

DOWN

by Clyde Everman

It is interesting to note some of the uses of the word "down" as found in the Scripture. The first of which I wish to call attention is found in Psalm 53:2, where we are told, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God". What did God see when He looked down? Verse three tells



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us, "Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one". Not a single one of Adam's race that understood, not a single one that sought God. Think! Of all the untold millions of people born into this world since Adam and all of those yet to be born not a

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POOR IN SPIRIT

By Bob Belanger

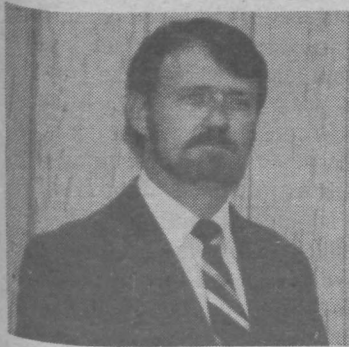
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Reading - Matthew 5:1-3

Text - Matthew 5:3 "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

It has been said by many a saint, how wonderful and privileged it must have been in those days of old, to have sat at the blessed feet of the Master giving heed to His gracious words. Yet beloved, the dim eye of faith nevertheless affords us this blessing as we gaze upon the majesty of the Word of God. Let us then ascend the mountain with our Lord.

Here before us in the gospel according to Matthew, the



Bob Belanger

Gospel of Christ the King, we read of His royal line of ancestors and of His wonderful birth. Here in the sacred writ is forever preserved the astounding miracle of "God with us". It is here we read of the high and lofty One coming to an estate of lowliness with an all holy mission from the Father to "save his people from their sins." Who can tell of the love that brought such a one as He to such a place of desolation? Yea, who can comprehend the depth of its meaning?

How much pomp and splendor is made by the earth's monarchs when a prince is

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by Sam Wilson

The second thing we want to do is notice some things that are involved in Scriptural soul winning.

The first thing we want to do here is notice a few of the accusations against sovereign grace believers. At the top of the list is the accusation that we are Hardshell. I have a friend here in Gladwin that expressed surprise at an article in The Baptist Examiner denouncing Hardshellism. I informed him that we are not and have never been Hardshells. That we believe in the usage of the gospel in salvation, and that we denounce those who do not. Please don't falsely accuse us of

SOUL WINNING PART II

being Hardshells because we don't stoop to all of your Arminian games and gimmicks. We have as strong a belief in the usage of the gospel in salvation as you do. The difference is we



Sam Wilson

try to be obedient to Scriptural examples, preach the gospel, and leave salvation up to our gracious God. My advice to you is to do the same. When you represent us as Hardshells, you do so falsely, and you know what the Bible teaches about lying.

Next on the list is that we don't have a concern for lost souls. I am most sorry to admit that often times they are right in this accusation. God forgive us for not being more concerned about lost souls! I readily admit that I have failed in this aspect of my Christian life. Pray for me that God will instill in my soul a deeper desire to see souls

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MANKIND HAS A PROBLEM

by John Toth

Mankind has a problem. Ever since the Garden of Eden, God has sought to have a personal relationship with men and women based upon faith. (Believing wholeheartedly in the work of another) But man has sought to have a relationship with God based upon his own works and efforts, apart from faith.

"And all the people answered together, and said, All that the LORD hath spoken we will do..."



John Toth

(Exodus 19:8). The Lord had delivered all the people of Israel from out of captivity in Egypt and safely brought them to Mount Sinai. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto

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The Baptist Examiner

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VOL. 59, NO. 21 ASHLAND, KENTUCKY, OCTOBER 17, 1987 WHOLE NUMBER 2522

THE WOMAN'S HEADCOVERING PART II

by O.B. Mink

Vs. 6 "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered."

The word "also" in this text is very significant, it is, as used in the text, indisputable proof that Paul had in view a head covering in addition to the woman's natural hair.

It is an ill-supposition which contends that Paul is referring to a woman's hair when he says: "...If the woman be not covered, let her also be shorn." Such unwarranted supposition has Paul saying - "If a woman does not have hair on her head, let her also be shorn." This is blather or foolish talk, for I ask, how could the woman be

shorn if she had no hair? The nonsense of such a fickle supposition is glaringly apparent, and it casts a shadow on divine inspiration.

So as to avoid nonsense let us not by-pass the good sense of the text. The insuperable truth which Paul sets forth in this text is a plain and forceful rebuke of



Oscar Mink

all women who would try and annul the headship which God has given to man. Paul's perspicuous words in verse six are "If a woman does not have a headcovering in addition to her hair, let her hair be cut or her head be shaven as a badge of her shamefulness."

Under the former dispensation if a husband was jealous of his wife, she was brought before the priest, and the priest set the woman before the Lord. The priest uncovered the woman's head while the test of her virtue was being made. A bareheaded woman being officially set before God was a woman whose fidelity to her husband was in question (Numb. 5:18). The question has been asked, Should Christian women, freed

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

LIMITED ATONEMENT PART II

This is the second of two articles on this subject, and oh, what a subject this is! The work of Christ is certainly one of the very central themes of the Word of God, and it is of extreme importance that we study carefully and understand as best we can what the Bible teaches about the death of Christ. Remember that our hope for time and eternity is based upon the work of Jesus Christ in our behalf. The question involved in this discussion is what did Christ do when He died on the cross, and for whom did He do it? Some related

questions are: Did the death of Christ make salvation certain, or merely possible? Does Christ actually save, or just offer to save? Are we saved completely, and eternally by the death of Christ, or does that precious blood need the addition of the works of man in order to save? Dear friends, the value of the precious blood, and the honor and glory of God are at stake in the question of the atonement. Only the limited atonement which actually, completely, and eternally saves all for whom it was made, really honors the death of Christ as we

should honor it.

I said previously the limited atonement position is proved by: 1. The Old Testament doctrine of sacrifices which were always limited. 2. The doctrine of substitution which is a key word relative to the atonement and which a general atonement robs of all meaning and is contrary to. A man cannot believe in substitution and believe in a general atonement. 3. The overwhelming representation of Scripture relative to the objects of the death of Christ is in favor of a

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CONSIDER THE LILIES, AND THE CHOSEN

by Gene Darwin Abbott

Luke 12:27, 32 "Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. ...Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (KJV)

We could read John 6:65, Ephesians 1:4-5 and dozens of verses that support election; but the proving of sovereign grace is not my object in this message. We will dwell more on relationships, perspectives, and reconciliation of thoughts which may



Gene Abbott

appear to be inharmonious.

As advocates of sovereign grace, we must sometimes pause to consider the possibility of overemphasis of one aspect of our creed to the de-emphasis of another, or to the exclusion of some other Biblical fact. We must recognize the significance of humanity to God's purpose while holding firmly to the utter insignificance of man as related to God; but finding the basis for harmony, none-the-less. I will contend that this is not as difficult as it might first appear to be.

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(USPS 042-340)

The Baptist Examiner

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky, with paid circulation in every state and many foreign countries.

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

ATONEMENT

(Continued from Page 1)

limited atonement. 4. The fact that Christ saves us by His Priestly work, that His Priestly work is not divided as to objects, and He definitely says that He prays not for the world but for those given Him by His Father, is proof of the limited atonement. Now let us go on in the discussion of this subject.

DIFFERENT WORDS USED

The different words used in reference to this subject prove the limited atonement. The word surety is used: "By so much was Jesus made a surety of a better testament" (Heb. 7:22).

A surety is one who stands as sponsor or guarantee for another. "The bail who personally answers for anyone, whether with his life or property," says Vine's Expository Dictionary. Since Jesus, in His work for us, is our surety, it would be highly derogatory to His character as such, to say that some for whom He stood as surety are finally lost. Our thinking on this word is one who agrees to make payment for another who will not, or cannot pay. Since you and I cannot make payment for our sins, Jesus as our surety pays for us. You can easily see that all this shows forth a limited atonement.

The word redeem, or some form of this word is used frequently with reference to the death of Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us..." (Gal. 3:13).

Here we see that by nature, we are under the curse of the law; that Christ redeemed us from this curse; and that He did it by bearing the curse for us. Now I defy any man to give a sensible exposition of this verse, and these facts given in the verse, and teach a general, or unlimited atonement. There are three words in the Greek that are translated redeem in our Bible. One means to purchase by paying the required price. The second is a strengthened form of this, meaning to buy out of, with the idea that the purchased object is not exposed to sale again. The



Joe Wilson

third means to release, or set free, on the receipt of the purchase price.

The Biblical use of these words teaches us that the death of Christ has paid the full and complete price of our salvation, that this payment demands that those for whom it was made be delivered and set free, and that they are never again exposed to sale. Oh, what a blessed salvation is this which Christ purchased for us on the cross, and how dishonoring and how perilously near blasphemy it is to teach that some for whom He paid the redemption price shall yet perish in hell.

You see, dear friend, a man must have a very weak, deficient, and warped view of the meaning of redemption to teach a general or unlimited atonement.

The word ransom is used in reference to the death of Christ. "Who gave himself a ransom for all". (I Tim. 2:6).

This word in the original is related to the third word mentioned with reference to redeem above, and refers to the price which is paid in order to set one free. The death of Christ is the price He paid for the salvation of those for whom He died, and it is either belittling the price paid, or dishonoring the God who would demand payment, to preach a general and unlimited atonement.

The word propitiation is used. "Whom God hath set forth to be a propitiation through faith in his blood". (Rom. 3:25).

This word refers to the death of Christ as that which appeases the wrath of God with respect to the sins of those for whom it is made.

Perhaps the word satisfaction would come as near the meaning of this as any other. The death of Christ is that which completely satisfies the wrath and justice of God as to the guilt of the elect family of God. Satisfaction is a great word relative to the death of Christ and probably should be used more often by those of us who believe the truth of the limited atonement.

Now these words are used many times in the Bible relative to the death of Christ and each one of them can only have its full and proper meaning when we preach the limited atonement. A general, unlimited atonement theory robs all of these words of their true and proper meaning. You see dear friend, the general atonement

preacher has a salvation that does not save, a redemption that does not redeem, a surety that fails in his suretyship, a ransom that does not ransom, an atonement that does not atone. The unlimited theory robs the doctrine of the atonement of its beauty, its glory, its effectiveness, and leaves it a useless and meaningless thing, and comes dangerously close to making the precious blood of Christ of no more value than that of bulls and goats. In fact to speak of atonement, where one believes that those for whom atonement was made go to hell, is a contradiction of terms.

There are those who object to a commercial terminology with reference to the death of Christ. They do this in order to get around the limited atonement, because this commercial terminology definitely teaches the limited atonement position. May I remind the reader that this commercial terminology, which some hate so much, is the language of the Word of God. That redeem and ransom are words inspired by the Holy Spirit to refer to the death of Christ as a payment for the sins of the elect of God, and that the justice of God demands the salvation of all those for whom payment has been made.

THE WORD WORLD

Sometimes the word world is used in referring to the death of Christ. Here is a favorite verse used by opposers of the limited atonement. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2).

Friends, a little study would settle most of these questions. A study of the word "world" as used in the Bible, completely does away with this objection. Luke 2:3 speaks of "All the world should be taxed." Certainly the word here does not refer to every human being who ever has, or will live upon the earth, and not even every one living at that time.

In John 17:9 Jesus prayed not for the world, but those given Him by the Father. Surely the world did not include those whom the Father gave Him, and for whom He did pray.

In II Peter 2:5, God brought the flood in upon the world of the ungodly. World here does not include those who were spared by God's grace, and in the ark.

In Revelation 13:3, we read, "All the world wondered after the beast." Surely the word "world" here does not include those who will be killed because they will not worship the beast. And in the very book from which the objector to a limited atonement quotes, God gives a clear answer to this objection. "And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19).

Now if the objector argues that world in I John 2:2 means every individual who ever exists, will he say that the "whole world" in 5:19 includes the "we," who are of God, in the same verse. The man betrays his ignorance, and his superficial studying, who uses the word "world" against the doctrines of God's sovereign grace, and particularly against a limited atonement. Further in I John 2:2 if the whole world means every individual, then "not for ours only" and "but also" would be needless superfluity and inexcusable tautology. (How do

you like those words?). Look them up, for that is what the man accuses the Holy Spirit of in his interpretation of this verse.

ALL AND EVERY MAN

Now as to the words "all" and "every man." A little study of the Bible use of these words will

easily answer these objections. The objector uses Hebrews 2:9, "...that he by the grace of God should taste death for every man." The man who uses

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FROM THE EDITOR

"And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee..." (Deut.6:18). I once read a sermon entitled, "Do Right If The Stars Fall." I recently heard a preacher say, "It is never right to do wrong, and it is never wrong to do right." We are to do the right thing no matter what. In every situation the child of God should desire to know and do the right thing. God would have us do the right thing. Though sometimes it may not look like it, it is always best to do the right thing. It will eventually prove that doing right is the good thing to do. One will, sooner or later, be blessed for doing right. One will, sooner or later, suffer for doing wrong.

It is not always easy to know what is the right thing to do. Circumstances and situations arise in which the child of God is hard pressed to know exactly the right thing to do. It is sometimes difficult to know the right decision to make and the right course of action to follow. However, if one sincerely desires to know and is willing to do the right thing, I believe that God will make it clear as to what is right. We are His servants. He wants us to do the right thing. It is the privilege of a servant to know for sure what his Master wants him to do. It is the responsibility of the Master (I say it reverently) to make it clear to His servant as to what he is to do. A God who wants the right thing done, and a person who wants to do the right thing will eventually get together on what is the right thing to do. God may not make it plain as immediately as I want Him to; but I feel sure that, if I really want to know and do the right thing, He will make it plain. I will likely write a few editorials along this line. Let me begin with some things to beware of if you want to know the right decision to make and the right thing to do.

Beware of being in too much of a hurry. God just does not always move as fast as we want Him to. Wait on the Lord. Examine your spiritual condition before the Lord. Spend time with the Lord over the matter. Pray earnestly and sincerely. Be sure you really want to know and do the right thing. Be slow. Be careful. Be sure. Then, when you are sure of the right thing to do; do it in the strength of the Lord.

Beware of making your final decision on the advice of others. I think we might well seek the advice of others. I am not against that. It would be well if we be careful as to whose advice we seek. Seek the advice of those in whom you have great spiritual confidence. None of us know it all. It is often wise and good to seek the advice of others. Then prayerfully consider the advice you receive. There is no use in asking for advice if you do not plan to do this. But your final answer must come from the Lord. Do not lean too heavily on the advice of others. God may give you the answer through the advice of someone else, and He may not. Often, in seeking the advice of others, you will receive contradictory answers. Show respect for others as to their spiritual wisdom, but your final answer must come from the Lord.

