

TAKING AND GIVING

by Bob Belanger
Goose Creek, S.C.
29445

Reading: Matthew 26:26-29

Text: Matthew 26:27, "And he took the cup, and gave thanks." To the child of God nothing should be so moving and so intriguing as the Lord Jesus Christ. He, indeed, is the personification of perfection. As we ponder upon the marvelous Christ of God, we are humbled by the majesty and infinite wisdom that was had of Him alone. Psalm 37:37 tells us, "Mark the perfect (the undefiled, upright) man." This means that should we come upon such an individual, we are to watch or observe 'the perfect man'. None is more worthy of such observation than the Lord Jesus Christ. It is He alone that, as man, was perfect in all His ways, undefiled in all things, and upright in all things. It is Christ that we mark for our example, learning, and wisdom; yea, for our very life. Search and see! Has there ever come another into this world that would compare to Him?

We consider the events that took place just prior to our Lord's instituting His supper into the church. How was it that some of these dear brethren who had heard, seen, looked upon and handled (I John 1:1) Him, could not yet understand His perfection? Yea, one whom He had chosen to walk with Him and minister with Him "sought opportunity to betray him." It is said that man's foulest deeds are done in darkness and so here, "when the even was come he sat down

with the twelve." A traitor being among them. It was to be a long taxing night for our Lord, and few, even now as they reclined around the table, would understand. Earlier they had asked Him, "Where wilt thou that we prepare for thee to eat the passover." Indeed it was to be the very last observance of this sacred time for the Jew for He answered, "My time is at hand." He had labored vigorously in the Father's vineyard but now darkness had



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come. It was a time when men should take their rest; but not so for the Master for His time was at hand. The greatest of His labors was about to begin: "Verily I say unto you, that one of you shall betray me." From the human standpoint the heaved heart of our Lord was now pierced with sorrow considering the perverseness of the heart of Judas whom He would expose before them all. While this was being done, Luke 22:23-24 informs us, "And they began to enquire" (Continued on Page 6, Col. 4)

EASTER

by Charles Talley

"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition" (Mk.7:9)

Some of you who read this short article may not like it. I only ask that you take the time out to study and think about what

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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 KIND OF CHURCH THAT GLORIFIES THE ALMIGHTY GOD

by Willard Pyle

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Peter 2:9).

There need not be any doubt on this subject because the Word of God is full of precepts and examples that tell us vividly and accurately the kind of church that glorifies God. May the God of all grace grant us churches of this caliber! We need to place the professing New Testament churches of our day and time on the divine scales of Almighty God and see them weighed in the balances to find out if they are wanting or if they are truly His churches.

I am afraid there are many dead flies in the ointment when it comes to professing missionary Baptist churches. There are sins

which do so easily beset us, and out of our own midst have men arisen to sow the seeds of discord and disbelief.

Yes, we need to take heed to ourselves and to the doctrine, for



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in doing this we shall both save ourselves and them that hear us. Preachers, we need to take heed to the flock of God over which the Holy Spirit has made us the overseer, and to feed the church of God which He has purchased with

His own blood. How the admonition to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" applies to our subject! If God had to reprimand one of His apostles and say, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." How much must this be true of many a Baptist church in our day and time.

We live in a modernistic and materialistic world when it comes to church life. How sad we are made to be that because sin abounds, the love of many has waxed cold. However, the promise found in Matthew 16:18 is still as true and as accurate as it was when it fell from the blessed lips of the Lord Jesus, our Saviour.

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CHRIST AND THE CROSS, THE HOPE OF THE WORLD

by Wayne Cox

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (I Cor. 1:24).

From personal observation the world's masses have no hope. For a number of years, and up until 1966, I visited in a number of foreign countries every year and preached the gospel of Jesus Christ. If you for one moment entertain the idea that foreign countries do not have any religion you are in error. There is religion on every side, but I would like to emphasize this one thing. There is no more religion in foreign countries than in this country of ours. In the foreign countries that I have visited (and I have visited a number of them and did so for a number of years consecutively) that need the gospel of Jesus Christ, this country in which we live, needs it just as badly, if not worse. For the masses in America today are just as lost as the masses in other nations. And the only hope that any man can have, and certainly the hope of the world, rests in the person of Jesus Christ. The sad thing about it is as you look about you and see the depravity of man as it manifests itself and becomes evident on every hand, we are suddenly faced with

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ARE ALL PREACHERS OF CHRIST?

by Fred Mink, Sr.

Do all preach Christ? Paul not of men, neither by men, but by Jesus Christ. (Gal. 1:1).

Many who preach today, preach false doctrines. They are not called of Jesus Christ, but by men -- ordained by men. They preach not Jesus to be the way and truth. Peter says there were false prophets among the people as there shall be false teachers among you. Read II Peter 2:1-3. They may preach some truth, but don't be deceived. A little

leaven leaveneth the whole lump (Galatians 5:9). Any man that preaches works for salvation, preaches not the gospel of Jesus Christ. Read Galatians 1:7-8. God's called preachers are not ashamed to preach the Gospel of Jesus Christ to be the power of God unto salvation (Romans 1:16). If any man preach any other gospel unto you than that ye have received - let him be accursed (Galatians 1:9). In these last days God's chosen people need to be wise to the false ways being preached lest Satan should

get an advantage of them. For we are not ignorant of his devices (II Cor. 2:11).

I have no doubt; if truth is being preached, it is preached by Baptists. Praise God for Baptist preachers. I know of no other kind that preach the whole council of God! Often we have been disappointed by Brethren claiming to be called of God. A man that is an heretic after the first and second admonition reject (Titus 3:10). For not he that commendeth himself is approved, (Continued on Page 6, Col. 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT DO THE SUFFERINGS OF CHRIST MEAN TO YOU?

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger" (Lam.1:12).

The proper interpretation of this verse relates to the fall of Judah, and especially of Jerusalem. Jeremiah is sitting by the ruins of the city, or at least has them before his mind's eye, as he writes five elegies concern-

ing this. Jerusalem had suffered greatly at the hands of Babylon. Nearly all the people were dead or had gone into captivity. The city had been destroyed. Jeremiah is grieved over this, and writes of this great suffering.

I desire to apply my text to the sufferings of Christ. Let me defend such an application, even as I admit (above) to the proper interpretation of the verse. The verse seems to almost forcefully cry out for such an application. It seems to reach out and grab one and demand such a considera-

tion. Who, with a spiritual mind, can read this verse without thinking of the sufferings of Jesus Christ? I cannot. The sufferings of Christ are the greatest events of all time. All of the redeemed children of God base their all for time and eternity, upon these sufferings. Christ on Calvary stands before our eyes as the most important event of all time. Surely, many texts of Holy Writ can be pressed into service telling of these.

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SUFFERINGS

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Interpreting my text of the sufferings of Christ just fits so well. Who would argue with such an application? Now, if I err, I am surely in good company. I wonder how many preachers of the present and of the past have preached from this verse, applying it to Christ. In preparing this sermon, I noted that the great Spurgeon has two sermons on this text, applying it to the sufferings of Christ. Besides all this, I would think that if one errs in hermeneutics, and in that error exalts the person and work of Christ, he might well be forgiven such an error.

Let us look, first of all, at the unsurpassed sufferings of Jesus Christ. None of the children of men have ever suffered as He did. As my text implies, there is no sorrow like unto His sorrow. Who was it that suffered that day on Calvary? Why, it was the God-man. There is only One who can be thus described. Jesus Christ is God, as much God as if He was not man. He is also man, as much man as if He was not God. Two natures were eternally and mysteriously joined together. It was this One who suffered so.

It was the sinless one who thus suffered. The Father said, "...This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). The Son said, "...I do always those things that please him" (John 8:29), and none has ever contradicted His high claims. Pilate said of Christ, "...I find no fault in

this man" (Lk. 23:4). The centurion at His crucifixion said, "...Truly this man was the Son of God" (Mk. 1:24). He is holy, harmless, undefiled, and separate from sinners. Others may have died who were innocent so far as that for which they died, but He is the only one who ever died sinless.

He did not deserve to die. He never broke one law of God or man. He never harmed man in any way. He blessed little babies, healed the sick, and raised the dead. He went about doing good. In our awful age, one may murder and rape without mercy and almost without number; and some misguided, simple minded, overly sentimental crowd will demonstrate against his death by execution. Jesus died in total sinlessness, yet no one demonstrated on His behalf. Being sinless, He did not have to die.



Joe Wilson

Death is the wages of sin. He had no sin. Therefore, He did not have to die. The Bible says that the soul that sinneth shall die. He never sinned. Therefore, He did not have to die. He could have closed His earthly life by going back to heaven without dying. But, Oh, what would have happened to you and to me?

Let us notice how He suffered. Look, first, at His physical sufferings. He prayed in the garden of Gethsamene. He sweat as it were, great drops of blood. As He faced that cup filled with the wrath of God against the sins of all the elect, He asked that, if it were possible that cup might pass from Him. But He did not force it from Him. He did not refuse to drink it. He was arrested, probably about midnight. From then until the next morning, He was dragged from one place to another. He had no sleep. He had no rest. He had nothing to eat. He underwent, in that short period of time, six mock trials. Before Herod, He was mocked as king. They put a robe on him and a reed in His hand. Then they took the reed and beat Him over the head with it. He had a cruel crown of thorns (the sign of God's curse on man's sin) pressed upon His brow. As the blood streamed down His face, blinding Him, men smote Him with palms and fists and jeeringly asked Him to prophesy as to who smote Him. Ah, He knew who they were, and they shall yet give account to Him. He was mercilessly beaten. The plowmen made long furrows upon His back until His bones stood out like islands of ivory in seas of gore. Then He was nailed, hands and feet, to the old rugged cross, the cross set into its man-made socket of horror, and He was left there, between heaven and earth, rejected by earth, forsaken by heaven, left to die one of the most terrible forms of capital punishment ever devised by man.

But that was not all; it was not even the worst part of His suffer-

ings. My friend, it was not what men did to Jesus that saves our souls; it was what the Father did. It was not His bodily sufferings that saved us; it was the sufferings of His soul. God made His soul an offering for sin. The Father plunged His sword into the soul of the Saviour. I believe yea, I am sure that Jesus Christ suffered on the cross the exact equivalent of what all the saved would have suffered in eternal hell had He not died for them. The Father did not let His Son off from the required sufferings. The Father did not require less of the Surety than He would have of the elect, had they gone to hell. Salvation by substitution is not a part payment plan. Christ paid the full ransom price for the redemption of His people. He suffered more than anyone else ever has or will. The lost man in hell will suffer only for his own sins. Jesus suffered for a multitude that cannot be numbered.

Why did He suffer? Please know that He suffered voluntarily. All the armies of all time could not have placed Him on the cross or held Him there. No man took His life from Him. He laid it down of His own voluntary will. What held Him there? It was His love for me that nailed Him to the tree. Oh, how He loved His sheep. He left the ivory palaces of glory, and He came into this sin-cursed world of woe. Only His great eternal love made my Saviour go. We will never understand the matchless love of Christ for us that took Him to Calvary in our behalf. A man may lay down His life for a friend. For a good man some might even dare to die. But He proved His love for us by dying for us while we were sinners, and dying voluntarily because of His great love.

For whom did He suffer? He suffered for sinners. Oh, think of the sins of the elect. Before salvation, they were even as other men. Some of them sinned far more than some who are now in hell. There was no difference about them before they were saved, except the unseen mark of electing love. Oh, how they have sinned even after being saved, and those sins had to be atoned for as well as those committed before salvation. What a mountain of sin! Pile the sins of one elect on top of the sins of another elect. Add them all together until they become a staggering number that no earthly computer can declare. Jesus suffered for all the sins of all the sinners who will ever be saved.

And He suffered for His enemies. They hated Him. They rebelled against His holy law. They despised Him. They used His sweet and precious name in their vile oath. They made light of Him. But He loved them, and He died for their sins, even their sins of doing all they could against Him.

What are the effects of such sufferings as these? Are they in vain? Did they accomplish nothing? Are they of no more value than the blood of bulls and goats or the mass of Roman Catholics. Some would tell us this. Some would say that Christ suffered all that He did, and that multitudes of those for whom He died will yet go to hell. Not so, beloved, not so. Not one pang suffered in vain. Not one drop shed in vain. All those for whom Jesus died will be gloriously saved with an eternal salvation. Of all the horrible doctrines taught by man, of all

the doctrines of men that blaspheme God and dishonor Christ, few, if any, are more so than that doctrine that men go to hell for whom Christ died. Men go to Hell for sin. Christ paid in full for the sins of all those for whom He died. There is, therefore, nothing for them to go to hell for. They go to hell because of their sin. Their sins are paid for. There is nothing for them to go to hell for. They will be eternally saved. Praise the Lord.

There have been many who are interested in these sufferings of Christ. My text asks, "Is it nothing to you?" Multitudes answer, "It is much to me, it is everything to me, my all for time and eternity depends upon it". There are many to whom His sufferings are everything. They have been made to see their sins and to desire salvation before all other things. I did not want to be saved. I was not at all concerned

in the matter. And then came that night, oh, what a night? It was a night long to be remembered. God worked on me and in me. I wanted to be saved more than I wanted anything in all the world. All the wealth of all the world meant nothing. I wanted to be saved more than I wanted anything or everything beside. I would have agreed to a vow of eternal poverty just that I might have been saved. I would have gladly died ten thousand deaths of the most horrible kind in order to be saved. Oh, I wanted to be saved. God brings His people to this great desire before He saves them.

Those who are deeply interested in His sufferings were brought to the place they could see salvation nowhere else. They knew that salvation was not in a pool of water, not in church membership, not in the good works of men.

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FROM THE EDITOR

"Brethren, pray for us" (I Thess. 5:25). I wrote on church members praying for one another. I next wrote on churches praying for one another. I write now on preachers praying for one another. I suppose we could reach out further, but for now I write about our kind of preachers praying for one another. Preacher, other kind of churches and preachers are not going to pray for us. All the praying that most of us have on our behalf is that of our members and a few friends. Would it not be a great thing if we could greatly multiply the number of prayers going to the throne of grace in our behalf? If the great apostle Paul needed the prayers of others, surely you and I greatly need such. Of course we desire the prayers of the saints of God, but just now I write of preachers praying for one another.

Do we believe in prayer? Do we believe that God answers prayer? Do we believe that multiplied prayers bring multiplied blessings? I read recently that more is said about prayer and less done about it than any subject in the Bible.

