev. 20:3, 7). He will go forth and assemble the nations against Jerusalem again very much the same as in the Battle of Armageddon. The reader may wonder how the devil will be able to find so many that will follow him if we are right in asserting that only saved people will enter the millennium. We believe we are right in asserting this. We believe those who will follow the devil at the close of the millennium will grow up during the millennium. There will be Jews and Gentiles living on the earth in their natural bodies during the millennium. We believe these will continue reproduction as in this age. We have in Isaiah 65:20 an indication that there will be infants on the earth during the millennium. Evidently then, through reproduction there will be a gradual corrupting of the earth again during the millennium. Some of those born during the millennium will, doubtless, refuse to walk in the way of righteousness. These will furnish the devil his following at the end of the millennium.

Fire will come down from heaven and destroy all those who follow the devil (Rev. 20:9). Thus again the earth will be purged from sin. And thus we see that as every age and period has ended in corruption, apostasy, and rebellion on the part of man, so it will be also with the millennium.

Following this will come the judgment of the great white throne, which is a judgment of lost dead only. Nothing is said in connection with this judgment about any saved people. And nothing is said about any of the lost except the dead. We believe this will include all the lost of the earth, except those judged in the judgment of Matthew 25. All of them will have previously been destroyed off the earth. Now they will be resurrected (the second resurrection) and consigned to their final doom, which is eternal punishment in the lake of fire and brimstone, which is the second death (Rev. 20:14, 15; 21:8; 14:11).

Then come the descent of New Jerusalem (the redeemed and glorified host — Revelation 1:27) and God's abode with man here on the earth (Rev. 21:3). After this there will be no more sin, death or sorrow, but eternal felicity (Rev. 21:4). (copied from The Baptist Examiner; Vol. 1, No. 14, November 2, 1981).

HOW FREE

(Continued from Page 1)

not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

I am speaking to you who have been born again and to myself, who should take the Word of God seriously. Those who desire: "a well done thou good and faithful servant" from the Master.

To be a doer of the word requires getting involved deeply into many aspects of the Christian life. For example, service, sacrifice, searching of the Word, self examination, self denial, persecution, heartache, tears, temptation, disappointment, discipline, patience, correction, etc. are all involved. It is "work" (a worthy work) which

many are not willing to see through. James 1:25 says, "a doer of the work." I would like to challenge all who read this article to "think on these things". Fix your minds upon Phi. 4:8.

Bear with me a little, and let us take a journey through the Bible together and see if we want to be free from the bondage of tradition, heresy idolatry, worldliness, etc. If we remember what the Lord Jesus has done, is doing, and will do for us: our attitude will be gratitude. It will challenge us to launch out by faith, and take up our cross and follow Him. Therefore: "let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

2. We are bought with a price and we are not our own. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19-20). We are not at liberty to do as we please in the flesh. II Corinthians 3:17 says... "where the spirit of the Lord is there is liberty." (Galatians 5:24-26). "And they that are

Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

3. Answer a question that Peter had to answer when Jesus asked him, "Simon, son of Jonas, lovest thou me more than these?" (John 21:15). Let me enlarge on this a little. Do we love Jesus more than the praise of man, the lusts of the flesh, (Gal. 5:19-21), fame, money, kinfolk, works and self? Would our answer be the same as Peter's? This brings to my mind John 14:21 and the answer to the question by Jesus, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" I John 5:3 says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous." Let us be careful how we answer the above because our actions may speak louder than our words. John 14:24 says, "He that loveth me not keepeth not my sayings: and the word which ye hear is

not mine, but the Father's which sent me." It is hard to convince anyone when we say one thing and do another.

4. Note Paul's appeal to the Corinthians for separation and cleansing. II Cor. 6:14-18, says, "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, and touch not the unclean thing: and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Finally, I am writing this article, because of some current events. These events moved me to think on the question, how

(Continued on Page 10 Column 1)

A NEW CHURCH

by Aaron West

the mission, and the mission decided to buy it from them.

Some other things were transpiring at this time also. Before the purchase of the mobile home, things came about where Brother Reggie and his wife moved to this area. Now, they already had Scriptural baptism and did not need to be baptized. They joined the church at Landmark through the mission. This was a blessing and an added help financially. We had not had any music to sing by before, but Sister Faye brought a small organ that she played for us. And still another blessing to us, Brother Carl and Sister Janelle Drawdy along with three of their children, Sonya, Eric, and Corina, who were members of Landmark Missionary Baptist Church, moved to this area because of a new job that Brother Carl had obtained after retiring from the Air Force. They became members of the mission. Along this time there were some others that started attending services here at Grace Baptist. This was Brother Wendell Allen and Sister Ann Allen which brought the mission a marvelous blessing as I will relate a little further on because at this time only Sister Ann and their two children, David and Lisa, had joined with the mission.

