

TITHING

Malachi 3:8019

John M. Alber, Pastor

Introduction:

Question: What is the Biblical basis for giving of our tithe and offerings unto the Lord? There has been much said over the years regarding where our money should go and as of late, a great deal more has been said and will continue to be said in certain circles. Just what is the Biblical teaching concerning the giving of our tithe and offering to Almighty God? Right from the beginning of my Christian life, this preacher was taught in storehouse tithing. By that we mean all monies given to the Lord must be given through the local church. At first that was no real problem because my pastor had taught it and out of obedience to the Lord, practiced it. But



JOHN ALBER

then, that was no real problem, because as a young man, with no responsibility, tithing was not a problem. But once married and children on the way, it took my wife to teach me to give back to the Lord His tithe and offerings.

(Continued on Page 3, Col. 4)

LIFTING AND DRAWING

by

Bob Belanger

Goose Creek, S.C. 29445

Reading: John 12:28-33

Text: John 12:32.. "And I, if

I be lifted up from the earth will draw all men unto me."

Within a few days the mission of His Majesty, the Lord Jesus Christ, would be completed. Great and marvelous had been the works of our Lord. Yet His greatest labor and sufferings lay before Him as He steadfastly set His face towards Jerusalem. Here in John 12, our Lord had been shown much love and affection



BOB BELANGER

by Mary, who had poured costly ointment upon Him in gratitude for His mercy and love. Here in this chapter, our Lord speaks of His burying in which He would fulfill the prophecy of Jonah. Here but for a brief time, He was honored as Israel's coming King, fulfilling the prophecy of the prophet Zechariah. But His time

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Church wreckers either runthings or ruin them.

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

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THE COMMISSION FROM THE FATHER

by Ray Brown

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Cannelton, WV 25016

"For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

Jesus Christ didn't have a will of His own. He did the will of the Father. Whatever the will of the Father was, the Lord Jesus Christ performed that will. I wish we could be that way. I wish we could really walk in the will of God and do precisely what the will of God says in our lives. What a change it would be! What a great power we would have in our life and what a great testi-

mony we would have if we lived our lives according to the will of God.

"And this is the Father's will which hath sent me,



RAY BROWN

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).

He said, this is not my will and I did not take this upon myself, but this is my Father's will. He is talking about those that God gave Him in the halls of eternity. He is talking about those that God gave Him as a love gift. Those that God chose to eternal salvation in Jesus Christ. All of them that the Father gave me I will not lose one. I'm the great shepherd, I'll not lose one sheep. He said in John 10 and Luke 15. Not one

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MAY 26-27-28

IT WILL BE A TIME OF:

GOOD PREACHING

GOOD FELLOWSHIP

AND A TIME TO GLORIFY GOD

WHY NOT OBSERVE EASTER

(Copied from The Baptist Examiner, March 15, 1932 edition)

Easter will probably be passed before this article comes to the attention of our readers. We intended to get it in earlier, but have not been able to find space for it until now. But even though Easter will have passed by the time our readers peruse this article, Easter will yet be fresh in our minds. And since we could not get the article in sooner, we take this opportunity

of getting it before our readers while the matter is still fresh.

We published an article in our first issue (April 1, 1931) on this subject, and this present article is a reproduction of that article with some revision. We offer the following five reasons why Baptists should not observe Easter:

1. Because the Bible is our complete and all-sufficient standard for faith and practice, and the observance of Easter is utterly foreign to the Bible. The Bible declares its own sufficiency and

completeness. In II Timothy 3:16,17, we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The Greek word for perfect in this passage has been defined to mean "ready at every point," and "complete in all parts" (Continued on Page 9, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

MY SON, GIVE ME THINE HEART

"My son, give me thine heart" (Prov. 23:26).

Through the years since the writing of God's Word, heresy has perverted the true meaning of many portions of the Bible. False doctrine, in order to propagate itself, must pretend and appear to be based on the Word of God. Heretics abuse and pervert Scripture in order to set forth their false doctrines as if they were preaching the truth. Because of this fact, it is one of the primary duties of the God-called preacher to clear away the false interpretations of heretics from

the precious Word of God. It is often necessary that we clear away these false interpretations before we even begin to set forth the true teaching of a portion of Scripture.

Here is a verse that has been greatly perverted and grossly misused by freewill heretics. This verse is often misused by freewill evangelists to teach that this is the way of salvation. The dead sinner is invited and urged to give his heart to Jesus, and told that if he does this Jesus will accept this gift and the sinner will be saved. How many times have we heard:

"Give your heart to Jesus," or some variations along the same line, "Let Jesus come into your heart," "Open the door, and let Him in." All of these statements are heretical and based upon a denial of Scriptural truth. But the Arminian heretic will quote some verse of Scripture in the effort to back up his heresy. Let us look at this verse for awhile. Let us clear away the rubbish that the heretic has piled on and around this verse, and see if we can get precious truth out of this portion

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THE APPALLING IGNORANCE OF MAN

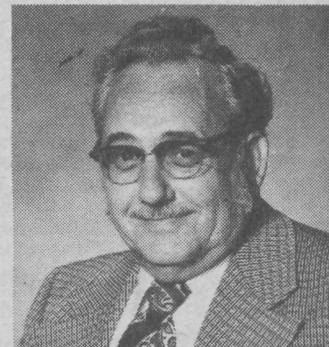
by Martin F. Holmes

424 N. Glendale St.

Kenton, Ohio 43326

In Luke 23:34 - we read, "Then said Jesus, Father forgive them; for they know not what they do. And they parted his raiment, and cast lots."

The word "appalling" comes from the French word *appallir* and means to grow pale with horror, shock and dismay. When I see on public broadcasting, regular television news and read in various publications men's comments and remarks, including some from Baptist preachers and church



MARTIN F. HOLMES

members, concerning this new movie, "The Last Temptation of Christ" truly, I do grow pale with horror, shock and dismay at the utter ignorance of folk concerning

(Continued on Page 8, Col. 2)

COME TO THE WELL

BY FRED C. BEARD

John 4:1-42. In this chapter of the gospel according to John, we find the account of the Samaritan woman that came to the well. Much preaching has been done by many on this subject. Men have gone many different ways to explain the gospel from it. I have no intention of changing any of what might have been said nor of criticizing same. My purpose is but to point out a few things that I have not heretofore heard or seen.

I have heard some say that Jesus could have, and should have, by the custom of the Jews, bypassed Samaria and the city of Sychar. I have heard it said He



FRED C. BEARD

could have done so. Now I will agree that He could have, had He wanted to. He could have swam up the river Jordan had He wanted to, or He could have called for the host of angels to fly Him over Samaria. But that was not His meat. He said in verse 34 of John 4 "My meat is to do the

(Continued on Page 5, Col. 5)

The tongue can and usually does hurt others, but be sure, it will hurt the owner even more.

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MY SON

(Continued from Page 1)

of God's Book.

The kind of heart the sinner
has.

Since this verse talks about
giving God the heart and since it
is used to refer to the sinner giv-
ing God his heart by the
Arminian, let us see what kind of
heart the sinner has. What is this
thing that the sinner is urged to
give to Jesus by the Arminian?
The heart of the sinner is a filthy
and depraved heart.

**"For from within, out of
the heart of men, proceed
evil thoughts, adulteries,
fornications, murders,
Thefts, covetousness,
wickedness, deceit, lasciv-
iousness, an evil eye,
blasphemy, pride
foolishness: All these evil
things come from within,
and defile the man"** (Mark
7:21-23).

Here is God's photograph of
the heart of man. Men overlook
this. Men often speak of one
another as "good-hearted." How
often have I heard some mother
tell of her whiskey drinking,
woman chasing, foul-mouthed
boy, that "he has a good heart!"
What a lie this is. To talk of the
unsaved as having a good heart is
to fly in the face of Holy Writ.
God has told us what the heart of
man is like. It is a den of iniqu-
ity from which every sort of
vile and wicked thing comes forth
to defile the man. Now, my
friend, God has not given in
Mark 7:21-23, a picture of the
natural heart of a few. He is not
saying that this is the picture of

the heart of the criminal, or of
some of the worst of the outcasts
of society. Man would like to
think that such language only
applies to the very worst of
mankind. These verses describe
the heart of every man by nature.
Infinite truth, that cannot lie, has
here declared that the heart of ev-
ery man is filthy and depraved to
the utmost extent--that every
heart, by nature, has within it the
seed of the most horrible of sins.
Man may, by different restraints,
hold in some of these things.
They might not find open and
outward expression in every life.
But they are in every heart, and if
God removed all restraints, then
every life of every natural man
would break forth in all the sins
herein set forth.

Now, this is not flattering
truth. This is not a pretty pic-
ture. Man always hates a picture



Joe Wilson

that tells the truth. We like for
the photographer to touch up our
pictures so as to cover up blem-
ishes and make us look better
than we really do. But God will
not be a party to deception. God
here draws the true picture of
what man's heart is by nature.
Man might deny it, he might
refuse to look at the picture, he
might try to whitewash it with
outward deeds of apparent good-
ness - but this picture stands for-
ever written in the Word of truth
as the true and accurate descrip-
tion of the heart of man. It is a
filthy and depraved heart from
which comes every manner of
evil that defiles the man.

The sinner has a heart that is
deceitful above all things and
desperately wicked, according to
Jeremiah 17:9. Here again, God
who cannot lie, has told us the
truth about the heart. It is
deceitful above all things. Many
times, folk will not tell us that
they feel in their hearts that they
are saved and right with God.
Oh, if that is all the evidence we
have, we are sure to be deceived.
The heart will lie about itself,
and deceive man as to his true
condition before God, until the
man lands in hell and there
learns, too late, not to trust the
feelings of his depraved heart.

Here it is further said that the
heart is desperately wicked. The
word "desperately" in the
original, is a medical term, and
refers to that which is incurable.
Medicine will use the term today
at times to refer to a case as
"desperate". Here God tells us,
and tells us plainly, that there is
no cure for the condition of the
heart of the natural man. I would
labor this point for awhile. Most
folk have the idea that, in salva-
tion, God provides, a cure for the
heart of man - that salvation is a
fixing up of the old nature. Not
so, beloved, not so. God Him-
self, knows no remedy for the
natural heart of man. God Him-
self does not even attempt to cure
the diseased heart of the sinner.
As the great Physician, God pro-
nounces the case hopeless as far

as any remedy or cure for the
natural heart is concerned.

**"being alienated from the
life of God through the
ignorance that is in them,
because of the blindness of
their heart"** (Eph. 4:18). Here
we learn that the sinner has a
blind heart. He cannot see with
his present heart. He cannot see
the truths of the Word of God.
He cannot see the beauty and de-
sirability of the Saviour. He
cannot see his great need of sav-
ing grace. He cannot see the way
in which God saves a sinner.
Oh, the ignorance, and blindness
of the heart of the unsaved. How
they love to discourse on the
things of God as if they had, with
their own wisdom, plumbed the
depths and scaled the heights of
Divine wisdom. But how pitiful
(and how funny if it were not so
sad) is the evidence of their
blindness seen in their efforts to
talk of divine things. It would be
most foolish for the man born
blind to try to explain the beau-
ties of the landscape. He would
be talking of that about which he
knew nothing. So it is when the
blinded sinner attempts to talk of
the things of God.

**"But the natural man re-
ceiveth not the things of
the Spirit of God: for they
are foolishness unto him:
neither can he know them,
because they are spiritu-
ally discerned"** (I Cor. 2:14).
Again we see the blindness and
ignorance of the heart of the un-
saved. I have talked with the un-
saved of the things of God, and
had them reply to me that they
did not know what I was talking
about, and that it seemed foolish
to them. How true that state-
ment was, and how it illustrated
again the inspiration of the Bible.

**"I will take away the
stony heart out of your
flesh, and I will give you
an heart of flesh"** (Eze.
36:26). The sinner has a hard and
stony heart. Now this heart of
stone is one that cannot feel
spiritual truth. You might
preach with all your might at this
stony heart. You might preach
with the tongue of man and angel
- preach until it seems that rocks
must melt - but yet it will make
no impression on that stony
heart. Beloved, how many times
have you and I sat under the
preaching that thrilled and stirred
our souls? We have felt that
surely everyone must be moved
by such preaching. Then we
have looked about us and there
the unsaved sat, passing notes,
looking at pictures, chewing
gum, talking and laughing - and
we have learned anew that the
heart of the natural man is a heart
of stone that has no feeling
whatsoever of spiritual things.
The heart of man will never feel
the reality of spiritual and eternal
things until the old heart of stone
is taken out and God gives a new
heart that is capable of receiving
spiritual impressions.

Now, beloved, this is a part of
the Scriptural representation of
the heart of man. More, much
more, could be said, but enough
has been said to serve my pur-
pose in this message and to clear
away the false perverted inter-
pretation of Proverbs 23:26. The
heart of the unsaved man is a
hard, stony, blind, filthy, de-
praved, incurable heart. Now I
ask you, what would Jesus want
with a heart like that? What
would He do with a heart like
that? Why would He want into a
heart like that? And the answer
is that He does not want a heart
like that. He will not have a

heart like that. He will not come
into a heart like that. It was said
to an old saint of God by another,
"I have given the Lord my heart."
The old saint replied, "What a
gift! Your old black, dirty, filthy
heart, and you gave that to God,
what a gift!" Hear me this day.
The theology that says "give God
your heart for salvation," is based
upon a denial of and a direct con-
tradiction of the Biblical teaching
as to the condition of the heart of

man. No man can believe what
the Bible teaches about the heart
of man, and ever again talk about
giving God your heart or letting
Jesus come into your heart.

The truth about saving grace is
the following. We do not give
God our heart. We do not let Je-
sus come into our heart. Jesus
does not change our heart. The
truth of the matter is that God

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FROM THE EDITOR

**"By this we know that we love the children of God,
when we love God, and keep his commandments. For this
is the love of God, that we keep his commandments: and
his commandments are not grievous"** (I Jn.5:2-3).

I am greatly and continually amazed at the attitude of many Chris-
tians (I truly believe many of them are true Christians) toward the law
of God. One man said that, so far as the child of God is concerned, the
Ten Commandments might as well be tossed in the trash can. Men are
continually saying that the believer has nothing at all to do with the
law of God. I continually ask these men concerning the Ten
Commandments, "Which one can we break?" Usually that ends the
conversation. Now, I seem to hear, though I doubt it is truly meant the
way it sounds, that we can break any of them we want to. I hear that we
are no more under the Ten Commandments than we are under the laws
of Russia. But, I reply that I am not a citizen of Russia; and I am such
of the kingdom of God.

This attitude of so many Christians is not the attitude of New Testa-
ment believers. It is not the attitude taught in the New Testament.
Please re-read my text. Note that the keeping of the commandments of
God is essential to assurance of salvation. I think that this is a fair de-
duction from my text.

Note further that the love of God is manifested by and evidenced in
the keeping of His commandments. I grow weary of hearing anti-nomi-
ans say that we are under the law of love. Love is not a law. Love is
that which motivates one to keep the law.