Beware of your personal desires and feelings in the matter. Too many times we allow these to determine our decisions as to what is right. Oh, we are still depraved sinners. We still have the flesh. We are all too prone to allow the desires of the flesh to influence our decisions and actions. Always, always study and determine if you are deciding that something is right because it is something you want to do, or if it is because you are sure God wants you to do it. This is a very important matter. Frequently it is easy to come to a decision about what is right when we divorce our personal desires and feelings from the consideration. Probably, more than any other cause, this is the major reason we often decide and do the wrong thing.

Beware of considering the desires and feelings of loved ones. This is probably the second, major cause of wrong decisions and actions. Yes, we are to love, strongly, truly, and deeply those who are close to us in ties of relationship and friendship. Yes, we are to consider their feelings and desires in the matter. Yes, we should consider the effect our actions will have on them. But we must never, never allow these things to be the determining factor in our decisions as to what is right or what is wrong. In considering a matter, we should ask ourselves if we are deciding this because of our love for others; or are we sincerely seeking to know God's will in the matter? Love of self and love of others will likely lead us astray more than anything else in our not doing the right thing.

Beware of considering circumstances and situations. Yes, we should consider these things but we should never allow them an undue influence in our deciding what is right. Circumstances and situations change, but right and wrong never change. Beware of ever deciding that ordinarily something would be wrong; but under the present circumstances, it is all right. Beware of situation ethics. What is right today will be right tomorrow, or a hundred years from now.

Beware of considering the possible consequences. Yes, we should take this into consideration, but we should not allow it to finally determine our decision. Listen, the question above all other questions is, is it right? When you have learned what is right, do it regardless of possible consequences. Never allow a fear of results to deter you from doing what you know is the right thing to do. You may lose financially. You may lose friends. Much trouble and difficulty may result from your action. Be that as it may. You are to do the right thing regardless. Consequences are in the hands of a sovereign God. They may not be as bad as you feared. They may be worse. But that is not your problem. Your problem is to know and do the right thing.

If we desire to know and do the right thing, surely God will make it plain to us. Surely He will give us strength and grace to do it. But in seeking to learn this, we need to beware of the above things. And many more could be added. May God bless you.

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the word man here to prove unlimited atonement betrays his ignorance, for absolutely this word is not in the original, and there is no word for it in the original. The KJV translators should have put this in italics, even on their own principles. The original is "pantos" which means every, and as to every what, the Greek is silent here, but the answer is supplied in verse 10. It is every son whom He is bringing to glory for whom He tastes death, and that death is the necessary means through, and by which, He brings them to glory. Further on this word, in I Corinthians 12:7 we read, "The manifestation of the Spirit is given to every man to profit withal" and surely the most avid advocate of unlimited atonement would not apply "every man" in this verse to every individual who ever exists.

Then the word "all" is insisted upon as in I Timothy 2:6: "Who gave himself a ransom for all."

The word ransom in this verse certainly limits the death of Christ to those who are actually ransomed thereby. Isn't it strange that opposers of the truth of limited atonement will take this verse and rob ransom of the only meaning it has, and give it a different meaning, and then insist that "all" must be understood by a meaning it rarely, if ever, has. The word "all" in Scripture is rarely, if ever used to refer to all individuals who ever have or will live. It is often, if not always, used to refer to a limited "all" as all of a kind, or all of a class, or all kinds and classes.

We have already discussed Revelation 13:3 where "all the world wondered after the beast" and certainly "all" here does not mean "all" in the sense of opposers of limited atonement. Read Acts 2:47, "Having favour with all the people." When referring to the early church in Jerusalem this does not mean they had favour with those who persecuted them. I tell you it is almost a weariness to refute these inane arguments of opposers to the truth. They have been refuted again and again, and for men to use them makes one wonder as to the mental ability and study habits of those who do so.

Then there are verses which seem to imply that some perish for whom Christ died. Such a passage is I Corinthians 8:11, "And through thy knowledge shall the weak brother perish, for whom Christ died."

Now this verse cannot be used by one who believes in eternal security, for if it teaches that some for whom Christ died, perish; it would also teach that some regenerated brothers in Christ perish. Whatever perishing is involved here it is not eternal punishment in hell, for the Bible clearly teaches eternal security, and I would not waste time trying to prove limited atonement to a man who does not believe eternal security. The perishing here is that is not in our power, but is a perishing of joy and peace and blessing of the weak brother. Listen, this verse teaches that Christ died for the weak brother, but says nothing at all about him dying for all of mankind.

I suppose a favorite verse in this class is II Peter 2:1,

"...Even denying the Lord that bought them..."

It is insisted that some go to hell who were bought by Christ. The word used for Lord here is "despotes" and is never used to refer to Christ. The only places besides this, where this word is used, when applied to a divine person, are Luke 2:29; Acts 4:24; II Timothy 2:21; Jude 4; and Revelation 6:10. In all these places, God the Father is plainly intended, and in most of them manifestly distinguished from Christ. Biblical writers sometimes refer to men as being what they profess to be, even though they are known not to be that. These men professed to be bought by the Lord even though their damnable heresies proved they were not among those bought by Christ. Now, you see that the objections to a limited atonement are few, weak, and easily answered; and most assuredly, a few weak objections cannot be used to disprove a glorious truth which is abundantly established by Scriptural testimony.

DISHONORING GOD

Now let us notice how the general or unlimited atonement dishonors the glorious God of the Bible. It dishonors the love of God for it makes the love of God to be a weak, ineffectual sentiment that is unable to effectively do anything for its objects; whereas the love of God set forth in the Bible is a sovereign, particular, effectual, and eternal love. I tell you that a love that saves completely and eternally the objects of its affection is far superior to that which stands helplessly by while its objects go down into an eternal hell.

The general atonement dishonors the wisdom of God, for it pictures Him as unable to devise a plan that is effectual in its operation, but rather has Him operating on a trial and error--a hit and miss--a hope-so plan. The proof of the wisdom of the planner is the effectiveness of the plan in operation. God's plan of salvation as set forth in Romans 8:29,30 guarantees and effects the glorification of all the predestinated.

The general atonement theory dishonors the power of God. Oh! the infinite, unlimited power of the God of the Bible. A power that is equal to the performance of His purpose, a power that will not

and cannot be defeated. The general atonement theory has a God that is unable to save those for whom their Christ died. The general atonement theory dishonors the righteousness of God. Oh, what a slam on the character of God is this theory. To have a god who receives full and complete payment at the hands of Christ and then demands payment again at the hands of multitudes who go to hell, what kind of god is this? Not the thrice holy and inflexibly just God of the Holy Scriptures, I assure you. "Payment God will not twice demand, first at my bleeding surety's hand and then again at mine."

Look at Isaiah 53:11, "He shall see the travail of his soul, and shall be satisfied." This means that Christ will in heaven, see all those for whom He travailed in His soul, for whom He died, and He will be perfectly satisfied. This prospect is the joy that was set before Him (Heb. 12:2), that encouraged Him to endure the cross, despising the shame thereof. If any for whom He died go to hell, then eternity will behold the sad sight of an eternally dissatisfied Saviour. What horrid blasphemy is this!

Look at John 10:15, "I lay down my life for the sheep."

It was not for the whole of mankind but for the sheep--for those given Him by the Father in the everlasting covenant.

Look at Romans 8:32-34, "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died..."

Here we see that it is the elect--all for whom Christ died--who will not be condemned. Those who are finally condemned Christ did not die for them. Had He done so no one could condemn them. What glorious proof of the limited atonement.

II Corinthians 5:14 plainly states that all for whom Christ died were judicially involved in that death so that they died too. Many, many more Scriptures could be quoted in proof of limited atonement, but these should

suffice. The Bible is clear on this great doctrine, and the man who denies this will have to be logically and Scripturally inconsistent to be sound on the other doctrines of grace.

A DIVIDED TRINITY

Behold the divided Trinity of the man who believes some of the doctrines of grace and denies this. He has the Father electing some to salvation, he has the Holy Spirit effectually calling the elect, and then behold this; the Son, out of harmony with the purposes of the Father and the Spirit, trying to save all men by dying for them.

Now behold the uselessness of arguing for a general atonement. Will your atonement save all men? Will it save any other than those who are brought to repentance and faith by the Holy Spirit? Well, the limited atonement will save just that many and no more. No repentant believer every perished for lack of an atonement. Actually his repentance and faith were purchased by the atonement and are applied by the Holy Spirit. Thus, the general atonement has destroyed the value, the effectiveness of the atonement of Christ, and for all His efforts in this direction, for his belittling of the precious blood of Christ, he has gained absolutely nothing because by his own admission his unlimited atonement will not save one more soul than that number saved by the limited atonement of the consistent sovereign gracer.

THE GLORY OF A LIMITED ATONEMENT

Now look at the glory of the doctrine of a limited atonement. This doctrine magnifies the atonement. It tells us that the precious blood of Christ is of such value that not one drop was shed in vain, that all for whom Christ died will be completely, perfectly, and eternally saved and that such salvation will be solely due to the value of the work of Christ. Thus, the will and works of man are not to be added to that blood, as if adding to its value. I maintain without fear of successful contradiction that this doctrine of a limited atonement properly honors that work whereas the unlimited atonement dishonors and belittles the death of Christ. This doctrine gives all the glory of our salvation to God. It does not leave man room to boast of his exercise of will, or of his works, as if they helped save him; but by reason of this truth, he

knows that it is all due to the work of the Lord.

This doctrine gives security to the believer. Now, note this point carefully. If some for whom Christ died should go to hell, then how do you know you won't go to hell? It is at this point I entered into the doctrines of grace. I used to believe in a general atonement. But at that time I would often say "I am not going to hell because Christ died for me." I based my security on the effectiveness of the blood of Christ. Then I began to reason with myself. I was teaching that Christ died for everyone. That He died for Judas, and he went to hell--that He died for Pharaoh, and he went to hell. Now, what assurance, what security did I have that I too would not go to hell? And as I thought along this line and studied the Word of God, I saw the glorious truth of an effectual atonement. Please remember, only a limited atonement is an effectual atonement. Then God led me on into the other truths of grace. Oh! how I praise God for these glorious truths, how I treasure them in my soul. Methinks I would gladly die for the preservation, continuance and triumph of the glorious truths of God's sovereign, saving grace, and especially for the truth of the limited atonement that is eternally effective for all those for whom it was made. Amen and Amen. God bless you all.

P.S. I beseech you brethren to become students: first of God's Word, and then of good books written by men. I would urge you to sit down and order the following books that have been of tremendous help to me in the above, and in other studies. 1. An Expository Dictionary of New Testament Words by Vine (13.95). 2. The Interlinear New Testament by Berry (24.95). 3. The Cause of God and Truth by Gill (14.00). A Body of Divinity by John Gill (21.95). 5. Systematic Theology by T.P. Simmons (8.95).

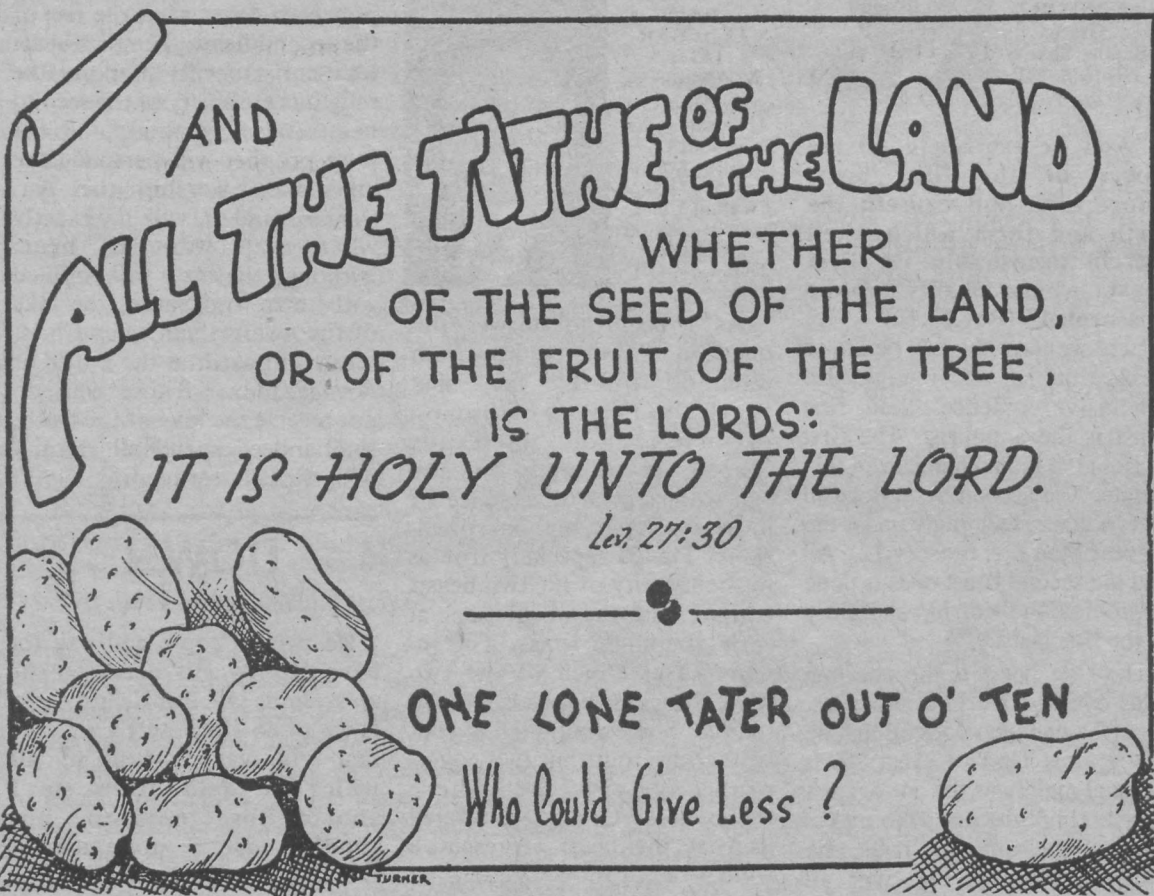
DOWN

(Continued from Page 1)

single one born without sin, excepting Jesus Christ. All of Adam's descendants born in sin, none righteous, no not one. The question may be asked, When did God look down? As God saw the entire human race, this look must have taken place before the foundation of the world, before there was a man upon the earth. He could see the end from the beginning. Even before man was formed, a way of salvation was provided for him for we are told, "...Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

This brings us to the next "down" which is found in John 6:38 where Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me". Although God found none righteous, yet He determined a way to make certain some would be made righteous. This was to be accomplished by or through His only begotten Son.

