

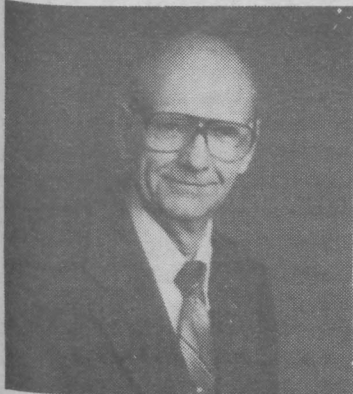
God's hiding is in order to revelation

(USPS 042-340)

ISRAEL'S SIN IS AMERICA'S SIN

by Edward G. Graff
Zephaniah 3:2 - "She obeyed not the voice; she received not correction; she trusted not in the LORD; she drew not near to her God".

These are dark days on the pages of time! Never before has America stood on such shaky



Edward Graff

ground. The similarity of America today with God's people in the Old Testament is shocking. We are traveling the same road that ancient Israel traveled!

We are making some of the same major mistakes that Israel made. Let's consider some of these mistakes. Note: First, Israel failed to obey the voice of God, they closed their ears - are

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STUDIES IN ACTS

by Willard Willis
"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed



Willard Willis

for to go in to Macedonia" (Acts 20:1).

The timing of the uproar was perfect, since the matter of freedom of speech had been resolved before Paul left Ephesus. You

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

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WHOLE NUMBER 2613

I. TIM. 4:2 PSYCHOPATHIC BEHAVIOR

by H.C. McSwain

The dictionary defines this as a person who indulges in impulsive and perverse behavior, one who does not exercise sound judgment, one who can't learn from experience, one who is amoral, asocial, one who does not demonstrate a conscience; and all of this on a continuous basis.

In recent times, we have all read and heard of all kinds of crimes which don't seem to have rhyme or reason to them. In times past, if a man killed someone, he usually had a motive. Psychopathic criminals don't seem to have motives. We have read recently of numerous serial killer, or killers who don't seem to have any conscience. One

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by Don Pennington

By the help of the Lord we want to look into His Word and consider women. We find that the Word of God has much to say concerning women. It lifts them



Don Pennington

up, then it tells them of their place and their restrictions and so on. Proverbs 31:10 "Who can

find a virtuous woman? for her price is far above rubies." You need to read the rest of this chapter and notice especially verse 30, "Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised." Satan and this world are attacking Godly women today harder than they have since the time of our first parents. Now remember that. Godly women of the world today are mocked, made fun of, taunted, and put down. Fallen women are making remarks about good women, and beloved, all because they choose to fear the Lord and do the things that God would have them do. Beloved, Satan and this world are attacking our wives, that doesn't set too well

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John Alber

man of God may be perfect, thoroughly furnished unto all good works," (II Tim. 3:16, 17).

How important is God's Word, the Holy Bible? What do you think about the Bible? Is the Bible reliable? Why do you think so? Is the Bible really the Word of God? Does the Bible merely contain the Word of God or is it the Word of God? Does the Bible

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STUDIES IN THE LIFE OF PAUL PART 25

by John R. Gilpin

"And immediately there fell from his eyes as it had been scales: and he re-



John R. Gilpin, Sr.

ceived sight forthwith, and arose, and was baptized" (Acts 9:18).

This is the experience of the Apostle Paul. Three days previously as he journeyed toward the city of Damascus a light from heaven had suddenly shined out about him and under the power of God he fell to the ground. I think it was on the roadway to Damascus that Paul was saved. Some of my preacher brethren would differ, and say that Saul wasn't saved until in the city of Damascus when Ananias visited him, but personally I believe that Saul was definitely saved when God appeared to him on the roadway to Damascus. Three days passed by wherein Saul was blind, and after those three days of blindness

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE KING JAMES VERSION AND OTHER VERSIONS

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

My subject is a very, very important one. There are a multitude of purported versions of the Bible on the market today. Which one should I buy? Which one should I give to loved ones? Which one should I read, study, believe, and obey? Do not make the mistake of thinking that it does not mat-

ter which version you use. Do not make the mistake that they are all the same. If there was not a good bit of difference between them, why have so many?

Much confusion is caused by these different versions. Picture a church service: one is reading the KJV, another the NIV another the NASB, another the NKJV, another the RSV, etc. Imagine the confusion as the pastor reads from his favorite version. One could not compare his version with that which the pastor was reading, only contrast it. Which one is right? Oh, what confusion. Then imagine the doubt as to there really being any true Word

of God in the thinking of the average individual, when he hears of all these different versions; or when he follows (or tries to) the reading of the pastor from some other version when the individual is using his KJV. All these different versions have doubtlessly caused much doubt in the average mind as to the Word of God - Is there any such? Which one is it?

Do not trade your KJV for another version. You will be trading the very best version there is for a far inferior one; one that is

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KING JAMES

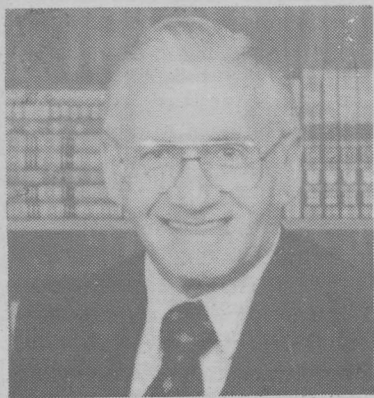
(Continued from Page 1)

often a poor translation, and usually from a corrupt Greek text.

As you read this, please know the following. I am not at all a "Ruckmanite" as to the KJV. I do have great respect for the King James version. I am an adamant fan of the Textus Receptus from which the KJV was translated. But I do not follow Ruckman, and others of his kind, in the wild and unfounded statements they make relative to this matter. I do not believe that it is possible to make an absolutely perfect translation of anything from one language into another. There are words in one language that have no exact equivalent in another language. I do not believe that the KJV translators were inspired in making their translation. I believe that inspiration is restricted to the original manuscripts. I do believe that there is some room for improvement in the KJV. But I do not believe that there is enough such to justify the expense of a new translation or to justify the confusion that will necessarily be caused thereby, or especially to justify the doubt that will be caused in many minds thereby. I believe the KJV is the greatest of translations and I believe we should totally leave alone the matter of other translations in the English language. Not one of the many can even begin to measure up to the KJV.

There are many different English versions (purportedly) of the Bible. There are a multitude of differences between them. There are some fallacies that are used to promote these versions that I wish to deal with now. We

are told that people cannot understand the KJV. This is totally and absolutely untrue. We live in the most educated generation of all time. Our forefathers understood the KJV. Why can't the people of today understand it? I am not referring to a saving and spiritual understanding which requires the working of the Holy Spirit. I am referring to a mental understanding of the words used and the things said in the KJV. I get absolutely sick of hearing of a high school graduate, even and often a college graduate who just cannot understand the English of the KJV. Of course, there are a few



Joe Wilson

words that have changed meaning since 1611. Of course there are a few words that are antiquated or obsolete at present. But one of the first things one learns in getting an education is how to use a dictionary. There is no problem with the English words of the KJV that cannot be solved by the use of a good English dictionary. Furthermore, one can nearly always understand the meaning of a word used in the KJV by the context in which it is used. Further, there are very few words, on a percentage basis, in the KJV that are so difficult to understand. Frankly, if one can learn the computer language of today, the jive language of teen agers, and the language used on the CB's; I see no difficulty in learning the language of the KJV.

A further fallacy is that the number of differences between the KJV and other versions are small. This simply is not true. There are thousands of changes between the different versions.

A further, and most dangerous, fallacy is that no important doctrine is affected by these differences. Again, this is totally untrue. Great, important, and soul saving doctrines are affected by these differences. Stay with me and you will see this.

