

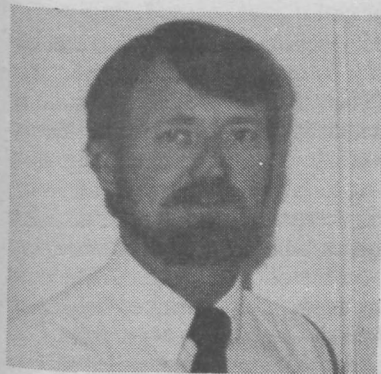
## SAMSON

### Part I

by Bob Belanger  
Goose Creek, S.C. 29445  
Reading Judges 16 15.22  
Text- Judges 16.21,

"But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house."

The Bible story of Samson is often seen by many as suitable only to children, but seldom do we read much or hear much of Samson expounded from the pulpit. Perhaps it is reasoned that there is little of value to be



Bob Belanger

learned from his life, or perhaps there is much example in his life that strikes too close to home with some. That is, that some of his ways can be found in all of us, and we would chose to ignore this portion of the Word of God rather than see ourselves as Samsons. We must state at the onset however, that we will never find a more fair judge of men than God Himself. Though with men, judgment of others may be harsh

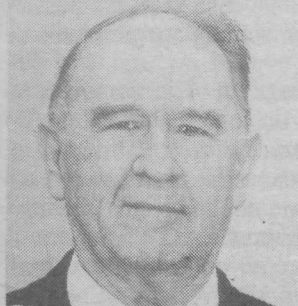
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## MY TRIP TO THE HOLY LAND

by T.B. Freeman

For years I had asked God if it be His will... (I John 5:14), to make it possible for me to see the land... "The eyes of the LORD thy God are always

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T.B. Freeman

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## GOD'S WILL AND MAN'S WILL

by Horatius Bonar 1851  
"Cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in my hand. O house of Israel" (Jer. 18:6).

Much of the present controversy is concerning the will of God. On this point many questions have arisen. The chief one is that which touches on the connection between the will of God and the will of man. What is the relation between these? What is the order in which they stand to each other? Which is the first? There is no dispute as to the

existence of these two separate wills. There is a will in God, and there is also a will in man. Both of these are in continual exercise; -- God willeth; and man willeth. Nothing in the universe takes place without the will of God. This is admitted. But it is asked, Is this will first in everything?

I answer yes. Nothing that is good can exist which God did not will to be, and nothing that is evil can exist which God did not will to allow. The will of God goes before all other wills. It does not depend on them, but they depend on it. Its moments regulate them. The "I will" of

Jehovah, is that which sets in motion everything in heaven and in earth. The "I will" of Jehovah, is the spring and origin of all that is done throughout the universe, great and small, among things animate and inanimate. It was this "I will" that brought angels into being, and still sustains them. It was this "I will" that was the origin of salvation to a lost world. It was this "I will" that provided a Redeemer, and accomplished redemption. It was this "I will" that begins, and carries on, and ends salvation in

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# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 61, NO. 11

ASHLAND, KENTUCKY, MAY 27, 1989

WHOLE NUMBER 2561

## THE WILL OF GOD

by A.W. Pink

In treating of the will of God some theologians have differentiated between His decretive will and His permissive will, insisting that there are certain things which God has positively fore-ordained, but other things which He merely suffers to exist or happen. But such a distinction is really no distinction at all, inasmuch as God only permits that which is according to His will.

No such distinction would have been invented had these theologians discerned that God could have decreed the existence and activities of sin without Himself being the Author of sin. Personally, we much prefer to adopt the distinction made by the older Calvinists between God's secret and revealed will, or, to state it in another way, His disposing and His perceptive will.

God's revealed will is made

known in His Word, but His secret will is His own hidden counsels. God's revealed will is the definer of our duty and standard of our responsibility. The primary and basic reason why I should follow a certain course or do a certain thing is because it is God's will that I should, His will being clearly defined for me in His Word. That I should not follow a certain course, that I must

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## THE COVERING OF THE WOMAN'S HEAD

by Frank B. Beck

Scripture reading: I Corinthians 11:1-16.

"I think a preacher should let these side issues alone, and preach the gospel." The apostle Paul did not think that way. I have just read in I Corinthians 11:1-16, what Paul wrote the church of God at Corinth. "I think the greatest mission is to save sinners from hell." Perhaps so, but it is not the only mission. We must also save the

saints from the influence of a world that crucified Jesus and walks contrary to the will of God (I John 2:15-17). That is what Paul is doing here. We are not only to preach the gospel, but all the counsel of God (Acts 20:27), and the Word, all of it (II Tim. 4:2). I Corinthians 11:1-16 is part of that Word. I may be accused of "splitting hairs" in this sermon, but I do nothing else than the great Spirit-inspired apostle Paul did. At least I am in

good company. If you do not like my subject you do not like Paul's, and if you do not like Paul's, your argument is with God who gave it to Paul.

I examine, first of all, the consideration of this subject. How important is it? What if a Christian woman does have her hair cut and refuses to wear a hat in the assembly of the saints of God in the church, will that send her to hell? I will tell you what

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(USPS 042-340)

## PRINCIPLES OF CHRISTIAN GROWTH

Matthew 28:18-20

by John M. Alber

Our Glorious Salvation. When we talk about our salvation, Baptists have always held to the ideas of salvation by grace through faith in the Lord Jesus Christ. In fact, Baptists know of no other way to get from here to heaven; that is, God's way of salvation is God's plan and program from the start to the finish. In a very real way, we can say that Bible salvation is not a "hope" nor "guess," but in a real sense of the word, a "fact." It is



John Alber

not based upon one's feelings, emotions and thoughts, but upon the Word of God. Therefore, it becomes very important that we look into the Word of God and see what it has to say about this salvation.

The Bible tells us that "...we walk by faith, not by sight:" (II Cor. 5:7), and that we are "...saved through faith; and that not of yourselves: it is the gift

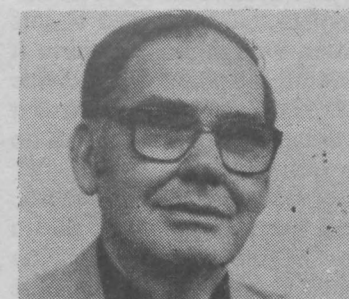
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## STUDIES IN I PETER 3:18-22

by C.T. Everman

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (V. 18).

In verse 17 we were told that it is better to suffer for well-doing than for evil-doing. We are now



C.T. Everman

given the prime example of this in the suffering (death) of the Lord Jesus Christ. This One who was just in all respects, yet He suffered as if He had been guilty of the worst of crimes. Why did He suffer? He suffered and died that we might live. He died as a substitute. He died in the place of His own people. He died not for His own sins, for He had no sins. The phrase, "bring us to God" means what Christ did on the cross makes it possible for those who have placed their faith in Him to approach God without fear. We can come directly to

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# The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## UNITY AMONG GOD'S PREACHERS

"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity!" (Psa.133:1). I was assigned the above subject in a recent Bible Conference. In the same conference another brother was assigned the subject, "How Unified Should Baptist Churches Be?" Surely, the assigning of such subjects illustrates the desire for unity that we all should have. I do not know a more important matter that our kind of preachers and churches need desperately to deal with than this.

I quote from my second edito-

rial as editor of The Baptist Examiner. "It is my desire that this paper will be used of the Lord to encourage, unite in fellowship, and publicize our kind of Baptist churches and our kind of Baptist preachers. Note those three words: Encourage, Unite, and Publicize. I ask my readers to pray for me and to assist me in doing these three things through the ministry of The Baptist Examiner." I sadly report that, so far as unity is concerned, I have failed. Whether the fault be mine or others, I leave to others to decide. Instead of unity, there have

been some breaks in fellowship during the time I have been here. God is my witness; I have prayerfully searched my heart as to these things. I honestly do not see where I have been in fault in this, but if others feel I am, I do not desire to argue with them. I will receive any comments as to this courteously and consider them prayerfully. I will say that, doubtless, I have failed to really work at promoting unity as hard as I could have.

Over the years there have been

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3205 Floyd St.  
Ashland, Ky. 41101-5836

Owned, authorized and published by Calvary Baptist Church, Ashland, Ky.

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

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## UNITY

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some divisions among our kind that may never be healed in this world. Several of our preachers and churches have changed on some very important doctrines, and these changes have caused divisions. Frankly, I do not know just how far to go in trying to have fellowship, or where to draw the line in some of these matters. It may be that such divisions will just have to continue during this life. The division over the divorced and remarried preachers has been a very serious one among us. I do not consider this a sufficient and proper matter to divide over, but it has happened. In fact, this seems to be one of the more divisive matters in my area. Being personally involved in this matter, I stand ready to have it known that I prefer to not divide over this, let each church do as it pleases, and still let us seek to have fellowship.

Let me say on the positive side that I feel that I have been able to promote some unity through The Baptist Examiner during my time here. I feel that some churches have been brought into a closer fellowship with us during this time. I thank God for this. But I do feel that, by and large, I have failed to promote the unity that is needed and that I desire; and that I have seen (blameworthy or not) some loss of unity that I greatly deplore.

I want to say most emphatically that the quote I gave above from my second editorial here is still my sincere desire. I ask again that you pray for me that

God will help me in doing these three things, especially in the matter of unity, and assist me in this in any way you can and will. Let me make one suggestion: maybe editors of other papers among our kind of Baptists would desire this same thing. Maybe we could work together in this matter. I would be happy to hear from any of you as to this. Maybe, under existing circumstances, this is an impossible dream. But I will say that it is a pleasant dream (if such it be), and that it is worth our working toward. If we cannot attain that which we desire; surely we can attain to much improvement in this area. I now proceed to my sermon. This introduction has been suggested by my editorial in



Joe Wilson

this issue and by the sermon I present in this issue.

In the last few years I have seen some disruption of unity between some of God's preachers. I have been personally involved in some of this. I hope I have not been to blame for such. I have searched my heart prayerfully many times over these, and honestly do not feel I have been to blame. I will prayerfully consider any statements to the contrary. I will truthfully say that each of these has saddened me greatly. I will truthfully say that I have many times wished that things were, between me and some preacher brothers, all that they were some years ago. I have never observed or been involved in a disruption of unity between preachers that did not greatly sadden me. Oh, that all such might be speedily and peaceably resolved, and sweet and blessed fellowship restored. I do this day, as I already have many times, state that I am ready to do anything reasonable and right to solve any problems between me and any brother preacher and have sweet fellowship restored.

I could speak today of fellowship between any of God's preachers. I do not assent to the theory that no man other than a Baptist is a God-called preacher. Crucify me if you will, but here I stand. I will adamantly state that God never called a man to preach error, but I will not say that God never called a man who preaches error. I confess to you that I have been humbled, challenged, enlightened, encouraged, and blessed by the writings of men who were not Baptists. I would not even think of saying that Matthew Henry, Jonathan Edwards, David Brainerd, and Robert Murray M'Cheyne were not called by God to preach. I confess that I have been and am still able to have some fellowship with preachers who are not Baptists. I do not apologize for this attitude, but rather thank God for it. And I do not believe that this makes me any less a Baptist.

However, today I am preaching about unity among our kind of preachers; that is, Sovereign Grace Landmark Missionary Baptist preachers. These are my

kind. I should and can have the closest and sweetest fellowship with this kind. Sad to say, there is not the unity between preachers of this kind that there should be. There is much disruption between many of this kind. It is unity between this kind of preachers that I preach about in this message.

Let me describe the unity that should be between us. It is a unity of love. Oh, we should love one another, brethren. We should love all men. We should love all believers. We should love our brothers and sisters in our churches. But, surely, there should be a strong, deep, and abiding love between our kind of preachers. Love is the answer to our problems of disunity. Oh, I love many of God's preachers. I delight to have my secretary call to me and say, "Reggie (or a host of others) is on the phone." I pick up the receiver with great joy and fellowship with my dear brother for awhile. I love to pick up a letter and see "Memorial Heights Baptist Church" on the return address. I know that I have another letter from my dear and greatly valued preacher friend, Gordon Buchanan. A conference is a blessed time in many ways. One of its greatest blessings is the opportunity to fellowship with dearly loved preacher friends. I hope I love all of our kind of preachers. I know I should. I know that true love between preachers will produce unity among us.

This unity will be one of appreciation. We need to appreciate our preacher brethren. We cannot have the appreciation for them that we ought to have and not have unity between us.

This unity will involve respect for one another. We should have respect for the individual preacher. We should have respect for the work he is doing. Lawyers respect lawyers. Teachers, respect teachers. Farmers respect farmers. Why don't preachers have as much, even more, respect for one another?

This unity will involve co-operation. We will want to know what each other is doing. We will want to know when one is having a revival or a conference. We will pray for such meetings. We will attend them when we can. If a church of our kind is having a revival, and if you are close enough to attend, you should let some of your work at home go and attend that revival as much as possible. We should attend fellowships and conferences of our kind of churches as best we can. I drove over a thousand miles to attend this conference. I am very happy that I did this. (including return trip). As I write this, I plan on April 8th to take a long day and drive over five hundred miles to be at a one-day fellowship with Reggie Moore and his fine church. We should do these things. They help our unity.

I speak of the need of this unity among God's preachers. Brethren, there are not many of our kind. We badly need to have unity among us. I spoke of having some fellowship with preachers who are not our kind, but this is a limited fellowship. We cannot have the same blessed and sweet fellowship with them that we can with our kind.

We preachers need this unity so that there will be unity between our churches. The church will, right or wrong, usually follow the preacher. I do not know of a single example where there is good unity between two churches when there is none between the

pastors. Our churches need this fellowship. Pastors sometimes very selfishly rob their churches of fellowship with other churches because of problems between them and the pastor of the other church. Oh, it is sad to see two churches who used to have sweet fellowship no longer having such because of the two pastors.

We need this unity because of our testimony before others. Our testimony before the unsaved

world is greatly marred because of our lack of unity. We will not and should not unite with other churches in order to have this testimony before the world, but we could at least be united with one another in order to help this. This lack of unity among our kind of churches greatly harms our testimony before the religious world. Other kinds of

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## FROM THE EDITOR

Oh, that Sovereign Grace, Landmark, Missionary Baptist Churches were like the kingdom of Satan in one respect - that of unity. So far as we know, Satan's kingdom is one of total and perfect unity. Our churches are divided in many different ways, and it looks like this division will be multiplied, until many of us are wondering what will finally be left. How much fellowship do we have now compared to several years ago; and if this dividing over every little thing that comes along continues, how much fellowship will we have a few years from now? The prospects are very discouraging. There absolutely must be a halt to these divisions and sincere and united efforts to heal existing ones, or dark and sad days are ahead for us.

Satan's kingdom is united in perfect obedience. So far as we know there has never been one act of rebellion by even one demon against the devil. It seems that the demons are in absolute and total obedience to the devil. Oh, that our churches would act in such complete obedience to the Lord. Surely, each of us will say that every division among us is due to someone's disobedience to the Lord. Surely, if we were all in total and complete obedience to the Lord, there would never be a division among us. Though we will disagree as to who is in disobedience, we will agree that disobedience is the root cause of our divisions. The cure for our ills must begin with a sincere desire and continued efforts to know and do the will of our sovereign God.

