

Deeper giving means deeper living.

WAYS THAT  
END IN DEATHby R.D. Tomlinson  
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"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Pro. 14:12).

A U.S. Treasury agent whose specialty was that of identifying counterfeit currencies was asked if he spent most of his time and effort in studying counterfeit money. He replied, "No. On the contrary, I spend about 95 percent of my time studying the real thing. Therefore, when the



R.D. Tomlinson

counterfeit comes along, I am more able to recognize it." So it should be with those of us who are concerned with men's souls. Satan is promoting many counterfeit salvations today. The purpose of this article is to identify a few of these "salvations" by describing those individuals who are trusting in them. Does either of these apply to you?

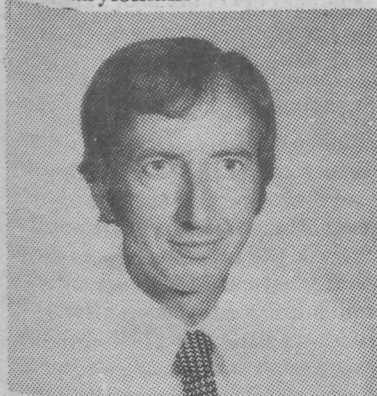
1. THE DECISION-MAKER. When you were a child, a high-pressure evangelist scared you into making a "decision" and joining the church. Now some years later you are

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## EBEDMELECH

by Ron Boswell  
7 W. Franklin St.  
Hagerstown, MD. 21740

This man lived in the days of Jeremiah. There are only two instances in his life that are revealed in Scripture. One, is the time he was used of God to save Jeremiah's life. The other time is two years later, when the country of Judah had fallen to the Babylonians. On this occa-



Ron Boswell

sion, God said that He would spare Ebedmelech's life. I believe he was a personal friend of the prophet and an illustration of divine grace. We are first introduced to him in the Scripture when he endeavors to save the life of Jeremiah, who had been put in the dungeon for preaching the Word of God.

"Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the

(Continued on Page 8 Column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

## The Baptist Examiner

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

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## NOTED DOCTOR ATTACKS LORD'S SUPPER

by Assistant Pastor  
Doug Newell

Matthew 26:26-29, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I

drink it new with you in my Father's kingdom."

Recently, I read an article by



Doug Newell

Dr. Sam Morris, in which he attacked the use of wine in Lord's Supper. In the article he gave 14 reasons why wine should not be used. In the forward of the article, it is stated that, "Dr. Sam Morris is perhaps the most knowledgeable man in America on the matter of alcoholic beverages and the Bible." Well, I am not writing this article in order to destroy the credibility of Dr. Morris, but I do believe he is definitely wrong on his position of not using wine in the Lord's Supper. In this ar-

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## BIBLICAL SALT

by Waldo Whiddon  
Park Ridge  
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Gotha, FL.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). We

would like to say a few things concerning salt as described in the Bible. It is a worthy subject, and should be given proper consideration in our Christian lives. These words, "Ye are the salt of the earth," are prophetic where our present day is concerned. As long as the masses of the Christians are the salt of the earth, complete cor-

ruption is still prevented. God's judgments are postponed, and the Antichrist cannot be revealed. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7). The Lord Jesus does not stop here, but earnestly warns us to take

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SALVATION  
NOT OF WORKSby Carl Barnette  
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Turn to the little but powerful book of Titus Chapter 3 Verse 5. Speaking of the way of salvation it says, "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." Salvation is many things to



Carl Barnette

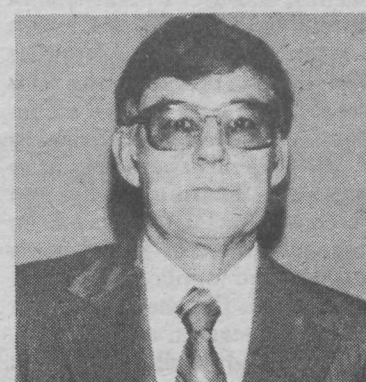
many people, and many people have their own personal idea on just how they are going to be saved and how they are going to get to heaven. I asked these questions of another, "When you die where are you going, to heaven or to hell, and just how are you going to get where you are going?" He replied, "I am going to heaven, I am saved by the grace of God, but the grace of God is not able to save me completely, I must work my way there, and keep the commandments of God." I asked another, he said "I suppose that would be God's choice." I asked another, she said she was going to heaven, when I asked her

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A GRACIOUS  
INVITATIONby Ray Brown  
Indore, W. Va.

Text: Matthew 11:28-30.

This is a gracious invitation given by the Lord Jesus Christ to eternal salvation. All those that are designed for eternal life will respond to this invitation. At some time in their life they will respond to this call. This is



Ray Brown

the effectual call. This is not a call to the world, a call to a mass of people, people who are in trouble, people who have a lot of problems, people who are going through a lot of different ordeals and so on. This does not necessarily mean that this is a call to them. This is a precise call, an individual call, and a personal call to those who are as is said in Matthew, Chapter 11, Verse 28: "Come unto me, all ye that labour and are heavy

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE LIMITED ATONEMENT  
IN ISAIAH 53

Those who say that the Jews do not believe in Christ, because they just believe the Old Testament, surely do not understand this great chapter. If the gospel of Jesus Christ is taught anywhere in the Word of God, it surely is taught in this chapter. This is one of the greatest portions of the whole Bible. Christ not taught in the Old Testament? Why, one could write a large book on the person and work of Christ by just expounding the pertinent portions of Isaiah. "Christ in Isaiah" would be a fascinating study, and could be a great book.

"Yet it pleased the LORD to bruise him; he hath put

him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Isa. 53:10). This verse surely teaches us, 1. The death of Christ. 2. His resurrection. 3. The sure results of His death and resurrection. The man who cannot see Christ in this chapter is just blind. Christ is here though man in his depraved blindness, and because of his opposition to Christ may not see Him here.

I am speaking to you about the Limited Atonement. But, more and more, I am coming to

think of the atonement, not so much as limited, but as effectual; though both of these words apply to the death of Christ. His atonement is limited to a particular people and it is effectual to the eternal salvation of all those for whom it was made. Please know that the man who teaches an unlimited atonement cannot believe in an effectual atonement. He believes that the atonement is ineffectual for a large number of those for whom it was made. He cannot believe otherwise no matter what he might say.

We need to learn right here that the important thing in this

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## ATONEMENT

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discussion is not so much which adjective we use, "limited" or "unlimited." The important thing is that in using the one or the other, we drastically alter the nature and character of the atonement itself. If the atonement was made for all men, but many for whom it was made perish in hell; then the atonement is one thing. If the atonement was made for a limited and particular people, and it secures the eternal salvation of those for whom it was made; then it is something altogether different. Please know that the man who believes in an unlimited atonement believes in an atonement of a radically different character from that in which we believe. His atonement does one thing. The atonement that the Bible teaches, and that I preach, does something different.

I am very sad to say that many of our brethren who profess to believe in a limited atonement are teaching an atonement of a different character from that which the Bible teaches and which I preach. They teach an atonement that is limited in its purpose and application — so far, so good. But they teach that this atonement, in and of itself, is not limited at all — that it is sufficient for the salvation of an infinite number of worlds of men. Though these men will deny it, they are not teaching a limited atonement. They are teaching an unlimited atonement with a limited design and application. They no more teach that the atonement, in and of itself, is limited than do the universal atonement Arminians. I say that it is sad to say this, but I do consider it necessary;

and I urge my brethren to give serious attention thereto.

I am teaching a limited atonement — limited in its design, purpose, nature, and application — limited to the elect of God. I am teaching that this atonement is an effectual atonement — that it secures the salvation of all those for whom it was made. The purpose of this message is to show that this kind of atonement is taught in Isaiah 53. A man just cannot read and believe this chapter, and then go forth and preach a universal atonement. Let us look at how a limited atonement is taught in different verses of this chapter.

"Surely he hath borne our griefs, and carried our sorrows..." (v. 4). Note the double use of "our" in this verse. "Our" is a limiting personal pronoun. He did not bear the griefs and sorrows of all men. He bore those of a certain and particular people, even the elect of God. This is the representation of Scripture everywhere. When the Bible speaks of the death of Christ; personal, limiting pro-



Joe Wilson

nouns are joined thereto.

"But 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" (V. 5). Note the three fold use of "our" and the one use of "we" in this verse. Again, these are limiting personal pronouns. He did not do this for all men, but for some men. This verse further teaches a limited atonement by teaching that all those are healed whose transgressions and iniquities He bore. He was not striped in vain. By His stripes we (for whom He was striped) are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (v. 6). Note the words "we" and "us all." Here again are those limiting personal pronouns. In this verse, especially notice "laid on Him." Our sins were on us. The Lord laid them on Him. He was punished for them. They are not on us anymore. They cannot send us to hell, for they are not on us. We must and will be saved, for there are no sins "on" us. A man cannot go to hell without sins on him. If the Lord laid the sins of all men on Christ, then no one will go to hell. Men go to hell for sin. If Christ paid for their sins, they have nothing to go to hell for. It would be horribly unjust for God to punish a man in hell for sins that were not on him, but on Christ — that were already paid for by Christ. All those whose sins were laid on Christ must and will be saved. All men will not be saved. Therefore, God did not lay the sins of all men on Christ.

"...for the transgression of my people was he stricken" (v. 8). God has a people. They are not the total of mankind. They are the elect of God.

Christ was stricken, not for all men, but for the people of God. This is what the Bible says, and we believe and preach the Bible. Those who preach that Christ died for all men are preaching for doctrines the commandments of men, and are preaching in opposition to the Word of God.

The Bible has much to say about these favored ones from among mankind who are the people of God. "Thy people shall be willing in the day of thy power..." (Psa. 110:3). Here we have, 1. An elect people. 2. An effectual power. 3. A predestinated time. Oh, the marvelous fullness of God's Word. The people who are God's people, in and of themselves, are not willing. They are just like other men by nature. But God will, at the appointed time, put forth His effectual power, and they will be made willing. "...for I have much people in this city" (Acts 18:10). Paul was discouraged and thinking of leaving Corinth. The Lord encourages him to stay and continue preaching. God does this by telling Paul that He has much people in the city. They were the elect of God. They had not yet been saved. God was going to use Paul's preaching to bring many of them to Christ.

"All that the Father giveth me shall come to me..." (Jn. 6:37). Out of the totality of fallen mankind, there are some given to Christ by His Father. These will come to Christ and be eternally saved. "...I lay down my life for the sheep" (Jn. 10:15). The totality of fallen men are divided into sheep and goats. The sheep are the elect of God who will all be saved. The goats are the reprobate, none of whom will ever be saved. Christ died for the sheep. He did not die for the goats. Therefore, He did not die for all men. "...thou shalt call his name JESUS; for he shall save his people from their sins" (Mt. 1:21). Christ does not try to save, He does save. He does not save all men, He saves His people. I have quoted all these verses to set forth somewhat the meaning of "my people" in Isaiah 53:8. These words certainly show that the death of Christ is limited to that portion of mankind known as God's people.

"...he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (v. 10). This verse tells us that Jesus Christ has a seed, and that He will see, saved in glory, all that seed. It is akin to Hebrews 2:13 where, when the Lord reports to His Father in eternity, He will say, "...Behold I and the children which God hath given me." They will all be there. Not one will be missing. He will see His seed. This verse also tells us that the pleasure of the Lord will prosper in Christ's hand. He will do that which His Father sent Him to do. That which God purposes to be done, will be done.

"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" (v. 11). He will see, saved in glory, all those for whom He travailed in soul on the cross. He will not be disappointed. He did not go through that great travail in vain. He secured the salvation of the elect by that suffering on Calvary. He shall be satisfied. It was the joy of this satisfaction that was set before Him when He, "...en-

dured the cross, despising the shame..." (Heb. 12:2). The Arminians preach a disappointed Father — He wanted to save all men, but many would not let Him do this. They preach a defeated Holy Spirit — He tries and tries to save everyone, but many will not let Him save them. They preach a dissatisfied Jesus — He died to save all men, but some just will not get saved. Oh, the poor, pitiful, weak trinity of the Arminian. We, who believe and preach the truth of the Bible preach a

Father who saves all He purposed and desired to save. We preach that the Holy Spirit effectually and eternally saves all the elect. We preach that Christ died effectually and savingly for the elect of God. What a difference between the preaching of Arminians and of Bible believers!

Note further in v. 11 the use of the personal pronoun "their." He did not bear the iniquities of all men, but bore "their" iniquities. Note the word "many." (Continued on Page 3 Column 1)

## FROM THE EDITOR

I have been asked to write an editorial on "How To Give And Receive Criticism." After thinking the matter over, I have decided to divide this into two parts. I do not feel I can adequately deal with this subject in one editorial. So, I write this on "How To Give Criticism." From the context of the aforementioned request, I infer that negative criticism was the thing requested. Of course, there is a positive and a constructive criticism. Still, most of us use this word in a way which implies a negative criticism. I think that the word "rebuke" in the Scripture refers to the criticism implied in the request to me, and is that with which I deal in this article.

Upon giving this matter some thought, I was amazed at how much the Scripture has to say on the subject. I suggest to the interested reader that he look up "rebuke" in a good concordance, and read the Scripture references given. "...thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him" (Lev. 19:17). The next verse refers to what Jesus called the second greatest commandment, "thou shalt love thy neighbour as thyself." This connection implies that true love for others demands that we give them proper rebukes (criticism) when needful. "Open rebuke is better than secret love" (Prov. 27:5). "...if thy brother trespass against thee, rebuke him..." (Lk. 17:3). Many more Scriptures could be given.

I find obeying these Scriptures to be a very difficult matter. Usually, I would prefer to just let a brother go on in his sin and error rather than to rebuke (criticize) him. 1. I am, I suppose, cowardly by nature. 2. Most folk will not take criticism kindly, but will be offended thereby. One often brings down the enmity of others upon himself by giving criticism. I suppose that most of us shrink from doing that, though commanded by Scripture, which will cause others to be angry with us. This giving of criticism is a very delicate matter. One needs to handle it carefully, and much grace and wisdom from the Lord is needful in this.

1. We should give criticism. We should love our brothers and sisters in Christ so much that we should be willing to do this distasteful duty for their good.

2. We should be sure that we are living in a close fellowship with our Lord, and that we are not guilty of a like offense ourselves. We should consider the beam that is in our own eye and cast it out. Then we would see more clearly in casting the mote out of our brother's eye (Mt. 7:4-5). It is the one who is spiritual who is to restore the brother overtaken in a fault, (Gal. 6:1). Two things are to be guarded against here. a. A self righteous attitude of superiority b. Using our own condition as an excuse for failing to do our duty in this.