Note especially that my text tells us that God's commandments are
not grievous. Now, I wonder why so many Christians seem to totally
disagree with this statement. I wonder why they seemingly insist that
God's laws are so grievous that we are to have nothing to do with them.
What was the apostle Paul's attitude toward God's law? Surely, he is a
good example for us today. Surely he was a New Testament Christian.
He said, **"For I delight in the law of God after the inward
man"** (Rom.7:22). What are you antinomians going to do with this
Scripture? Here is a New Testament Christian. Here is a preacher of the
sovereign and saving grace of God. Note his delight in God's law. Does
not his statement of his attitude, towards the law become a statement of
what our attitude ought to be? Paul was not an antinomian. Paul did
not throw the Ten Commandments in the trash can. Paul loved the law
of God. Paul desired to keep the law of God. Paul preached the law of
God. I challenge my antinomian friends to study this one thing for
awhile: The relation, attitude, and action of Paul with regards to the law
of God. Surely, if you will do this, you will throw away your antino-
mianism and take a different attitude towards the law yourselves.

My friend, we have enough anti-law people in the unsaved world
about us. We do not need them among Christian people. I greatly fear
that the anti-law attitude and preaching of the past fifty years has had
much to do with the terrible, ungodly, crime-promoting attitude of the
unsaved world about us. Preachers used to preach the Ten
Commandments. Sunday School children used to learn the Ten
Commandments heart. I wonder how many Christians today could recite
these from memory. In years gone by, the Ten Commandments were
honored in the pulpit, in the Sunday School, and in Christian homes. I
tell you, and I think that even my antinomian friends will agree with
me, that we have not gained in decency and morality, and certainly not
in spirituality by our neglect of the Ten Commandments.

My antinomian friend, if the Ten Commandments are done away with
in this age; why did Paul delight in the law of God, why did John say
that God's commandments are not grievous, why did John say that the
love of God is to keep His commandments, why did Paul in Romans
13 and James in James 2 use the law in expounding Christian conduct?
My antinomian friend, compare your attitude towards the Ten
Commandments with that of Jesus Christ, who left us an example that
we should follow in His steps. Also, what is that righteousness of the
law that is fulfilled in us as we walk not after the flesh, but after the
Spirit? My antinomian Baptist friend, compare your attitude towards
the Ten Commandments with that of the vast and overwhelming
majority of our forefathers. They would have reacted with holy horror at
your attitude towards God's law.

One of the greatest needs of this day is a Holy Spirit empowered
preaching of the law of God. Preach it to exalt and expound the charac-
ter of the thrice holy God who gave it. Preach it to show the responsi-
bility of man to keep it. Preach it to show the eternal hell-fire punish-
ment of those who break it. Preach it to show the greatness of the love
of the Saviour, who bore its curse for His elect. Preach it to, by the
conviction of the Holy Spirit, bring the sinner to Christ. Preach it to
show the Christian God's standard for his life as a child of God. God has
given His law for these purposes. How can we attain these ends if we
fail to use that which God has given therefore?

Oh, that God would bring antinomians back from their anti-law
heresy to the truth of God's Word. Oh, that God would cause and enable
those who believe the truth about the law to be more faithful in pro-
claiming God's holy law. Oh, that God would use such for the purposes
stated in this editorial. Yours for a more able, detailed, and Holy Spirit
empowered preaching of the law of God. Yours for more obedience to
God's law in the lives of His people. May God bless you.

MY SON

(Continued from Page 2)

Almighty, by an act of sovereign and effectual grace, gives us a new heart. Salvation is not a curing of the old nature, not a patching up of a torn garment, but is a new birth, a resurrection, a new creation by the power and grace of God.

Text applies to the saved only.

Now let us look at the words "my son" in the text of Proverbs 23:26. Here again is seen the perversion of the free-will interpretation of this verse as if it taught the way of salvation. The exhortation of this verse is not to the dead sinner, but is to the born again child of God. Man, by nature, is not a child of God. Here we run into the awful lie of the brotherhood of man and fatherhood of God. Now this is a lie from beginning to end, and it is one of the worst lies ever in-

vented by Satan. If by nature, a man is a child of God, then where is the need or even the possibility of the new birth? No, no, man is not God's child by nature. Man is a sinner, a depraved being, a lost and undone creature on the way to hell. He must be born again. He is not God's son, and so the exhortation: "My son; give me thine heart" is not to the dead sinner, but to the born again child of God.

The truth of this text

Now that we have cleared away the rubbish of false interpretation invented by man to uphold heresy, let us look for the truth that is contained in this verse. Truly, this verse contains much precious and needed truth; truth that we need to preach much in our day. This verse contains an exhortation to the child of God as to where he should put his love and affection and as to what place God should have in the heart of the saved one. Note the words "my son." Here is the one who

was by nature a child of wrath. Here is the one who was once lost and on the way to an eternal hell. But he has been saved by "amazing grace." He has been delivered from his sins. He has been born again and is now a child of God. How these words should touch our hearts. As our heavenly Father appeals and calls to us, should we not listen? Once we listened to the call of sin and Satan, and shall we not now listen to the call of our heavenly Father? Shall we not be glad, oh so glad, that He has made us one of His own, and shall we not desire to spend the rest of our lives hearing and heeding His voice?

Note the words: "give me." Yes, let us give Him our hearts. Once our heart was given to sin, but now is to be given to Him. As children of God, we are not to give our hearts to worldly pleasure, to worldly honor, to worldly possessions, but to our Lord Jesus Christ

How sad it is to see those who profess to be children of God, and whom we could accept as such by their profession - to see these seemingly as much concerned about and interested in the things of this world as those who make no pretence of being saved. Why should the child of God be as concerned about worldly possessions - houses, land, bank accounts, fine clothes, fine cars, etc. - as the children of this world? Why is it that we discern so little difference in the major activities of the professed child of God and the one who makes no such profession? This is what our text is about. We are called upon to set our affections on things above, not on things on the earth. See Colossians 3:2. Yes, beloved, every son of God is called upon in our text to give his heart (his affection: his desires) to his heavenly Father.

Now note the words, "thine heart." This simply means that the Lord is to have our hearts. That He is to have the first place in our time, in our talents, in our affections and in all our lives. I would have you note that it is our hearts that He desires, and He will be satisfied with no less, and we will not be truly satisfied with less. He does not ask for just our time, our tithe, some of our service. He asks for our heart, for it is necessarily true that when we give Him our heart, all else goes with it. The heart is the all-inclusive gift. Everything that one has or is, goes along with the heart. If we give Him our heart, He will have all. We could not hold back the least part of anything and still say that we had given Him our hearts.

Conclusion: So we see that this verse does not apply to how sinners are saved. That the heart of the unsaved is such that the Lord would not want it. That salvation is not giving our heart to Christ, but His giving a new heart to us. We see that the word "son" proves that this is not talking about salvation, for the unsaved are not His sons. We see that the passage applies to those to whom God, in sovereign and effectual grace, has given a new heart so that they have become the sons of God. We see that our heavenly Father calls upon us as His sons to give Him our hearts, which means that we give it to him, and not others, or the world, and we give Him our all and not keep back a part. Beloved, this is the road to revival in our lives. This is the way to the choicest of God's

blessings in our daily lives. This is the way to fullness of reward at the judgment seat of Christ. May God, in grace, enable you and me to obey this command to us as His children and to give Him our hearts. May God bless you all.

TITHING

(Continued from Page 1)

Now the question has come: where should I give my tithe and offering? You should want to be in the center of God's will and therefore, the child of God that is walking with the Lord and obeying His Word, the Bible, will want to find out what the Scripture has to say about this issue. While in Bible College, the Vice President of the school, Dr. W.E. Dowell gave to us this brief outline: (1). Tithing started with Abraham, Genesis 14:18-20; (2). Tithing continued with Jacob, Genesis 28:22; (3). Tithing was incorporated into the Law by Moses, Leviticus 27:30-34; (4). Tithing was restored by Nehemiah, Nehemiah 10:37-38; (5). Tithing was commanded by Malachi, Malachi 3:8-10; (6). Tithing was commanded by our Lord, Matthew 23:23; (7). Tithing was practiced by the early church, Acts 4:34-37. It was Dr. Dowell's opinion that the tithe belonged unto the local New Testament church and that the church that was approved of God was a New Testament Baptist Church. That sounds good, but can it be substantiated from the Word of God? If it can, then ought we, as Baptists be very careful where we put our tithe and offering? Of course we should! That is why the Calvary Baptist Church of Ashland, Kentucky asks that you write your checks out to her rather than The Baptist Examiner. The Baptist Examiner is only an arm of that local church. The church governs what the paper does and is solely responsible to the church. That is the way it should be. Another preacher once wrote, "the pastor of a Bible believing Baptist church believes and teaches that the Christian should not only go to his church, but place his offerings and tithe therein."

Someone pointed out that there is no definite, clear-cut teaching concerning the tithe in the New Testament. That is true in part, but it should also be pointed out that the early Christian practiced tithing and that they placed their tithe into their local church. Dr. L.S. Chafer says, "Tithing or giving to God a tenth, is one practice antedating the law and still to this day a common usage." Therefore, one could say that the custom has been around a very long time and much longer than the Mosaic Law. To the Bible student, it doesn't take long to realize that tithing was around long before the Law was given to Moses. However, what many folk seem to forget is this: that the tithe itself did not just include monies, but everything that man owns. So when asked the question, what is the tithe? the student of the Bible should point out that it is a tenth of our increase - whatever that might be.

So who should tithe? That is a very difficult question to answer. As this preacher reads the Word of God, it has become his convictions that everyone without exception should give unto the Lord a tithe. However, it should also be pointed out that this has absolutely nothing to do

with ones salvation or standing with God. In my study of the Scriptures, the Bible seems to indicate that Almighty God will bless anyone who will give liberally unto Him what He has asked. Thus the blessing of the Lord here on this earth is often more than not acknowledged by God to those who obey this Biblical principle that is found in both the Old and New Testament. Again, one should note that this does not and never has had any bearing on ones acceptance with Almighty God. Now to the Christian, he ought to want to tithe, even more so than an unsaved lost person. If for no other, reason than out of gratitude to God for his salvation that is undeserved and unearned by the, works of man.

Just what did the tithe include? The tithes literally in the Biblical sense seem to include the first-born of man and beast; the first-fruits of the earth; and the tenth of the increase. How many times, in days gone by, someone had said to this preacher, "When I win the-jackpot drawing I will give the Lord a tenth." Perhaps you will never win because you have never given to God His portion. Don't misunderstand me, for this preacher does not believe that you should be gambling in any way whatsoever. Man would rather spend his money on a ticket that gets him nothing than give it unto the Lord.

As far as Bible history is concerned, Abraham was the very first to give his tithe unto the Lord. See Genesis 14:18-20. Until then, there was no command given, or specific amount required; just a statement, Abraham gave unto Melchizedek a tenth of all his goods. His grandson, Jacob, continued the practice - see Genesis 28:19-22. One can only draw from that, that Abraham taught his son Isaac to tithe, and in turn, Isaac taught Jacob the same Biblical principle. That ought to be the way it is today, father teaching son, etc. That has been the case in our own home. My boys, when they were old enough to start working, were taught to: (1). give the Lord His tithe first; (2). put some money in the bank for another day; (3). help out at home when there was a need. As long as they live at home it is my job and their mother's to teach them the Biblical principle. If all of my church family would be as faithful and steady as they have been, the church would never go without. Dad, why not begin tithing yourself and then, teach your own children the Biblical principle?

Someone asked me several years ago while working in a church, if the Bible teaches tithing? The man was in his early 90's and had listened to a number of radio and T.V. preachers who had said that the tithe was old fashioned and out of date. Of course, they wanted him and anyone else to send them their money. He said, "Dad, if you can show me from the Bible that tithing is a New Testament principle, I will believe it." Immediately this preacher asked him to get his Bible and see what the New Testament says. He was under the false notion that the tithe was abolished when the Law

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THE BELIEVER'S PRINCIPLES CONCERNING THE LAW AND THE GOSPEL

The law's a tutor much in vogue,
To gospel-grace a pedagogue;
The gospel to the law no less
Than its full end for righteousness.

When once the fiery law of God
Has chas'd me to the gospel-road;
Then back unto the holy law
Most kindly gospel-grace will draw.

When by the law to grace I'm schooled;
Grace by the law will have me ruled;
Hence, if I don't the law obey,
I cannot keep the gospel-way.

When I the gospel-news believe,
Obedience to the law I give;
And that both in its fed'ral dress,
And as a rule of holiness.

What in the gospel-mint is coined,
The same is in the law enjoined;
Whatever gospel-tidings teach,
The law's authority doth reach.

Here join the law and gospel hands,
What this me teaches that commands:
What virtuous forms the gospel please
The same the law doth authorize.

And thus the law-commandments seals
Whatever gospel-grace reveals:
The gospel also for my good
Seals all the law-demands with blood.

The law most perfect still remains,
And every duty full contains:
The gospel its perfection speaks,
And therefore gives whate'er it seeks.

Law-threats and precepts both, I see,
With gospel-promises agree;
They to the gospel are a fence,
And it to them a maintenance.

The law will justify all those
Who with the gospel-ransom close:
The gospel too approves for ay
All those that do the law obey.

A rigid master was the law,
Demanding brick, denying straw;
But when with gospel-tongue it sings,
It bids me fly, and gives me wings.

--Ralph Erskine

The Baptist Examiner Forum I

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

What does "born of water" mean in John 3:5?

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John 3:5: "Jesus answered and said unto him, verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Let me state most emphatically that water here does not refer to baptism. The Campbellite who tries to use this verse to defend his heresy is making a grave mistake. They do not believe that water salvation began until Pentecost. This belief is forced upon them by the thief on the cross before Pentecost. I surely do not have time to refute the doctrine of baptismal regeneration in this answer. This doctrine is clearly refuted by the Word of God. Let me just briefly mention a few things the Bible says a man has before baptism. I believe these things constitute salvation and that the man is ignorant who doesn't. The Bible teaches that the penitent believer has: remission of his sins; is saved; has eternal life; is not condemned; is justified; has the love of God in his heart; is a child of God; and has the Holy Spirit. Beloved, this is salvation without baptism. Enough on this. Let us move on to our answer.

There are several theories as to what the word water here has reference to. I will mention a few. First, let me point out that there is no mention of baptism here. The burden of proof therefore would fall upon the Campbellite to prove this is baptism. First, there are those who believe that "water" here has reference to the Word. They cite James 1:18, I Peter 1:23 and John 15:3 to back up this belief. Certainly we know that the Word is used in salvation; therefore, this theory has much going for it. Also, we know that water serves as a cleanser. There are two distinct ideas in the new birth: the idea of cleansing and of renewing. The Word or water would have reference to the cleansing. The second theory I mention is that water here means grace. John 4:14 and Ezekiel 36:25 are used to defend this belief. I personally do not agree with it. Thirdly, there are those who believe it is a reference to baptism, but not in a saving way. I also object to this theory. The last theory I mention is that water is used emblematic and explanatory of the Spirit. The word there is the Greek word "kai". This word is often used in an explanatory way. Nicodemus would have known from Ezekiel 36:25-27 and Isaiah 44:3 that

water is an emblem of the Holy Spirit. The verse thus would read: "water, even the Spirit." I can agree with this interpretation, as I could with the water representing the Word. I lean towards the last theory mentioned. I know this; it does not mean baptism. May God bless you all.