Satan's kingdom is united in purpose. No such thing exists as one demon having one desire and another demon having a different and conflicting desire. There seems to be perfect unity and harmony in Satan's kingdom in this respect. We need to be united in our purpose. It should be our purpose to carry out the work of the Lord as best we can. We should desire to glorify God and bless men by carrying out the great commission. Oh, if we would all unite in this one purpose, who knows what we might accomplish? If our kind of churches would all have this one purpose and unite in working together to accomplish it, how much unity it would bring to our churches and how much better we could: 1. Each church do a better job. 2. All of us together do a much better job. Friend, how much do you think each of our churches, as well as the total testimony and success of our churches, is hindered by our lack of unity? Let us all ponder this well.

There is no jealousy in Satan's kingdom. It seems that there may well be differing ranks in the demons. Ephesians 6:12 seems to present Satan's kingdom as a well ordered army made up of differing ranks. Daniel 10 implies that different demons may be assigned to lead Satan's work in different earthly kingdoms. So far as we know there is no jealousy at all among the demons as to which rank each is in, or as to one having authority in a larger and more powerful nation. They seem to work together in great harmony, each demon doing his part in the totality of Satan's works. Oh, that there were no jealousy between churches and between preachers in our churches. It is very likely that the much larger part of our divisions is rooted in such jealousies. One preacher is jealous of another preacher, and this leads, maybe almost unknowingly, to his promoting a division or lack of unity between his church and that pastored by the other preacher. One church is jealous of another church and again we are on the road to disunity and division. If each of us would seek God's grace and power to honestly deal with jealousy (is any one of us totally free from this, or at least the possibility thereof?) we would be well on the road to solving our problems of division and disunity.

There is no competition in Satan's kingdom. The demons are all working together. One demon or group of demons is not seeking to win any special prizes over another such group. They are all working together in one common cause. Oh, dear brothers and sisters, we preachers and churches are not in competition. We are not ball teams playing in a tournament where for one to win another must lose. We are not competing, one church against another; we are all on the same team. One church does not have to lose for another to win. We can all be winners by working together in sweet and blessed unity. Which preacher is the best preacher? Which church is the best church? These are not legitimate questions for us to be asking. In asking such, and seeking to prove the answers, we all become losers. In thinking and trying to prove that we are the best, each one loses; and the whole cause suffers.

There is no fighting, quarreling, bickering, gossiping, or slandering in Satan's kingdom. Who ever heard of one demon fighting with another one? Who ever heard of one demon talking about another demon? Who ever heard of one demon slandering another demon? Oh, brothers and sisters, we cannot say the same about our people and our churches. The fighting, slandering, bickering, and gossiping among our preachers and churches destroys any possibility of unity, greatly harms each one of us as well as the totality of our work, all but destroys our testimony before the world, and is a shame and reproach to us all.

I suggest that we could learn some lessons from the kingdom of Satan that would help us if applied to ourselves and our churches. This may be a terrible thing to say, but who can deny it? I have seen some unsaved people, in some respects, put some saved people to shame (Oh, how I hate to say it, but who can deny it?). Surely, in some respects, the kingdom of Satan puts us to shame. Is it not true?

**WE NEED UNITY! WE NEED UNITY!** Well, I have presented some questions? Now, let us look for the answers, and when we find them; let us be humbly willing to apply them. Comments and suggestions will be most welcome, and prayerfully considered.



## UNITY

(Continued from Page 2)

churches seem to get along very well. Churches that call themselves Baptist, but are not our kind (are they really Baptists?) seem to get along pretty good. These churches often (sadly truthfully) say, "Those Sovereign Grace Baptists are always fighting among themselves. They just can't get along with one another. There must be something wrong with them." So sad, this is so sad!

We need this unity for the better doing of the work God has commissioned us to do. I received a letter this week that said something like this, "We say that our kind of churches are the only true kind, but other churches are doing much; and we are doing almost nothing. We say that the great commission was only given to our kind; but we leave it to other kinds to carry it out." With proper unity, each individual church can do a better job. How good it would be if each church would stop fighting with other churches, and get on with its job. Surely, with unity, we could collectively and totally do a much better job of doing that work God has given us to do. Is it not so? Brethren, we are not doing much. Maybe part of it is the age in which we live. Maybe part of it is due to the sovereignty of God. But surely, part of it is due to our lack of unity among ourselves. The total work of God is bigger than any one man and than any one church. We need unity to better do that work.

I speak of encouragements to unity. We have the same blessed Triune God. Oh, our lack of unity is a dishonor to our God. We are serving the same God. Why can't we have unity? We have a common salvation. (Jude 3) We have all been saved by the blood of Jesus Christ, and the power of the Holy Spirit. Should not our common love for the same Saviour promote unity among us?

We have a like precious faith (II Pet. 1:1). I believe that this verse refers to saving faith. However, I want to apply it in this message to the precious articles of faith, the precious truths, we all believe. We are Sovereign Gracers. We are Landmarkers. We are Missionary Baptists. We believe so much truth in common. And brethren, we believe many truths that others do not believe; and we love and preach those truths. Should not these things motivate us to desire and seek unity?

We are engaged in the same work. We are not competitors. We are not rivals. We are not working for different companies. We are not engaged in different works. Oh, we are doing the same work; and we should have blessed unity in the doing thereof. We need this unity. Who would argue but that unity among us would better enable us to do our common work? What havoc, my brethren, has lack of unity among us wrought in the doing of our common work? Our building, that we should be working together on, is a fallen ruin because of our lack of unity. Our army, that should be battling the common enemy, is in wild disarray because of our lack of unity.

I speak now of hindrances to this unity. First, I mention the failure to realize its importance. Surely, if we would but carefully and prayerfully consider how im-

portant unity is to us; we would work harder at attaining it.

I think that jealousy among preachers might well be the greatest hindrance to unity that there is. One preacher is jealous of another preachers ability. I have learned by sad experience that there are some preachers to which I dare not brag on another preacher's sermon. I have seen jealousy come into ugly display by doing so. How terrible! Some preachers jealous of another preacher's position. They think it is a little better and more influential position there their own. They think they are more able to fill and more worthy of the position than the one who holds it. Sometimes a preacher's troubles with another preacher begins when he is called to a position that the other preacher desired. Thank God, we do not have as much of this as the hierarchies such as the A.B.A. and the S.B.C. and others have. We do not have among us the positions of differing honor that these have.

Sometimes one preacher is jealous of another preacher's success in the work. Oh, my brother, this ought not to be. God is my witness, I am glad when I hear that God is blessing another preacher and another church of our kind. I thank God for such, and I pray that God will continue and even increase such. I have learned that God's blessing another church and preacher does not hinder His doing the same for me. God is not so limited that He has to choose which of His preachers and churches to bless, and thus withhold such from others. No! no, God is able to bless you, and you, and you, and me too. I will not be jealous of God's blessing on you. Rather, I will thank Him for them, pray for their continuance, and then pray, "Oh, Lord, do it for me, do it here also."

Some preachers are jealous of another preacher's popularity. Why, if some preachers had their way, other preachers would not have any friends at all, have only a few to attend their services, and seldom be invited to preach anywhere else. When Brother Gilpin was the editor of T.B.E. and was using my articles frequently, I realized that some preachers were upset over this. I said to some of them, "How many articles have you sent to Brother Gilpin that he did not use?" I heard of one preacher criticizing Sam being in T.B.E. too much. Well, Sam is not in T.B.E. enough. He is a very able preacher. I try to get him to write much more. But that criticizing preacher has never sent me one sermon for T.B.E. Let us not be jealous of one another's friends, or popularity in any way. Let us pray that God will use such a one to His glory. But often, such jealousy does exist.

Sometimes, preachers are even jealous of the income another preacher receives. Surely, my brethren, there is very little occasion for such jealousy; for our kind of preachers are not highly paid men. I have written much on jealousy because I feel it is one of the major hindrances to unity among our kind.

Another hindrance to unity is lack of honesty by some preachers. Some preachers just will not be honest in facing situations that threaten to destroy unity. They will not be honest in dealing with other preachers as to problems between them. Only by sincerity and honesty in dealing with our problems and our differ-

ences will we be able to maintain unity.

Pride is another, even a great, hindrance to such unity as I am speaking about. Often a preacher thinks more highly of himself than he ought to think - and he wants everyone else to be of the same opinion. He puts himself ahead of others, ahead of his church, and sometimes even ahead of the Lord's work. Brethren, pride is a great hindrance, and humility is a great help to unity among us.

Lack of respect for church authority is often a hindrance to unity among us. Oh, my brother, this is a very serious matter. If you do not have and manifest respect for the authority of my church, then unity between us is necessarily at an end. When one church excludes a person, and another church receives or uses that person, how can there be any further unity between those preachers or churches? When other preachers and churches treat the offending church as if nothing had happened, again unity is in serious danger. The answer to this problem, my brother, is to check with the excluding church and to respect the authority of the excluding church. This lack of respect for church authority has been the cause of much disruption of unity in our day.

Another hindrance to unity between us is the letting of little things divide us that should not. Brethren, if we must divide, let it be something worth dividing over. If we continue to divide over every little thing that comes along, soon there will not be enough of us to divide over anything.

Another hindrance to unity is the matter of gossiping about one another. Let us be sure that what we have to say about another preacher is true. Let us be sure that it is needful for us to say it. Let us be sure that it will be to the glory of God for us to say it. Sometimes things need to be told. A brother may be going to have a preacher for a meeting. A church may be considering a man for pastor. Some things are not known that need to be known, that are important to the situation and to the cause of Christ. There are times when things should be told. But, my brother, there are times when love should close our mouths about our brother preachers.

One more hindrance I mention, and it is the language used to or about another preacher. I receive a paper that speaks very harshly and critically about other preachers (though the preachers are not named). This paper often puts other preachers down - I mean way down. It often speaks very critically of others. Brethren, how we speak to or about a brother preacher may help or seriously hinder the matter of unity.

I speak now of means to this unity. Love of the preachers and a desire for this unity is first and foremost as a means thereunto. If I truly love my brother and sincerely desire unity between us, we can usually have it. Prayer is a means to this unity. Let me pray for my brother, frequently, honestly, and sincerely. If he is doing things to disrupt our unity, let me pray earnestly that God will deal with him about this. But even if this be true, why cannot I pray for him and for his ministry with a sincere desire that God will do him good and bless him as much as God sees fit?

Honest and prayerful dealing with myself about this matter is

a means to unity. Am I to blame for lack of unity? Am I partly to blame? Is there anything I can do to help overcome any problems between us and to bring blessed unity about? Maybe the other brother is mainly to blame, but maybe I am partly to blame. Maybe the other brother is totally to blame, but maybe I can do something to correct the situation. Oh, we need to examine ourselves carefully and prayerfully in these things.

Communication is a means to unity. I have had disruptions of unity where I have tried repeatedly to have communication over the matter that divided us or threatened to do so; but where such communication has been adamantly denied. I have pled for such, but it has been refused me. Brethren, if you cut off the lines of communication with a brother with whom you have disunity, you effectively barricade the path to restored unity. Why can't we act like Christians? Why can't we, in the spirit of love discuss the things that divide us and seek humbly, graciously, and sincerely a restoration of unity?

Sincere, humble, and honest effort is a means to unity. I doubt that two preachers will ever put forth such effort without attaining to unity between them.

I speak of the results of such unity. Oh, such unity would be worth anything and everything required to attain it. It is a very valuable thing, this unity. It would produce and promote sweet fellowship among us. Read my text again. Let me quote the last part of the last verse of Psalms 133. "for there the LORD commanded the blessing, even life forevermore." God's blessings will be upon those brethren who dwell together in unity. Lack of unity will rob us of God's blessings, or at least lessen them.

Encouragement in our separate and individual works will be a valued product of such unity. When I know that preacher brethren are in unity with me, that they are interested in me, that they love me, that they pray for me; such is a great encouragement to me as I go forth in the work God has given me to do.

Growing in grace through a wider love and interest will be a result of such unity. My heart will be enlarged thereby. I will pray for other preachers and the work they do. I will be blessed when I hear from them of God's blessings upon them.

Such unity would be good for all of us. All the results would be good. There would be no harm to anyone through such unity.

Such unity would greatly glorify God. Preacher brethren, our God has been and is being greatly dishonored by the fighting, bickering, quarreling, and lack of unity between us. Let our desire to glorify our God move us to do all we can to promote unity among God's preachers.

We ought to be willing to do anything reasonable and right to attain this unity. We can't force others to have unity with us. Likely, under present conditions, we cannot totally bring about the unity we desire. But we can and should do all we can to bring this about, and in so doing we will surely help the situation. Brother preacher, what will you do about this matter? Criticisms, suggestions, and comments welcome. God bless you all.

## WILL

(Continued from Page 1)

refrain from doing certain things, is because they are contrary to God's revealed will. But suppose I disobey God's Word, then do I not cross His will? And if so, how can it still be true that God's will is always done and His counsel accomplished at all times? Such questions should make evident the necessity for the distinction here advocated. God's revealed will is frequently crossed, but His secret will is never thwarted. That it is legitimate for us to make such a distinction concerning God's will is clear from Scripture. Take these two passages: "For this is the will of God, even your sanctification" (I Thess. 4:3); "For who hath resisted his will?" (Rom. 9:19). Would any thoughtful reader declare that God's "will" has precisely the same meaning in both of these passages? We surely hope not. The first passage refers to God's revealed will, the latter to His secret will. The first passage concerns our duty, the latter declares that God's secret purpose is immutable and must come to pass notwithstanding the creature's insubordination. God's revealed will is never done perfectly or fully by any of us, but His secret will never fails of accomplishment even in the minutest particular. His secret will mainly concerns further events; His revealed will, our present duty; the one has to do with His irresistible purpose, the other with His manifested pleasure: the one is brought upon us and accomplished through us, the other is to be done by us.

The secret will of God is His eternal unchanging purpose concerning all things which He hath made, to be brought about by certain means to their appointed ends: of this God expressly declares "My counsel shall stand, and I will do all My pleasure" (Isa. 46:10). This is the absolute, efficacious will of God, always effected, always fulfilled. The revealed will of God contains not His purpose and decree but our duty -- not what He will do according to His eternal counsel, but what we should do if we would please Him, and this is expressed in the precepts and promises of His Word. Whatever God has determined within Himself, whether to do Himself, or to do by others, or to suffer to be done, whilst it is in His own breast, and is not made known by any event in providence, or by precept, or by prophecy, is His secret will. Such are the deep things of God, the thoughts of His heart, the counsels of His mind, which are impenetrable to all creatures. But when these are made known they become His revealed will: such is almost the whole of the book of Revelation, wherein God has made known to us "things which must shortly come to pass" (Rev. 1:1) - "must" because He has eternally purposed that they should.

It has been objected by Arminian theologians that the division of God's will into secret and revealed is untenable, because it makes God to have two differ-

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# The Baptist Examiner Forum I

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

*If Jesus did not observe the Passover at its regular time on Nisan 14th, explain Matthew 26:17; Mark 14:12, and Luke 22:7.*

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"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" (Matthew 26:17). "And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mark 14:12). "Then came the day of unleavened bread, when the passover must be killed." (Luke 22:7).

I do believe that Jesus ate the "Passover" on Nisan 14 as it was proper to do. Most of the problem with the agreement of details of the days before, during, and after the crucifixion have to do with our understanding of what constitutes a day. Also adding to this is the mistake of understanding every "Sabbath" mentioned in connection with the crucifixion and the days before and after it, as referring to the usual Saturday Sabbath. Today we normally think of a day as starting at midnight (12:00 a.m., darkness), proceeding through light, daylight, and dusk, and then through darkness again until midnight (12:00 a.m.). The Jewish reckoning, however, was from sunset to sunset, or approximately 6:00 p.m. to 6:00 PM; evening and darkness beginning the day and the daytime finishing the period. It can be somewhat difficult to think of a day in this way when reading the Scriptural accounts of the death, burial, and resurrection of the Lord Jesus; but unless we do, only confusion results.