3. We must be sure that our motive in giving criticism is the glory of God and love for the one criticized. This is of the utmost importance. We must never "be glad" that we have something on our brother. We must never gloat over the opportunity to "jump on" a brother. We must always consider the giving of criticism as a painful, but necessary duty. I greatly fear that many watch diligently for an opportunity to criticize a brother, and rejoice exceedingly when they find such. Some men seem to delight in giving criticism. We should never give criticism with an "I knew it" or an "I told you so" attitude. If you do not have an honest love for the brother you criticize, do not give your criticism. I cannot think of a more important matter in giving criticism than a genuine love for the one criticized. I tell you that I have heard people give criticism as if the giving of such was a chief delight to their heart.

4. Be absolutely sure that the criticism you give is accurate and needful. Be sure that the matter deserves criticism. Be sure that the one being criticized truly deserves and even needs such criticism. Know for yourself. Do not criticize one on the basis of what another tells you. Unless you know for a fact, ask the brother if he is guilty of such before criticizing. Tell him that you heard it. Nearly always tell him from whom you heard it. If he admits guilt, then offer your criticism. Do not nit pick and criticize every little thing. Be sure that the matter truly deserves criticism.

5. Give some constructive words with your criticism. Try to be helpful to the one you criticize. The true purpose of criticism is to glorify the Lord and help the brother.

6. Be sure that you are open to and willing to receive proper criticism yourself. If you do not desire proper criticism, if you cannot receive such graciously; then refrain from giving it to others. Many who delight to criticize others are very resentful to any criticism from others.

Much more could be said. I would welcome a sermon from some preacher brother on this subject. I say again that we need to give criticism at times. The proper giving and receiving of criticism could promote great good among us. Let us be sure that: 1. We are in fellowship with the Lord ourselves. 2. The criticism is not over every little thing, but is needful. 3. The criticism is justified by the Word of God. 4. The criticism is given from love, and is given lovingly. One will more likely receive criticism properly from one who shows great love. 5. Seek to be helpful in giving criticism. We give criticism not to hurt, but to help. 6. Do all to the glory of God.



## ATONEMENT

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Oh, those for whom Christ died, and who will be saved by that death, constitute a great multitude that no man can number, but they are not the totality of mankind. They are "many," but not "all" — that is "all" in the Arminian misuse of that word. Please note that, in this verse, the Lord will justify all those whose iniquities He bore. How can the Arminian get around this plain statement? There is a most definite connection between His bearing their sins and their being justified. All men are not justified. All whose sins He bore are justified. Therefore, He did not bear the sins of everyone.

"...he bare the sin of many, and made intercession for the transgressors" (v. 12). Note "many" again. He did not bear the sins of "all," but of "many." Please note that He makes intercession for those whose sins He bore. Jesus said in John 17:9, "I pray for them; I pray not for the world, but for them which thou hast given me..." He prays for those whose transgressions He bore. He prays not for all men, but only for those given Him by the Father. Since He prays not for all men, it is as certain as can be that He died not for all men. His intercession is limited and effectual. His death is limited and effectual. Oh, I wonder at the blindness of men who can preach again and again on this great chapter and still preach a universal atonement. Truly, their eyes are blinded by a preconceived prejudice, and they refuse to see the glorious truth of a particular and effectual atonement so clearly taught in Isaiah 53.

Notice again the teaching of an effectual atonement in this chapter. "we are healed," vs. 5. "laid on him" v. 6. "He shall see" and "shall prosper," v. 10. "shall see" and "shall justify," v. 11. "made intercession," v. 12. If words have any meaning at all, these words mean that the death of Christ is effectual unto the eternal salvation of all those for whom He died. I would ask the Arminian to please study this matter. I believe that, if any saved person really desired to know and was willing to follow the truth, he could easily see a limited atonement in Isaiah 53.

Look at the great dishonor done to our Lord and His glorious death by those who teach a universal atonement. They teach that Christ bore and carried the sins of all men, but that some men have to carry them, themselves, as well. They teach that He was wounded, bruised, chastised, and striped, but we are not healed thereby — at least many are not. They teach that God laid the sins of all men on Christ, but that those same sins still lie on many. They teach that He was stricken, but we are stricken also. They teach that He will not see His seed, and that the pleasure of the Lord will not be accomplished. They teach that He will not see of the travail of His soul, and that He will not be satisfied. They teach that He does not justify those for whom He died. They teach that He does not make intercession for all whose sins He bore, or they teach that His intercession is a failure. Brothers and Sisters, I do not know a doctrine that is more opposed to the Word of God, that is more blasphemous, that is more of a dishonor to the character of God, or that is more

dishonoring to the blood of Christ than this doctrine that He died for all men, but many for whom He died will perish in hell. These men dishonor the cross of Jesus Christ, and make His blood to have no more real saving effect than that of bulls and goats. They teach that the death of Christ is of no saving effect whatever, unless man add something to it. Oh, how blasphemous and dishonoring to our Lord and His blood!

The doctrine we teach, which is that of the Word of God — that Christ died only but savingly for the elect of God — this doctrine: 1. Teaches that the atonement does the job it was intended to do — it atones. 2. Gives all honor and glory to the cross of Christ. 3. Gives assurance and security to the believer. Praise God for an atonement that atones, a redemption that redeems, a propitiation that propitiates, a satisfaction that satisfies, and a salvation that saves. Praise God for the saving death of Christ, that eternally saves all those for whom it was made. Praise the Lord.

Yes, Isaiah 53 teaches a limited atonement. The man who cannot see this is the man who just will not see it. It is not that it is not there, but because he is either unsaved or wilfully blind on this point that he does not see this truth. It is not because God has not revealed it to him. It is because he will not see what God has so clearly revealed. God could not teach the limited and effectual atonement any more clearly than He has. It is not for lack of light, but because of closed eyes that men do not see this. As this doctrine is at the center of the so-called five points, so it is at the center of the Word of God, and it is at the center of the saving grace of our God. Christ died a substitutionary death, and the very meaning of the word "substitution" demands that those for whom He substituted shall be everlastingly saved. The Arminian who teaches a universal atonement does not believe in a substitutionary atonement no matter what he might pretend to believe. All for whom Christ died must and will be eternally saved. Praise the Lord! Praise the Lord!

## SALT

(Continued from Page 1)

precautions against becoming as useless, stale salt.

Water is healed with salt. The prophet Elisha made water healthy with salt. This is reported in II Kings 2:19-22, "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of waters, and cast the salt in there, and said, thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land." The salt was the symbol of God's purifying power. This miracle, moreover, pointed to our Lord Jesus Christ, for Elisha said, "Bring me a new cruse." This "new cruse" beloved, refers to the incarnation of the sinless Son of God, the only purifying agent that can cleanse the poison

therefrom. "A body hast thou prepared me" (Heb. 10:5).

The words of Jesus, the Son of God, as we shall see, are of far reaching significance. He said in Mark 9:49-50, "For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." The book of Job also speaks of the need of salt. "Can that which is unsavoury be eaten without salt" (Job 6:6). Certainly there are people who must do without salt for health reasons, but food without salt is to say the least, tasteless. In the Old Testament salt has a spiritual significance. That which is strewn with salt does not decay. Thus salt is coupled with the idea of something life-preserving and eternal. New-born infants, for instance, were washed with salt. Ezekiel 16:4, says, "And as for thy nativity, in the day thou wast born thy navel wast not cut, neither wast thou washed in water to supple thee thou wast not salted at all, nor swaddled at all." Herein is a good gospel message, but that is for another time.

Salt is a preservative for many things. Elisha's words show the healing power, and the preserving power of our Lord Jesus Christ. He not only preserves us by removing the bitterness, but the keeping power is made manifest as well! Let us look again at Elisha when he said, "And put salt in it..." and his actions when he took this new vessel filled with salt and emptied it into the bad water, which then became good. We again see the Lord Jesus, whose personage was poured into our corruption and dissolved it. We see in II Corinthians 5:21, "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." At Calvary's cross, Jesus sank in this sin by being judged substitutionally in your place and mine. His precious blood was shed, and the corruption of sin was removed. Salt is, in the Biblical-prophetic sense, the seasoning of obedience which should never be lacking. If the Lord Jesus had only been a holy person, as some want to hold, which is nothing short of utter nonsense, without being obedient to His heavenly Father; our redemption would not have taken place. Thanks be to God that in Philippians 2:8, the Bible says; "He humbled himself, and became obedient unto death, even the death of the cross." Oh, what a Saviour!

Salt has a two-fold significance. Salt is a picture of the destructive curse of sin and the wrath of God. Think, for instance, of the cities of Sodom and Gomorrah which are covered today by the extremely salty water of the Dead Sea. Psalm 107: 33-34 speaks of this curse as follows, "He turneth rivers into a wilderness, and the watersprings into dry ground; A faithful land into barrenness, for the wickedness of them that dwell therein." Salt, as we have seen is a vital element, a picture of saving, renewing and preserving grace. Thus we see, in the twofold significance of salt, the prophetic events in II Kings 2 even more clearly. Because Jesus Christ bore the wrath of God on Calvary's cross and became a curse for us, the way

of grace was opened. Now the Lord does not only say, "Have salt in yourselves..." (Mark 9:50), and Paul in Colossians 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," but Jesus also spoke these words to His disciples in Matthew 5:13. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of man." Beloved, we are needful vessels in the Lord's streams to carry His salt to all mankind while we await His soon return to earth to claim His own. We are the "salt of the earth," His utensils, to be used for His honor and glory!

What if the salt becomes stale? "If the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:13). This means that the believer, the Christian worker, without salt - without this gracious speech which is seasoned with salt - without the seasoning of true obedience is not fit for the Lord's service!

He even hinders it! As the Lord Jesus said, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Stale salt is indeed good for nothing. We have seen shattering examples of this over the years! It is true; whoever rejects the divinely sanctified life, the path of obedience, will be "cut off"; not from salvation, but from the splendor and joy of it brought about by the every day continuing pursuit of the divine will of the Lord Himself. I Peter 1:16 says, "Because it is written, Be ye holy; for I am holy." There is a possibility of being cut off, of losing rewards for disobedience. We learn a lot from the vine and the branches. The Lord Jesus speaks of this in John 15:1-2, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." A healthy vine is a very meaningful thing. It is indeed a blessing. It bears fruit, more fruit, much fruit, and better fruit. If it does not remain one with the vine, however, it cannot bear any more fruit; and has to be taken away. It is the same in the spiritual sphere, the Lord Jesus said in verse 6, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

In Ezekiel 15:2-4 the absolute uselessness of a vine as wood is described. "Son of man, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood thereof be taken to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work?" Beloved, the vine is not for wood, but for fruit!

We believers are always witnesses of the Lord Jesus Christ — either for Him, or against Him! Therefore, dear readers, we must take these words about salt very seriously.

Let us return to Matthew 5:13 and read these words again, "Ye are the salt of the earth;" These words have given me much food for thought, and I have come to the conclusion that if we no longer have the seasoning of obedience to God, if this spiritual salt has become tasteless in us, we are of no more use. We are unable to fulfill our task, and worse yet, we are in God's way!

There have been and are many believers whom God has isolated because their spiritual salt has lost its savour, and they have been thrown out. This is the sad fate of those who are saved for eternal life, but have

(Continued on Page 4 Column 5)

## APPRECIATED LETTERS

We enjoy the Baptist Examiner and hand it on to others to read. May its truths be something to always remember. Our prayers and love go out to you. Love, Cloyce and Virgil Hughes, Marion, Ky.

Enclosed is a check for the renewal of The Baptist Examiner, the paper we love so much. How we thank the Lord for each one that writes for the paper. We enjoy the messages so much. A Brother in Christ, C.E. Wilson, Seffner, Fl.

I am sending a money order to renew my subscription to The Baptist Examiner. The T.B.E. and the Bible are the only way we have of hearing the truth, as we don't have a sovereign grace Baptist Church around here. Thanks, Gerald Robertson, Leslie, Ark.

Dear Brother Wilson,

Enclosed is a check to help buy the equipment the church needs to publish the paper. My hands are very crippled from rheumatoid arthritis and writing is very difficult and slow. Sincerely, Florence Rushing.

Dear Brothers,

I whole-heartedly agree with the way you are running the paper. God bless you. W. Waylon Jacks, Hampton, Florida.

Dear Sirs,

Enclosed you will find a money order. Please renew my subscription to your blessed paper. I have taken it for some time now and I enjoy it very much. I pass it to others when finished with it. May God bless you in your work, and may it last until our dear Lord comes again. Yours in Christ. Mrs. Wallace Fleck, Indianapolis, Indiana.

Dear Brother Wilson,

Greetings in our Lord Jesus Christ. I always pray the Lord's blessings on you and yours and all the writers of T.B.E. Enclosed is a check for the paper. I enjoy it so much. No one but my Lord knows what food it is for me. Yes, I'd like to meet you here, but if not I know I will meet you in heaven. I'll get to shake your and Brother Gilpin's hand there. Your Sister in Christ. Mrs. O.L. Young, Bullard, Texas.



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*What financial obligations does a church have to a pastor who is working a full time job?*

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**"Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14).**

I am certainly glad to have a question to which I can give a Bible answer. Many of the questions I receive must be answered just by my opinion. This is not true of this question.

Let me say that what you and your church do is your business. I do not try to tell other churches what to do. However, I do believe that each church should endeavor to obey the Bible, and I can give Bible for my answer to this question.

A church does have a financial obligation to her pastor. Many churches seem to forget this. A church should desire and work toward giving her pastor a full time and adequate salary so that he will not have to work at a secular job. This salary should be adequate for the pastor to live as good as the average member of the church does. It should include the benefits that people employed in secular work receive. Many (I suppose most) workers receive health insurance, life insurance, and retirement benefits from their place of employment. Why should not the pastor receive the same?

But the question relates to a situation where the pastor works full time at a secular job. The answer to this question depends upon several things. How much does the pastor make at his secular job? Many pastors, because of the time they have spent pastoring and because of moving around to different churches, are not able to get high paying secular jobs. Some of them do have good paying jobs. The church should take this into consideration in deciding what to give their pastor. They should also consider the extra benefits that their pastor does or does not receive on his secular job. Many pastors sacrifice a good deal to take a church. The church should do her best to recompense the pastor as to this.

The answer to this question will also depend somewhat on the financial condition of the church. Pastors should consider this in their expectations from the church. The church may not be able to do much for the pastor financially. The pastor should not drain the church treasury, keeping it empty, so as to have more for himself. The church should consider her pastor as her first obligation, but she should take care of her own financial responsibilities,

and also give some to outside mission work. Again, her pastor should be her first (not her only) missionary obligation.

The answer to this question should also take into consideration the financial needs of the pastor. I do not mean luxurious desires, but needs. Some pastors have large families and need more than when only a man and his wife are involved.