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

There are many different opinions as to the meaning "born of water." As baptism represents a death, and Christ is telling of a birth; we can rule out baptism. One thought which has some merit is that it means the natural birth, yet I do not believe this to refer to the natural birth. Another belief contends that it is the Holy Spirit making the passage read "Born of water, the Spirit. The problem of this; the passage is "of water and of the Spirit." indicates two agents, not one.

The word "water" is used as a symbol in many places in the Bible. In John 4:14 Jesus said, **Whosoever drinketh of the water that I shall give him shall never thirst.** Also in John 7:37, 38, **-- Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.** These passages as well as others show that the word "water" is often used in the Scripture as a symbol to represent something. The question, What does it represent in John 3:5? I believe it refers to the Word of God. For proof of this we see in the Scripture, wherever the new birth is described; it is always by the Word. **"I have begotten you through the gospel"** (1 Cor. 15). Again, **"Being born again not of corruptible seed, but of incorruptible by the word of God"**. Also, **"For thy word hath quickened me"** (Psa. 119:50). And in James 1:18, **"Of his own will begat he us with the word of truth."** These passages show that the new birth is by the Word of God and "water" is one of the symbols that represents the Word. Therefore "born of water and of the Spirit" means born of the Word and of the Spirit. Born of water and of the Spirit means that the Holy Spirit uses the Word in the new birth. No one is saved apart from the Word. The Word (the gospel) is the **"power of God unto salvation to every one that believeth..."** (Rom. 1:16).

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Please read John 3:1-8 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Admittedly, there are at least five major interpretations known to me concerning the phrase "born of water", and all but one of them can be presented as a very tenable theory. The one being totally untenable is that, "born of water" refers to the water of baptism, or baptismal regeneration. It is plain from Scripture that this supposed meaning is in total opposition to the revealed means of salvation. The Scripture teaches grace alone as the method of salvation, apart from anything else including baptism. Since my space is limited, I will not present the other views.

In all fairness to proper hermeneutics, I must first dwell upon the context in which this phrase is found. A ruler of the Jews named Nicodemus and Jesus are talking. Nicodemus, having sought Jesus, acknowledges that God is with Jesus, else He could not do the miracles He has. Jesus presents a truth to Nicodemus concerning eternal life and the kingdom of God. Nicodemus is told that he must be "born again" in order to see and enter the kingdom. Nicodemus responds in an unregenerate manner by understanding and referring only to physical birth while Jesus is speaking of regeneration by the Holy Spirit, not physical obstetrics. Nicodemus would have known of ceremonial cleansings, possibly the baptism of repentance of John, but he, or the other Jews, would not have connected immersion with Spiritual birth into God's kingdom. Thus, Jesus in leading Nicodemus from thinking about the physical to thinking about the spiritual was telling him that He was speaking of spiritual, not physical birth. We need to remember that this scene took place twenty possibly upwards of thirty years before the New Testament was written with all of its symbolic references to water. Jesus is telling Nicodemus that he must not only be born physically, but spiritually; i.e., "born from above". Jesus is talking about birth and its connection with salvation. In verse 6 of John 3, Jesus continues to emphasize the difference between the two births when He says, **"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."** In emphasizing the difference between the two births, the Lord Jesus is

helping us to understand what happens when God initiates salvation. The word "again" (another) also means "from above". We are born from above by God's initiative. True, when the New Testament was later written, we find water symbolic of several things including the Holy Spirit and the Word of God. Certainly, the Word of God is used in regeneration as seen in James 1:18, **"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."** Also, I Peter 1:23 tells us, **"Being born again, not of corruptible seed but of in corruption by the word of God, which liveth and abideth for ever."** Even in the Old Testament this is true in Psalm 119:50. Certainly Jesus knew that as He spoke to Nicodemus, but because of the time and the context, I believe the primary meaning here to be physical versus supernatural birth.

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Jesus answered, **"...Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"** (John 3:5).

The single most important thing that one must have settled before searching for the answer to this question is to know that salvation is of God, and is wholly by His free and sovereign grace. The term "born again" as used by our Lord in this text literally means "born from above." **"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost,"** (Titus 3:5).

Notice in Titus 3:5 that salvation is associated with washing, **"the washing of regeneration."** Washing involves water. Water is mentioned also in Ephesians 5:26. Here, we are told that the Lord is going to wash His church with the washing of water by the Word. It is plain that the "water" mentioned in this verse is symbolic of the Word of God. No one can ever be saved without the Word of God.

The gospel of Christ is the power of God unto salvation to everyone that believes.

Now let's consider to whom it was that Jesus spoke. Nicodemus was a Jew, and even a teacher of the law of Moses. He was familiar with the requirement of the priests to wash themselves with the water of the brazen laver before entering into the Tabernacle to do the service of God. The laver itself was made from the looking-glasses of the women, which assembled at the door of the Tabernacle (Exodus 38:8). The looking-glass in the Bible is a type of the Word of God (see James 1:23,24). If you compare Titus 3:5 with Exodus 30:17-21, you will find that the laver at the door of the Tabernacle was a type of regeneration. The word "washing" in Titus 3:5 is

"loutron" meaning laver. So Paul is saying, **"but according to his mercy he saved us by the laver of regeneration."** Though Nicodemus did not understand the term "born again" he certainly must have understood that water represented Spiritual cleansing by the Word of God. The priest was not to enter the Holy Place without washing, or cleansing himself with the water from the laver. Not just any water would do, and not just any old container would do. It had to be water from the laver made from the looking-glasses of the women. In reminding the members of the Corinthian church of their once sinful condition, Paul says in 1 Corinthians 6:11, **"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."** Paul again to the Thessalonians says that they were chosen by God before the foundation of the world and in time saved through the sanctification of the Spirit and belief in the truth. This again is the regenerating power of the Holy Spirit. But it is not only through the sanctification of the Holy Spirit, but through belief of the truth which is the gospel.

Remember Naaman in II Kings 5? He was the captain of the host of Syria. He was a great man and a man of valour, but he was a leper. Leprosy is a type of sin. Naaman, though great, brave, and respected by the King of Syria was a sinner, lost and undone in the eyes of the Almighty God. A little Israeli maid showed him the way of salvation by sending him to the prophet of God, Elisha. And what did Elisha tell him to do? **"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean"** (II Kings 5:10). Jesus told Nicodemus that he must be born, or created new, (II Cor. 5:17), through the Holy Spirit, and the Word before he could expect to enter into the kingdom of God. Thank you for your question.

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of God was done away with (fulfilled) by Jesus Christ. But the Bible nowhere says that our Lord did away with the law; in fact, it still stands and condemns men and women who break it. Furthermore, he was taught that the tithe was given to the Jew, never to the church of God. But the Bible tells us that the law of God is good, and that it is the instrument that God uses to bring sinners unto Himself -- see Galatians 3:24. You take away the Law of God and we have nothing with which to speak to man. Jesus Himself said, **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil,"** Matt. 5:17. Now keep that in mind when you turn to Matthew 23:23. Here our Lord is answering His enemy when He said, **"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of**

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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

Was Adam created with a sin nature? How then could he sin?

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"So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:27). When God created man, he was made in the image of God. The word image means a representation. So, the man God created, Adam, was a representation of God. There were, however, differences between what God was and what man was to be. One great difference was that God made Adam mutable. When something or someone is mutable, it means that it can be changed. God is immutable. He cannot change or be changed. It is this one salient feature that caused Adam to become a person that could sin. Adam could only maintain the image that he was originally given by God by the power that God supplied. In other words, if God permitted Adam to fall, Adam would fall.

Now, Adam was not the first sinner. Sin originated among the angels, Lucifer in particular when he desired to be exalted above God. "For thou hast said in thine heart, I will ascend into heaven. I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Is. 14:13-14). Adam was not even the first human to sin, Eve was the first transgressor. "And Adam was not deceived, but the woman being deceived was in the transgression." (I Tim 2:14). Adam's sin came about by following Eve's transgression of God's command. Read the account in the second and third chapters of Genesis.

In the human race sin was derived from the first man, not the first woman. "Wherefore, as by one man sin entered into the world, and death passed upon all men, for that all have sinned:" (Rom. 5:12). Two things resulted from Adam's first sin. First, he was charged with guilt and condemned by the law of God. Second, he lost the likeness of God in holiness and became corrupt. Therefore, guilt is imputed and a corrupt nature is inherited by all who have descended from the head of the human race. All of Adam's children were born after his fall, therefore, his nature was imparted to his posterity.

Adam's race would have remained in his fallen condition if

it had not been for the bringing in of a new covenant by God. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15). This is the promise of the Redeemer that was to come, the Redeemer in which Adam exercised faith, the Redeemer that God showed to Adam by type. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." We are not told from which animal the skins came. Surely, they must have been the skins of lambs without spot or blemish for they portrayed The Lamb of God that taketh away the sins of the world.

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"And they were both naked, the man and his wife, and were not ashamed" (Genesis 2:25).

The reason the man and the woman were not ashamed was because they had no sin nature. At that time they knew no sin, did not know what sin was. They had not yet been acquainted with sin. This is shown in verse five of Genesis chapter three, "...and ye shall be gods, knowing good and evil." Satan's purpose was to make the man and the woman to believe that their eyes would be opened to a greater delight, to greater joy, and to a greater understanding.

It is true that their eyes were opened, but they were opened to sights of woe, to sorrow, to pain, and to fear. Adam saw the sinful and pitiful condition into which he had fallen. When Adam sinned, he then had a sin nature. He did not have this sin nature until he disobeyed the command of God in eating of the tree of knowledge of good and evil.

The question is: If he was not created with a sin nature then how could he sin? If he had no sin nature how could Satan get to him? How could Satan tempt him if he had no sin nature? Was there a weakness in Adam whereby Satan could lead him to sin, if so, would then this not be concluded that he had a nature to sin? But there was not such a weakness in Adam as men have now. Men are inclined to sin and not inclined to good. Adam before the fall was in a state of innocence, which is a freedom from the knowledge of evil. To have a sin nature means that one has the knowledge of evil. I have shown already that Adam did not have

this knowledge of evil until he ate of the tree of knowledge of good and evil. If Adam had a sin nature before he ate of the forbidden tree. Then eating of it gave him nothing that he did not already have.

Even though Adam did not have a sin nature, he was not created immutable. Had he been immutable, he could never have sinned. Satan could never have gotten through to him. Adam would never have yielded to temptation and sin.

Christ, the last Adam and the second man, did not have a sin nature and was immutable, and being immutable, He could not sin. He was above sin and separate from sinners. Adam was not created immutable; he was created mutable, and therefore could be lead to disobey God, and so he did and fell from his state of innocence.

Adam was not created with a sin nature but was created mutable and being mutable Satan was able to lead him to disobey God; and this disobedience brought on him this sin nature, and thus he became corrupt in all his faculties, which involved all his posterity.

TITHING

(Continued from Page 4)

the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone," Matt. 23:23. Will you listen to me for a moment, no where does the Bible teach that the giving of a tithe belongs only under the law and pertaineth only to the Hebrew people. Here in Matthew 23, our Lord commended it and told the religious people that they ought to pay their tithe. When my friend saw this he had to agree with me that our Lord had taught in the New Testament the Biblical principle of tithing. But this preacher did not stop there with his argument, for the Lord's church practiced it. Please take the time to read Acts 4:34-37. What do you find there? The church of God was practicing tithing; that is, giving unto the Lord what was properly due Him. It is interesting to note that the passage also teaches that many of those people gave far more than just a tenth of their earthly goods. From the Word of God, it appears to this preacher that tithing started early in the history of man and has been passed down from every generation to this present time. It is as much for today as it was in the days of Abraham. Are you obeying the Lord and giving your tithe to Him? You should!

The next question: who should receive the tithe? Lookout! There are many in the world today looking for a good paycheck - a large one, and religion has become big business these days.

There are the big preachers on T.V. and radio today that are living high on the hog at the expense of many a Christian. Don't be taken in by these men. Many of them claim to be doing God's work, and yet the Bible says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7:22-23. The Christian should put his tithe in the local New Testament Baptist Church! If there is not one around you; that is for miles and miles, you should place your money into a church that is true and loves God's Word. Please, do not support the Devil's church or his ministers! That is not right and God does not get the glory. You have the moral right and duty to see that your offering goes to a work that is God honoring and God ordained. This preacher is not asking for your money. It does not belong to him. It belongs to the Lord's church! He does not want it! The church should be willing to give an account of what they do with the Lord's money. But it is not up to you or me to tell the church what to do with the Lord's money. It belongs to Him and the Lord will hold His church accountable. The Baptist Examiner is a great paper, but it should not tell the Calvary Baptist Church what to do any more than our missionary should tell his church what they are going to do. That is not right! Furthermore, those of us who have been asked to write for the Baptist Examiner should never think about telling the great Calvary Baptist Church what they have to do. It is not our part. We, that is most of us, are not members.

She has invited us to write, to give advice or council from time to time, but never to dictate her policy. This preacher would not allow an outsider to come into his congregation and tell them what they must do. That is not Baptist! Forgive me, I have strayed from my point in part, and yet this needs to be stated. I thank God for this great paper and what it has stood for over the years. It has been my wonderful privilege to write for it for many years. It deserves our ear and our support, but only through the local church: the Calvary Baptist Church of Ashland, Kentucky. It has no right to exist apart from the church and her authority. God help us to see this great truth. Please turn to Malachi 3:8-10 and read it very slowly and carefully. The tithe and offerings are to be brought into the storehouse. Now, please answer the question: what is the storehouse today? The storehouse is the Lord's church! God has entrusted to His church today as he did the Levitical tribes to receive the tithe and offerings in the Old Testament. How do I come about that? That is very simple when you ask the question: what did our Lord start or promise in Matthew sixteen: His church. That order has never been rescinded and will not as long as the church is here on this earth. The rapture has not taken place and removed the church from this world; and so we may conclude, that as Israel gave her tithe and offerings to the Temple in the Old Testament, the offerings and tithe today should be

given to the Lord's church. To place our tithe and offerings any other place would be saying that work is God ordained and blessed of Him. God has only given His blessing and promise of continued existence to His church. That church as we know it is a Baptist Church.

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(Continued from Page 1)

will of him that sent me, and to finish his work." To say that Jesus could have is one thing, but to say that He should have done anything other than what he did is to attempt to place God against God.

John 4:4, "And he must needs go through Samaria." His time had come that He was to go through Samaria; that He was to stop at the city of Sychar; that He was to sit upon the wall of Jacob's well; and that He was to ask for water from a woman that was to come to the well. You see, no matter how we try to guess at what might have been, or what could have been; nothing has ever, nor will ever change the will of God.