Preachers need prayer. Oh, we will all agree with that. We have a difficult job to do. We do not have the resources and abilities with which to do it. We need the blessings of the Lord upon us in the performing of our God-given task. We need prayer for us as to our lives, as to our studies, and as to our preaching. We also need prayer as to many other things in our life and service for the Lord. Surely, anything that will bring about more praying by preachers and for preachers will be of great good.

I know that the love and fellowship between our kind of preachers is not what it should be. I know that there is much (far too much) envy, jealousy, gossip, backbiting, efforts to harm, and bad feelings between many of our preachers. Oh, we all need to make a real effort to improve this situation. Will relations between our churches and our members ever be much better than that between our preachers? Should not we preachers lead the way in trying to improve this situation? Well, this should call for another, maybe several, editorials. Let us say that I have some bad feelings toward a brother preacher. Could I not still pray for him? Let us say that he has done things towards me that has produced these feelings. Still, can I not pray for him?

I would suggest that sincere, fervent, honest, continued prayer for a brother against whom I have, justifiably or not, some hard feelings; would go far toward correcting those feelings. To pray for that brother will certainly help me as to my attitude toward him. And God will answer such prayers for another. Preacher brethren, we ought to all love one another very much. Praying for one another would go far to bringing this about. So, no matter what we might feel about one another, let us begin and continue to sincerely pray for one another. Who knows what this might accomplish? I will say this: if there is a brother of like precious faith that I can not or will not pray for; I have a serious problem.

Now, surely, the number of preachers that fit the above category are few. Surely, we all know a host of preachers against whom we have nothing. We think highly of them. We would be a help to them. What greater help could we be than to pray for them? We could pray that God will provide their needs. Not many of God's true preachers have an over abundance of material things. We could pray for their health. We could pray that God would enable them to live a life of much victory and deliver them from great sins. We could pray for their ministry. Just think, if a large number of us should start all praying for one another, how many prayers that would be going up for each one, and how many blessings might come from such praying.

Let us call to mind, or even better, keep a list of the preachers we know. Get acquainted with other preachers as we can. Then pray often and regularly for as many of these as we can. I really believe that this would accomplish much good. Learn what you can about these preachers. Learn of their churches and the conditions and needs therein. Learn of other ministries they might be involved in. Learn of needs they might have. And then pray about these things.

Pray for the preachers you dearly love; those who mean much to you. Pray for some that you are not as well acquainted with. Pray for some that you just don't care much about.

Oh, if these three editorials on praying for others would be blessed by God to bring about more of this, what great blessings would result therefrom. I would be happy to have similar statements, criticisms, commendations, and suggestions from others along these lines. God bless you all.

SUFFERINGS

(Continued from Page 2)

They were brought almost to the point of despair. Some of them thought it was all over with them; they would never be saved.

They have seen that Christ is their only hope of salvation. They have seen that there is glorious and wonderful salvation in Christ. They have been enabled and caused to trust in Him and His work for eternal salvation. They have received, in believing in Him, great peace, joy unspeakable, and blessed assurance of eternal salvation. Oh, how they have rejoiced therein. Not for all the wealth and power in this world could they be made willing to part with what they have obtained through the sufferings of Christ.

They love Him because of His sufferings. They love Him more than they love all others beside. They would give up all other loves if need be; but they cannot, they will not, part with Christ's wonderful love. He means more to them than tongue can tell. Through endless ages they will be praising Him, but will never be able to fully tell forth the wonders of His love for them, or how much they really love Him.

Their lives have been forever changed. They have been delivered from sin - not yet totally, but still a real and blessed deliverance. They are not what they used to be. It's different now. They can never be the same again. They have learned to hate sin and to love righteousness. Sin is that accursed thing that slew their Lord and Saviour. How can they love it any more?

They have learned to suffer for His sake. They even delight to suffer for Him. They praise God when they are accounted worthy to suffer shame for His name. By the hundreds of thousands they have gladly given up all things, even life itself for Him. They have gone with joy and singing into the arena where wild animals waited hungrily for them. They have marched with joy and singing to the stake where the flames wafted their soul into the presence of the Saviour. They have died for Him, and counted themselves highly honored and greatly blessed in being the honor so to do.

They have served Him heroically and sacrificially and counted this their dearest joy. They have left family and home and gone off to the jungles of the world to carry the glorious gospel to the unsaved. They have not considered it a sacrifice, but rather their greatest joy to give all into His service. Yes, my friend, there are many to whom the sufferings of Christ have and do mean everything.

But, would you believe it, strange as it seems there are a multitude to whom the sufferings of Christ are as nothing at all. The sufferings of Christ are the most important matters of all. Their hope for all eternity is based thereupon. Yet, these sufferings mean nothing to them. Go out on the street, knock on many doors, tell the inhabitants that you are come to tell them the wonderful story of Jesus and His love. They are not interested. They do not have time. Oh, the salesman can come and make his pitch. The politician can come and appeal for their support. The charity collectors can come and ask for a contribution. Even the foul mouthed and

wicked can come and be welcome. But the messenger of the cross is not welcome at all. Begone, they cry. Get out of my house and off of my property. I'll sic my dog on you. Don't ever come back. Isn't it strange? Isn't it awful. They must hear of the sufferings of Christ or go to hell. We are missionary Baptists not hard-headed Hardshell heretics. They must hear the story of Jesus and His love or go to hell - and they are not interested. Oh, how awful! Oh, how sad. But let us go forth anyway. Let us ignore their indifference. Let us bear their scorn and reproach. Let us even face their hatred and persecution if it comes. When we did not care, someone cared for us. When we were not interested, someone was interested in us. When we would not pray for ourselves, someone prayed for us. So let us go forth telling the old, old story of Jesus and His love.

Why are many not interested in the sufferings of Christ? They are in love with sin. Christ's sufferings saves from sin, and they do not want this salvation. They are blinded by their sins. They are blinded by Satan. The god of this world hath blinded them lest the light of the glorious gospel of God should shine unto them. They do not understand that which makes others most interested in the sufferings of Christ.

What will be the result of this lack of interest if persisted in? Why, eternal hell will be the awful results. Oh, dear God, thou hast not yet ceased thy saving

work. Have mercy, my God, have mercy. Save a multitude more. Thou hast saved me. Save others. Dear Saviour, please let me go forth and tell others of your sufferings. Dear Saviour, please use me in the salvation of others. You used someone, several, in my salvation. Now use me in the salvation of others. Dear Saviour, no price is too much, no trial too difficult, no work too hard, if You will only use me in the salvation of others.

What do the sufferings of Christ mean to you, saved friend? How much do you love Him who suffered savingly in your behalf? Are you living a clean, separated, holy, dedicated life for His glory? Would you, as it were, crucify your Saviour afresh by a sinful and unworthy life? Are you serving Him, not to be saved, but out of great gratitude for salvation? Let us lay two things side by side: His suffering for you, your love for Him - oh what a difference.

Unsaved friend, would you please consider for a moment the sufferings of Christ. I urge you to do so. I plead with you to do so. For your soul's sake, please think on these things.

Unsaved friends, see in the sufferings of Christ your only hope of salvation. Here, and here only is there salvation for hell-deserving sinners. Look unto Him, my unsaved friend, and be saved everlastingly. Do this now. Write us and tell us that you have trusted the Saviour. What do the sufferings of Christ mean to you?

WHY I CORINTHIANS 12 DOES NOT REFER TO THE UNIVERSAL CHURCH

by A.W. Pink

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "The Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which we will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject himself with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A.V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body" -- concerning this we shall have more to say later on. On I Cor. 12, Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and

to each other (vs. 12, 13). The symbol of the Body, thus formed is the natural, human body (vs. 12, and all the analogies are freely used (vs 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc., in capitalizing the word "body," Bro. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23: "The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (Cor. 12:12, 13), is the Body of which He is the head." It is to be noted that in both places the brother speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the imagination.

The R.V. of I Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A.V. rendering. But we have one fault to find with R.V. rendering too. The capitalizing of the word "spirit" (pneumati) is utterly misleading, and while it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N.T. in the Greek, we may say that in the language in which the N.T. was

originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small "s" or a capital "S" is to be used each instance where the word for spirit is used. In many instances it is translated with a small "s" -- spirit (Matt. 5:3, etc.) In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contra-distinct from his soul and body, but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Timothy 1:70, etc. Again in Phil. 1:27, we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 even the translators of the A.V. have used only a small "s" for "spirit" - as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: The preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N.T. "among" 114 times, "by" 142, "with" 139, "on", 1,863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N.T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.) It is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" -- or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer -- a local Baptist church. Note the following points:

1. The head of the "body" described here in I Cor. 12 is seen to be on earth -- vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal church of Christ, is in Heaven. The universal church will there assemble (See Heb. 12:22-24). But it is perfectly fitting to represent in the illustration of the human body the head of the local churches on earth, for wherever a local N.T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

2. In I Cor. 12:22, 23, we read of members of the body which seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view for when the Church Universal meets in heaven every member of it will be "like Christ," fashioned into the body of glory," and such comparisons are "more feeble,"

"less honorable," "uncomely members" will forever be a thing of the past!

3. In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (vs. 25). Now let any impartial reader ask, in what body is a schism (division) possible? Certainly First-Born assemblies in heaven, glorified, "not having spot or wrinkle or anything," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18 etc.) Therefore it is proof that it is the local church and not the Church Universal which is in view in I Cor. 12.

4. In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never heard) "suffers" that "all the members," all the believers in America "suffer" with it or him? Certainly often in experience, that when one member of a local church "suffers" all the members of that local church suffer, too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its members. From this established and incontrovertible fact several conclusions follow.

First, the "baptism" by which one enters "into" a N.T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality -- Jew or Gentile no matter what our social standing -- slave or freeman -- all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read "in one spirit we all are baptized into one body." It therefore follows that none save those who have been scripturally "baptized" have entered "into" a N.T. church, all others being members of nothing but man-made institutions. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us covet to be "Bereans."

The Baptist Examiner Forum I

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

I did not see but one Forum with only two answers in the July 23rd issue. Would you consider a Ladies' Forum with questions geared to the women? (Editor's note: See what you men who do not send in your answers get me into?)

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The apostle Paul has often been accused of being a woman hater because of his teaching in the New Testament on the woman's place. These accusations usually come from people who have not studied the life of this beloved apostle, have not studied the Bible's teaching on the woman's place, and/or do not believe what they have read on either of the above.

The truth is that Paul held a very high regard for women. He had great respect and admiration for godly women. In Romans 16 he takes time (under the inspiration of the Holy Spirit) to mention several women by name whom he recognized as being faithful servants of the Lord and helpers of his own ministry. In his first letter to the Corinthian church he very lovingly and kindly deals with the needs of women in various circumstances. (See I Corinthians seven), while in the eleventh chapter instructing women as to their responsibility to wear a symbol of subjection upon their head in the assembly.

My point is this: God has used women throughout the ages in His work and service. Several women played a very important part not only in Paul's personal ministry, but in the Lord's work in general. I might also call your attention to the many great women in the Old Testament. There are almost 180 mentioned by name, who are spoken of in a favorable way. I further believe that women should and do play an important part in the Lord's work today, and shame on the pastor or church who would restrict the woman's role in the work of Christ beyond the restrictions clearly stated in God's Word. The Word of God has plainly set the boundaries of their services, and He will certainly be glorified in their work as long as it is within His bounds. Of course this also applies to men. We should remember that godly women are not the servants of man, but of Christ. This seems to be the attitude of some Baptists.

I personally have no objections, nor do I see anything wrong with a woman having a part in a printed ministry as long as she remains within the boundaries of her God given place of honor. I may call attention to Titus 2:3-5; "The aged

women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." This does not conflict with I Timothy 2:9-15, (I leave you to compare the two passages) but rather provides us with a well balanced picture of the women's place in the ministry of the Word of God and the churches of Christ. It would be delightful and refreshing to see T.B.E. take on such a challenge. I know some women that I feel are qualified, and would do a very good job in answering questions geared to women. I would not be in favor of women writing sermons.

Though I feel that this question was probably directed toward the editor, I thank him and you for the opportunity to express my opinion on the matter.

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Let me begin this answer with a statement of fact. I have nothing to do with what goes into the Baptist Examiner. The Baptist Examiner is a missionary work of Calvary Baptist Church. What goes into the Examiner is decided by that church. It would not be up to me to decide the answer to this question. I will give an opinion a little later on.

I also state that as best I can remember, I have never missed having a forum answer. I am thankful that God has placed me in the ministry full time. This makes things like answering forum questions much easier. I sympathize with my Forum partners who have to work as well as pastor. I would urge them to make every possible effort to get their answers in to the editor. I know that this is one of the most read parts of The Baptist Examiner. I know that I look forward to reading what the other writers have to say about Bible questions. I know that I have learned much and been helped much by reading their answers. We sometimes will discuss the answers in the Forum at church. The Forum is a great help to many people.

I would also urge readers to pray much for Forum writers. You have no idea how difficult a job answering these questions can

be. Many times it does not matter what answer you give, you know that there are going to be people upset with your answer. It requires more time than you might think to answer these questions. I have found that questions that look easy, often turn out to be very difficult. Pray for these men, we would greatly appreciate it.

Let me now give an opinion on the question asked. I know of no reason such a Forum could not be in The Baptist Examiner. By that, I mean a Scriptural reason. It would be hard to get enough questions that were just geared to women. The editor has a hard time getting enough questions for the two Forums now in the paper. Verses that deal with women teaching men would not apply here, because we are not in church. Any person who believes in women Sunday School teachers should have no problem with this at all. There is nothing wrong with a woman teaching a man outside of the church. I know many women who could help a lot of men on their theology. I repeat however, that this is not my decision. I do not have an opinion on whether or not there should be such a Forum in The Examiner. I leave that in the capable hands of Editor Joe Wilson and the Calvary Baptist Church. If you would like such a Forum, then write and tell him. May God bless you all.

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The Scripture teaches that God has given the men the responsibility and privilege of teaching the Word in the church. As The Baptist Examiner is a mission work of Calvary Baptist Church to all people, both men and women, it would seem that it is best that men be used in the forums. It is true that women are to teach other women (Titus 2:3, 4), but as T.B.E. has a teaching mission for all the people, I do not believe it would be in the best interest of all concerned to have a forum only for women written by women. I fear there would be much opposition to such a forum from the readers and supporters of T.B.E. In a mini poll which I took (twelve in number). I found fifty percent opposed the idea, while less than two percent were for it. Then there is the question, "Are there enough Bible questions that apply to women only, and if so, would the women feel free to answer such questions publically as in T.B.E.?"