As time went on the mission desired to be organized into a church. The Lord was richly blessing. We again sought authority of the Landmark Missionary Baptist Church for authority to become a church. We were organized in April of 1985. During the week just prior to the day of organization we had invited Brother Joe Wilson to preach for us. This turned out to be a great blessing and encouragement for the mission. We felt the moving of the Holy Spirit in these services. On Saturday, the day of the organization, during the morning services, Brother Wendell Allen came forward to profess faith in Christ, letting the people know the Lord had saved him and wanted to follow the Lord in Baptism and become a part of

this work. This was a very great time of blessing as many had prayed for a long time concerning his salvation.

On Saturday, the day of the organization, we had six preachers to preach in the services. We had dinner on the grounds, and the organization of the church after the noon hour meal.

It was not too long after the organization of the mission into a church that Brother Reggie Moore was called to pastor the Temple Baptist Church in Appalachia, Va. We miss them, But our prayers are for them.

A few months ago the church had to move off the land where we had been meeting as it did not belong to us. We were renting a place to park the mobile home. We found a very nice place to put the trailer. We have been working ever since to get on this land to have services. We have been meeting in the homes of different members up until now. We have been working on clearing the land around the trailer, cutting and burning trees and bushes. We are hoping to raise money for the septic tank and to have electricity run to the trailer. We have quite a bit of work yet to be done. We are in a growing neighborhood and look forward to seeing others in the area start attending. May the Lord bless some to come our way. I believe those that desire to do mission work and support others have good opportunity to do so here.

We do not yet have a septic tank put in, we are in need of this. We will be meeting in the trailer in the daylight hours until as such time we will be able to have the electricity run to the trailer. We covet your prayers and support. If you desire to write the pastor you may do so at this address: Elder Aaron West, 201 Harris Rd., 99-S, Richmond Hill, Ga., 31324. Or you may call (912) 826-2031 after 6:00 p.m.

HOW FREE

(Continued from Page 9)

free do we want to be?

Brother E.G. Cook's article on "What is Christmas" expressed my sentiments completely about Christmas. Consequently, I observed at this time things that are taking place, X-mas, and the people involved, Iranian arms cover up, and Christian participation in matters of the world. It seems as Brother Cook said, "Christian people are right in the middle of heathenistic ritual." People are anxious or eager to find out about the truth of the Iranian arms deal, but not many seem to want to know the truth about "what sayeth the lord." I am glad that God has pointed out the most important things to me in this life and the one to come. Do we want to go back to Egyptian bondage? Are we seeking higher ground, more truth, more freedom, more separation, joy, peace and understanding? How about it? Do we want to be in the inner circle resisting Satan and all his fiery darts, winning one victory after another, or on the outer fringe, in the shadows compromising, being satisfied with what the world has to offer? The inner circle is not an easy road but, thank God it is the right road, the road that has Jesus walking beside you. He will never leave us nor forsake us. "My heart is fixed, my heart is fixed..." says the Psalmist. The Apostle Paul says, "But by the grace of God I am what I am..." "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Paul said again, "nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day..." (II Tim. 1:12).

Will we rise to the challenge by the grace of God? Would we, as the song says: "Be free from the burden of sin"? Yes, Christians sin. Confess, be cleansed, and be victorious in Christ Jesus. The inner circle is "holy ground," where the joy of the Lord is our strength. The promise of God is, "Ye shall know the truth and the truth shall set you free." Let us thank God for a way to escape the folly of this world. By His Grace, we may obtain freedom in our Lord and Saviour Jesus Christ. "If the Son therefore shall make you free, ye shall be free indeed..." (John 8:36).

We should redeem the time. It is time the redeemed of the Lord should say so in word and deed. Let us stand our ground. Let us contend for the faith. Let us "praise His name" as, His mercy endureth forever.

I have learned by experience that the flesh is never satisfied. To be true to God's Word you cannot please man. When I was engrossed in sin, most people did not want any thing to do with me; but when the Lord saved me, the same crowd with some others added, did not want me around as it was said I was too religious. In other words, they don't like you if you're nasty or if you are nice. They want you to be in between "nasty nice" fence straddler. What sayeth the Scriptures? Jesus did always those things that pleased the Father. I would rather seek

to please God than have all the applause of man. Heaven and earth shall pass away but, praise God, His Word will stand forever. Note: I Corinthians 1:18-31 especially the thirty first verse, "according as it is written, he that glorieth, let him glory in the Lord."

Recently a neighbour and I confronted a young man that lives across the street from us in an apartment complex. It was on a Sunday afternoon and he was working on some loudspeakers in his car. He did the same thing the evening before and he had the volume turned up so loud you could hear it in your house with the windows closed. It was not music, it was the rock and roll music (so-called) that Brother Sam Wilson recently wrote about in T.B.E. (good article). We laid it on the line to him. We told him, either turn the volume down or we would call the police. While we were talking to him a boy about 12 or 13 years old rode up on a bicycle. The boy gave the one working on his car radio loudspeakers a cigarette. When he heard what was being said he said, "this is a free country and we can do as we please." That was his definition of freedom. I rebuked him and he left. Brethren, freedom is precious and it comes at a high price, and it does not warrant one doing as he pleases with no regard for anyone or anything else. Likewise may we not take our freedom that we have in Christ Jesus for granted, but, may we adhere to the teachings of God's Word, heeding the enlightenment of the Holy Spirit. In thus doing we will produce the fruit of the Spirit, (Gal. 5:22-23). Thank God we can be as free as we want to be and ought to be because Christ paid the price and the promise is sure. "Ye shall know the truth and the truth shall make you free." Amen.