Let us look at some straight facts. Sychar was on a straight line from Judaea to Cana of Galilee where Jesus was headed. The best and most reasonable route was the one He took. And Jesus was not given to wasting time; His time was far too precious. Fact number two: Jesus was not like other men. He was not of a prejudiced nature. The Jews had no dealings with the Samaritans. Jesus was a Jew; yet He held no animosity towards the Samaritans. Fact number 3: Jesus was not afraid. He was not afraid of the Samaritans, and He was not afraid to be seen with the Samaritans. After all who is that, that God would be afraid of, or afraid to come face to face with? He stood face to face with Satan, the old devil himself, in the wilderness, being tempted. And that temptation was far beyond any temptation that we are ever tempted with, and He withstood it all. All to often we see or hear Jesus described as a weakling; what a pity that the world can not see the man, the God-man that He was and is. Nay Christ was not afraid, and He was not prejudiced, and He did not waste time. The Scriptures tell us that He must needs go through Samaria. There was a purpose for Christ to be where He was for every second He was upon this earth in the form of man.

And there was a purpose for the woman of Samaria to be where she was at the sixth hour of that glorious day in her life. She came to the well to draw water. Her situation was not much different than ours was when we came to drink of the water of life. She was a sinner, like as we; not any worse, nor any better. She was an adulteress; that's all we know about her from the Scriptures. What were you when you came to that moment in your life when the Spirit of God was come into your soul? "All we like sheep have gone astray we have turned every one to his own way" (Isa. 53:6). We were estranged from God, for the

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Spirit of God was not in us. As we look at this woman, let us also look at our own salvation experience. I think if we do we will see somewhat the same thing.

This woman came to the well at an hour when on one else was there; at least that's what she thought. As we read this account we find no mention of any one else there. She being a loose woman did not want to be seen or accosted by the other women of the town. After all, Sychar was not a large city; and like any small town, everyone knew her and knew about her. She chose this time for a purpose. But you can't hide from God. God knows your every thought. He knew her. He knew her life. He knew where she was. He knew where she was going, when she would be there, and He purposed to be there at the very same time.

Beloved we can go on and read how that this woman, who had been with five husbands, and the one she was with even now was not her husband. We can look down our noses at her, cluck our tongues and shake our heads, and say how awful. But listen to me my friends. Nay, listen not to me, but listen to Christ as he speaks to you from the sermon on the mount. Matthew 5:17-20. **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and the pharisees, ye shall in no case enter into the kingdom of heaven."** James, the brother of Jesus, must have been present that day; because he took these words and penned them in his letter to the twelve tribes scattered abroad. James 2:10, **"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."** Have you lied? You are guilty of sin just as much as the one who has committed adultery. Have you taken anything that was not yours? Then you hung Christ upon the tree just as much as the one that has committed murder. Listen again to Jesus in Matthew 5:22, **"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."** Hell fire and damnation is upon any that have tried to stay the mouth of one that speaks in the name of Jesus the Christ! That's what this term "thou fool" means And I have to tell you that everyone of us has

been guilty of this sin in times past, and some even now.

But there is escape from that place, and that escape is found by coming to the well. This woman was guilty of sin in her life, and just like you and me, hell and the fires of damnation were her rewards. She came to the well to draw water to quench her thirst, and she received living water, a well of water springing up into everlasting life. Oh no, beloved, she didn't come looking for Christ. None of us went looking for Christ. **"There is none that seeketh after God"** (Rom. 3:11). She came to the well, but she knew not the well that was there, waiting for her. You, if you be a child of God, came to the well, but you didn't know that you were going go the well.

Oh how wonderful the works of God upon our lives. We think some times how smart we must be, or how good we must be that God has saved us. But in reality we need to but look over our lives to see that there was nothing good about us; we did nothing to deserve to be saved. It would do us good to look back over our lives once in a while. Especially at those times when we get to feeling 10 feet tall. Just think of yourself sitting in a gigantic theater; all the saints are there, and they are looking at the big screen. Lo and behold, what is that that is being put up there for everyone to see? Why it is your life, not just the good deeds, nay, but the bad ones are shown also, and oh my, most of it is bad. Oh beloved if we will only think, a sight like that will bring us back down to where we belong. But praise God those sins are washed in the blood of the Lamb of God, our Lord Jesus Christ. We don't have to pay for those sins, because, praise God, He in His mercy and goodness purposed that we should in His appointed time come to the well.

We need to look at something else about this woman that came to the well. When she had received the living water, she went out and told others what had happened to her. And she went not to those that knew nothing about her. The Scriptures tell us that she went to the men. I believe that she went to those that knew her the best. I believe that she went to those five husbands, and to those that she had been with in her sins. We today seem to shy away from those that knew us when we were at our worst. When you stop to think about it they are the ones that we need to tell about Jesus the most. They need to see Christ in us. They need to know that we are a new person; that the old man has been crucified, put to death. They need to see that we are changed. They need to see that we have been to the well. And they need to be told that they too can receive this living water.

The proof is in the pudding as the saying goes. Jesus said to this woman that the water that He shall give is a well of water springing up into everlasting life; living water that would forever spring forth from the lives of those that receive it. You see that's one of the proofs of your having been to the well. I ask you, what is coming from you to those about you? Is it living water? Or is it sewage?

Beloved if you have been to the well and received the living water, share it with some one today.

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sheep will I lose. Because of this charge and commission that God has set upon me I will not lose one. The assurance and security of those in which God gave Him was guaranteed. Because He was going to die for us and shed His blood on the cross for us, He said I will raise them up again at the last day. If they go by the way of the grave I'll raise them up. If they are alive when I come in the clouds of glory, I will call them up to meet me in the air. I will raise them up at the last day.

"And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

He says those that the Father gives spiritual eyes will behold me as the Son of God and will have everlasting life. He is not talking about physical sight here. God said did I not make the seeing eye and the hearing ear. A man needs a spiritual eye and a spiritual ear to hear the Word of God. If you don't have it, if God doesn't empower you with the Holy Spirit then all you hear is someone speaking. It doesn't have any regenerating power to loosen the soul and to lift it heavenly toward God.

"As thou has given him power over all flesh..." (John 17:2). That's part of the charge and commission. Not only did God give the Lord Jesus Christ a charge and commission, but He also gave Him the power to be successful in His charge and commission. What good would it have done if Jesus Christ did not have the power to exercise the charge and commission that God the Father gave Him? What about these people who sit back and say they won't let God save them? They say they will be saved when they want to be saved. They will if it is designed of Almighty God. They will in His precise time. Last part of the verse **"...that he should give eternal life to as many as thou hast given him."** He said, "not only have I given you this charge and you are under taking this charge and commission for me, but I am going to give you the power that you may be successful in this charge. That you may be able to give eternal life to as many as I have given you in this love gift."

"I pray for them..." (John 17:9). Who is He praying for? To the certain charge and commission from the Father that we read about in John 6:38-40. Last part of verse **"...I pray not for the world, but for them which thou hast given me for they are thine."** Those that thou hast given me I'll pray for them. Those that I shed my blood for I will pray for.

If Jesus Christ died for the sins of the whole world, then why in the world didn't He pray for the whole world? Do you believe that God always hears Christ? Do you believe then that if Jesus Christ interceded and prayed for an individual person that God would not honor His prayer? In John 11 Jesus says my Father hearest me always. In John 11 why did he specifically name Lazarus when He said Lazarus come forth from the grave. Why did He do that? If

He said you in the grave come on out of there. Why those graves would have burst open all over the mountain side everywhere. Why? Because He has the power to save. to the uttermost the Bible says. He had to use the name Lazarus, because if He hadn't everyone in those graves would have come out. Jesus is praying for them that the Father gave Him.

He has solemnly engaged and undertaken to execute this charge. The commission and charge that God had given to the Lord Jesus Christ is in John 6:37. **"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out."** Notice the first part of the verse. **"All that the Father giveth me shall come to me."** Who is the all here? The all is mentioned in verse 30, 38, and 39. That is who the all is. All of them the Father gave Him. This is the will of Him that sent me He said. Of all the Father giveth me; they will come at the precise and appointed time. In John 14:6 Jesus said, **"I am the way, the truth, and the life: no man cometh unto the Father, but by me."** He didn't say I am a way He said I am eternal salvation. There is no other eternal salvation outside of Jesus Christ. There is no other way you could be saved unless you were washed in the blood of Jesus Christ. Unless you come to Calvary in your heart and believe He died for you and shed His blood for you and took your place. So then He has the promise of success. If only our lives could be like that! If we could just have success in our spiritual life and submit to the will of God. We could say this is the will of God that I am going to do.

In John, chapter 4 Jesus Christ weary, tired and hungry walked several miles and sat on the well. The Samaritan woman came and He asked her for a drink. He asked where her husband was. She said I have no husband. He said you have had five husbands. The man you have now is not your husband. She was living with a man. The disciples came back and asked Him to eat meat. He told them His meat was to do the will of the Father. So then He has solemnly engaged and undertaken to execute His charge. When Jesus Christ went to the cross of Calvary He was executing the charge that God had given Him for His people to save them from their sins.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). The word "draw" in the Greek is helko. That means literally drag. In Psalms 110:3 God says in the day of my power I will make you willing.

"It is written in the prophets, And they shall be all taught of God..." (John 6:45). Who all shall be taught of God? Everyone on the face of the earth? If He died for everyone upon the face of the earth then everyone on the face of this earth will be taught of God. You talk to some people today that do not even believe in God. But the fool says in his heart there is no God. And yet people say He died for everyone and yet the profound statement here says

that all will be taught of God. That is all the ones God gave Christ in this everlasting covenant. Every individual in that covenant therefore will hear and learn of God. How do you hear? Through the gospel of Jesus Christ. You can't hear any other way. Believing comes by hearing and hearing comes by the Word of God. Last part of the verse

"...Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45). You can't force anyone to become a Christian. He must be instructed by the Word of God. He must hear the infallible Word of God preached. He must hear the gospel of Jesus Christ preached. This is how we are taught of God. I learned through the Word of God when I heard the preaching of the gospel that I was a sinner and I needed a Savior.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). How did I know the true and living God? Through the gospel of Jesus Christ. You are not going to get it any other way.

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17).

What is saving faith? Saving faith is simply belief. Faith is an empty hand reaching out and receiving the benefits that God has provided in Jesus Christ for your salvation.

"And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John 5:20).

"For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thes.2:13).

It takes the power of the Holy Spirit working in your soul for eternal salvation. This is the commission that God gave to Christ.

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:27-29).

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish neither shall any man pluck them out of my hand" (John 10:27-28).

INTERCOMMUNION: INCONSISTENT & UNSCRIPTURAL: ECCLESIA, WHAT IS IT?

Part II, Chapter 3

by J. R. Graves

The Scriptural use of ecclesia. It is used to designate a specific organization—a church of Christ only; by a figure of speech, the churches or kingdom of Christ.

That the translators of our version of the Scriptures evidently understood the Greek term ecclesia to be a term of specific meaning, in its religious use, is evidenced by the fact that they employ but one English word to translate it, and that word is church, which universal usage has consecrated to designate that one divine institution of which Christ is the Founder; and only by a figure of speech—the house in which such a body is wont to worship. In the New Testament it is never used to denote a house. We start out, then, with this fact admitted by the translators; that, whatever the term "church" signifies in the New Testament, it means one specific thing, and not many diverse things. This is in strict accordance with the rules given in the last chapter, viz.: "Every word must have some one idea or notion, and this we call the meaning. The sense of a word cannot be diverse or multifarious in the same passage or narrative, and when used with reference to the same thing; and the literal sense is the real, all others are figurative."

That this must be so, else, as Morus says: "There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word, which sense must be one; and, unless there are special reasons for a troped meaning, it must be the literal sense."

This must be conclusive with all Baptists who accept the reasoning as conclusive with respect to baptizo. Scholars find this term used seventy-nine times in the New Testament, and twenty of these instances, all admit, denote the physical act of immersion in water—the literal act of Christian baptism. In all the other instances, it has a troped meaning, derived from this literal meaning, which scholars agree to call the figurative, or secondary meaning. It is altogether absurd to call these fifty-nine secondary or figurative meanings distinct meanings, or uses of the term baptizo. They are figurative only, and the kind of figure is easily ascertainable.

Now apply this method to ecclesia. We find it used one hundred and ten times in the New Testament, when applied to the Christian institution under discussion. All agree, that in ninety-one (Since the publication of "Old Landmarkism," my attention has been called to the fact that Acts 9:31 is found in the singular in the Vatican MS, and is claimed for the Universal Church theory. There are nineteen instances in which it is claimed as not referring to the local idea.) of these instances, it refers to a local organized assembly, since thirty-six of them are in the plural, which necessitates the local idea; and fifty-six in the singular, having explicit reference to a local organization, as a church in one city, in one house, or one place. Thus we see, at the outstart, that the local idea vastly rules the New Testament use of the term; and we are authorized to

say that the literal, common, real meaning of ecclesia is a local organized assembly, and that an unorganized assembly is not the sense of the term. We are justified in saying that, in these nineteen remaining instances, the term is used figuratively, and that the idea that rules their true sense is that of an organized assembly.

It is concerning these nineteen secondary uses of the term that Baptist writers disagree claiming, as they do, that they are different senses of the term—real meanings.

It is the faint hope that I may contribute something toward harmonizing the differences



among my own brethren that I write this chapter.

One thing I claim, as already shown above, that, if ecclesia is used ninety-one, out of one hundred and ten times, to denote a local assembly, its natural, literal sense must be "a local assembly;" and that the remaining nineteen instances are certainly secondary or figurative uses of the word. This must and will be granted by all candid scholars. But, in this discussion touching the Lord's Supper, we have to do with its literal, real meaning, and not with its ideal or figurative.

But I do not admit that there are nineteen instances in the New Testament when ecclesia is used even figuratively. A careful examination convinces me that seven or eight of them undoubtedly refer to a local church, while the others are used figuratively, by metonymy or synecdoche, the ruling idea of each being an organized assembly, and no one giving the slightest support to the universal church visible idea.

The following are all the instances where any one claims that ecclesia refers to a universal visible or invisible church: Acts 9:31; I Corinthians 12:28, 15:9; Galatians 1:13; Philippians 3:6; Hebrews 12:23; I Timothy 3:15; Ephesians 1:22, 3:10, 21, 23, 24, 25, 27, 29, 32; Colossians 1:18, 24; and Matthew 6:18.

I can here give these but a brief notice, but sufficient to show that at least seven of them refer solely to a local assembly, and note the figure of the remaining ones.

1. Acts 9:31 is lately brought forward with great confidence, upon the authority of the Vatican Codex, in support of the universal church theory, since, in that MS, ecclesia is in the singular—church, instead of churches—as in our version. But there are many and formidable difficulties in the way that must be removed before this is granted.

(1) No less than four other words in the same verse would have to be changed from plural to singular to agree with church, and authority for these changes is needed.

(2) But if that change could be

established, it would not establish the fact that the churches of Judea, Galilee and Samaria were already so organized as to constitute but one church, since Paul informs the churches of Galatia (1:23) that, at that time, there were churches in Judea; and the Vatican Codex offers no different text for this passage. This, therefore, returns Acts 9:31 to the local class of instances.

2. I Corinthians 12:28 is claimed for the church universal theory, but it most evidently refers to the local churches that existed in the Apostle's day, and the church at Corinth especially; for these officers are not all in existence anywhere today, nor were they ever officers of the church universal or church invisible, for those airy conceptions never had an officer of any kind; but all these were, at the time Paul wrote this, members of the church at Corinth. So this passage refers to a local church, and can refer to nothing else.