The three Scripture references given above all speak of the "first day of unleavened bread" which was Nisan 13. It was the day that all leaven was to be put out of the house in preparation for the feast and memorial. It was also the day of the slaying of the Passover lamb which took place late in the afternoon as confirmed by Jewish historians. The lambs were eaten in the beginning hours of Nisan 14 (after 6:00 PM on what we today would still call Tuesday, Nisan 13) which would be night. The Jewish day began with the night; thus Wednesday, Nisan 14 began at 6:00 PM on what we would call Tuesday, Nisan 13 because of the way of our reckoning today according to Roman tradition. The lambs were

slain in late afternoon Nisan 13 (1st day) and eaten after 6:00 PM which would be Nisan 14 (2nd day). Even though only a short time had passed between slaying and eating, technically, the Passover was prepared one day and eaten the next. Thus, the disciples were asking Jesus where to prepare the Passover on Tuesday, Nisan 13 in Matthew 26:17. Jesus, having given them instructions, they set out to prepare the Passover in the afternoon of Tuesday, Nisan 13 which would be eaten (by our present reckoning of days) that same day after 6:00 P.M. To Jewish reckoning, however, 6:00 PM that evening was the beginning of Wednesday, Nisan 14. Mark 14:12 tells us that the "first day of unleavened bread" (Nisan 13) was when the Passover was killed and as history tells us, that would have happened late in the afternoon. Likewise, Luke 22:7 refers to the same thing. Thus Jesus ate the Passover after 6:00 PM, (the day of unleavened bread) which would be the beginning of Wednesday, Nisan 14. This day would also see His trial, death, and burial before the beginning of Nisan 15 at 6:00 PM just 24 hours from this supper.

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I see no reason to doubt that Jesus observed the passover meal on the 14th day of the first month Nisan. I am confident that He was faithful to the ceremonial law to the very end. According to Exodus 12:3-6 and 14-20 this ordinance was set by commandment of God. It was that they were to kill and eat the Pascal lamb, eat unleavened bread, and drink real wine in remembrance of their deliverance from Egyptian bondage. The reason for the sacrifice was to constantly keep before them God's promise to send a Redeemer to deliver them out of the bondage of sin. "...therefore shall ye observe this day in your generations by and ordinance for ever." (Exodus 12:17). This they did on the 14th day of Nisan.

Therefore, if Jesus and His disciples did not observe the passover feast at its appointed time they were in violation of the law. Furthermore, it is not likely that the priest would have allowed the slaying of the pascal lamb before the proper time, which as I understand was from the ninth hour, (3:00 pm) until the going down of the sun. I have no doubt that our Lord fulfilled all righteousness in everything that He did.

The three passages in question all agree that Jesus and His disci-

ples came together in the evening according to the law. The evening being sometime after 3:00 pm, it appears to me that after having eaten the passover meal, Jesus having fulfilled all that there was to fulfill up to that moment of time, must have been crucified on the 15th day of Nisan. As far as I can see, this holds more logic than the idea that He would violate the law by observing the passover supper a day early, keeping in mind that I must now explain John 13:1. Thank you for your question.

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Matthew 26:17: "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?" The other two verses referred to are Mark 14:12 and Luke 22:7.

This will be the shortest answer I have ever written for the forum. The reason is that I have nothing to write. I personally believe that Jesus observed the passover at its regular time. My problems will come when the next issue comes out and I must explain verses that hint at Christ taking the passover early. This series of questions is very difficult. It should humble all of us in making us realize that God's Word, and His ways are much higher than ours. The next question will be difficult to answer. This one is easy. These verses prove the fact that Jesus took the passover on the regular day of Nisan 14. I would be interested in reading other men's explanations of these verses.

I know the editor is not going to be happy with this short answer, but I have nothing else to say on this matter. I have already wasted some words just to take up space. This editor is a tyrant in getting after this writer for failures with regard to the forum. (Just kidding, dad.) See, I just took up some more space. May God bless you all.

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"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the

passover?" (Mtt. 26:17). "And the first day of unleavened bread, when they had killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?" (Mark 14:12). "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John saying, Go and prepare us the passover, that we may eat" (Luke 22:7, 8).

The Passover was of great importance to the Jews. It was a memorial in that it took them back to that night in Egypt when the lamb was slain, its flesh eaten, and its blood applied to the door posts for the redemption of the first born of the family. The children of Israel had been in Egypt for four hundred years, much of that time slaves to the Egyptians. Now came the time for God to deliver them from bondage. To them this was the beginning of time. This was to be the first month of the year. "And this day shall be unto you for a memorial: and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by ordinance for ever" (Ex. 12:14). In Leviticus 23 God gives detailed instructions as to what time and in what order the memorial was to be observed. On the 14th day of the month the Passover supper was to be eaten (Verse 5). The next day, the 15th day the feast of unleavened bread was to begin, lasting for seven days. The first day of the feast, the 15th day of the month, as well as the last day of the feast were sabbath days (Verse 6).

As the Passover was an "ordinance" from God and as He said on what day it was to be eaten there should be no question as to when Jesus observed it. Not one day early, not one day late, but exactly when God the Father had decreed that it should be eaten. "In the fourteenth day of the first month at even is the LORD's passover" (Lev. 23:5). Not only was it the right day but even the right hour, "And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer."

## WILL

(Continued from Page 3)

ent wills, the one opposed to the other. But this is a mistake, due to their failure to see that the secret and revealed will of God respect entirely different objects. If God should require and forbid the same thing, or if He should decree the same thing should and should not exist, then would His secret and revealed will be contradictory and purposeless. If those who object to the secret and revealed will of God being inconsistent would only make the same distinction in this case that they do in many other cases, the seeming inconsistency would at once disappear. How often do men draw a sharp distinction between what is desirable in its own nature and what is not desirable all things considered. For example, the fond parent does not desire, simply considered, to punish his offending child, but,

all things considered, he knows it is his bounden duty, and so corrects his child. And though he tells his child he does not desire to punish him, but that he is satisfied it is for the best, all things considered, to do so, then an intelligent child would see no inconsistency in what his father says and does. Just so the All-wise Creator may consistently decree to bring to pass things which He hates, forbids and condemns. God chooses that some things shall exist which He thoroughly hates (in their intrinsic nature), and He also chooses that some things shall not yet exist which He perfectly loves (in their intrinsic nature). For example: He commanded that Pharaoh should let His people go, because that was right in the nature of things, yet, He had secretly declared that Pharaoh should not let His people go; not because it was right in Pharaoh to refuse, but because it was best, all things considered, that he should not let them go -- i.e., best because it subserved God's larger purpose.

Again: God commands us to be perfectly holy in this life (Matt. 5:48), because this is right in the nature of things, but He has decreed that no man shall be perfectly holy in this life because it is best, all things considered, that none shall be perfectly holy (experimentally) before they leave this world. Holiness is one thing, the taking place of holiness is another; so, sin is one thing, the taking place of sin is another. When God requires holiness His perceptive or revealed will respects the nature or moral excellence of holiness; but when He decrees that holiness shall not take place (fully and perfectly) His secret or decreative will respects only the event of it not taking place. So, again, when He forbids sin, His perceptive or revealed will respects only the nature or moral evil of sin; but when He decrees that sin shall take place, His secret will respects only its actual occurrence to serve His good purpose. Thus the secret and revealed will of God respect entirely different objects.

God's will of decree is not His will in the same sense as His will of command is. Therefore, there is no difficulty in supposing that one may be contrary to the other. His will, in both senses, is His inclination. Everything that concerns His revealed will is perfectly agreeable to His nature, as when He commands love, obedience, and service form His creatures. But that which concerns His secret will has in view His ultimate end, that to which all things are now working. Thus, He decreed the entrance of sin into His universe, though His own holy nature hates all sin with infinite abhorrence, yet, because it is one of the means by which His appointed end is to be reached He suffered it to enter. God's revealed will is the measure of our responsibility and the determiner of our duty. With God's secret will we have nothing to do: that is His concern. But, God knowing that we should fail to perfectly do His revealed will ordered His eternal counsels accordingly, and these eternal counsels, which make up His secret will, though unknown to us are, though unconsciously, fulfilled in and through us.

Whether the reader is prepared to accept the above distinction in

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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

*How did black people get their beginning as black people?*

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Noah had three sons, Shem, Ham, and Japheth. The black race descended indirectly from Ham

along with the Egyptians, Sumerians, Phoenicians, Hittites, and Canaanites. The Mongols, Chinese, Japanese, the American Indians, and South Sea Islanders including the Polynesians, were predominately descendants of Ham. More specifically the African tribes descended from Ham's son Cush. (Sometimes called Kish) which is translated in the Bible, Ethiopia. Historically, as well as Biblically, this is where the black race started.

### WHERE ARE THE OTHER THREE?

#### WILL

(Continued from Page 4)

the will of God or not he must acknowledge that the commands of Scripture declare God's revealed will, and he must also allow that sometimes God wills not to hinder a breach of those commands, because He does not as a fact so hinder it. God wills to permit sin as is evident, for He does permit it. Surely none will say that God Himself does what He does not will to do.

Finally, let it be said again that, my responsibility with regard to the will of God is measured by what He has made known in His Word. There I learn that it is my duty to use the means of His providing, and do humbly pray that He may be pleased to bless them to me. To refuse so to do on the ground that I am ignorant of what may or may not be His secret counsels concerning me, is not only absurd, but the height of presumption. We repeat: the secret will of God is none of our business; it is His revealed will which measures our accountability. That there is no conflict whatever between the secret and the revealed will of God is made clear from the fact that, the former is accomplished by my use of the means laid down in the latter.

#### SAMSON

(Continued from Page 1)

where it is undeserved: but with God such is not so, It so pleased the Spirit of God to write an eternal history of the life and events of Samson, and that self same Spirit sought not to glorify nor debase him. Samson, as with all the elect was ever exposed to the eyes and ears of an omniscient God. Though we find much in Samson to grieve over, there is an example of things we may well find in ourselves. In him we also find much that is greatly to be admired and God glorifying for we find that which speaks to us of the finished work of the Lord Jesus Christ. We also find much that strengthens our convictions in the matters of eternal security and preservation of the believer. We find not so much a physical strength as we do a spiritual strength in his final hours. Lessons most worthy of consideration beloved, as we find ourselves fretting over our daily failures to our God. We do not say that we should not grieve over failure and sin, but rather learn while we grieve.

Judges 16:30 records the last words of Samson as these: "Let me die with the Philistines." I take them to be part of his prayer of v:28. To some these words may seem as words of disgrace since we see almighty man who once was Israel's judge, now deprived of his sight - by the enemy. Now a slave, by the enemy. Now to die with the enemy. Was this a disgrace, a dishonor? Was not God yet ruling, and was He not just with Samson? Should Samson have expected better? My ways are not your ways saith the Lord whose ways are past finding out. Perhaps from the human standpoint we are grieved that one so young and mighty as he would meet death so soon and in such a manner. For what purpose beloved, need we learn of these things? What may we gain by searching out the life of Samson since God would have it so? In Samson we find an example of the need to be cautious and reverent with the things of God. We find a reminder of the folly of trusting in ourselves and in our own abilities. Yea, we find an awesome reminder that God will get His rightful honor and glory from His children. Though Samson died a man deprived of his precious sight and in the hands of his enemies, the Word of God gives us one final mention of him in Hebrews 11:32 and 38 the faith chapter "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and Samson... (Of whom the world was not worthy). Did he die a shameful death for naught? Men would not honor him in his last days. None came to his rescue. None showed pity. But God would have it so and gives Samson this distinction as a hero of faith. One to whom we may also look as an example of faith. How is this so beloved? What are his examples and how is Christ honored in the life of Samson?

Let us begin by observing the things recorded of him in Judges Chapter 13. Judges 13:1 informs us: "The children of Israel did evil in the sight of the Lord, and the Lord delivered them into the hands of the Philistines forty years." Israel had played the harlot and began to worship the god of the Philistines, called Dagon, a half man, half fish hideous image. A preservation and perversion of this religion yet resides today in the myth of mermaids. God, in His provi-

dence caused the Philistines to receive the knowledge of smelting iron which they had learned from the Hittites. The Philistines, historians tell us, were the first to use this process in Palestine. This seemingly small ability was eventually used against Israel causing the nation to be in bondage to them. In I Samuel 13:19-22 we read, "Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears. But all the Israelites went down to the Philistines, to sharpen every man his share and his coulter and his axe, and his mattocks." Without weapons to defend themselves Israel seemingly was at the mercy of their captives. Even to till the land for sustenance they would be at the mercy of the Philistines. Proverbs 13:15 tells us, "the way of transgressors is hard." It is a lesson for our times also beloved, as men believe that "might makes right" and that the inventions of men are able to deliver. Nevertheless, others would take the arms from the people. Yet beloved, God would show mercy unto a rebellious people and begin to deliver them. He would send a man without weapons. A man who would come in the Spirit and power of God and begin to defeat the oppressors of His people. He would send Samson!

Among the idolatrous people of Israel God had reserved a faithful few among whom was Manoah and his wife; parents of Samson. The Lord Jesus Christ had appeared to them as "the angel of the Lord" and announced the birth and coming of Samson. Here Samson typifies Christ in that his birth was prophesied and that he was born of a barren woman. Judges 13:5 states that Samson was to be a Nazarite unto God from the womb. His whole life was to be separated unto God and separate from sinners. From the womb until death Samson was not to diminish nor cease from this sacred and special office. In this Samson typifies the Lord as the one who was holy, harmless and undefiled, separate from sinners. The name Samson means "sun". A name which would aptly fit him for many seasons because of his ever burning strength. In this his name, he typifies the Lord Jesus Christ of whom Malachi 4:2 refers as the "Sun of righteousness" arising with healing in His wings. As the judge in Israel, Samson would herald and rule a new day for his people Israel. He would be as the sun of the heavens and as Christ, the Light that brings men out of darkness. Samson's mother was a woman of great faith in the Word of God and thus we are told in 13:24 "And the woman bare a son and called his name Samson." She, being consoled by the sure promises of God.

In the fourteenth chapter of Judges, v: 4 we read, "It was of the Lord, that he sought an occasion against the Philistines." This marked the beginning of his ministry to Israel as the Holy Spirit of God, "began to move him" and "came mightily upon him." Likewise, as the Lord Jesus began His ministry, we read in John 1:32, "And John bare recorded saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." The mis-

sion of Samson began in what appeared to be a contrary manner to his parents, for he sought out and loved a Philistine woman. In other words, a Gentile bride. This pictures for us Christ and His bride. We notice also that along the way to meet his bride, "a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him (i.e., the lion) as he would have rent a kid, and he had nothing in his hand." Samson, as moved of the Spirit of God became mighty in strength, and without weapons destroyed a lion. Proverbs 30:30 tells us that the lion "is strongest among beasts, and turneth not away from any." I Peter 5:8 adds a further warning "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But our weapons likewise are not carnal, and besides this we have an Advocate with the Father who destroyed Satan without weapon, even the Lord Jesus Christ, who bruised the head of Satan on Calvary's tree. Further of Samson, we read that at his wedding feast "he put forth a riddle" concerning his work (of the lion). A riddle is defined as a hidden saying, a dark saying, a puzzle, a parable. Thus Samson again typifies the Lord Jesus as prophesied of David. In Matthew 13:35 we read of Christ: "That it might be fulfilled which was spoken by the prophet saying I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world." Further, it was by deceitful means the Philistines, who represent the lost, the children of the devil, received a knowledge of Samson's riddle in using his wife to betray him. This may represent the apostate church of Rome who has taken the things of God and perverted them for their own gain. She became apostate because she loved the world more than Christ. Likewise the Philistines knew the weaknesses of Samson's wife and threatened her and her family with death if she would not reveal the riddle by coercion from Samson. But behind all these things worked a sovereign God providing Samson with an "occasion against the Philistines." Samson, having lost his wager through betrayal "slew thirty men of them and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled." This he did by the power and might of the Spirit. In retaliation against him, the Philistines gave his wife to another man. Samson, again angered, "caught three hundred foxes, and took firebrands and turned tail to tail, and put a firebrand in the midst between the tails." These foxes, in fear, sought shelter in the standing corn, vineyards and olive groves as Samson let them loose. The result was annihilation of the Philistines' crops. The Philistines, in turn, burned Samson's wife and her father with fire. But Samson was not defeated nor discouraged, for Judges 15:8 tells us, "he smote them hip and thigh with a great slaughter." Samson had now established himself as Israel's deliverer. The one for whom Israel cried under oppression.