A MEETING IN GOSHEN, INDIANA

by the Editor

The last meeting I wrote about was in Griffin, Georgia. This one was as stated above. I am a Southerner, maybe too much so, but I do gladly herein testify that I have learned that there are many places I have been privileged to visit. I praise God that I have been privileged to meet many of God's choice saints in the North.

I left home on December 8th and traveled to Toledo, Ohio where I had the joy of visiting briefly with my son, Marvin, and his family. My family is so scattered, and I am so busy, that I do not get to see my loved ones as often as I would like. I usually work such brief visits into times of preaching in other places. Brother Jim Wilmoth who writes (part time) in the Forum and wife were over for a visit during this time. He is Marvin's father-in-law. I greatly enjoyed this brief visit with loved ones.

I left Toledo on the 10th and travelled without incident to Goshen, Indiana where I was to preach on the 10th through the 14th. (Oh, these short meetings. I don't think my editorial on longer meetings is going to accomplish much.) I found Brother Caudill's home without trouble, arriving in mid-afternoon.

Brother Caudill is a long time

friend. We differ some on eschatology, but he is very sound on other things. I have learned to think very highly of this Brother. I greatly appreciate his good spirit. We agree. I think, on too many things to allow this one (though I consider it an important one) to be a test of fellowship between us. Brother Caudill is a very able preacher of God's Word. I have never heard him preach that he did not have a good, well prepared, ably delivered message. He is a good student. He and I have had many hours of good fellowship over the last several years. I think this Brother has developed a really sweet Christian spirit over the years I have known him.

Brother Caudill has a real jewel of a wife. Myrtis is just one of the finest. She is a fine Christian lady, a good wife and mother, and a very gracious and able hostess. Brother Caudill has one son and two daughters. I greatly enjoyed the few days I spent in this Christian home.

Brother Caudill has a small (who among us doesn't), but very fine church. They all seem to be fine Christians and very, very faithful to the Lord and His church. I greatly appreciated the members' faithfulness in attendance, fellowship before and after services, and the good spirit that they manifested in the services. They were truly a joy to preach to. My preacher brethren know how much the audience can affect the preacher and his preaching. These people were good, spiritual listeners.

Brother Ralph Hawkins is pastor in nearby Nappanee. He and his church dismissed their services on Wednesday and Sunday nights in order to be with us, fellowship with and support the meeting. He was there every night but one. Some of his people were there every night. I do not know when, if ever, I have seen a church be more supportive of a meeting in a sister church. I commend Brother Hawkins and his church very highly, and I recommend their fine example to the consideration of our brother pastors and sister churches. This certainly added much to the services in Goshen. Brother Hawkins is about as fine a Christian gentleman as one can know. He is a sound and able preacher of God's Word, and I have been told that he has few peers as a pastor. God has been blessing his church in Nappanee greatly of late. May the Lord continue, and even increase these blessings, and pour out such on other true churches.

The Sevy family was a special blessing to me during this meeting. I have learned to dearly love this family. I consider them one of the finer Christian families that I am privileged to know. Of course, they were in the services each night and had us out to a fine meal one night.

I enjoyed the singing of the church. One member provided us with some special music each night. I preached the truths of God's Word in this meeting. The sermons were well received. I sincerely hope that the meeting was a blessing to the church.

Brother Medford had taken these days off from his work, and we were able to have much good fellowship during the days. We had some food and fellowship at Brother Caudill's home each night after the services. Many of the church and many visitors came out each night, and this all added to the blessings of the services.

I arose early on Monday morning, slipped quietly out, and headed for home. It was good to go for this short time. It was good to get back home to Katie and the church here. Within the hour of arriving home, I was here at work in my study. I ask the readers to pray for Brother Caudill and the church in Goshen, Indiana. Also pray for Brother Hawkins and the church in Nappanee. If you are ever near these places, you will be blessed by visiting either or both of these men, and especially blessed by attending any of their church services.

Two questions came up during this week. I am giving thought and prayer to them both. I would appreciate any comments from our readers on them. 1. Should I name men to whom I refer in my articles and editorials in TBE? I very rarely do this. It was suggested that I ought to do so. For instance, I had an editorial dealing with link chain succession and church authority in starting a church. This editorial came about through reading a paper by a very able preacher and writer in which he had taught contrary to what I teach. I did not mention the brother or his paper. It has been suggested that I should mention one or the other, or both. The suggestion was based on the belief that I should inform my readers of men who hold these things that I deal with. What do you readers think?