It is true that we men on the forums have become careless,

lazy or just busy at other things, and fail to meet the deadline for getting in our answers. I confess it is to our shame, that we fail in such an important responsibility and if we continue to fail in this, there is only one thing that Brother Joe can do and that is to replace us with men who will meet the deadline.

My opinion is that the forums should be left as is, only that we writers must get busy and see that our answers are in every issue of T.B.E.

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(Continued from Page 1)

the inevitable and undeniable and indisputable fact that the vast majority of the population of this country and the world not only have no hope, but never will perhaps have any.

I do not mean to sound pessimistic, for I am an optimistic person. I believe, of course, that every one that God gave to Jesus Christ in the covenant of redemption will, without the loss of a single one, come to know Jesus Christ as Lord and Master and Saviour. On the other hand, I know that we, as God's children, have a tremendous and awesome responsibility to get the gospel to the masses. We must assume this responsibility that is incumbent upon us as children of God and certainly as ministers of the gospel of Jesus Christ.

The preaching of the gospel is an awesome responsibility. During this conference I have heard one particular text referred to a number of times and that is Revelation chapter 2. You know the Lord Jesus Christ had something against the Ephesian church and He said, "You have lost your first love," and then commanded that church to repent and do her first works with a threat that if they did not, He would come and remove His candlestick out of its place. He did not say that He would merely remove the candlestick, but that He would remove the candlestick out of its place.

I believe that in God's economy every New Testament church occupies a unique position and if that church gets out of line or refuses to assume its responsibility, then the Lord will remove that church from its position and put one in, because the ranks will be filled.

I believe, also, that every child of God occupies a unique position in God's economy and if we do not assume the responsibility that belongs to each of us, then God will remove us, and put us on the shelf, and put someone in our place that will assume that responsibility. The responsibility that I have particular reference to is the proclamation of the gospel of Jesus Christ on the part of the churches, and the personal witnessing on the part of individual Christians, to every person that we encounter.

I believe that if I know Jesus Christ as my kinsman redeemer, I should delight in telling others the glad story of how Jesus Christ redeems men. This evening let us notice that Jesus Christ and the cross is the hope of the world.

In our text, the Apostle Paul declares that Jesus Christ is the power of God. I take the position that Christianity must stand or fall in the Person of Jesus Christ, and Jesus Christ is the Person of this hope. He is the hope of the hopeless.

I am going to say a number of things about the person of Jesus Christ. I realize that we need to discuss; we need to preach; we need to exalt; we need to tell the people how that Jesus Christ died for our sins; that He was buried and the third day arose again. But we also need to tell them that in order for Him to die He must also live. I believe, therefore, in the complete and entire substitutionary death, but I also believe in the substitutionary life of Jesus Christ as well. I not only believe that Jesus Christ died for my sin but I also believe, and teach, that He lived for me and that the righteousness which He wrought out is the very righteousness that God demands, and that the law demands, but that the law cannot confirm. So when we are saved, we have the assurance of sins forgiven and of having been redeemed. Then, of course, we have the righteousness of God and this is what the law demands. We read: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). Jesus Christ, as I have already said, is man's only hope. He is the power of God. I want us to notice His life as well as His death this evening. Both are absolutely necessary. I believe that Jesus Christ has a nature that is divine. That is, He was divine. He is God.

He was "God manifested in the flesh" and this is a tremendous mystery. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

On the other hand, I believe He actually lived in a human body and that He suffered in the flesh and that He was tempted as a man - that He was not tempted according to Matthew 4 and Luke 4 as God, but that He was tempted as a man. In James 1:13 we are told that "God cannot be tempted with evil, neither tempteth he any man." Therefore, Jesus was tempted as a man. Jesus Christ was so human that He could go to Canaan and Galilee and enjoy the wedding festivities that were taking place but at the same time He was so divine that when the wine was exhausted, He turned the water into wine. See John 2.

I believe with all of my heart that the water was not just discolored, but that the water actually became wine, and that it was intoxicating wine. If you study that passage closely enough you will note that the governor was complimented by the guests on the fact that he had saved the best for the last. Now the reason for that custom, was that in the beginning you were supposed to take the best wine and become slightly intoxicated and the governor of the feast could pawn off on them the bad wine and they wouldn't know the difference. Therefore, they complimented him and said you have saved the best for the last.

I want you to notice another thing. Jesus was so human that He grew weary at sea. According to Mark, He grew so weary that He went down into the hinder part of the ship, and went to sleep. His body was tired. He was exhausted and, thus He went

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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

Explain II Kings 24:8 and II Chronicles 36:9 as to the age of Jehoiachin when he began to reign.

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Jehoiachin was a king of Judah. He was an evil king as was his father, Jehoiakim. The two Scriptures in question state that he was eight or eighteen when he began to reign. Just looking at these two verses, we immediately see that for which many people search and search. An apparent error. I cannot explain it. I have searched through writings of Henry, Baxter, Graves and Barnes, as well as a few dictionaries and encyclopedias and the only one to mention these two verses is Barnes. In his notes on II Chronicles 36:9, he does not comment, but simply refers to II Kings 24:8. My immediate answer is found in the New Testament. "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" (II Tim. 3:16-17).

The Scriptures indicate that the age of eighteen is the correct age. There are two reasons for this statement. First, we find that there is an indication that the king, Jehoiachin was married. "And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon" (II Kings 24:15). The second reason is that he had children. "Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?" (Jeremiah 22:28). Jehoiachin, whose name was changed to Coniah, and his seed were cast out of their land together.

Jehoiachin remained a prisoner for thirty-seven years in Babylon. When he was released, he was still recognized as king of Judah, and was given a continual allowance all the days of his life. This account is recorded in II Kings 25:27-30.

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There's not a whole lot to discuss concerning these two verses.

While II Kings 24:8 states that Jehoiachin was eighteen years old, II Chronicles 36:9 states that he was eight years old. There seems to be some sort of a contradiction here. It would seem that an early scribe probably made a mistake of ten years in copying one of these two books. Anyway, the evidence in II Kings 24:15 seems to bear this out. It speaks of his wives, it is quite unreasonable to think that an eight year old boy would have wives.

I hope my fellow writers can give you more help than I can here.

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I believe the Bible was verbally inspired by God. It is made up of 66 different books that were written over a 1500 year period by different men at different times, concerning a multitude of subjects; yet its theme and teaching are unified throughout the entire work! The men that wrote the Bible did so under direct inspiration of the Holy Spirit. It is the infallible Word of God. No mistakes, no contradictions, perfect in every sense. The King James Version was carefully translated in 1611 from ancient copies that had been diligently compared with others. This is where some of the little errors come from in translation from the original tongue, or in copying from other copies. I believe the two verses in this question are an example of what I mean. The Old Testament was written primarily in Hebrew. The Hebrew word for "eight" in II Chr. 36:9 is the same word for "eight" II Ki. 24:8 "shem-o-neh." But, in II Ki. 24:8 there is another word used in connection with "shem-o-neh" that is, "asar." According to Hebrew scholars when "asar" is used in combination with another number it means ten. Thus "shemonah-asar" = eighteen.

God did not inspire the transcribers or translators, and allowed a few errors in the copies and translations from the original (for His own reasons), but the truth and the teachings of the Bible remain intact. Don't be alarmed, God has empowered and used copies and translations to save and guide His elect for thousands of years, and will continue to do so until His Son returns and we shall all know for sure how old Jehoiachin was when he began to reign.

CROSS

(Continued from Page 4)

to sleep. His divinity was seen when the storm began to rage and the waves began to mount higher and higher until they got into the

ship. It is a fearful thing for a ship as small as that one was, to be in the sea. It says that one of the disciples went down and awoke the Master and asketh Him the question, "...carest thou not that we perish?" (Mark 4:38).

Jesus, of course, reprimanded them for their lack of faith and stood on deck and lifted the hands that were soon to be nailed to Calvary's cross and spoke peace to the raging storm. The waves quickly and immediately subsided and became still. I say therefore this evening that He can still the raging storm in the hearts of lost and alien sinners. He can calm the fevered brow. He can speak peace to the troubled mind and to the troubled heart. Every person that has been saved, first became rather disturbed and often times emotionally upset. The Word of God is preached and suddenly they come to see themselves as being helpless, hopeless, lost and on the road to hell. A storm begins to rage in their hearts. This storm engulfs their entire being until after awhile, perhaps days, I've seen men when they have been forced to cry out, "What in the world can I do?"

I have always tried to be honest with people and tell them the absolute truth. I have taken the Word of God and read John 6 to them. I have suddenly seen the storm that was reflected in their faces (because faces are the mirrors of human hearts) become calm and the turmoil all vanish, and they suddenly became still and quiet because Jesus Christ, the divine Son of God, had spoken peace to their troubled souls and had given them the assurance that they belonged to Him.

Jesus was so human He sat down on Jacob's well. He was weary from His long day's journey--traveling the dusty roads of Judea; climbing the mountain sides and leaving His footprints upon the sands of time. This man was God manifested in the flesh, and yet being so human He sat down and was resting on the curb of Jacob's well. He was so divine that when the woman came from Samaria to draw water from this well to quench her thirst He gave unto her the water of life. She became so thrilled and overjoyed at having come face to face with a sovereign God that she forgot her errand and left her water pot and went back into the city and said: "Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

Jesus Christ revealed to this poor lost and alienated sinner something that He had never revealed to another human being and He did this when she said to Him: "...know that Messiah cometh, which is called Christ: when he is come, he will tell us all things, Jesus saith unto her, I that speak unto thee am he"

(John 4:25,26).

He did not tell it to the priest, to the kings or nobles but He revealed His Messiahship to this lonely and lowly woman of Samaria.

I say again that Jesus Christ is man's only hope and this poor woman came to this well to get the water that quenches man's natural thirst, but Jesus Christ revealed who He was, and who He is. He gave her the water of life and she went on her way rejoicing.

Jesus Christ was so human that He stood in the garden where Lazarus' body reposed and the saddest verse in the Bible is where we are told that He wept. When God's people have been beaten down into the dust of the earth, and despondency has grabbed hold of their hearts, and they have been made to cry out in their hopelessness, and in their despair because a loved one has passed away, Jesus Christ whispers peace to them and calms them. God speaks to the hearts of His people when they are in deep sorrow. You notice that Martha and Mary, the sisters of Lazarus, were weeping and the neighbors and friends were weeping and it says in verse 35 "Jesus wept."

This one little verse containing only two words has resounded around this earth and has been a comfort in the storms of life. It has calmed the raging storms that often times breaks our hearts and our souls.

Every tear that has fallen from an eye of a child of God, Jesus Christ has seen. Jesus sees us in our worst moments and in our best moments because Jesus Christ is our constant companion. He is our sufferer. He is our divine helper. Jesus Christ is our blessed kinsmen Redeemer and understands all of our sorrows and all of our troubles.

Let me tell you this evening, here stands a preacher that speaks out of bitter experience. I have been beaten down time after time. Sometimes young preachers don't think of the preachers who have been preaching for 30 or 40 years as ever having trouble and sorrow. Brother, I've had it, I know what it means to suffer. I know what it means to be beaten down until I reach up with hands that seemingly cling to the very garments of the divine Son of God, and beg for mercy, and for divine assistance, and never let go like Jacob of old, until God blesses me.

And so there in the silent city of the dead the tears of Jesus trickle down His face and sparkle like diamonds in the sun, and they fell upon the ground in that sacred place, and forever hallowed and sanctified the place where they fell, for here were the tears of the Redeemer. He was so divine, bless God, that He stood there and said, "Lazarus, come forth." And Lazarus arose from the dead and walked out of that grave and Jesus said, "Loose him and let him go." You can readily see that Jesus Christ is the power of God.

You know Jesus was so human on Calvary's cross. He was then drinking the last bitter dregs of the wrath of Almighty God, and I'll tell you every sin of every elect of God of every age was thrust upon Jesus Christ.

God charged Jesus Christ with my sins--every sin that I ever committed, or ever shall commit. He charged Him with all of the sins of all of His elect. Some of them were the vilest sins that I

could ever imagine. He charged Him with the sin of murder and rape and everything that God's elect practice or commit in their life or shall ever commit. Jesus Christ took His people's place on Calvary's cross according to Matthew 27:46.

He cried out with a loud cry, "My God, my God, why hast thou forsaken me?" Jesus Christ was tasting death for His people. He was bearing His people's sins. The earth had been cloaked in darkness. The sun had gone down at the noon hour and the quietness could almost be heard, but there came that one cry from Calvary's cross, "My God."

It is heart rending when you think how the Creator of this universe according to Colossians 1:15 made the world for Himself, and nothing consists without Him, and yet He died like a common criminal upon the cross. He cried, "My God, why hast thou forsaken me?" He was so divine in the blackness of that hour when that old thief who had experienced the repentance that God gave, said, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42), and Jesus said, "Today shalt thou be with me in paradise."

Jesus was so human that He cried out upon the cross, "I thirst" and they gave Him vinegar mixed with gall to drink and He refused to drink it. He was so divine that He dismissed His own spirit. In Luke 23:46 He said, "Father, into thy hands I commend my spirit."

Fellowship had been temporarily severed. It had been interrupted but was now restored because Jesus Christ had paid the debt. He met the fierce demands of the law. He paid the debt for every one of His people. He had paid for their sins and so now fellowship was restored. "Father, into thy hands I commend spirit." Thus the ground of our hope is in the death and resurrection of Jesus Christ.

Without Calvary we would have no hope. The Apostle Paul said in Ephesians 2:12 and 13 that without Christ men have no hope. I tell you the masses of this earth have no hope. Even the elect of God that does not have the assurance of salvation within himself, has no hope because you cannot know that you are an elect of God until you believe. Election is unto faith according to II Thessalonians 2:13. Election is unto obedience, I Peter 1:2. Election is unto holiness, Ephesians 1:4. No man has a right to say that he is an elect of God who lives in open rebellion against Him. I say to you, no man has any hope until he knows Jesus Christ as his personal Kinsman and Redeemer or until the Son of God has been crowned in his heart as the King of kings, and Lord or lords. Without Calvary justice could never have been satisfied. Jesus died in satisfying the justice of God. You and I could go to hell and live throughout the endless ages of a never-ending eternity, but we could never satisfy justice. Jesus satisfied the justice of God, meeting the fierce demands of the law of God, and satisfied it all, and in doing so, satisfied

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CROSS

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Himself.