3. I claim three others of the above as referring to the local idea, viz.: I Corinthians 15:9; Galatians 1:13; and Philippians 3:6. In these, Paul speaks of himself as "persecuting the church;" but, until someone can prove that Paul ever left the city of Jerusalem to persecute Christians, until he left for Damascus, which he only reached to bless, I must claim what no one can dispute—that it was only the church at Jerusalem.

4. I Timothy 3:15 is claimed to refer to the church universal; but a literal translation—and omitting the definite article before church, because not in the original—will show that Paul had the one church only, of which Timothy was pastor, in his mind when he wrote this: "...that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The term is manifestly used here in its literal sense of a local visible assembly, because, interpreted in any other sense, it would not express the truth. Timothy certainly needed no instruction how to behave himself in the kingdom, for he had no office in it to perform; nor in the invisible church universal, for there are no offices in that to fill; but he did need to be informed how to conduct the affairs of the church of which he was an elder and pastor, and that church Paul tells him was "the house of God, ... the church of the living God, the pillar and ground of the truth." This settles the meaning of the term here.

Hebrews 12:23 is another passage confidently claimed, by Baptist authors in common with Pedobaptists, as a certain and sure proof-text in support of their alleged second real meaning of ecclesia, viz.: church universal, or invisible, consisting of all finally saved, including the angels even! (Curtis, p. 27—"But there is not a more Scriptural or delightful doctrine than that of the spiritual communion of the whole church—the living and the dead of all ages and of all climes.") To prove this "communion with saints in glory," he quotes but this one passage—"We are come," etc.).

Mr. Adkins, in "Church Polity," page 15, says: "In its broadest sense, it, ecclesia, comprehends the whole collective body of true believers on earth and in heaven—all God's elect of every nation and every age, from the beginning to the end of time, as they will be finally gathered in heaven, in the consummation of all things. A remarkable instance of this application of the term is Hebrews 12:23, etc. This has been called, properly enough, the 'invisible church.'"

So with all writers who advocate the church universal theory. Dr. Gardner quotes it as denoting the spiritual body of Christ—the universal invisible, church—the second sense of ecclesia.

That the two are here spoken of antithetically, a literal translation will make manifest. "But ye have approached to Zion—a mountain and city of the living God—the heavenly Jerusalem; and to myriads—a general assembly of angels; and [ye have approached] to a church of first-born ones, who have been enrolled in heaven; to a Judge who is God of all, and to spirits of just, or justified persons, made perfect; to Jesus—the Mediator of a new covenant; and to the blood of sprinkling, speaking better things than that of Abel," etc.

Now, if this referred to a church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said, "ye have come to it," but ye are going to it. It must have been a church which those whom Paul addressed were then members of.

Adam Clark offers a satisfactory exposition: "In order to enter fully into the apostle's meaning, we must observe—1. That the church which is called here the 'City of the Living God,' the heavenly Jerusalem, and 'Mt. Zion,' is represented under the notion of a city."

He says: "To the general assembly of innumerable angels is probably the true connection. That the gospel first born, whose names are written in heaven, are here opposed to the enrolled first born among the Israelites (Exodus 24:5; 19:22). That the Mediator of the new covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. And that the blood of sprinkling of Christ, our High Priest, refers to the act of Moses (Exodus 24:8). I see nothing, therefore, in these verses, which determines their sense to the heavenly state; all is suited to the state of the church of Christ militant here on earth; and some of these particulars cannot be applied to the church triumphant on any rule of construction whatever."

So Alford: "So that...there is no way left but to see, in the church of first born ones, who are enrolled in heaven, the church below. And this view is justified by every consideration—for, 1. Thus ecclesia is explained, which, everywhere, when used of men, and not of angels, designates the assembly of saints on earth" (Notes in Loco).

Ecclesia, then, in this passage, is used in the local sense. Paul addressed these Hebrew Christians as belonging to local churches, and, therefore citizens of Christ's kingdom. This is made conclusive by his exhortation: "Wherefore we receiving (i.e., having received) a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence

and godly fear" (Heb. 12:28).

The typical kingdom of God—the Jewish—had been shaken, but these Christians were in possession of the anti-typical one, which Christ, the God of heaven, had set up, and which was never to be shaken, broken in pieces, or given to other people than the saints, and was to stand unshaken forever (Daniel 2:44; Matthew 26:18).

I have thus released seven of the nineteen instances in which church is claimed as referring to the church universal—leaving only twelve out of one hundred and ten instance where ecclesia can be reasonably claimed to convey anything but the local idea. Surely, if anyone will admit that baptizo has but one literal meaning, how much more and stronger evidence has he to say that ecclesia has but one meaning, and that of an organized assembly.

I have space but to quote the remaining twelve passages, and to indicate the figure employed. "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18). This certainly does not refer to the church universal invisible, since against that the power of death or Satan could not prevail; for the more slain by death, or destroyed by the machinations of Satan, the larger would the church in heaven become. But the church invisible, or universal, as defined by its advocates, was never "built"—organized—and has no form, laws, or ordinances; and, more, it has existed from the days of Abel.

The figure here is metonymy, which means "a change of terms," and church is used for kingdom, and is the fulfillment of the prophecy of Daniel 2:44—"...in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed..." Ephesians 1:22, 23, 24, 25, 27, 29, 32, the figure is synecdoche. In all these seven passages, one church being used for all the churches, and it is justified from the fact that, what can be logically predicated of a whole, may be of each of its parts.

One of these has been specially instanced as precluding the possibility of its referring to a local church—that it must refer to the redeemed in the aggregate, viz: Ephesians verses 25-27: "...Christ also loved the church, and gave himself for it...That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing..."

I answer, this use, by synecdoche, of one for all, is perfectly legitimate and logical, and need mislead no one. As I have before said, what is logically true of a whole, is true of each of its parts. It would not be absurd even to predicate this of each individual member of a local church. I can say that Christ also loved me, and gave Himself for me, that He might present me to Himself a glorious saint, not having a spot or wrinkle, etc., and it would be equally true of every other saved person in the world. In fact, Paul

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uses this expression in his letter to the Galatians (2:20)--"the Son of God, who loved me, and gave himself for me," etc., but no more for Paul than for every other Christian on earth.

Ephesians 3:10--"In order that now may be known to the governments and authorities in the heavens, through the church, the much diversified wisdom of God," etc.

This wisdom could only be displayed through an organized working force--a visible, and not through an invisible and disorganized force. The singular is used for the plural-one for all. The figure in the remaining instances is synecdoche--one for all.

There are several passages, in which ecclesia is so used in connection with "one body," and "body of Christ," that it is claimed that it, as well as "body," refers to the "church universal," etc. To rescue these from misuse, I will collate them: Romans 12:5--"So we, being many, are one body in Christ, and everyone members one of another" (i.e., fellow-members).

Paul compared a true Christian church, in any place, to a human body--a visible organic unit--E pluribus unum--one from many. He uses the same figure, with more specific applications, in his letter to the church at Corinth: I Corinthians 10:17--"Because there is one loaf, we, the many, are one body; for we all partake of one loaf." I Corinthians 12:12--"For as the (human) body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body," etc., a local church.

Paul does not leave them in doubt as to what he meant by "body of Christ," for in the same chapter he tells them that their church at Corinth was "a body of Christ." "Now ye are a (not 'the,' as in our version) body of Christ and members in particular" (chapter 12:27). and nowhere in his epistle does he tell them of a great universal invisible church or body, and we have no right to presume they had any idea of such a body; it was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists cannot stand too clear of it.

Colossians 1:18--"He is the head of the body, the church" Colossians 1:24--"...on behalf of his body, which is the church." Colossians 3:15--"And let the peace of Christ preside in your hearts for which you were called into a (not) one body, and be thankful," i.e., called into an assembly--a church of Christ.

It is clear to my mind that the terms "a body" and "one body," and "the church" in these, and in all like passages refer to the same organic unity, and that is the local congregation in Rome, Corinth, Ephesus and Colosse, and that they could not make sense and refer to an unorganized and a mere ideal body. An invisible universal church is not an

organic unity, and therefore not referred to by these terms. Here then are ten of the nineteen instances claimed as doubtful which a proper exegesis gives back to the real meaning, that of a local church, leaving but nine to be used in a strictly figurative sense, and the reader will find, by examining these instances, that the reasoning is from one organic body to another, and not from a real to a mere ideal body, and that real body is a local church, of which the brethren were members, to whom the epistles were addressed.

I claim to have proved, beyond successful contradiction, that the real and only true meaning of ecclesia throughout the New Testament, is an organized local assembly, and that the very few instances of its figurative meaning does not establish another definition or sense, any more than the figurative uses of baptizo establishes a secondary sense different from the primary.

I have shown that the idea of a great universal invisible church, or a visible universal church, composed of all the visible churches, or, as some claim, of all the baptized, independent of the local churches, cannot, by any fair exegesis, be found. It is time for Baptists to be emancipated from the thralldom of such an idea.

Dr. H. Harvey, of Hamilton Theological Seminary, in his late work, says: "The following uses of the word church, though now common, are not found in the New Testament ecclesia. 1. As the designation of a universal visible church. No officers of such a church are designated, for the apostles' office was plainly temporary and expired with them. No provision is made for assembling such a church, either actual or representative. No laws, ordinances, or discipline are given for such a church. All the elements, therefore, of such a body are wanting, nor is there any intimation of its existence. 2. As the designation of a national or denominational church...everywhere in Scripture a visible church is a local body" (The Church, pp. 28,29).

The Lord's Supper, then, could not have been delivered as a denominational ordinance, but as a local church ordinance only.

I close this chapter by defining: An Evangelical Church: A body of professed believers in Christ, Scripturally baptized and organized, united in covenant to hold "the faith," and preserve the order of the gospel, and to be governed in all things by the laws of Christ.

APPALLING

(Continued from Page 1)

the Lordship of the Lord Jesus Christ.

I can understand the ignorance of the unsaved concerning spiritual knowledge. For the Bible tells us - the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). But I Cor. 2:16 tells us that true born again believers have the mind of Christ. In the mind of Christ there is absolutely no place for ignorance of the Lord-

ship of Jesus Christ.

To illustrate what so horrifies me at men's ignorance of spiritual truths, allow me to use some two or three thoughts I have heard and read that "great", so called Baptist preachers have said about the humanity of Jesus Christ. I quote, "The Burden of the film is to portray Jesus as human, constantly engaged in a battle between the spirit and the flesh. Indeed his struggles, surely including sexual temptations, were real. Only in this way could he fully know our human condition." Another "great radio teacher said, "If there was no possibility of Christ sinning, then there was no temptation." Another, in one of his many books, pictures God in the garden as a grey haired old man running down the road after Adam, weeping and pleading, "please Adam, don't leave me." Now, these statements deny that Jesus Christ is God, for the Bible tells us, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1:13, 14). Now, I fully agree with the Bible and freely confess that Jesus inhabited a human body that grew weary, hungry, thirsty, and even lonely sometimes. But I defy any man to prove to me from the Bible that my Lord Jesus Christ possessed a fallen, lustful, and totally depraved nature such as mine.

You could be saying to me now, "what has all of this to do with the Scripture in Luke 23:34, where we have the first words Christ spoke on the Cross. "Then said Jesus, Father, forgive them; for they know not what they do." First, let's work out a Bible definition of the word "know" by using two other passages of Scripture where this same word is used. In Matthew 12:25 Jesus knew with exact certainty, the thoughts of these folks standing around Him. In Matthew 24:37-39, where Jesus is discussing with His disciples the signs that would accompany His second coming to the earth He said in verse 39, "And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Just as Jesus knew with exact certainty men's thoughts, so the folk of Noah's day and a great host of folk today, have a very exacting ignorance of what God's Word teaches about who Jesus Christ really is.

Now let's go back to Luke 23:34 and read again, "Then said Jesus, Father, forgive them; for they know not what they do"... These folk who were crucifying Christ were totally ignorant of what they were doing according to God's Word. For the Bible tells us, "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not

have crucified the Lord of glory" (I Cor. 2:6-8).

Now, I submit to you, if they didn't know what they were doing, then they didn't know who He was, is, and shall always be, the Lord of glory. This is the hub of the wheel of Ezekiel's wheel within a wheel. Is He, was He, God or not? Did He possess a totally depraved and lustful nature like mine, that must constantly war against sin and its temptations as I do? Was He half God and half man or was He all God? You see, I can't worship a half God, half man who is subject to the free will of man. Either He is a sovereign God or He isn't God at all. Many men picture Him as a schizophrenic wanting to yield to His lustful human nature. Hogwash: this is pure old fashioned blasphemy against God. I know the Bible tells us, "but was in all points tempted as we are, yet without sin." (Heb. 4:15). The word tempted used here is of the Greek word piradzo which means, put to the test. The next words in this verse of Scripture are, yet without sin or sin apart. This means there was no thought, motion, or heat of sin in Him when He was put to the test. He wasn't tested to prove He wouldn't sin, He couldn't sin, He is God, He was tested to prove to us that in Him we have one in whom there is no possibility of sin or failure.

Now, I submit to you if they didn't know what they were doing and didn't know who He was, then they couldn't know why He was dying. The ungodly always try to humanize Christ and bring Him down to man's level instead of glorifying Him as sovereign God. Since they couldn't know why He was dying, they could realize what they really are; a lost and dying hell-bound sinner. Now if you will turn in your Bibles and read Romans 1:18-30 you'll know how folk who humanize God and minimize sin begin to worship their own lustful selves, and many have turned to homosexuals and still call themselves Christians. There are many who call themselves men of God who despise dominions and hold the truth in unrighteousness who are willing to ordain to the ministry these who have gone have after strange flesh and dishonor their bodies among themselves. These are men who are totally ignorant of what they are doing, who Christ is, and what they really are in the spiritual realm.

Now, again allow me to submit to you that if they don't know what they are doing, who Christ is, and can't know why He is dying; then they can't know who they are; guilty, doomed and damned sinners on their way to an eternally burning lake of fire. They can't know all of these things. No man can know spiritual truth until he has been born again by the Spirit of God working through the Word of God. This is why then, man can live all of his life without fear of God. (Romans 3:9-18).

But who shall we blame for this lack of spiritual knowledge? This lack of knowing what they are doing, of who He is, of why He died, of what they truly are, and of where they are going when they die? Go back with me to Romans 1:18 where we read, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in un-

righteousness;" To hold the truth in unrighteousness is to suppress certain truths of God's Word, either through ignorance or deliberately; to suppress what is known of God's Word. These teachers, preachers, and witnesses who believe in a half God-half man who is subject to the whims and free-will of men are speaking ignorantly or deliberately another gospel, another Jesus and another Holy Spirit and are under God's wrath if I can read, with spiritual discernment, God's Word as is recorded in Romans 1:18-39.

Friend, what do you believe about Jesus? Jesus said to Peter and to His other disciples, "But whom say ye that I am?" (Matt. 16:15). You had better turn to this passage of Scripture, check out Peter's answer to this question from Christ, and your own convictions concerning this question. Your eternal destiny depends, not on an explanation from a man as to who Jesus Christ is; but on a revelation from God, by the Holy Spirit, through the Word, to your own heart, as to who Jesus Christ is. Again, allow me to close by saying I fully and freely confess that Jesus Christ came in a human body that hungered, grew thirsty, grew weary, and longed for fellowship with someone who understood who He was and why He was here on earth; and I feel was very lonely at times. But I will not concede that my Lord Jesus Christ had a fallen and depraved nature that lusted after all kind of sin. I believe He was God incarnate in a human body, but He never ceased to be God and as God it was impossible for Him to experience or express any thought of sin, any heat of sin, or any motion of sin.