2. The question came up as to the possibility of promoting a much wider fellowship between brethren and churches. The question dealt with the matter of what could we consider as an irreducible minimum of agreement necessary to fellowship with others.

I would truly like to see a wider, larger, and better fellowship between the brethren and the churches. However, I doubt that this will ever be. I think that there would be too much difference on what one would consider that agreement upon was necessary to fellowship, and what another would see as such. There are so many differences among those of us who believe in the doctrines of grace and church truth that I see little hope of a wider and closer fellowship. There are things that most of us just will not budge on. These things differ with different individuals. I am not at all adverse to considering and discussing this matter, but I see little hope in accomplishing such. I would like to have opinions on this from our readers. May the Lord bless you all.

PASTOR

(Continued from Page 1)

will fill in later, let us for a moment think of the demands of the pastorate.

First, there is the pastor's personal life. What conscientious pastor does not apply the principles of Isaiah 52:11 to himself? At the same time realizing how short he comes to them!

He is bidden to be separate. "Depart, depart, go out thence..."

He is to be spotless, "touch no unclean thing."

He is to be sinless, "go out from the midst of her, purify yourselves, you who bear the vessels of Jehovah".

He is well aware that he has not reached his plateau, and

knows the torments of Romans chapter seven in so failing. He is not worthy of preaching the Gospel (Isa. 6:5), yet woe to him if he does not preach, (I Cor. 9:16).

Secondly, there are the problems he faces in his preaching.

In the preparation of his sermons if he spends much time in his study he is not a good mixer with people. If he visits a lot he is a gadabout (Jer. 2:36) and should spend more time at home on his sermons!

In the preaching of the sermon, if he uses illustrations he does not give enough of the Bible, and is not deep. If he does not use illustrations his preaching is not clear and interesting!

If he condemns wrong he is trying to be sensational, or is a crank and trouble-maker. If he condones wrong he is a compromiser!

If he preaches for an hour he is tiresome; if he speaks for only 20 minutes he is lazy and shallow!

If he preaches the truth he is oftentimes insulting and personal. If he does not, he is a coward and a hypocrite!

Does he fail to please somebody in one of his sermons? He is hurting the church. If he tries to please everybody he is a fool. Does he ask for tithes and offerings and pledges for the church? He is always preaching on (and for) money. If he does not preach a sermon once in awhile on giving, he is a poor leader and does not co-operate with the financial boards in the church!

Does he receive a small salary? That shows he is not worth much. Does he work on the side to make a living? He is shirking church responsibilities!

Does he visit members who absent themselves from the church? He is babying them. If he does not he is indifferent!

Does he preach in the church all the time himself? He is jealous of other preachers coming in and the church gets tired of him. Does he invite guest speakers in? He is taking it easy and not doing his duty!

Is there any pastor alive who has not at one time or another been hit with one of these darts? Of course when he hears of them with distressed soul he remembers the words of another preacher who said: "Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men I should not be a servant of Christ" (Gal. 1:10). But still it stings.

Thirdly, there are the problems he faces in his pastoral ministry.

Most churches desire their pastor to be a preacher. Let him "declare the whole counsel of God" (Acts 20:27). Let him "preach the word... reprove, rebuke (convince), exhort, be unfailing in patience, and doctrine" (II Tim. 4:2). For instance, let him preach against adultery or alcoholism but stop right there! Let him not ask the church to take any action in disciplining any who may be guilty of the same in the membership! (I Cor. 5:11, 13). This is another matter. Let him be a preacher, but not a real pastor.

Most churches want their pastor to be a physician. He must know how to handle the spiritual invalids, infants, and even any imbeciles in the assembly. He should use pills and pillows and pad (but not paddles) and poultices, but never use the needle or knife!

(Continued on Page 11 Column 1)

PASTOR

(Continued from Page 10)

His words to them must fall upon them like soft cotton balls. They are only little babes in Christ (though they may have confessed salvation 40 years before). Yet your pastor knows to do so is to lock arms with preachers God's prophet condemned long ago when he related of them: "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace" (Jer. 6:14).

Some churches want their pastor to be a priest. Not the ruling priest (as in the Roman Catholic hierarchy), but representative priests. Men who are paid to pray in the place of folks who have no time to pray in the congregation, or do not know how.

As such they should be present and pray at all the church suppers.

They should be available to pray in time of sickness.

In times of sorrow they should come and pray.

And there are other special occasions when the pastor should pronounce the invocation or benediction.

But in all of his prayer life let him not unduly stress the mid-week prayer meeting in the house of God! Then he is showing the concern of a true pastor. Let him be a priest, but not a pastor!

Few churches seem to really want a pastor!

Yet real pastors are Christ's gift to His churches, "to make the saints fit for the task of ministering toward the building up of the body of Christ, until we all may arrive" (Berkeley version) to the "unity in faith, and in the knowledge of the Son of God, and reach mature manhood, and that full measure of development found in Christ. We must not be babies any longer, blown about and swung around by every wind of doctrine through the trickery of men with their ingenuity in inventing error. We must lovingly hold to the truth and grow up into perfect union with Him who is the head — Christ Himself" (American Translation, Eph. 4:12-15).