This point is very important. The answer to this question depends, in part, on how much work the pastor does in his church work. Many people work full time jobs, and then work many hours on a second job. They expect to be properly paid for this second job. If the pastor puts forty hours a week into his church work, why should he not be paid accordingly. Of course it is not likely that a pastor with a full time secular job will put this many hours into his church work. But he does, likely, put many hours into his church work. He should be paid accordingly if the church is able to do this. Other men do not work at second jobs for free. Why should the pastor?

Oh, this matter should be a matter of love. It should never be a bone of contention between the pastor and the church. The church should love her pastor and do the best she can, within reason, for him. The pastor should love the church. He should consider her financial condition and her needs, and he should not make unreasonable financial demands upon her. He should remember that she may be needing to get a building, or improve the one she has, etc. The church should love her pastor. The pastor should love his church. This would go a long ways towards settling this question.

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There are some things that must be considered before we begin to answer this question. First, a pastor has a full time job with the church whether the church is a "small?" or a "large?" church, even if he is working full time on another job. So to pastor a church under this condition means he has to work evenings, nights, and weekends. He has very few holidays or very little extra time for his family. He is available all hours when his people have needs, which means he has to take a lot of time off from his secular job, oftentimes without pay.

Secondly, when a pastor has to work on a secular job, many times he has to turn down many opportunities to preach revival meetings, to preach in Bible conferences or to visit other churches because he can't get time off to do so.

Thirdly, when a church is considering their financial obligations to a pastor, the question is not whether he has a secular job but what does the church want? If the church simply wants a preacher to preach twice on Sunday and (maybe) once on Wednesday, then they only give him a nominal payment for such. If, on the other hand, the church wants a man to serve as pastor, the spiritual overseer of the flock, then he should be given enough to take care of his expenses and his time.

Fourthly, a church is, or should be, a missionary minded organization. This must begin with the pastor. The desire of any church should be that their pastor spend his entire time in the service of the Lord. If they are not financially able to keep him full time, then they should work toward making it possible for him to be able to do so.

God's servants have always been told to live off of the tithes. "And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation... But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit... Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe." (Num. 18:21-26).

The question is not how much to give a man who is working on another job, but how much is he doing in the service of the Lord. If he is working hard in the service of the Lord, then every effort should be made to make it so he does not have to work on another job.

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**"If we have sown unto your spiritual things, is it a great thing if we reap your carnal things? — Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:11-14).**

The Holy Spirit has made it very plain that those who preach the gospel are to be supported by those who receive their message. It seems that the Apostle Paul did not always require this of the churches to which he preached, for he told the church at Corinth, "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). Also in I Corinthians

4:11, 12 he told them that being hungry, thirsty, naked, and having no dwelling place, he was laboring with his own hands. He also told the church at Thessalonica, "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example unto you to follow us" (II Thess. 3:8, 9).

A church's obligation to her pastor is, if at all possible, to provide an income for him sufficient that he can devote his full time to the ministry. If the church's income is insufficient to do this or if for some other reason the pastor works, the church's obligation to him would depend upon the pay which he receives. If it is insufficient for him and his family to live on, then the church, as much as possible should make up the difference. On the other hand if his income is of such a nature that it is sufficient for him, he should not expect a great amount from the church. After all, the commission given to the church was not only to preach the gospel at home but also to, "the region beyond," therefore we need to remember that a church has an obligation not only to her pastor, but she is to be a witness unto Christ, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

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I Corinthians 9:13, 14, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Ideally, a pastor should not have to work at a secular job. He should be spending all of his time and energy in carrying out his duties and responsibilities relative to his pastorate. Of course, a pastor's duties are more than just preaching and presiding, and these duties require many hours if they are attended to conscientiously. Reading, writing, and the sharpening of a pastor's gifts should be added to the list. Making most of this physically possible as to time and the needs of this life, is the local church which the man pastors. He is given a reasonable amount and provided for in various ways to insure his total dedication to the pastorate and freedom from working a secular job.

The situation that I have just described is "ideal" and not that usually found in many churches within true Baptist fellowships. Many churches are small and not blessed to the extent financially that they are able to support a pastor "full time." What then is their responsibility to the pastor who must work a job in order to meet his needs? Do they sometimes fall into the attitude that, since he works he cares for himself and their responsibility in this area is

lessened, or even done away with? That may be the case with some, but certainly that is not the correct attitude for the spiritual health and well-being of either the church or the pastor.

Assuming a pastor has a proper outlook, a church must, first of all, strive toward being able to support and care for her pastor so that he will not have to work. I know that expenses these days are high and the independence and extra money is tempting to a man, but living expenses should be no higher for the pastor than the average member of the church. If a church just simply cannot support a man, they can and should ease as much of his burden as possible. If he can work part-time, the church should assist him. Conference expenses, books, automobile allowances, and a variety of extra things that will give the church a sense of helping God's man, not to mention encouraging the pastor to be a better pastor, can be done. I Timothy 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine."

No church should ever discount or lay aside their duty to care for their pastor. Likewise, in this kind of "working situation," a pastor must not expect the church to give him more than reasonable aid. I personally believe that it is a pastor's duty to stop working a secular job when the church is able to support him. The church should not make him rich, but he is to be provided a normal living.

## SALT

(Continued from Page 3)

lost aim and purpose for God's cause. Why is this? It is because they would not let themselves be helped after their spiritual rebirth. King David had fallen into this ugliness before God in Psalms 51, but repented, asking for salvation joy again. He was not lost, but rather had lost the joy of salvation, asking God humbly that it might be restored.

Let us turn back to Ezekiel 16:4, where the Lord speaks of the apostate city of Jerusalem. Where our rebirth is concerned, we have a prophetic word here, "And as for thy nativity, in the day that thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all." It is as it was with Lazarus when the Lord called him out of the tomb. He was alive but still wrapped in his grave clothes. Others had to free him. The Lord had accomplished the great miracle of bringing him back to life, but He did not take away the grave clothes. Jesus said to those standing by, "Loose him, and let him go" (John 11:44). The Lord will never do for us what we have to do for ourselves, namely, become obedient.

Someone might ask, "Can salt lose its savour?" Some say yes, some say no. Be that as it may, the Lord's statement concerning salt losing its savour is used here symbolically referring to the loss of our fellowship with God. What do we mean? Simply being out of fellowship with Him due mainly to disobedience.

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If we belong to Christ, it follows logically that everything we have belongs to Him.

## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is there a Biblical form of human government? What is it? (for this age)

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The Biblical form of human government is revealed in the book of Revelation. "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" (Rev. 11:15). This eternal kingdom will be the final government. A perfect peace will be enforced by a perfect King, with perfect judgment, who will rule in righteousness and justice.

I believe the form of government most common in the Bible was the monarchy. During New Testament times the Jews were under a dictatorship. These facts do not necessarily promote these forms of government. The church's government is democratic in nature, yet not a pure democracy, due to the fact her members are to follow the leadership of the Holy Spirit according to the Word of God. We are not at liberty to vote on issues as we please, but only as the Holy Spirit leads. The government of the church is a theocratic democracy stripped of legislative powers, but commissioned to execute the laws and commands of her head, Jesus Christ. If there is a Biblical form of human government for this age, it would have to be fair to all its citizens and rule in the fear of God. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just ruling in the fear of God" (II Sam. 23:3). It must rule in truth and mercy. "Mercy and truth preserve the King; and his throne is upholden by mercy" (Pr. 20:28).

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Yes! Let us look for the answer to this question. God has an answer to all our questions. Romans 13:1 says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Christians are commanded to obey the laws of the land as long as they do not conflict with the Word of God. A Christian should be a good citizen, and I might add, A good Christian. A lack of respect for and obedience to the laws of the land is un-Christian. Jesus Himself obeyed the laws of the land and paid

taxes. To be a good Christian, then, is to follow His example.

Jesus tells us in John 17:16 that we are not of the world as He was not of the world. However, we are in the world and like our Lord Jesus Christ, we should be examples to the world.

Paul tells us in our text that the powers that be are ordained of God, so in order to be in the will of God we should be in submission to these powers. Romans 13:2 tells us that, "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." I don't know whether this is divine judgment or human, but the text seems to teach that the punishment will be inflicted by rulers as ministers of God. I travel a lot and sometimes my foot gets too heavy on the accelerator, and I get caught on the radar screen of one of the ministers of God carrying out the laws of the land. He pulls me over and gives me a citation, and I must pay for breaking the law of the land. I might add that I have committed a sin. I should have watched my speed and observed the laws of the land.

The minister of God (the state patrol officer) was just doing his job. If it was not for the laws of the land there would be more and more killing, and a lot more ungodly crimes than there are already in this sinful world. Romans 13:4 tells us that the officer of the law is a minister of God to thee for good. However, if you do evil you are afraid, or you should be. Of course, if you are in obedience to the laws of the land you have no reason to be afraid. Yes there is a form of human government, and this government is ordained of God.

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The Bible teaches the responsibility of man. It says that man will be held accountable for his actions, and that he is inexcusable for his actions. For this reason, there must be a form or an outline by which man can direct his actions and his behaviour. The Bible reveals a form of government for individuals in this present age. The word "government" refers to the exercise of authority. The form that this authority takes is in the commandments. The commandments are used as the basis of government in the conduct of our lives.

It is not possible to keep these commandments for any other reason than for directing our lives. Salvation is not obtained by keeping the commandments. If man would practice the commandments as given, his life would be much easier. It is

when man begins to set aside and break the commandments that his trouble starts. This has been true since the commandments were issued to Moses in the book of Exodus.

If we were to just concentrate on these ten commandments found in the book of Exodus, see how much better the governing of our lives would be: Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, Thou shalt not bow down thyself to them. Thou shalt not take the name of the Lord thy God in vain. Remember the sabbath day, to keep it holy. Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house" (Exodus 20:1-17).

And the final and most important commandment concerning the responsibility of man: "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." (I Jn. 3:23).

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"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1).

It is right to be subject to the laws of our land so long as these laws do not take away our freedom of worship, as long as the law of the land does not take away the liberty of our conscience so that we may worship God as we are instructed in God's Word. If to be subject to principalities and powers hindered freedom of worship, then we should do all within our power to see that such laws be changed.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1). This Scripture reference is in harmony with the one in Titus 3:1. The "higher powers" does not have reference to angels, but to civil magistrates. The same thing is meant in Titus 3:1. Every soul means every person, not just religious persons. Every citizen is to be subject unto the laws and ordinances of the land. These laws are not hard to obey. There are certain laws pertaining to wild animals for the protection of them. If there were no laws to protect the deer population, and men were allowed to kill them anytime and all the time; soon there would not be any. Such laws are good for the animals and the birds, and for

the enjoyment of the people.

If there were no traffic laws, cars would jostle in the streets, and the highways much more than they do. The hospitals could not take care of the wounded and dying.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? do that which good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:2-4).

As we read the foregoing Scripture: it is easy for us to see that civil governments are set up by the providential working of God. Romans 13:1 says, "...the powers that be are ordained of God."

If the intent of the question is there somewhere in the Bible that God has set down some rules for every nation to go by and to be set up by? Does God say in His book: here are the rules by which every nation is to govern themselves. There are no such set of laws. I do say that if every nation would base their rule by the ten commandments, then see that the commandments are carried out so much as men were able to do so, then we would have a good government.

Let us notice one other Scripture passage. I Peter 2:13-14, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well." It is easy for us to see that God in His providence set up whom He will and pulls down whom He will.

I trust this will help others to understand what we are to do relative to rulers and magistrates. Whether there is a Biblical form of human government or not, it ought to be sufficient for to know that we are to submit to every ordinance of man, so long as it does not interfere with our freedom of worship.

### SALT

(Continued from Page 4)

dience. Man can lose usefulness and rewards according to I Corinthians 3:15. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." The "falling from grace" crowd has a little difficulty swallowing and digesting that Scripture, yet it is there in the Bible. Long ago as a youngster in school, I remember the story of the "ugly duckling." This that we have just read reminds me of that story. One who just barely gets into heaven, singed with fire, because of disobedience, or whatever the cause, feathers somewhat burned if you please, will resemble the ugly duckling. Strange as it may seem, he belongs there, but looks so terribly odd! Who is it that would like to look like the ugly duckling in heaven? No one, of course. I do think that I would like to resemble my fellow-believers after being sav-

ed by the marvelous grace of a faithful Saviour. We believe, then, that it is better to appear as evidence of the preserving salt, than to show that it had indeed lost its savour, than to finish up by wearing of the clothes of a near miss!

How can a saved person suffer loss? If he will not let himself be helped in any way. If he tolerates a spirit of contradiction or criticism of himself is yet another way. If he is of the erroneous opinion that he can serve the Lord without obedience and true sanctification. That certainly would be a case of attempted action by unsavoury salt to say the least. Such believers bring the Lord's sacrifices, but they forget what Leviticus 2:13 expressly says, "And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." In other words, do not try to live a sanctified life without the seasoning of obedience. Do not promise the Lord in prayer and song to follow Him without doing it! To do so, beloved, is to attempt to bring the Lord a meat offering without salt!

To those who promise the Lord something only with their lips instead of their heart putting it into practice, the words of Psalm 50:16-17 apply, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee?" Why does one talk about religion, and why does one even pray to God if one does not obey Him? If your salt has lost its saltiness, is that the end of you? No, for it is written in II Chronicles 13:5, "Ought ye not to know that the LORD God of Israel gave the kingdom over to David for ever, even to him and to his sons by a covenant of salt?" Beloved, it is an eternal covenant; salt prevents decay!

If the meat offering points to the sanctified life, then we see why Leviticus 2:13 says expressly, "Every oblation of the meat offering shalt thou salt with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt." How can a child of God claim that he lives a sanctified life and simultaneously through his behaviour break the eternal covenant of salt which God made through the blood of Jesus Christ our eternal preserving salt! Of such John said in I John 3:15, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." In other words, to cling to hatred, impurity, the love of money, etc; deliberately breaks the eternal covenant of salt with the Lord! We, as Christians have a full time keeping ourselves in line with what God would have us to do, being very careful to see that the salt had not lost its saltiness to the point that what we were doing was not worthy of anything but being trodden under foot because of indifference or pure carelessness.

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## SALT

(Continued from Page 5)

We should see the strength of salt as that of judgment also. This is another reason why we are admonished to have salt in ourselves. At the beginning we read Mark 9:49, "For every one shall be salted with fire, and every sacrifice shall be salted with salt." This fire judgment of salt has a purifying effect in that we, as believers will not bring forth fruit in the flesh. The apostle Paul admonished the believers in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, (able, and working now), holy, acceptable unto God, which is your reasonable service."