In Isaiah 53:11, you will notice: **"He shall see of the travail of his soul, and shall be satisfied."** Notice this. I tell you the sword of divine justice was sheathed when Jesus Christ died upon Calvary's cross but it was all gory and red with the blood of the Son of God as it pierced His side. God said, "I am satisfied," and Jesus said, "I am satisfied." And you and I when we stand in His presence will also say, "We are satisfied."

Without Calvary, there could not have been an empty tomb. Without an empty tomb man is without hope. The Apostle Paul said in I Corinthians 15:17, **"And if Christ be not raised, your faith is vain."** And in the next verse he said, **"Them they also which are fallen asleep in Christ are perished."**

Then in the next verse he said, **"If in this life only we have hope in Christ, we are of all men most miserable"** (I Cor. 15:19). But then in verse 20, he raises to the heights and says, **"But now is Christ risen from the dead, and become the firstfruits of them that slept."**

There came a time when the women went to visit the tomb and there the angel sat and said, **"I know whom ye seek. Ye seek Jesus of Nazareth. He is not here. He is risen as he said."** And Jesus burst asunder the powers of death, arose triumphant and victorious over hell and the grave and said, **"I have in my hands the keys of death, the keys of the grave, and the keys of hell, I am alive forever more."** He lives today. I know that He lives because He lives within my heart. Without Calvary there could not have been an empty tomb.

In Romans 1:4 He was, **"...declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."**

He conquered death. He overcame death. He made a laughing stock of hell. He conquered death and arose from the dead. I tell you, I have a hope in the resurrection. When they take this old carcass of mine out to the silent city of the dead I don't want the preacher to stand there and try to eulogize. I want him to say that here is a man that died because of sin. Sin is a thing that brought both physical and spiritual death into this world, but I also want that man to tell the people there is going to come a day when the divine Son of God is going to call for Wayne Cox and I am going to rise from the grave. I am going to look back to that yawning chasm that once contained all that was mortal of me and I am going to shout the gladsome song, **"Oh, death, where is thy sting, oh grave, where is thy victory?"** I am going to rise to meet the Lord in the air. I Thessalonians 4:13-17.

Jesus Christ is going to reign on this earth one of these days until the last enemy has been destroyed. The whole earth has been redeemed by Jesus Christ. He bought this earth and paid for

it. He is going to come one day to claim it. He is going to claim it and He is going to purge it. He is going to purify it and He is going to reign until the last enemy has been destroyed. You know death is an enemy. I hate death. Death is a terrible thing. Death is an awful thing and leaves a vacuum in the heart of those who have lost loved ones. But Jesus is going to reign until the last enemy is destroyed. I Corinthians 15:26 says, **"the last enemy that shall be destroyed is death."**

He is going to banish every foe. He is going to destroy every enemy. He is going to hand back this old earth to God as perfect, actually, more perfect, having reclaimed more than Adam ever lost. You and I are going to stand before Him. We are going to take what few crowns or rewards that we may have and gently lay them at the feet of Jesus Christ and we're going to sing the gladsome song, **"To God Be The Glory."**

Are you saved tonight? Do you know Jesus Christ? Is He your hope? Do you know Him? Really know Him? I believe that every soul that is saved knows Jesus. Do you know Him?

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PREACHERS

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but whom the Lord commendeth (II Cor. 10:17-18).

But there were false prophets among the people, even as there shall be false teachers among you (Read II Peter 2:1-3).

For the time will come when they will not endure sound doctrine. But shall heap to themselves teachers having itching ears. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if His ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

To preach works for salvation is to preach a false way; plainly, a false doctrine. Ephesians 2:8 teaches plainly that we are saved by grace through faith. **"Now to him that worketh is the reward not reckoned of grace, but of debt"** (Romans 4:4).

Those that believe they can save themselves, or help save themselves, cannot be saved by the grace of God until and unless God leads them to know that they are completely helpless and to believe that Jesus Christ is the Son of God the Saviour of all who come to Him for salvation; repenting and believing, that only through the blood of Jesus Christ they may be saved. Phillip preached Jesus to the Eunuch. Peter preached Jesus to the household of Cornelius. Paul and Silas preached Jesus to the jailer. **"Believe on the Lord Jesus Christ and thou shall be saved and thy house"** (Acts 16:31). There are many false doctrines being taught. Salvation by works is the worst. **If any man preach any other gospel unto you than that ye have received, let him be accursed** (Galatians 1:9). Salvation is of the Lord. Believe it and give God the glory.

"This is a faithful saying, and worthy of all acceptance, that Christ Je-

sus came into the world to save sinners; of whom I am chief". (I Tim. 1:15). The apostle Paul is saying that Christ Jesus saves blasphemers, persecutors, the worst of sinners without help from the sinners.

It was said to a lost sinner, "why not let the Lord save you." He replied, "I will not let the Lord save me." The answer to him was, "Then you will go to hell." His answer was, "No, I will not let the Lord save me and I will not let the Lord send me to hell." If any part of salvation was of men I would agree.

Only the elect come to God for salvation. He draws them to Him by His Spirit (John 6:44). Those who come will in no wise be cast out. He gives unto them eternal life. They shall never perish (John 10:28).

"Unto Him that loved us, and washed us from our sins in his own blood" (Rev. 1:5). He that glorieth, let him glory in the Lord. Grace be with them that love our Lord Jesus Christ in sincerity.

EASTER

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is said here. Also feel free to discuss this with me at any time.

As to the word "Easter", it is of pagan origin as is the holiday itself. Of the 17 translations which I have, only the King James Version translates the Greek word, "pascha" in Acts 12:4, "Easter." The word means "passover". This was so translated because of the Church of England's influence upon the translators. This holiday, among others, is completely pagan in origin, has been preserved by the Catholics, and adopted by the Protestants. Real Baptists are not Protestants, for they are the church that Jesus Christ started and to which He promised perpetuity. Let us note that Easter is truly pagan and without any Biblical support whatsoever. Like pagan xmas it goes against the teachings of the Bible, and therefore gives no glory to God.

The Easter season includes the following: Mardi Gras, Ash Wednesday, Lent, Good Friday, and Easter. These are not Biblical, but Pagan and Catholic. To find more of the origin of these pagan holidays, you need go no further than your home encyclopedia or your local library. These pagan holidays are celebrated with much worldliness, religious (man made) festivities, revelry, drunkenness, lying, parties, and profane observances. Let us look at good Friday briefly.

"For 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" (Matt. 12:40). The four accounts of the resurrection of Christ show that He was raised before day light of the first day of the week. Biblical days were evening and morning and began at 6:00 P.M. Such a day is 24 hours. Three days and three nights are 72 hours. When Jesus died for the sins of His people, He was buried before the Sabbath, which was a high Sabbath because it was the first day of the feast of unleavened bread. He died on Wednesday. He was buried at 6:00 P.M. just as that day ended and as Thursday began. He arose at the same hour on Saturday just as the first day of the week began. He

was therefore, in the grave 72 hours. How could Christ then, have died on Friday?

Jesus Christ rose from the dead, and thus conquered death once for all for all His people. That is why His people meet and worship Him on the first day of the week, not once a year. That is why true Baptists do not go along with the great whore and her harlot daughters with such things as the above, or such things as changing the name of the goddess Ishtar to Easter. They also do not go along with changing Tammuz's birthday to xmas and pretending it is the birthday of Christ. They do not go along with colored eggs and xmas trees either. What do eggs have to do with the resurrection of Christ, and what does an xmas tree have to do with the birth of Christ? Well, I guess that if you lie to your children about rabbits laying eggs (colored eggs at that), you might as well lie to them about "Satan Claws", Easter bonnets, exchanging gifts, hot cross buns, yule logs, sunrise services, mistletoe, and on and on.

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:8). **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."** (Rom. 10:9).

Worship the Lord Jesus Christ and Him only every Lord's day.

TAKING

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among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest." These were about to see who was the least and a traitor. Perhaps this strife came up because each was seeking to justify himself as not being the guilty party. Here our Lord teaches that the chief among them shall be the servant. **"He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded."** The meaning of the lesson is told (13:1516) **"For I have given you an example, that ye should do as I have done you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him."** It was at this point in time in the upper room, that Judas was identified as the betrayer of Christ. He hastily departed to walk no more with the twelve. Judas was an antichrist and as such would and could have no part in the supper of unity that was now about to take place.

"And he took the cup and gave thanks." In the human realm it pleases men to leave God out of the picture. With man, **"God is not in all his thoughts"** For none will seek after God. In the human realm men deal with what is termed as "give and take situations." For

example we are told that marriage is a "give and take" proposition. We are to give of ourselves what we are not accustomed to giving because we are made aware of our own selfishness by not doing so. We take what we are not accustomed to taking and hold our peace. A wife or a husband often takes one another's verbal abuse or oddities with silence to preserve harmony in the home. In some cases the wife may take or tolerate the husband leaving tools or clothes lying around the house; or the husband may tolerate a few extra dishes in the sink, etc. This is the human or physical realm. There is also a spiritual realm, and likewise since the dawn of man, man has believed that the so called "man upstairs" deals also in give and take situations. The opinion is, you give your heart to God and He'll take it. You give "of the fruit of the ground an offering unto the Lord" or come into the presence of God in the manner you so desire, so long as you are sincere in giving of yourself whatsoever you may choose, and He'll take it. Give him ritualized prayers on beads and wheels and He'll take it! Give Him prayers through idols and Mary and He'll take it! Give Him your decision for a beggerly saviour and He'll take it! Give your nasty depraved heart to God and He'll take it!

We ask beloved, is God in the business of bartering? Has He left the decisions up to men as to what kind and how much worship we are to give Him? As to what kind of church we are to give Him? We search the Scriptures in vain, beloved, to find such give and take situations relative to godly service. Our text does not read, "He gave the cup and took thanks", though it be a Father Son relationship. When we give to our children we expect an expression of them of "thank you". Don't we? I do not deny this to be right and proper, for we deal with the body which needs to be brought into subjection with humility. This is right, and this is good. Yet our text states, **"And he took the cup and gave thanks."** He took and gave! Earlier our Lord had said, **"My time is at hand."** And at the passover He again states, **"The Son of man as it goeth as it is written of him."** (Matt. 26:24). In Luke 22:22 our Lord is recorded as saying, **"And truly the Son of man goeth, as it was determined."** Thus we have the key of why it is written, **"he took..and gave."** Beloved, how sad it is indeed that many who read the words of our text can find but mere symbolism in them. True, it is symbolical. True, it is the institution of the ordinance of the Lord's supper. Yet when our Lord declared in Luke 22:20, **"this do in remembrance of me,"** was it that we were only to likewise observe the ordinance? Is there not something else here in which He has given us an example to follow?

Let us observe this word "took" as seen in our text. It is used some 257 times in the N.T. and translates about 14 different ways. 133 times it is translated as "receive" and 104 times as "take". This still leaves 20 other variations of the Greek in such words as; accept, attain, obtain, take up, take upon oneself, etc. What does all this tell us? We observe the Lord before the

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

Part II, Chapter 5a

by J. R. Graves

The Supper: A Church Ordinance

Definition of church ordinance: The Supper demonstrated to be a church ordinance--1. Each church absolutely independent under Christ; 2. Each church is made the guardian of the ordinances, and enjoined to prevent the disqualified from partaking of them; 3. The symbolism of the Supper determines it beyond question to be a church ordinance, since it symbolizes church relations with the body celebrating the rite.--Christ appointed it as a church ordinance--could not have allowed His churches the right to contravene it. The churches of the first ages observed it as a church ordinance.

We have seen that the Supper can only be enjoyed by one: 1. Who has been scripturally baptized; and thus, 2. Has become a member of a Scriptural church; and 3. Is in hearty fellowship with its doctrines; and 4. Is walking in gospel order. I come now to notice further: that the Lord's Supper is a church ordinance, and, as such, can only be observed by a church, as such, and by a person in the church of which he is a member.

This statement indicates an observance of the Supper generally disregarded by our churches, as are other important matters connected with the sacred feast, as the character of bread and the kind of wine used, and it will, therefore, demand an investigation in spirit so unfettered by the prejudices of long usage and uninfluenced by the opinions of their powerful advocates, that comparatively few will be able to command; but, these few belong to the class of witnesses who have, through all ages, been the conservators of "the truth as it is in Jesus," and to whom the world is indebted for a pure gospel and Scriptural ordinances. The truth of the proposition, as a whole, depends upon the truth of its first clause, i.e., that the Supper is a church ordinance. It becomes me to define a church, from a denominational and social ordinance. There is no denomination ordinance of divine appointment--because such a thing as a denomination, in the sense of an organized body, embracing all the churches of a province or nation, was unknown in the first ages. I have denominated the Lord's Supper a denominational ordinance whenever it is opened to the members of any and all Baptist churches present. We do not allow a brother not a member, in however good standing, the right to vote in our conventions, associations, presbyteries, councils, or church conference, but we do confer upon him the rights of a member, without the knowledge of his character, when we observe the Lord's Supper, the most sacred of all ordinances!

A social ordinance or act is one that may be enjoyed anywhere by any number of Christians: as individuals, baptized or unbaptized--as singing, prayer, exhortation and religious conversation.

But, the essential qualities of a church ordinance are:

1. That it is a rite, the duty of perpetuating which is committed to the visible churches, as such.

2. The qualifications of its recipients must be decided by the members of the churches, as such.

3. Any rite which symbolizes church relations can only be participated in by the members of the church celebrating, and is pre-eminently a church ordinance.

A church act or privilege is one that can be transacted or enjoyed by the constituent members of one particular church. Voting upon all questions relating to the choice of officers, the fellowship and government of the church, is a church privilege, or act, which, from the very nature and constitution of a gospel church, belongs to the members of that particular church alone, and cannot be extended beyond its limits without peril to its very existence.

Baptism and the Lord's Supper are universally admitted to be church ordinances, and yet few seem to apprehend why they are, or why they cannot be administered by an officer of a local church without the action or presence of the church.