Beloved, this is the problem your pastor has in his pastoral ministry, for as you can see this demands the constant utmost of both pastor and people. It is far more than just being a speaker from 11 to 12 on a Sunday morning. It may involve preaching and leadership including invitation, irritation, irrigation, instigation, investigation, and certainly indication of what is wrong and right in the flock over which your pastor presides.

But the pastor is your shepherd (under Christ, I Peter 5:1-4). The same Greek word translated "pastor" is also translated "shepherd" in St. Luke 2:8, 15, 18, 20. It appears where Christ says: "I am the good shepherd..." (St. John 10:11). The shepherd leads the flock, not the flock the shepherd. Your pastor should be your pastor, not just a puppet. He is the door into the sheep-fold (St. John 10:7), but not a doorman.

Beloved Christian, come, let us bid our pastors in the words of Horatius Bonar: "Go, labor on: spend and be spent; Thy joy to do the Father's will. It is the way the Master went; Should not the servant tread it still? Go, labor on: 'tis not for naught; Thy earthly loss is heavenly

gain; Men need thee, love thee, praise thee not; The Master praises: — what are men?"

MERCY

(Continued from Page 1)

however, totally withdraw those restraints by which He in His providence rules the world in the midst of its sin and corruption. For if God had withdrawn all restraints from man's desire to sin, it would be impossible that the world would stand. God by those ends, that is, by which He does show forth His power in hardening some and showing mercy to others, is for a purpose known only to Him. Why God hardens some by withdrawing His restraints is usually for some sin previously committed, and then only if He so chooses since He is sovereign.

In Acts 14:16 we read that God suffered all nations or that is to say, allowed or permitted them to walk in their own way. "Who in times past suffered all nations to walk in their own ways." So in hardening sinners, God leaves them to act in their own sinful desires. He leaves them alone. Matthew 15:14 "Let them alone: they be blind leaders of the blind..." Is not this exactly what every man by nature wants? Are we not born with this same attitude? Sometimes parents, to punish a child for his continual disobedience, leaves him alone to certain extent. When God first began to deal with us did we not cry out in our sinful wicked hearts, "leave us alone"? Is not this true with every one? What one man would do by nature every other man would do. What one has done, any would do and is capable of doing if the same circumstances, corresponding causes, temptations, and opportunities led to it; and if God did not restrain. (Romans 1:24-32). If you will, dear reader, turn to this passage of Scripture. You will find such statements as "Wherefore God also gave them up to uncleanness..." verse 24; "For this cause God gave them up unto vile affections..." Verse 26; "...God gave them over to a reprobate mind, to do those things which are not convenient;" (v. 28). This passage of Scripture shows that moral uprightness is from God who restrains and sets bounds to the force of their perversity. Therefore, what one man has done any other man would do if the same amount of pressure were brought to bear upon him. When the parent does not restrain the child when it continues to be disobedient, and leaves it to suffer some consequence that will be for his good and not for his hurt; the child is then taught a lesson by experience and from experience the child learns the penalty of disobedience. The caring and loving parents will watch their children and will not allow them to wander so as to be dangerous to them. So, with God; He watches over His children, so when they stray it is for the purpose that they might be taught a lesson in obedience. The rod of correction is for the sheep's good and not for its hurt; "for whom the Lord loveth He chasteneth." (Hebrews 12:6).

The place to find the true teaching of the mercy of God is in His Word. It is hard to give a short concise statement as a definition of mercy showing what mercy is. We can, however, find mercy stated and described in God's Word. It is said that mercy is great. I Kings

3:6 "And Solomon said, Thou hast shewed unto thy servant David my father great mercy..." The mercy of God is great when compared with our sins. Our sins are so terrible that when God shows to us His love, His mercy shines exceedingly great; and we see ourselves as the great sinners that we really are.

The mercy of God is plenteous. God never runs out of mercy, for He is full of mercy. Though a great multitude of sinners have been saved and will be saved, God's mercy is not depleted nor lessened. It is always plenteous. Psalms 86:5. "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee."

Another outstanding thing about the mercy of God is that it is tender. If there is anything that we should notice and be mindful of about the mercy of God, it should be that His mercy is tender. Oh, how this ought to draw the backslider to the Lord to seek forgiveness of his straying. Oh, how this should cause the Christian to walk closer to the Lord. How this ought to touch our hearts. Not only is God merciful to us in all our backslidings, but He shows to us tender mercy. Listen to the beloved Luke, "Through the tender mercy of our God; whereby the dayspring from on high hath visited us." (Luke 1:78). What great love this shows to us. God's love moved Him to purpose our redemption before the world came into existence. It was love that moved our great and sovereign God to send Jesus Christ into the world to die for sinners that were exceedingly wicked and depraved — sinners beyond any hope and help within themselves — sinners so ungodly, without strength, blind and needy. Is not this tender mercy when Christ came to visit us from heaven? Is not this great and tender mercy when Christ comes from such a distant land to visit such a sin-cursed world and save His people from ruin?