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Which beast in Revelation 13 is the antichrist?

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There are many ideas relative to the book of Revelation and particularly pertaining to the antichrist. Apparently the first beast is the Antichrist since he will have all power. The seven heads (seven usually taken to mean completion) would denote a complete rule over all the world.

The beast rising out of the sea of humanity or out of the masses of people, will be a Jew. Daniel 11:37, speaking of antichrist, says "Neither shall he regard the God of his fathers..." which shows that he will come from the ranks of Israel. He will have the combined fierceness and cunning power of the leopard, bear, and lion. Satan will give him great power over the world. Satan worship will prevail at this time (Revelation 13:4), and that is why we see it growing even now in the world today.

This beast will blaspheme and mock everything pertaining to the worship of God (vs. 5, 6) at which time the world will persecute and kill all who profess Christ as Saviour (vs. 7). Personally, I believe that there will be people saved during the tribulation period, and that all who are saved will be martyred.

All but the elect of God will follow this world wide leader, the Antichrist. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

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"And I stood upon the sands of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1).

In the first ten verses of this chapter we have some things told concerning this first beast that help to identify him. First we look for the meaning of the word "sea" and find in Isaiah 57:20, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire

and dirt". In Revelation 17:15, "water" is said to represent multitudes, nations, peoples and tongues. "The waters which you sawest, where the whore sitteth are people, and multitudes, and nations, and tongues." The seven heads and ten horns refer to various governments which will be under his control. That is this beast is a man that comes from the people of the world who will gain control over the whole world. He will get his power, his throne, and authority from the dragon, the devil. He will rule over this kingdom much like the kingdoms over which the four beasts reigned, which Daniel saw in his vision.

Verse four tells us that the world will worship the dragon and the beast. In verse five it is said that his power will last for forty-two months and during that time he will speak great things and blaspheme God, His name, His tabernacle, and them that dwell in heaven. During his reign he will make war against the saints and overcome them. Verse eight tells us that those who will worship him are, "all that dwell upon the earth-- whose names are not written in the book of life of the Lamb slain from the foundation of the world". From this it would seem that this first beast is the Antichrist.

The second beast which John saw is called the false prophet in Revelation 16:13. As his job is to cause, "...the earth and them which dwell therein to worship the first beast" (Rev. 13:12), it would seem that he is the third person of the evil workers that are to control the earth for a period of time.

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"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev. 13:12).

Here we have the two beasts of Revelation 13, and I think also conclusive evidence that first beast is the antichrist. The first beast is the main character in this chapter. The second beast does all that he does, seemingly under the power of the first beast (v.12). All that the second beast does is done to promote the worship and glory of the first beast.

The first beast is the one that rules over the world at this time. He is the one who does all that he can against God's Christ. He is pictured mainly as the one against Christ. He is the one who makes war with the saints. He is the one who exercises power over all kindreds, tongues, and tribes. He is the one who is worshipped by

those on the earth, except the elect of God.

The first beast is the one who is primarily against Christ. He is the one who demands and obtains the worship of those on the earth. I see no reason why we should not consider him to be the antichrist.

The second beast is different. He does not manifest as much of an "against" Christ attitude, but seems to be mainly co-operating with and assisting the first beast in his efforts against Christ. He does not seek any worship for himself. He does all that he can to promote the glory and worship of the first beast.

It seems clear to me that we have in this chapter a Satanic imitation of the Trinity of the Godhead. I would call this the trinity of hell. We have Satan behind the scenes as the dragon who gives the first beast his power, seat, and authority (v.2). Satan seems to like to stay in the background, controlling and energizing those who serve him. We have then, Satan as an imitation of God the Father. In the first beast, we have Satan's imitation of the Christ of the true Trinity. He is the one who has the pre-eminence in this chapter. In the false prophet, the second beast, we have Satan's imitation of the Holy Spirit of the true Trinity. This one does all that he can to promote the glory and worship of the first beast.

It really seems very plain to me that the first beast is the Antichrist. I see no reason to even imagine otherwise. However, I am sure that some will disagree with me on this matter. I do praise the Lord that the saved, of which I am one by His grace and power, will not be here when these two beasts are on the earth. That is, those saved until the time of the Rapture, for that will assuredly occur before the Tribulation and the reign of the antichrist.

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As I begin to answer this question, I want to draw your attention to the fact that Revelation 13 is one of the most fascinating and interesting chapters in the book; but also one with a great divergence of ideas, teachings, and interpretations. This is especially true as to the identity of the two beasts coming onto the world scene at their appointed times. The inquirer asks which of the two wild, ferocious beasts is the antichrist. Some would tell us that neither are, but that two governing systems are here represented. Others would tell us that the beast represents a wide array of things, people, or institutions. The many views and ideas are too numerous to

mention, or to argue for or against. While no position is without some problems, I present my present position. I would remind you, as with any subject, or portion of Scripture, "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Proverbs 2:6).

I believe the first beast to be the Antichrist. By Antichrist, I mean the great world dictator of the tribulation period. He rises swiftly, quietly from the sea which represents the restless nations, peoples, tongues as do the waters in Revelation 17:15. The Bible says that the beast is a man, but he is also a power and is empowered by Satan. He will be a counterfeit Jesus, but he will also be the final imperial system of government against God and His people; this final system incarnate in its leader. Just as Louis XIV of France proclaimed that he was himself the state, the same idea is here in the Antichrist. The Antichrist is both the leader and the system that is here pictured for us. His empire will have the characteristics of the great empires of the past culminating in this one final revived Roman monstrosity. The first beast, or Antichrist, has many individual characteristics; but the suave, quiet, universal appeal that will be manifest at the beginning of his gradual rise to power just before, or shortly after the beginning of the tribulation, will give way soon enough to reveal his dragon cruelty and purpose. I believe the Dragon, the Antichrist, and the False Prophet form an unholy, infernal trinity.

I believe that the second beast is a man as well as the first, and not a system, religion, or government. He is the false prophet as he is called in Revelation 16:13; 19:20; 20:10. He will probably be the leader of the world religious system characterized in Revelation 17 as the great harlot. He appears "Christ-like", but his spiritual authority only reflects the desires of Satan. He also imitates the Holy Spirit's work in a wicked way by moving people to worship the Antichrist. His sweet, gentle words will prove as deadly as those of the Antichrist. These two Satanically inspired men will assist and support each other after the rise of the second beast. The first beast (Antichrist) will support the religious authority of the second beast (false prophet); and the false prophet will persuade the masses to worship the Antichrist, and it will be exactly what they want to hear. Although the earth will be filled with them and Satan, the lake of fire awaits them when Christ returns to earth at the Battle of Armageddon. Those who do not receive the love of the truth, shall indeed spend all eternity with them in torment.

DOWN

(Continued from Page 3)

He was to come and pay for their sins by His death on the cross. Jesus said that He had come down to do His Father's will and that will was, "--that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). The will of God was for His Son to come to earth and redeem those

whom He had chosen. This Christ said was why He had come.

We find the next down in John 10:15,17 where Christ said, "...I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again". Here we see those whom God had given to His Son are called sheep. It was because He lay down His life, that they could have eternal life. He gave His life for the sheep. He freely gave His life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10:18). Matthew 28:18 Jesus said, "All power is given unto me in heaven and in earth". John 17:2 He said that power was given Him that He might give eternal life to those whom the Father had given Him. From the statements, "I came down to do my Father's will" and, "I lay down my life for the sheep" show that God had a chosen number which He gave to the Son to save. In John 10:15 He said His life was laid down for the sheep, but in verse 26 He told certain of the Jews, "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). We also see that of that number given to the Son by the Father none not a single one shall ever be lost. For we read in John 6:39, "And this is the Father's will --- that of all which he hath given me I should lose nothing, but should raise it up again at the last day".

The next down is found in Luke 23:52,53 where it is said, of Joseph of Arimathea, "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid". Jesus had come from heaven to earth to do His Father's will. He became man, yet without sin. At the appointed time He lay down His life for the sheep. When this was accomplished, he bowed His head and said, "It is finished" and having said this He gave up His spirit. It was after this that Joseph took down His body from the cross and placed it in his own tomb where never man had laid according to the Scripture. But this was by no means the end of Him, for on the third day the tomb was found to be empty. He had risen from the dead. An angel told those who sought Him at the tomb, "Why seek ye the living among the dead? He is not here, but is risen:"

(Luke 24:5,6). In Acts 1 we are told that He ascended into heaven and in Hebrews 7:25 we find Him seated on the right hand of God interceding for His people. This brings us to the next down which is found in Hebrews 10:12,13, "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God. For by one offering he hath perfected forever them that are sanctified" Christ's work on Calvary's cross was quite different from the work of the high priest of the Old Testament. The high priest's work was never

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

Is the Fourth Commandment applicable today? Explain somewhat.

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"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:5-6). We are not under the law today, so we do not serve the letter of the law. The law was given for specific purposes of God. One major purpose was that we might come to Christ. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24). The purposes and the spirit of the law exist today as a guide to give direction to our lives. There is not a thing wrong with following the dictates of the law in this day and age, if we follow them in the newness of spirit provided through Jesus Christ.

When we look back at the time the law was given, especially this fourth commandment, we see that it commanded a time of rest. The word Sabbath means a period of rest. It came on the seventh day of the week, but it does not mean the seventh day. A Sabbath day could be any day, or number of days. There are some duties attached to the Sabbath day. First, as already mentioned, it was to be a day of rest. Second, it was to be a time of worship. Just as rest from labors brings rest to the body, so worship brings rest to the soul. Third, the sabbath day was a time for religious instruction. God instructed Moses that when the promised land was reached, the whole nation would come together to be instructed in all the teachings of God's Word.

Now, we can look at this time from the time Christ arose down to the present day. We will attempt to establish the association of that fourth commandment in our day. Look at Mark 16:1. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." In these verses, there is a reference to the first day of the week. A new word is used to describe this day. The word is pro sabbaton protos which means the first of its kind. This is the Lord's Day. The word sabbaton means sabbath.

There are some distinct duties

attached to this first (sabbath) day today. First, it is to be a day of rest. There are some occasions when it is necessary to work on this day, but it should be the exception and not the rule. Second, it is to be a time of worship in God's house. Third, when we come together in that house to worship, we receive instruction in all the teachings of God's Word. This commandment is the word of God, and He said: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35).

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There are those who say that the Ten Commandments are not binding on us today. I find that, when I read the Bible, the Ten Commandments are good and holy and right. Read Romans 7:12-14, "Wherefore the law is holy, and the commandment holy, just and good. Was then that which is made good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." This passage of Scripture should convince anyone that the law is good and in effect today and is binding on us. If any one of the Ten Commandments is not binding, which one would it be? If the Ten Commandments are good and holy, then I would say that this means the whole of it is good and holy.

The seventh day was set aside for the purpose of the Jews to rest from their labors. It was a day of rest. A special day for them to honor the Lord. They were to do no labor on this day, it was sanctified, that is to say set aside for the purpose to rest on that day.

In some sense, the day we have to worship the Lord is like that of the Jewish Sabbath. We rest from our daily occupation. It is rest to us because it is a change from our usual work. But it is different in that we serve the Lord in different ways, such as visiting the sick, visiting the hospital, visiting the prison, go see some members that have become delinquent, visiting in the community to get new people to come to service. So it is a day of work in this way.

I believe that this day should be the first day of the week rather than the seventh day. The disciples gathered in the upper room on the first day of the week. The first day of the week was a time of new beginnings for the people of God. If some call this day the Christian Sab-

bath, well so be it. We ought to have a special day set aside to worship the Lord. This day ought to be a time of worship and special service unto the Lord.

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Yes. Each one of the Ten Commandments is important, but God said more about the fourth than any other. He needed only four words in regard to killing, but He used ninety four to tell us to remember the sabbath day, to keep it holy.

The Sabbath is a day set apart to commemorate a Divine rest. When God had finished His work of creation, He rested on the seventh day and sanctified that day as a memorial of a finished creation. This sabbath day was to follow six days work, and for us today, it is the restoration of the original Sabbath. The first time the Sabbath is mentioned in the life of redeemed Israel, it is to follow six days of work. Read (Exod. 16:4-26).

The Sabbath was given that man might rest from his labor, and not work himself to death. Mark 2:27 says, "And he said unto them, The sabbath was made for man, and not man for the sabbath." V. 28 says that Jesus is lord of the Sabbath. Therefore, we should give honor to Him on His day, and worship and rest not only from work, but also in the things of the Lord.

If Jesus is lord of the Sabbath, then the Sabbath is the Lord's day. If this is His day we should worship our Lord on His day. The Christian sabbath is called the Lord's day for the same reason that the supper is called the Lord's supper. The Lord's supper commemorates His death. The Lord's day commemorates His resurrection.

Beloved, if there is no Sabbath today, we do not have Ten Commandments. However, I think that God's Word is clear that the Sabbath is just as important today as it was in the beginning.

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"Remember the sabbath day, to keep it holy" (Ex. 20:8). The keeping of the Sabbath as the Jews were commanded does not apply today in the worship of God. The Jewish Sabbath was the seventh day of the week,

ours is the first day of the week. Some even refer to it as the Christian Sabbath. In this the fourth commandment does apply.

Why do we worship on the first day? Are there any reasons for our practice, or is it just some tradition adopted from early Christianity? Is there Scripture for our worshiping on Sunday?

Christ and His disciples hallowed the first day. He appeared to His Church on the first day (Jn. 20:19, 20). Paul preached to the church at Troas on the first day of the week (Acts 20:7). The Corinthian church met on the first day of the week and brought in their tithes and offerings at that time (I Cor. 16:1, 2).

There are more examples concerning the practice of the early Churches, but why did they hallow the first day and not the seventh? Because of their faith in the finished work of Christ, they commemorated the first day. Read Hebrews 4:1-11. Consider what is taught there.

God rested after He created all things in six days and appointed the seventh day to be kept in commemoration of His finished work. The prophets foretold of "another day" instead of the seventh to commemorate a greater work (Heb. 4:8). Joshua, (translated here Jesus) never led Israel into that greater rest, so there remained a Sabbath keeping (v. 9). Then verse 10 compares the redemptive work of Christ, and His resting from that finished work, to God and His rest after creation.

What day did God finish His work? The sixth. What day did God rest? The seventh. What day did God command them to observe? The seventh.

What day did Christ finish His work? The seventh (Mt. 28:1-6) "In the end of the sabbath..." What day did Christ rest? The first. What day are we to commemorate? The first. Are we not commanded to rest in Christ's work?