Of the Lord's Supper, especially, few seem to understand why it ceases to be a church ordinance when administered to those without and beyond its jurisdiction, or when those without and beyond the jurisdiction of a local church are associated in its celebration. It is my conviction that misapprehension of the true nature and limitations of a church ordinance has given rise to all the discussions, misunderstandings, all the misrepresentations, and bitter prejudices excited against us by other denominations, as well as to all the present disagreement among Baptists. If all parties could understand clearly why the Lord's Supper is a church ordinance, and why it must, from its very nature and in every instance, be observed by the constituent membership of each local church alone, it must be that all this unpleasant and harmful misunderstanding, and antagonism would be settled and pacified: and certainly this would be a consummation devoutly to be wished by every true child of God in every denomination.

In the not vain hope, I trust, of contributing something toward this so desirable a result, I submit this and the following chapters.

My first argument to show why the Lord's Supper is a church ordinance, and can be Scripturally observed only by the members of one particular church is:

1. That each church under Christ is absolutely independent.

The first church organized by Christ was a complete and perfect church, and yet it existed for years before other churches were formed. There were no new ecclesiastical relations originated, nor the slightest modification of the character of this church made, by the multiplication of churches. During the apostolic age, nor for ages after, was there the shadow of any confederation or con-association or constitutional inter-dependence recognized, any more than between the families of children of a common parentage. Love for the brotherhood and active charity for all in distress, and the doing of good, especially to the household of faith, was only enjoined. The idea of a constitutional inter-dependent which is now impercept-

tibly taking root in the minds of the cultured leaders of our people, in the fourth century begot confederations and con-associations of churches, and these soon brought forth the centralized ecclesiastical hierarchy under the auspices of Constantine--which is known as the "Great Apostasy."

[A.D. 100-193]. "All congregations were independent of each other," etc. (Gieseler, ch. 3; p.53).

"All the churches in those primitive times were independent bodies, and none of them subject to the jurisdiction of any other. It is as clear as noonday that all Christian churches had equal rights, and were in all respects on a footing of equality" (Mosheim, A.D. 100).

[A.D.200]- "During a great part of this century all the churches continued to be, as at first, independent of each other, or were connected by no con-associations



or confederations; each church was a kind of little independent republic, governed by its own laws." [A.D. 300-400]. "Although the ancient mode of church government seemed, in general, to remain unaltered, yet there was a gradual deflection from its rules, and an approximation toward the form of monarchy. This change in the form of government was followed by a corrupt state of the clergy."

This was the vile offspring begotten by the idea of the inter-dependency of churches, which is finding strong advocates in our day. They sink the idea of churches into that of a denomination.

The learned Dr. Owen, of England, asserts: "That, in no approved writer, for two hundred years after Christ, is mention made of any organized visible professing church, except a local organization" (Crowell's Church Manual, p.36).

Each church being absolutely independent, it must, from the very nature of the case, absolutely control its own acts; and can be responsible to no authority save Christ. It cannot constitutionally allow the members of other communities to share its prerogatives, since such license would endanger its own independency and responsibility.

Should a church so far forget its trust as to fall into the general practice of inviting as an act of courtesy (which implies a discourtesy in refusing to do it), the members of all sister churches present to vote in the reception and exclusion of members, discipline and even choice of pastors, as one prominent Baptist author advises, how soon the independency of the churches would be subverted! Usage would soon crystallize into precedent, and custom into law.

The independency of the churches is of Christ's special appointment, and it is our sacred duty to do nothing tending to

imperial or contravene it. No one will presume to claim that Christ invested His churches with the power to contravene, at their pleasure, any one of His appointments. Their powers are all delegated, and delegated powers cannot be relegated. A local church cannot confer upon members of other communities any privilege or franchise that belongs exclusively to her own members.

But it is further demonstrable that the Supper, as well as baptism, is a local church ordinance, because:

2. To each local church is committed the sole administration and guardianship of the ordinances.

This will not be questioned, save by the few who hold that baptism, at least, was committed to the ministry as such; that they alone are responsible for its proper administration and they can, therefore, administer it without the presence and voice of the church whenever they please. This must be settled, not by the will or opinions of men, but by the Scriptures.

Let us see what one apostle thought concerning this issue between a part of our ministry and the churches:

To the church at Corinth: "...I have received of the Lord that which I also delivered unto you..." (I Cor. 11:23).

All the instructions and directions, both as respects the doctrine and the ordinances, Paul delivered, not to the ministry, but to the churches.

"Now I praise you, brethren (not you, ministers of the churches), that ye remember me in all things, and keep the ordinances as I delivered them to you" (I Cor. 11:2).

Now note his command to this church, not to its ministers: "Be ye followers of me, even as I am also of Christ" (I Cor. 2:1). "...I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church" (I Cor. 4:16,17).

To the church at Philippi: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Philip 3:17). He enjoins it upon the church to follow the directions he had given it, as well as to "mark" those who did not.

To the church at Colosse: "...Though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (II Col. 2:5, 6, 8). "And we have confidence in the Lord touching you (the church), that ye both do and will do the things which we command you" (II Thess. 3:4).

It would be useless to reason with those who could deny, with these Scriptures before their eyes, that the ordinances were not delivered in sacred trust to the churches, as such, and not to their officers; and that they are held responsible for their right observation.

It is further established, with respect to the Supper, by the duties especially enjoined upon each local church, as such. It is commanded to allow only members possessing certain qualifications to come to the Supper. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves (as a church) from every brother that walketh disorderly, and not after the tradition (instructions) which he received of us" (And what ingenuous mind will deny that this command equally excludes all such from the pulpit as well?). "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess 3:6,14).

This withdrawing and having no company with the disobedient and disorderly, certainly involved exclusion from the Lord's table.

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twelve on this solemn occasion. Before their very eyes "Jesus took bread" saying "this is my body." In v:29 He took the cup saying "...this is my blood". Both the bread and the wine represented the Lord Jesus Christ in that which He had received, attained, obtained and took upon Himself by the will of the heavenly Father. Our text states, "And he took the cup and gave thanks..." The example before us, that which we need to observe, is the "resignation", in which He took the cup, for in so taking "he gave thanks." How unlike any other who has passed this way! It was not a give and take situation between Him and the Father as it is in the human realm. The Father had given the cup; Christ took it, and gave thanks. He had faithfully resigned Himself to but one will. Not His own, but the Father's. Listen to Him as He lay face down in the garden of Gethsemane. (Matt.26:39) "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Again in v:42, "He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done." The cup but a mere symbol, beloved? It is a symbol indeed, but such a symbol to Christ that He became overwhelmed with the thoughts of it. So overwhelmed that He would tell His own, "...My soul is exceeding sorrowful, even unto

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death..." (Matt.26:38) Mark 14:33 tells us He "began to be sore amazed, and to be very heavy." Luke 22:43, 44 tells us that as He so prayed! "...there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." It was a cup of sore distress to Him, beloved. A cup which, as He thought upon, He exceeded the bounds of sorrow. He became "sore amazed" or greatly astonished; very heavy and in agony. Some may argue that the cup which our Lord speaks of here in the garden is not considered as the cup of the Lord's Supper. In some respects this is true; yet both cups symbolize the agony of suffering. Still beloved "He took the cup, and gave thanks."

In the upper room He had set forth the example to the church on the importance of humility towards one another. A same example He would also show in the garden. Man had once dwelled in an "upper room"; yea, in the very presence of the "high and lofty one" as he stood before the creator a new sinless, living creature given life by the breath of God. Then the Lord put him in the garden, the Garden of Eden, wherein by transgression he fell into sin, died spiritually, and became what he is today. Totally alienated from God! Dead in sin! Totally corrupt with nothing to pay! Yea, nothing to give unto his Maker whereby he might redeem himself. Thus our Lord, in the beginning of His agonies resorts to the garden feeling the results, the sorrows, the woes that sin had brought into this world. Feeling the weight and bitterness of the cup He must now drink to save His people and redeem them from the bondage of sin. What is His example for us here in the garden beloved? Is it not that which the first Adam failed in? Has not our Lord, here in the garden, put Himself in subjection to the will of God no matter what dark hours may come?

"And he took the cup and gave thanks." Is this not often our greatest failure? When we are presented a "cup" of blessing from on high, how readily we receive it. We rejoice in that the Lord has been pleased to so grant us cups of joy; whether it be prosperity material gain, good health etc., we do so joy in these things. What was it that was set before Christ of which we are told He "gave thanks"? To the twelve He said, "Drink ye all of it. Take this, and divide it among yourselves." Are we then not to drink of His cup? Consider, all present were to drink of His cup. It was to be divided among His own. He Himself was to drink fully and totally of the Father's, cup but He gives us His cup in equal portions. None to receive more or less than the other. This, of course, referring to His salvation. But what if He so chose to give us a cup of bitterness? Something which we did not desire? Something which we find distasteful. Do we take it and

give thanks? "The Son of man goeth as it was determined." (Luke 22:22). We, unlike our Lord do not know what is determined of the Father for us in the details of our lives, but do we go as it is determined? That is, do we receive the bitter cup as being determined of the Father for our good? Ephesians 5:20 seeming points to our text telling us, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Yea, we give thanks in the name of the Lord Jesus, but do we such in the manner of our Lord? That which may appear evil and distasteful is the purpose of the Father; and as our Master we must take and give thanks. For our Lord it was humility before honor. We dwell in this lowly place called earth, while our Lord now sits high above in the Father's throne. We dwell in but sinful flesh, yet it so pleased Him to put the divine treasure of the Gospel, and His holy presence within us. If we take not the cup of bitterness with joy, how shall He be glorified and not grieved? "And he took the cup and gave thanks". Let us look further at this cup for which our Lord gave thanks. Let us look at the awful symbol of the cup. Today, when we hear the word 'awful'; we have been programmed to think of this word as something horrible, vile, terrible. But the word 'awful' really means; to be inspired with awe and admiration. It means to be full of awe and admiration such as we might be prone to do when observing a beautiful sunset, a rainbow or even a thunderstorm. How then was this cup, for which our Lord gave thanksgiving, considered awful in the true sense of the word?

When we come to the Lord's table we observe but a cup of wine which our Lord has told us symbolized His blood. There is but one cup and one Saviour. None may participate at this table unless they have spiritually drunk His blood, for He declared; "This is my blood..." "drink ye all of it..." "in remembrance of me." In John 6:53 our Lord tells us, "...Verily, verily, I say unto you. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." That is, no spiritual life. We partake of the cup of the Lord's table to signify and testify that we believe in salvation by the blood of Christ alone. The wine in the cup therefore symbolizes the blood of Christ. Nothing else will do. It is wine or it is wrong and it is nothing! But why wine? In Deut 32:14, the Song of Moses, he sings; "...and thou didst drink the pure blood of the grape." The pure blood of the grape is not grape juice but wine only. Wine in the Bible not only symbolizes the blood of Christ but also: the blessings of the gospel of which Proverbs 9 refers to as "mingled wine" in reference to the many doctrines and many ways the Word of God shows us Christ. Thus does Isaiah 55:1 tell us, "...yea, come, buy wine and milk without money and without price." The blessings of grace, beloved! Of this Christ would take and give thanks, for He knew that by the gospel He would honor the Father. Yet what is wine without the grape which elsewhere symbolizes His body

as does the broken bread? The grape must be crushed in the winepress that it may become wine. Our Lord, in knowing this, in knowing what awaited Him, "took the cup and gave thanks". In John 12:27-28 He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name..."

That wine in the cup, beloved, that for which He gave thanks, also symbolized the wrath and judgment of God, "For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." (Ps.75:8) He who knew no sin became sin for us. He became a curse as the wicked and was made to drink of the "dregs", the displeasure, the wrath and pure holy justice of God. Yet for all these things, "He took the cup and gave thanks."

Proverbs 4:17 refers to "the wine of violence." Oh beloved, consider how violently handled was our Lord. Upon Him they laid wicked hands to tear His beard, His garments, His flesh with whips. To pierce His body with thorns, nails and lance. Even for this portion of the cup He would take and give thanks. Beloved, many of His own have indeed drunk from this cup, but required to drink only a portion divided, for none could bear all but He. They, as their Master would take what the Father chose to present and look heavenward, giving thanks.

Psalms 104:15 tells us, "wine...maketh glad the heart of man..." The question is, of which wine do we drink, and from who's cup do we drink it? Most wines in my opinion are not palatable. It is often for the after effects that men so drink. But it is the delights of men that are the displeasures of God.

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THE KIND

(Continued from Page 1)

I. This church was divine. This church had a divine origin. In Acts 2, we read about one of the most glorious occasions in this world. We find that God had fulfilled His promise to the first New Testament church this world ever saw, when He sent the Holy Spirit to signify that "this is my body," in this world, and through this church I shall receive honor and glory. How we need to keep in mind that this is the kind of church that brings honor and glory to the Lord Jesus, and that is the only kind that will ever glorify His name. No other kind of assembly will bring honor and glory unto God, other than the same kind that we find in existence on the day of Pentecost. All other assemblies are man-made, and cannot, and will not. God will not accept them in their work toward His name. Only the kind of church that He recognized then, does He recognize today, and if we are not members of that assembly, we cannot bring glory unto His name. Our life is lost as a Christian, even if we are saved, if we are not associated with, and a part of, the kind of body that we read about on the day of Pente-

cost.

I am not saying that the church began on the day of Pentecost, but I am saying that the kind of a church that you find on the day of Pentecost had a divine origin, and unless our churches have a divine origin, they are not of God. This church was organized out of material that John the Baptist prepared. It had a divine origin, and it glorifies God because God sent that church into the world, and He only sent that kind of a church into His vineyard to work for His namesake.

That church had a divine organization. I am not talking about a worldly organization system; I am talking about a Scriptural organization that God ordained when He established His church.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5).

This is God's divine organization. When God ordained the tabernacle, He not only designated exactly how that tabernacle was to be put together to bring glory unto His name, and I believe that when Jesus organized and established His church, He put it together that it might glorify His name. There must be a proper organization when it comes to a New Testament assembly if we are to serve Him in the capacity that God said. Just a haphazard gathering of people is not necessarily a church of the Lord Jesus. Just to grab up a few people and start off an assembly of your own is not a Scriptural organization. We need to understand that organization in the Bible sense is a divine must, if we glorify His name.

This church not only had a divine origin and a divine organization, but it had divine officers. You go into a lot of churches today and they have all kinds of individuals working with all kinds of titles. We have the "Reverend" in our Baptist churches, and we are headed toward the "Most Right Reverend." We are trying to "ape" the Catholics, and we have all kinds of officers.