Such an acceptable sacrifice is only brought to God by one who has gone through the judgment "salted with fire." Pride, the lust of the flesh, greediness, evil passions and the like are done away with in this judgment. There are many ways for the Christian to use the meaning of the preserving power of salt to please God in our daily walk. Job made this statement in Job 6:6, "Can that which is unsavory be eaten without salt?" Flesh and blood cannot inherit the kingdom of God, and our old nature is totally unacceptable to God. We must be salted with fire.

In olden days, when the enemy was defeated, the victor would take salt and cast it upon the city or the land that it should bring forth no more fruit of itself. During Israel's final restoration, when even the Dead Sea will be healed, there will be places that will not be healed. Ezekiel 47:11 says, "But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt." The salt of judgment will hinder you from bringing forth fruit of your own self.

Beloved, if we have broken our covenant wilfully with God, the salt has become weakened to the point that it has lost its savour. A renewal of our covenant with God is necessary under these circumstances. Our covenant was made through Jesus Christ at Calvary. Important? Yes, oh yes! It should not be wilfully, or otherwise broken. Let me remind you of what young King Hezekiah did in II Chronicles 29:10 before all the people and before the priests and the Levites. "Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us." What did he do? He remembered the covenant with the Lord which had been broken! If you know that you are a covenant breaker, do the same. Have salt in yourself now, and in the future you will be immune to the corruption of sin surrounding you. Only in obedience to your Lord will you be impregnated with the salt of God against demonic influences. Also, you then will be protected from people who, as mediums of evil spirits, seek to poison you. Therefore, let me emphasize again with the words of the Lord Jesus, "Have salt in yourselves."

As we near the close of our narrative on salt let us remember the holy perseverance

that Christ embedded in us when He saved us from everlasting destruction, saving our souls, causing us to miss a devil's hell. Beloved, we should never believe that it is time for a recess in our every day toil for Him. We should be found at all times in the vineyard of holiness, working away at the tasks that He will daily call upon us to do. It is never too late to begin working at the tasks left His followers. Let us soberly and sincerely examine the condition of our salt today beloved brethren wherever, and whoever you are... Amen.

## GRACIOUS

(Continued from Page 1)

laden, and I will give you rest." To all them that labor and are heaven laden under sin, He will give rest. It also says in Verse 29: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Verse 30: "For my yoke is easy, and my burden is light." No greater and sweeter words were ever spoken than these words of Jesus. Remember in John, Chapter 7, when the Pharisees and the chief priests sent men out and they said, "We want you to arrest this imposter (talking about Christ) for He is a trouble maker." They went out and came back without Jesus. "Why have ye not brought him?" They answered, "Never a man spake like this man." Do you remember when Christ spoke to you? You will never forget the sound of His voice. You will always know it, because it brings so much joy to your heart. In Verse 29 of our text, I want you to notice three words "learn of me." It should be the heart's desire of every truly born-again believer to learn of Christ. It is a mark of salvation, a mark of the new life, that a man has been born again and has been washed and cleansed in the precious blood of Jesus Christ. To learn of Him should be the heart's desire, to know more about our Saviour and more about Him who died on the cross and shed His precious blood. To see Him more in the Scriptures, know more about Him personally, and to have a personal relationship with Him. To see the Scriptures come out and just stare at you in the powerful Word of God by the power of the Holy Spirit. The Holy Spirit is the teacher who does not teach things concerning Himself, but brings forth the things of Christ to us. It should be the heart's desire of all God's people to walk in this full relationship with Christ. To walk in this full relationship with Jesus Christ we must see the call to salvation, see the call of obedience, and see the call of service. Notice what the Lord Jesus Christ said. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you." You must be obedient and recognize Him as Prophet, Priest, and king. He is to be the King of your life, the ruler of your life, and the very heart beat of your life. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." You must put on the yoke of submissiveness to Christ. A lot of people want salvation and eternal life, but do not want to submit to the rule that Jesus Christ sets forth in the Scriptures. A man may say "I want eternal

life but I don't like the narrow walk, the responsibilities, or the yoke. I don't want to come to Christ as Prophet, Priest, and King. I don't want Christ to rule in my heart and sit upon my heart and my heart be His throne. I don't want to take up the cross and daily follow Him." When you see a saint of God he wants to talk about Jesus. "Thou shalt call his name Jesus for he shall save his people from their sin." He wants to talk about the Word of God, about glory, the streets of gold, and all of those wonderful things. He wants to talk about the treasures that are laid up for us and the things that we are anticipating that God is going to give us.

Salvation calls for submission and service. Notice in Colossians, Chapter 2, Verse 6: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Now that you have received Christ, not some doctrine, tradition, denominational thing, or something that you have thought up within yourself. As you have therefore received Christ Jesus the Lord walk ye in Him. "Come unto me all you that labour and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." He's your Lord, you have received Him. Take His yoke upon you and submit to Him. Now you want to learn of Him. He's your Lord, so walk ye in Him. Colossians, Chapter 2, Verse 7: "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." As you have been taught through the Word of God and by the power of the Holy Spirit you receive Christ Jesus. That is the heart's desire of every born again believer. To really be in fellowship with Him. Notice what Paul says: "That I may know him, and the power of his resurrection." Peter wrote. "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." From this we see the empty tomb at Calvary and the fellowship of His suffering; walking hand in hand with the sufferings of Christ, knowing that we have been crucified with Him and made into the likeness of His death. To reckon ourselves indeed dead to sin, but alive unto God. To give our members as instruments of righteousness unto God.

II Corinthians, Chapter 5, Verse 17: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Psalms, Chapter 139; David cried. "I have a new life." "For I am fearfully and wonderfully made: marvelous are thy works of thy hands." All things have become new and old things are all gone. Now salvation to a life in Christ is real salvation. Anyone that is saved has already experienced this. God chose us and Christ died for us. We were elected unto salvation, chosen in Christ before the foundation of the world. II Peter, Chapter 1, Verse 3: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue."

Jesus said "learn of me." What does this new life consist of? It consists of Christ. Colossians, Chapter 1, Verse 27: "Christ in you, the hope of glory." Christ has called us to glory and virtue.

Hebrews, Chapter 6, Verse 1: "Therefore leaving the principles of the doctrines of Christ, let us go on to perfection." Let us leave the doctrines of Christ. Let us leave the gospel writers Matthew, Mark, Luke, and John. Salvation lets us leave Calvary's hill. You can't spend your whole Christian life upon Calvary's Hill. It's time to move out into the Cardinal Doctrines of the Word of God. Hebrews, Chapter 6, Verse 9: "But, beloved, we are persuaded better things of you, and things that accompany salvation, through we thus speak." Things that accompany salvation - our full relationship with Christ and our walk with Christ. I believe Paul is talking about the things pertaining unto this new life which we have. The new life that God has given unto us. We must have new life and the principles in the areas of our daily walk in life before we can learn of Christ. It's a terrible thing to have a relationship and not know how safe it is, or how solid it is. I'm talking about a relationship with Jesus Christ. The love that we have with Jesus Christ is the substance of our life, and this is what we build upon. That we may learn of Christ and build our Christian experience in life. We might be rooted and built up in the faith and established a perfect man in Christ Jesus. God gives us this life and we build on this life. Romans, Chapter 10, Verse 9: "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved." There's believing and there's taking Christ's yoke upon you. Here are those who were depressed about being heavy laden with sin. They have taken the yoke of Christ upon them and are going to learn of Christ. Verse 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." You confess in Jesus Christ as your Lord and Saviour. You want to confess it, tell people about it, you want to examine it and look into the matter. Paul wrote to the church at Corinth. Paul said He had to write to them as babes of Christ still on the milk of the word. Peter said you might desire the sincere milk of the word and may grow thereby. A lot of people are still babes in Christ. These are the things that are new to salvation. I don't believe he is dealing with the Cardinal Doctrines. Paul writing in Romans, Chapter 1, Verse 16: "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 Jews first and also to the Greek." Peter writing in I Peter, Chapter 1, Verses 18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Jesus Christ." Then, to know that babies may grow by the sincere milk of the Word, you have to know that life in Christ is salvation. You must have this salvation and have this new life to learn of Christ. We can't learn of Christ if we have not been

born again. We have to have the Holy Spirit before we can learn of Christ.

The second thing that we are going to study is that life with Christ is fellowship. There are a lot of Christians that do not want to have fellowship with Christ, or fellowship in the Word. How do we fellowship with Christ? We fellowship with Christ by fellowship in His precious Word. Notice in I John, Chapter 1, Verse 3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Verse 5: "This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Now God is light. If we are full of light we are going to walk in light because God is light. If we say that we have fellowship with Him and walk in darkness we lie. If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanses us from all sins. How do we walk in the light as He is in the light? In the infallible Word of God. If you do not have peace with Christ you cannot fellowship with Him, Amos.

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## ANNOUNCEMENT

Chester Powell has accepted a call to pastor the Sovereign Grace Baptist Church of Cortland, Ohio. This is a very fine church. It has been my honor and privilege to preach there many times, and I have been greatly blessed each time. Brother Powell is a fine Christian brother, a sound man, and an able preacher of the Word of God. He will be ordained in the near future, likely before you read this. Pray much for this church and her new pastor. Brother Powell may be contacted at 7177 Hayes - Orangeville, Rd., NE, Burghill, OH. 44404, or one may call him at (216) 772-6323. If you are ever in this area, you will be blessed by visiting this fine church and hearing Brother Powell.

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There will be a Bible Conference at the King's Addition Baptist Church of South Shore, Ky. April 3-5. Services will begin at 7:00 p.m. on Friday and will conclude with the afternoon service on Sunday. The church will provide the meals for all who attend - noon and evening. Elder Jim Hobbs is the pastor of the church and may be contacted for further information. Write to P.O. Box 634, South Shore, Ky. 41175. Or call at (614) 259-2402.

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Elder Martin Holmes is available for preaching anywhere the Lord may open the door. He is a sound and able preacher. He says that he will come to a church, large or small, and will preach a service, a week, a month, or however long they want him to. He will come to any church that can assist him in traveling expenses. He will come for an extended period of time to any church that will furnish him a place to live and pay his utilities. This might well be an opportunity for some small church that cannot afford a full time pastor to have a man with them all the time at a minimum expense.



## THE BOOK OF REVELATION

(Read Revelation 12)

In our last chapter, we noticed the time when the kingdoms of this world are going to become the kingdoms of our God and His Christ. Whenever I think of it, I can only lift my eyes to the skies and say, "Even so, come, Lord Jesus." Certainly it is my prayer that the Lord might speedily come, and the day might speedily arrive when the kingdoms of this world shall become the kingdoms of our God and His Christ. In chapter 11, we saw the time when that is going to take place.

I would remind you that the kingdoms of this world are not Christ's today. As much as we might love our own country, there isn't even one of us who would dare say that our country is a Christian nation. There isn't a one of us who would dare say that this country belongs to the Lord Jesus Christ, much less Russia with its godless leaders — much less China — much less the various nations of the world. They are in the hands of the usurper, Satan, but eventually the Lord Jesus Christ is going to be victorious. Ultimately, Jesus is going to be completely and finally victorious, for some day the kingdoms of this world are going to become the kingdoms of our God and His Christ.

In Revelation 4-11, we have a continued and continuous chain of events. I think that everything we find in these chapters follows chronologically one event right after the other, but beginning with chapter 12, the remainder of the book is not consecutive so far as the events are concerned. I remind you of this because with the beginning of this chapter the events are overlapping and in the remainder of the book, the events are not in chronological order.

### I. The Woman.

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered" (Rev. 12:1, 2).

The word for wonder doesn't mean something that you can't understand, but it literally means a sign or symbol. In other words, there appeared a great wonder, or sign, or symbol in heaven.

Let's get the picture of this woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. Can you imagine anything much more beautiful than this woman, who is clothed thus? Surely John doesn't mean to say that this was a literal woman, but he says that it was a wonder, a sign, or a symbol from which you and I, by studying, might learn what the Lord Jesus Christ meant to teach unto us.

If I were to ask the Catholics to interpret this Scripture, they would say that this represents the Virgin Mary. If you were to read any Catholic commentary, you would find that that is the position that the Catholic church takes, without one single exception. They say that this represents the Virgin Mary in all of her glory and in all of her beauty. Well, beloved, I will show you presently that this does not represent the Virgin Mary.

Then there is another interpretation that is placed upon

this passage of Scripture that is equally as false. There are those who say that the woman represents the church, and that every time that a church gives birth to a new soul, the devil is standing there ready to destroy that newborn babe in the Lord Jesus Christ. I will grant you that that application is true. I am ready to grant that every time a person is saved the devil is ready to destroy that individual, and that he stands ready in his attempt to do so; but that is not what this passage of Scripture means.

Now, beloved, having shown you that I do not believe that



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this woman represents the Virgin Mary, and that it does not represent a church giving birth to a child of God, I say to you that it represents Israel. Beloved, it represents Israel — not Israel of the rejection, but it represents Israel in the purpose of Almighty God.

I would remind you that Israel is not now as she should be. Rather, beloved, she is out of her land and afar from the promises of God. Israel now is an Israel of rejection — the Israel who rejected the Lord Jesus Christ, and who in turn has been rejected of God. That Israel is not pictured by this woman, but rather this woman represents Israel as she appears in the purposes of Almighty God.

I say then, as this woman was arrayed with light from head to foot, with a crown of stars upon her head, clothed with the sun and the moon, so this woman is a picture to us of the Jewish nation as they stand in the purposes of Almighty God. In God's plan, everything so far as this world is concerned centers and revolves around the light that radiates from the Jewish nation.

Notice that this woman was with child, for it says, "And she being with child cried, travailing in birth, and pained to be delivered." I think that those birth pains that are spoken of are but the prophecies of the Lord Jesus Christ that are given to us in the Old Testament.

In the book of Genesis, we have the first prophecy that was ever given in the Bible. In fact, it is the fountain-head of all the balance of the prophecies. All the rest of the prophecies flow out from this one. We read: "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).

You will notice that God says there is going to be enmity between the devil and the woman and between the devil and the seed of the woman. Beloved, there was never but one person

who could be called the seed of the woman, and that is the Lord Jesus Christ. All of us are the result of the combined seed of man and woman, but the Lord Jesus Christ is the seed of the woman.

When I say this, you know at once that I believe in the virgin birth of the Lord Jesus Christ. In fact, I say that it is nothing short of the vilest blasphemy when any modernist denies the virgin birth of the Lord Jesus Christ.

Let's notice another prophecy: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49:10).

Here is a prophecy that Jesus Christ is to be born of the tribe of Judah. As I turn through the Word of God and see these prophecies, I say that they are nothing more nor less than the birth pains of Israel, as Israel was to give birth to the Lord Jesus Christ.

Notice again: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of sheth" (Num. 24:17).

Here is a prophecy that was uttered by Balaam. It was a Messianic prophecy of the Messianic kingdom of the Lord Jesus Christ. If you will study it carefully, you will see that it can refer to no one but the Lord Jesus Christ. When I read it, I can see Israel travailing to give birth to the Lord Jesus Christ.