You can believe whatever your heart desires. But I have lived with these convictions over 70 years now. Even when I was a sinner I knew that if I truly wanted to be saved that out there was the holy and sinless Son of God who had died for sinners and would save any who came to Him crying out for grace and mercy. It is too late to change, so I reckon as I have lived with these convictions, so I will die with these convictions. God bless you, is my prayer.

LIFTING

(Continued from Page 1)

had come, not to ascend the throne, but to be led as a lamb to the slaughter as the meek and lowly one of God, saying, "...for this cause came I unto this hour (v:27)" He would ascend the cruel cross.

Yet beloved, we must ask ourselves; what if this hour had not come? What if He had not come? There are few in our day that will even consider the great need for Christ. Many who believe that the name of our God is of little import. Many who believe His institution, the church, is insignificant. Many who lightly esteem His Word offering for excuses that Mohammad and Budda were good men also, because they are blinded by the god of this world, even Satan. Yet we stand before you this morning, confident! We sit here this morning beloved, confident, because in observing the words of our text we find a fulfillment of them by our very presence here for He has indeed drawn us unto Himself. Many in our day seek after signs and desire to know when certain

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LIFTING

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prophecies will be fulfilled; yet our presence here today proves that we both experience and witness the fulfillment of this our Lord's prophecy and promise!

We, in hearing of irresistible grace, also recognize that we are indeed drawn to the house of the Lord. His grace is irresistible because He is irresistible. The magnetism of Christ has, and will continue to draw men unto Him for "who hath resisted his will?"

At the onset of our study, we want to notice, first of all, the relationship between vs:31 and 32. This proves most necessary because in these verses we observe two drawing powers. Both of which men are, of themselves, unable to resist. One of these powers works outside the children of men using all manner of subtlety and deceitfulness. It uses your own body against you; your own mind against you. It uses the pleasures of this world against you. It uses invisible forces to accuse and oppose you. This power we first mention is what our Lord refers to in v:31 as the "prince of this world", even Satan. Notice carefully that our Lord calls Satan, "the prince". Three times in John's Gospel our Lord refers to Satan as the "prince of this world." Satan would be king, but he is not and never shall be; yet he rules an army! An army of demons, hence he is called, "Beelzebub the prince of the devil" (Matt.12:24). In him is only confusion and darkness; the blind leading the blind. Hence, he is also called, "the power of darkness" (Col.1:13). Prince, is a title of nobility and authority. A title that commands respect and fear. It designates one who rules. Thus, Satan is ruling in his churches ("synagogues"), and in "the air" i.e., the sphere of humanity; his demons, his preachers, and his darkness. The relationship of these two verses is that Satan has "all men" in bondage and slavery unto him. He has, in effect, drawn all men unto him. In Matthew 12:29 our Lord referred to Satan as a "strong man" who must be bound. Satan, in his temptation of the Lord, declared that power over all the world's kingdoms was "delivered unto him" and "to whomsoever (as he said) I will give it." He is the cause of all spiritual blindness and false religion as the "god of this world." (II Cor.4:4); having delegated power over both physical and spiritual death. (Heb.2:14); and thus, as the god of this age, he brings many into darkness, blindness and death by his religions, ruling in a greatly limited capacity. For such a reason as his defeat at the cross does

he go forth as "Apollyon" the destroyer. Going forth as "a roaring lion... seeking whom he may devour." In John 12:31 our Lord declared, "now shall the prince of this world be cast out." In John 14:30 He adds, "the prince of this world cometh, and hath nothing in me." Our Lord was and is ever faithful. He would not compromise the Word of God in order to receive the praises and well wishings of men, for Satan had nothing in Him, To Satan, Christ is an unmovable wall that can never be broken down. Of late we have seen many perverters of the Word of God, declaring their sin openly while yet seeking further the praises of men; desiring positions of exaltation, and seeking the favor of men. Why do TV evangelists have so much success in drawing people, beloved? It is an appeal to the allurements of the flesh, with game and late show type atmospheres. With human emotional stories and the inventions of men such as so called puppet ministries, feed the world ministries, karate for Christ ministries. All these tear-jerking stories and longwinded, dramatized preachings, long-winded singings; bake sales, raffles, lotteries etc, are all the outward drawing powers of Satan, having not the power of God in them. Yet we take heart beloved elect of God! The cross has prevailed and the prince of this world shall soon trouble no more. Hebrews 2:14-15 tells us; "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage." Like as Saul was permitted to reign yet a season longer while David had already been anointed king, so is Satan yet permitted to rule until Christ comes. For Satan indeed is already cast out. Next we consider the words of our text: "And I, if I be lifted up from the earth, will draw all men unto me."

We do not find it so much a strange thing that as our Lord had previously spoken of Satan, the words of our text, which follow, would also be perverted in meaning. Seemingly Satan is well aware of his impending doom and not only believes the words of our text, but was also a firsthand witness to the lifting up of the Lord. Satan is aware of the finished work of Christ, and as the accuser of the brethren, he is aware of the results of Christ's work. By what means then, would he pervert the meaning of our text? It most naturally follow beloved, that if men must teach the heresy of Arminianism (freewill), they must also teach a universal salvation or universal redemption. For, say these, "Our Lord plainly said He will draw all men unto Him". Arminians do not particularly use this verse because it does not teach man's freewill, but rather God's freewill. However, in order to promote the idea of "all men" one must, of necessity, be Arminian. If this verse means "all men" or all people, then it must mean all people of the world; yet our Lord said in v:31, "Now is the judgment of this world."

All the world is judged guilty before God for "he that believeth not is condemned already." Satan's followers, multitudes from ages past, have all died and entered hell never to be drawn of Christ, for death has cut them off and forever sealed their destiny. The drawing power of both Satan and the Lord are gradual, i.e., some are drawn by each in every age. Neither the Lord nor Satan will draw all men. Though all men are under condemnation and damnation under Satan, he will not receive all because of the heavenly Fathers, electing grace. (Praise and thanks be unto a most merciful Father indeed). "will draw all men unto me." Let us consider this word, "draw". The word is found but six times in the NT, and by this we clearly understand it to be significant of man. Such was one of the notable characteristics of the Lord Jesus Christ in His profound ability to draw of mankind unto Him. We find that during His personal ministry He drew of many kinds. Some were drawn to Him as accusers and mockers; all coming against Him seeking to undermine and destroy His holy mission. Some were drawn to Him but of mere curiosity. Some were drawn by love. Some were drawn to rail upon Him, and others to weep for Him. It was near some 1700 years prior to our Lord's coming that Jacob, in his dying words, spoke of Christ's drawing power over men: "...and unto him (Shiloh) shall the gathering of the people be." (Gen. 49:10) Yet we ask, to what people does this refer? Matthew 4:16 tells us, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Yea, beloved, a people under darkness and death are pictured here enlightened by that light which burst forth upon them in the form of Jesus Christ. Gathered to the light! Drawn by the beauty and brightness of Him that is Truth. In Hosea 11:4 we are told; "I drew them with cords of a man, and it is added, "with bands of love." There, amongst fallen humanity and among the captives of Satan, the Lord viewed His own.

During His ministry He had drawn of many, but how few remained as He was lifted up. Many had come to Him but to satisfy the flesh, and could not see the real need within; for all men had not faith. We find that the word "men" of our text is italicized, being not in the original. Thus we read: "I... will draw all unto me." This statement of our Lord's was an answer to the inquiry of Andrew and Phillip (v:22). John 12:20 states that there were "certain Greeks" among the Jews that had heard of our Lord's miracle in raising Lazarus. They said to Phillip (v:21), "Sir, we would see Jesus." This was an unusual request from a Gentile people, and we believe that Phillip so considered it as he went and conferred first with Andrew about the matter before mentioning it to the Lord. Our Lord's response is our text. Here He indicates to them that by crucifixion and ascension He would "draw all" unto Himself; drawing both Jew and Gentile alike. There would be no distinction. Race nor nationality would be no barrier, for He is not a respecter of persons. The "all" could in no wise be in reference to the entire human

race, but rather to all the elect of the Father chosen in Christ before the foundation of the world.

"And I...will draw all unto me." Prior to this our Lord had clearly explained the method by which He would draw His elect. (John 6:44) "No man can come to me, except the Father which hath sent me draw him."

Such precious truths are so little taught these days beloved, as men boast of a so called ability to accept or reject the salvation of God in Christ. Men can no more reject the will of Christ than they can reject being cast into hell at the great white throne. As men stand before His awful majesty, there will be no decisions for Christ, but only fear and trembling as their sins are made manifest. They will do naught but bow to His pure and holy justice. Yes, beloved, it is indeed wonderful and a privilege to defend the honor of God in the doctrine of election, for by such we indeed "lift" Him up and rightly exalt Him. Some have become so filled with knowledge of doctrine that they fail in seeing the price of redemption. It is somehow lost in the conversations of doctrinal debate even while discussing the total depravity of man. Self will boast of knowledge not seeing self. Our Lord tells us that He will draw all unto Him, but we are to be mindful of the "how".

The word "draw" means to "drag" and is demonstrated for us in John 21:11; "Simon Peter went up, and drew (dragged) the net to land full of great fishes." How else might the dead come to Christ? Here was a labor which required great strength and will power. We being dead and without power could not draw ourselves. The labor belonged to Christ alone, and is a drawing power that in no wise can be resisted by the dead in sin. This drawing power must work from within. Thus our Lord declares of Himself: "...I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer.31:3). Again in Isaiah 54:7 we read "...but with great mercies will I gather thee." In John 12:24 our Lord declares, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Here our Lord gives us an example of the workings of inner life likening His soon coming death to a grain of wheat which is buried and comes forth anew bearing much fruit, drawing all unto Himself. The fruit being alone of itself and within, To this He adds, "And I, if I be lifted up." There can be no drawing without lifting. Then, and only then, could He reap of the fruits of His death. Death, crucifixion, was the hour to which He had been born. Love and mercy brought Him. Love and mercy found us.

"And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die... while we were yet sinners, Christ died for us" having commended His loving kindness and great mercy towards us, the undeserving. Yea He calls, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50:5). And,

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40:11).

There at Calvary He was debased of men, but exalted of God. There He fulfilled the covenant by sacrifice. Thus we are nourished by His labor of love and mercy. Thus we are drawn with the right hand and strong arm of God, even the Lord Jesus Christ. Love brought Him to this hour, as we were carried in His bosom. There He is lifted in agony while He gently leads us. Oh beloved, how He so loves His own! How it does not yet appear to our full understanding of His love. Yet another day awaits when we shall be fully drawn unto Him and worship at His feet forevermore. As He was lifted up in dishonor at Calvary, He would be lifted to honor and glory at the Mount of Olives, where He shall again appear as King and Judge of all the earth. It may be but a short season more that He will sit at the throne of the Father. Yet He sits as conqueror of all! The prince of this world is cast out, having no more dominion over the elect, the saved of God. The Prince of life has overcome the prince of death. We, being made alive, are to lift Him up; exalt Him, honor Him, glorify Him. Yes beloved, none can deny the magnetism of Christ as He draws men like certain specific metals unto Himself. The elect cannot and would not resist this wondrous attraction!

A concluding thought: If we consider ourself as metal attracted by a magnet, we recognize that the longer a metal stays on the magnet, the more it also becomes magnetized. If we find that we are not seemingly successful in winning souls to Christ, could it be that we are loosed from our attraction? To far off in worldly cares to be drawn near to Him? If we draw men of ourselves, men in turn will draw away. If we draw by Him, He will keep and preserve. His Word in our lives will make us to be His magnetic power. By others He has drawn us, for His works are sure, faithful and true. With men we find it is not so. Thus we see where we may fail Him, He will not fail His Word, for only by His Word men are drawn. We are as mere nothings Spurgeon said: "Draw to Christ, and draw by Christ, for then will Christ draw by you." Let us then, lift Him up this day in our lives of thought, word and deed. No people have a more glorious Christ than we. As with Moses, of old, the faithful lift Him up for all to see. May it please the Lord to be exalted in us.

WHY NOT

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and proportions." To show that we are not alone in our interpretation of this passage, we list the interpretation of it by other Baptists. H. H. Harvey, in commenting on this passage (in "An American Commentary on the New Testament"), says: "The Scriptures are a full and sufficient guide in all doctrines and duties, completely equipping the man who rightly uses them for every good work." In his book on

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Nothing can cut
the diamond
but the diamond;
and nothing can
interpret Scrip-
ture but Scripture.

STUDIES IN THE LIFE OF ELIJAH WHEN THE BROOK DRIES UP

by Joseph Wilson

I Kings 17:7, "And it came to pass after a while, that the brook dried up, because there had been no rain in the land."

We are in the process of a series of studies on the life of Elijah. I want to testify that these series are proving to be a blessing to my soul, and I feel that I'm learning some things of spiritual benefit; and I hope that they will be a blessing to those who hear them also. In our study of the life of Elijah, at this time, I desire to speak to you on, "When The Brook Dries Up."

Now, you'll remember that the conditions of Israel in the days of the ministry of Elijah, the coming on the stage of Elijah, were times of increasing sin. The nation was rapidly going further and further from God and deeper and deeper in sin. It was a time of idolatry, when Israel had turned from even the professed outward worship of the Lord to the open, unabashed worship of Baal and Ashteroth. It was also times of persecution of the people of the Lord; and consequently, times of great danger to one such as Elijah.

Upon this scene, God brings the man Elijah from across the Jordan river, from the hills of Gilead where God had been preparing him for his ministry; and Elijah stands before Ahab and tells Ahab that the drought that had already lasted six months was going to last until he (Elijah) said differently, because Elijah had the Word of God with him. And then Elijah is told of the Lord to hide by the brook Cherith, and he obeys the Lord and goes to the brook Cherith where God provides bread and flesh morning and evening for him, and water from the brook for Elijah to drink. It is an unvaried diet, but it was sufficient for the needs of Elijah. Now, the Bible tells us though, that, "...it came to pass after a while, that the brook dried up."

Now, I want you to understand a very important point here that at times troubles the children of God, and that is that Elijah was where God told him to be when the brook dried up. Now, that is a very trying and sometimes painful experience for the child of God. When we are walking in disobedience, when we know that we are not where God tells us we are to be, and the brook dries up, we understand that God is dealing with us in judgment, and we understand that it is our disobedience that has brought this judgment upon us. But when we are doing exactly what God tells us to do, and we are where God tells us to be, and then the brook dries up, it becomes a terrible testing time for the child of God. Now, this has frequently taken place in the lives of the children of God as recorded in the Word of God.

Abraham obeyed the Lord, left Ur of the Chaldees, and then left Haran in complete obedience and came into the land of Canaan. Abraham was where God told him to be, and yet there came a great famine in the land.

Joseph was acting in complete obedience to the Word of God,

trying to live a pure, clean and holy life; refusing the seductions of Potiphar's wife, and he wound up in prison for his troubles. The brook dried up.