Let those that desire to keep the Old Testament Sabbaths, Holy Days, and ordinances read Colossians 2:14-17. Among those things called "shadows" the Sabbath lost its significance when Christ completed His redemptive work. Hebrew's theme is... Christ is better. Sunday is better than Saturday.

Then does the fourth commandment apply to us today? Yes, in that we are to commemorate the finished work of Christ on the day that God has appointed us. Christ, the early New Testament Churches, and our forefathers hallowed the first day of the week, and God blessed them richly. Would He bless those that are against Him? No! Those that love and obey Him will always be ready to give an account of His great salvation on any day of the week, but that special day commemorated to assemble and worship Him for what He has done for us is the first day of the week.

DOWN

(Continued from Page 4)

done. He must offer sacrifices every year. Not so with Christ, He was, "once offered to bear the sins of many" (Heb. 9:28) ..

The next down is found in I

Thessalonians 4:16,17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord".

When the Lord looked down from heaven and saw none righteous, all of Adam's race was included. But the other downs we have studied apply only to the sheep, those whom God chose and had given to His Son to redeem. These are the ones He is one day coming back to receive for His own, regardless of whether they are dead or alive. In Hebrews 9:28 it is said that, "Christ was offered once to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation". Are you looking for Him? Is your faith in His shed blood? If so, then one of these days, He will appear unto you and you will rise to meet Him in the air and so ever be with Him.

The last down I wish to call your attention to applies only to the lost. The word down is not found, but is implied in Revelation 20:12-15. Here we find the lost dead standing before God at the great white throne judgment. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of life was cast into the lake of fire". This passage tells that those whose names are not in the book of life will be judged and cast down into the lake of fire. Now the question. Whose names are written in the book of life? It is those who have placed their faith in the blood of Christ. Is your name there? if so, you can say with the apostle Paul, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

POOR

(Continued from Page 1)

born! How it is proclaimed throughout the nations, and in return comes forth "congratulations" and gifts galore from the far reaches of the earth. Yet for this Lofty One, there would be no warm welcome from the earth, but the heavenly host would praise Him. Yea, those who had known Him long would honor and proclaim Him; while they would do so to none of this earth but the lowly shepherds. No ambassadors nor heads of state would be there to greet Him. No palace would receive Him. Some would come

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POOR

(Continued from Page 5)

to Him a few years later in deep reverence and adoration, bringing gifts to the Saviour in forecast of His death. For what could they give that was not already His? He had come to the lowly stable to make His first bed in the feeding trough of animals. No sooner was this done when others began to seek His life causing that the young Prince must be hidden from the evil intents of the hearts of men and the devices of Satan.

There, clothed in mortal flesh, He subjects Himself to the ministry of John and the temptations of the evil one. How it is that of this King we should read, "he was...hungered"? When He alone had created all provisions. Yea, He came to proclaim and give the provisions that were so desperately needed, caring not for the flesh saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (4:4) To this would the heavenly Father show forth His perfect agreement with His Son commanding, "Hear ye him." This king would not now come to ascend His throne, but to prepare His kingdom. He came not to be ministered to, but to minister. Thus do we read in Matthew 4:24, "...and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatick, and those that had the palsy; and he healed them." How brief but sublime are these words. They do not tell us of His weariness in long hours of labor. They do not tell of His continual giving, of His longsuffering and continual sacrifice. Laboring "at even, when the sun did set. And in the morning, rising up a great while before the day" (Mk. 1:32 & 35). Yea, He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death" (Phil. 2:7-8). Having left us "an example, that ye should follow his steps" (1 Pet. 2:21).

Perhaps it was that He was wearied in His labors and so "seeing the multitudes, he went up into a mountain" and sat. But such was not the case, beloved, as concerning Matthew 5:1. For here the King would ascend the throne and give direction to rule. He would now decree the order of His kingdom. And to this King would come forth His subjects to gather of His wisdom for a greater than Solomon had now come.

"And when he was set, his disciples came unto him." (5:1) Such a touching scene is now set before us. This beloved, provokes a question. What was it that would bring the disciples to sit at the feet of Him who was "despised and rejected of men"? Is it not the same today that causes the saint daily to meditate upon Him and gather in His house three times a week? Yea, it is that great desire of the Spirit that worketh in us that

causes us to love Him. From the mount He would again speak as in days of old. Silence fills the air as the master teacher utters forth doctrine that astonishes His listeners (Matt. 7:28). "And he opened his mouth and taught them." What words would He speak that would so astound men? Would these same words yet astound men today? "Blessed are the poor in spirit; for their's is the kingdom of heaven."

We recall the story of Mary (Luke 10:38-42) and Martha and how that Martha "was cumbered about much serving." But of Mary, Christ declared, "hath chosen that good part" for "she sat at Jesus feet, and heard his word." Perhaps not much unlike those in the scene before us in our reading. Beloved, he or she who would but sit at the feet of the Master will not depart without having been blessed. We will not depart without a measure of joy in our souls. Such is the very promise of Christ as He begins His sermon with a promise of happiness to those who would heed and apply His words. In happiness or blessedness we are comforted; are we not? Thus, in opening His sermon with the word "Blessed" He promises us, even now, the highest good of supreme blessing. But we note that the word is an adjective and thus it implies that this state of blessedness or happiness has a restriction, or is dependent upon certain events or matters. It is then a blessing pronounced only upon the child of God as seen in noting the entire text. This also tells us that since there are restrictions to receiving this happiness; failure to follow them will deprive us of much joy and blessing. And so the King begins to set forth the laws that are to govern His kingdom and by such describes what manner of subjects are to serve Him. That is, what will be expected of His disciples both in this life and in the life to come. We often sing, "There Shall Be Showers Of Blessing," but do we understand how to receive the blessing? Do we understand what is expected of us that we might receive His promised joy?

"Blessed are the poor." It is not the poor of this world or the nations that our Lord refers to here. Yet one answer is found in what they represent. It is in this life that the poor are scorned and are friendless. Wealth flows into the hands of the rich at the expense of the poor. Many are there in our land who freely squander their substance in a frivolous manner showing themselves to be filled with both greed and folly, while the poor look on unnoticed. It is both unfortunate and disastrous that greed is the major cause in our land for causing plant shut downs and unemployment. The credit card has led to much destruction in our home because so many are impatient and greedy for gain, not being content with what they have. Not wanting to labor and wait for them with proper management. Greed is the leading contributor in our land to the wide use of drugs, too high a crime rate of robbery, and such like deeds of evil.

"Blessed are the poor." The expression is intended as a metaphor, and is not to be taken in a literal sense. I

seriously doubt that in observing the world's poor, we could look upon them and see expressions of blessedness upon their faces. By a metaphor we mean, that the expression brings our attention to the poor that we may observe them and apply what we observe to a spiritual application. Hence the expression "Blessed are the poor in spirit". The matter is spiritual and refers to the inner man.

Such an expression coming first beloved, should tell us that what Jesus is teaching here is a matter of great import in governing our Christian lives. It is the first step, yea, the very foundation upon which we begin to walk the narrow way. What then has the Word of God to say as concerning the poor, and how may it be given a spiritual application? First of all let us not be confused in the idea of spiritual poverty. There are many in our fair land and throughout the world that are made to suffer spiritual poverty. This expression of "Blessed are the poor in spirit" was a direct remark against the religion of the Jews, for they indeed were spiritually poor. How they loved their temple and their synagogues! How they loved to be paraded about in their long robes and make prayers on the street corners. Yet our Lord would declare unto them; "Woe unto you Scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). By the outward appearance of these, men would believe that the blessings of God were upon them. That these were well pleasing unto God. Yea, such wealth, such beauty, such an holy appearance. Who would believe that such were poor? Yea, in things within the spirit of man, within their hearts, lay an abundance of corruption. How heaviness does fill us when we think of our beloved land. When we think upon the races of mankind to the far corners of the earth and remember their desolation! Many generations have passed through this world to admire its cathedrals, its mosques, its tabernacles and synagogues. Yet only few have seen them to be wells without water. In this sense, beloved, is the world so poor in spirit, for all its grand schemes of religion have brought none one step closer to God!

In Revelation 2:4-5 our Lord declared to the church at Ephesus: "nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works." Here beloved was a most serious charge placed upon a true church. I think it is often a failure among our kind of Baptists to ignore such an issue, for we often find ourselves (and that most necessarily) busy dealing with the heresies of others. But alas beloved, is not the forsaking or departing from our first love a form of heresy? A church may well be very busy, but it must always remember the foundation upon which it is built and upon which it stands, even the Lord Jesus Christ. To go forth and to do without considering our first love is to go without purpose. Yea, it is the seed of spiritual poverty and

makes us little better than our enemies. In Rev. 2:14 the Lord spoke to the church in Pergamos declaring: "But I have a few things against thee, because thou hast there them that hold the doctrine of Baalam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Here again was spiritual poverty in a true church. Poverty of the worst sort, for they had joined hands with world religion in compromise. They had committed spiritual adultery. This is a major issue of our times as men thirst for ecumenicalism. This needs to be shunned. We can rest assured that as the church age comes to a close we shall meet with much suffering along these lines by adhering to separation. This point cannot be overemphasized.

"Blessed are the poor in spirit: for their's is the kingdom of heaven." What does the expression "poor in spirit" signify to the saved and how are they blessed in being such? We stated earlier that the matter is of spiritual application and is to be a foremost matter with the child of God. Being "poor in spirit" is a matter of learning, observation, and consideration. It is a realization of condition by which the Lord so declares us "blessed". All men by nature are spiritually poor; yea, utterly poverty stricken. In Genesis 3:6-7 we read; "...she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked..." By such transgression of disobedience man fell into sin. Having once been partakers of the riches and goodness of God, man fell and became utterly poverty stricken. Totally naked, totally defenseless, totally aware of his condition, yet unable to provide a means for his want. In the physical realm, this condition is of late very emphasized in our land by those who are termed, "street people." To the people of Israel our Lord declared, "the poor shall not cease out of the land" (Deut. 15:11). In Matthew 26:11 He again states, "For ye have the poor always with you." Why such statements as these? Does this not show us that man's poverty is to exist in all ages for a divine purpose? To visit among the utterly poverty stricken is indeed very heart rending. We are told in Proverbs 10:15 that "the destruction of the poor is their poverty." Indeed where we find the poor, we often find hunger, lack of clothing, poor shelter, poor hygiene, and other bad conditions. We see much appeal on television these days for the poor of India, Africa, Nicaragua, etc; but little attention is given to the fact that most poor nations are thus because of the religions of the land. In fact in most nations that suffer poverty or unrest you will find Catholicism, Hinduism, Moslems or Buddhists, for these blind the poor and extract from them all that they have for the cause. Yet for what purpose do the poor exist? What may we learn of them? What divine message is shown unto us by means of these?

We observe again, the examples of the Word of God. In Mark 10:46-52 we have relayed

to us the story of the beggar Bartimaeus. We observe this poor blind man sitting by the highway side just outside the city of Jericho, the accursed city. He having heard of Jesus, sought His mercy, for so great was his poverty that he had not even sight. Again, in Mark 12:41-44 we read of the poor widow casting her two mites into the treasury, giving her all unto the Lord. Here beloved, associated with the poor, we find a meaning of the spiritual poverty of man. Not only is he unable to sustain himself; for within he is a beggar which wears filthy rags for righteousness. But he is also totally blind to his condition as he rests on the highways of the city accursed.

We observe the story of the demoniac of Gadara, (Luke 8:26-39). Here we likewise observe one who was in deep poverty. We are told in Luke 8:27 that he "ware no clothes, neither abode in any house, but in the tombs." Beloved, who but a madman would delight to take his shelter among the dead? Of this one we further read (Luke 8:29) that "he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness." Matt. 8:28 adds that he was "exceeding fierce, so that no man might pass by that way." He was feared by all with terror. Yet man does not behold, does not understand this to be a picture of himself within, destitute of help, being bound by the things of man, unable to govern himself within, carried away by every wind of doctrine at the mere pleasure of Satan, forsaking the house of the Lord for the tombs of the dead, living among the lost and undone, the dead in sin, having nothing wherewith to cover his shame. Would some declare we exaggerate the meaning here? What of the parable of the good Samaritan wherein we read of one who "fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead?" (Luke 10:30). Was not Satan lifted in pride as he sought to steal the throne of God? Did not Satan spiritually strip man inasmuch "they knew that they were naked?" Did not man suffer the wounds of spiritual death in so much that he is "half dead?" Dead in spirit, but alive in body. Do we exaggerate the cause of God here? Of our own beloved Christ we read; "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). Again, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (1 Cor. 8:9). Yea, beloved, the poor are set before us for a divine example lest we forget from whence we came and what we were. The humble Hannah, in speaking by the Spirit, declared: (1 Sam. 2:8) "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Would we desire to inherit the throne of glory?

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POOR

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Would we desire the kingdom of heaven beloved? Such cannot be had without being "poor in spirit." Only then shall we indeed be called "blessed." The poor widow with two mites was rich because she was "poor in spirit." How then must we become "poor in spirit"? Luke 18:13 tells us, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified." Beloved, one cannot meditate upon these

A SAVIOUR FOR SINNERS

Why was it that our Lord and Master, when He came into the world, chose to be born of sinful women. It is remarkable that those women whose names are mentioned as the ancestors of Christ are perhaps, with one exception, of the vilest character. There is Tamar, who commits incest with her father-in-law; there is Rahab, the harlot; there is Bathsheba, the adulteress; and yet Christ sprung out of their loins. Why this black stream to mingle in with the current from which Christ shall come? Why, soul, sure it was to show thee that He was a Saviour for sinners. Sure if He had not meant to lay hold on the vilest of the vile this never would have occurred. But look again. What did Jesus do when He was here on earth? Where was He taken to when a child? Why to Egypt, where they worshipped leeks, and garlic and onions, and such like trash, that it might be said, "Out of Egypt have I called my son." Where did He begin to preach? Why, by the sea coast, where people that sat in darkness saw a great light. What was His general society? He was once in the house of a Pharisee, but how often was He the friend of publicans and sinners. And of those that followed Him, what a strange sort they were. Pick out any one you please, and there is little to be said about his precious character. There are fishermen from the lake of Galilee, rough and uncouth. There is Peter who denies Him; there is Magdalene, out of whom was cast seven devils; there is that other woman who had been a sinner. Who was the man whom He converted after He had gone to heaven think you? There is only one case in the Bible where a man was converted personally by Christ after He had ascended, and that is the bloody Saul of Tarsus, who was exceeding mad against God's people and was going to Damascus that he might hunt after the disciples. The chief of sinners hears the cry, "Saul, Saul, why persecutest thou me?" What did Jesus do when He was dying? Did he not save a thief, a vile thief, one of the scum and parings of the world; and did He not say, "Today shalt thou be with me in paradise"? Ah, souls, my Master always went where He was most wanted, among the chief of sinners.