Another fallacy that I mention now is that the best and most reliable manuscripts support the changes in the other versions (I will deal with this more later, but want to mention it at this time). When you read a note in your Scofield (or any other) KJV Bible saying that the best and most reliable manuscripts do not support the word or words used in your KJV; do as I do; but a big X across that note. It is not true. More later.

Let us look at the matter of the Greek Text and Textual Criticism. I have an ardent and consuming love for the KJV. I am an adamant fan of the Textus Receptus from which it was translated. There are two matters you need to consider when you run into a different translation of a word in your KJV and in some other version. One is the matter of the different word used. Another, and more important, matter to consider is that of which Greek text is used in the translation. You see, sometimes a different

word is the result of using a different English translation of the same Greek word. But often the different English translation is because a different Greek text is being used. Herein lies the greatest danger of different versions.

A few of the different versions on the market come from the same Greek text as the KJV, and the differences are largely because of different English words being used for the same Greek word. But the vast majority of the versions on the market today use a different Greek text that that from which the KJV was translated. The text used is a corrupted Greek text.

We have over five thousand Greek manuscripts relative to the New Testament. These manuscripts contain from a small portion of the N.T., to a large portion thereof, to a complete N.T. There are many minor and some major differences in these manuscripts. Now note this as it is of the utmost importance in this matter. The vast, the overwhelming majority of these Greek manuscripts support almost totally, with only minor variations, the Textus Receptus from which the KJV was translated. This text is frequently, and correctly, referred to as The Majority Text.

Please note this. Major variations from this majority text are found mainly in a very few older texts which are favored by modern textual critics. There are two manuscripts that are responsible for most of these major variations. The Vaticanus comes to us from the Roman Catholic library. The Sinaiticus came to us from the wastebaskets of a Roman Catholic monastery. Please note that these two manuscripts, which are responsible for most of the major variations from the Majority Text, are from Roman Catholicism. It is also true that most of the changes favor Catholic teachings. When Scofield, and others, tell us that the best and most reliable manuscripts do not favor the KJV, they are usually referring to these two corrupted manuscripts. Understand once more that the vast majority of Greek manuscripts favor the text from which the KJV was translated, and that only a few manuscripts, especially the Vaticanus and the Sinaiticus favor the text from which most modern versions are made.

I plan now to look at many of the differences between the KJV and other versions, which will be a difference between the Majority Text and other texts. I will be using the New International Version in this comparison. It is maybe the most popular of these (per) versions of the Word of God; this is one reason I use it. Further, most of the other versions will have about the same differences I will note here - some a little worse than the NIV, some a little better - but mostly about the same.

There are sixteen verses, or larger portions of Scripture that are in the KJV, but are omitted from the NIV. There are 180 significant portions of verses omitted from the NIV. There are 173 times in the NIV when a name of our Lord God is omitted. There are 229 other changes of significant meaning - omissions, additions, differences - in the NIV.

I will now give you many examples of these things. I will quote from the KJV, and then tell

you how the NIV differs therefrom. Remember that most of the versions will have these same, or similar, differences.

"whose goings forth have been from of old, from everlasting (Mic.5:2). This verse teaches the eternity of the Lord Jesus Christ. The NIV tells us that his origins are "from old, from ancient times." The NIV takes away the eternity and deity of our Lord from this verse. Is this not an important change? Is our Lord from eternity or from ancient times? Is He eternal, or is He just old?

"whosoever is angry with his brother without a cause

shall be in danger of the judgment" (Matt.5:22). The NIV omits "without a cause." Thus the NIV teaches that our Lord, who was often angry with others, was in danger of judgment. Jesus had a cause to be angry, but remember that the NIV leaves out this exception phrase.

Understand that I am just quoting the significant part of the verse or verses in the KJV. You may read the whole portion yourself. "For thine is the kingdom, and the power, and the glory, for ever. Amen" (Matt.6:13). This clause is omitted in the NIV, thus taking away the exception phrase.

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FROM THE EDITOR

"...brethren, pray for us..." (II Thess.3:1). Oh, the privilege and the power of prayer! Surely, prayer is one of the greatest gifts that God gives to His children. We have the privilege of going into the presence of the Lord anytime we desire. We can stay there as long as we please. We can bring before Him any and all of the needs of our lives. We can also bring before Him the needs of others.

And prayer is a very powerful matter. God does many, very many, wonderful things in answer to the prayers of His children. There is nothing we can even think of that is beyond the power of God to do in answer to prayer. God has done many great things in answer to prayer, and He is still willing and able to do this.

How foolish, then, is it that we pray so little. We have this wonderful privilege that we use so little. We have this great power available to us, and we get hold of it so seldom. Truly, we have not because we ask not. Who, but God, can tell how much we have missed in our lives and in our service for God because of our failure to pray?

I write all this to encourage you and me to be more faithful in prayer. I must also confess that I have an ulterior motive in writing this. I write to ask you to pray for us. Pray for me. Pray that I will be a better person, a better preacher, a better pastor, a better evangelist, and a better editor. Oh, I know, if no one else does, and better than anyone else does or can, how much room for improvement there is in me in all of these ways. And I believe in prayer. I believe in the power of prayer. I believe in you and in the power of your prayers. Pray for me. Pray for my physical health and strength as well as the other things mentioned. I sometimes wonder if the years are catching up with me. I need physical health and strength in order to perform the many duties and responsibilities that are mine.

Pray for The Baptist Examiner. Pray for the many needs involved in the publishing of this paper. We need financial support. For some time now, our outgo has exceeded our income. Of course, this cannot go on indefinitely. One of our greater needs now is for more subscriptions. I ask you to pray about these two matters. I am sure you have heard of "putting legs on your prayers." I am not overly fond of this expression, but I must confess that there is some truth in it. And of course, there is some need of your doing this as you pray about these two things relative to TBE. Help with the support all you can, even as you pray about it. Also, help with subscriptions, even as you pray about this. Send us some subscriptions. I earnestly ask all of you to do this. If you can pay for them, that will be great. If you can pay a part of the cost of them, that will be good. But, send us subscriptions whether you can pay for them or not. We will take care of them as long as we can. In this editorial, I plead with our readers - send us some subscriptions.

Pray that God will enable and help me to greatly improve The Baptist Examiner. I am very much aware of room and need for improvement in the paper. I greatly desire this. One of the greatest needs for the improvement of the paper really lies beyond me. I can do much to improve the paper, but much more is needed that I cannot do. I refer to men writing for the paper. We need more men writing for us. We need for each one who writes to do the very best he can. I do not mean to say that those who write are not doing a good job. I do mean to say that we all (surely including me) can improve on our writing. The Baptist Examiner, I believe, is a work of the Lord. The Lord deserves our very best. If TBE is a work of the Lord, it deserves our very best. Pray about these things.

Pray for Calvary Baptist Church. After all, this church is the basis and foundation of The Baptist Examiner, and of any other ministries of our church. The church authorizes the paper. The church supports the paper. Without the church, TBE would not be in existence. Of course, I know that some other church could take over the paper or start a similar work; but TBE as it is now would not exist without the church. Furthermore, the church is more, much more, important than the paper. The Lord's promises are given to His churches, not to papers. But as TBE is a part of the ministry of Calvary Baptist Church, it is a work of the Lord and is deserving of prayer and support. Still, I ask you to pray greatly for this church. Oh, that we might have more and more of God's blessings. Oh, that we might grow in number. Oh, especially that we might see people being saved and coming into our church through baptism. Please pray for these things.

We will pray for you. We will pray for our readers and for our supporters. If you have special requests for prayer, let us know about them, and we will pray for them. Let us pray for one another. We can do things besides praying, but we can do nothing any more important than praying. Let prayer for one another be first and foremost in our lives, and in our attitudes towards and efforts for others. If I can encourage you to be more faithful in prayer, I will have done much good for you - and also much good for myself and the work here. Well, I hereby make the effort. Pray much. Pray for others. Pray for us. Yours for more prayer. God bless you.