God's mercy is abundant. This is kind of mercy is plenteous. Abundant mercy means that God gives to us more than enough. So God's mercy is not only enough, but more than enough. His mercy superabounds and overflows us. I Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead."

Further, the mercy of God is rich. All the gold and all the silver and all the riches in all the world, and ten thousand times ten thousand more cannot equal nor begin to equal the riches of God's mercy. when God, by the Lord Jesus Christ searches and finds sinners in the very quagmire of sin and lifts them up out of that horrible pit and sets them on the solid Rock and washes them from the filth that they were in with His own blood; how God's mercy does shine then. Silver and gold will not work, will not get the job done, for we are not redeemed by silver and gold. "But with the precious blood of Christ, as a lamb without blemish and without spot." (I Peter 1:19).

Still further, God's mercy is everlasting. When all worlds have long since passed, when many ages have passed and eternity rolls on; the mercy of God will still be with and upon the children of God. (Psalms 103:17). "But the mercy of the Lord is from everlasting to everlasting upon them that fear him." Many, many times in the Scriptures we are told that the mercy of God endureth forever as in Psalms 136.

Now, I will speak some about the mercy of God demonstrated. When God sent the Lord Jesus Christ into the world to die for sinners, this was the greatest demonstration of the mercy of God the world has ever known. The mercy of God brought Christ to us. Christ is the channel of mercy. Mercy comes to us from God, but it comes only through Christ.

Mercy is shown or demonstrated in the regeneration of sinners. Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins;" When sinners were in a state of helplessness and hopelessness, yes, even, dead Christ made them alive. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16). Again in Titus 3:5 "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;"

Arminians tell dead men if they will come God will give them life, but who does not know that a dead man must have life before he can move? Christ said, "Jesus answered, Verily, verily, I say unto thee,

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 3, 5).

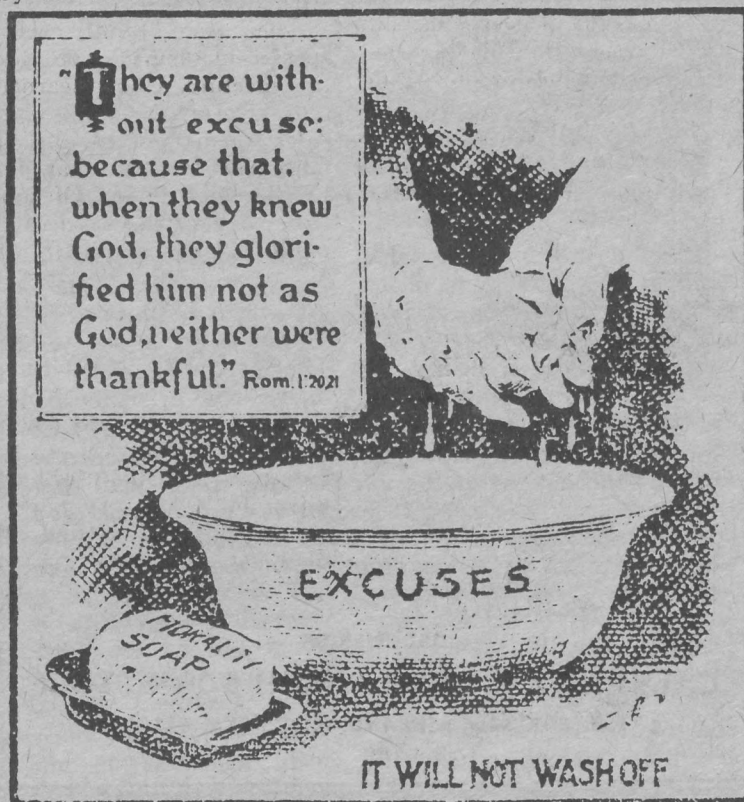
Before a man can walk or see he must have life. Dead sinners do not have life. God's great love wherewith He loved us sent Christ into the world, and it is by this great love that God shows mercy to sinners. Before a sinner can walk he must have faith, and this faith is given to him by the Lord. Before faith is sanctification of the Spirit, and before sanctification of the Spirit is the election of God in eternity.

Now, let us notice some examples of mercy. We have a wonderful example of the mercy of God in the regeneration of Saul of Tarsus. He attributes his conversion to the mercy of God. (I Timothy 1:15-16). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." This does not mean that ignorance and unbelief were the ground of mercy, but the evidence that his salvation was an act of mercy. Those to whom mercy is shown are no more deserving than those to whom it is not shown, often times less deserving, even more vile and sinful. This truth is shown in the following Scriptures. (Romans 3:9). "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: (I Corinthians 6:10-11), "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

The mercy-seat of the Old Testament and the mercy-seat of the New Testament are quite distinct, and must not be confused. The one is the type, the other is the antitype. Under the ceremonial law the mercy-seat was the lid or covering of the ark of the covenant which contained the law. The same word that describes the Old Testament mercy-seat in Hebrews 9:5 is applied to Christ in Romans 3:25. The word used in these places means that which appeases the wrath of God. The mercy-seat is Christ in His atoning death. He is also the altar. We come to Christ, the true mercy-seat, when we cast ourselves upon the mercy of God upon the grounds of Christ's propitiatory death.