The disciples of our Lord got in a ship as the Lord had commanded them, and lo and behold a storm arose and seemed that it would take their lives. So many, many times the children of God are in obedience, they are where God told them to be - and the brook dries up.

But, beloved friends, be not disheartened if this is so in your life. Do not feel that God has forgotten you. God is in control of the brook, and He has allowed the brook to dry up for a purpose - for His glory and for your good. You see, our Lord would have us to walk by faith in Him, and not by dependence upon earthly things.

Well, let's think a little while about some brooks that dry up for the children of God. Sometimes it is a brook of physical health. There comes a time in the life of the children of God, sooner or later, when their health begins to fail. Oh, there were days when they felt like they could whip a tiger, if one would show its face; and they felt like they could work twelve hours a day and still feel good, and they enjoyed life and they slept well, and they felt good all the time; but then, there comes a time when the brook of physical health begins to dry up, and there are aches and pains and they can't eat well and they can't sleep well and they do not feel like dragging along and they can hardly put one foot before the other. The brook of physical health often dries up for the children of God.

Then there is the brook of financial prosperity. Of course, sometimes many of God's children do not have a very large brook in this most of the time, but all of the time, God provides our needs. Many times in the lives of the children of God the brook of financial prosperity dries up. Maybe he loses his job because of a work shortage or a work cut-back, or maybe because of failing health he cannot continue his job. Or for various reasons, his income may decrease, when his out-go increases, and when it seems he needs more and more financial resources, he actually has less and less. Yes, many times the brook of financial prosperity dries up.

Then oftentimes the brook of personal friendships dries up. Oh, how sweet and good it is to have a friend. It is a blessing to have a friend. God made us sociable beings so that it is natural to desire and delight in friendship with other people. And it is a pleasing thing to have several friends that we feel that we can have fellowship with and depend upon. I do praise my God for the multitude of friends that I have around this country in the truth of the Word of God. I thank God for every one of them, and I rejoice so much in talking with them by telephone or hearing from them or corresponding with them by the mail, or occasionally getting to see them and fellowship with them. But as I look back down the trail of my life's history, I think of a multitude who were once close friends who are not my friends any longer. And so sometimes the brook of friendship dries up. Sometimes your friend, with

whom you had sweet counsel, and walked together to the house of God with and he was a blessing to you, turns against you, and is your friend no longer. Yes, this pleasant brook sometimes dries up.

Sometimes the brook of comfortable and pleasing circumstances dries up. You know, we like to have things easy, we like to have things comfortable, we like to live contented with our circumstances and our surroundings, and our activities, and we're pleased with the events going in this way. And God often allows our life to move along on steady, smooth-sailing, under pleasing, comfortable circumstances. But sometimes these brooks dry up. And sometimes a person is taken from the quiet stream of a peaceful life and circumstances and cast upon a stormy sea, and the night is dark, and the storm is raging, and the waves are tossing them; and the brook of pleasing, comfortable circumstances has dried up.

Sometimes the brook of popularity, and you know it's good to be popular, we like to be liked, we want people to like us; but sometimes because of our standing true to the Word of God the brook of popularity with others dries up.

Sometimes the brook of outward success in the Lord's work dries up. Oh, how we delight to drink of the brook of success in the Lord's work. We love to see our churches growing, more people attending our services, people being saved in our service, saved people growing in spiritual grace, and how we delight to see that. It is a sweet and pleasant brook to our souls, but sometimes this brook dries up, and our churches dwindle, and we have a long dry spell as far as success in our church services and activities are concerned. And then some times even the brook of spiritual personal prosperity dries up. Oh, what a pleasing brook it is when we are growing in grace, and we have sweet fellowship with the Lord, and when we are constantly conscious of the spiritual blessings of the Lord upon our souls, but this is not always the same, and there are seasons of spiritual drought in the souls of the children of God.

Well, we need to realize that God is sovereign over all the brooks that feed our lives, and make our lives more comfortable and more blessed and we rejoice in these brooks; but we need to believe that if the brooks flow sweetly and abundantly, it is the sovereignty of God that brings this about. And especially do we need to realize that when the brooks begin to dry up, it is the same sovereignty of God that has brought this event into our lives. Listen, in the days of sunshine and blessings and everything going well, we need to give God the glory and the credit and praise the hand of a sovereign God; and also in the days of storm and stress and trial we need to realize, so that we will not despair, that the same sovereign God is still on the throne and that the Lord giveth and the Lord taketh away and blessed be the name of the Lord. We need to practice the sovereignty of God at all times.

Now, what are some things that happen when the brook dries up? Satan becomes very active at times like this. And I can imagine that as this brook began

to dry up, the devil paid a visit to Cherith and walketh up and down with Elijah, and said, "look there, God let you down, you're going to die here, God's not going to keep His promise, God's letting the brook dry up, God doesn't care anything about you," and on, and on, and on. Oh, beloved friends, the devil frequently visits us when the brook dries up to shake our confidence in the Lord. I feel sure that the devil visited the prison cell of Joseph and berated him for his pure life and his dreams that God had given him, and his confidence in the Lord, and said, "Joseph, you've played the fool by serving God and living for God and look what it's got you" and on and on I could go, illustrating times when men have seen the brooks dry up and when no doubt, Satan visited them and sought to make them doubt the goodness of the Lord.

And then when the brook dries up, we are all human, we are still in the flesh, we have a new nature, praise God, but we have that old nature; and so when the brook dries up, we ourselves begin to doubt. Well, I wonder if God really told me to come here, I thought God told me to come here to Cherith and He would take care of me, but the brook's drying up now, and I wonder if I misunderstood the leading of the Lord, and I wonder if God really led in this? Or, I wonder if God does love me. I thought God loved me and I thought He saved me and He had been taking care of me, but now the brook's drying up and maybe God doesn't love me anymore, and I wonder if God really does keep His promises? God promised me that if I'd come here that He would provide for me and that I could drink of the brook and now the brook is dried up and what am I going to do? God promised, and God is not keeping His promise. And so, many times we begin to doubt God's leading, and God's wisdom and God's power and God's love and God's faithfulness to His Word when the brook dries up.

So many times we begin, when the brook dries up, to reason, what shall I do now? Instead of waiting on God, and trusting God, we begin to reason about what to do. And I'll say this, it's a lot easier on the flesh to trust God when the brook runs full with sweet, cool, clear water, than when the brook dries up.

Well, let's think a little bit about why the brooks dry up. Well, first of all, they dry up to teach us the sovereignty of God. You know, this is one of the most important and most prominent doctrines of the Bible, and yet it is one that is the hardest for us to learn. And after we learn it, it is one of the hardest to live by and put into practice. And so, God varies our circumstances in life that He might teach us His sovereignty over all things.

And then another reason I believe that the brooks dry up is because we have been trusting in the brook instead of in God. You know, we saw that brook flowing everyday and we forgot that it is God that makes that brook to flow, and we begin to look at the brook and to look at the gift instead of the giver and we begin to depend upon the brook and to almost make an idol out of the brook instead of trusting in the Lord. When we trust other things

instead of trusting God, God frequently takes those things from us that we might learn to trust in Him. The brook dries up to teach us to walk by faith and not by sight, and to live our daily lives in confidence upon the unseen God, seeing Him with the eyes of faith instead of living in confidence upon the things that we do see.

Well, the brook's dried up; that's the end, everything's gone, everything's over when the brook dries up. No, no, no, there are some things that are left when the brook is gone. What's left when the brook is gone? Well, God's love is left, God's love has not changed. God loves His people with an everlasting love. His love never varies. His love is not like our love, called forth by circumstances, varying with every change in the circumstance. But God's love originates in the spring of His own bosom, and goes forth at a steady, even pace all the days of our lives. The brook may swell to a raging stream or dry up into nothingness, but the love of God; is a steady stream for the children of God, and when the brook dries up God still loves His children. God loves Elijah just as much as he stands by the dry bed where the brook once ran as He did when the brook was full.

And then God's wisdom is left. God is still on the throne and God knows what to do. Oh, when the circumstances are beyond us, when we stand not knowing which way to turn, when our wisdom is exhausted and we know not what to do; God's wisdom is still left. God had devised a plan of providing for Elijah by the brook Cherith that had not been a result of the wisdom of Elijah and when God is through with that plan, God will devise another way. Oh, beloved friends, we do not have to find our way through the maze; the twisted, tortured maze of life, our God's wisdom is available to lead us in the right way.

And then when the brook dries up, God's power is left. The brook is gone, but God's power is just as almighty as it was when the brook ran full, and God is still able to provide for us, though those things by which He has provided in the days gone by disappear, God's power is able to take care of us.

And God's promises are left. God's promise remains. God's promise that He will never leave us nor forsake us is just as real when the brook is dry as when the brook runs full. God's promises never change and they are left when the brook dries up. The fact of the matter is, dear friends, that everything that is necessary, and everything that is most important remains for us when the brook is gone.

Well, what should we do when the brook dries up? Now, that is certainly a very, very important question. What shall I do when the brook dries up? Well, Proverb 3:5, 6, will be very helpful at a time like this, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." So, we are not to begin to reason within ourselves and devise a course of action originating in our own understanding. That's a sure way of (Continued on Page 11, Col. 1)

ELIJAH

(Continued from Page 10)

getting into trouble and great difficulty and missing out on the blessings of the Lord. So what should we do when the brook dries up? Let me suggest that we should draw closer unto the Lord, yes, that's the answer. Let the sad circumstances of life drive you closer to Jesus Christ and they will prove to be a tremendous blessing to your life. That which you thought was a sad and sore disappointment will prove to be a tremendous blessing if it but bring you closer to the Lord Jesus Christ. So, when the brook dries up, let us go to our Lord and say, "Lord, thou didst provide a brook for me, and I appreciated the brook and I enjoyed the brook but now, Lord, the brook's gone, and I don't know what to do, and I'm depending on you, and I'm coming to you. Dear Lord, if I die here by the brook I'm going to die in sweet communion and fellowship with my wonderful Lord and Saviour." Oh yes, dear friends, when the brook dries up let us draw closer unto the Lord, let us wait upon the Lord, let us stay where we are until He leads us somewhere else.

Yes, that's the answer about when the brook dries up. We obeyed the Lord in coming to Cherith and staying here by the brook, now shall we cease our life of obedience and walk down the road of disobedience? No, let us stay right here. God led me to the brook Cherith, God placed me here, God has not given me any instructions about leaving here, I'm going to stay right here by the dried up brook until the Lord opens the way and leads me somewhere else. Now, that is so very important, and it goes back to our last study about God leading a step at a time. God led Elijah a step at a time. God led Elijah in Gilead, He led Elijah from Gilead to the palace of Ahab, He led Elijah from there to the brook Cherith, and when He wants us somewhere else, we are to follow a step at a time in obedience to the leading of our Lord. So, when the brook dries up, stay right there by the brook until the Lord leads you somewhere else in a very clear and definite manner.

What did God do when the brook dried up? Where is God, the brook's gone, where's God? What's God going to do? Well, God's on the throne, and He sees you, Elijah. Don't despair Elijah. Hey Elijah, down there in the valley by the dried up brook don't despair, God sees you and He will take care of you. So, God provided another way and another place for Elijah. "And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee" (I Kings 17:8, 9). When the brook dried up God provided a different way for the provision for Elijah and another place for Elijah to dwell.

Oh, as we study this story, of "When The Brook Dries Up," we learn the wonderful truth that God will take care of you. Yes He will, dear friends; it may have looked bad at times, it may have looked tough at times, but God never ran out of some way of doing the job of taking care of Elijah. And God has taken care of you so far, you're still here, you had something to eat today. You've got some clothes on, you

have a house to go to, and a place to spend the night. God has taken care of you in the days gone by, and God will take care of you in the days ahead. Yes, God teaches us in this lesson of "When The Brook Dries Up," that God has not dried up, God's power has not dried up, God is still on the throne. He watches over His own, and the sovereign God of the Bible who controls all things will provide all the needs of His children, even though the brooks dry up.

WHY NOT

(Continued from Page 9)

"Baptist Beliefs," E. Y. Mullins says: "The Bible gives enough truth for all religious purposes." Turning to the New Hampshire Confession of Faith, we read that the Bible is "the supreme standard by which all human conduct, creeds, and opinions should be tried." The Philadelphia Confession says: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith, and life is either expressly set down or necessarily contained in the Holy Scriptures; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of man." Such quotations might be multiplied, but these are enough.

Note that the Philadelphia confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but it is necessarily contained in the Bible that they should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all the members in common. It

Note that the Philadelphia confession does not say that everything necessary to God's glory, man's salvation, faith, and life is expressly set down in the Bible; but that it is either expressly set down or necessarily contained in it. It is not expressly set down that churches are to have houses of worship, but it is necessarily contained in the Bible that they should; for they are commanded to meet, and in order to meet must have some place to meet. It is immaterial whether their place of meeting is a dwelling of one of the members or a building given by one of the members and permanently dedicated to the use of the church, or a building purchased or erected by all the members in common. It is not expressly set down that a church shall have a clerk, but it is necessarily contained in the Scriptures that they shall, for a clerk is necessary to the doing of all things in decency and in order, which is enjoined upon us (I Cor. 14:40).

Now the observance of Easter is neither expressly set down nor necessarily contained in the Scriptures. It can be supported by no teaching or practice in the Bible. It is a clear and complete addition to the principles, practices and precedents of Scripture.

The term "Easter" occurs once

in the King James Version, but this is a glaring mistranslation. It is found in Acts 12:4. The Greek word in this place is the same word that is everywhere else translated "passover," and this is its undoubted meaning. Why the King James translators rendered the word "passover" everywhere else and "Easter" in this one place is strange indeed. Earlier versions had used the word "Easter" freely, and it seems that although the King James translators corrected this mistake in every other place, yet they could not get completely away from the prejudice that had influenced earlier translations. They doubtless wanted some justification for Easter observance, and they knew the only way it could be found in the Bible was through a mistranslation. The Revised Version goes on and corrects this mistranslation also. Matthew Henry, a witness above suspicion on this matter, says the passage should read: "after the passover," instead of "after Easter;" and then adds: "So it ought to be read, for it is the same word that is always so rendered; and to insinuate the introducing of a gospel feast instead of the passover, when we have nothing in the New Testament of such a thing is to mingle Judaism with our Christianity."

2. Because the observance of it minimizes the two ways the Bible has given us of commemorating the resurrection of Christ, viz, baptism and the Lord's Day. Both of these are solemn and sacred memorials of Christ's glorious resurrection. In regard to the first we have an explicit command. In regard to the latter we have clear Scriptural precedent. To set up another commemoration of the resurrection is to minimize these. It is to say that the two God-given, Scripture-authorized commemorations are not sufficient. It is to add to God's rule of faith and practice from the traditions of men. This was strongly condemned by Jesus in the Jews (Matthew 15:8,9). The observance of Easter tends to rob baptism and the Lord's Day of their significance.