KING JAMES

(Continued from Page 2)

ing away from this great model prayer, leaving out the important teaching that all prayer is to be for the glory of God.

"For the Son of man is come to save that which was lost" (Matt.18:11). This whole verse is out of the NIV. Is not this an important verse, giving us the divine and saving purpose of the coming of Jesus Christ?

"Why callest thou me good? there is none good but one, that is God" (Matt.19:17). In this verse Jesus emphasizes His deity by saying that if He is good, He must also be God. The NIV changes this question to "Why do you ask me about what is good?" The teaching of the deity of Christ is thus taken out of this verse by the NIV. Is not the deity of Jesus Christ an important doctrine?

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt.25:13). The NIV omits "wherein the Son of man cometh." Are we not looking for the Son of man? Is not this an important part of second coming teaching? But the NIV leaves this out.

Mark 16:9-20. There is a break in the NIV between v. 8 and these verses. This note is inserted between them, "The two most reliable early manuscripts do not have Mark 16:9-20." Remember that those two manuscripts are the Roman Catholic Vaticanus and Sinaiticus.

"And when the days of her purification according to the law of Moses were accomplished" (Lk.2:22). This referred to the ceremonial purification of the woman after giving birth. The NIV changes this to "their purification," thus teaching that Jesus Christ needed purification of this kind.

"Man shall not live by bread alone, but by every word of God" (Lk.4:4). The NIV omits, "but by every word of God." Oh, I thought the Word of God was necessary to man's spiritual life, but now the NIV has belittled the Word of God as to its necessity.

"The Son of man is not come to destroy men's lives, but to save them" (Lk.9:56). These precious words, relative to the saving mission of the Lord Jesus Christ are omitted in the NIV. Still men tell us that no important doctrine is affected by the changes between the KJV and other versions; what deceit is this?

"Even the Son of man which is in heaven" (John 3:13). This verse shows the deity of Christ by stating His omnipresence - that even while on earth as to His humanity, He was yet in heaven in His omnipresence - an attribute of deity. The NIV omits the words, "which is in heaven." Again the NIV tampers with a verse on the deity of Jesus Christ. Is not this an important doctrine?

"He that believeth on me hath everlasting life" (John 6:47). What a great chapter is this; precious to my soul! It was this chapter that the Holy Spirit used to teach me the eternal security of the believer. The NIV leaves out the words "on me." Is not leaving out Jesus Christ as the object of saving faith an im-

portant matter? According to the NIV on this verse, I just have to believe to be saved; but I am not told what or on whom to believe. Is not Christ, as the only object of saving faith, an important truth? Yet people tell us that the changes between the KJV and other versions do not affect any important doctrine.

"but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by" (John 8:59). Jesus miraculously hid Himself so that the eyes of those who opposed Him could not see Him, and passed right through the midst of them. The NIV says that he "hid himself, slipping away from the temple grounds." This again is a denial of the miracle working power of the Son of God, and presents Him as hiding Himself and slipping away. What a different "Jesus" is presented in these two different statements.

John 7:53-8:11 contains the wonderful story of Jesus' dealing with the Pharisees and the woman taken in adultery they had brought before Him. What a wonderful sermon on the saving grace of God can be preached from this. How many times have we been blessed by the song "Neither Do I Condemn Thee" taken from this Scripture? But the NIV separates these verses from the rest of the surrounding text and tells us that, "the earliest and most reliable manuscripts do not have John 7:53-8:11." A blessed portion of Scripture is thus stolen from us by the NIV. I guess that we will have to throw away our sermons on this Scripture, and quit singing that aforementioned song. Not me, brother; I am a KJV man. I can keep all of the Word of God.

"For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." (John 5:4). This verse is omitted by the NIV. The miraculous troubling of the water is out of this story in the NIV. The NIV does speak of the stirring of the water in v.7, but who stirred it is left to the imagination. The NIV plays havoc with this wonderful story.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would raise up Christ to sit on his throne" (Acts 2:30). Here is a prophecy that Jesus Christ will one day sit on David's throne. Maybe it was the Amillennialist tendency of some that led the NIV translators to leave Christ out of this, and change "Christ" to one of his (David's) descendants. Oh, what tampering with inspired Scripture is this, and how damaging to David being a prophet and Christ's resurrection and Christ's coming to reign on David's throne - and yet men tell us that no important doctrine is affected by the changes between the KJV and other versions.

What is a Scriptural qualification for a candidate for baptism. Let us look at the story of Philip and the Ethiopian eunuch and learn this. "And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ

is the Son of God" (Acts 8:37). Oh, I have preached from this verse, showing that one must believe savingly in Jesus Christ in order to be a candidate for baptism. Have you not used this verse in this way? But no more can we do this, for the NIV has omitted this verse from its so-called Bible. Now, we can baptize people without a profession of faith in Jesus Christ. Well, according to the NIV; but I am still a KJV man, so I will continue demanding a profession of faith in Christ from those I baptize, won't you?

Paul's great statement, "Lord, what wilt thou have me to do?" is left out of Acts 9:6 in the NIV. The fact that a desire to do whatever the Lord requires is an evidence of a genuine salvation experience is thus cancelled out by the NIV.

"Known unto God are all his works from the beginning of the world" (Acts 15:18). "From the beginning of the world" is a Biblical expression denoting eternity. We learn here that God has known from eternity the works that He predestinated to come to pass. But the NIV says that these things have only been known for ages. How many ages, the NIV does not say; but from what it says, they could have been known only a few hundred years, instead of being eternally foreknown. The NIV in Micah 5:2 made the origin of Christ to be from ancient times, and here it makes God's eternal foreknowledge to be only for ages.

In Romans 14:10, the NIV makes the judgment seat of Christ (KJV) to be that of God; thus robbing Jesus Christ of the office of judge given Him by His Father.

The words "of our Lord Jesus Christ" are left out of that great Ephesian prayer by the NIV. Shall I leave Jesus Christ out of my praying, not in a million years - NIV or no NIV.

"In whom we have redemption through his blood, even the forgiveness of sins" (Col.1:14). One could preach a great textual three point sermon from this verse as it is in the KJV. 1. Redemption. 2. Redemption is through His blood. 3. Redemption through His blood brings the forgiveness of sin. But now we must change it if we conform to and use the NIV. We must leave out the blood of Jesus Christ. How can one have redemption without the blood of Jesus? How can one have the forgiveness of sins without the blood of Jesus Christ? The NIV has destroyed the central and most important matter taught in this Scripture. The NIV has taken away the blood of Jesus from this verse. Still men will tell us that no important doctrine is affected by the differences between the KJV and other versions. Is not the blood of Christ an important doctrine?

Now we come to one of the great heresies of the NIV, and of most versions other than the KJV. I Timothy 3:16 is one of the greatest of verses about the deity of Jesus Christ, and about His saving work. The NIV has tampered with both of these. The NIV has taken away my Lord and I know not what they have done with Him - so far as this great verse is concerned. Listen to it in the KJV, "And without controversy great is the mystery of godliness: God was

manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The NIV changes the Words, God was manifest in the flesh" to "He (who, the NIV does not tell us) appeared in a body." This perverted translation from a corrupt text does not tell us of the deity of Jesus Christ. This one Scripture alone is enough to turn one forever away from the NIV.

The words, "I am Alpha and Omega, the first and the last" of Revelation 1:11 are omitted from the NIV. Again the deity of Jesus Christ is tampered with. Is not this an important doctrine?

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (I John 5:7). This is the greatest and clearest verse in the Bible on the Trinity. This verse is omitted from the NIV. The hypocrites put in the number (7), but omit the verse. Is the Trinity an important doctrine? Does the omission of this verse in the NIV affect the doctrine of the Trinity, as compared with the KJV?

I could go on and on, for there are many more differences between the KJV and the NIV than I have mentioned here. But I desist. I am weary with such work. It is depressing to discover the many and important differences between the KJV and the NIV, and most of the other versions.