Now, who is it that participates in the mercy of God? Those who are called of God. Matthew 9:13 "...For I am not come to call the righteous, but sinners to repentance." They are sometimes described as those who call upon the Lord. (Psalms 86:5). "For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." (Romans 10:13). "For whosoever shall call upon the name of the Lord shall be saved." And as those that love Him and keep His

(Continued on Page 12 Column 1)



TUNE IN TO THE CALL TO CALVARY

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

MERCY

(Continued from Page 11)

commandments. (Nehemiah 1:5 "And said, I beseech thee, O Lord of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments.")

Also it is noticed that those who fear Him will participate in the mercy of God. Psalms 103:11, 13, 17 "For as the heaven is high above the earth, so great is his mercy toward them that fear him. Like as a father pitieth his children, so the Lord pitieth them that fear him. But the mercy of the Lord is from everlasting to everlasting upon them that fear him..." Not that calling upon the Lord, love to Him, observance of His commandments, and fear of Him are causes of His mercy to them; but such obey Him and honor Him because they have His mercy already, not in order to get it or receive it. This is simply a description of those who share in the mercy of God. It is a manifestation that God has granted them mercy.

We have in Psalms 136 an exhortation to give God thanks for His mercy. It is threefold. First, from God's side the punishment of the wicked is an act of justice. God punishes sinners because of their sin. (Isaiah 26: 21) "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity..." Secondly, from the sinners side it is an act of equity; he gets what he deserves. Luke 23:40-44. "But the other answering rebuked him, saying Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds..." Thirdly, from the standpoint of the saved, the punishment of the wicked is an act of mercy. Psalms 136:10. "To him that smote Egypt in their first-born: for his mercy endureth for ever."

The mercy of God is the proper appeal of the pastor to His people. Romans 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

In humility and praise let us attribute our salvation to the mercy of God. Let no one say he deserves mercy. Deserving mercy is a contradiction of terms. No one deserves mercy. That which one deserves is not mercy. The depraved sinner that thinks he deserves salvation does not yet know the mercy of God. He who objects to the sovereignty of God perceives not nor feels the mercy of God in his soul. May God bless you is my prayer.

Conversion

(Continued from Page 6)

and I was seated on the second pew. He reached his hand over and laid it on my head, and

THE BAPTIST EXAMINER
MARCH 7, 1987
PAGE TWELVE

APPRECIATED LETTERS

Dear Brother Joe:

I would be grateful if you would publish the following "observation."

"A word of appreciation. I thought your editorial in the December 13th edition of the paper was masterfully written and should have appeared on the front page with a black border encircling it as is common on death warrants.

God does not deal in hybrids. A person is either something or he is not; any false mixture is satan's work. A person is either a Baptist or he is not a Baptist is a created being just as is a saint. Both are created by the underlying concept of authority. God has authority within himself to save whom he will. He also has authority to make Baptists of whom he will, and the mechanism for making Baptists is vested in Christ's church by the authority granted her at her creation. A Baptist can only be made by a Baptist church, for only Christ's church has the directive authority from the Lord to baptize a convert and upon this baptism he is entered into Christ's church and has been made a Baptist by a decree of God via a church operation.

Baptist churches are created by the same procedure... by baptism and organization with authority granted from the head of the church and through the organizational capacity of the church.

Your editorial mentions that many highly regarded men from our number are involved in these extra-church devices by which they supposedly create a church from scattered membranes, bring them together upon them and aver that they are a living body. I cannot be as charitable as you have been. Men who perform such a work are building false structures which cannot be thought of as other than enemy agents. A Baptist or a Baptist church is a fixed quantity and a fixed quality measured by God who created both. They are something because they have an authoritative existence from the creator. A church created by man from random bits and pieces of this and that is not a fixed and established factor, but a wriggling mass of stray parts fused together by man.

God created the world and all things in it. All things which

have a godly identity were created, for they could exist no other way. A Baptist church has been created just as the earth was created, for it sprung from God's hands. It is created by an ongoing life process whereby a living body begets a living body. The brethren whom you speak of as building churches on their own authority are structuring an amalgamized phantasmagoria without life, right, or warrant. Are not such men usurping authority from God and attempting to become 'creators' by their own power? If a man builds a church of himself and his own strength has he not created this church? Can man create life? These men you refer to are skirting very closely to saying so.