In Psalms 22:1-18, we have the picture of the darkest hours of the Lord Jesus Christ. Verse one is a picture of the crucifixion of the Lord Jesus. Listen: "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"

These are the very words that Jesus spoke when hanging upon the Cross. When I read it, I can see that this woman, Israel, has had another birth pain, and she is travailing to be delivered of the babe, the Lord Jesus Christ.

Let's notice again: "But thou, Bethlehem, Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

In this prophecy, we read of the very place where Jesus was to be born — the city of Bethlehem.

Listen again: "But 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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:5, 6).

Every time I read one of these prophecies, I see in it a birth pain so far as Israel is concerned. I believe that this woman who is spoken of as a wonder, or a sign, or a symbol which appears in heaven, represents Israel, and the birth pains that she is experiencing are nothing more nor less than the prophecies as to the coming of the

Lord Jesus Christ to this world. If I took the time, I could show you that numerous Old Testament prophecies were fulfilled in a few hours before, and including the time when Jesus Christ was hanging upon the Cross of Calvary. Every one of these Old Testament prophecies find their fulfillment in the life and experience of Jesus, thus giving to us one after another of these birth pains introducing and bringing forth the Lord Jesus Christ into the world.

### II. The Dragon.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:3, 4).

This second wonder is none other than the devil.

"Oh," you say, "Brother Gilpin, do you still believe that there is a devil?" Beloved, I would just like to know who it is that causes me so much trouble and difficulty if it isn't the devil.

I am reminded in that respect of the two little boys who were talking about Santa Claus and about other things in general. Finally, one of them got around to the devil, and he said, "Oh, there isn't any devil; he is just like Santa Claus — it's your pa."

Well, beloved, that is rather hard on some of us "pa's," but I just don't believe the little boy was exactly right in his theology.

I say, beloved, I believe in the devil. So far as I am concerned he is just as real to me as the Lord Jesus Christ. The only difference is that the Lord Jesus Christ is real to me for good, whereas the devil is real to me for evil. He is just as real as the Son of God, and I feel sorry for the individual that the devil isn't real to.

I often think of a preacher whom I knew years ago who went into a community to pastor a church. The first time he preached in that church he announced that he didn't believe in a devil, and, beloved, it wasn't three weeks before the congregation raised him one.

Well, I am of the opinion that any Baptist preacher that stays around a Baptist church very long will soon find that there is a devil. He will soon find out with but very little experience that there is a personal devil within this world.

God's Word tells us that there is a literal devil within the world. We read: "The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Mt. 13:39).

The person who says that there is no devil has to say that the Son of God falsified when He gave His own interpretation of the parables of the tares, whereby He said that "the enemy that sowed them is the devil." Beloved, I say to you, I not only believe what the Bible says about the devil, but I especially accept the words of Jesus when He said that there is a personal devil.

Notice again: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking

whom he may devour" (I Peter 5:8).

"But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

Beloved, who is it that put this wicked purpose into the heart of Ananias? Who is it that puts wicked purposes into your heart and mine? It is the devil — the same one that is spoken of here, who put this wicked purpose into the hearts of Ananias and Sapphira.

Revelation 12:3 contains two descriptive adjectives concerning the devil — "great" and "red". He is great, beloved. When you consider what he has done in the last six thousand years, you will have to admit that the devil is great in power.

Then he is spoken of as being red. Of course, that is the color of blood, which would indicate that the devil is a murderer. Beloved, that is exactly what he is. Notice: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

Who did the devil ever murder? Go back to the Garden of Eden and you will find Adam and Eve living there within that garden, in all of its beauty and with everything that they could ask for. One day, Satan, impersonating a snake, made his way into that garden and suggested a temptation to Eve, which she in turn passed on to Adam; with the result that while she was deceived, Adam sinned with his eyes wide open. Consequently, sin entered the human family.

Beloved, what happened that day? The devil murdered Adam and Eve spiritually. They were not the only ones murdered that day. Would you believe me when I say that everyone of us were murdered spiritually that day, just like Adam and Eve, for Adam is our federal head. We read: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

## GRACIOUS

(Continued from Page 6)

Chapter 3, Verse 3: "Can two walk together except they be agreed?" Our fellowship is in the Word of God with God the Father and His Son through the Holy Spirit. It is a marvelous and wonderful thing to have fellowship with Christ. Life in Christ is salvation. I am talking about life with Christ (fellowship). Galatians, Chapter 2, Verse 20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." We have life in Christ, life with Christ, life by Christ and life for Christ. So many churches have lost their testimony. The churches have died, and their testimony of

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## GRACIOUS

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Christ is on the outside because they have departed from the truth of the Word of God. Learn of Christ and study His Word, and Christ will sup with you and you with Him. Life in Christ, life with Christ, life by Christ, and life for Christ.

The third thing that we are going to study is life by Christ is fruit bearing. Ephesians, Chapter 2, Verse 8: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Verse 9: "Not of works, lest any man should boast." Verse 10: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He has ordained that we should walk in these good works. The same God that chose you in Christ before the foundation of the world, ordained you that you would go forth and bear fruit in this life. How are we going to know a Christian? You are going to know a Christian by his life, the fruit he bears, the consistency of his christian life, what he does, what he says, where he goes, and how he lives. What is fruit? Fruit is Christ-like affections, dispositions, graces, and the works in which they are displayed. Matthew, Chapter 7, Verse 16: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Verse 17: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Verse 18: "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Verse 19: "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Verse 20: "Wherefore by their fruits ye shall know them." You will know them by their works, by their fruit. Religion produces their creed, character, and their converts. A child of God produces the fruits of the Spirit.

The final point that we are going to study is; life for Christ is service. Jesus asked those searching words of Peter. John, Chapter 21:16, "He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." He tells him that three times. If you love me, Feed my sheep. This is a way to manifest all of those who truly love the Lord and are fixed to minister to the sheep. The work is laborious. We have to labor in God's vineyard. Labor to study His Word, labor to witness, and tell all souls of the saving grace of God. Although you give yourself and labor in God's vineyard the appreciation is often small, and the results are so discouraging. Time and time again you witness, tell people of the saving grace of God, and there are no results. The results are so discouraging and criticism is so fierce. Only the love of Christ for us and our love for Him can constrain us to preach His Word and have a deep cry in our hearts for lost souls. II Timothy, Chapter 2, Verse 10: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." So

Jesus is saying. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me." Remember those three little words, "learn of me." They mean life in Christ for salvation, life with Christ is fellowship, life by Christ is fruit bearing, and life for Christ is service.

## EBEDMELECH

(Continued from Page 1)

dungeon; the king then sitting in the gate of Benjamin; Ebedmelech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebedmelech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die" (Jeremiah 38:7-10).

You understand that Ebedmelech was used of God in delivering Jeremiah from death. Jeremiah was still confined to the prison court.

We read of this same character, Ebedmelech, two years later, everything had happened according to the Word of the Lord spoken by the prophet Jeremiah. The kingdom fell to the Babylonians and when the Babylonians came, they let Jeremiah out of the prison court and gave him his freedom. We read in Jeremiah 39:14-18,

"Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people. Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, go and speak to Ebedmelech the Ethiopian saying, ...Thus saith the LORD of hosts, the God of Israel; Behold, I will bring my words upon this city for evil, and not for good; and they shall be accomplished in that day before thee. But I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD."

I have read these Scriptures by way of introduction to this unusual character in the Bible. Now I want you to notice, first of all, that Ebedmelech was a saved man.

We read in the Bible that Ebedmelech put his trust in the Lord. God said that it was so. You know, often times we might say, so and so is saved, and somebody might say somebody else is saved, but it is a different thing when God says it. Listen: "...thou hast put thy trust in me, saith the LORD" (Jeremiah 39:18).

Ebedmelech believed in the living God and trusted in the Saviour. I believe he was a saved man. Now it is true that the devils believe and tremble, but it is not true that they trust in the Son of God. They never trust in God, they believe in Him, but they do not rest upon Him.

Ebedmelech trusted in God. I believe, as a result, he was a justified man for the Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

In the book of Acts, chapter 13 and verse 48, we read this concerning faith, "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." You and I might write this differently. If left to us we might write it, "As many as believed were ordained to eternal life," but it is God's Book and God wrote the Book and He wrote it like this, "...as many as were ordained (or predestinated) to eternal life (did what?) believed." (Acts 13:48). So then, you understand that there is some significance in that Ebedmelech trusted in the Lord.

In Acts 18:27, we find that individuals believe only through the grace of God. Listen, "And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace."

We see from this verse in the Bible, that individuals believe as a result of the grace of God. It is never reversed — people do not bring the grace of God to them by believing, but rather, they believe as a result of the grace of God through the power of the Holy Spirit. Ebedmelech was a believer. Now, I believe that is one reason, one evidence, that he was a saved man.

The second evidence that I want to give you that this was a saved man, is found in his attitude toward Jeremiah the prophet. In the days in which he lived, there were many false prophets. If you take a Bible Concordance, and you look up the words "false prophet" in it, and you search how many times you find them in the book of Jeremiah, you will be amazed at the multitude of false prophets that existed in the days of Jeremiah. It was amid this setting, where there were many false prophets and the religion of the government was different than that of Jeremiah (Jeremiah only represented a few and he was with the unpopular few), it was amid this climate that this Ethiopian, this black man, made it known that he recognized Jeremiah as the prophet. In

Jeremiah 38:9, he said, "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet..."

Not "a prophet," but he recognized Jeremiah as "the prophet," distinguishing him from all the false prophets in the land of that day. That says a lot about Ebedmelech. He believed that what Jeremiah preached was the truth, and it was on that day that Ebedmelech made his stand for the Word of God. He made it public, for now everyone would know that he believed in what Jeremiah preached, the Word of God. I want you to notice, that he declares to us that this was a saved man. In John 8:47, we have these words by the Lord Jesus Christ, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

We understand from this verse in the Bible, that when individuals are of God, they hear God's Word. When they are not of God, then they do not want anything to do with the Word of God and they do not want to hear it. Two men come into a service and they sit through the preaching. The one sits there and can not wait until the preaching is over, that he might go home and be about the affairs of the day. Sitting just a short distance away on the same pew, the other man's eyes will be opened and his heart will be warmed and he can not get enough of the preaching of the Word of God. What is the difference in these two individuals? According to this verse in the Bible, the one is of God and the other is not of God. Ebedmelech's stand with those that loved the Word of God was an evidence that he was a child of God.

Now I want you to notice further, that Ebedmelech was an illustration of God's free and sovereign grace. His origin was that he was an Ethiopian, a black man. He was not a Jew. We can imagine that here he was born in his native country of Ethiopia and did not know anything about God. He did not know anything about the Word of God. He grew up without the advantages that the Jewish children had. He grew up without the advantages of the Scriptures. God had predestinated this man's footsteps, that someday he would come to the city of Jerusalem and someday he

would live there. God had predestinated that the king would have mercy upon this man, and that he would bring him into his household and make him one of his servants. So you understand, we have God doing everything for this individual. God would further predestinate the footsteps of this man that they would somewhere, somehow, cross the footsteps of his sent prophet, Jeremiah, and there Ebedmelech would hear the Word of God, he would hear about the coming Saviour that would die on Calvary, whom God would raise from the dead, and justify all of His people through the blood of this sacrifice. He would hear all that. God would work in this man's heart and cause him to believe it, cause him to trust in the living God. I say he is an example and an illustration of God's free and sovereign grace.

Further, out of all the king's household, Ebedmelech was the only individual that stepped forth to be counted and to come to the rescue of Jeremiah. Here was a servant of God in a most unlikely place. No one would have ever thought that in the king's own household there would be an individual that trusted in the Lord Jesus Christ as his only hope for heaven. There was one that we read of, Ebedmelech, the black man who made a courageous stand for the Word of God.

The second thing I want to bring to you in this message about Ebedmelech is that, Ebedmelech trusted in the God that Jeremiah preached. You say, "Well, what kind of God did Jeremiah preach?" Jeremiah preached, first of all, The God of predestination. "O LORD I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23). I am sure that the first time that Ebedmelech heard that, he probably about half believed it. He probably did not know that it was altogether true, but as time went on, and as he began to look at his life, I am sure that he realized that the prophet had told him the truth about God. He believed in the predestinating God of the Bible that Jeremiah preached.

Jeremiah also preached the depravity of man. The God that saves the totally depraved. We read in Jeremiah 13:23, and he may have had Ebedmelech in mind when he said this, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." So you see, he is saying that there is no power in man. And in Jeremiah 17:9, Jeremiah said this, "The heart is deceitful above all things, and desperately wicked: who can know it?"

The human heart is deceitful above all things, the Bible says, and that would include Satan — he would be included in the "all things." The human heart is more deceitful than the devil himself. I realize that many preachers tell you to give your heart to God, but what does God want with anything that is sinful like that? The Bible does not say that God wants your heart. The Bible says that God gives you a new heart. One thing about a deceitful heart is, that it can deceive with respect to salvation. Some might think that they are saved and yet they might be deceived by their own

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## TOGETHERNESS

Togetherness of a family  
Is what makes a home,  
Not the materials it's built from  
Even if it is made from stone.

Mealtimes togetherness  
With quietness subdued,  
Brings a closeness of ties  
And enjoyment of the food.

Playing games and snacking  
Can be a family party,  
Interest in each other  
With laughter makes it hardy.

A family with a rich spiritual life  
Has much to appreciate,  
It gives respect and understanding  
That will never depreciate.

Jean C. Dye

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## EBEDMELECH

(Continued from Page 8)

heart. Jeremiah preached the depravity of man, that it takes the power of God to save anyone.

Jeremiah preached, and Ebedmelech believed, that salvation was by grace and not works. Listen: "Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm..." (Jeremiah 17:5). You understand from this verse in the Bible that every individual that is trying to work their way to heaven is under a curse. The Bible says, "Cursed be" that individual who is trying to go to heaven by his works. Probably Ebedmelech may have thought it strange that here was a religion where works could not save, contrary to everything he had ever heard in his life.

Jeremiah went on to preach that salvation is only in the Lord without any works, listen: "Blessed is the man that trusteth in the LORD, and whose hope the LORD is" (Jeremiah 17:7). You understand that the only way an individual can be blessed is when he has cast aside all his good works and trusted in Jesus as his only hope for heaven. Ebedmelech believed in that kind of a salvation because that is the kind that Jeremiah preached.