I make some statements. God has greatly used the KJV. No other English version of the Bible has even come close to being used as has the KJV. God has put the stamp of His approval on the KJV by His multiplied and multitudinous blessings thereupon. Modernists and liberals favor the other versions against the KJV. The super educated elite often favor the other versions over the KJV. God's plain, humble, simple people nearly always favor the KJV.

I have a love affair going with the KJV. It was used in my salvation, it has blessed me immeasurably, it has taught me the great truths of God's Word, it has strengthened me, it has lifted me up, it has straightened me out, it has encouraged me, and done many other wonderful things for me.

With some other versions, I feel like Jacob must have felt when he woke up with the wrong woman, having been deceived by his father-in-law. With other versions, I do not feel that I am reading the true Word of God. With other versions, I feel I am with a stranger.

I have a love affair going with the KJV. I will believe it, live by it, preach it, defend it, and die for it, if need be.

Don't be deceived by wild fairy tales about other versions. Buy you a King James Version. Believe it to be saved, study it to be wise, practice it to be holy, love it until death do you part.

Your father and mother believed it. Your old preacher preached it. It was here before you got here, and it will be here long after you are gone. Stand by it; it will stand by you.

Give one to your loved ones, and pray that it will do for them what it has done for you. Live by it. Die by it. Be true to it. It will bless you immeasurably, make you useful in life, and enable you

to lay up treasures in heaven. God bless you all.

Favorable comments will be welcomed and appreciated. I am not too interested in receiving unfavorable comments, for I have little confidence in the spiritual condition of those who would write such.

ISRAEL'S

(Continued from Page 1)

we not doing so?

JOSHUA 5:6 - "For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey".

They were told "go take the land." Caleb said, "let us go take the land." Numbers 13:30-31: "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we". But and note that but, the men said, not the women, the men said, "Oh! No! we can't, we be too small."

God says - "go ye" - the men say - "we can't, we be too small, we have such a small assembly, we are but a few". Why? because we go not up and possess the land. We, as they, have no faith, we will not hear Him. He has given in a command - "go ye" - take the land. Jesus said, "If ye love me, keep my commandments."

His commandment is, go ye, possess the land; teach all nations; I have commanded you. He says, "I am with you", but we say, "we are too small." Therefore, like Israel of old, we hear Him not and we are consumed and assembly doors are closed all over the land, and we are all in disarray. For as Israel failed to trust the Lord, so do we. We as they, put our trust in men.

ISAIAH 30:1-3 - "WOE to the rebellious children, saith the LORD, that take counsel, but not of me: and that cover with a covering, but not of my spirit, that they may add sin to sin: That walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion".

Rebellious, trusting a man, and not God. Today we hear far too much of "what does A.W. Pink

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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

Does the righteousness that exceeds that of the scribes and Pharisees in Matthew 5:20 refer to personal righteousness or to the imputed righteousness of Christ?

JOHN LENEGAR
126 N.
Washington St.
No. 5
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:20)

The righteousness here in this verse refers to the imputed righteousness of Christ which is expressed in the outward life of a true believer. Jesus is condemning the scribes and Pharisees here for their outward formalism and egotism. The righteousness of the scribes and Pharisees, which would not take them to heaven, consisted of mere outward, unspiritual conformity to the Mosaic law. They observed it scrupulously to the most minute detail. They often carried it to ridiculous extremes. Making a burden of the law by adding to it and interpreting it in extremes, the scribes and Pharisees missed the entire point of the law and created a strict outward observance to be followed that produced nothing spiritual and would not take one who observed it, no matter how scrupulously, to heaven. Pharisaic outward observance is not enough.

The righteousness that exceeds that of the Pharisees that Jesus is talking about can only be a result of supernatural rebirth. The true believer's righteousness is based upon the imputed righteousness of Christ that is obtained through the gift of faith. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:" (Romans 3:21,22). That righteousness enables a believer to live righteously as we read in Romans 8:2-5. Only this kind of righteousness, true inner righteousness based on faith, is sufficient to enter heaven. Every believer has a positive righteousness (the Lord Jesus Christ Himself) bestowed upon him or her. Each believer stands in Christ our Righteousness, not only innocent and uncondemned, but actually righteous in point of law for all time and eternity, bless God! The outward external show of man-made righteousness can never

take a person to heaven. Only the true, inward, positive righteousness, the Lord Jesus Christ, and that which He produces can take a person to heaven. Read the rest of Matthew 5 with this idea of inner righteousness and you will see that only the true inner righteousness can produce the outward expression of righteousness in the instruction of those verses. May the expression of our righteousness be seen in an ever greater expression to the praise and honor of Him with whom we have to do.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624
PASTOR:
Grace
Baptist Church
Gladwin, Michigan



"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

First, let me state that no man will enter into heaven apart from the imputed righteousness of Christ. However, I do not believe this verse has reference to the imputed righteousness of Christ. I think a study of the context will bear out the fact that Jesus has reference to works that are to be performed. We find a mentioning of the law and a reference to the commandment. I think this proves the fact that Jesus has reference to personal acts performed and not to something that is imputed to individuals. Now let me elaborate a little bit on what I believe to be the difference in proper righteousness and the righteousness of the scribes and Pharisees.

It is readily admitted that the scribes and Pharisees were very diligent in keeping the law. In many cases they put true Christians to shame. This is to our disgrace. There are a few things wrong with the way in which these people kept the law. First, they kept the law as a way of salvation. They were thus depending on their own righteousness to get into heaven instead of Christ's righteousness. Thus their reason for keeping the law was wrong. Secondly, their spirit in keeping the law was wrong. It was not an humble spirit, but a spirit of great pride. This kept any of their actions from being acts of true righteousness. These acts were done for their personal glory and not the glory of God. In reality, the Pharisees and scribes had no true acts of righteousness. They only had acts that resembled righteousness. They had acts that in the eyes of the world were

righteous; but in the eyes of God were nothing but filthy rags. Let me explain how true acts of righteousness differ from false. First, only a born again heart can perform a true act of righteousness. Righteousness must come from the heart, and therefore a heart that has never been changed by God's power cannot perform a righteous act. Secondly, a true act of righteousness will be done with a proper spirit. It will flow from humility and not from pride. Thirdly, a true act of righteousness will have the glory of God as its chief end. All of these are things that a lost person cannot do. We see then that the righteousness of a truly saved person does indeed exceed that of the scribes and Pharisees because they are real spiritual acts rather than acts of hypocrisy.

May God help us to be more diligent in performing acts of true righteousness. May God bless you all.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky
41017
DEACON
Calvary
Baptist Church
Ashland, KY.



"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20).

The question may be asked, What was wrong with the righteousness of the scribes and Pharisees? They were the religious leaders of their day. Their righteousness was in the outward observance of the law of Moses as well as the traditional laws set up by men. They offered sacrifices, fasted often, and prayed much, thinking they would be accepted by God for their observance of these. What was wrong with this? The apostle Paul gives us the answer in Romans 10:1-3, "BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Now the question, "How can a man stand before God with a righteousness that is acceptable to Him, a righteousness that exceeds that of the scribes and Pharisees?" First, we must understand that no man is accepted because of his own

righteousness. All that man can do can not blot out one single sin. All of man's righteousnesses in God's sight are as "filthy rags." "There is none that doeth good and sinneth not." Upon what basis is a man reckoned as more righteous than the scribes and the Pharisees? Again we go to the apostle Paul for the answer. He stated, "I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but which is through faith of Christ, the righteousness which is of God by faith" (Phil. 3: 8, 9). In Romans 4 this righteousness is called "imputed righteousness," "Even as David also describeth the blessedness of man, unto whom God imputeth righteousness without works" (V. 6). Of Abraham it is said he believed God, "therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead" (Rom. 4:22-24). Thus we see that the righteousness that exceeds that of the scribes and the Pharisees is the righteousness of Christ Jesus which is imputed (charged) to those who have faith in Him. It is this righteousness of which Christ said one must have in order to enter the kingdom of heaven.