Would they rejoice? The Philistines sent an army after Samson, bringing fear on the people of Judah who rebuked him for his deeds of victory (15:11), saying (15:12), "We are come down to bind thee that we may deliver thee into the hand of the Philistines." These failed to see him as their deliverer! Was this not also the case with the Lord Jesus? He was taken bound and given into the hands of His enemies. Yet He, like Samson, went as a meek lamb, subjecting Himself to the will of His brethren all the while having power at His disposal to deliver Himself. In John 10:17, 18 we read, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."

Next we read of Samson in Judges 15:12-13 as the people of Judah had declared unto him, "We are come down to bind thee... we will bind thee fast. And they bound him with new cords." But "the Spirit of the Lord came mightily upon him." Beloved, when God is for us, who indeed, can be against us? Nothing may bind us! Nothing may hinder. By faith Samson subjected himself to the will of God. The result was that he was faithfully delivered. But we have one even mightier than Samson to champion for us, even the Lord Jesus Christ, of whom Acts 2:24 declares: "Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Thus Samson here portrays for us the victorious, risen, exalted, mighty to save; Jesus Christ. This is the Christ of the Bible, portrayed for us in Samson, as one whom none could prevail against! Samson had yet much work ahead of him.

In Judges 15:15 we next read: "And he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith." The jawbone is that part of the head which assists in eating and speaking. The ass is representative of that which appears beastly or foolish. The hand is that which represents labor. By the providence and divine will of God this jawbone was placed within immediate reach of Samson's hand. A crude weapon we might say, against a people skilled and armed for war and death against him. Is anything too hard for the Lord? Those things which appear most unlikely to give success are the very things which God may use. I Corinthians 1:27-28 informs, "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." There at Samson's feet lay 1,000 dead men. Inspired with awe, Samson was made to say,

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## SAMSON

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(15:16) "heaps upon heaps, with the jawbone of an ass have I slain a thousand men." There they lay, beloved, subdued before him; but by the power and provision of God. Consider however, the immense labor and struggle necessary in accomplishing so great a task. It points us again to the Lord Jesus Christ. The jawbone of an ass speaks to us of that which we read in I Corinthians 1:21, "It pleased God by the foolishness of preaching to save them that believe." Men, beloved, subdued at the feet of Christ by the simple movement of the jawbone, yea, the preaching of the Gospel. Further, after Samson had finished the battle, we read in Judges 16:18, "and he was sore athirst." It was the Lord Jesus Christ, as He hung upon Calvary's tree waging war with the powers of darkness and gaining the victory over sin as the supreme sacrifice winning victory by a mighty hand for His elect, His chosen, that gave forth the utterance of His final moments. John 15:28, "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." All things were now accomplished! Nearly two thousand years ago the Lord Jesus Christ won victory for His own, totally unreluctant on the will of men to accept or reject. All His own would be subdued before Him. This was assured and sealed forever before you and I were ever born. Amen! and Praise God, even our Lord Jesus Christ.

## TRIP

(Continued from Page 1)

upon it from the beginning of the year even unto the end of the year". (Deut. 11:12). "The holy land" (Zech. 2:12), "The Land of Promise" (Deut. 34:4). The land where God incarnate came by the way of the miraculous conception and virgin birth; dwelt in, in which He performed His great ministry, instituted His Church in; wrought His wonderful miracles. Where He died for our sins, was buried, and rose from the dead and where He ascended into Glory. The land where He will set His sacred feet on again when He returns. (Zech. 14:32). Where He will sit on David's Throne as King of kings and Lord of lords. (Psalms 132:11-14 - Rev. 19:19, 15, 16). To Him be glory forever. "Hallelujah! for the Lord God omnipotent reigneth" (Rev. 19:6).

I praise our faithful and merciful God for answering my prayer, and giving me desires of my heart. (Prov. 10:24; 13:19). I also thank my God for all of those who were instrumental in supplying the financial means for this journey. I am profoundly grateful to you and do praise our merciful and sovereign Lord for it all: for grace, health and strength to have made this journey and I enjoyed it more than words can express. I also thank our God for traveling mercies, and care for His church, Tabernacle Baptist Church, Mims, Florida, and my

loved ones while I was away.

There were twenty seven of us in the tour, among whom were my brother, Wallace Freeman, and his wife Estelle. Brother Howard Robertson was director of the tour, and he did a good job. We had prayer in the Sabena booth in the Atlanta, Georgia airport before our departure. Sunday evening at 7:30, February 4, 1979, we headed out on the Sabena 707 jet, journeying to Brussels, Belgium. The next morning about 2:30 a.m., due to the change of time, I looked out through the window of the plane and saw the day break coming on, and soon we were flying over land in Europe.

After going through customs at the Brussels airport, we took the bus to the Metropole Hotel. This was the place of Hitler's headquarters during the second World War.

After lunch, we made a tour through the city of Brussels. The population of this is ten million, and nearly a million of these are government workers. We saw a church building, Catholic, that the guide said took three hundred and fifty years to build. We also saw a government building with enough stones in it to build a wall twenty feet high, two hundred miles long. We saw also the building of the Common Market that has the world's largest computer called "The Beast". The Common Market was born March the 25th, 1957, at the Vatican in Rome. Many believe this to be the ten nation European power or resurrection of the Roman Empire of the ten nation beast with the number six, six, six.

On our way from Brussels to Palestine, while flying over Europe, we passed in view of the beautiful snow-clad summits of the Alpines. Those mountains are majestic, the beauty and grandeur are almost unmatched of earthly scenes, displaying the handiwork of our Lord Jesus Christ. (I John 1:3).

About five o'clock in the evening, February 6, 1979, we looked out upon the blue tranquil waters of the Mediterranean Sea. The sky was clear, and soon we could see the beautiful shore line of the Promised Land, the land that the eyes of the Lord thy God are always upon, "from the beginning of year even unto the end of the year" (Deut. 11:12). The sight was thrilling and exhilarating as we began soaring over the land of our dreams. Soon we were touching down upon the landing strip of the Ben Gurion Airport. The Port was so congested with tourists from many nations, that it took us an hour to get through the customs.

It was an hour's trip from the station by bus going up to Jerusalem. We were all so excited, looking right and left as we moved along; the fertile land, green vegetation, citrus groves, banana fields, etc. The Judean hills were very rocky, but the grass was so green between those rocks. Ascending the summits of the mountains, we caught our first sight of the city of the Great King, O, Jerusalem, Jerusalem. This scene just filled my eyes full.

After supper at the hotel, we took a long walk behind the walls of the old city. A guide took us through the narrow streets by the way of Via Dolorosa (The way of sorrow), the way our Lord went as He bore His cross on the way to Calvary.

Returning to the hotel, I went immediately to my room and thanked my Lord for this wonderful day, and soon I was sleeping that night in the city where my Lord was crucified, buried, and rose from the dead. About daybreak, I heard the boys and girls playing in the streets, making merry. I thought of the Holy Scripture in (Zech. 8:5) which says "...And the streets of city shall be full of boys and girls playing in the streets thereof." Thus prophecy was being fulfilled.

After breakfast, we set out by bus for a day's tour. First we ascended to the summit of the Mount of Olives, which was truly a sacred spot of earth to us. We had special services there on the traditional place where our Lord ascended to His abode in Glory. Brother Johnson, one of the five ministers with our tour group, spoke to us about the ascension of our Lord. Tears flowed freely as we stood on that sacred ground looking westward over Jerusalem, thinking of the Words of our Lord, found in (Luke 19:41-44; 24:50, 51).

Leaving the brow of Mt. Olivet, we descended almost to the foot of the mountain to the place of Gethsemane, near the Kidron Valley. I was very anxious to visit this sacred place where our blessed Lord suffered the awful agony of spirit on the night of His betrayal and arrest. As we entered this garden, I remembered His words in (Matthew 26:38) "My Soul is exceeding, sorrowful even unto death." Thinking of His sweat as it were great drops of blood falling down to the ground, as He fell on His face, I felt the tears coming from my watery eyes, and as I looked at others, they too, were weeping. It was here that the angel appeared unto Him, strengthening Him. (Luke 22:43).

The old olive trees here, they claim, are perhaps three thousand years old. Their roots go down in the earth thirty feet deep to the water. From here we could see the place where Stephen was stoned at the foot of the hill that ascended to the old city wall of Jerusalem, and Stephen's gate, where they brought him through to the outside to put him to death.

We next entered the walls of the city and went to Pratorium, Gabbatha. This pavement named Lithostrotos in the Greek, was the scene of the public trial of our Lord Jesus. Traces of games played by the Roman Soldiers are carved on the surface of some of the stones; one of the games was played with dice. Here we saw the place where our Lord was interrogated by Pilate. Moving on a little, we saw the place where He was scourged, and crowned with thorns, mocked as the soldiers hocked their spittle into His sacred face, smiting Him on the head, crying, "Hail, King of the Jews." Here He was delivered to be crucified.

From here we went to Bethlehem, about five miles south of Jerusalem. Near Bethlehem we saw Rachel's tomb. We ate lunch at Bethlehem, and then visited the traditional place of the birth of our Lord. Going through a hole in the wall, one at a time, we entered the so-called Church of the Nativity, and saw the manger cut out in the rock. It was a blessing to be in the town where our Lord was born, also where David was born. The well of water he loved so well was there.

We also saw the shepherd's field, and of course, this was the home of Boaz and Ruth. The thing above all else that made Bethlehem famous was that the King of Glory was born there. "Whose goings forth have been from old, from everlasting..." (Micah 5:2).

Leaving Bethlehem we returned to Jerusalem, visiting the beautiful temple sight. The space where once the temple stood in thirty five acres of land. Before entering the Mosque of Omar, our tour guide gave us a lecture on the history of this place. We then removed our shoes and entered this mosque to see the Rock of Mt. Moriah, the traditional rock on which Abraham offered up Isaac; of course prevented from taking his son's life by the word of God spoken by the angel. During the temple period, this rock served as the altar of sacrifice. This rock is fifteen yards long and twelve yards wide, and rises in height two yards above the yard. There is a hole in the rock which served to drain the blood of the sacrifices. We went down the steps under the rock and saw where the blood would run through the hole into the containers. It is sad that the Moslems have desecrated this place by propagating the lie that it is the place where Mohammed ascended to heaven. "Let God be true, but every man a liar." (Rom. 3:4). This temple place is behind the wall near the Golden gate, said to be the gate our Lord passed through when He entered the City in His triumphal entry shortly before He died and rose from the dead. This gate is now closed; you can read about this in (Ezek. 44:1-3). Many believe this gate will be opened again when our Lord descends on Mt. Olivet at His second coming. (Zech. 14:4). This gate is in plain view of the Mt. of Olives looking eastward.

From here we went to Zion's Hill and saw the tomb of King David. Then we entered the place called the upper room, the traditional place where our Lord instituted the Lord's Supper with His Church, and also the place where He baptized the Church (Matt. 3:11-Acts 2:1-4), with the Holy Spirit.

From there we went to the Western or Wailing Wall, which is revered by the Jews as the last relic of the last Temple. We wrote a testimony concerning Christ as our Saviour and Lord placing it in the crevices between the stones of the wall. Some of the Jews continually pray and cry before this huge wall.

Leaving this scene we went to the place called Calvary, northeast of the Damascus Gate. This place was found by the British General, Charles Gordon, 1883. It is the rocky hill that resembles the human skull. I believe with many that it is the very hill on which the Prince of Glory died for my sins. A Moslem cemetery is on the crucifixion site, so we could not adventure it's summits. At the foot of this hill is the Garden Tomb, the place where our Lord's sacred body was laid in burial, believed by many. My brother, Wallace, and I entered the tomb and had our picture made in front of this sacred place. We also had a special service there, and Brother Bob Stout, one of our tour ministers, spoke about the death and resurrection of Christ. Tears flowed freely from our eyes as we thought about what had transpired in our behalf here, by our precious Lord and Saviour

Jesus Christ, who was delivered for offenses, and raised for our justification. (Rom. 4:25). To whom be glory and praise forever. Hallelujah, what a Saviour!

Waking early Thursday, February 8, I heard the rooster crow, which reminded me of the rooster crowing in the same city when Peter denied his Lord. After breakfast we left Jerusalem for a days journey to the Dead Sea, Jericho and Bethany.

Descending from Jerusalem, we crossed the Jericho road, and stopped at the Inn building. From there we saw the Roman Road and many wonderful sights of antiquity. Soon we came in view of the Dead Sea and Mt. Nebo, from where Moses viewed the Promised Land. Truly this was a grand sight to our eyes. I kept telling my brother, Wallace, "This is a million dollar trip", to which he heartily agreed. In our boyhood days we never dreamed of such a glorious experience that lay in our pathway of life. Our sovereign God works in mysterious ways, His wonders to perform. For it all, His wonderful name be praised forevermore.

After going south for a long way along the shore line of the Sea, we came to the famous historic place in the Wilderness of Judea called Massada, about two and a half miles from the western shore of the Dead Sea. In 72 A.D., Silva, a general of Titus, marched on the great rock after the destruction of Jerusalem. We reached the top of this rock by cable car. It was one half mile long and two hundred yards wide. Brother Valley, one of our preacher brethren, read this speech to us, that urged the Jews to die by their own hands rather than to fall into the hands of the enemies. The Jewish historian, Josephus, tells us that nine hundred and sixty men, women, and children died by their own hand on this rock, rather than to be tortured and slaughtered by the Romans.

We then went to the sea and washed our hands in the huge basin of salt water, where nothing lives. The sea is sixty percent salt, and is twelve hundred feet deep at places. It is thirteen hundred feet below sea level. Here, by the grace of God, I was privileged to witness the gospel of Christ to a young lady from Amsterdam, I believe that was where she lived, she said. This place is a tremendous health resort. The Jews are setting groves of palm trees on the shore, bringing in top soil, and making this a place of beauty. Next, we passed on to the cave of the Dead Sea Scrolls. From there we passed on to the cave of Engedi, where David cut off the skirt of Saul's robe, while he was asleep inside the cave. We also saw near the Dead Sea the Qumran Excavations, the once home of the community of the Essenes. It is said that here, both our Lord Jesus Christ and John the Baptist visited, and that John the Baptist was a member of the Essenes. From here we went to Jericho, said to be the oldest inhabited city in the world.