Jeremiah also preached that: Jesus Alone Is The righteousness Of His people. "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" (Jeremiah 23:6). I remember one time talking to a man that was a member of the sect called The Church Of Christ. He was talking about the righteousness that was needed to go to heaven. He was explaining that he did not think he had enough and asked me how it was that I knew that I had enough. I replied, "The Lord Jesus is my righteousness." I quoted this text and told him that we could examine Christ's Righteousness in the New Testament. All of His life, deeds, and prayers are without flaw. God, by divine grace, gave me the perfect righteousness of His Son. The man replied that he had never heard of such a thing. Maybe he had not, but one thing for sure, Ebedmelech had heard of it, for Jeremiah preached it.

Jesus is the righteousness of His people. If you go to heaven at all, it will be in another man's coat. You will never make it in yours. He is "...THE LORD OUR RIGHTEOUSNESS" (Jeremiah 23:6). He is the righteousness of each and every one of God's elect.

I want you to notice further, that Ebedmelech had a regard for the preaching of the Word of God. Jeremiah believed in the necessity of the preaching of the Word of God. In Jeremiah 22:29, the prophet said this, "O earth, earth, earth, (three times; earth, earth, earth) hear the word of the Lord." Oh, Jeremiah realized the necessity of the preaching of the Word of God, and Ebedmelech must have realized it too because he could not stand to see the prophet shut up in prison. He would have been a believer in missionary work.

"The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore

with loving kindness have I drawn thee" (Jeremiah 31:3). Before God hung a star in heaven, He loved his black man, Ebedmelech. He loved him with an everlasting love. Go back before God ever put any dirt upon this earth, before God ever made anything on this earth, and see God's Love for this black Ethiopian; and therefore, the Bible says that He drew him. Why did He draw him? Because He loved him before the foundation of the world.

You say, "Well preacher, I can hardly believe that God would do something like that! I can hardly believe that this is what salvation entails — of being drawn by a God that loves men and women from before the foundation of the world." Listen to how Jesus put it in John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." Jeremiah had said that they came because they were drawn. Here we find in John 6:44, that when an individual comes to the Lord Jesus Christ, it is because they have been drawn to Him by God the Father. That is the only reason they come, and Jesus said, no man can come except he be drawn. Ebedmelech believed in the God of electing grace.

I want you to notice further, he believed in the God that is absolutely sovereign. "Behold, I am the LORD, the God of all flesh: is there anything too hard for me?" (Jeremiah 32:27). Is there any thing too hard for God? No! He is the God of all flesh. He controls the heart of Nebuchadnezzar the same as He controls the heart of the king of Judah, He controls all flesh. He is the God of all flesh. So then, Ebedmelech believed in the God that Jeremiah preached. What a comforting doctrine this must have been in the turbulent times in which he lived.

Now the third thing in the message I want you to know is: God honored Ebedmelech. Ebedmelech honored God, and the Bible says.

"...them that honour me I will honour." (I Samuel 2:30). How did Ebedmelech honor God? He honored God on that day that he spoke to the king on behalf of Jeremiah. We read how that the Bible says Ebedmelech "spoke to the king" (Jeremiah 38:8) and now God would single him out of all the masses of humanity that lived in that day — one individual. He would single out this black man, this Ethiopian and He would speak to him directly through the prophet Jeremiah. Is that not amazing that God would do that? And that is exactly what He would do, for we read in Jeremiah 39:15, 16, "Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying, Go and speak to Ebedmelech the Ethiopian..." So then you see, Ebedmelech spoke to the king and now God would speak to him.

Ebedmelech was afraid. Do you know why he was afraid? Because the Babylonians had now taken the city and they took the king. Do you know what they did with the king? They slew the king's sons before his own eyes and then they put his eyes out, so that the last thing he ever saw was his own sons being slain, and then they carried the king captive into Babylon and they slew the other rulers and the other leaders in the govern-

ment. The Babylonians did that, so it is not any wonder that Ebedmelech was afraid. The Bible says in Jeremiah 39:17, "But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid."

Yes, Ebedmelech was afraid, but God said, "listen, I am going to honor you. You honored me, and I am going to honor you, and you will not be given into the hands of those men of

whom you are afraid." Is it not a wonderful thing that God would do that?

I want you to notice further, that God honored Ebedmelech in that his name is written favorably in the Word of God. Is that not a wonderful thing? And it will be there for evermore. You realize, when time is no more, these Scriptures will stand and we will be able to read about the courageous act of this man on that day when he stood for the Word of God and how

that God honored him and how that God delivered him. So then remember, God honors them that honor Him.

Now I ask you the question, do you know anything of this man's God? You must, in order to go to heaven, be saved the same way Ebedmelech was — drawn to the Lord Jesus Christ and trusting in Him as your only hope for heaven. That is the only way that you and I can go to heaven. Trust Him today. May God Bless You!

## WAYS

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still active in the church. But you have never experienced true repentance from sin. Although you are highly respected by your peers, you are not trusting Jesus Christ to save you. Instead, you are trusting in your "decision." Your salvation is counterfeit.

2. THE GAME-PLAYER. You made a profession of faith and joined the church when you were a teenager. This gave you the opportunity to participate in their Christmas plays, softball leagues, and swimming parties. You detested the spiritual aspects of church-going. To this day you care nothing for Bible study or prayer. This is because you are spiritually dead. You no longer attend church, but you were there long enough to learn that "God loves everybody." You are comforted in knowing that you were "saved" there. Your salvation is counterfeit.

3. THE EASY BELIEVER. One evening two "soul winners" came to your home. You had just had a bad day and consequently were down in the dumps. Their smiling countenance cheered you up considerably. After chatting with you for a few minutes, they brought out their "Four Steps to Salvation." You gave your assent to each "step", and were then informed by these "soul winners" that you were now a Christian. They invited you to church on Sunday, gave you some literature, and hurried on their way. But not before they had "converted" your spouse and one of the children. You never bothered to start attending church, and you've never turned from your old way of living. But you will always remember the day when you became a "Christian." This reminds me of a highly poisonous snake which lives in the Asian jungle. It has been appropriately nicknamed the "Two-Step Snake." I've been told that after being bitten by it you will take two steps and then drop dead. The "Two-Step Snake" is deadlier. It is counterfeit.

4. THE THRILL-SEEKER. You have always been a big fan of gospel music. Don't misunderstand me. I know that some such music is good. You often travel great distances to attend singing conventions, but you won't cross the street to hear good preaching. You went to one such concert because you needed an "upper." Grandma had died the week before and you were feeling bad over losing her. Her favorite group was on the program and you knew she would have wanted you to be there. While Grandma's group was performing, some people behind you started jumping up and down and shouting. This triggered more shouting elsewhere in the crowd. You could hardly hold your pent-up

emotions within. They sang Grandma's favorite song and gave an altar call. You went forward and had a good old crying, shouting time. You will never forget being "saved" at the concert. But you still have never been convicted of sin by the Holy Spirit. And you are not trusting Jesus Christ to save you. Your salvation is counterfeit.

5. THE DO-GOODER. You joined the church where most of your community's social elite attend. You like it there because the pastor never mentions sin or repentance. Because you have never done anything really bad, you have no need of repentance anyway. You do have a few small faults, but God will overlook these. You believe that all good people go to Heaven and that all bad people go to Hell. The bad people are drug pushers, murderers, rapists, thieves, etc. The good people are those like yourself. Since there are good people in all churches, one church is just as good as another. But in spite of your goodness, you felt much more secure after having been baptized. You believe that some parts of the Bible are the Word of God and that some parts are not. If we want to know which parts are which, we must ask those who are more educated and therefore more qualified than we are. You intend to make it to Heaven by doing the best that you can. You despise those who preach salvation by grace. You are clinging to a counterfeit salvation.

6. THE MORALIST. You are a pillar of the community. You have done much good work through your church and your lodge. A naturally meek and gentle person, you do not publicize your religious life any more than is necessary. You speak to everyone you meet on the street, be he beggar or statesman. You have many friends and few enemies. You are honest and above reproach in all your business dealings, and you have never been unfaithful to your spouse. You feel that the kind of life you have lived will win God's approval. You are like those who are described in Romans 10:3, as follows: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Your salvation is counterfeit.

7. THE FAULT-FINDER. You have little use for any religion or church. You have placed your church-going neighbors under a microscope and they do not measure up to your standards. If those hypocrites make it to Heaven, you certainly won't have any trouble getting in. Your "salvation" is in believing that God is fair and just, and that He knows you are better than your neighbors. You have no understanding regarding God's holiness. Your salvation is

counterfeit.

8. THE SINCERE-IST. You are in agreement with Norman Vincent Peale who recently stated, "Everyone must find God in his own way." You accept those portions of the Bible that are reasonable, and you reject others. You don't believe that a loving God would consign people to an eternal Hell. Your "salvation" is that, if you are sincere in what you believe, God will forgive your other little shortcomings. Your salvation is counterfeit.

9. THE DEVOUT LEARNER. You have read the Bible from cover to cover every year for the past 20 years. You are now able to discern which parts are important. You even know which portions are in error. You question the basic fundamentals of the faith. The only important doctrines are those taught by the television evangelists. You are "ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). Your salvation by knowledge is counterfeit.

10. THE REFORMER. One day it dawned on you that you were not everything you could be. You had always believed in

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## DOCTOR

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ticle I will deal with his 14 reasons and show, without a doubt, that wine is to be used in the supper. I feel this to be a very important subject, and one that must be dealt with. Dr. Morris, as stated in the article to which I am referring, is very much involved in the Temperance League. The article states that he has been a speaker at these meetings in the past. I am not against that, nor am I questioning his stand on strong drink. If all of the saloons in the world were shut down, I am sure a lot of the world's problems would be solved. Many marriages would not be broken. Many homes would not be wrecked. Much sin occurs as the result of strong drink. So, I am not against his stand on this. I commend him for his stand. I wish more Christians would take a strong stand against much sin that goes on in America. But, I believe that Dr. Morris has carried the temperance movement into the church and has tempered with the Lord's supper.

I. Dr. Morris mentioned, as his first point, that wine is a leavened substance. He states that all wine is intoxicating. Well, I will agree with that point. The Bible does not try to hide the fact that the wine used in the supper is intoxicating. As a matter of fact, we

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## DOCTOR

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can read of the church in Corinth, and it is made plain, that the wine used in the Supper was an intoxicating drink. You can read in the 11th chapter how that they had turned the supper into a feast and were abusing the wine in the supper. Some were going overboard and filling themselves up with wine. Paul was not rebuking them for their using wine in the supper, but for their abusing it. Paul had delivered this ordinance to the Corinthian church. Paul had taught them that they were to use wine, and not grape juice. He said in verse 2 of this chapter, "...keep the ordinances, as I delivered them to you." So, if Paul had not delivered the use of wine, this would have been a good opportunity to rebuke this church for using it.

Dr. Morris states, in his first argument, that the wine contains leaven because of yeast in it. I don't know where he acquired his information; but grapes contain a leavening agent, and it is present in the juice. Yes, grape juice naturally contains leaven, and it must not be used in the supper. Now the only way to rid grape juice of leaven is through the fermentation process. In this process, the leaven is used up, and the result is, you have wine which does not contain any leaven. Now, Dr. Morris is trying to say that all wine contains leaven, but this is just not so. When the grape juice goes through the fermentation process, all of the leaven is used up, and then you have the proper wine which is to be used in the Lord's supper. Yes, it then becomes an intoxicating beverage. Yes, if you drank too much you would become drunk. But this is the only way to remove the leaven, and obey the Word of God.

II. His second point is that the body and blood of Christ is holy and sinless. Well, I certainly believe this too. We who use wine in the supper believe this more strongly than anyone else in the world. In this argument, he is saying that all wine contains leaven, and that, if wine is used, the user is picturing a sinful Saviour. Well, Dr. Morris has erred. It is good that he does not want to picture a sinning Saviour, but through his failure to understand wine and fermentation, he pictures Christ as a sinner every time he drinks grape juice in the Lord's supper (given he is a Baptist and a member of a true New Testament church).

III. In Dr. Morris' third argument he states the Biblical meaning of leaven. This point could have been dealt with in the previous one, but I will briefly make a few comments about it here. The Bible does use leaven as a type of sin. When the supper is observed properly, Jesus is shown as a sinless Saviour. The purpose of the supper is for the remembrance of Him. Now, when we use fermented wine and unleavened bread we show the death of our Lord Jesus Christ. We show Him shedding His sinless blood; hereby purchasing redemption at Calvary. If we use grape juice and leavened bread, we show Him as a sinner such as ourselves. Thus, Dr. Morris is teaching others the wrong way of observing the sup-

per. He, I'm sure, is a good moral man with good intentions; but he is breaking the type of Jesus Christ every time he drinks grape juice in the supper.

IV. In his fourth argument he says, "wine is not mentioned in the New Testament in connection with the Lord's Supper." I will go ahead and present his fifth argument along with the fourth. The fifth argument is this: that no wine is mentioned in connection with the Passover feast in the Old Testament. In the 17th verse of Matthew 26, we find these words, "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?"

The day the Lord's supper was instituted fell on the day of unleavened bread or the passover. Of course, the passover was a type of Christ Himself. He was, in a short while, going to fulfill that type. Now, it is interesting to note that the elements for the Lord's supper were already set on the table. In other words, Jesus did not have to send out for the elements. My friends, Jesus was pictured as sinless in the passover with fermented wine and unleavened bread. Why would He change that when He instituted the supper? He was still sinless. He was still the same Saviour. All who have ever been saved or ever shall be, will be saved by the blood of Jesus Christ; so He had no reason to change the elements. Now, this shows us first, that the same drink that was used in the passover, is the drink we are to use in the supper. Thus, we must deal with his fifth argument, which is that wine was not used in the Old Testament. Dr. Morris uses as an argument these Scripture references, Numbers 9, Joshua 5, II Chronicles 35, and Ezra 6. It should be enough said, when we realize that grape juice contains leaven. It should be our desire to present the proper picture of Jesus Christ. I am afraid though, that Dr. Morris is so wrapped up in his convictions about strong drink that he has put his convictions before the Lord. I suggest that he or anyone who opposes wine in the supper go ask the Jews how they observe the Passover. It is Jewish custom to drink four cups of red wine on Passover night. The Jews will insist that the wine be red. No Jew would ever think of drinking grape juice (at least one who holds to the Jewish customs). Proverbs 23:31 says this about red wine, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." This Scripture shows us that the wine the Jews use in the Passover feast is an intoxicating wine, and that it is not grape juice. We, that believe the truth about the Word of God, do not try to hide the fact that wine is intoxicating. We are not ashamed of the fact, nor will we use any other than fermented wine; for it is the true type of Jesus Christ.

I mentioned previously, and will mention again, that the church at Corinth had abused the supper, and some had become drunk. I have heard some flimsy explanations of this event. One preacher said that they were drinking grape juice, and some drank so much that they became sick. Now, a statement like that comes from a man who, for whatever reason, is just ignoring a plain teaching

of the Bible. The word "drunken" means exactly what it says. This word comes from the Greek word "methuo" which means drunk from intoxicating drink. Again, Paul did not rebuke that church for using wine. Paul had delivered the ordinance to them.