--C.H. Spurgeon

words with dry eyes. Behold this despised lowly one who was made to look within himself and see his dreadful poverty. Yea, the total depravity of man! He smote upon his breast, symbolizing the place of the desperately wicked heart. The place from which proceeds the words, deeds, and thoughts of man. He saw himself as the lowly beggar lying on the dunghill, yea, as a lowly maggot, the worm called man. There may be many a professing Christian today that cannot bear such profound and humbling truth. It is contrary to our very wicked nature to be thus so humbled. Yet we are made to understand that "pride goeth before a fall" and one day "every knee shall bow and every tongue shall confess." "Believe on the Lord Jesus Christ" is the call of God, but to believe on the unseen requires rejection of all things we once held to be true. It is a recognition that self must be put aside. All self-confidence, self-importance, self-righteousness, self-sufficiency, and hold a self-examination of our being in the light of God's Word. "Before honor is humility," and being made "poor in spirit"; made willing in the day of His power, we then become "poor in spirit." Before David ascended the throne of Israel he said, "this poor man cried, and the LORD heard him, and saved him out of all his troubles" (Ps. 34:6). As King, he was made to say, "But I am poor and needy; yet the Lord thinketh upon me"... (Ps. 40:17). His physical position did not change his spiritual awareness.

In thinking upon this word "poor," it is descriptive of one who is powerless to enrich. One who trembles and crouches low. One who is a pauper. Such we were. Nevertheless, we are reminded that the Lord thought of us. He heard us and saved us, that we should be rich. How we so desperately need, in these evil times, to emphasize these precious truths. "Blessed are the poor" emphatically denies the doctrine of freewill, for it declares man totally unable and powerless to enrich himself. Beloved, if a man be "poor in spirit," it means he is a debtor and Luke 7:42 declares; "and when they had nothing to pay, he frankly forgave them." Yea, "Nothing in my hands I bring, simply to thy cross I cling." Note the words "frankly forgave." This speaks to us of unreserved favor, granting total immunity from debt. Beloved, how can we not say we are "blessed" and that beyond measure, by His unspeakable gift?

"Blessed are the poor in spirit." This then is the first step that is taken as we are led to the Lord Jesus Christ. We, like the prodigal son, are made to come to ourselves and see our own worthlessness. We begin to grow as a fruit bearing tree, seeking ever to be mindful of how we were planted and how we shall be nourished. To be "poor in spirit" is to be of a mild, patient, gentle disposition. Our Lord tells us how we may strive for such in Matthew 11:29. "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." To be poor in spirit then is a matter of heart and soul. Such resided in the heart of Christ.

Psalms 72:13 tells us, "He

shall spare the poor and needy, and shall save the souls of the needy." It is plain beloved, that in order to be in want, we must first see our need; but because of our blindness, the Spirit must quicken, else we would have perished in our poverty as the rich man of Luke 16. "Thus saith the LORD, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:1-2). With this proper attitude of "poor in spirit," He promises to look upon us, bless our lives, and give us of His kingdom. What more need we?

SOUL

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saved. While I admit that this may sometimes be true, I also charge the Arminian with the same thing. I honestly believe that a lot of times the evangelistic programs of the Arminians are more for the saved than the lost. I think it is a way to boost their own ego. Often their concern is not for the lost, but for themselves. They make a contest out of how many professions they can get. To me, this is not concern for lost souls and is not soul winning.

The next accusation they throw at us is that we are hard-hearted, and our doctrines make us un-evangelistic. This is nothing more than a cop-out to excuse their failure to know or preach any doctrine. A person that can read the Bible and not see the responsibility to preach doctrine, is blind. I would like to think that it is possible to preach both doctrine and the gospel. I think the Bible is full of examples of people who did both. I think Jesus is a great example of doing both. Certainly, the apostle Paul was a doctrinal preacher yet he was very zealous in preaching to lost sinners. I once heard a preacher say, concerning the church in Winston-Salem, that they only preach doctrine there. This was when I was a teen-ager, and daddy was pastor there. I wonder how this man knew this lie. He had never stepped a foot inside the church's door. You should be very careful how you talk about others. Beloved, to preach the doctrines of grace does not mean one is hard-hearted. We preach these truths out of love. I will tell you what hard-hearted is: it is when a preacher lies to a man about his condition before God. These are just a few of the lies told about those who refuse to go along with the devil's trickery. Let us make sure though, that we do not allow these accusations to become truths.

Now, let me mention a few things that are involved in soul winning. First, soul winning begins with a burden and desire for lost souls to be saved. Paul said in Romans 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Also read Romans 9:1-3. Surely we see that Paul had a burden and desire to see lost people saved. I'm afraid that many of our churches are dying because we

do not have a similar desire. What is wrong with us? Why are we so cold hearted to the concerns and needs of lost souls? Oh, may God build a fire under sovereign grace Baptists! May we be consumed with a desire to see souls saved! There even seems to be little desire for our loved ones. Beloved, this is where soul winning begins. It does not begin with evangelistic programs. It begins in visitation programs. It begins in our hearts: There will be no true efforts toward others salvation until our hearts desire their salvation. May God give us this desire. May we work toward its.

The second thing involved in soul winning is telling men the truth about themselves. The Arminian is not only a heretic, he is a liar. He is the most dangerous kind of liar, for his lies jeopardize men's souls. Telling a man he is good, or that he has the ability to accept Christ is a dangerous lie. Furthermore, it is a futile lie. It is the same as telling a dead man he can have a million dollars if he will just ask for it. Both of these are impossibilities. Soul winning involves telling men that they are terrible sinners in God's eyes. It involves telling them that even their best deeds are an abomination to God. It involves telling men that they are dead in sin and cannot do anything to improve their condition before God. It involves telling them their hope rests in a sovereign God and not in their free will. It involves telling them that their free will will wind them up in an eternal hell.

That brings me to the third point. Soul winning involves telling men about hell. You watch your T.V. preachers and see how often, if ever, they mention hell. I dare say that in most so-called churches today hell is not a subject of many sermons. I remember a man making the observation one time, that in 30 years he had never heard his pastor mention hell. This is not soul winning. So many so-called evangelists say that we should stress the positive to lost people. They say we should talk about the good of heaven, not the bad of hell. Will that make hell any less torment for them? This is not the way it was done in the Bible. This was not the way it was done in years gone by. Probably the most popular sermon ever preached by man was Jonathan Edwards' sermon on "Sinners in the Hands of an Angry God." This was not a sermon stressing the positive, but a sermon telling the truth about God and hell. The world has been deceived into thinking that God is a sentimental old grandpappy who would never punish or hurt anyone. This is not the God of the Bible. The world has been deceived into thinking that hell belongs to, was created by, and is controlled by the Devil. Not so, it is God's hell. Oh, lost sinner, do not be deceived! If you die without Christ, hell will be your eternal dwelling. May we get back to soul winning the Biblical way. May we cry long, hard, and often about hell and its horrors. May God give us a glimpse of this awful place that it might stir our souls up to warn men to flee from the wrath to come.

The fourth thing I mention about soul winning is that it involves telling men about Jesus.

So much emphasis in Arminian theology is given to man. The Bible puts the emphasis on Christ. To win souls there must be a telling men about our Lord. We must tell them that He is indeed God. That He was virgin born, and the reason behind the necessity thereof. We must tell them that their only hope for time and eternity is that, when Jesus died, He died for their sins. We must point them to Jesus' blood as their only hope. Arminian theology—that Jesus died for all men—has given many a false security. I was telling a lost person lately that his hope rested in the shed blood of Jesus for his sins. This person's reply was that Jesus died and shed His blood for everyone, so he must be saved. Not so friend. Jesus did not die for all men, but only for the elect. I don't preach this to take hope away from the lost person, but I preach it because it is his only hope. The fact is that soul winning involves telling men that it is Christ's blood or an eternity in hell.

The fifth thing involved in soul winning is proper prayer. By this, I do not mean to imply that praying for someone might change God's mind about saving them. God chose His people from before the foundation of the world and recorded their name in the Lamb's Book of Life. The difference prayer makes will be in us and not in the lost souls. A person who is not an avid and fervent pray-er will not be a soul winner. I do believe we should pray for lost souls. I believe Paul did this. I believe Jesus did this for His lost sheep. Prayer for them will make us more concerned for them, and will cause greater effort on our part to work toward their salvation. Let me mention a couple of things we should pray about concerning soul winning. First, we should pray for direction in soul winning. I believe that there are times when God directs us to certain people. Philip and the eunuch is an example of this. I know we should give the gospel to every creature, but I also believe that God does on occasion direct us to certain people. Secondly, we should pray for boldness. Though it should be easy and natural, witnessing is sometimes a difficult task that demands boldness. May God make us bold to witness to lost souls. May we realize that this is the greatest thing we can do for them. The third thing we should pray for is that God will give us the right words to say. Let us always strive to be Scriptural. May God give us the wisdom to say the right things, that if they do not lead to the conversion of a soul, we will at least give glory to God's name.

The sixth thing involved in soul winning is living a proper life before the world. It is hypocritical for us to witness to lost sinners when we are living just like they are. Lost souls should be able to see a definite difference in the way we live compared to those who know not God. We should live before them a life of godliness, joy, peace, and happiness. We should live before them so that they will know what we have is worth having. The world sees

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SOUL

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far too many sour, disappointed Christians. Living a proper and Scriptural life is a very important part of soul winning.

The seventh and last thing I mention about soul winning is that it involves doing all the above mentioned things over and over again. The job of the soul winner is not to just give the gospel one time, but to tell it over and over again. We have not been a very good soul winner if we only pray for the lost once, if we only live godly before them once in a while, if we only tell them one time that they are sinners, if we only warn them once about hell, and if we only tell them once about Jesus and His blood. Let us be faithful soul winners and warn them time and time again.

The last point of this sermon is to give a few reasons why we should be active soul winners. I must be brief with these points as my space is already gone. First, we should be soul winners because it is a duty which God has commanded. I say this especially to true Landmark Sovereign Grace Missionary Baptist churches. God has given us this commission. I am afraid that we have failed in the carrying out of this job. God forgive us, and help us to be about our Father's business. People, we should realize that it is not only a commission but a great honor that has been bestowed upon us. Let us do our job so that we might dis-credit the lies and deceit of Arminianism. Let us tell men the truth, and be faithful in doing it.

Secondly, we should be soul winners because saving souls is the reason Christ came to earth. Read Luke 19:10. Jesus came to the earth that He might save sinners by His perfect life and substitutionary death. What a privilege! That God would use mortal men in preaching the gospel whereby men come to Christ. God did not have to include us in this purpose, but He did. Since He did, may we become active in witnessing to lost souls.

The third thing I mention is that souls being won brings about rejoicing in heaven. Not only are we thrilled here on earth, but in heaven, angels rejoice when a lost sheep is brought to the Shepherd. This is an opportunity for us, while on earth, to bring joy to heaven.

The fourth thing I mention is that this work of soul winning brings about the greatest rewards. I believe there are rewards layed up for those who seek the salvation of others. I do not believe that a soul must be saved before we will receive a reward for our efforts. Their salvation is in the hands of our Lord. I believe Jeremiah will have many rewards for his efforts even though few were saved. Was he any less faithful than Paul or Peter? I mention also the reward of all rewards: the being in the Bride of Christ. The Bride will not consist of those who were too ashamed of Christ to witness for Him. I believe that being a soul winner is a vital part of the "righteous of the saints" required to be in

the Bride of Christ. This should serve as powerful motivation for us to witness to the lost.

The fifth thing I mention is that this work produces the best benefits. What is the value of a soul saved? Can we put a price on it? Is there anything better that could happen to a person than salvation? Certainly not! Then think about the benefit of the soul that is saved. Suppose he goes out and wins a soul to Christ and so on and so on. I believe that the message of Stephen was used by the Holy Spirit in the conversion of Saul of Tarsus. Though Stephen died and had little time after that to witness and work for God, look at what all Paul did for Christ in being a soul winner. Indeed, this is a work of great benefit.

In closing let me ask you a few questions. First, are you saved? If so, you owe someone for preaching the gospel to you and being used by God as your soul winner. Suppose no one cared about your soul and never told you of Jesus. A sad supposition indeed! Secondly, are you a soul winner? You do not have to give a long list of people who have been saved by your witnessing to be a soul winner. Have you in the past, and do you now make an honest and sincere effort to win lost souls to Christ? If your answer to this question is no, let me ask you another question; is it because you are so selfish that you want heaven just for yourself? Is it because your heart is so cold that you do not care about the souls of others? Is it because your love for Christ is so shallow that you do not wish to obey His commandments? Is it because you are too lazy to make an effort on behalf of Christ and others? Is it because you are ashamed of the Lord Jesus Christ? Is it because you are of such little faith that you do not believe God will save them, so you just don't bother? Which of these excuses best describes you? There are no reasons, just excuses, for not witnessing. May God help us to be soul winners. If you are lost, may God save your soul by the preaching or witnessing of a soul winner. If you are saved, get into a true Baptist Church, and then get busy fulfilling that church's obligation to win souls. Are you wise? Answer that by answering whether or not you seek the salvation of others. May God bless you all.

I need thee, precious Jesus,
For I am full of sin;
My soul is dark and guilty,
My heart is dead within.
I need the cleansing fountain
Where I can always flee,
The blood of Christ most precious,
The sinner's perfect plea.

I need thee, precious Jesus,
For I am very poor;
A stranger and a pilgrim,
I have no earthly store.
I need the love of Jesus
To cheer me on my way,
To guide my doubting footsteps,
To be my strength and stay.

Frederick Whitfield

HEADCOVERING

(Continued from Page 1)

here from the Mosaic Law be compelled to honor the ordinance of a headcovering? Does not their freedom allow them to set aside this inconvenience? While Paul deals at length with the ordinance of a headcovering for women, he all but passes by the scandal which a failure to honor the practice would stir up. In Paul's time, Christian women with uncovered heads would at once be taken as pagans, if not as prostitutes. This was so obvious, and the disgrace so terrible that this particular aspect or consequence which a neglect to honor the ordinance would bring, that Paul concluded it needed no further comment.

The man who prays or prophesies with his head covered dishonors his Head, Jesus Christ. For a man to appear in the official assembly in apparel unsuited to the authority delegated to him by heaven's court would be a reproach of his head, Jesus Christ.