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# INTERCOMMUNION: INCONSISTENT AND UNSCRIPTURAL

## (Christian Baptism)

Part II, Chapter 6b

J. R. Graves

### II. How do the lexicons define baptizo?

All the lexicons examined or quoted in the Carrollton debate (see Graves-Ditzler Debate), some fifty in all, gave to dip, to immerse or merse as the primary or literal signification. We have nothing to do with the figurative which is based upon the real or primary, and can mean nothing different from it.

In the last few years three Greek and English lexicons have appeared; one in England, of the "Greek Language in General," by Liddell & Scott; and two lexicons of New Testament Greek, in Germany, and all by Pedobaptist scholars; and the three works are acknowledged by all scholars as eminently authoritative. The testimony of these three recent lexicons, embodying as they do the results of the ablest scholarship and latest criticism, should settle the meaning of baptizo in the mind of every candid reader. I give them here.

#### 1. Liddell & Scott, 6th edition:

"To dip in or under water."

Giving but this one literal or real definition of baptizo, the few figurative meanings are built upon the idea of an immersion. Thus do they support the declaration of Dr. Charles Anthon: "Baptizo, means to dip, to immerse; pouring and sprinkling are out of the question."

#### 2. Grimm's Wilke's Lexicon of New Testament Greek:

"(1) To immerse, submerge; (2) to wash or bathe by immersing or submerging," which he says is the meaning of Mark 7:4, and in the cases of Naaman and Judith; figuratively to overwhelm as with debts, misfortunes, etc. In the New Testament rite, he says it denotes an immersion in water, intended as a sign of sins washed away, and received by those who wished to be admitted to the benefits of the Messiah's reign. No hint of its meaning any thing else."

#### Cremers's Biblico-Theological Lexicon of New Testament Greek:

He gives us the general meaning--"immerse, submerge"--and says in the peculiar New Testament and Christian use the word "denotes immersion, submersion, for a religious purpose." Not the shadow of the idea of sprinkling water upon an object is justified.

According to the united testimony of all Greek lexicographers, Jesus commanded His apostles to immerse their disciples in water, and today commands His churches to immerse, thus forbidding them to sprinkle water upon them by His authority.

All scholars, all critics and lexicographers are agreed that in classic Greek, baptizo means nothing else save to dip, to immerse, in or under water. But some few polemics claim that in New Testament Greek, its sacred use took on a different meaning, as to purify by the application of water, to wash or bathe by applying water to a part of the body.

To show how groundless this theory is, I quote a canon of interpretation from Morus, indorsed by Ernesti and Stuart:

"The principles of interpretation are common to sacred and ordinary writings, and the Scrip-

tures are to be investigated by the same rules as other books."

Moses Stuart, (Pedobaptist) for thirty years professor in Andover Theological Seminary, upon this subject says, --and with his statement Bible readers and students cannot be too familiar:

"If the sacred Scriptures be a revelation to men, then they are to be read and understood by men. If the same laws of language are not to be observed in this revelation, as are common to men, then they have no guide to the



right understanding of the Scriptures and our interpreter needs inspiration as much as the original writer. It follows, of course, that the sacred Scriptures would be no revelation in themselves, nor of any use except to those who are inspired. But such a book the sacred Scriptures are not, and nothing is more evident than that when God has spoken to men, He has spoken in the language of men, for He has spoken by men and for men."

Before quoting the definitions given in all the lexicons of the New Testament, I submit the statement of Dr. George Campbell, president of Marischal College, Scotland, a Presbyterian: "The word baptizein, both in sacred authors and in classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, and the old Latin fathers, tingere, the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning (Note on Matt. 3:11). 'I should think the word immersion (which, though of Latin origin, is an English noun) a better English name than baptism, were we now at liberty to make choice.' 'On the Gospels,' volume 2, page 23, 'I have heard a disputant...in defiance of etymology and use, maintain that the word rendered in the New Testament baptizein, means more properly to sprinkle than to plunge, and, in defiance of all antiquity, that the former method was the earliest, and for many centuries the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend; and, though with respect to the vulgar, bold assertions generally succeed as well as arguments--sometimes better--yet a candid mind will disdain to take the help of falsehood, even in support of truth' (Lec. on Pul. Ele., p.480).

The Testimony of the Lexicons of the New Testament: Schleusner's Lexicon of New Testament: "Baptizo--properly to immerse and dip in, to immerse into water, and it answers to the Hebrew, Taval" (2 k. v.14). "Baptisma--properly immersion, dipping into water, washing. Hence it is transferred to the sacred rite, which is called baptism, in which those formerly baptized were immersed in water," etc.

Leigh: "If we are willing to

observe the import of the word, the term of baptism signifies immersion into water, or the act itself of immersing and washing off. Therefore, from the very name and etymology of the word, it appears what would, in the beginning be the custom of administering baptism, whilst we now have for baptism rather rhanism-that, is sprinkling."

Stokius, an authority of great weight: "Baptizo--1. Generally, and by force of the original, it denotes immersion or dipping; 2. Specially, properly, it denotes the immersion or dipping of a thing in water, that it may be cleansed or washed. Hence, it is transferred to designate the first sacrament of the New Testament, which they call of initiation, namely, baptism, in which those to be baptized were formerly immersed into water, though, at this time, the water is only sprinkled upon them," etc.

Wahl's Clavis of New Testament (1829, Leipsic): "Baptizo (from bapto, to immerse; often to immerse in New Testament)--1. To immerse (always in Joseph. Antiquities, 9,10,2 and 16, 3,3, Polyb., 1,51,6), properly and truly concerning sacred immersion."

Dr. E. Robinson, Amercian Presbyterian, in his Lexicon of New Testament: "Baptizo--a frequentative in form, but not in fact; to immerse, to sink."

Professor Sophocles (Professor in Harvard College), himself a native Greek. His lexicon covers a period of 110 years before Christ to the year 1100 after: "Baptizo--to dip, to immerse; sink, to be drowned (as the effect of sinking). Trop (figurative meaning), to afflict; soak in liquor; to be drunk, intoxicated. There is no evidence that Luke and Paul, and the other writers of the New Testament, put upon the verb meaning, not recognized by the Greeks."

The latest editions of two of the great standard lexicons of New Testament Greek, viz.: Grimm's Wilkes' and Cremers' "Biblico-Theological Lexicon," give only to dip, to immerse, as its literal and real sense everywhere in the New Testament (see their definition on page 6 of MS).

So far as the authority of lexicographers and critics can determine the meaning of a word, they have settled the meaning of baptizo and its cognates--the only word Christ or the apostles used in commanding or speaking of Christian baptism; and the verdict I will give in the forceful language of Professor Stuart, of Andover (Pedobaptist) "Bapto and baptizo mean to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed on this. It is, says Augusti, 'a thing made out, viz.: The ancient practice of immersion.' So, indeed, all the writers, who have thoroughly investigated the subject, conclude. I know of no usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man, who has examined the subject, to deny this" (pp. 55,149,150).

How do standard historians say the churches in the apostles' time, and for ages afterward, baptized?

I will introduce a few of the representative historians, with a statement of Professor L. L.

Paine, D.D., who occupies the chair of ecclesiastical history in the Bangor Theological Seminary, (Congregational) which is his defense against the charge of teaching the young ministers under his tuition Baptist sentiments, because he teaches them that immersion was the universal practice of the apostolic churches for thirteen centuries after Christ, and the prevailing practice of christendom--sprinkling being the exception:

"It may be honestly asked by some, Was immersion the primitive form of baptism? and, if so, what then? As to the question of fact, the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational seminary; and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediaeval and modern historians alike, Catholics and Protestants, Lutherans and Calvinists have no controversy; and the simple reason for this unanimity is, that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian, who cares for his reputation, would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree;...but on this one--of the early practice of immersion--the most distinguished antiquarians--such as Bingham, Augusti, Coleman, Smith, and historians such as Mosheim, Gieseler, Hase, Neander, Millman, Schaff, and Alzog (Catholic) hold a common language. The following extract from 'Coleman's Antiquities' very accurately expresses what all agree to:

"In the primitive church, immersion was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it is needless to adduce authorities in proof of it."

As further testimony that sprinkling is an innovation upon the primitive act, I quote a sentence from Dr. Schaff's "Apostolic Church." He is the highest Presbyterian authority in America: "As to the outward mode of administering this ordinance, immersion and not sprinkling was unquestionably the original normal form...But while immersion was the universal custom, an abridgment of the rite was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death [for which Christ made no provision]; and the peculiar form of sprinkling thus came to be known as 'clinical' baptism, or the baptism of the sick. And hence it is difficult to determine, with complete accuracy, just when immersion gave way to sprinkling as the common church practice. The two forms were employed--one as the rule, the other as the exception--until, as Christianity traveled northward into colder climates, the excep-

tion silently grew to be the rule."

I will now present two or three only of the representative historians and scholars of the leading Pedobaptist sects, commencing with-- Roman Catholic historians and scholars: It is well known to all scholars that the Catholics claim that their church has the right to change rites and ceremonies and determine doctrines, and that this Mother Church did substitute sprinkling for immersion, and infants for believers. History confirms this alleged fact.

Robinson, in his "History of Baptism," upon unquestioned authority, states this: "In the spring of the next year (754) in answer to some monks of Cressy, in Brittany, who privately consulted him--Pope Stephen III--he gave his opinion on nineteen questions, one of which is allowed to be the first authentic law for administering baptism by pouring, which, in time, was interpreted to signify sprinkling. The question proposed was: 'Whether, in case of necessity, occasioned by illness of an infant, it were lawful to baptize by pouring water, out of the hand or cup, on the head of the infant.'

Stephen answered: 'If such a baptism were performed, in such a case of necessity, in the name of the Holy Trinity, it should be held valid.'

Robinson says: "The answer of Stephen is the true origin of private baptism and of sprinkling."

Note: For the remainder of the argument on this subject, see tract by author, "The Act of Baptism," price 60 cents, Calvary Baptist Bookstore, Ashland, Kentucky.

## GOD'S WILL

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each soul that is redeemed. It is this "I will" that opens the blind eye, and unstops the deaf ear. It was this "I will" that awakens the slumber, and raises the dead. I do not mean that, merely generally speaking. God has declared His will concerning these things: but each individual conversion, nay, and each movement that forms part of it, originates in this supreme "I will". When Jesus healed the leper, He said, "I will, be thou clean"; so when a soul is converted, there is the same distinct and special forthputting of the Divine will, "I will, be thou converted". Everything that can be called good in man, or in the universe, originates in the "I will" of Jehovah.

I do not deny that in conversion man, himself, wills. In everything that he does, thinks, feels, he of necessity wills. In believing he wills; in repenting he wills; in turning from his evil ways he wills. All this is true. The opposite is both untrue and absurd. But while fully admitting this, there is another question behind it of great interest and moment. Are these movements of man's will towards good the effects of the forthputting of God's will? Is man willing, because he has made himself so, or because God has made him so? Does he become willing entirely

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## GOD'S WILL

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by an act of his own will, or by chance, or by moral suasion, or because acted on by created causes and influences from without?

I answer unhesitatingly, he becomes willing, because another and a superior will, even that of God, has come into contact with his, altering its nature and its bent. This new bent is the result of a change produced upon it by Him who alone, of all beings, has the right, without control, to say in regard to all events and changes, "I will". The man's will has followed the movement of the Divine will. God has made him willing. God's will is first in the movement, not second. Even a holy and perfect will depends for guidance upon the will of God. Even when renewed it still follows, it does not lead. Much more an unholy will, for its bent must be first changed; and how can this be, if God is not to interpose His hand and power?

But is not this to make God the author of sin? No. It does not follow that because God's will originates what is good in man, that it must therefore originate what is evil. The existence of a holy, happy world, proves that God had created it with His own hand. The existence of an unholy, unhappy world, proves that God allowed it to fall into that state -- but it proves nothing more. We are told that Jesus was delivered by "the determinate counsel and foreknowledge of God." God's will was there. God permitted that deed of darkness to be done; nay, it was the result of His "determinate counsel." But does that prove that God was the author of the sin of either Judas or Herod? Had it not been for the eternal "I will" of Jehovah, Christ would not have been delivered up; but does this prove that God compelled either Judas to betray, or Herod to mock, or Pilate to condemn, the Lord of Glory? Still further, it is added in another place, "for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." (Acts 4:27-28). Is it possible to pervert this passage so as to prove that it has no reference to predestination? Does it make God the author of the deed referred to? Must God be the author of sin, because it is said that Israel and the Gentiles "were gathered together to do what His counsel had determined?" Let our opponents attempt an explanation of such a passage, and tell us how it can be made to harmonize with their theory.

It may be argued that God works by means, in changing the will. "There is no need," it will be said, "that there should be these special and direct forth-putting of His will and strength. He has ordained the means, He has given His Word, He has proclaimed His Gospel, and by these means He effects the change. His will does not come directly into contact with ours. He leaves it to these instruments to effect the change." Well, let us see what

amount of truth there may be in this. I suppose no one will say that the Gospel can produce the alteration in the will so long as the will rejects it. No medicine, however excellent, can operate unless it be taken. The will of man then rejects the gospel; it is set against the truth of God. How then is it made to receive it? Granting that in receiving it there is a change, yet the question is, How was it so far changed already as to be willing to receive it? The worst feature of the malady is the determination not to touch or taste the medicine; and how is this to be overcome? Oh! It will be said, this resistance is to be overcome with arguments. Arguments! Is not the Gospel itself the great argument? And it is rejected. What arguments can you expect to prevail with a man that refuses the Gospel? Admit that there are other arguments, yet the man is set against them all. There is not one argument that can be used which he does not hate. His will resists and rejects every persuasive and motive. How then is this resistance to be overcome -- this opposition to be made to give way? How is the bent of the will to be so altered as to receive that which it rejected? Plainly by his will coming into contact with a superior one, -- a will that can remove the resistance, -- a will such as that which said, "Let there be light, and there was light." The will itself must undergo a change before it can choose that which it rejected. And what can change it but the finger of God?

Were man's rejection of the Gospel simply occasioned by his misunderstanding it, then I can see how, upon its being made plain, resistance would cease. But I do not believe that such is the case; for what does it amount to but just that the sinner never rejects the truth, it is only error which he rejects, and were his mistake rectified, he would at once embrace the truth! The unrenewed man, then, so far from having enmity to the truth, has the very opposite! So little of depravity is there in his heart, and so little perversity in his will -- such instinctive love of truth and abhorrence of error is there in him, that as soon as the truth is made plain to him, he embraces it! All his previous hesitation arose from the errors which had been mingled with the truth presented! One would think that this was anything but depravity. It might be ignorance, but it could not be called enmity to the truth, it is rather enmity to error. It would thus appear that the chief feature of the sinner's heart and will is not enmity to truth, but hatred to error and love of truth!

Man's heart is enmity to God -- to God as revealed in the Gospel -- to God as the God of grace. What truth can there be in the assertion that all the sinner's distrust of God and darkness of spirit arise from his not seeing God as the God of grace? I grant that oftentimes this is the case. I know that it is very frequently misapprehension of God's merciful character, as seen and pledged in the cross of Christ, that is the cause of darkness to the anxious soul, and that a simple sight of the exceeding riches of the grace of God would dispel these clouds; but that is very different from saying that such a sight, apart from the renewing energy of the Spirit upon the soul, would change man's enmity into confidence and love. For we know that the unrenewed will is set against the Gospel; it is enmity to God

and His truth. The more closely and clearly truth is set before it, and pressed home upon it; its hatred swells and rises. The presentation of truth, however forcible and clear, even though that truth were the grace of God, will only exasperate the unconverted man. It is the gospel that he hates; and the more clearly it is set before him he hates it the more. It is God that he hates; and the more closely God approaches him, the more vividly that God is set before him, the more does his enmity awaken and augment. Surely, then, that which stirs up enmity cannot of itself remove it. Of what avail, then, are the most energetic means by themselves? The will itself must be directly operated upon by the Spirit of God: He who made it must remake it. Its making was the work of Omnipotence: its remaking must be the same. In no other way can its evil bent be rectified. God's will must come into contact with man's will, and then the work is done. Must not God's will then be first in every such movement? Man's will follows; it cannot lead.