JOHN PRUITT
Rt. 1 Box 452B
Williamson, Ga.
30292



Pastor
West Griffin
Baptist Church
Griffin, Ga.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:12).

The scribes and Pharisees were strict legalists. Their keeping of the law was excessive in that they actually added more to it than God had set forth. For example, it is said that they were so strict about the Sabbath that they would not as much as eat an egg which had been laid on the Sabbath day. They condemned the Lord for healing a blind man on the Sabbath. In Matthew 15:1-2, the scribes and Pharisees rebuked the disciples of Jesus because they did not wash their hands according to their man-made custom. On another occasion they rebuked the Lord for the same. Even the washing of hands had become a form of absolution for obtaining the favor of God. However, we learn from John 13 that washing one another's feet is far more important than washing one's hands.

The righteousness of the Pharisees and scribes was self-righteousness. Their excessive self-righteousness could not be surpassed, nor could any legal fault be found in it. However, this is not the kind of righteousness that is required for entering into the kingdom of heaven. In Philippians 3:4-6 the beloved Apostle

Paul sights his own credential as a former Pharisee as proof of this fact. Certainly if anyone could have attained unto the kingdom by self-righteousness it was he, but neither could he lay any claim to heaven through the works of the flesh.

All the self-righteousness in the world, if it were heaped upon one person and multiplied by ten thousand would fall far short of the glory of God. "We are all as an unclean thing, and all our righteousness are as filthy rags..." Isaiah 64:6. But alas the Lord spoke of His own imputed righteousness as a requirement for entering the kingdom. "To declare I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Romans 3:26. Thank you for your question.

ISRAEL'S

(Continued from Page 3)

have to say". Now do not misunderstand me, A.W. Pink is good, and I use him a great deal; I also use Matthew Henry, but, they are not the Lord. The question is, "Whom do you place your trust in?" The Word of God or the word of man? We, as a nation, put our trust in alliances with other nations and not in God. As Israel looked to other nations, so do we. ISAIAH 31:1 - "WOE to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD."

We look not to Christ nor to God. We look to England, to France, etc. George Washington, said; "Do not make alliances with other nations". This he took right out of the Word of God, but we do not hear George Washington, nor do we hear God; not only do we make alliances with evil nations, but we, as assemblies, make alliances with others who are not right in the truth, and wonder why we are losing. Or we take up some teaching from them, because it sounds good, or some action in the way we do things for it seems good to our ears. But what does the Word of God say? "Man's ways are not my ways!"

Note: Secondly, Israel failed to draw near to God, to lean on God for support and for the comfort only God can give - so do we!

ISAIAH 29:13 - "Wherefore the Lord said, Forasmuch as this people draw me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men".

What an awful sin; yes, it was then and is also today. When we teach or preach something; is it thus says the Lord? Or if it is what we have heard from the lips of some man; can it be proven by the Word of God, Scripture upon Scripture?

ISAIAH 58:4 - "Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to

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The Baptist Examiner Forum II

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

Is there a difference between "damnable heresies" (II Pet. 2:1) and other heresies? What is it?

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR:
Landmark
Missionary
Baptist Church
N. Charleston,
SC



There is much false teaching in the world in this day in which we live. Can false teaching be classified as damnable heresies? I would think that some false teaching would be classified in that light, or under that heading.

When one teaches that a person can be lost after being saved eternally, this is an erroneous doctrine, it is heresy. Falling from grace is a popular doctrine in a large part of the religious world. If one is eternally saved and such a one thinks that he can be lost after being saved, it does not mean that he can be lost just because he thinks so. I would not consider this a damnable heresy.

If a person denies the personal literal reign of Christ on this earth for a thousand years, I would not think of this doctrine as a damnable doctrine. For one to deny that there will be a personal reign of Christ on the earth, I consider to be a teaching contrary to God's Word, but it is not a damnable heresy.

We think of some false doctrines as heresies, and heresies cause division, but they may not necessarily be damnable.

When some preacher or teacher preaches or teaches that one can be saved by baptism and a person believes this and depends on that to take them to heaven, then this is a damnable heresy. But if one should see the error of their way and repent of trusting in baptism for salvation and believe on the Lord, then the Lord will forgive them and save them.

There are a number of false doctrines which I would consider as damnable heresies. To deny the Lord Jesus Christ to be the Son of God is a damnable heresy. To deny that Jesus is the only Saviour would come under that heading. To deny the work of the Holy Spirit is a damnable heresy. There are those who deny that Jesus Christ is the eternal Son of God. This is a terrible accusation against Christ and God the Father. There are those who deny the Trinity of the Godhead. Some deny the co-existence of the three persons in the Godhead.

There are those who deny the personal resurrection of Christ. They say the body of Christ was wasted away, and that He created for Himself another body. What a terrible sin this is.

Some deny the intercessory work of Christ at the right hand of the Father. Some deny that Christ is the true Messiah. Such are damnable heresies.

There are those who deny the substitutionary work of Christ, and deny that Christ stood in the stead of His people, deny that He

took their punishment, deny that Christ died in their place, suffered their hell for them. They deny the sacrifice and satisfaction Christ made for the people of God. The Scripture teaches very clearly that Christ satisfied every demand of the law and lived a perfect life among men. Christ suffered under the hand of God for the sheep of God, and God saw the travail of the soul of Christ and was satisfied. Those who deny such are guilty of damnable heresies.

Satan's ministers are teaching damnable heresies, and will come to swift destruction. The ministers of Satan are teaching damnable heresies, and all who continue in his malicious work will fall with him.

Those who deny the person and work of the Holy Spirit are guilty of damnable heresy.

Yes I would say that there is a difference in "damnable heresies" and other heresies.

JAMES A. GRACE
1862 St. John's Rd.
Crescent Springs,
KY
41017
PASTOR:
Bethel Baptist
Church
Crescent Springs,
KY



Heresies are false teachings. Any departure from the true standard of God's Word is heresy. People that hold to and promote false teachings are called heretics. Some people are worse heretics than others. All heresy is dangerous, but some are more dangerous than others. For example the heresy of free-willism or works for salvation is more dangerous to men's souls than the heresy of the universal church theory. The heresies of antinomianism and humanism are more dangerous than heresy concerning the ladies' head covering.

From the context of this letter I believe the "damnable heresies" Peter is referring to are the worse kind because they bring about a denial of God. From this I conclude "damnable heresies" to be teachings that promote cultish activity and idolatry which brings swift destruction upon these heretics.

Idealologies or teachings that deny God and His works are damnable heresies. Communism, Arminianism, Humanism, and Darwinism are just a few.

DAN PHILLIPS
868 Bethel Drive
Bristol, Tenn.
37620
PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



Yes, I believe that there is quite a bit of difference between damnable heresies and other heresies. Some heresies are worse and more damning than others. You

remember the unpardonable sin that Jesus mentioned in Matthew chapter twelve? Jesus said in verse 31, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto man: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Note verse 32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Here we have two extremes of heresies; one that can be forgiven, and one that can not be forgiven. I believe heresy is not believing in Scriptural baptism, grape juice being substituted for wine in the Lord's Supper, letting women speak in a mixed assembly in the church, letting men preach or hold an office who refuses to tithe. These are just a few of many things that men and churches do that are heretical.

But damnable heresies, there are many also. Such as, denying the Trinity of the Godhead. God the Father chose us in Christ before the foundation of the world. Jesus Christ paid our sin debt on the cross and became our Saviour, and was predestinated before the world was. Look at Revelation 13:8, "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."