A New Testament church must have divine officers in it. God put first in the church, apostles. We recognize that is not for today, but He also placed in the churches ordained elders. He placed also deacons, that the church might serve Him in this world. I will not go into all this, but I just mention these things, as this is the kind of church that glorifies His name.

There were divine ordinances placed in that assembly. The kind of church that glorifies His name is an assembly where you find His ordinances being practiced in His name and in His way. That is the kind of church that glorifies His name. You have to have the divine ordinances.

Not only were there divine ordinances, but there were divine orders given to that church. There are a lot of preachers who try to be lord over God's heritage, and try to get the church to do things that God never gave one iota of an order to do. If we want to glorify God, then that pastor that God has raised up, if he is God's man, is to tell that church exactly what God gave as the order to New Testament assemblies nothing more and nothing less. How much better off our churches would be if we would

eliminate many things that so-called preachers try to get churches to do, which God never did authorize nor give any precept concerning whatever.

Briefly, I'll mention this: we need divine offerings. Churches are to be run with divine officers and having divine ordinances, but there also needs to be divine offerings if that church is to function like God intends it to do. This is the kind of church that glorifies the Lord.

II. This church was a united church. I am not saying it was a United Baptist Church in that word sense, but this was a united church. I turn to the day of Pentecost and I see they are united in prayer. A church that glorifies God will be a united church-a church that unites in calling on the name of God to do that which God has promised to do through His assembly. How long has it been since our churches individually have united in prayer to seek God's power and God's leadership and the unction from on high? We need to be united in prayer.

This church was also united in praise. When I attend this Bible conference, I thank God for the songs of praise that redound to His honor and His glory. I believe the kind of church that glorifies God is the kind where you find praise unto His matchless name.

This church was united in preaching the gospel of the Lord Jesus. On the day of Pentecost, when Peter got up to preach, he brought the message, but there were eleven other apostles that stood up with him and said, "Amen, Peter, preach on; that is exactly what we believe."

Our churches need to get behind the preaching of the Word of God. When your pastor gets up and preaches his message and you go out in the community and say, "Oh, well, we don't all believe that," you kill the spirit of New Testament church work in that community. There are people who go around behind the preacher's back, people that are not qualified to know what the Bible teaches, and they undermine the preaching of the Word of God. We need to stand together in preaching the Word of God.

This church was united in their practice. I love sound Articles of Faith and unless we practice what we preach, we also kill our influence. We need to walk together. I love to read about Peter and John as they walked together to the temple at the hour of prayer. To me, that means there was harmony and fellowship, and they walked in the same step. We need people today that will live lives that will verify what we preach. This is the kind of church that glorifies God.

III. This church at Jerusalem, which was a local, New Testament assembly of baptized believers, was a missionary Baptist church. This church was a God-magnifying church. Most churches you go into today, about all you hear is what they are doing for the Lord: "We are bringing the kingdom in." They are not bringing any kingdom in. We need to magnify Almighty God. On the day of Pentecost, the theme of their talking and praying and praising and preaching was the wonderful works of God. We need to have churches like that today, that when you walk in, you hear them talking about what God has done on their behalf. We need a God-magnify-

(Continued on Page 9, Col. 5)

STUDIES IN I PETER 1:17-2:2

by C.T. Everman

"And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:" (I Peter 1:17)

The "And if" carries the idea that, "in view of the fact that you call on the Father-". Peter is writing to Christians, those who have trusted in Christ and are children of God. Every Christian is a child of God and can call Him Father. The phrase, "without respect of persons" means that God is impartial to His children. Appearance, wealth, education, and such which count in the opinion of men does not count with God. **"But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart."** (I Sam. 16:7). God is an impartial judge who will reward each of His children according to his works.

In view of this impartial judgment, Peter urges the Christian to spend his/her time while sojourning in this world in fear. The word "sojourning" means one who in living in a land not his own, living in a foreign land. The home land of God's children is heaven. We are only sojourning in this world, and while living here we must always be aware of the fact that we are being watched by the unsaved; and our responsibility is to live lives that bear witness that we are the children of God. When Moses came down from the mount after communing with God, the skin of his face shone so the people could not look upon him (Ex. 34:30-35). Can others see that we walk with God? We are to live in fear. Fear that we will fail to obey God, fear that we will bring dishonor to His holy Name, **"That thou mightest fear the LORD thy God, to keep all his statutes and his commandments--".** **"Thou shalt fear the LORD thy God, and serve him, and shall swear by his name"** (Deut. 6:2, 13). **"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"** (Heb. 12:28).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as a lamb without blemish and without spot:" (I Peter 1:18, 19). In these verses Peter gives us the highest of motives for holy living. In verse 15 we were told to be holy; now we are given reasons why we should be holy. First, we are reminded of what we were; slaves who needed to be freed. In the Roman Empire there were millions of slaves who could only be freed by a price being paid by themselves or by others for their freedom. "Redeemed" means to set free by the payment of a ransom". **"Forasmuch as**

ye know--", we must never forget that we were slaves, slaves to sin, **"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another"** (Titus 3:3). Moses, over and over reminded Israel that they once had been slaves in Egypt (Deut. 16:12; 24:18, 22).

We are not only reminded of a life of slavery, but it was a vain life ("vain conversation"), or an empty way of life, "received by tradition from your fathers:", or that which we received from our fathers. A child is born in sin. He comes into this world with a depraved nature which he has inherited from his parents. Peter called this a vain and empty manner of life. From this manner of life we were set free by the payment of a ransom. That payment was made not **"with corruptible things as silver and gold -- But with the precious blood of Christ."** A slave in the Roman Empire could be freed by a payment of silver or gold, but no amount of silver or gold can set a sinner free from the slavery of sin. The price of his redemption is the shed blood of the Lord Jesus Christ. The word **"precious"** has two meanings. It is precious in the sense it is costly as to its value. Also it is precious in that it is highly esteemed or held in high honor. The blood of Christ is precious in that it is costly. It cost our Lord to leave heaven and give His blood for our redemption. It is also precious as it is held in high esteem in that it is only that blood which can redeem the sinner. Silver or gold can never set the sinner free from sin, only the **"precious blood of Christ"** can do that.

It was only because that blood came from One who was **"without blemish and without spot"** that it could be the ransom to redeem sinners. The lamb to be sacrificed by the Israelites, to be a type of the true Lamb, must be without blemish or spot, representing that one who had no sin of His own, but died for the sins of His people. John the Baptist exclaimed, **"...Behold the Lamb of God, which taketh away the sin of the world"** (John 1:29).

This One whose blood was the price of our redemption was, **"the lamb slain from the foundation of the world"** (Rev. 7:8). The apostle Peter said, **"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you"** (I Peter 1:20). "Foreordained" means "to designate beforehand" for something to be done. Before this universe was spoken into existence, the Lord Jesus Christ, God's Son, was foreordained to be the Saviour of those whom God elected unto salvation. Before the fall of man the Son of God was foreordained to be the remedy for sin, the slain Lamb. Yes, even before God created man, the means for his salvation was already provided. The word "manifest" means to make visible. The invisible God became visible in the person of the Lord Jesus Christ. He became visible

to the human eye when He took on a human body and became man. After the fall of man into sin, although Christ was foreordained as the Redeemer, many hundreds of years passed before He came, was "manifest." At God's appointed time He sent His only begotten Son to carry out that which He had foreordained.

"Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Peter 1:21). One may claim to believe in God but not in Christ. No one can believe in the God of the Bible except He believe in His Son, for He has said, **"...This is my beloved Son, in whom I am well pleased"** (Matt. 3:17). He not only gave witness of Him from heaven, but in the fact that He, **"raised him from the dead, and gave him glory."** This is the basis for our faith and hope. The apostle Paul wrote that, **"...if Christ be not raised, your faith is vain, (empty) ye are yet in your sins"** (I Cor. 15:17). Our standing before God depends upon our faith in Christ. "Christ is our hope."

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:" (I Peter 1:22). Peter wrote this letter to those who had **"purified their souls in obeying the truth,"** (Believing the truth as led by the Spirit). As a result they had an "unfeigned love of the brethren." Unfeigned love is a pure love, a genuine love, not a put-on love. From the Greek word for feign comes the word "hypocrite." Unfeigned then can be translated "not a hypocrite." Our love for the brethren is not only to be a true love, but it must come from a pure heart, heart that trusts in Jesus Christ, from one who has been begotten of God. Fervently means we must work to improve that love as an athlete strives to improve his skills. We show our love for the brethren when we treat them in the same way God treats us. How does God treat us? He forgives us, do we forgive others? God is kind to us, are we kind to others? God gives us aid in time of trouble, do we give aid to others?

"Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever" (I Peter 1:23).

Men argue loud and long that the Word of God has no part in the new birth, but look again at this verse. What does it say? **"Being born again, -- by the word of God, which liveth and abideth for ever."** Could there be anything more clear? In John 3:5 Christ said, **"...Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."** Men wonder what is meant by the "water". Peter tells us it is the incorruptible "word of God." The Scripture has made it quite clear that the new birth is brought about by the Word as used by the Holy Spirit. **"Of his own will begat he us by the word of truth..."** (James 1:18).

"For all flesh is as grass, and all the glory of man as the flower of grass.

The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word, which by the gospel is preached unto you" (I Peter 1:24, 25).

In verse 23 we are told that the new birth was not of corruptible seed but of incorruptible. Now the corruptible and the incorruptible are contrasted. All flesh (corruptible) is just like grass which soon withereth and even the glory of man, though it be great, soon fades away like the flower. But the Word (the incorruptible seed) of the Lord will last forever. We are then told that it is by this Word the gospel is preached unto us. Man's efforts, at the very best, can last only for a very short time. If a man lives a honest, clean, moral life, yet without God what has he gained? All flesh, all of man's works, like grass is soon gone. Only the Word of God is that which will last for ever. In that Word is the gospel which is preached. Why is it important to preach the gospel? We are told **"...it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"** (Rom. 1:16). What is the gospel that is the power of God unto salvation? Paul told the Corinthian church what the gospel was, **"...that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures;"** (I Cor. 15:3, 4).

So we see that the gospel is the death, burial, and resurrection of Christ as recorded in the Scripture (Old Testament). We are told that regardless of who, even an angel from heaven, brings another gospel unto us **"...let him be accursed"** (Gal. 1:8). We might note that the gospel is said to be the incorruptible seed and abides for ever. This being true, and as it is the agent used by the Spirit to bring about the new birth; the life that is created must be incorruptible and will abide for ever. The apostle John wrote, **"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God"** (I John 3:9).

"WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings" (I Peter 2:1). **"WHEREFORE"** goes back to the fact of the new birth which produces a new nature. Now that we are born from above, our way of life must be changed. "Laying aside" would indicate that we had all these characteristics; malice, envies, and evil speakings. These are all fruit of the old nature. These we must lay aside, that is get rid of, put off, to cast off never to be practiced again. There must be a complete about face. Peter names five things which the new-born child of God must lay aside. The word "malice" refers to any kind of wickedness. "Guile" comes from the word which means, "to catch with bait." Here it means to get rid of all deceit of all kinds. Hypocrisies is pretending to be what we are not. It is covering up what we really are by pretending to be something else. "And envies" is hatred of others on account of some ability or some-

thing they possess which we do not have. Envy often leads to "evil speakings." When one person is jealous he will often run down the individual of whom he is jealous. As Christians we should not practice any of these, but often we see some or all of these among professed Christians.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby;" (I Peter 2:2). The ones born again of the incorruptible Word of God are compared to new born babies. Just as babies desire milk as soon as they are born, the new Christian desires the sincere milk of the Word. The word "desire" means an intense yearning, that is they have a deep desire for milk. The word "sincere" means the pure milk with nothing added to it. For the spiritual life of the Christian to be fed and to grow it must be fed the pure Word of God with nothing added, **"that ye may grow thereby."**

THE KIND

(Continued from Page 8)

ing church. "The Lord reigneth" is what we need in our churches.

IV. This church was a Christ-exalting church. It exalted the person and work of the Lord Jesus. They praised His name for eternal salvation because of the eternal redemption and the eternal purposes in the plan of Almighty God. We need people that will exalt the name of the Lord Jesus.

V. This church was a Spirit-filled church. They walked in the Spirit. They prayed in the Spirit. They were led of the Spirit. They had the fruit of the Spirit. They were Spirit-filled Christians.

VI. This church was a Bible-believing church. You didn't hear anybody saying, "The Apostle Paul said that," or "The first ten chapters of Genesis are fables." Beloved, they magnified the Word of God. They believed **"thus saith the Lord"** and **"it is written."** They glorified and magnified the God of the Bible and His Book.

VII. This church was a church that was in love. This was a loving church. We need people that love the Lord in our churches. You get people to love the Lord and you can settle a lot of problems in the churches. Love the Lord and things will go right among the members. We need churches that are in love with God the Father. **"We love Him, because He first loved us."** We need the spirit of love in our assemblies. How we need to love God the Father, and how we need to love Christ the Son, and how we need to love His Word, and how we need to love each other!

I think of the statement of the Lord Jesus when He said: **"...I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent"** (Rev. 2:4,5).

The kind of church that glorifies God you will find in the pages of His Book. I say again, (Continued on Page 10, Col. 1)

STUDIES IN THE LIFE OF ELIJAH 7 WHO IS THE TROUBLER OF ISRAEL?

by Joseph Wilson

This is our seventh study on the life of Elijah. This is on, "Who Is The Troubler Of Israel?" **"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim"** (I Ki.18:17-18).

As we have studied the life of Elijah, we have seen him tested in three areas of life. He appeared in public before Ahab, bold and courageous, for the Bible says, **"...the righteous are bold as a lion"** (Pr.28:1). We see Elijah standing before Ahab, who, humanly speaking, had the power of life and death in his hand. Elijah boldly declared the Word of the Lord. We have seen Elijah in solitary aloneness with God as he spent time by the brook, Cherith. We have seen him in home life in the home of the widow of Zarephath. We saw there his holy manner of life that was used in part to bring this woman's sin to her mind. We saw his contentment with bread and water as God's provisions for him for daily sustenance. We saw his gentleness under that which could have been provocative. We saw his desire to be helpful and to be used of God to be a blessing. Our last study closed with Elijah's raising of the widow's son. What a picture that was! I hope to preach sometime on that: "Raising The Lost, Dead Sinner To Spiritual Life." I remind you that Elijah got involved in the business of raising the dead. Our trouble is that we are not willing to get closely involved.