Is this a hard saying? So some in these days would have us to believe. Let us ask wherein consist its hardness. Is it hard that God's will should take the precedence of man's? Is it hard that God's will should be the leader and man's the follower in all things great and small? Is it hard that we should be obliged to trace the origin of every movement of man towards good to the will of a sovereign Jehovah?

If it be hard, it must be that it strips man of every fragment of what is good, or of the slightest tendency to good. And this we believe to be the secret origin of the complaint against the doctrine. It is a thorough leveller and emptier of man. It makes him not only nothing, but worse than nothing, -- a sinner all over, -- nothing but a sinner, with a heart full of enmity to God, set against Him as the God of righteousness, and still more set against Him as the God of grace, with a will so bent away from the will of God, and so rebellious against it, as not to have one remaining inclination to what is good and holy, and spiritual. This he cannot tolerate. Admit that a man is totally worthless and helpless, and where is the hard saying? Is it hard that God's blessed and holy will should go before our miserable and unholy wills, to lead them in the way? Is it hard that those who have nothing should be indebted to God for everything? Is it hard, seeing that every movement of my will is downwards, earthwards, that God's mighty will should come in and lift it omnipotently upwards, heavenwards? If I admit that God's will regulates the great movements of the universe I must admit that it equally regulates the small. It must do this, for the great depend upon the small. The minutest movement of my will is regulated by the will of God. And in this I rejoice. Woe is me if it be not so. If I shrink from so unlimited control and guidance, it is plain that I dislike the idea of being wholly at the disposal of God. I am wishing to be in part at my own disposal. I am ambitious of regulating the lesser movements of my will, while I give up the greater to His control. And thus it comes out that I wish to be a god to myself. I do not like the thought of God having all the disposal of my destiny. If He gets His will, I am afraid that I shall not get mine. It

comes out, moreover, that the God about whose love I was so fond of speaking, is a God to whom I cannot trust myself implicitly for eternity. Yes, this is the real truth. Man's dislike at God's sovereignty arises from his suspicion of God's heart. And yet the men in our day, who deny this absolute sovereignty, are the very men who profess to rejoice in the love of God, -- who speak of that love as if there were nothing else in God but love. The more I understand of the character of God, as revealed in Scripture, the more shall I see that He must be sovereign, and the more shall I rejoice from my inmost heart that He is so.

It was God's sovereign will that fixed the time of my birth. It is the same will that has fixed the day of my death. And was not the day of my conversion fixed as certainly by the same will? Or will any but "the fool" say that God has fixed by His will the day of our birth and death, but leaves us to fix the day of our conversion by our own will; that is, leave us to decide whether we shall be converted or not, whether we shall believe or not? If the day of conversion be fixed, then it cannot be left to be determined by our own will. God determined, where and when, and how we should be born; and so He has determined where, and when, and how we shall be born again. If so, His will must go before ours in believing; and it is just because His will goes before ours that we become willing to believe. Were it not for this, we should never have believed at all. If man's will precedes God's will in everything relating to himself, then I do not see how any of God's plans can be carried into effect. Man would be left to manage the world in his own way. God must not fix the time of his conversion, for that would be an interference with man's responsibility. Nay, He must not fix that he shall be converted at all, for that must be left to himself and to his own will. He must not fix how many are to be converted, for that would be making His own invitation a mere mockery, and man's responsibility a pretence! He may turn a stray star into its course again by a direct forth-putting of power, and be unchallenged for interference with the laws of nature. But to stretch out His arm and arrest a human will in its devious course, so as to turn it back again to holiness, is an unwarrantable exercise of His power, and an encroachment upon man's liberty! What a world! Where man gets all his own way, where God is not allowed to interfere, except in the way that man calls lawful! What a world! where everything turns upon man's will; -- where the whole current of events in the world or in the church is regulated, shaped, impelled by man's will alone. God's will is but a secondary thing. Its part is to watch events, and follow in the track of man's! Man wills, and God must say -- Amen!

In all this opposition to the absolute will of God, we see the self-will of the last days manifesting itself. Man wanted to be a god at the first, and he continues the struggle to the last. He is resolved that his will shall take the precedence of God's. In the last Antichrist, this self-will shall be summed up and exhibited. He is the king that is to do "according to his will". And in the freewill controversy of the day, we see the same spirit displayed. It is Antichrist that is

speaking to us, and exhorting us to proud independence. Self-will is the essence of anti-Christian religion. Self-will is the root of bitterness, that is springing up in the churches in these days. And it is not from above, it is from beneath. It is earthly, sensual, devilish.

THUS SAITH THE LORD:

"I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy" (Exodus 33:19).

"I, even I, am He, and there is no God with Me. I kill and I make alive; I wound and I heal; neither is there any that can deliver out of My hand" (Deut. 32:39).

"Behold He breaketh down, and it cannot be built again; He shutteth up a man, and there can be no opening" (Job 12:14).

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35).

"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, given us in Christ Jesus before the world began?" (II Tim. 1:9).

## COVERING

(Continued from Page 1)

will happen to her: she will disobey her God and displease Him! If she is a real Christian she would rather go to hell than to disobey and displease her Lord (I Chron. 4:10). She hears the voice of another holy woman, even the Virgin Mary herself, who says of Jesus Christ: "Whatsoever he saith unto you, do it" (John 2:5). Whatsoever! It is Jesus Christ who speaks to us through Paul in I Corinthians 11. And Christ bids Christian women to have long hair and wear a veil or hat upon their head in the church services. "Ye are my friends," Christ says, "if ye do whatsoever I command you" (John 15:14). "Oh, but this seems so silly, so little, so unimportant!" Christ answers: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10).

I present, secondly, the covering itself of the woman's head in the services of the church. The covering is a two-fold covering, or two coverings.

There is, first of all, the natural covering of the woman's hair. The Christian woman's hair is to be long (v.15). How long? There are some women's hair that barely reaches their shoulders, though uncut, while others will reach the waist. How long? The answer is not a matter of inches, but is in verse six. It is to be hair that is neither "shorn or shaven." The word shorn (keiro) in the Greek means "to cut off, shear, shave" (Dr. Robert Young's Concordance). If a woman cuts her hair she goes against this principle of holy Writ.

"Did not the Lord Himself and the apostles have long hair?" someone argues. I do not know. I never saw an authentic photograph of any of them. But suppose they did wear their hair as artists have imagined, down to their shoulders? Be assured that they would not wear it long as a

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# STUDIES IN THE LIFE OF ELIJAH -10

## THE VICTORY OF THE LORD

I Kings 18:30-44

"And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

I feel like I am getting to know this man, Elijah. The better I know him, the more I like him. Learn the words: 1. Gilead, where Elijah grew up. 2. Ahab, Elijah's first appearance before this wicked king. 3. Cherith, where Elijah drank of the brook and the ravens brought him bread and flesh twice daily. 4. Zarephath, where he stayed with the widow and her son. 5. Mount Carmel, the great revival there. With these five words you can have the life of Elijah thus far, in your mind. On mount Carmel there was a great contest between Baal, the idol god that Jezebel had introduced into Israel and the true God of the Bible. Elijah had said to the people, "... How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word" (I Ki.18:21). Elijah then proposed a test to prove who was the true God. He proposed, "the God that answereth by fire, let him be

God." This was a very fair and proper test. Baal was the god of fire, the sun god. Surely, the prophets of Baal could not object to such a test. There were four hundred and fifty prophets of Baal and four hundred prophets of Asherah, or Ashteroth. Elijah had summoned them all, but only the prophets of Baal came to the contest.

In our last article we saw how that the prophets of Baal prepared their sacrifice and called on Baal from morning until three in the afternoon - from six to nine hours of fervent and frenzied prayer to their idol god. The result of all this was, "there was neither voice, nor any answer, nor any that regarded" Serving an idol god is a waste of time and effort, for no good can come thereof, only great harm to the soul. Elijah laughed at them. He mocked and ridiculed them and their god. Elijah said, "...Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked" (18:27). The false prophets of Baal leaped upon the altar, cut themselves until the blood flowed; but still there was no answer. Baal had been defeated. The first part of the test was over. Baal had failed to answer by fire.

Now, we have the second part of this contest. Can the God of Israel do what Baal could not? Note that in the great victory God used a man. I emphasize that God did not need the help of man. He could have easily taken care of the matter without Elijah. God condescended to use what He did not need to use, and this proved a great blessing to the man God used. God did not need Elijah, but Elijah needed the blessing of being used by God. Is it not a wonderful thing that God condescends to use us in His service when He could very well do without us? It is a blessing that God uses men to do works that He could very well do without them. This is a blessing and encouragement to us today. The God who used Elijah might well be pleased to use you and me and our church in His service in this age. Oh, let us plead that He will. Let us place ourselves at His disposal for Him to do with as He sees fit, and it just might please Him to use us in some mighty and blessed way.

Let us notice here the man, Elijah, that God did use. Let us study him, and maybe we can learn some of the things that we need in our own lives in order to be used of God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing..." (II Cor.6:17). Elijah was a man who was separated from the world and unto the Lord. He was separated from the idolatry, the sin, and the false religion of his day. Brothers and sisters, it is the separated person that God will be pleased to use. It was separated Abraham rather than compromising Lot that God heard in prayer and used to His glory. I once assigned to a preacher for a conference sermon, "The Separated Prophet and the Power of God." Maybe we need this sermon at each conference, and many times in between. Elijah lived a clean, godly, dedicated, separated life to the glory of God. God used Elijah. Who would dare say that there is no connection between the two

things? "...be ye clean, that bear the vessels of the LORD" (Isa.52:11). "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Tim.2:21). It is the separated and purged vessel that is "meet for the master's use." Oh, is not this what each one of us wants to be?

This was not Elijah's first contact with God. He had previously had times of experiences and fellowship with the Lord. He had stood before the Lord. He had been at Cherith, just him and the babbling brook and the ravens, and God. He had spent time with God on the mountains of Gilead. He had become well acquainted with God. He had spent much time with God. He had experienced sweet fellowship with God. He had felt the power of God in His own life. He had been used of God in the raising of the widow's son. This was the man that God now used in the great revival on mount Carmel. Those who are used of God in public must spend much time with God in private. Remember that Moses had experiences and fellowship with God on the back side of the desert before he was used by God in the deliverance of Israel.

This man, Elijah, was a man who knew and obeyed the Word of the Lord. God said, "go" and Elijah went. God said, "stay" and Elijah stayed. He went before Ahab, he went to Cherith, he went to Zarephath. When God told him to go again and show himself to Ahab, he was off and running. Whatever God told him to do, Elijah was ready to do it. It is the man of obedience that God uses in the doing of His mighty deeds.

Notice Elijah building the altar of the Lord. He repaired that torn down altar. He took twelve stones according to the number of the tribes of Israel. He knew that the kingdom was now divided, but he also knew that that division was wrong. He knew that Israel was properly to be a united people.

"...LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word" (18:36). This whole plan of battle had been given to Elijah by the Lord. He was not acting in self will. He was not acting in fleshly wisdom. The contest, in its details, had been planned by God, and this plan given to Elijah. We don't know when this took place, but we do know that Elijah acted in all this at God's Word. The man that God uses is the man that, in fellowship with God, learns God's will for his life and follows that. The man that God uses is the man that knows God's Word and obeys it. Had Elijah stayed at Zarephath when God said go and show thyself to Ahab, thus disobeying the Lord, he would have never participated in the marvel of mount Carmel. It was the path of obedience that brought him to the revival on mount Carmel. Dear friends, it is the path of obedience in our daily lives that will bring us to the place where we will be used in the service of our Lord for the glory of our God.

Elijah was a man of great faith and courage. I surely do not have

to prove to you the courage of this man. He told the people, "I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty." At least he was the only one standing boldly and openly for the Lord in this contest. Ahab had searched for Elijah. When God told Elijah to show himself to Ahab, he immediately obeyed. When Elijah met Obadiah, he told Obadiah to tell Ahab that Elijah is here. Obadiah was terrified. He said to Elijah that if he did this, the Spirit would take Elijah to some other place, and Obadiah would endanger his life before the king. Elijah said in so many words, I will be right here. If Ahab wants to find me, I will not be hard to find. I am ready to face him. Oh, what courage! One man against four hundred and fifty, the king against him, the people of Israel unwilling to take a stand; yet Elijah faces the situation with calm courage and faith in God. He obeyed God and trusted God to take care of him.

Elijah was a man who, above all else, desired to glorify the Lord. He prayed, "Hear me, O LORD, hear me, that this people may know that thou art the Lord God," He did not say, "hear me that the people may know what a great prophet I am". He did not desire that men might marvel at what took place and give him glory. The whole matter of the event on mount Carmel was to glorify God and turn Israel to the worship and service of the true God. Elijah asked for nothing more than to be a blessing to Israel and bring glory to God.

Elijah was a man of prayer. "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (Jms.5:17-18). By prayer Elijah stopped the rain, brought the rain, raised the dead, and brought down fire from heaven. Oh, what a mighty man of prevailing prayer he was! Oh, what an example to us he is in this matter of prayer!

Let us study these things about Elijah. Surely, there is a connection between these things and the mighty miracle on mount Carmel. Let us seek grace and power from God that we may imitate Elijah in these qualities and actions. God may not use us in the same way He used Elijah; but if we do these things, God will surely use us to bless others and glorify our God.

The prophets of Baal had prayed to Baal for six to nine hours, but Baal had failed to answer. Baal was defeated. Now it is Elijah's turn. He calls all the people near. The first thing Elijah does is to repair the altar of the Lord. He knows that the power and blessings of God coming down must be based upon the altar and the sacrifice on the altar. Dear friends, we must go to the place of blessing and revival by the way of the altar of Calvary. We must first know Jesus Christ as our Saviour, our sacrifice for sin. The prayer that brings fire from heaven must be based upon the sacrifice that has been accepted by God as atonement for our sins.

Elijah repaired the altar. He recognized the unity in God's sight of Israel. He made a trench about the altar. He put the wood on the altar. He cut the bullock in pieces and put them on the altar. I have always liked this next part. I enjoy and admire this man's faith and

confidence in God. He had twelve barrels of water poured on the bullock and the wood. The water drenched all these and filled the trench he had dug. (Twelve barrels of water in a time of drought? He must have believed God's promise in 18:1 to send rain). I don't know a great deal about fire, but I do know that pouring water on your wood is not the way to start a fire. Wet wood won't burn.(or will it?) There will be no human tricks about this fire. There is no hidden fire in the altar or wood. Had there been, it would be out by now. The sacrifice and wood are soaked with water. Elijah had faith in God. Water can not put out the fire of true faith in God. Oh, if we would be so moved by the Spirit, if we would have the fire of the Spirit burning in our souls; the waters of opposition, ridicule, trial, and persecutions could not put that fire out. I can see the prophet there in his camel-hair garment. Put more water on the altar in case the people do not believe in the power of God. Pour on more water. Make it hard for God. God is able; and the harder it is, the more glory He will get.