The Holy Spirit, the Comforter the Lord Jesus said that He would send, calls us, quickens us, makes us alive by using the gospel. So to deny that there is God the Father, Jesus Christ the Son, and the Holy Spirit the Comforter is damnable heresy. To deny that Jesus' blood is for one's salvation is a damnable heresy. Denying that there is a literal hell is damnable heresy. These are just a few of many damnable heresies. My fellow forum writers will give you more I'm sure.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, Oh. 43614
TEACHER:
Grace
Baptist
Church
Toledo, Oh.



"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: And have hope toward God, which they themselves also allow, that there shall

be a resurrection of the dead, both of the just and the unjust" (Acts 24:14-15). Heresy is a belief that is in opposition to the established belief. The established belief at the beginning of the New Testament era was the law and the prophets. Christ came to bring light to that which the law and prophets said, and to expand and illuminate the way which they called heresy. That way was established through the teachings of Christ and the apostles and is now the way that is presented in the Bible. Heresy, at this time, is any doctrine that is presented that is different than the one presented and brought to light by Jesus Christ. Heresies forsake the right way.

There is no difference between heresies. The word damnable is used to describe or to qualify the word heresy. Damnable simply means that a heresy is deserving of destruction or damnation. Heresies are expounded and brought to light by those that are unwilling to accept stated truths. The Word of God calls them heretics. Heresies are works of the flesh (Gal 5:20-21) and are therefore sin. Since they are of this damnable nature they are to be rejected, both the heresy and the heretic. "A man that is a heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11).

There are many heresies in the world today. Some are very cleverly concealed under a cloak of righteousness by false teachers that seek to gain glory for the flesh instead of glory for God. Many times heresies will gain credibility because they contain half truths or will appeal to common sense. The results will always be the same. "BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1). Privily means to bring in sideways or in a secretive manner so as to not be recognized.

Stop and think of how many heresies you know concerning the truths in God's Word. It seems that they have all been perverted in some way by false teachers seeking to gain followers. The doctrine of salvation is one of the most widely perverted today. The only way for a person to be saved is by grace through faith and that is a gift of God. At this time there are some 200 ways being expounded to gain salvation. The church is also a focus of heresy. The universal church theory abounds today, but that theory cannot stand up to the test of God's Word and meet the criteria of a church. The two ordinances that were given to the church by Jesus are also in the hands of the heretics. Sprinkling, not immersion, stands in many places as the method of baptism. It makes sense to men even though the word means to completely immerse or dip. Lastly, we consider the elements of the Lord's Supper. The elements are to be wine and unleavened bread. The heretics use the unleavened bread, but substitute grape juice, with leaven, for the wine. Their reasoning for this is again to play to the common sense of man be-

cause of man's many problems with alcohol.

Heresies forsake the right way and substitute man's way. "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II Pet. 2:2).

ISRAEL'S

(Continued from Page 4)

make your voice to be heard on high.

Hypocrisy, false profession, debate over little things. We debate, we strive and in effect smite each other over that which is not of the Lord. We give lip service to love thy brother, Oh! Yes, if he does it my way. Therefore, we like the Pharisees of old do make precepts of men the rule of our conduct, and thereby make the laws of God of none affect.

These Pharisees do strive to have their voices heard in the high places of the land; they would be leaders of the assemblies; they boast of themselves, how right they are and would have all that do not agree removed from fellowship. They do afflict our souls with all their self-righteousness.

They boast of themselves and magnify their own performances. They boast of their prayer life, their study life, etc.: yet they look not to the way of God, but to their own laws and actions. Oh we fast, we hold to rules, but we have not love for man nor God.

"Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5). Why all this? Because as Israel failed to perpetuate faithful preachers, so have we. We are not bringing forth true preachers of the Word of God today. They may be sound in the doctrine, that is, as some men see it, but they preach not the gospel. They care not for the souls of men, they neglect their duty.

JEREMIAH 23:1-2 - "WOE be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD."

Let me say right here, if all you preach is the five points you are not feeding His sheep!! The commandments of our Lord is "Go ye therefore and teach," then "teaching them to observe all things," (Matt. 28:19-20). That is, preach of our Lord Jesus Christ; that He died for the sins of His people. And know this, and mark it well; we preachers and teachers do not know who His people are; therefore we must preach the gospel to all people. Then tell, and yes ask "will you not follow Jesus?" We are unfaithful if we do not say, "come follow the Lord Jesus Christ."

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ISRAEL'S

(Continued from Page 5)

We produce blind watchmen, ignorant, greedy looking to their own way for their own gain. Isaiah 56:10-11. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that can not understand: they all look to their own way, every one for his gain, from his quarter." Looking for his own gain, his own little place of glory. "I am the pastor, now hear me. I have a little flock, after all God has called only a few, never more than about twenty-five in any one place, if He had we would have more here for He would send them in. Do I not teach and preach election: therefore I do not need to visit, nor preach the gospel to the unbelieving, that is the work of the Holy Spirit. The doors are open at least three times a week, let them come and we will see if they are of God. Then we will preach the truth as we see it to those that are sent, even if we do not have Scripture for what we teach, after all we have been told by other men it is the truth so it must be so." These are shepherds that understand not, and they will receive the harvest of their own iniquity. Galatians 6:7-8. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Preachers now sow discord among the brethren, it is my way or none. They shall reap discord, and assemblies fall by the way-side because of them. And as go the assemblies, so goes the nation. As Israel of old they fail to receive the correction of God.

II Timothy 3:16 - "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

All Scripture, from Genesis 1:1 to Revelation 22:21, not just what we would like, but all Scripture. But if we took all Scripture we would have to throw away all of man's rules, and that would throw out over half of what we preach. And you know we can not do that, for we would not have our own little place in the sun, would we?

Oh!! let God be true, and every man a liar. When we preach is it thus sayeth the Lord, or thus sayeth Brother so and so?

The time has come; we must take a stand. Is it of God or is it of man? We may stand alone, if so we will stand in good company. As we stand, so goes the nation, the schools, and the government. Israel fell for lack of God's leaders! Shall we also fall?

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WOMEN

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with us when we love our wives. They are attacking our mothers, our sisters in the flesh and also our sisters in Christ. They are attacking our little girls in school, teaching them to disobey the Word of God and telling them that they will never be popular doing the things that the Word of God tells them they ought to be doing. The world and Satan are telling the female population of the world today that they are utterly stupid if they believe and practice the Word of God. They are actually saying it in that strong a language. When I lived in Ohio, there was a segment in the newspaper of letters to the editor. One woman actually said that any woman that would believe the Bible and obey the things that it lays out in it is stupid and a traitor to the cause of other women. The letters made sly remarks about godly women and how they were setting the rest of the women back for hundreds of years because they chose to obey the Word of God. But notice our text beloved, "Favour is deceitful," They have the favor of the world, but, "and beauty is vain: but a woman that feareth the LORD she shall be praised." Verse 28 told us, "Her children rise up, and call her blessed; her husband also, and he praiseth her." When she gets to Heaven the Lord also will praise her and reward her for her stand for the Word of God.

We want to compare some of the things the world and Satan condemn godly women for, with what the Bible says that these women should do in that situation. We have the equal rights movement. Satan and the world says don't be under subjection to anyone. Be your own person regardless of who you have to hurt to get there. Be your own person, if someone gets in the way and gets stepped on, that is just their bad luck. That's the world's sentiments about women today. We want to take a look in the Word of God and see what thus saith the Lord. After all, beloved, godly women put the Word of God ahead of the equal rights movement. They put the Word of God ahead of everything and should. I Pet. 3:1 "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;" The equal rights movement says don't be under subjection to anyone. Be your own person regardless of who you have to hurt. You women who have lost husbands; many times that lost husband is won because of the life that you have lived before him. I Pet. 3:5, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:" They adorned themselves for their husbands. They tried to make themselves attractive to their own husband, not to someone else's husband or to every man they pass on the sidewalk.