Now we move on to what, in many respects, is the crowning event, the outstanding single event in the life of Elijah. I will not get into that in this article, but will give the introduction thereto.

You can get much of the life of Elijah into your mind if you will learn the following: 1. Ahab. 2. Cherith. 3. Zarephath. 4. Mount Carmel. With those four words, you will have much of Elijah's life in mind.

"And it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth" (I Ki.18:1). I believe that "after many days" means that it was at the time marked out on the calendar of God's eternal predestination. I believe that all of the events of time were predestinated by God before the world began. So this time had come; the time when Elijah must leave the

peace, and the happy, quiet, contentment of the widow's house. He must go again to the battle field. He must go again and stand before the multitudes, face the enemy, and proclaim to them the Word of the living God. How good it is that God often gives to His servants times of peace, communion with the Lord, fellowship with others, before He sends them forth to do public battle with the enemy.

The drought is now about over. Three and a half years previously, God had revealed to Elijah that He was going to send a drought upon the land. After six months God sent him to tell Ahab that it would not rain again until he (Elijah) said so. I think that he likely preached that this drought was a judgment on Israel for her multitudinous sins. Elijah then disappeared from public view for three years. Now the drought is nearly over, and God sends Elijah forth again. Notice that God says to Elijah, "hide thyself" in I Kings 17:3 and "shew thyself" in I Kings 18:1. God orders the differing aspects of our lives as it pleases Him. It is our safety, our blessedness, and our usefulness that we learn what God would have us do, where God would have us be; and that we obey God in these things. Whether He says, "hide thyself" or "shew thyself", let us obey Him. I want you to notice again (it is so prominent in this story of Elijah, and in the whole Bible) that God leads us step by step; and we are to (as Elijah did) obey Him one step at a time. God did not give Elijah a total blueprint of what his total life was to be, but He directed Elijah one step at a time.

Elijah was across Jordan in the hills of Gilead. God said, "go to Ahab and give him my message." "What will I do then?" God did not tell him. "How will I be protected? What will happen, to me?" God did not tell him. When Elijah obeyed that, God told him to go hide by the brook Cherith. God did not tell him how long. God did not tell him what would happen then. Elijah obeyed. When the brook dried up, God told him to go to Zarephath, and that a widow woman would sustain him there. God led a step at a time. Elijah obeyed a step at a time. Brothers and sisters, our God leads us day by day, a step at a time. It is our duty to, just day by day, do whatever the Lord would have us do.

Notice the obedience of Elijah. Verse 1 said "go," and verse 2 says "he went." Would it not be a marvellous thing if our Baptist churches would do this. Our Lord has already told us to go (Matt.28:19). Wouldn't it be wonderful if the next verse could be, "They went and they kept on going, preaching the gospel to every creature"? Oh, that you and I might follow this great example of Elijah in obeying the Lord. Why was Elijah such a great man of God? Why was God pleased to bless him and use him in such a mighty way? Well, a part of that answer must lie in his obedience to the Word of God.

Now, I want you to notice the matter of the promise and the prayer. The promise reads, **"...I will send rain upon the earth"** (I Ki.18:1). God said, the drought is about over and I'm going to send rain. You go shew yourself to Ahab; I will send the rain. Now notice in I Kings

18:41, **"And Elijah said to Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain."** What sound? Ahab had not heard any sound. But Elijah had heard the Word of God, and was speaking out his faith in that Word. Now, notice I Kings 18:42, **"...Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees."** And what did he do? James 5:17 informs us that "he prayed." Friends, even though he had the promise of God that it was going to rain; he did not say, "well it is going to rain whether I pray or not. God has already said it. There is no use of me praying." The promise was that which encouraged him and enabled him to continue praying until the answer came. Note: 1. The promise from God. 2. The statement to Ahab. 3. The persevering prayer. Beloved friends, the promises of God are given, not to show the lack of the need to pray, but to encourage us in our praying to God. Though Elijah had the promise and he believed the promise; still he prayed for the thing that God had promised to do. And such prayers are always answered prayers.

Sometimes we do not have a promise from God. There are things that we pray about, and that it is all right to pray about, about which we do not know if it is God's will to answer or not. We pray in humble submission to the Lord, believing that He is able to do all things we might ask, not knowing what His will is; we leave it in His hands to do as He sees fit. But when we have a promise from God, as Elijah did, we can pray in faith, knowing that we have the thing that we ask of God.

Now notice the worldly minded and impenitent Ahab. Some people just will never learn. Of course, no one will learn spiritual lessons unless effectually taught by the Spirit of God. Look at Ahab. Sometimes you think that he is almost going to change and become a fairly nice person, but then he doesn't. Here is Ahab, after three and one half years of drought in the land that he was the leader of. He was the one that people looked up to for leadership, and he should have had the welfare of his people at heart. What do we see him doing? **"And Ahab said to Obadiah, Go into the land, unto all the fountains of water, and unto all the brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts"** (I Ki. 18:5).

Isn't that something to be interested in? God had for three and a half years punished Israel for her sins; and instead of seeking God, instead of getting things right with God, instead of being concerned about mothers, dads, and children that were going hungry (doubtless, many had already died) - instead of being concerned about these things, Ahab wanted to save the mules alive. Being an animal himself, he was only interested in worldly things and other animals. How unfit to rule is that man who does not put his people first.

The next thing I want you to notice is the believer who leaves

us with some question marks. In I Kings 18:3-16, we have the story of Obadiah. How I have struggled with this man! I really thought that (and that most of my books have been in agreement), I would get a speedy answer to the following question: Was Obadiah a great and godly man, dedicated to doing what he ought to do, or was he a worldly compromiser, though a believer? I thought all the books would go one way. I read F.B. Meyer, and he went one way. I read Krummacher, Pink, Henry, Gill, J.F.B. and Spurgeon, and they all went the other way. What am I to do when the great men are divided? I studied more and more. I tried to decide how to present this man, Obadiah, to you. I decided to present him as the man who leaves us with a question mark.

We know of course that he was a saved man. I Kings 18:3 tells us that Obadiah feared the Lord greatly, and we know that this is the beginning of the true salvation experience.

So he was a saved man. Now the question is, was he doing as he should, living as he should, and was he where he ought to be? I was surprised when all the books I read except one said "yes" and praised him highly. In fact Pink used the word "encomium", and I had to look that up, see what it meant, and learn how to say it. It means praise and commendation. The Bible says that Obadiah feared the Lord greatly, and Pink said that no greater encomium could be given to a man. I found that most of the commentators said, yes, Obadiah was a great, good, and godly man. Spurgeon has a sermon on Obadiah entitled, "Early Piety, Eminent Piety using I Kings 18:12 as his text. So there is that answer.

Others answer this question differently. I guess I had gotten my thoughts from Scofield who refers to Obadiah as a believer out of touch with God, and I just assumed that he was right and everyone agreed. Let me ask a few questions. How could Obadiah be so high in Ahab's favor? He was governor of Ahab's house. Would Ahab put a godly man in such a position? Would Jezebel approve? With Ahab and Jezebel so wicked, how could Obadiah, if such a godly man, stand in high favor with them? What kind of testimony did he have before Ahab and others? Did he witness to them? Did Ahab and Jezebel know that Obadiah feared the Lord greatly? If Obadiah were such a godly man, why was he not lined up with Elijah? I don't have the answer to all these questions. I am leaving the matter by saying that here we have a believer who leaves us with a question mark. Let me say this; there is no question about Elijah. We know whose side he was on, don't we? We know where he stood. We know what kind of man he was. But there are question marks, at least in the minds of some, about Obadiah. Dearly beloved, it pains me to say that we have many among us today who leave us with these same question marks. Obadiah was saved. He hid a hundred prophets, fifty in a cave, and with sacrifice of time and money and at great danger to himself, he gave them bread and water, and saved them from murderous Jezebel. Still there are these questions.

Are you a question mark believer? Are you such out there in the world where it really counts? It does not matter too much in

here (Preached in our church). So far as I know, you are all "A-number 1", 100 per-cent, "4-0" children of God. You are all "top notch" Christians, as far as I know. But where it really counts is out yonder in the world with the unsaved people who know you best. What do they think about you? This is what is of utmost importance. It bothers me about Obadiah that he got along so well with Ahab. I don't get the impression that he got along that well with Elijah. But anyway, it does not look good when God's people are so well liked by the terribly wicked of this world. And Ahab did not feel the same way about Elijah that he did about Obadiah. Ahab wanted to kill Elijah, while he made Obadiah the governor of his house. Sort of makes one wonder, doesn't it? My friend, are you a question mark believer? Is there a question as to whether or not you are 100 per cent all out for God, totally dedicated to living for and serving God to the utmost of your ability? I leave it with you.

Now we come to the question of Ahab's charge against Elijah. Elijah met Obadiah and told him to "go tell Ahab that Elijah is here. Tell him that he has been looking for me, and he need look no further". Obadiah said, "what? you want me to tell Ahab you are here. Ahab has been looking in every kingdom around here for you. If I go tell him you are here, and the Spirit takes you somewhere else, and I bring Ahab here and you are not here; I will lose my head." Obadiah was scared, but Elijah was bold as a lion. Elijah said, "I will be here." "Go tell Ahab that I will not be hard to find. I will be right here waiting on him". So Obadiah hurried and got Ahab and brought him to where Elijah was.

In I Kings 18:17, we have Ahab asking Elijah, **"...Art thou he that troubleth Israel?"** The trouble was, of course, already three and a half years old. This is a rhetorical question, Ahab is not really asking. He is charging Elijah with being the cause of Israel's trouble. Ahab knew better than that. He knew that Elijah did not control the weather. He was not that dumb. He knew it was his terrible sins that had brought God's judgment upon Israel - his and his wife's. Ahab knew that this judgment was because he had led Israel to worship Baal and Ashteroth. Israel had gone deep in sinful rebellion under the leadership of Ahab. I Kings 21:25 says, **"But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up."** I think that Ahab knew where the trouble was, yet he tried to put it on the man of God, on the messenger boy.

You can't blame the mailman if he brings you a dun. So, the mailman brought you many bills today. Well, don't blame him. You made the bills; he is just a messenger. Here is the messenger, and he comes with a message from God; and Ahab calls him the troubler of Israel. Listen to Elijah's bold and truthful answer, **"And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim"** (I (Continued on Page 11, Col. 1)

THE KIND

(Continued from Page 9)

God give us churches of this caliber that will glorify His name! (preached at Calvary Baptist Church 1969 Bible Conference, copied from October 10, 1970 issue of TBE)

STUDIES

(Continued from Page 10)

Ki.18:18). Oh that God would give me a measure of the boldness of Elijah that I might preach His Word without fear or favor. So Elijah puts the blame on Ahab where it belongs. He lets Ahab know that God is sovereign over all things, that God is in control of the drought, that God deals with nations as nations, and will eventually and sorely punish that nation that forsakes His commandments and worships idol gods (Watch out, America). Elijah said, "I have not troubled Israel, but you have. You have forsaken the Word of God and worshipped Baal. You are not doing what God has told you to. You have, by your awful sins, brought this judgment upon Israel. You are the troubler of Israel."

My friends, I ask you, (God help us), has there ever in the history of humanity, been a nation more guilty of forsaking God and serving sin than America is at this hour? I ask you that. Do you think there is more liquor, per capital, drunk in Russia than in America. Is there more sex sin, more lying, more stealing, more rape, more crime, more murder? Are there more drugs? My friends, America cannot stand up and defend herself against the charge of forsaking the God of the Word and the Word of God, and plunging deeply into all kinds of awful and degrading sins. America has forsaken the Word of God. From the supreme court to the lowest citizen, we have forsaken the law of God. The supreme court has connived at crime, and aided and abetted in multitudinous murders. The hands of our politicians are dyed red with the blood of unborn babies. Homosexuality, which was once a gutter crime (It really still is) committed in dark hours of the night, and in back alleys is now unashamedly, unabashed, and publicly carried on. Was Sodom and Gomorrah, whom God destroyed with fire from heaven, any more wicked than America, if as much so? Do you, even for a minute, imagine that those cities were as wicked as San Francisco is?

God judges us as individuals, and He also judges nations as nations. There is a national entity, there is a national identity, there is a national being; and God will judge nations as such. If God judged the world in Noah's day, if God judged Sodom, if God has judged nations as such in past history - and He has - I ask you, will not God judge America?

Who is the troubler of America? It is not the man who lives for God. It is not the man who preaches God's Word. It is not the man who cries out against the sins of America. It is not those people. It is not Jerry Falwell, and those like him who are troubling America. And I do not agree with him in much of his theology, but I agree with him in decency and righteousness, and in protesting the sins of America. It is not Jerry and the Moral Majority who are the troublers of America.

It is the whores and whore-mongers, the homosexuals and all pervers who engage in illicit sex, the pornographers, the drug-gies and drunks, the criminals; and it is the women libbers, and the ACLU crowd, and the humanists who have taken over our schools and most of our government and much of our

religion. The great sinners, and those who defend their right to be such, these are the troublers of America.

It is Hugh Heffner, and Larry Flynt, and a multitudes like them who are engaged in the damning business of destroying all decency, morality, and righteousness in our land. These are the troublers of America.

It is the leaders of nations who have aided and abetted the crimes of our streets that trouble America. Lawyers, who get rich in defending criminals, and judges and courts who turn loose on our society men who should be in jail or in their graves, so they can do it again and do it again and again. These men trouble America. Let us put the blame where it belongs.

As children of God, let us not add to the woes of our country. Let us remember that we are the light of the world and the salt of the earth. Let us stand for the Word of God and live by it. Two reasons for the corruption of America are: 1. There are not many Christians in it. 2. The Christians are not what they should be - these, among other reasons. Let us shine the light of God's Word upon the darkness of America. Let us pour the salt into the festering corruptions of our land. God has given us the light. Let us let it shine. Oh, for Christians who will shine as God's children in the midnight darkness of this world.

If nobody loves you, it is probably your own fault; for love begets love. And if there is anything better than to be loved, it is to love! The true disciples of Christ are not those who know the most but those who love the most!

-Copied

A MEETING IN BURNSIDE, KENTUCKY

I have had the honor and privilege of preaching two meetings and one single service for Deerfield Baptist Church of Somerset, Ky. This church is now called The Main Street Baptist Church of Burnside, Ky. They have moved into their large, beautiful building in Burnside. They are only a few miles from where they were. I recently had the great honor of preaching a revival meeting for them under their new name and in their new building.