VI. & VII. In these two arguments, Dr. Morris states that leaven was prohibited with a blood sacrifice, and that no leaven was allowed in the observance of the passover feast. I have already dealt with this to some extent. If Dr. Morris had an understanding of wine and the fermentation process, he would not be as mixed up as he is on these two points. I am afraid that he condemns himself with many of the statements he makes in his article. In his sixth argument, he uses such words as "impudent" and "flagrant." Now, I'm sure that he does this in ignorance. But, beloved, this shows you how far a man can go to stick to his convictions. Listen, if you have to see something in the Bible that is not there to satisfy your convictions, you had better throw your convictions in the garbage can.

VIII. He states in this argument, that the drinking of wine by the high Priest in the Hebrew congregation of the assembly was prohibited. Dr. Morris is now grasping at straws trying to find Scripture which will support his doctrine. Well, I am afraid he has not succeeded in his attempt. He uses Leviticus 10:8-9 as his proof. Nadab and Abihu, it seems, were drunk and offered strange fire before the Lord. Because of this, fire came from the Lord and destroyed them. In verses 8-9 the Lord gives the command, that the Priests were not to be drinking while engaging in their duties as Priests. This didn't have anything to do with the passover or a type of Jesus Christ. This certainly does not have anything at all to do with the Lord's supper. Because of drunkenness, Abihu and Nadab offered strange fire. They could not fulfill their duties properly while they were drunk. The same holds for the preacher today. In fact, in I Timothy 3:2, we read these words, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine..." The pastor could not fulfill his duties if he were drunk. Because of this verse, Dr. Morris says, "It seems absolutely absurd and ridiculous to hold that the Lord Jesus Christ, our Great High Priest, would decree that in the church assemblies of the New Testament, churches should use wine in the observance of His memorial supper." Well, the truth of the matter is that Jesus did use wine in the supper, whether it seems absurd to some or not. It is when men use their own reasoning they think the Word of God absurd. Again, many people have broken the type of Christ because they did not want to break their convictions.

IX. In this argument, he states that wine is unholy and unclean. He states that it would have been ridiculous for Christ to use an unholy thing to represent His blood. Dr. Morris stated that leaven was a type of sin. In his own words he says that there could be no leavened element in the supper. By his own words then, he destroys his teaching. Grape juice contains leavening, and fermentation

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## SALVATION

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how, she could not reply. I asked another, she said that she was going to heaven, when I asked how, she replied "very carefully," and walked off, end of conversation. Now, I would like for you to notice that almost everyone of these interviewed said they were going to heaven. Notice also, that not one of them was able to give a correct answer to my questions. I interview people so that we who are living now, can know first hand just how people think in this age. These answers are not something that I read out of a book written 100 or 200 years ago, but they come from the living of today. I think that you can see from these answers that people truly have their own ideas on where they are going. Some even think they know how they are going to get there, and some have no ideas at all, but almost every one of these people think that they are ok and are going to heaven. Notice our text, it says speaking of salvation: "Not by works of righteousness which we have done, but according to his mercy (God's mercy) he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Another place that is crystal clear, speaking of salvation is found in the book of Ephesians Chapter 2 Verse 9, "Not of works, lest any man should boast."

Even though Scripture is very clear that salvation is not of works, almost every so called church in existence today teaches salvation by works. They, themselves, may not realize just what they teach but when the basics are in, they teach salvation by works.

Just for example, there are those that say, "yes, salvation is by the grace of God, but in order for me to be completely saved I must be baptized." Notice what they have done, they have made salvation by grace plus baptism. Beloved, baptism is not a requirement for salvation, but here again many so-called churches in existence today baptize in order to put the finishing touch on salvation. These people use Scripture such as in the gospel of John Chapter 3 Verse 5 where it says, "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."

Those people use this Scripture to try to prove that the grace of God is not capable to save, but grace must be accompanied by baptism in order for one to be completely saved. Now beloved, a careful study of the word "water" here and in other Scriptures will make known unto us that the word "water" here and elsewhere is not truly water as we know it to be.

When we think of water, we think of that substance that quenches our thirst, we think of water as something to shower in, or to bathe in. We think of water as something to swim in, as something to fish in, or we think of water as something to sail boats upon. Yes, we also think of water, as that substance in which we are baptized. Now beloved, the little word water here in John Chapter 3 Verse 5, can only mean the Word of God. Now, I would like for you to notice the word water in the gospel of John Chapter 4 Verse 14. "But whosoever drinketh

of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The word water here, and in other Scriptures, can only mean the Word of God. Now beloved, let us turn this around, and ask ourselves this question. If baptism was a requirement for salvation, just what would this mean? It would mean that our Bibles, the Word of God that we hold dear to our heart, the Word that we put our trust in, is full of untruths. Because our Bible teaches us that salvation is by grace and grace alone. If baptism is necessary to salvation, then all of the Old Testament saints, and all of the saints not listed in the Old Testament are burning in hell, and they have been in hell since their deaths. Why? Because they have not been baptized. They did not baptize in the Old Testament times. If baptism is necessary for salvation, then everyone baptized outside the Lord's church will go to a burning hell to be tormented day and night for ever and ever. Why? Because the Lord's church (that New Testament Baptist Church that Jesus built when He walked here upon the earth as God-Man among men) is the only church upon the face of the earth that has the right to baptize. Other churches do baptize, but they do not have the right to baptize. Therefore their baptism is void, or as a heap of dung. If baptism is necessary for salvation, someone please tell me, where did they baptize the thief that hung beside Christ on Calvary. If baptism is necessary for salvation, why did Christ not baptize, for He came to save His people from their sins. If baptism is necessary for salvation, Why did the great apostle Paul lie to the Philippian jailer? When the Philippian jailer asked Paul, "what must I do to be saved?" Paul answered "believe on the Lord Jesus Christ and thou shall be saved."

What is baptism? Baptism is, or should be, the very first act of obedience to God after one has been saved. Baptism is a church ordinance. Baptism is a symbol of the death, the burial, and the resurrection of Jesus Christ our Lord. Baptism shows the world that our old man was crucified with Christ, that we have been buried with Christ, and that we are raised into the newness of life. If baptism has not special saving graces, what does it do? Assuming everything else is in order, such as a proper candidate and church authority, baptism puts one in as a member of the Lord's Church. Here again, I am speaking of the New Testament Baptist Church that Jesus built. Therefore, we must conclude that baptism has no special saving graces. Salvation can only be by the grace of God.

Salvation is not of works. Salvation is not the education of the natural man. Education is a wonderful thing; it eliminates ignorance, it eliminates coarse taste, and barbaric practices; but education of the natural man cannot produce the new birth or serve as a substitute for it. Salvation is not the reformation of the outward man. Reformation is an excellent thing as far as it goes. It enables one to be a better citizen, a better all-around human being, but saying that you will never return unto the lower level of life is not the new birth. Reformation without

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## DOCTOR

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takes care of that. The picture of sin is removed through this process. Thereby, with wine the sinless blood of Jesus Christ is pictured.

X. Dr. Morris now wants to claim that, if Jesus drank wine at the supper, He would have been guilty of breaking the law. In the article, it was stated that Dr. Morris has studied this subject for 50 years. I wonder, in those 50 years, if he has ever read Exodus 29:38-40. Listen, "Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb offer at even: and with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering." Under Mosaic law, a wine offering was to be made. I'm sure some will say, "Well they didn't drink it." Maybe not at this time, but certainly they did at the required times. Dr. Morris said that all wine is unholy and unclean. He therefore, makes the Mosaic Law to be an unclean thing. Had Jesus and the disciples sat around drinking grape juice on the passover, they would have been law breakers.

Had Jesus not drank wine on that night, He would have broken the type and not been able to be a sacrifice for sin. I

sure am glad Dr. Morris is not right. I am glad that Jesus kept the law and kept it perfectly.

XI. He states, in the eleventh argument, that Christ was not a wine drinker. He states that it is a mockery that we toast His memory by drinking wine. This Brother has some hard statements concerning the Lord and His supper. I would not want to have to answer for them. He denies that Matthew 27:48 speaks of Christ drinking wine. Just before His death it says that one gave Him vinegar to drink. According to commentators, this vinegar was a sour wine that the soldiers were drinking. Now, I don't believe Jesus would tell His people to sin. I don't believe Jesus would lead His people to sin. Notice some things in the inspired Word of God. In I Timothy 3:8, the deacon was not to be given to much wine. This indicates that the deacon could use wine in certain cases, and that he was not to be a drunkard. In I Timothy 5:23, Paul told Timothy to no longer drink water, but that he should use a little wine for his stomach's sake and the infirmities that he often had. Timothy, evidently had stomach problems, and Paul told him to use a little wine for the problem. Now, I ask Dr. Morris, was Paul wrong in telling Timothy this? Paul didn't give him the go-ahead to be a drunkard either. He told him to use a little wine. You must remember that, in those days, you could not run down to the

drug store and pick up a bottle of medicine. Let me say this: I am not recommending that everyone start drinking wine. God has enabled men to come up with medicines for our ailments, and I suggest we use them. I think the only wine we need today is the wine we drink in the Lord's supper.

XII. He states in this argument that wine is an alcoholic drink. It sure is. If it's not, then it is not the right element for the supper.

XIII. After twelve arguments of trying to destroy the type of the Lord's supper, Dr. Morris says that it is dangerous to trifle with the supper. I agree wholeheartedly with this statement. But it is he who has trifled. He has tampered with a holy ordinance of God. He has broken the type of the Lord Jesus Christ. By tampering with the wine, he is leading his church to picture a sinful Saviour.

XIV. Finally, in his last argument he says that there is a penalty for tampering with the supper. I agree with this statement also. You do stand in danger of being dealt with by the Lord when you break the type of Jesus Christ. You remember that Moses could not enter into the promised land because he had broken the type by smitting the rock twice. Well, my friend, when you use grape juice, which is a picture of sin, you destroy the type of Christ. You make Him to be as sinful man. You take away His holiness and His purity (in

type). Let me urge you, if you are a Baptist, to use the fermented wine and the unleavened bread in the supper. This is the only way that it can be observed. This is the true ordinance that Jesus gave on that passover night. Any other way is an invention of man and is not respected by the Lord. Please don't let your convictions against alcohol rob you of the blessing of partaking of the Lord's supper. May God bless His Word.

## WAYS

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God, but you had never given Him much thought. Then it occurred to you that He had given The Ten Commandments and not just the ten suggestions, and that you had better shape up. Since then, you have been living by a strict moral code. You quit all your bad habits and joined a legalistic religion. You keep the Sabbath as well as can be expected in this modern economy. You often hear people comment on what a changed person you are. But "...by the works of the law shall no flesh be justified" (Gal. 2:16). Any salvation by works is counterfeit.

We could go on and on with this, for Satan's "salvations" are many. I have mentioned these few for the sake of comparison. Time and space will not permit us to examine the modern cults or the great whore of Rome.

You may think I have been overly critical or that I am poking fun at people, but this is not my intention. If you have drawn this conclusion, ask yourself: When did Satan ever show any mercy in his ridicule of God's truths?

Upon examining Satan's "salvations," we find they all have certain things in common. First of all, they appeal to the pride of the natural man. They do so by giving him an opportunity to do, say, or feel something as evidence of salvation. Many think they are saved because they walked down a church aisle, signed a card, made a decision, or recited a prayer. Others feel saved because they prayed through and had an euphoric emotional experience. But man is totally depraved. There is nothing in or about the natural man that is pleasing to God. His "...righteousnesses are as filthy rags" (Isa. 64:6). "...There is none that doeth good, no, not one" (Rom. 3:12). He is "...dead in trespasses and sins" (Eph. 2:1). The word "dead" here means dead. The first thing the Holy Spirit does in His quickening of a dead sinner is to show him his hopeless condition in the sight of God. Satan builds up the natural man, but the Holy Spirit tears him down. Satan asks for man's two cents worth, but the Holy Spirit lays him prostrate in the dust.

Secondly, the counterfeit salvations are all alike in that

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## IMPRESSIONS THE RENEWED MIND

by Ray Hiatt

Paul tells us in Ephesians 4:23 to be renewed in the spirit of our mind which shows that our mind is in need of repair. Of what kind of spirit are we? The born again are Spiritual creatures but this is not the spirit I mean. In the world men speak of a team spirit or an esprit de corps. Thus the world perceives a good or bad spirit though it is not spiritually minded.



Ray Hiatt

Of what sort of spirit are we? Paul seems to say that the Ephesians had a stale spirit of their mind. It is there that the battle is fought, won or lost.. in our minds. Do we have the mind of Christ? We do. Yet, because the flesh and the world wars against the godly mind, we suffer trouble and need renewing. Our minds must be renewed every day.

It says in Lamentations 3:22-23 that God's compassions are new every morning. I have never heard a sermon on this subject, so I'll preach one now. Why are God's compassions new every morning? Because we meet each day with a bright new dawn from the Lord.. a day of challenges, new joys and new perils. The spirit of our mind must be renewed each day to meet the new day God has gifted us with. Each of our days are unlike any days past or any days to come. Since the day is renewed at its dawning we must be a

renewed people to meet it.

I shall tell you of a sin. An unrecognized sin. It concerns a fine Christian young lady who has a fine husband and two fine children. I was her teacher for a year and she once lamented to me with a genuine concern about her lack of consistency. She wanted dearly to be consistent in her daily prayers, Bible readings and witnessing but her other responsibilities intruded. She said, "I try and try but I simply can't be consistent", and she was quite stunned when I told her that God had no interest in her being consistent. She had been raised in a regimented school where outward consistency to outward piety was highly praised but where the spirit of these things was never considered. She was zealous, sincere, generous and miserable. She had mistaken religious consistency for spirituality.

I told this young lady that consistency, like ritualism, is our deadliest enemy. She was trying to make each of her days the same, but I told her that God had designed each of her days to be different. I told her that each day was a fresh offering from the Lord. I told her that she must be renewed "in the spirit of her mind" daily to meet the needs of today and that the needs and challenges of today are unlike any other. I told her that God had divided time for our benefit. I told her that today must not be measured against any other day. I told her that God had compartmentalized time so that we could function one day at a time without recriminations from the past. I told her that when Christ ordered us to take up our cross daily He was speaking of our daily responsibilities which are new each day. I told her that God's compassions are new each morning because of our new responsibilities and challenges

of that day.

This young lady was a Baptist but she suffered from a sort of Presbyterianism which had dined an outward piety into her without challenging her to look into the spirit of things. I am not certain that she ever truly grasped the simple things I taught her. I told her that a Christian is not to be consistent for consistency so easily becomes empty ritualism, but I told her that a Christian is to be renewed in the spirit of his mind so that he might enjoy the benefits from God today as it springs fresh from the creator's hands.