Conversely, if a woman appears in the official worship service of the church without a veil or suitable covering in addition to her hair, she shames her head, namely, the man. For her to so appear is to throw off the badge or token of her divinely obligated subjection, and minus the headcovering she appears in the awesome assembly in the dress which the Groom and Sovereign Head of the church has exclusively prescribed for man. For her to dishonor her head is to dishonor Christ, who gave the ordinance. It would be for her to lay claim to something God has given to the opposite sex. A woman should be satisfied with the station her blessed Redeemer has assigned her. Rebekah, when she met Isaac, and was delivering herself into his possession, took the initiative and without coercion put on her veil in token of her subjection. "And Isaac...took Rebekah, and she became his wife; and he loved her..." (Gen. 24:67).

Man is responsible to exercise his headship, but not ever as a tyrant, nor without consideration for his help-meet which God has given him. Christ, the Head of the church loved His bride, and gave Himself for her. To the same extent is the husband to love his wife and be governed by that love in the exercise of his headship over her (Eph. 5:25).

In connection with verse six, let us look at verse fifteen, which reads, "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." The chief objection raised against the contention that a woman should wear an additional covering other than her hair in the official church assembly, is that her hair is the only covering Paul refers to in I Corinthians 11. However, the recalcitrant grievously errs, not knowing the Scriptures. At this juncture a brief etymological study of the word "shaven" used in Vs. 5, and the word "shorn" used in Vs. 6 is necessarily in order to expose the fallacy of the contention that Paul, without exception used the word "cover" and its cognates in I Corinthians 11 to refer to a woman's hair.

The word "shaven" in verse five has for its origin or source the Greek word "xurao," which

means to shave entirely, as with a razor when a man shaves his face. This word ("xurao") is used only one other time in the New Testament, i.e., Acts. 21:24. In this reference Paul identifies himself with some men who had placed themselves under the Nazarite vow (Numb. 6:1-10), and who had "shaven" all their hair off of their heads.

The word "shorn" in verse six comes from the Greek word "keirasthai", which means to have their hair cut short or cropped off. There are two other places in the New Testament where the word "keirasthai" is used, Acts 8:32 and Acts 18:18. In the first reference (Acts 8:32) it speaks of a lamb whose wool is to be shorn. A shepherd never shaves his sheep, but he fleeces them; or they are "shorn". In the second reference (Acts 18:18) Paul mentions a vow which he had made. Paul's vow in this reference was not the Old Testament Nazarite vow, for the Nazarite vow could be absolved only by a Temple priest in Jerusalem. However, in connection with his vow Paul had his hair cut short or shorn, not shaved. "Xurao" means to shave, and "keirasthai" means to have the hair cut short. These two Greek verbs translated by the words "shorn" and "shaven" in I Corinthians 11:6, are thusly translated to keep the contrast between them in view. (See: Word Pictures in the N.T. By A.T. Robertson - Vol. 3, Acts).

With the definition of the words "xurao" and "kerirasthai" as given above fixed in our minds, it is seen that the contention "uncovered" simply means short hair has no basis in Scripture. The objector is forced to concede by use of the terminology in verse six ("covered"), that the woman's hair must be as short as the man's, for the same term is used in a prohibitive sense in verse seven in referring to man. Vs. 7 "For a man indeed ought not to cover his head..."

For a woman to be "uncovered" is to dishonor her head (Vs. 5), and in so-doing, Paul says she should have her hair cut ("shorn") as short as that of the man, for she has by her refusal to wear a head covering made herself equal in authority to the man. However, Paul says, it is a "shame" for a woman to be found in fashion as a man; and to avoid such an ignoble state, Paul says: "let her be covered." (Vs. 6). That is, let her wear in addition to her hair the proper headcovering, which mutely but gloriously symbolizes her submission to her God given head.

If the objector persists in his contention that the word "covered" in Vs. 6 refers to a woman's hair, then he would have to read the first part of the verse on this wise: "For if the woman have short hair, let her also be shorn." Such a reading proves far too much for the objector and renders his contention inviable, for the evident and indisputable meaning of the word "shorn" in the text is to cut the hair short. Hence, the objector finds himself trying in vain to convince intelligent people that what the apostle Paul really says in the text is - "If the woman have short hair, let her also cut her hair short."

Vs. 7 "For a man indeed ought not to cover his head,

forasmuch as he is the image and glory of God: but the woman is the glory of the man." This verse restates the order of headship as given in Vs. 3, and describes the particular stations of man and woman as glorious. The superlative language of the text should thrill the heart of every redeemed man and woman, and cause them to seriously consider the great honor and awesome responsibility connected with their heavenly assigned roles.

Various and complex are the duties which are inherent in man's headship office, and these duties are superimposed by the Word of God, man's first and supreme duty is unto his Head, Jesus Christ. And man's second greatest duty is to his wife. If he fails in either of these duties, he will be derelict in all that his headship office involves. If he is faithful in the exercise of his headship he will glorify his own Head, bring honor to his family, and attain for himself a good reward at the judgment seat of Christ.

The husband's ascendancy over his wife does not imply absolute domination of her, but his is an authority which demands loving leadership. Therefore, Paul says the husband is to "love his wife even as himself" (Eph. 5:33). Man's greatest duty to his wife is "to love her as his own body," and careful attendance to this all important duty will greatly enhance the discharge of all his other headship obligations.

For a husband to love his wife so ardently necessitates, or makes it incumbent on his wife that she have a devotion to her duty of submissiveness to him that will make her precious in his sight. It is not expected of any man that he love that which is unlovely. Ability to love people who are unlovely belongs to Christ exclusively. Neither can it be expected that a wife be unreservedly submissive to a husband who is deficient in his love for her. Reciprocity in these duty areas is essential to a God-honoring marriage, therefore it is the obligation of both husband and wife to achieve the ultimate in their particular responsibilities toward one another.

Simply put, no marriage can realize its divinely prescribed goal without consistent and positive input by both partners. This input will have a cohesive effect on the marriage relationship, and make the conjugal bond more than equal to the disparities which shall try it. Acquiescence is the chief duty of the wife to her husband. This does not mean the husband is not to consult with his wife in matters relating to family government, for the family household is affected either for good or bad by every prominent action of its head, whether it be private or public. Therefore, in all doubtful cases it behooves the husband to solicit the advice of his wife, and whether or not she consents or dissents does not in any way infringe upon his authority as her head. But if she can in truth, cheerfully acquiesce in the matter, it will afford the husband the blessed and needed assurance, and keep his house from being "divided against itself."

Anger is inevitable, it will come from one or the other, or in most cases from both husbands. (Continued on Page 9 Column 2)

Grace renews the will, and it must be renewed before it can be subdued.

MONEY: IN THE OLD TESTAMENT THE TITHE WAS DEFINITELY TAUGHT

E. J. Daniels

(continued from last issue)

The portion which God demanded in the Old Testament was the tithe—one-tenth of one's net income. This demand was made long before the giving of the law at Sinai. There was a period of many hundreds of years between Adam and the giving of the law to Israel, but we are not to suppose that the people were without a definite revelation of what God would have them do. There is no direct statement of Scripture recording the nature of this revelation, but there are many clear traces of it. God said long before the law at Sinai was given, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). Commandments, statutes and laws speak of a revelation. Certainly they had a revelation—perhaps a scroll or Bible. How can we account for the bloody sacrifices offered before the Mosaic law except that God had given a revelation demanding such? In this early revelation God commanded man to give one-seventh of his time wholly unto God. When He gave the ten commandments to Israel at Sinai, in the fourth commandment He told them "remember" the Sabbath day which clearly implies that He had spoken to man concerning keeping it before (see Ezek. 20:5-8; Exo. 16:26-30). He also commanded His people to give one-tenth of their earnings "holy unto the Lord."

THE TITHE BEFORE SINAI LAW.

In Genesis 14:17-20 we read that Abraham met the priest of the "most high God and he gave him tithes of all." Where did Abraham get this idea of giving exactly a tithe unless God had revealed it to him when he revealed the necessity of altars, the Sabbath, and sacrifices.

Many years later we read of the conversion of Jacob. You remember the circumstances. He was fleeing from angry Esau. Night came and he was sleeping in the woods. God and angels appeared unto him. He was undoubtedly converted. "And Jacob vowed a vow, saying...and of all that thou shalt give me I will surely give the tenth unto thee" (See Gen. 28:20-22). Why the tenth? Does this not prove that this was demanded of God, or set apart by Him.

Then we have seen that the moral law was in force long before it was given on tables of stone at Sinai. This moral law of murder, marriage, the Sabbath and the tithe was before the Mosaic law by several hundred years. It did not begin at Sinai. All moral laws and principles governing man began with man and will end only when man ends.

THE TITHE IN MOSAIC LAW.

Hundreds of years later when God gave the law to Moses, the tithe, like other moral laws, was incorporated into it. "And all of the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord..."

And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be

holy unto the LORD" (Lev. 27:30, 32). God says one-tenth is holy unto the Lord. That is, He demands that it be set apart, sanctified, to His worship, as He directs. All that man possessed then belonged to God but the tenth was sacred for His special use.

THE USE OF THE TITHE.

They were not to set aside one-tenth and use it as they felt led or desired. God told them exactly what to do with it. It was to be used to support the priests, the ministers of the Old Testament. God demanded that they be not mixed up with the world. "And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. 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 to the tabernacle of the congregation. But the tithes of the children of Israel, which they offer unto the LORD, I have as a heave offering given to the Levites to inherit: Therefore I have said unto them, Among the children of Israel they shall have no inheritance" (Num. 18:20-34). We notice in this connection that the priests were to tithe what they received, (see v. 26). The support of God's worship in the Old Testament was not left to the whims of the people. God gave definite orders for its support. Let it be remembered the first tithe was to be used wholly:

for the support of the priesthood ministry.

God commanded two other tithes to be given to support the feasts of the tabernacle and temple, and the poor (See Deut. 14:22-29). They were not to use the first tithe for this purpose. Keep this in mind for we shall have need for this truth later.

TITHE LAW NOT CANCELLED.

This tithe law was not cancelled throughout the Old Testament for in the last book, God calls the people robbers for not bringing all of the tithe to Him. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts; But—ye say Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse..." (Mal. 3:7-10). That is a serious charge. No wonder God punished them severely. It is worse to rob God than to rob men of earth. How important that we search diligently to find if God demands this tithe from us today.

Surely we don't want to rob God. Woe unto those who do!

(continued next issue)

HEADCOVERING

(Continued from Page 8)

band and wife. Nothing will destroy marital intimacy quicker and more extensively than uncontrolled anger. But anger per se is not necessarily evil. Paul says: "Be ye angry and sin not: let not the sun go down upon your wrath" (Eph. 4:26). Anger is an emotion as natural as love and joy, but anger becomes hurtful when it is mis-vented. Anger must, for the sake of the marriage relationship be vented in a non-destructive way; and it can be done with the due exercise of forethought owing to the sacred union. Paul follows his admonition, wherein he says: "Be ye angry and sin not," with the greatest conciliative prescription ever penned, and it remedially applies to marriage. The prescriptio reads: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Taken daily and in large doses, it is a positive preventative against bitter dissension and the hateful stigma of divorce.

Let the husband be ever mindful that his headship is subordinate to the Headship of Christ, and for him to assume any of the functions which belong to the exercise of Christ's Headship is for him to think that Christ is such a one as himself. Then too, the wife needs to be incessantly and acutely aware that her governmental position in marriage is authoritatively and distinctly inferior to her husband, and that

for her to take to herself any of the authority delegated to him by Christ is to make that authority not only mis-proportioned, but ill-proportioned. But when their places in the divine order of headship is strictly adhered to, then the man is a true image of God and manifests His glory thereby. And so it is with the faithful wife; she is an extension of God's glory by her ready submission to her husband (Vs. 7).

Vss. 8 & 9 "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man."

These words have to do with more than the order of creation. The text (Vss. 8 & 9) points directly to and highlights the wife's role of submission to her husband. The apostle Paul says: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed then Eve" (I Tim. 2:12 & 13). Adam's seniority over Eve in creation is not in and of itself the exclusive reason for his headship over her, nor did his first place in creation make him more noble and wiser than Eve; but it did make him first in responsibility toward God. Eden was given to Adam's authority, and he was to answer directly unto God for the dispensation of that authority (Gen. 2:15-17).

Immediately following the Lord's commands unto Adam (Gen. 2:15-17), He said, "...It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). No where in Eden's government did

God give Eve a direct commandment, but not so with Adam; for he was the federal head of Eve and responsible to God for her conduct. "God brought Eve unto Adam," and this bringing her to Adam by God had to do with more than introductions. It had to do first of all with positions and authority as husband and wife. The first marriage covenant was formulated at this time, and it is commonly understood that where all parties in a covenant are equal there is no need for a covenant. Thus it follows that in a covenant one or more of the parties to the covenant must necessarily be subordinate to at least one other person in the covenant. It is upon this principle that Paul says, speaking of the "everlasting covenant," "and the head of Christ is God" (I Cor. 11:3).

When Rebekah was brought to Isaac to be his wife, she was excited and filled with joy and without a moments hesitation, "she took a veil and covered herself." Rebekah's action in covering her head was a public acknowledgement of her submission unto Isaac. "and she became his wife; and he loved her" (Gen. 25:65-67). When Saul of Tarsus was by the Holy Spirit brought to Christ to be His servant, Saul acknowledged the headship of Christ over him by asking, "Lord, what wilt thou have me to do?" (Acts 9:6) Henceforth, Paul was before Him in love (Eph. 1:4). In owning the Headship of God over Him, the Lord Jesus said, "...I have kept my Father's commandments, and abide in his love" (John 15:10). From the Scriptural examples referred to in this paragraph it is clearly seen that submission to the respective and divinely appointed headships begets mutual love; and this love is manifested by noble feelings and loyal submission of the subordinates.

MAN'S

(Continued from Page 1)

myself" (Exodus 19:4). There at Mount Sinai they were to celebrate God's deliverance with a joyous festival, and by faith declare the goodness of the Lord and all the works which He had performed on their behalf, (Exodus 3:12, 5:1). When they arrived at the mountain of worship, instead of declaring how that the Lord had delivered them from bondage in Egypt, they declared instead their own works: "All that the LORD has spoken we will do".

"And the LORD said to Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Judges 7:2). Israel's territory had been invaded. Gideon, a leader in Israel, sought to raise up a large army to drive out the invaders, but God said no. You see, God knew beforehand that Israel would not acknowledge His deliverance if He allowed them to face the enemy one on one. Instead they would have declared how they had worked out their own deliverance by themselves. So God sent Gideon into battle with a small band of three hundred men who were willing to rely upon His power, and these faithful few defeated

the whole army of Midian.