A few years ago, Brother Wendell Furlong walked into my office and introduced himself. I did not then know what great blessings would come to me from that meeting. I have learned to dearly love this brother preacher. He held our last revival for us here, and he did a fine job of preaching for us. He showed a real desire to help our church, and a great burden for the unsaved. I do not know any preacher who has manifested more of this spirit in holding a revival in a church I pastored. I appreciate such a spirit very much. We fellowship frequently via the mail. We fellowship some via the telephone. I have greatly enjoyed the fellowship we have had.

But the greatest blessings that have come to me through that meeting in my office have been the privilege of preaching three meetings for him and his church. God has seemingly given us all a great love for one another. I love this man, I love his church, and they have manifested a love for me that has greatly blessed my soul. I do hope that this will long continue.

This church is different in

some ways from others in which I have been privileged to preach. There are a few (I emphasize "few") differences between us as to some things we believe and practice. I wish they would change on these things. But they are differences I can live with. They are not things that I break fellowship over. They are not things that unchurch an organization. We discuss these things in a loving spirit. Maybe they will change on them some day. I feel sure that I will not. But I do hope that our love for one another continues on and on, and I believe it will.

There are some things that are different about this church that I like, even envy. I feel that many of our churches, including mine, could profit from some of these things. This church is a very informal church. I guess I would rather be a little more formal, but I surely do prefer their informality (even if it might be too much so) to the cold, dead, dry, formality of many. In their beautiful new building, they continue the same informality as before. They are enthusiastic and emotional in their services. Oh, I do like that. I have felt that some of our brethren are going too far this way, but I feel much more strongly that most of us do not have enough of this in our services. These people are not time conscious as to their services. They do not have a set time to give the preacher the pulpit, nor a set time to close the service. I like this. I did not preach long (many times) but I never felt hurried or cramped as to this matter. One night we had so

much singing that I did not get the pulpit until 8:35 (they start at 7:30). Well, so what? What did anyone have to do that made it so important that they get home early anyway? I read somewhere that most people go to church to go home from church. How true of many? I have known some (and suspected it of others) who seemed to have one thing on their mind from the beginning of the service - going home. I do not know that I should blame my church or the churches I preach at, but I have allowed myself to get pushed into the "hour syndrome." I feel that I must close the service within an hour from its beginning, or not much longer than that. (Let us have some comments on this matter) The Main Street Baptist Church of Burnside does not try to compress their services into a time limit. There is a freedom as to this that I do not often see. I confess that, even at Burnside, I sometimes allowed myself to get pressed into "I need to get started so I can get done", but I quickly realized that it was me, not the church, and discarded it. Yes, this is an unusual church, and most of the differences are on the plus side in my way of thinking.

I preached for this church February 6-12. It was my third meeting (I hope there will be others) with them. I surely congratulate them on the large and beautiful building they now have. And they are planning to add some Sunday School rooms and a fellowship hall in the near future.

(Continued on Page 12, Col. 1)

SIN ONLY REMITTED BY REDEMPTION

by T. T. Martin

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the eunuch gave no such instruction (Acts 8:29-39); Paul and Silas to the jailer gave no such instruction (Acts 16:30,31); Peter to the household of Cornelius gave no such instruction (Acts 10:42,43); the gospel of John, the one book specially given to lead a sinner to be saved (John 20:30,31), gives no such instruction.

But the objection is at once brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That Prayer begins "Our Father," and God is not the father of sinners. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1, 2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (I John 5:13, R.V., 1884) God can and does forgive the believer on confession, because the

believer is a child of God. With the sinner it is a question of law and justice, or right. Hence, the Lord Jesus said, "...Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law..." (Matt. 5:18). "...every transgression and disobedience received a just recompense of reward" (Heb. 2:2); but there is no "just recompense of reward" at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off. "It is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case; but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of priest warning, "without shedding of blood is no remission" (Heb. 9:22). Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Universalists. Every transgression must have a "just recompense of reward," however sorry the sinner may be, however much he may pray and beg to be

forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off. A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "without shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven, to be let off, why did Jesus die?

The word translated forgiveness in the Bible means simply to send away, without reference to how sin is sent away; but God's Word states plainly, that sins are forgiven, sent away, by Christ bearing them. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "Who his own self bare our sins in his

own body on the tree" (I Peter 2:24). "...Christ died for our sins..." (I Cor. 15:3).

The prayer of the publican in the old version, "...God be merciful to me a sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how could the Saviour have said, "this man went down to his house justified"? The margin of the Revised Version (1884) gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Hebrews 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "this man went down to his house justified."

God's Word states plainly how our sins are put away; not by, or because of the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31).

TUNE IN TO THE CALL TO CALVARY

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

A MEETING

(Continued from Page 11)

When finished, this will be the major sight in Burnside. The building sits on a knoll on Main Street in Burnside. Everyone travelling route 27 through Burnside will likely notice this beautiful church building. They have worked hard and sacrificed to have this building. They will be sacrificing more as they finish paying for it. But they are thrilled at what God has given them. They constantly expressed their gratitude to God as they talked with me about it. Visitors were frequently heard making remarks about the beautiful building.

But the same thing is on the inside of this new building as the old one. There are some fine Christian people who love the Lord, believe His Word, and seek to faithfully serve Him. They have had many blessings from the Lord since I was last with them. They have received several new members in that time. I preach to quite a few more people there than most (if not all) places I preach. I say again that the new building and the larger numbers have not changed this church in any way I could see.

We had many visitors during the meeting. I am sure that we had visitors every service. Brother Furlong works hard at pastoring this church. He works full time as a state social worker, but this does not keep him from putting many hours into his church work. He seems to know everyone in town. He took most of the week off from his secular job. We visited many people during the week. His many hours of visiting, his friendly spirit, his visiting other churches during their special meetings, his wide knowledge of preachers paid off in an unusually large number of visitors during the meeting. I would say that we had as many as 75 (or more) visitors one or two nights of the meeting, especially one night.

There is great singing talent in this church. I greatly enjoy hearing their choir when I am there. They add much to the services. They sing two or more specials at most of the services. This choir is a feature attraction at the church and a great blessing to the services.

They have special singing, other than the choir, from their own membership. With all this talent, they still show much generosity in using many other singers during a revival. I am not sure of the figures, but I know that we had other special singers in most of the services. The singing at this church; congregational, choir, other specials, and visiting singers adds much to the services.

I feel that the members are proud of their church building, members, singing talent, kind of services they have, and their fine

and able pastor. I feel that they invite many others to their church, and that this adds to their growth and to the unusually large number of visitors in their special meetings.

As of now, this church is planning to have a Bible Conference Labor Day week-end, Sept. 1-3. I am sure that you would be greatly blessed in attending this conference. In fact, I am sure that you would be blessed by attending any of their services. Just don't be in a hurry to get out when you attend there.

I stayed with the Furlongs during the week. I was treated royally and enjoyed this part of the meeting. They have moved into a new (old, but new to them) home near the church.

I would not attempt to name the visitors that came during the revival. We had a large number of preachers to visit with us. We had many from other Baptist churches who visited during the meeting. We had some who travelled a good distance in order to be with us. As I said, I don't ever remember having so many visitors in a revival. I thank God for every one of them.

There was one visitor - maybe I should not mention this but Reggie Moore's dog bit me when they visited. I have considered suing Reggie for \$50,000; but what about that Scripture about not going to law with a brother? What do the readers think I ought to do about this? Well, anyway, Reggie and his fine wife, Faye, are some of my closest friends, and I deeply appreciated their coming to be in the meeting one night. They stayed over the night and we went to breakfast the next morning. I took them to breakfast, but I let them pay for their dog's breakfast themselves.

I seemed to have some unusual difficulty in choosing sermons during this meeting. But I did feel that, sometimes not as soon as I desired, the Lord impressed on my heart the message of each night. I preached a little differently from most of my meetings. I preached on "Wine In The Lord's Supper", on "Impeccability", on "Slimepits in the world today", and on "The Home". I preached somewhat more practical and more against sin than I usually do. Still I managed to work into the meeting the great truths we believe as to the Lord's Church and as to the Sovereign and Saving Grace of God.

The church received me well. Oh, I do praise God for the good reception He gives me and my preaching in nearly all of the places I preach. I often bow and give God thanks for this. In most places I preach, I am well received and seemingly greatly loved. I humbly bow and give God glory for this. This is a great blessing to me. To have God's people love me and appreciate my ministry - what more could a preacher ask? I do deeply love and greatly appreciate this fine church, each member thereof, and her fine and able pastor. May God continue our love for one another and our fellowship with one another.

I ask the readers to pray for this

church and her pastor. I suggest that, if you are ever in this area, you attend services with this church, and get acquainted with the pastor and his wife. You will be greatly blessed.

TAKING

(Continued from Page 8)

Satan's cup may seem sweet, but beware of the after effects. Of who's portion must we drink? Be it a cup of blessing or sorrow, let us take and give thanks; glorying in His will. If we consider the cup of the Lord's table as but a symbol, let it be indeed His sacrifice for us; His agony for us. In the cup is love unbounded, for in the blood is life. Yes, this cup not only is the cup of the Lowly One, but also the cup of the King. Behold the blessings of God, that we may so freely drink! With you in mind "He took the cup and gave thanks."

GOD DID IT!

A well-known evangelist relates the following incident:

I first went to America many years ago with the captain of a steamer who was one of the most devoted men I ever knew.

When off the coast of Newfoundland he said to me, "Mr. Inglis, the last time I crossed here five weeks ago, something happened which revolutionized the whole of my Christian life.

"We had George Mueller of Bristol on board. I had been on that bridge twenty-four hours and never left it. George Mueller came to me and said, 'Captain, I have come to tell you I must be in Quebec Saturday afternoon.'

"It is impossible," I said.

"Very well, if your ship cannot take me, God will find some other way. I have never broken an engagement for fifty-seven years. Let us go down into the chart-room and pray."

"I looked at that man of God, and thought to myself, What lunatic asylum can that man have come from -- I never heard such a thing as this.

"Mr. Mueller, I said, 'do you know how dense this fog is?'

"No, he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.'

"He knelt down and he prayed one of the most simple prayers. When he had finished, I was going to pray, but he put his hand on my shoulder, and told me not to pray, 'First, you do not believe He will, and second I BELIEVE HE HAS, and there is no need whatever for you to pray about it.'

"I looked at him, and George Mueller said, 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to get an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone.'

"I got up and the fog was indeed gone!

"On Saturday afternoon, George Mueller was in Quebec for his engagement."

My friends, I preach to you with all my heart the doctrines of the grace of God: nevertheless, I just as boldly remind you that the grace of God in the heart brings forth the fruit of the Spirit in the life. Where grace reigns, there will be in the attitude, conduct, and conversation that which betokens its presence.

--C.H. Spurgeon

ANNOUNCEMENT

There will be a Bible conference at the First Baptist Church of Independence, 5708 Madison Pike, Independence, Kentucky, April 18th through 23rd. Evening services will be at 7:00 p.m. Tuesday through Saturday. Sunday services will be at 11:00 a.m. and 6:00 p.m.

Speakers will be:

Tuesday - Pastors Al Gormley and Scott Guilley
Wednesday - Pastors James Crace and James Duvall
Thursday - Pastors Wayne Camp and Jack Duplechain
Friday - Pastors Wayne Camp and Jack Duplechain
Saturday - Pastors Jerry Gumm and Robert Ginn
Sunday morning and evening - Pastor Wendell Furlong
For further information call Pastor Ron Crisp, 606-356-8135.

ANNOUNCEMENT

Elder Homer Crain will be preaching in revival services at Salem Missionary Baptist Church April 24-29. The church is located on Rt. 784; Big Lost Creek. Services will be at 7:30 nightly. For further information call the pastor, Elder Charles Lybrook, at 606-473-6044.

Elder Gordon Buchanan will be preaching in revival services at Providence Baptist Church, 11830 Pine Forest Dr. in New Port Richey, Florida. The church is located just off Florida 52. Services will be at 7 p.m. Monday through Friday. There will be a fellowship meeting on Saturday beginning at 10 a.m. Elders Buchanan, George Sledd, and Willard Pyle are scheduled speakers. The church will furnish the noon meal for all who attend. There will be no Saturday night service. Sunday services will be at 10 and 11 a.m. and 4 p.m. For further information call Pastor Andy Proctor at 813-862-2509.

EASTER

Many times, approaching the Easter season,
Have I wondered what could be the reason,
Easter always comes on a different date,
Sometimes early and sometimes late.

Oh, I have wondered at Rome's false decree,
For between Friday and Sunday there just can't be
Three days and three nights as they would tell us,
Though most folk accept it without any fuss.

Bunnies and Baskets, colored eggs,
Hot - Cross buns, please tell me, I beg,
What have these to do with our risen Lord,
And where are they found in His Holy word?

Now the customs are pagan; they signify birth,
And return of the sun to replenish the earth;
But even the name, Easter, should tell us something,
For its name comes from "eastre", the goddess of Spring.

And so, once more, the hand of Satan we can thus trace,
Cunningly seeking to ensare, and to erase
The significance of the gospel from man's mind,
I think 'twas for this purpose, Easter was designed!

But oh, the heart of Jesus surely must be grieved,
To think His blood-bought children would be so deceived;
Surely if they stopped to think, they would not be entwined
With this festival of "Eastre", or bow down to her shrine!

Now I like to sit in deep reflection,
Thinking of Christ and His resurrection;
How they crucified Him, oh day of gloom,
And buried Him there within the tomb!

They crucified Him, God's sinless Lamb,
On Nisan fourteenth, Christ, the great "I Am";
Crucified Him there when God's time was ripe,
Of whom the Passover lamb was a type.

Three days and three nights, the Bible makes plain,
In the heart of the earth, Christ would remain;
Just as Jonah spent three days and three nights,
Within the big fish, another true type.

But the grave could not hold Him, for He arose,
In triumphant vict'ry, to justify those
Whom the Father had chosen and given to Him,
Oh, He paid the sin-debt for each one of them!

Now Christ was resurrected on the first day of the week,
And observance of His resurrection I love to keep;
Not as many observe it, just once yearly, I fear,
But weekly, on the first day, fifty-two times a year!

Kathryn Parrish