The world is trying to lead the female population astray from the Word of God and they have done such a job on the lost ones that

they are condemning the godly women of the world today. They are actually condemning the women for living the way God told them to live. As our little children say today "that isn't fair". I Timothy 2:11, "Let the woman learn in silence with all subjection" All subjection, beloved, she is to be in subjection to her husband. When a woman does this, the equal rights movement comes along and tries to tell her that she's a traitor to the cause, and she's making it hard on the other women. Well, it's about time someone made it hard on them. Ephesians 5:22, "Wives, submit yourselves unto your own husbands, as unto the Lord." Look up to him, have respect for him, be proud of him, love him, put him in the forefront. Proverbs 31:23, "Her husband is known in the gates, when he sitteth among the elders of the land." Her husband was recognized in the gates of the city because of what she did for him. I strongly believe in that old saying, "Behind every successful man lurks the shadow of a good woman." A woman can make a man or she can break him. Several years ago I worked at a laundry, driving a truck. Every Monday morning I stopped at this certain house to pick up clothes to be dry cleaned. There was always men's clothes but never any women's. When I asked the lady about this she said that she washed hers but her husband was a business man and he had to look nice. I take care of him, he has to look nice, he meets the public. Beloved, that is the attitude that a woman should have toward her husband. In Colossians 3:18 it says again, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." I have heard men say that a woman should mind her husband even if it is going to hurt her, but notice here, "As it is fit in the Lord." A woman is not required to go against God's Word to satisfy her husband, but if it is fit in the Lord she should do it willingly, happily and be glad to get the chance to, but the world says for women not to do that. They're messing up.

The equal rights movement says not to have children. They act like it is a crime for a woman to give birth to a child. The Word of God tells us that it is an honor for a woman to become a mother. That she should love her children, care for them and be happy to have them. It used to be when a woman was with child that people respected her, they showed her respect, but now they act like she has committed a crime. Genesis 3:16 "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, and he shall rule over thee." Beloved, it is the natural order that God gave for a woman to become a mother. Girls were born to be mothers. The Lord not only gave them what it takes to become a mother but he gave them the patience, the understanding and all these things to raise their children. He gave them the heart, the mind, He taught them how to plan, how to keep a house and all these things. You hand a little girl a doll and the first thing she will do is put it up against her breast

and hug it. It is just the natural thing for her to want to love it. Genesis 3:20, "And Adam called his wife's name Eve; because she was the mother of all living." Beloved, it is the natural order of God for women to marry and bare children. It is not a shame, it is a glorious event when a child comes into this world. We are to take that child and love it, raise it, teach it how to get along in the world and teach it about God and the things of the Lord. Genesis 30:1, "AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die." Rachel had no children at this time. She wasn't saying how terrible it was that her sister Leah and the handmaids had children. She was envious, she had a desire for children of her own. Genesis 33:5, "And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant." This was when Jacob met Esau. Esau wanted to know who the children were that Jacob had with him. They were Jacob's children which the Lord had given him. He was proud of his children, and everyone should be proud of their children, although some people are not.

The equal rights movement says that women should get out of the house and do their own thing and not be a slave unto their husband. Beloved, the Word of God tells us that it is an honor for a woman to be a homemaker. It's an honor for her to keep her house and keep it well. Abraham had some visitors which were angels and he prepared a feast for them. While sitting outside eating, one of them asked a question, Genesis 18:9, "And they said unto him, Where is Sarah thy wife?" Abraham could have said she's working or marching in an equal rights movement, or perhaps down on

the corner making a speech to the women. But notice beloved what he did say, "And he said, Behold in the tent." In other words, where else would she be? He was shocked that they would ask such a question. She is a homemaker, she's in the tent keeping house.

Now we want to take a look at the world and Satan. Satan is behind it, that's the reason I put the two of them together. Satan and the world are telling the female population of the world today to take control. They call a wife today a second class citizen.

Beloved, there is nothing that could be any farther from the truth than that. She has a place of honor, that's her home and she is making it the home that it is. I can go in a house and be there no time til I can tell you whether there is a woman living in that house or not. Men are just not housekeepers. I've seen some that did fairly well, but it wouldn't come up to a woman's house. Men were not made to be homemakers but women were and we honor the godly women who obey the Word of God. Genesis 2:18, "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him." It is not good for men to live alone. He needs a helper. Some men like to brag about how they would never have another wife if they got rid of the one they now have. Most of the time the body wouldn't be cold before they were out looking for another one. Genesis 2:20-23 "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which

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NEW PUBLICATION

One of the greatest needs among baptists today is a return to the 'old paths' of their fathers. Baptists at one time were a distinct group, but lost their identity largely as a result of the fundamentalist controversy of the 1920's. Most modern baptists do not stand with their forefathers, mainly because they are unaware of their own history. Because of this, the Lord brought into existence Baptist Heritage Press in January, 1987. Since then, we have reprinted 14 books representative of the Historic Baptist Faith.

About two years ago the Lord laid on the Editor's heart the need for a periodical which would deal with our heritage, and that in some small way, might help to rebuild the bridge between the Baptists of the past and the "baptists" of today. As a result of this burden, the plan for The Baptist Heritage Journal was conceived. The Journal will contain a mixture of old and new articles, to further connect baptists with their glorious past. The Journal will serve as an educational and research arm of Baptist Heritage Press. Our premise is that all truth is God's truth, and cannot be divided into "essentials" and "non-essentials." We will stand where our forefathers did, and will defend the Baptist Distinctives, the fact that Baptists have always existed (in principle if not in name), and we will uphold a scriptural view of God, placing Him as Sovereign over all the affairs of men. We will not exalt or malign any Baptist groups today, but merely uphold the Historic Baptist Faith.

The Premier Issue of the Journal will be ready this fall. It will be a 128 page format, and will contain full length articles. The Premier Issue will include an Introduction by the Editor, Baptist Faith and Practice by Thomas Armitage, articles on The Baptist Establishment of Religious Liberty, Regenerate Church Membership, and Baptist Principles vs. Interdenominationalism, biographical sketches of Henrietta Hall Shuck and Oliver Hart, an article on the hymn "The Solid Rock", a sermon against "infant baptism" by Charles Spurgeon, and the account of "The Trial of Benjamin Keach." The first issue will be sent free, but we do ask you to pray for the Lord to continue supplying our needs.

Anyone interested in receiving a free copy of the Premier Issue of the Journal, or who may have further questions regarding our work, please write David West at Baptist Heritage Press, P.O. Box 112, Wilington, OH, 45177, or call (513) 383-2457.

Editor's Note: I recommend this publication.

WOMEN

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the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Beloved, she is not to control him but she is to help him. She is to be his helper. Stand beside him through thick and through thin. She is to stand beside him and help him, and the two of them are to make a happy home for their children. That is God's order of things; that is the way it is to be done. Some man that has lost his wife through death or even divorce will tell you it is hard raising the children by himself. Of course it is, that was never the way it was supposed to be done. Children need a mother and a father, and they need one just as bad as the other. Any man or woman that cares so little for their children that they would split up their home when they don't have to; they have a lot of soul-searching to do, I think. They should consider the children. If a married man with children meets a married woman who has children they think it is alright if they go away together and leave their little children just as long as they are in love. Beloved, there is no way you can make a situation like that right in the eyes of the Lord. If it is all right in the eyes of the Lord, we should not desire it. We see homes every day destroyed because women don't want to be in the place where the Lord put them.

They are also bringing it into the church. They are saying it is alright for women to usurp authority over the men, and for the women to preach the gospel, even fallen women that don't even know God as their Saviour.

I saw on the news one night where two women, both lesbians, were co-pastors of a so-called church. I Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto

them to speak: out they are commanded to be under obedience, as also saith the law." Notice beloved, commanded to keep silence, not permitted, to speak commanded by the law to be under obedience. That is quite a difference from what we hear today. I don't mind anyone proving me wrong if they have the ammunition to do it with. If they can take the Word of God and prove me wrong, I will thank them for it. But the only thing that they use to support their views is that it's the 1990's. That doesn't prove a thing.