On many other occasions the Lord delivered Israel when their enemies would attack them, but on each occasion they were unwilling to declare God's deliverance, even though it had always proved to be completely sufficient for their rescue and safety. (Judges 10:11, 12) Also, Israel's neighbors were unwilling to believe upon and acknowledge the name of the Lord, even though they themselves had personally witnessed God work in Israel's behalf many times. "Now all these things happened unto them for ensamples: and they are written for our admonition..." (I Corinthians 10:11).

Today God desires to have a personal relationship with men and women based upon faith in Jesus Christ. "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). "For ye are all the children of God by faith in Christ Jesus" (Galatians 3:26). "We give thanks to God and the Father of our Lord Jesus Christ... Since we heard of your faith in Christ Jesus..." (Colossians 1:3, 4).

Yet, mankind still has the same basic problem of unbelief. Whenever people are asked about the basis of their relationship with God, they'll declare their works. "Oh, I try to keep the ten commandments, and I don't cheat anybody" or "I've already been baptized" or "I make it a point to attend church services regularly". If they don't want to talk about religion, they'll say something like "I'm basically a good person, and I try to do the best I can. I believe that God will accept me". But, as we have already seen, God does not approve of a person on the basis of his own works, but on the basis of his faith. How then can this gap between God and man be bridged? How can faith in Christ, God's answer to man's age old problem, be made real in our lives?

The Gospel is the good news concerning Jesus Christ. When a person turns to Christ, he acknowledges that the work accomplished by the Lord Jesus Christ is the sole and sufficient basis for his own deliverance and eternal safety. And, as we have read, faith in the work of Christ brings us into a family relationship with God.

The Bible teaches that mankind's faithlessness is just cause for divine punishment. "...When a man or a woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall confess their sin which they have done: and he shall recompense his trespass..." (Numbers 5: 6, 7). "If a soul sin, and commit a trespass against the LORD ... And he shall bring his trespass offering unto the LORD ... And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein" (Leviticus 6:2, 6, 7).

Now the actual cost of the restitution and atonement mentioned in the above verse was very high; namely, the death of an innocent substitute. Jesus Christ was perfect and innocent

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MAN'S

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in all His ways. The Apostle Peter said that He was "A lamb without blemish and without spot" (I Peter 1:19). The writer of Hebrews declared that He was "In all points tempted like as we are, yet without sin" (Hebrews 4:15). Because He alone qualified as that innocent substitute which God required, He willingly offered Himself up to death on the cross and completely satisfied all the penalty incurred by our faithless acts. **"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin"** (Isaiah 53:10). **"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"** (II Corinthians 5:21). **"And he is the propitiation for our sins"** (I John 2:2).

And to show to all men that He was indeed truly satisfied with Christ's work of atonement which He had accomplished, God raised Him up from the dead on the third day. **"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that He was buried, and that he rose again the third day according to the scriptures"** (I Corinthians 15: 3, 4). Therefore today, if we are to become a member of God's family, we must by faith declare the sufficiency of Christ's work on our behalf, as delivering us from the penalty of our sins. **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"** (Romans 10:9, 10).

Repent and be converted. By this we mean that it is necessary for all men to feel guilt and conviction over their past sins and turn away from them. We experience genuine repentance when we are willing to acknowledge the end results of our own efforts to do good apart from faith. Earlier we learned that Israel asked the Lord to give them the law at Mount Sinai in order that they might please God by their own works. (Editor's note: Brother Toth has a good article here, but he is in error on this statement. I am sure that, being a young preacher, he has not thought this statement through. I know that I have many times just said what I heard from someone else without checking it out myself. Israel did not ask the Lord to give them the law at Mt. Sinai. They had no choice in the matter. God, of His own will, gave them the law. All men of all time are under the law of God, responsible to obey it, and accountable when they fail to do so. Praise God that we have a substitute, even Jesus Christ, who obeyed in our behalf and who suffered the law's penalty for us. But even this does not free us from our obligation to obey God's law as a rule of life. Furthermore, by the regenerating work of the Holy Spirit, we have a love for the

law; and we desire to obey it. No Israel did not ask for the law. God imposed the law upon them. Man does not have a choice as to whether he will be under the law or not. All moral beings are under law to God.) Yet in spite of their own efforts to keep the law, they became guilty and suffered divine justice (Exodus 32:27, 28). Also the faithless men whom God rejected from going into battle with Gideon, did not rejoice in God's deliverance, but instead became bitter and resentful over Gideon's victory (Judges 8:1).

The point is this. We may have a sincere desire for good in ourselves, but apart from faith those desires cannot be realized. **"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not"** (Romans 7:18). But when one turns to Christ he is a new creature. (II Corinthians 5:17). He is one who not only desires, but one who by the grace of God is empowered to translate faith in Christ into good works. **"For we are his workmanship, created in Christ Jesus unto good works"** (Ephesians 2:10). **"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"** (Romans 8:11).

In summary, formerly we held to an inward belief that our own works and efforts would be approved by God. Outwardly however, our sincere desires failed to express themselves in good words and good deeds. In fact, the harder we tried to do good on our own, the more frustrated we became. We now completely reject and turn away from this false system of thought and action which previously controlled our lives, leading to sin. Now instead, we are trusting wholeheartedly in the gospel of Jesus Christ for our salvation, and in our lives we are actually following after that which is good for the first time. Sincere repentance and conversion are very important. For we can only appreciate faith in Christ to the same degree that we are willing to acknowledge that our own efforts to do good have failed to bring happiness to ourselves or others.

God in time calls men to faith in Jesus Christ. He is the bridge which stretches across the gulf of man's unbelief (his unwillingness to trust wholeheartedly in the work of another) that separates him from God. But, if that gap is not bridged during a person's lifetime, it becomes permanently fixed in that person's eternity. **"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"** (II Thessalonians 1:8, 9). **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31).

CONSIDER

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If we can only remember that everything is the result of Divine will and is to be in harmony with the Divine purpose, we are already halfway to resolving what could otherwise be a

dilemma. I'm strongly inclined to feel that any confusing issue can be reconciled, if we will approach it from the concept of an absolutely sovereign God. I'm equally convinced that any other concept will ultimately usher in confusion.

The Arminian mind might think there is a confrontation of ideals here. Their logic will insist that our concept of chosen as an absolute result of Divine election must yield to the significance of man in comparison to the lilies of the field, since man is too much more important in the Divine scheme. Might I interject that this Arminian view is totally compatible with humanistic reasoning. Both Arminian and humanistic (if there is any difference) views cannot quite conceive of an absolutely Sovereign God: They have only academic understanding without a true appreciation, thus lacking any feel for such a view.

Some who accept sovereign grace might, however, jump to the conclusion that man is not all that much more important than the lilies, and therefore erroneously downplay the importance of man. I must contend however that man truly is important, and indeed extremely important to God. It is, of course, due only to the fact that God wishes it that way that man is so important. This is genuinely the key to the whole matter. It is this fact we must both appreciate and emphasize to the utmost degree.

It would appear that this entire passage must apply only to the elect (the chosen of verse 32). I can see neither basis nor reason to apply this to mankind generally. It is only those who will receive "the kingdom" who were hearing this discourse by Jesus. The importance of man, even in relation to the lilies, appears to be contingent upon Divine choice and restricted to the elect, or that "little flock" that Christ is addressing.

Do we not then need to guard against negative outlook in the importance of mankind, due to overemphasis on human depravity? We must, of course, stress that the importance of elect humanity is important only because God has willed that it must be just that way. After all, the Bible would have had no purpose if God had not decided and decreed that certain people were to partake in His kingdom. Think about that awhile!

Do we not also, and in a parallel sense, need to guard against negative outlook on human will? I know I have had to think hard on this matter. Now hear me out! Don't jump the gun until I've finished, because I'm going to say our allegiance to Christ is truly a matter of free will. Hang on a minute! I did not say that salvation or allegiance began with human free-will! I would say free-will allegiance results from Divine election. God, having a significant plan for man, decided He would re-direct the very will of His chosen ones. Even the free-will of the elect is Divinely predetermined. Even the will of mankind can be re-directed by the sovereign God. This does not mean that man has no free-will. He has. It was his (man's) free-will that brought Divine condemnation in the garden. No good will now result (since the fall) from human free-will until God

causes the individual re-direction of the will.

Do we not also need to guard against an overly negative view of good works? Christ has pointed out in verse 27 that the lilies did nothing but grow. They would neither toil nor spin. Verse 28 would seem to indicate that Christ is dealing with contrasts. Had we read verse 24, this would be all the more obvious; for it is declared that the men (those men being addressed) are much more valuable than birds, and it is pointed out that they neither sow nor reap. Are we not then driven to a conclusion that humans (believing humans, at least) are more valuable because of what they can (and must) do?

We could also have read I Corinthians 12:4-11 and identified gifts of the Spirit. The most significant statement is found in verse 11, however, for it provides another key to understanding our text. It informs us that the gifts are individualized by Divine will. We cannot all be preachers, teachers, piano players, or singers in the church, because we may not be given that ability. As a singer, I am much like the baseball pitcher who could throw anything but didn't have a great deal of control. Some may have no other ability than to live as a witness. Done properly, this may exceed many other gifts in significance.

Let us not however, drop our guard and move too far the other way. Our works are nothing more than a result of God's will. Let us not try to use gifts, whether real or imagined, for our own glory to the exclusion of God's glory. If we have natural ability to speak with authority or force, let us avoid temptations to add unintelligible jargon and profess a gift of tongues to elevate ourselves over others. If we have an ability to grasp languages, let us use them only when they serve a purpose. Let us not speak Italian unless there are Italians present who have difficulty with English. Let us restrict our gifts to proper and useful applications.

A person might have a gift of healing, in a contemporary sense, as a nurse or medical doctor. He or she best not ignore the practice of being an effective example, since this has become most significant in this age of legalized murder-through abortion. The medical and osteopathic fields need to have those who will refuse to participate in such activities, on a moral religious basis. The lilies do nothing but grow and display flowers, yet they have their purpose.

Before going further; perhaps I'd better make certain one point is made clearly, any other points notwithstanding. The lilies produce flowers although they neither toil nor spin. They fill their predetermined purpose, and no special effort is required beyond that purpose. If a person has no gift beyond serving as an example, then no further work will be required. That person will flower as the lily.

I've been told Martin Luther felt the Epistle of James wasn't part of the Bible. As time advances and more of us ponder more on the content of Scripture, we're better able to unite the content into a single harmonious concept. Luther was a sovereign grace man. If you

think not, find and read a copy of his "The Bondage of the Will." James did not just write a letter on works; but on works in light of sovereign grace; and why not? for the Bible context swims in the concept of sovereign grace.

Many imagine this epistle (James) to be a stumbling block to eternal security, and it could be if eternal security is not seen as a result of election and irresistible grace. James 1:17-18 does more than smack of sovereign grace, it declares it forthwith. He declares that every good thing is God-given and that we are made His through His will. In 1:21-22 the works from grace context is solidified. The word is implanted (God's action) to save us; but we are to make manifest that action through being doers, or in other words with our works.

James 2:14, 17 **"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ... Even so faith, if it hath not works, is dead, being alone."**

People have been so confused over those verses because of human nature. They're actually in perfect harmony with sovereign grace. They do not contradict eternal security; for they buttress sovereign grace, of which eternal security is a facet. That faith which shows no fruit is not Divinely given, but is human faith or the faith of the natural man. Anyone who subscribes to the doctrines of grace is completely aware that humanity cannot produce an effectual faith.

It is, of course, nothing more than the application of what has just now been stated, that will explain verse 17. This same natural human faith is dead, because it will not produce any meaningful works. It may very well cause the hollow phrase found in verse 16. Any phony can tell us to be warm or be filled, if he doesn't have to put himself out any more than that. God doesn't have to implant that capability. The true witness might bring himself to provide him a bowl of soup and a five-dollar bill, assuming he is able. The one who will do that may accomplish as much as many a world renowned evangelist.

Let me declare that I could be nothing but a sovereign grace believer after having been made aware of the controversy, because I was practically driven to it. I had been an agnostic. Since I don't believe in false modesty, I'd say right off that I was well above the average; although I'll admit to falling some short of the genius stage. More accurately, I would fit somewhere in the analytic class. I questioned everything and pondered upon it, and I still do. I toyed with evolution, but I could not get it to wash. Now remember, I speak as an analyst, and a good one. I have been a success at it. Atheistic evolution may be acceptable to the legal minds, the liberal minds, the humanistic minds, and even some so-called scientific minds; but cannot survive objective analysis.

I was finally brought to acceptance of Christian thought, not by, but through reason. I could hardly have given allegiance to Christ without some evidence that He was truly the Messiah, and that God was

(Continued on Page 11 Column 1)

CONSIDER

(Continued from Page 11)

real. Perhaps it is the same for others. Perhaps they recognize that humanity and the universe cannot be eternal, with death of individuals, extinction (total death) of some species, and the over-all degeneration of elements that pass through stages. Perhaps they must conclude (as I did) that our temporary lives simply had to be created by an infinite, eternal Being; and perhaps they will even conclude (as I did) that such an infinite Being must be so powerful and so completely in control that He could hardly help but determine even the very will of a free-will creature.

BOOK REVIEW

We have a book in our book store, "New Wilson's Old Testament Word Studies". This book is the best I have found on this subject. I know of no book that does for the Old Testament what Vine does for New testament Greek words, but this comes the nearest of any I know of. I am sure that most of our preachers know very little Hebrew, though some of us do know how to use some Greek helps. I am sure that all of us can profit from using this book. One can look up the words under the English word. Then the Hebrew word is given, and then the usage of the Hebrew word for that English word in the different places in the Old Testament.

This book is keyed to Strong's concordance which adds immeasurably to its usefulness for most of us. I would highly recommend this book for all of our preachers and for all others who desire the added knowledge that would come from its use. It should prove to be well worth the price in the added light it will give to one's study of the Old Testament.

The book is a very large, hardback book of over 500 pages. The pages are about as large as two average book pages. It sells for \$27.95. Order from our book store, and remember that the profit goes into our book ministry. We give 20% discount to preachers and churches. Each preacher each church library should have this book.

We have a new book in our book store. It is Matthew's Majestic Gospel by Ivor C. Powell. This book is called distinctively different, and it well qualifies for that statement. There is a good commentary on Matthew here. The book comes alive in one's hand as he reads this commentary. The book is of great homiletic value; more than most, even good, commentaries. I recommend the book to our readers. Please understand that any book by man is just that - a book by man. We cannot look for perfection in any book but the Bible. We must read all books by men with this in mind. But reading thusly, one can greatly profit by many of the books of men.