Of what sort of spirit are we? Is our's a renewed spirit or are we become stale and dry? Of what sort of spirit are we? Of what sort of spirit are you gentle reader? I know some Baptists who have a mean spirit. They quote Scripture by the yard and rejoice at the desolation which visits others. Some have a spirit of envy and some the spirit of jealousy. Some have a spirit of strife and disorder which abets disarray in all they touch. Some say they are mature in the Lord but have a spirit of sneering at those less well taught in the doctrines of God. Some have a sectarian spirit which bands them together with a few earnest cohorts and causes them to cast downward glances at outlanders. This is the clannish spirit which so troubles us. Some have far too expansive a spirit which they mistake for a Christian spirit and which compels them to embrace every doctrine and every wayfaring stranger who alleges he is of the Lord. Of what sort of spirit are you?

I have formed the impression that there is one kind of spirit which I admire and respect. One only. It is the renewed spirit of the mind by which those who possess it are able to be fresh

and bright and new each day. It is the spirit which cares nothing for the past and only a little for the future. It is the renewed spirit of today which empowers its fortunate benefactors to meet each day as it comes with a spirit of love, and joy. It is a spirit which makes all things clean each day and which banishes all taleness for the blight that it is. It is the spirit of the expectation of good things. It looks not for darkness but light. It is the spirit which smiles in adversity for it knows that adversity is only for this day and that God's compassions shall be new tomorrow. It is the spirit which does not strive for anything but which accepts all things as daily blessings from the Lord. It is the spirit which says "God's will be done" and means it. It is the spirit which counts nothing as too dear but all things as precious because they come from God. It is a spirit which can lose all, and rejoice and having gained all it prays for those less benefited. It is the spirit which truly cares for the downtrodden for the mind which has it knows that God found it in a waste howling wilderness. It is the spirit of compassion because of the daily and new compassions from God. It is the spirit of joy unspeakable. It is the spirit in true happiness and contentment for only the renewed mind can be happy. It is the spirit of patience which waits on the Lord, and waits, and waits and waits in uncomplaining bliss. It is the spirit of brightness and it shines through the eyes of those who have it.

Have you ever really looked into the eyes of those you meet at church meetings, fellowships and conferences? Have you ever taken the time to really see their eyes? The story is told there. In some few, very few, eyes at such meetings you will see those who

are daily renewed in the spirit of their mind. Their eyes shine. They shine through pain and sorrow... through joy and triumph. They are the shining eyes of the renewed, who have learned the inexpressible value of today. They are the bright eyes of those who see Christ as though He were here, for they see Him through a renewed spirit. They are, many times, the eyes of pain, for those few who walk closely to Jesus each day shall know pain. The higher you climb, the more you have to fear from the swirling wind, the heights and the depths below you.

Those who are not renewed daily in the spirit of their mind may know some sorrow but not the exquisite pain of those who meet Jesus the renewed spirit of their mind each day. Those who climb may well fall but those who never rise above the sweltering plains fall but little for they have little to fall from.

Of what sort of spirit are you? Do you have the spirit of strife, contention, smugness, gloating, meanness, envy or jealousy? Or do you have the spirit of the renewed mind and that spirit every day as each day comes to you? Do you have the spirit of today as God gives you today. Are you still fighting yesterday's battles or meeting today's challenges with a renewed mind. Of what sort of spirit are you? Look in the mirror and notice your eyes. Dare you? Look into your eyes as you begin each of your days. What you see shall tell you whether you are "renewed in the spirit of your mind" with all the incomparable joy which this entails or whether you have the spirit of barren staleness. Of what sort of spirit are you?



## SALVATION

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being born again is possible, but only God can bring about the new birth. The new birth is a creative act of God, not a reforming process on the part of man. Salvation is not of works. Salvation is not living a normal life of honesty, decency, and respectability. All of these things are excellent, but none of these can have any effect upon the new birth. Now beloved, you can take a survey of 100 people, and ask each one if they believe in God; and 99 out of 100 will tell you that they believe. Now, salvation is not a mere profession of religion. A mere profession and an actual profession of genuine Christian religion are not necessarily the same. Christ told Nicodemus, "ye must be born again." Salvation is not having a change of feelings. Feelings are often changed by the circumstances of life, but one can not experience the new birth without a change of feelings. Salvation is not getting your name on the church records. Some people may join the church without being saved, but no unsaved person is a member of the Lord's church even though they may get their names on the church records. Beloved, you can fool me, and you may be able to fool your neighbor; but you will not be able to fool our all-wise God. Every saved person should be a member of a New Testament Baptist Church. Church membership is right for all saved persons, and it is profitable for every saved person.

Our text says, "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;"

Ephesians chapter 2 verses 8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Now we know that God heareth not sinners. Proverbs chapter 28 verse 9 says: "He that turneth away his ear from hearing the law, even his prayer, shall be abomination."

Now beloved, I do not want to be mis understood on this point. It is my responsibility. It is your responsibility. It is the responsibility of the church to earnestly pray that God would save the lost. What I am saying is this; salvation is by the grace of God, therefore salvation cannot be by or because of prayer.

The Lord's Supper. Countless thousands of people, believe that the Lord's Supper is a sacrament, a visible sign or action instituted by Christ to give special graces for the purpose of salvation. These people believe that the unleavened bread and wine become the flesh and blood of Christ. Therefore, by taking these elements until you die or until the Lord returns, you shall continue to be saved, inherit eternal life and live in eternal bliss. That sounds good. Beloved, there is only one thing wrong with this belief. It is simply untrue. There's not one word of truth in it. The Lord's Supper is a church ordinance. It

is a symbolic ordinance. An ordinance is an order. A symbol is a visible representation or picture. The Lord's Supper contains no special graces for the purpose of salvation, none at all. The Lord's Supper symbolizes one thing and one thing only; the vicarious death of Jesus Christ, our wonderful Lord and Saviour. Salvation is not of works. There is a certain group of people who say, "I have never hurt anyone, I am a good person, and if I go about doing good, when I die, if my good deeds out weight my bad deeds, and if there is a heaven, I will surely go there." According to the Word of God, these people will go directly to hell because they have not believed in the only begotten Son of God. One does not get to heaven because of his good deeds, but one gets to heaven because of the grace of God, for it is the grace of God that saved us, and it is the grace of God that will carry us to heaven. Someone once said, "when I die let me fall into the hands of a just God." Oh, beloved, to fall into the hands of a just God would be a most terrible thing. Why? Simply because you would get just what you deserve, and that is the eternal justice of God. You would be cast into the pits of hell to be tormented day and night forever and ever. Someone made this statement unto me a short time ago. He said that we are saved by the grace of God and by looking forward to the return of Christ. This statement is only partly true. One does not look forward to the return of Christ in order to be saved, but one looks forward to the return of Christ because one is saved. Salvation is not of works. Mr. Freewiller says in order to be saved you must open up your heart and let Jesus in. Mr. Freewiller, according to the Word of God, you, I, and everyone else were totally depraved sinners. We were spiritually dead, our hearts were deceitful above all things, we were the enemies of God. Therefore we were unable, of our own free will, to open up our hearts and let Jesus come in.

Turning to Christ is a spiritual act. We, by nature, were spiritually dead, therefore it was impossible for us to open our hearts and let Jesus come in. There is a certain group of people that say the grace of God is not able to save you, you must work your way to heaven. Beloved, we do not have good works in order to be saved, but we have good works because we are saved. Ephesians 2:10, "For we are his workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them."

Salvation is not of works. Mr. Unsaved Sinner says "I am going to live like I want to and sin as much as I want to, then right before I die I am going to turn my heart over to Christ." Mr. Unsaved Sinner, hell is full of people that had the same idea as you. Beloved, God does not promise us a tomorrow. Now, let me ask you a question Mr. Unsaved sinner, what makes you think that God is going to want your totally depraved heart? One does not live a life of sin, and at the last moment of his own free will accept Christ as his own personal saviour and enter the kingdom of God. Beloved I am afraid, that 99% of death-bed confessions are not accepted by Christ as true repentance. Listen closely Mr. Unsaved sinner, right before the doom of David's enemies in Psalm

Chapter 18 verse 41, "They cried, but there was none to save them: even unto the LORD, but he answered them not."

Now beloved, there is nothing that you can do to earn your salvation. Salvation is 100% the work of God. Jonah summed it all up in five little words when he was in the belly of the whale. When he knew that he was totally helpless, he said, "Salvation is of the Lord." Now beloved, the qualifications for salvation are found in the book of Acts Chapter 16 Verses 30-31: "And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

## WAYS

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they either omit the gospel or deny its sufficiency. What is the gospel? It is the death, burial and resurrection of Jesus Christ (I Cor. 15:1-4). When Jesus died on the cross, He paid the sin debt of all those who have ever been or ever will be quickened by the Holy Spirit. He arose from the dead. His offering of Himself for the believers' sins was accepted by God the Father. Therefore, God can now accept these undeserving sinners into his eternal family without compromising His holiness. As a child I enjoyed playing with pieces of colored glass. In those days bleaches and other liquids were sold in colored glass bottles. When I

One might be thinking, "you just told me that there was nothing I could do to earn my salvation, and now you are telling me to believe on the Lord Jesus, and I will be saved." That is correct. "That is what I said. Notice Mr. Unsaved sinner, that I did not tell you to go to the beach, to go fishing, to go hunting, nor did I tell you to go see your girlfriend or your boyfriend, when the church doors were open. Notice Mr. Unsaved Sinner, that I did not tell you to find some kind of excuse to stay out of church. Notice Mr. Unsaved Sinner, that I did tell you to believe on the Lord Jesus Christ and you would be saved. Notice Mr. Unsaved sinner that you are responsible. It is your responsibility to come to church and

hear the Word of God taught. On that judgment day no excuses will be accepted for you not coming to church. Romans Chapter 10 Verse 17 says, "So then faith cometh by hearing, and hearing by the word of God."

Now, if I may, I would like to have a few words with my fellow servants in the Lord. Mr. Unsaved Sinner is not the only responsible party, we, too, are responsible to God for Mr. Unsaved sinner. What have you done for the Lord lately? Yes, I am including myself. How many doors did you knock on this week and ask the family to come to church? How many doors did you knock on last week? How many doors do you plan to knock on next week and the week after?

looked through a piece of green glass, everything would look green. When I looked through red glass, everything looked red. This reminds me that when God looks at the believer through Jesus Christ He sees righteousness. If your righteousness comes from anything or anyone other than the Lord Jesus Christ, you have a counterfeit salvation. If you are depending on anything or anyone else to save you, the Devil has slipped you a counterfeit bill. "...I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "...There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Another thing the counterfeit salvations have in common is that they all lead to hell. I realize they can benefit humanity and make the world a better place to live in. But so can counterfeit money. You can take a counterfeit bill and use it to feed the hungry and clothe the naked. But when it gets to the bank the banker will refuse it because it is worthless. Regardless of how good your salvation may appear to be, if it is counterfeit, you won't be able to "cash it in."

Are you clinging to a counterfeit salvation? If you are, may God see fit to replace it with the real thing. This is my prayer. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

## THIRTEEN RESTRICTIONS TO THE LORD'S SUPPER

by the late Ben. M. Bogard

Open Communion is possible only when there are divisions. As the devil is the author of confusion and division it follows that the devil is the author of open communion. God is the author of peace and harmony and as close communion is based on union, fellowship and peace it follows that God is the author of close communion.

The restrictions placed around the Lord's Table are many and the following are some of them:

1. The supper must be eaten in church capacity — must come together in the church. This does not mean church house for the house is not the church. To come together in the church means to come together as members of the church I Corinthians 11:18.

2. The social feature is forbidden. We should not take the supper to show our sociability. We have our own house to do that sort of thing in and should not shame the church of God by making it a means of showing our neighborly feeling toward our friends. "What, have ye not houses to eat and drink in?" I Corinthians 11:21-22.

3. There must be a right purpose in the supper. That purpose is to "discern the Lord's body" I Corinthians 11:29.

4. Nobody but those who have been scripturally baptized should partake of the supper. The great commission in Matthew 28:19-20a says that the church should "Teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded." Note the fact they were to be baptized before being taught to observe the other things commanded. If we teach people to partake of the supper before they have been baptized we have reversed the Lord's order and

the order of the command is as important as the command itself.

5. The Supper is restricted to those who are members of the church. Acts 2:41-42 says: "Then they that gladly received his word were baptized and the same day there were added unto them about three thousand souls and they continued steadfastly in the apostles' doctrine and fellowship and in the breaking of bread," etc. This passage says the converts were first baptized, then added to the church before they broke bread. Since this was apostolic practice it is a plain interpretation of the Commission under which they were working which says for the converts, to first be baptized and then teach them to observe the other things commanded.

6. The Supper is restricted to those who are walking in Scriptural order. 2. Thessalonians 3:6, we are told "withdraw from every brother that walketh disorderly." This does not mean one who is living in a vicious way or as an unconverted sinner. There are other passages which forbid vicious characters and unconverted characters from partaking of the supper, but this passage does not speak of such a character.

This passage is speaking of a brother — "Withdraw from every brother that walketh disorderly." So there are disorderly children of God who should not partake of the Supper.

Scriptural disorder consists in such unscriptural practices as the Lord never commanded, in other words walking in a way not commanded by the Lord. Many children of God are in disorder in a Scriptural sense. The church is commanded to withdraw from such and we cer-

tainly would not be withdrawing from them if we sat with them at the Lord's Table.

7. The Lord's Supper is forbidden to those who live bad lives. I Corinthians 5:11.

8. The Supper is restricted to those whom the church has judged and found worthy. I Corinthians 5:12-13. "Do not ye judge them that are within?" The passage in the Lord's Sermon on the mount which says, "Judge not that ye be not judged," means that no individual should set himself up as a judge for there are constituted authorities who should act as judges. In civil matters the courts should judge and in religious matters the church should judge and individuals as such must not arrogate to themselves the place of judge.

9. The Supper is restricted to those of the same faith. Hebrews 13:8-10. "We have an altar whereof they have no right to eat who serve the tabernacle."

10. The Supper is restricted to the elements used — bread and wine. Matthew 26:26; Luke 22:19-20.

11. The Supper is restricted in its design — to remember the Lord. Luke 22:19: "Ye do show forth the Lord's death till he come."

12. The Supper is restricted to a United Congregation. I Corinthians 11:16-20. A divided church is forbidden to eat the supper. How much less right, then, would those who have who are so badly divided that they can't live together in the same church?

13. On top of all this and in addition to all these restrictions every one must examine himself. I Corinthians 11:28. Yet some think this is the only restriction. It is one of many.

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