Then Elijah prays, and what a difference from the praying of the prophets of Baal. He is not doubtful. He is not frenzied. He is not in the flesh. He does not pray for hours, though doubtless he spent many hours in prayer at other times. He prays for fifteen or twenty seconds. He prays sixty-three words. And that prayer does what all the praying, leaping on the altar, cutting themselves, and screaming of the false prophets could not do. That prayer brings fire from heaven. "Then the fire of the LORD fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (18:38). What a fire! What a fire! This was supernatural fire from heaven and this is what we need today. Oh, the spectacular victory of God in this matter.

I want to call your attention to some typical lessons here. The sacrifice on the altar is a type of the Lord Jesus Christ on the cross. I do not know where the world got the idea of "an old fashioned altar of prayer", or of the "mourner's bench" as the place where sinners pray through and get saved. The Bible altar was the place of sacrifice. Sinners are saved by trusting in the One who made that sacrifice. A man called me one day after listening to my radio sermon. He asked if we believed in an altar. I said, "We sure do believe in an altar." Hebrews 13:10 says, "We have an altar...." He did not know what I was talking about, so I explained to him that we believe in the altar that was erected on Calvary, where Jesus Christ was the sacrifice, and where the fire of God's wrath fell on Him and consumed the sacrifice. Let all people know that we believe in the old-fashioned altar of Calvary, but we do not believe in a man-made mourner's bench. And yes, we believe that one has to go to the altar to get saved. But it is not an altar in the front of a church building; it is going in spirit to Calvary and trusting Jesus Christ as Lord and Saviour. Of course, the fire is a picture of the holiness of God burning against the sin that is laid on the sacrifice by imputation. On the basis of the sac-

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## ELIJAH

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that is laid on the sacrifice by imputation. On the basis of the sacrifice, there comes the victory and the showers of blessings. Oh, what a beautiful spiritual picture is contained in this story.

The victory of God on mount Carmel resulted in Israel turning to the Lord. Elijah had told them to let the God that answered by fire be God. They had said that such a test was well spoken. The fire falls. The people say, "The LORD, he is the God; the LORD, he is the God." They turned, at least outwardly and for a time, unto the Lord.

As a result of this great victory of God, the prophets of Baal were slain. "Elijah brought them down to the brook Kishon, and slew them there." This is how all battles with God will end. Note three things in the end of this battle: the salvation of the elect people of God, the destruction of the enemies of God, and God getting glory out of it all. God got glory in the fire that burned the sacrifice. He got glory from Israel turning to God. He even got glory out of the destruction of the false prophets. This is how the battle between Satan and God will finally turn out.

Did I tell you about the ball game? Some boys were playing ball. A man came along and said to one of the boys, "What's the score?" The boy replied, "It is one hundred to nothing." "Who has the hundred?" "The other side." "My, your side is certainly getting whipped in this game, aren't they?" "No," replied the boy, "Our side has not come to bat yet." It may look today as if God is getting whipped by Satan. It may surely look like we are taking a real beating today. But the game is not over yet. The final score is not in yet. And, praise God, when it is all over, we know who the winner will be. God will be the winner. All of God's children will be winners. All God's enemies will be destroyed. God will have the eternal glory. May God bless you.

## COVERING

(Continued from Page 8)

woman, for that would be a shame unto them, according to I Corinthians 11:14. Thus the argument turns against those who use it, for a woman's hair should be longer than the hair of Christ and His apostles, for they were men (v.6). Yet most Christian women (some argue that their hair is long enough) do not have as much hair as the artist has pictured of Christ and His apostles, and their hair was short! Then what shall we call the hair of most professing Christian women today?

"But does not the word for shorn mean to cut off, shear, or shave? Then is this prohibition only against cutting the woman's hair off, all of it, presumably, or cutting it close, shearing it as a sheep is sheared, not necessarily against cutting it, or trimming it." This is to turn the restriction into a vagueness that none can answer. Then why not be safe? There is one way of Christian women being sure that they have long hair, and only one way. Never have it cut!

There is, secondly, another covering signified in the Scripture before us for the woman's head in the church service. It is commonly translated veil in translations besides the King James Version. It is objected that the woman's long hair is "given her for a covering," or veil (v.15). But this is speaking of a natural covering or veil, as you will see by reading verse 14. It is a covering. There is also another covering mentioned throughout this section of Scripture. A covering or veil that can be removed by the man (v.4 and 7). Surely the man cannot remove his hair (unless he wears a toupee or wig); and a covering that is to be worn by the woman when in prayer (v.5,6,10,13) If this means only her hair, it is taken for granted she will wear that all of the time! Another veil is meant, another covering. Hence, Christian women are to wear hats or veils in the church of God.

Finally, there is a word about controversy. After setting forth the will of God as to a Christian woman having long hair and wearing a hat (as we would call it), Paul says: "But if any man seem to be contentious, we have no such custom, neither the churches of God" (v.16). There are some professing Christians who make this to mean: "But it doesn't make much difference about this teaching whether you obey it or not, we ought not to get contentious about it!" That makes Paul oppose Paul. It makes Paul contradict Paul. The very opposite is true. "We have no such custom" (v.16) means "as that of women praying uncovered" (v.5-6, 13-15), (Jamieson, Fausset and Brown Commentary, Moody Press, Vol. VI, p.315); or "of women speaking unveiled" (Vincent's Word Studies, Moody Press, Vol. III, p.248). "No such custom" (v.16). "Not referring to 'contentiousness,' but to the women appearing with uncovered heads" (The Pulpit Commentary, Funk and Wagnalls, Vol. 19, p.363). Olshausen makes it stronger yet (Commentary on the New Testament, Sheldon, Blakeman & Co., Vol. IV, p.327): "Those who 'contend' against this teaching, let them leave the church." They are not in agreement with the apostles and therefore not with God. Verse 16 is directed against those who contend against the teaching just given by the apostle.

What shall I answer those who argue: "I am not convicted, my conscience is clear?" If the Word of God does not convict you, what will? That fault lies with you, not with the Scriptures. Perhaps you have seared your conscience with a hot iron (I Tim. 4:2).

What answer shall we give to those who argue that this is all true, but it was merely a passing custom which held in the days of Paul, when a woman with shorn or shaved head and unveiled face was looked upon as being a harlot, but has no longer such reaction since tradition or custom has changed? We can but point them to God's Word and tell them that the woman in subjection to her husband has not changed (v.3); that the angels present (though unseen) in the churches have not gone (v.10), for they are always encamped round about the people of God (Psa. 34:7). These matters have not changed, and the woman with long hair and veiled head is

based upon these factors and no other! Nature has not changed (v.13-14). On the other hand if the first customs in the first part of I Corinthians 11 can so easily change, then why not the "custom" of the Lord's Supper in the last part? Instead of bread and wine why not cake and milk? When we start doing this with God's Word the next thing we will have is "custom made sermons" and they are never any good. Let us abide by the safe and sure Word of God. "...why me, Lord, Lord," says Christ to us, "and do not the things which I say?" (Luke 6:46). Christian women, obey God. Amen.

## PRINCIPLES

(Continued from Page 1)

of God" (Eph. 2:8).

What does the Bible tell us about man in general? Is there something that man needs to know about himself before he can have this salvation? What is the basic principle of the Word of God? The Lord Jesus Christ taught His disciples in the sermon on the mount, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14).

The Word of God teaches that every member of the human race is a sinner and, on that account, lost and on his way to a devil's hell. Note with me what the Lord taught the great Apostle Paul, "For all have sinned, and come short of the glory of God" (Rom. 3:23). There is no one on the face of this earth that is born of human parents that do not have a need: that need being because of their inherited sin-nature and their own personal choice to sin against Almighty God. "For the wages of sin is death..." (Rom. 6:23). "...the soul that sinneth, it shall die" (Ez. 18:4). Now, because of the sin of Adam the whole human race has been plunged into the state of sin: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" (Rom. 5:12). You do not have to teach man how to sin, for he will sin by nature. He is born into this world as a lost sinner. From his birth, the Bible tells us that man received his sinful Adamic nature, and that nature, the Word of God tells us, is called the "flesh." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). The Old Testament prophet, Isaiah, understood that basic principle when he wrote, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities" (Isa. 64:6, 7). You see, Beloved, the Bible teaches us that human nature is

unalterably opposed to the God of heaven. Paul wrote, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8).

Thus, because of this sinful nature, man is doomed to an eternal loss, apart from the gift of the Lord Jesus Christ: salvation. Man has nothing that God wants! In fact, the Psalmist wrote, "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17). The Apostle John writes, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Man is in a terrible condition before Almighty God! He is lost and does not even realize it, much less, care about his plight.

What are we talking about? The depravity of man. Because of his sin, man is lost. He does not want God, nor does he think that he needs God. He is proud of his accomplishments and does not realize that his own deeds have condemned him to a devil's hell. He has no one to blame for his own sin, and yet, he will not turn to God in order to have the forgiveness of sin. What he needs and what he is going to get are two different things. Man cannot

and will never receive God's salvation until he realizes his condition; that being, he is lost and deserves what he has coming God's judgment. It is then that God gives to man believing faith in Christ Jesus.

You see, the Bible teaches us that as man received his lost and sinful nature by his parents, so must man receive his new spiritual nature from Almighty God. There is no other way! Note what the Lord told Nicodemus many years ago, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). The apostle did not stand alone in this proclamation, for Peter also preached the same message, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." (I Pet. 1:23).

Salvation originated in the mind of God before the foundation of the World. Adam did not catch our God off guard when he sinned in the Garden of Eden. The Bible tells us that our Lord was slain from before the foundation of the earth for His own. "And all that dwell upon the

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## GOD'S GREAT POWER MADE KNOWN

Our greatest problems are small compared with God's power, our every need is supplied by His grace and providence. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:3, 4). "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9).

Who is man to question God's ways,  
Doing all things, just as He wills:  
What mighty power our God displays  
In ocean, desert and lofty hills.

When we look up, we see this power,  
The earth beneath, His glory shows,  
His work is manifest, hour by hour,  
To Thee, O God our heart o'erflows.

In the Springtime new life appears:  
With awe, what beauty we may behold!  
Sure, all things to His will adheres,  
'Tis by His power alone, we're told.

In Summer, He sends the sun and rain,  
Seedtime and harvest of gold grain,  
And as we behold, plant-life mature:  
'Tis our Father's doing we are sure.

In Autumn, leaves on all the trees,  
In diverse colors, our forests glow:  
Await the frost and Autumn breeze  
To bring them down to earth below.

Arrival of winter brings the snow,  
The symbol of purity, as we may read:  
The seasons come and the seasons go:  
All sent by God, for our every need.

All work of nature, great 'tis true,  
Our spiritual need, cannot give:  
It took Jesus for me, for you --  
Then for His glory, may we ever live.

We have a living Savior today,  
Who for our sins, doth intercede.  
The One Who is not too far away  
To know, and meet our every need.

'Twas by God's power that He arose  
From the rich man's tomb that day:  
Victorious over death and His foes,  
Regardless of what the critics say.

—Claude H. Creed



## PRINCIPLES

(Continued from Page 10)

earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8). Remember, the Bible plainly teaches us that our salvation is by the very grace of God, not by the works of man. Our works are nothing more than filthy rags in the sight of God. "...the whole head is sick, and the whole heart faint." "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isa. 1:5, 6). Again, the prophet Isaiah wrote, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6).

How wonderful is God's Word to His own! The invitation of God's salvation still goes out: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). Many people do not understand the Word of God, much less even try to look into its glorious pages. The invitation is there! But man will not respond to that invitation. He cannot because of his own sin. He is too proud to admit his sin. Thus, it takes the intervention of our God to touch the heart of the sinner. Without that my dear friends, the Word of God teaches that man could never be saved. "...no man can come unto me, except it were given unto him of my Father." (John 6:65). Salvation must begin with God and end in His hands or we do not have what we think.

The Lord Jesus Christ is God's only provision for sinful man. We have, in part, been talking about this already. Man is totally unable to save himself. He is without strength according to Romans 5:6, "For when we were yet without strength,

in due time Christ died for the ungodly." He is lost in his own sins and found dead therein, according to Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins;" Even if man wanted to redeem himself or someone else, the Word of God teaches that is impossible in Psalms 49:6-9, "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul is precious, and it ceaseth for ever:) That he should live for ever, and not see corruption." But thanks be unto our great God, for He has provided for us the right sacrifice that would be accepted in His sight. Of course, we now know from the Word of God, that sacrifice is the work of Jesus Christ in behalf of His own. The Angel of the Lord announced unto Joseph, the husband of Mary, that "...she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." (Matt. 1:21). Mary could not save the world any more than you and I could today. It was necessary that God, Himself, provide a sacrifice that would be acceptable. Jesus Christ was that sacrifice! If man is to be saved, it will be because of the work of Jesus Christ that was done in his behalf. It must be God's way or man will not have what he thinks he has. "...Salvation is of the Lord." (Jonah 2:9). Jesus Christ is our substitute! From the foundation of the World, that decree was made and will be honored in the here and now. No one will ever stand before God the Father, that does not come by His Divine appointed way.

We are saved from our sin when we receive the Lord Jesus Christ as our personal saviour. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:12-13). That becomes evident

when the sinner repents of his sins, "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19a). Repentance has long been removed from most preaching today; and yet, the Bible tells us that, "...except ye repent, ye shall all likewise perish" (Luke 13:3). Man cannot and will not repent on his own; for the Bible teaches that there must be the interworking of the Spirit of God to bring about this act. The Word of God teaches, "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). To some, that is, most, the idea seems to be working for God's salvation. But what does the Bible say about this? "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

God loves His own! He sent His dear Son, the Lord Jesus Christ, into this world to die for them. He is not going to leave our wonderful salvation to chance. Just as our Lord was foreordained from before the foundation of the world to die in our stead, so our God has planned our redemption. He became our substitute and died in our place in order to redeem us from the curse of the Law. What love! But it does not stop there, for as He must die in our stead, He must also bring us unto Himself, if man is to be saved. Jesus said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38). Do you know the Lord as your Saviour? Trust in Him, for He alone it is that can save the poor lost sinner. May God bless you.

## STUDIES

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Him with our requests. He was "put to death in the flesh." That is, as a man, His human body died. On the cross, He was put to death in the flesh; but after three days that body was quickened, made alive, by the Spirit. It is not clear whether this

was by the Holy Spirit or by His own spirit. "By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (Vs. 19, 20).

This passage is one of the more difficult passages of Scripture to understand. Peter said of Paul, that he had written some things hard to be understood, (II Peter 3:16). I think we can say the same for Peter in this passage. Many Bible scholars believe the "spirits in prison" refer to the fallen angels kept "in everlasting chains under darkness unto the judgment of the great day" (Jude 6). They believe that while His body lay in the grave, He, in the spirit went to where these evil spirits were in prison to announce to them His victory over death. This was to make them aware that their judgment was sealed.

Others believe, and I think this to be correct, that this refers to the time before the flood while Noah was building the ark, that in the Spirit, He preached through Noah to the people whose spirits are now in prison. Noah was a preacher of righteousness (II Peter 2:5). So it was "when once the longsuffering of God waited in the days of Noah, while the ark was a preparing" that Christ by the Spirit, preached in or by Noah. What was the result of Noah's preaching? "Wherein few, that is, eight souls were saved by water."

"The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (V. 21).