3. Because the day is of heathen and Judaistic origin; and to presume to observe such a day in honor of Christ is to endorse a compromise between heathenism and Judaism and Christianity. Let us note the following facts concerning the observance of Easter: (1) Early professed believers of Judaistic tendencies continued in some manner to commemorate the passover. (2) At about the same time of the year the pagans held a festival in honor of the goddess of spring. These were combined and made a commemoration of the resurrection of Christ. Such a combination is nauseating to one who has caught the true spirit of Christianity, which is exclusive and intolerant toward every other system.

4. Because the observance of Easter is aping Roman Catholicism. The adoption of Christianity as the state religion of the Roman Empire finally brought about both the displacing of paganism with Christianity and the consummation of the Roman Catholic hierarchy. Thus the Roman hierarchy came into the possession of Easter. We will endorse none of the frauds and inventions of this Judo-paganistic imposter, the great spiritual whore. We want nothing to do with anything that has any of her filthy spots on it.

Protestants may well observe Easter for they are the harlot daughters of Rome and ape her in many things; but Baptists cannot afford to do it.

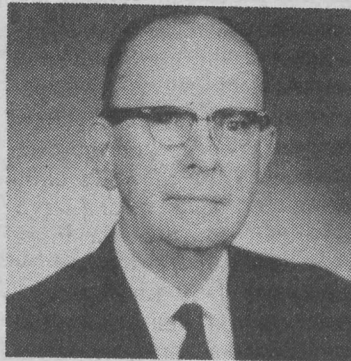
5. Because the observance of Easter corrupts the simplicity of New Testament worship. New Testament worship was very simple and spiritual. All empty formalism and ritualism were conspicuous for their absence. There was no attempt at display or entertainment. Their worship was spirit-directed and spontaneous. But, as had been well said, early erring bishops "transferred the attention of Christians from the old confederacy for virtue to vain shows at Easter time, and a thousand other Jewish ceremonies, adulterated, too, with paganism." Easter exercises are ever a perversion of the simplicity and spirituality of New Testament worship. For the most part they are empty and formal, and are for the purpose of making a fair show in the flesh.

WHAT IS EASTER

by E.G. Cook

Birmingham, Alabama

I would like to beg your indulgence for a few minutes while we study the subject of Easter together. And I pray we may do this studying with an open mind. After all that is the only way we will ever learn anything. So long as I do not want to learn about that particular thing you cannot teach me one single thing about it, no matter how badly I need to know it.



E.G. Cook

So, with that in mind, I believe you will agree with me that Easter is probably the greatest festival of the whole religious world. It is supposed to commemorate the resurrection of Jesus Christ. It is a movable feast, that is, it does not always fall on the same date. The Council at Nicaea held in 325 A.D. by the apostate churches who had just recently been married to the Roman state decided that Easter should be celebrated on the first Sunday following the first full moon after the vernal equinox which is March 21st. I will have to admit that I do not know what the moon had to do with my Lord's resurrection. As a result of this decision by the Council at Nicaea, Easter may fall on any day from March 22nd to April 25th.

The name "Easter" comes from Eostre the name of a Teutonic goddess of spring. She was a pagan goddess, but when this old religious world wanted another religious festival, they just anglicized the name of this pagan goddess of spring, and they had Easter. The Catholic Church has, through the centuries, followed the practice of giving pagan observances Christian names. And by doing that she made it possi-

ble for pagans to go right on with their pagan worship and still be good Catholics. They just called the pagan worship by a Christian name, but it was still pagan worship just the same.

And though Easter is supposed to commemorate our Lord's resurrection, it sometimes falls on a day that is more than three weeks before the actual date of the resurrection. In the light of Scriptures like Luke 23:54, John 19:14, 31, and I Corinthians 5:7 we know that our Lord was crucified on the day of the Passover. And according to Leviticus 23:5 the Passover fell on the 14th day of their first month, Abib which is April 14th on our calendar. Then according to Matthew 20:19, Mark 9:31; 10:34 and Luke 18:33; 24:7 He rose again in the third day. I believe a third grade school child should be able to tell you that the 17th day of April is the third day after April 14th. If I wanted to celebrate my Lord's resurrection just one time a year, I most certainly would do it on April 17th, because that is the date on which He rose, I was born in April, and I have never celebrated my birthday in March.

Still Easter fell on March 26th in 1967, some three weeks before April 17th. And in spite of that the Catholic Church, and a lot of even Baptist Churches told their people that this is the day our Lord rose from the dead. In 1968 Easter fell on April 14th. In 1969 it was April 6th, and in 1970 it was March 29th, but still most of you were told that this is the day our Lord rose from the dead. This year this heathen feast falls on April 19th, but still that is two days after the date our Lord rose. How gullible can some of our Lord's saints be in order to be popular? I am so thankful that my Lord has delivered me from the heathenism the Catholic church has crammed down the throats of so many of our dear Lord's saints. But for the amazing grace of God I would be worshipping all that junk myself. Really and truly dear Christian friend, is there just one thing connected with Easter that makes any sense?

There are so many abominable things in the eyes of Almighty God that are connected with Easter. There is Lent that so many Baptists are observing at this time, March 14th. Then there is Ash Wednesday, Passion Sunday, Passion Week, Palm Sunday, Holy week and Good Friday. And even though our Lord's entire earthly ministry lay in between His forty days fasting in the wilderness and His resurrection, still we are told that the forty days Lenten season is in commemoration of His forty days fasting. Some three and a half years elapsed between His fasting and His resurrection, but if you notice, Lent ends at the very hour Easter begins. This is no time lapse at all between them. This should arouse the curiosity of all thinking people. And I believe that if you become curious enough to look into the matter for yourself, you will find that Lent really commemorates an altogether different forty days.

Soon after the Flood Nimrod, Abraham's great grandson, and his followers founded a false religious system known as Babylo-

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TUNE IN TO THE CALL TO CALVARY

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

WHAT IS

(Continued from Page 11)

nian Mysticism. According to tradition Nimrod's wife Semiramis was the first queen of heaven. She, according to this tradition, had a son named Tammuz who was, according to this tradition, killed by a wild boar, and after forty days came back to life. Lent and Easter really commemorate this forty days, and this resurrection. When you come to see that the Catholic Church is nothing in the world but christianized Babylonian Mysticism, that is, that it is nothing but that old false religious system with a Christian name, you should have no trouble in seeing where they get all their feast days, and other evil practices.

And then when we come to the day called Good Friday, may I ask you a simple question in all sincerity, and in all humility? In the clear teaching of the precious Word of God, when we say that our Lord was crucified on Friday, do we not accuse Him of outright lying? We may do it unintentionally through ignorance, but do we not do it just the same? In Matthew 12:40 our Lord said, "As Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." The word "whale" here comes from KETOS which means a great fish, see Jonah 1:17. Now we either believe Matthew 12:40 or we do not believe it. There is no middle ground. And I beg of you to notice that this Scripture says absolutely nothing about a little tiny part of a day. It is the Catholic Church that does that. We know from Scriptures like Matthew 27:57-60, and Jon 19:38-42 our Lord was buried late in the evening, at the end of the day. So we cannot be honest with the Scriptures and count that day as one of the three days He was to spend in the heart of the earth.

I am going to say something now that may startle some one. But if I do not prove my statement by the Word of God, just forget it. No one should believe what any preacher or teacher says unless He proves it by the Scriptures. I content, and declare that Christ was not crucified on Friday, and neither did He rise on Sunday morning. Even the great magician Houdini could not find three days and three nights between Friday evening late and Sunday morning early. And neither can the pope of Rome find them there either. They are just not there. So if you believe Matthew 12:40, you simply cannot believe that Christ was crucified on Friday. And if you believe Christ was crucified on Friday, you might as well forget about Matthew 12:40. They are diametrically opposed to each other.

You will recall that I said Christ did not rise on Sunday morning. Someone may be saying I should read Matthew 28:1-2. I am aware of the earthquake that occurred that Sunday morn-

ing when the angel rolled the stone from the mouth of the tomb. According to Luke 24:2 and John 20:1 this took place before daylight that morning. But you and I both know the angel did not have to roll that stone from the mouth of the tomb in order to let the Lord of glory out, but rather to let the disciples in. Since He could come into the room where the disciples were with the door shut, He could also come out of that tomb with the stone still over its mouth.

Now if we are ready to admit that Christ was buried at the end of day, and that He was in the grave three days and three nights, or 72 hours, I believe we will be forced to admit that He was buried at the end of the day on Wednesday, and that He rose at the same time of the day on Saturday. In that way He was in the heart of the earth Thursday, Friday and Saturday. And He was there Wednesday night, Thursday night and Friday night. Is there really anything other than the teaching of the Catholic Church that would hinder you from believing that?

I know someone is saying, yes, but the Bible says the next day after the crucifixion was the sabbath day. This, too is where the Catholic Church has misled the people. Certainly the Bible teaches that the next day after our Lord was crucified was a sabbath day. In John 19:31 John tells us that this sabbath was a high day, that is, it was a special sabbath. It was not just the common seventh day sabbath. We have already seen that our Lord was crucified on the day of the Passover. In I Corinthians 5:7b we read, "for even Christ our Passover is sacrificed for us." Now if we turn to Exodus 12:16 we will find that a special sabbath fell on the next day after the Passover. Here we are told that the people were not to do anything on this day except to eat. This is the high sabbath that fell on the day following our Lord's crucifixion. There is no reason under Heaven for us to believe that the sabbath mentioned in John 19:31 was Saturday.

Yes, I am aware that you can find the word "Easter" in your Bible. But the word "Easter" in Acts 12:4 comes from the Greek word PASCHA which means Passover. But the Episcopalian translators of the King James version, the scared Catholics that they were, loved their Easter so much that they just had to put it in the Bible somewhere. So they just mistranslated this word PASCHA in order to do it.

Your pastor knows this to be true, or at least he should know it. Ask him why he still leads the church in the observance of all the heathen days. His answer just might amuse you. In Galatians 4:10-11, Paul says "Ye observe days, and months, and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." Paul is saying that he is afraid that his labor among them has been in vain because that after he has labored among them they are still observing those old days, months, seasons, etc. But let us remember, Paul

had never heard of Christmas, Easter, Good Friday and a lot of other abominable days and seasons you and I have had crammed down our throats by the Catholic Church in our day. What would he say to the Baptist churches of our land and country today if he were writing a letter to them? May we come to see that all this heathenism dishonors our dear Lord, and keeps our minds off His precious Word.

APPRECIATED LETTERS

Dear Sir:

We wish to extend our subscription for another year. We enjoy your paper very much so keep up the good work and God bless you all. Yours truly,

Wilbur & Martha M. Moore,
Mt. Clare, W.Va.

Dear Brothers in Christ:

I know this offer is outdated, however if you need balance adjusted, just bill me as these fellows are all co-workers at my plant and would be good readers, I believe. These brothers need the spiritual exchange offered in your fine paper. I have certainly been blessed by it. Thank you. Yours in Christ,

Rod Hatfield,
Taylorsville, N.C.

Dear Brother in Christ:

I am sending a check with this letter to renew my subscription to TBE. I thoroughly enjoy reading it (good sound doctrine) because there are not many who know and publish true doctrine. I just want to say thanks, keep up the fine work and may God bless you through our Lord and Saviour Jesus Christ. Sincerely, Your brother in Christ,

Keith L. Webster,
Louisville, Ky.

LOOKING UNTO JESUS

Three words only, but in three words is the whole secret of life.

"Looking unto Jesus" in the scriptures, to learn who He is, what He has done, why He did it, and where He is now.

"Looking unto Jesus" incarnate, our representative, our federal head and surety.

"Looking unto Jesus" crucified, to find in His blood our ransom, our pardon, our peace.

"Looking unto Jesus" risen again, to find in Him the righteousness which alone justifies us and permits us, all unworthy as we are, to approach with assurance in His name Him who is His Father and our Father, His God and our God.

"Looking unto Jesus" glorified, to find in Him our High Priest, our heavenly advocate, appearing even now for us before the presence of God and supplying the imperfection of our persons and prayers by the efficacy of His holiness and prayers, which the Father hears always.

"Looking unto Jesus" and not to our faith, for it is not from faith that strength comes; but it is from the Saviour by faith. It is not looking unto our look; it is by looking unto Jesus.

"Looking unto Jesus" and not to our strength nor our weakness; not to our gifts nor our griefs; not to our meditations nor lack of them; not to our brethren nor our enemies. It is looking unto Jesus ALONE, unto Jesus AGAIN, unto Jesus ALWAYS, and unto Jesus UNTIL He comes again and "we shall be like Him for we shall see Him as He is."

--Adolphe Monod

ANNOUNCEMENT

We at Victory Baptist Church of Courtland, Virginia would like to thank each church and individual who has helped us with our remodeling project on our new church building. Your love and generosity are deeply appreciated and we thank God for you. However, we are still short on the necessary funds to complete the job. This is God's work and we want to do it His way, so we're now asking the Lord's churches to make us a loan which we will gladly pay back with interest. Those interested in helping should contact Tim Parrish, Route 3, Box 80, Courtland, Va 23837. Phone (804) 653-2065 or Don Pennington Route 1, Box 359, Courtland, Va. 23837. Phone (804) 653-9204. Thank you.

The Berean Baptist Church of Six Pine Branch Road, R.R. 2, Box 183 Batesville, Indiana is in need of a pastor. They have 23 members. Sunday morning attendance averages about forty. Batesville is located on I 74 about 65 miles east of Indianapolis and about 45 west of Cincinnati. They have a brick church building. They have a 24 by 50 modular home with two-car garage. They will furnish the pastor a parsonage, utilities, and a small weekly salary. Employment opportunities are good in the area. Any interested preacher should contact Sidney Powell Jr., R.R. 1, Box 242, Batesville, Ind. 47006, or call him at (812) 934-3021.

THE LORD GOD OMNIPOTENT REIGNETH

There is no attribute more comforting to His children than that of God's sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that sovereignty has ordained their afflictions, that sovereignty overrules them, and that sovereignty will sanctify them all. There is nothing for which the children ought more earnestly to contend than the doctrine of their Master over all creation, the kingship of God over all the works of His own hands, the throne of God and His right to sit upon that throne. On the other hand, there is no doctrine more hated by worldlings, no truth of which they have made such a football as the great, stupendous, but yet most certain doctrine of the sovereignty of the infinite Jehovah. Men will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almonry to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of heaven, or rule the waves of the ever-moving ocean; but when God ascends His throne, His creatures gnash their teeth. And we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as HE thinks well, without consulting them in the matter; then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God upon the throne that we love to preach. It is God upon His throne whom we trust.

--C.H. Spurgeon

Editors note. Daniel Smith was recently saved, and then baptized into our church. His fiancée observed his baptism, and later wrote this poem for him relative thereto. She has since been saved and baptized herself. This poem suggests that she was maybe saved at the time of its writing. It certainly has spiritual content.

As the days have gone by
And the years have flown,
Glance back through your life
To see how your faith has grown.

You have learned so very much
From God's love in the past;
Now you're giving your trust to Him
So that your faith will last.

And now you're revealing this faith
On a very special day,
Because the Lord has guided you
And led you to His way.

For with that faith in your heart
Each day will grow more dear.
Your life will be fulfilled and complete
And you'll never have anything to fear.

Because the Lord is now your Shepherd
And He would leave you never.
As it says in the 23rd Psalm:
You will dwell in His house forever.

by Paula Meyer