False teachers and builders ignore the most salient fact under the sun: A church is a living body. A living body. What man is there who can formulate a living body by his own power? These anti-landmark brethren, in their ignorance, claim power as creators. Men really shouldn't even speak of a church until they learn the elemental facts of just what a church is. To attempt to become a creator of life approaches nigh unto blasphemy. Not knowing the men you refer to, I shall be charitable and assume them to be born again, but even the new birth does not confer on men the office of creator. When will men ever learn that when you are dealing with Christ's church you are dealing with life? Let there be no confusion on this vital point. Every church built by man without the mandated authority from God via his church is a dead machine and is a competitor of Christ's bodies. They work an alien work though it be done in Christ's name and though it aver to be Baptist. When you deny specified authority you move into the sphere of anti-Christ work.

Let us bring this truth to the sticking point and affix it there in measured and certain terms. We will not recognize any church which had no proper church authority to come into existence. Such structures are enemies and aliens. We must go to the source for all things good, and living bodies must come about by the direct action of a creator of life. Life may be described as a flowing thing but it only flows into the channels where the creator directs. Life from life is the Biblical procedure, and at all stages of life the Creator is the guarantor of such life. Whether we speak of salvation unto life or the ongoing life of a Baptist church and her living ministries, life must be created by the only one capable of the deed, and lacking this death abides.

A Major in the British Army met a group of armed Colonial dissents and said to them, "If there is to be a war, let it begin here." Concerning the lineage of Christ's church and her living ministries we say the same to all men, "If there is to be a war, let it begin here." I say to any man, be he named Baptist or by whatever title, if you build a church without a directed authority from a Baptist church you have erected a monument to death and disorder. Friendships and fellowships break on this point and though we be tolerant men, no toleration is allowed to those who build competitors to Christ's church and her living ministries.

Grant sent Lincoln a message from Vicksburg which said, "I

will fight it out on this line if it takes all Summer." Christ's living body is a line drawn and on this line we shall fight king, constabulary, pope or false brethren crept in unawares, and we will fight it out on this line until Christ returns.

Brother Joe, I commend your editorial in the strongest terms. Let men be Baptists or let them be gone, but let them overtly be what they are so that we may know them for what they are. I am thankful that the denominations label themselves for what they are for they do us a service in this. I expect attacks upon the prerogatives of Christ's church from without the camp, but I am dismayed by those who entitle themselves "Baptist" who are so glaringly ignorant of the composition of a living body that they erect machines of war to fight against them. A Baptist church is a created building. Will those who say that a church may build itself claim that they are creators? If not then let them abide by God's work of church creating which is wrought by a living church building another living body by the power granted it by the Creator.

Your editorial was well done. God send more of the same.

Ray Hiatt

Dear Brother Wilson,

Peace and grace in the name of our Saviour. Thank you so much for your letter. Though in the past I have only written to express my appreciation of the tape ministry, I would like now to mention T.B.E. I must admit that I do not get a chance to read all of the articles of each issue, but the very titles of them are a blessing to me. I would have never known of the tape ministry had it not been for the paper. I would have never known of the book store. Because of my limitation of time that otherwise could be used in reading the paper, the tape ministry has been a special blessing to me. In Christian Love, Dennis Yoneda.

Dear Brethren:

I haven't written lately, but I want you to know I still read T.B.E. and enjoy the messages in it. I would like to see a few more articles on this Charismatic movement, and would like to know if you have any good books on this movement; for I think this is part of Satan's ministry. May the Lord continue to bless all of you involved in the editing and ministry of T.B.E. Yours Till The Lord Returns. J.E. Gaddy. Missions. Ks.

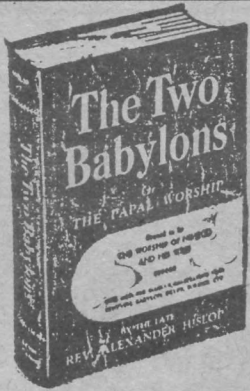
Dear Brother Wilson,

Greetings in our precious Lord. I pray that He is continuing to bless the work there. We have so much to be thankful for; Although sometimes we get discouraged as we look on the evil world. But one day it will all be over for the Lord's people. I know God's true churches are few and small, but He is accomplishing His purpose and plan and we have to accept it. I don't know why any Christian who loves God's Word wouldn't just love to be a member of a true church. I so love the writers of the paper in the Lord and pray each day for all of them. I especially like the last four sermons in the paper by you. All four were so true and the last one so very timely. Your Sister In The Lord. Mrs. O.L. Young, Bullard, Tx.

BOOK REVIEWS

I am very hesitant about using or recommending books of sermon outlines. I would strongly urge every preacher to be careful and sparing in using such. However, I suppose that such books can be useful in starting the thinking wheels turning in the mind of the preacher. If the preacher uses such books only as helps in getting started, or helping to lay out a path for observation, these books can be of some help.

We have a book, *Sermon Outlines From the Sermon on the Mount* and a book, *Sermon Outlines on the Psalms*. These books are by Charles R. Wood. Of course, they are much too small, and their style is such that they cannot even begin to give an exposition of these portions of Scripture. But then, they do not pretend to do this. The books cannot do much for the preacher or the individual Christian, but they may be a little help. They are paper back books of over 50 pages each. Each book sells for \$2.95. Order from our book store.



THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$8.95

If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101