Peter said of Paul's sayings which were hard to be understood, many "that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Peter 3:16). The same can be said for many who have twisted verse 21 to their own destruction, in that they have made baptism as the means of salvation. "The like figure" lets us know that baptism is a figure or a picture of that which saves. We might ask why was the ministry of Noah brought in here? How did his time compare with the time of which Peter is writing? How is the way Noah and his family were saved from the flood a "like figure" as is baptism? Noah was "a preacher of righteousness" (II Peter 2:5), among a very wicked people. He walked with God and preached His truth for 120 years with very little success. In the eyes of men his ministry was a failure, yet God has him listed in His list of Old Testament men of faith, who kept doing the will of God even when he saw no results to his preaching. Noah's example should be a lesson for us today. Remember, Christ said that before His return, the world would become like the "days of Noah" (Matt. 24:39). How was it in the days of Noah? "And God saw that the wickedness of man was great in the earth, and that every

imagination of the thoughts of his heart was evil continually" (Gen. 6:5). Does God not see the same of man today? Is that not a sure sign of His near return? "The like figure" tells us that as the flood (water) was a picture (type), also our baptism is a picture or type. The waters of the flood pictures death, burial, and resurrection. The waters buried the earth and those outside the ark in judgment, but the same waters lifted Noah and those in the ark up to safety. We see the ark as a picture of salvation. Noah and his family were saved by faith because they believed God and entered into the ark. All who are saved are saved by faith when they put their trust in Christ.

Baptism, is a picture of our Lord's death, burial, and resurrection. When the Holy Spirit inspired Peter to write that Noah and family were saved by water, He also was careful to explain that this was not to imply that salvation was obtained by baptism. Baptism is a "figure" of that which does save us, that is, "the resurrection of Jesus Christ" (I Peter 3:21). The body immersed in water cannot remove one single sin. The only thing that can do that is the blood of Jesus Christ (I John 1:7, 2:2). Baptism saves in type only, as the sacrifices of the Old Testament saved in type, the Jew who brought the offerings. He was saved before he brought the offering. By bringing the offering he was giving testimony that he had placed his faith in the true Lamb of God. As he brought that sacrificial lamb to be offered, he was looking with an eye of faith to that One that was to die in his place, "Abraham rejoiced to see my day: and he saw it and was glad" (John 8:56).

Baptism is the outward witness to the believer's faith in Christ. One is saved the moment he places his faith in Christ. By his baptism he is testifying that his faith is in the crucified and risen Christ. The apostle Paul said, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). We might say baptism is like the uniform of a member of the armed forces. We see a man in a uniform, we identify him as a soldier, a sailor, or a marine. When we see one being baptized, we see one putting on the uniform identifying him with Christ.

The apostle Peter said that baptism was "(not the putting away of the filth (sin) of the flesh, but the answer of a good conscience toward God)." When does one have a good conscience toward God? Did Adam and Eve have a good conscience toward God when they hid from Him when they heard His voice (Gen. 3:8)? Why do men flee from God? Is it not because of a conscience that is not good, a guilty conscience? One has a good conscience only if his faith is in the resurrected Christ. All who have trusted in the risen Christ can approach God with the assurance that their sins have been forgiven and that "he hath made us accepted in the beloved" (Eph. 1:6).

"Who is gone into heaven, and is on the right hand of God; angels and

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PAGE ELEVEN

## A PRESBYTERIAN WHO WOULDN'T SPRINKLE A BAPTIST'S BABY

by H. B. Taylor, Sr.

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this, "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the south to hold their baby, while a Presbyterian preacher baptized it.

So she consented. J. B. Jeter announced to his church in Richmond, that he would be out of the pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and

dignified Presbyterian preacher preached and then announced that those who saw babies to be baptized would please bring them forward. Brother Jeter and wife arose, and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose. Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula and baptize Brother Jeter's baby. Brother Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years, and I have never tried to proselyte her to my faith. But as a Baptist, I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my

wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do."

The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the south. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism were not in the Bible, she had never been baptized, for infant baptism was all that she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism. The Bible was written to make Baptists, and it will do the work in every regenerate heart if they will only read it and obey it.



## STUDIES

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authorities and powers being made subject unto him" (V. 22).

After telling us that we are saved by the resurrection of Jesus Christ, we are told that He is now in heaven, on the right hand of God. The angels, authorities, and powers are all under His command. We are told this to give us encouragement even though we face trials and troubles. Even though we may be persecuted for our faith, we need to realize that our faith is in One Who is now in complete control of all. That One Who was reviled and rejected, that One Who was hanged on a tree, was raised from the dead is now exalted to the place of the highest honor in all of the universe. We are told this that it might be an encouragement for us to remain faithful unto Him. As Noah was faithful in his day, even in spite of his apparent failure. Like Noah, it is our duty and privilege to testify as to the way of salvation for lost men, even though we may be scorned and ridiculed by the world. Even though we see little or no results from our witnessing, yet we are commanded to remain faithful. There are rewards for the faithful.

To sum up what we have been told in these verses, first, we, as Christians, must expect opposition. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). Christ lived a perfect life while here on earth, yet He was put to death as if He had been the worst of criminals. If that just One who did no wrong was treated so, what right do we have to expect to be treated any better? One thing we need to be careful of and that is that our suffering should be for well-doing, for righteousness' sake, and not for wrong doing.

## LAW

by C. H. Spurgeon

(Continued from last issue)

Neither that which we do, nor even that which the Spirit of God worketh in us is to us the ground and basis of the love of God toward us, since He loved us from the first, because He would love us, unworthy though we were; and He loves us still in Christ, and looks upon us not as we are in ourselves, but as we are in Him; washed in His blood and covered in His righteousness. Ye are not under the law, Christ has taken you from the servile bondage, of a condemning covenant and made you to receive the adoption of children, so that now ye cry, Abba, Father.

Again, Christ is the terminator of the law, for we are no longer under its curse. The law cannot curse a believer, it does not know how to do it; it blesses him, yea, and he shall be blessed; for as the law demands righteousness and looks at the believer in Christ, and sees that Jesus has given him all the righteousness it demands, the law is bound to pronounce him blessed. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no

guile." Oh, the joy of being redeemed from the curse of the law by Christ, who was "made a curse for us," as it is written, "Cursed is every one that hangeth on a tree." Do ye, my brethren, understand the sweet mystery of salvation? Have you ever seen Jesus standing in your place that you may stand in His place? Christ accused and Christ condemned, and Christ led out to die, and Christ smitten of the Father, even to the death, and then you cleared, justified, delivered from the curse, because the curse has spent itself on your Redeemer. You are admitted to enjoy the blessing because the righteousness which was His is now transferred to you that you may be blessed of the Lord, world without end. Do let us triumph and rejoice in this evermore. Why should we not? And yet some of God's people get under the law as to their feelings, and begin to fear that because they are conscious of sin they are not saved, whereas it is written, "he justifieth the ungodly." For myself, I love to live near a sinner's Saviour. If my standing before the Lord depended upon what I am in myself and what good works and righteousness I could bring, surely I should have to condemn myself a thousand times a day. But to get away from that and to say, "I have believed in Jesus Christ and therefore righteousness is mine," this is peace, rest, joy, and the beginning of heaven! When one attains to this experience, his love to Jesus Christ begins to flame up, and he feels that if the Redeemer has delivered him from the curse of the law he will not continue in sin, but he will endeavor to live in newness of life. We are not our own, we are bought with a price, and we would therefore glorify God in our bodies and in our spirits, which are the Lord's. Thus much upon Christ in connection with the law.

II. Now, secondly, OURSELVES IN CONNECTION WITH CHRIST -- for "Christ is the end of the law to every one that believeth." Now see the point "to every one that believeth," there the stress lies. Come, man, woman, dost thou believe? No weightier question can be asked under heaven. "Dost thou believe on the Son of God?" And what is it to believe? It is not merely to accept a set of doctrines and to say that such and such a creed is yours, and there and then to put it on the shelf and forget it. To believe is to trust, to confide, to depend upon, to rely upon, to rest in. Dost thou believe that Jesus Christ rose from the dead? Dost thou believe that He stood in the sinner's stead and suffered the just for the unjust? Dost thou believe that He is able to save to the uttermost them that come unto God by Him? And dost thou therefore lay the whole weight and stress of thy soul's salvation upon Him, yea, upon Him alone? Ah then, Christ is the end of the law for righteousness to thee, and thou art righteous. In the righteousness of God thou art clothed if thou believest. It is of no use to bring forward anything else if you are not believing, for nothing will avail. If faith be absent the essential thing is wanting: sacraments, prayers, Bible reading, hearings of the gospel, you may heap them together, high as the stars, into a mountain, huge as high Olympus, but they are all mere chaff if faith be not there. It is thy believing or not believing

which must settle the matter. Dost thou look away from thyself to Jesus for righteousness? If thou dost He is the end of the law to thee.

Now, observe that there is no question raised about the previous character, for it is written, "Christ is the end of the law for righteousness to every one that believeth." But, Lord, this man before he believed, was a persecutor and injurious, he raged and raved against the saints and haled them to prison and sought their blood. Yes, beloved friend, and that is the very man who wrote these words by the Holy Ghost, "Christ is the end of the law for righteousness to every one that believeth." So if I address one here this morning whose life has been defiled with every sin, and stained with every transgression we can conceive of, yet I say unto such, remember "all manner of sin and of blasphemy shall be forgiven unto men." If thou believest in the Lord Jesus Christ thine iniquities are blotted out, for the blood of Jesus Christ, God's dear Son, cleanseth us from all sin. This is the glory of the gospel that it is a sinner's gospel; good news of blessing not for those without sin, but for those who confess and forsake it. Jesus came into the world, not to reward the sinless, but to seek and to save that which was lost; and He, being lost and being far from God, who cometh nigh to God by Christ, and believeth, and therefore to the poor harlot that believeth, to the drunkard of many years standing that believeth, to the thief, the liar, and the scoffer who believeth, to those who have aforetime rioted in sin, but now turn from it to trust in Him. But I do not know that I need mention such cases as these; to me the most wonderful fact is that Christ is the end of the law for righteousness to me for I believe in Him. I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him until that day.

Another thought arises from the text, and that is, that there is nothing said by way of qualification as to the strength of the faith. He is the end of the law for righteousness to everyone that believeth, whether he is Little Faith or Greenheart. Jesus protects the rear tank as well as the vanguard. There is no difference between one believer and another as to justification. So long as there is a connection between you and Christ the righteousness of God is yours. The link may be very like a film, a spider's line of trembling faith, but, if it runs all the way from the heart to Christ, divine grace can and will flow along the most slender thread. It is marvelous how fine the wire may be that will carry the electric flash. We may want a cable to carry a message across the sea, but that is for the protection of the wire, the wire which actually carries the message is a slender thing. If thy faith be of the mustard-seed kind, if it be only such as tremblingly touches the Saviour's garment's hem, if thou canst only say "Lord, I believe, help thou mine unbelief," if it be but the faith of sinking Peter, or weeping Mary, yet if it be faith in Christ, He will be the end of the law for righteousness to thee as well as to the chief of the apostles.

If this be so then, beloved friends, all of us who believe are

righteous. Believing in the Lord Jesus Christ we have obtained the righteousness which those who follow the works of the law know nothing of. We are not completely sanctified, would God we were; we are not quit of sin in our members, though we hate it; but still for all that, in the sight of God, we are truly righteous, and being qualified by faith we have peace with God. Come, look up, ye believers that are burdened with a sense of sin. While you chasten yourselves and mourn your sin, do not doubt your Saviour, nor question His righteousness. You are black, but do not stop there, go on to say as the spouse did, "I am black, but comely."

"Though in ourselves deform'd we are,

And black as Kedar's tents appear,

Yet, when we put Thy beauties on,

Fair as the courts of Solomon."

Now, mark that the connection of our text assures us that being righteous we are saved; for what does it say here, "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." He who is justified is saved, or what were the benefit of justification? Over thee, O believer, God hath pronounced the verdict "saved," and none shall reverse it. You are saved from sin and death and hell; you are saved even now, with a present salvation; "He hath saved us and called us with a holy calling." Feel the transports of it at this hour. "Beloved, now are we the sons of God."

And now I have done when I have said just this. If any one here thinks he can save himself, and that his own righteousness will suffice before God, I would affectionately beg him not to insult his Saviour. If your righteousness sufficeth, why did Christ come here to work one out? Will you for a moment compare your righteousness with the righteousness of Jesus Christ? What likeness is there between you and Him? As much as between an emmet and an archangel. Nay, not so much as that: as much as between night and day, hell and heaven. Oh, if I had a righteousness of my own that no one could find fault with, I would voluntarily fling it away to have the righteousness of Christ, but as I have none of my own, I do rejoice the more to have my Lord's. When Mr. Whitfield first preached at Kingswood, near Bristol, to the colliers, he could see when their hearts began to be touched by the gutters of white made by the tears as they ran down their black cheeks. He saw they were receiving the gospel, and he writes in his diary "as these poor colliers had no righteousness of their own they therefore glorified in Him who came to save publicans and sinners." Well, Mr. Whitfield, that is true of the colliers, but it is equally true of many of us here, who may not have had black faces, but we had black hearts. We can truly say that we also rejoice to cast away our own righteousness and count

it dross and dung that we may win Christ, and be found in Him. In Him is our sole hope and only trust.

Last of all, for any of you to reject the righteousness of Christ must be to perish everlastingly, because it cannot be that God will accept you or your pretended righteousness when you have refused the real and divine righteousness which He sets before you in His Son. If you could go up to the gates of heaven, and the angels were to say to you, "What title have you to entrance here?" and you were to reply, "I have a righteousness of my own," then for you to be admitted would be to decide that your righteousness was on a par with that of Emmanuel Himself. Can that ever be? Do you think that God will ever allow such a lie to be sanctioned? Will He let a poor wretched sinner's counterfeit righteousness pass current side by side with the fine gold of Christ's perfection. Why was the fountain filled with blood if you need no washing? Is Christ a superfluity? Oh, it cannot be. You must have Christ's righteousness or be unrighteous, and being unrighteous you will be unsaved, and being unsaved you must remain lost for ever and ever.

What! has it all come to this, then, that I am to believe in the Lord Jesus Christ for righteousness, and to be made just through faith? Yes, that is it: that is the whole of it. What! trust Christ alone and then live as I like! You cannot live in sin after you have trusted Jesus, for the act of faith brings with it a change of nature and a renewal of your soul. The Spirit of God who leads you to believe will also change your heart. You spoke of "living as you like," you will like to live very differently from what you do now. The things you loved before your conversion you will hate when you believe, and the things you hated you will love. Now, you are trying to be good, and you make great failures, because your heart is alienated from God; but when once you have received salvation through the blood of Christ, your heart will love God, and then you will keep His commandments, and they will be no longer grievous to you. A change of heart is what you want, and you will never get it except through the covenant of grace. There is not a word about conversion in the old covenant, we must look to the new covenant for that, and here it is -- "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is one of the greatest covenant promises, and the Holy Ghost performs it in the chosen. Oh that the Lord would sweetly persuade you to believe in the Lord Jesus Christ, and that promise and all the other covenant engagements shall be fulfilled to your soul. The Lord bless you! Spirit of God, send thy blessing on these poor words of mine for Jesus' sake. Amen.

## ANNOUNCEMENT

There will be a Bible Conference at the Sovereign Grace Baptist Church of Duncan, Oklahoma June 9-11. The theme of the conference will be "The Doctrines of Free and Sovereign Grace." Jarrel Huffman is the church pastor.