The book is a large, hardback of over 500 pages. It sells for \$18.95, which is a good price by today's standards. Order from our book store, and remember that the profit goes into our book ministry. Remember that we give 20% discount to churches and preachers.

GRACE AND GLORY

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Peter 5:10).

Sovereign, Eternal, Amazing Grace,
No word, we know, can take its place;
Unsought, unmerited by Adam's race;
Thank You Lord for Thy saving Grace.

God gives to us this marvelous Grace,
Unworthy, undeserving though we be:
Oh! how I long to see His Face -
The One Who bled and died for me.

The beauty of our Lord's Grace
Our lives should always show,
Expecting soon to see His Face.
When, to mansions above we go.

Thank God for His Marvelous Grace,
All to whom this Grace is given;
Soon, we'll see Him face to face -
With Glorified bodies up in Heaven.

Infinite, Marvelous, Matchless Grace -
Freely bestowed on His chosen race;
Blessed thought, for all who love
Thoughts of His return from above.

After death, will come the Glory -
When the shadows have fled away,
When we've closed our earthly story,
And have entered that endless day.

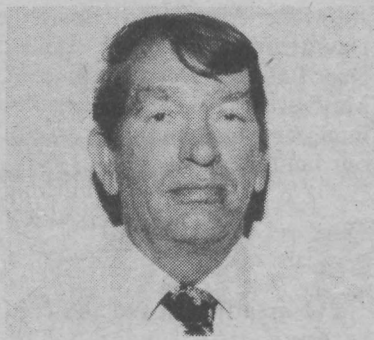
Glory, past all comprehending:
In that Land, where all is fair:
Glory, wonderful, and unending -
Which by Grace, we then shall share.

Grace and Glory! wonderful story:
Grace, sufficient, while we live:
Grace, The guarantee of Glory -
When life is o'er, Thou wilt give.

Meditation and Composition by -
Claude H. Creech - Feb. 8th, 1972

by Ray Hiatt

IMPRESSIONS—THE BABBLING LIP



Ray Hiatt

"Prophet, curse me the babbling lip, And curse me the British vermin, the rat." - Tennyson.

I have never cared for Tennyson's poetry, but what he says of the babbling lip may well instruct us all. I never read this verse without thinking of Simon Peter who was preeminently afflicted with the babbling lip. Peter was a child, and as we follow his career we despair of his ever growing up. He seems to stumble from one calamity to another because he couldn't hold his tongue. He apparently hadn't read, or did not apply, Proverbs 29:20.

I really don't suppose Peter is very much worse than others he just seems to be. Religions and religious dogma spring from wondering minds. Without studying the Bible, men wonder about the nature of God, the nature of man, and the nature of natural creation; and from these wonderings spring natural conclusions which babbling lips then preach as holy. Peter followed this natural bent.

Peter babbled at the oddest times. The occasion of Christ's baptism, the transfiguration, and the crucifixion are times when heaven and earth were brought together in dramatic fashion. Peter was at the transfiguration, and so was his babbling lip. In the presence of sublimity Peter couldn't be silent. Moses and Elijah were speaking to our Lord and Peter interrupted them to put forth a religious scheme by his babbling lip. He babbled nigh unto blasphemy.

Read the account in Mark 9. It says that Peter and the others were so overcome that they didn't know what to say. But, not knowing what to say never deterred Peter, for he would speak or choke even in the midst of a divine revelation. Here is what he said, "Let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." Do you not see the blasphemy in this thoughtless babbling?

Without knowing it Peter was placing Christ on the same level as Moses and Elijah. The very idea of three tabernacles was manifest stupidity, for there is one tabernacle and it was built by God at His design. Peter seemed to be afflicted with a

desire to do something religious. He wanted to erect three commendation trophies much as the papists erect shrines to primitive souls who claim to have had a vision. Shrine building is very religious after a natural sort, and Peter's immaturity prodded him into this path. The blasphemy enters in when Peter apparently equates Christ's standing with that of Moses and Elijah, for he wanted to build a tabernacle for each of them. Peter at least had the grace to mention Christ first, but even this does not negate the heresy of giving equal tribute to God and man. I have little doubt that had Peter built the tabernacles he would have placed a sign over the doors declaring himself as the builder. (I don't have Scripture for this so I don't insist on it). I am not being too hard on Brother Peter. He was a child, but thank God, in later years he became a man in the Lord and put away childish things.

There are babbling lips which reside with us today. Men have always been plagued with a desire to do something religious. An elderly man once was entranced with watching a Papist ceremony on television. I asked him, "What does it mean?" He didn't know. He only knew that it was very religious. The natural way to do something religious is the physical way. Build something you can see a tabernacle, a shrine, or a statue; and then babble out that it is very religious. The other way is to construct doctrines out of natural reasonings, and then babble about their religious import.

There are doctrines, true and false, preached unto us. One thing shall cure doctrinal babblings which are false. Our gauge of false doctrines should be this.

We must ask, "Is there at least one clear-cut, definitive, and simple Scripture which states the doctrine?" One? If we would apply this test it would reduce doctrinal babbling to a low murmur. When men show us a doctrine let us ask them, "Is there one clear-cut Scripture which clearly and simply states the proposition you are presenting? If there isn't, then in the kindest tones let us tell them to cease babbling about it. If a doctrine is a constructed doctrine which is formed from a shadow here and an assumption there then we must rank it as babbling. Any doctrine that is true has at least one clear-cut Scripture which states it in a positive, declarative way and when this is lacking the doctrine cannot be held as true.

I apply this test to myself. I frequently go back and re-study my beliefs and understandings. I demand of myself that I have at least one clear cut and emphatic Scripture which states what I believe in unambiguous terms. If I cannot find this, then I have gone into babbling along with others.

I am amazed at what men babble about. They have constructed doctrines formed from a bit of reasoning, a dash of inference, and two spoonfuls of assumption. Thus the babbling lip babbles on.

I have acted on the stage in dramatic theater and I have college credits in the study of theater arts. This has shown me that men are in love with the sound of their own voice. Perhaps Simon was. There is an old Haitian proverb which says, "Stupidity won't kill you, but it'll make you sweat a lot." We have been made to "sweat a lot" by the babbling lip which is divorced from precise Scripture.

There is an evolution, or unfolding, in the emergence of false doctrine. I have seen this evolution in factual operation. I have seen brilliant men talk themselves into believing a false doctrine, and for no better reason than that it gave them some erudite status. A false doctrine cannot stand out in the naked cold, for men shall see its glaring inconsistencies. Therefore, they cover the poor thing with a veneer of verbiage.

Several years ago men said that Christ's church was a

priest, and to cover this defective thing they said that all things must be done "in gospel order." I asked, and asked, and asked if someone would explain to me what they meant by "gospel order"; but no one was willing to tell me. I finally realized that this phrase was merely a cover for a frail little doctrine which would otherwise be left shivering out in the cold.

Men have recently said that the Atonement has "infinite value." This is a cute phrase; but meaningless babbling. Is there one clear cut and definitive Scripture which says that the Atonement has infinite value? If not then men are merely verbalizing a covering for a constructed doctrine.

Tennyson mentions "the British vermin, the rat" but all rats are not British. A man once attempted to invent a rat deterrent when the thought came to him, "A rat hates to cross the floor." He therefore placed his poison around the walls. The connection between the babbling lip and the rat may well bless us. A rat does hate open areas, for it lurks in the shadows and scurries on the edge of things; not because he is a coward but because it's his nature to slink.

The babbling lip also hates to come out into the open, and this is why it babbles so. It will not bring its doctrines into the full light of God's Word, but like the rat it seeks the cover of verbal semi-darkness. When men cover, and cover, and cover their doctrine with reams of explanations rather than simply addressing the Scripture in detail I feel that I have encountered a babbling lip and the rodent nature in factual operation.

Gentle reader, I don't ask you if you practice what you preach, but I do ask if you can prove what you preach by at least one clear cut Scripture. I don't ask that you construct me a doctrine, but rather whether you can prove your point with clarity from at least one Scripture. If not the perhaps your lip has given way to babbling.

TUNE IN TO THE CALL TO CALVARY

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

HIS DEATH WAS RECKONED AS MINE

I quote from a letter from brother L.A. Shepherd, the author of this song. "Brother Wilson... help me pass it on to others by publishing it in The Baptist Examiner."

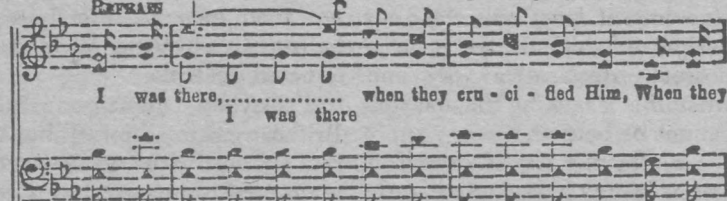
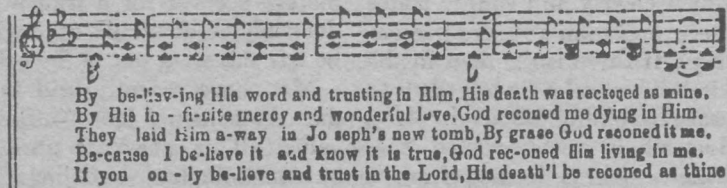
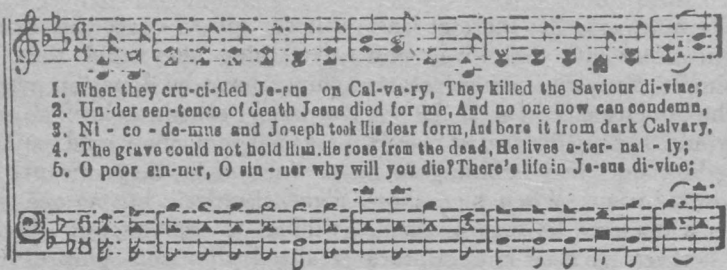
In his letter, Brother Shepherd tells how the Lord gave him this song in a dream. The dream was repeated, he says, when he went back to sleep. He then arose, went into the dining room, and wrote four verses of the song from the memory of his dream, and without pausing. The next day

he realized that there was not an appeal to the unsaved in the song. The fifth verse came to him that afternoon, and he added it to the song.

Brother Shepherd lives in a nursing home in Griffin, Georgia. He is a member of the West Griffin Baptist Church, pastored by Elder Johnny Pruitt. He is a very faithful member. Those of us who have met him, and heard him sing this song, think very highly of him. He has a wonderful testimony for the Lord.

No. 20 His Death Was Reckoned As Mine

L. A. S. Copyright 1950, by L. A. Shepherd L. A. Shepherd



IMPRESSIONS

Calvary Baptist Church and Pastor Wilson: I have thoroughly enjoyed our visit. You have been a friendly, congenial host. The sermons have been touching to the soul and to the glory of God.

My prayers and thoughts will be God-ward for you here.

C. E. Hammond, Pastor
Truth Independent Baptist Church
Huntsville, Ala.



At the eating place.

This was my first time to attend the Bible conference sponsored by Calvary Baptist Church. The preaching, singing and fellowship was great. Pastor Wilson and the members of Calvary went all out to provide and promote a great conference. I especially enjoyed and was helped by the preaching of: Joe Wilson, Sam Wilson, John Lenegar, Ron Boswell, David West, Willard Willis, Dan Phillips, Dean Elzy, etc.. May great praying, Christian living and preaching increase in our land.

Mrs. W. P. Furlong
Somerset, KY

I've greatly enjoyed the conference this year. The preaching, and special music was extra good.

It's always so good to get to fellowship with the saints each year and look forward from year to year to seeing these precious faces and get to meet new ones. We put in remembrance the sermons, blessings and special events of the conference several miles down the road toward home and carry them in our hearts from conference to conference. Thanks to all the hands that made the conference so great. In our Lord.

Dorothy Foor
Gladwin, MI

This conference has been very nice. All the speakers have had good sermons. I'm looking forward to coming back.

not signed

Thank God for the wonderful preaching, good fellowship and songs and special singing. God sure blessed our hearts, warmed our souls. The host church and pastor and members were so gracious and kind. We love you all and stand along with you, and may God bless you all.

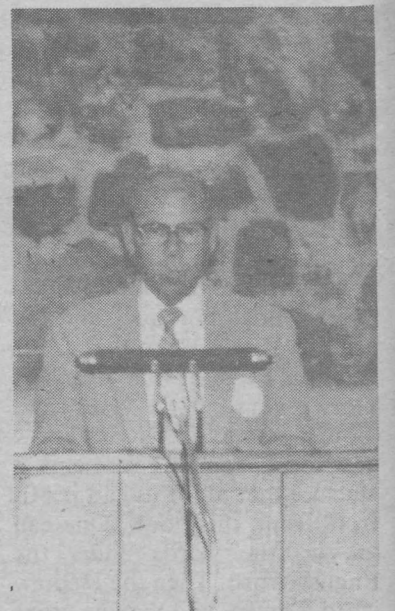
Sadie Cole
King, NC

He that preaches Christ, preaches the gospel; he who does not preach Christ, preaches no gospel. It is no more possible for there to be a gospel without Christ than a day without the sun, or a river without water, or a living man without a head, or a quickened human body without a soul. No, Christ Himself is the life, soul, substance, and essence of the mystery of the gospel of God.

--C. H. Spurgeon



Willard Willis preaches a heart touching message on The Christian Home.



David West, an old soldier of the cross, preaches a fine sermon at our conference.



David and Bernice West bless us with a special song.

There is one subject about which we can never know too much. That subject is Jesus Christ the Lord. I have heard of a book entitled, "The Story Without An End." I know of no story deserving that title so well as the everlasting gospel. This is indeed and in truth the story without end. There is an infinite "fulness" in Christ; there are in Him "unsearchable riches;" there is in Him a "love which passeth knowledge;" He is an "unspeakable gift." Col. 1:19; 11 Cor. 9:15; Eph. 3:8.

—J.C. Ryle

It seems that the very soul and essence of true religion is this — the possession of a trust in Christ which, through the passion called "love," affects my whole being, moves me to the greatest activity, or restrains me from sin. Have you got this faith that works by love?

—C.H. Spurgeon



Andy Proctor, a young man of God, preaches to us.

THREE HOMES EACH OF US SHOULD HAVE



"He is an 'unspeakable gift.'" Col. 1:19;

THE BAPTIST EXAMINER
OCT. 17, 1987
PAGE TWELVE

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5:10).