It only proves they have been paying more attention to the calendar than to the Word of God. I Timothy 2:11, 12: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Now beloved, we live in a day when most people believe there is no wrong, but there is wrong in this world. People are just too much involved in the worldly things and not enough in the Word of God. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9). The woman is told to dress and behave herself in a godly manner. If that would happen this world would be a lot better off. If the women dressed in modest apparel and had shamefacedness and sobriety, this would be a different world to live in. Modest apparel, beloved, means she has enough clothes on to cover her body. As you know, there are a lot of women today that don't have. I love spring and summer, but I almost hate to see them come because the women and the men start throwing off every thing they can get off. They expose too much of their body. They say you don't have to look. Well, when something is paraded in front of us it's hard not to look. We all need to dress properly. We're all depraved, and Satan takes advantage of these things. A lot of these murders

and rapes are because women and men expose too much of themselves out in this world. Godly women don't do these things. Women of the world do these things and they are trying to get the godly women to do them also. We, as men, ought to stand up for these godly women and tell the worldly women that they should be more like the godly women. We should stand up for our wives, mothers, sisters, and daughters. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). Beloved, you can not put a price on a godly woman.

ACTS

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may recall that the same thing happened before Paul left Philippi. Both of these incidents were designed by the Almighty so that the preaching of the gospel would not be hindered by men and women.

Paul had every reason to "embrace" the disciples. They, in fact, had not been injured and there was much good that would result from the uproar. Demetrius, in fact, and his cohorts knew better than to open their mouths again, since they were already subject to be called in for questioning for their previous action. They, if found guilty of beginning a riot, could have lost their lives. This was because the Roman government considered such to be a capitol offence.

Paul, when leaving Ephesus, went by way of Macedonia on his way to Jerusalem, the place he had previously purposed to visit.

"And when he had gone over those parts, and had given them much exhortation, he came to Greece" (Acts 20:2).

Paul had been to Greece on a previous occasion and had preached God's Word to them, and during this second visit, gave them much exhortation, that is, he urged them to give their all to the work of the Lord. His exhortation to them probably fit within the frame-work of his following exhortation to the Romans.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

Paul, after passing through Macedonia, "came into Greece." He, in going to Macedonia, went by way of Troas. One reason for his following this route was so that he could locate and be with Titus. He, however, according to II Corinthians 2:13, had "no rest" in his spirit as a result of not being able to locate Titus. Paul's comments on the matter are as follows:

"Furthermore, when I come to Troas to preach Christ's gospel, and a door was opened unto me of the Lord. I had no rest in my spirit, because I found not Titus my brother: but tak-

ing my leave of them, I went from thence into Macedonia" (II Corinthians 2:12, 13).

We know from the following Scripture that Paul was finally comforted by his finding Titus.

"For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus" (II Corinthians 7:5, 6).

We know from II Corinthians 7:7 that Paul was comforted by the news which Titus had brought from Corinth.

"And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia." (Acts 20:3).

It appears from Romans 15:25-27 that it was during the period which is before us, that is, Paul's three month stay in Greece, that he wrote his inspired letter to the church at Rome. Paul said:

"But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Romans 15:25-27).

Paul, after finishing his inspired letter to the church which was in Rome, was the subject of a conspiracy designed by the Jews. We, however, have no further record of this conspiracy. It appears, however, that the execution of their plan was to have been carried out as he was about to sail to Syria. Paul obviously learned of their plot and decided to return by way of the land area. This fact means that the churches in Macedonia would receive another visit by the great apostle. God, of course, purposed this entire affair.

"And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus" (Acts 20:4).

It is believed that Sopater of Berea is the same person as Sosipater, Paul's relative, who is referred to in Romans 16:21. The last we heard of Aristarchus was in Acts 19:29 where he and Gaius were rushed into the theater by the mob. You will recall that Paul was restrained by his friends from going into the theater. Tychicus was an exceptional person. He, in fact, received very high marks from the apostle Paul. Paul, in Ephesians 6:21, 22, referred to him as "a beloved brother," and a "faithful minister in the Lord."

Paul, according to II Timothy 4:20, left Trophimus at Miletum sick. This fact informs us that God has not chosen to heal everyone. Paul was given the ability to heal, but he obviously was not given the ability to heal Trophimus. The same applied to Timothy, since Paul, rather than

healing him, advised him to take a little wine for his stomach's sake. We are to understand, then, that in some cases, sickness is better for us than health. Lazarus, in fact, became sick and even died so that God would be glorified.

"These going before tarried for us at Troas" (Acts 20:5).

Seven names are mentioned regarding the ones who tarried for Paul at Troas. Paul, however, was not traveling alone, since the pronoun "us" is used by the writer when referring to the ones the seven tarried for. The other person, then, who was with Paul was Luke. He, however, for some unknown reason, had not gone with Paul into Athens, Corinth and Ephesus.

We learn that all nine men referred to in the above Scriptures, were to join ranks at Troas. The ancient city of Troy, which no longer exists, was at one time the center of the region known as Troas. Troy, you may recall, was made famous by the Trojan war. The Greeks, in fact, ravaged the countryside and cities surrounding Troy for nine years. Troy, however, was too well fortified for the Greeks to break through. The Greeks proceeded to build a hollow wooden horse, in which they hid a few soldiers. The Greeks, after placing the wooden horse near a gate to the city, made it appear, by sailing out into the sea, that they were leaving. The people of Troy fell for their plan and took the wooden horse into the city. That night the soldier slipped out of the horse and opened the gate for the Greek soldiers who had returned. The city was then conquered by the Greeks. All of this occurred in what is known today as the north west region of Turkey.

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days" (Acts 20:6).

The reference to "the days of unleavened bread," is a reference to the fact that they ate unleavened bread during the Passover. They, after those days were over, proceeded on to Troas where they knew that the seven brethren would be waiting for them. Paul states that the trip from Philippi to Troas took five days. We know from Acts 16:1, 2, that Paul, at an earlier date, had made this journey in two days. The Aegean Sea, however, is very unpredictable, which means that Paul and Luke must have encountered some contrary winds.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight" (Acts 20:7).

We have found as we have studied that which is before us, that it was Paul's custom on each sabbath day, to visit the synagogue and instruct the people. His audience, however, in such cases, had not accepted Jesus Christ as the Messiah. Here, however, in the Scripture which is before us, he had gathered with believers. These were people who had died in Christ, been buried

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QUOTES ON THE LAW

"The law must be laid upon those that are to be justified, that they may be shut up in the prison thereof, until the righteousness of faith come—that, when they are cast down and humbled by the law, they should fly to Christ. The Lord humbles them, not to their destruction, but to their salvation. For God wounds, that He may heal again. He kills, that He may quicken again."

--Martin Luther

"The conscience is not to be healed, if it is not wounded. Thou earnestest and pressest the law, the judgment to come, with much earnestness and importunity. He which hears, if he is not terrified, if he is not troubled, is not to be comforted."

--Augustine

"The man who does not know the nature of the law cannot know the nature of sin. And he who does not know the nature of sin cannot know the nature of the Saviour."

--John Bunyan

It becomes the preacher of Christ's glad tidings, first through the opening of the law, to prove all things sin, that proceed not of the Spirit, and of faith in Christ; and thereby to bring him unto the knowledge of himself and of his misery and wretchedness, that he might desire help.

In a letter to John Firth: "Expound the law truly, to condemn all flesh, and prove all men sinners, and all deeds under the law, (before mercy has taken away the condemnation thereof) to be sin, and damnable, and then as a faithful minister, set abroad the mercy of our Lord Jesus Christ, and let the wounded conscience drink of the water of life. And thus shall your preaching be with power, and not as hypocrites. And the Spirit of God shall work with you; and all consciences shall bear record unto you that it is so."

---William Tyndale

ACTS

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with Christ and risen from the dead in Him; He being their representative. They, bey meeting on the first day of the week, were remembering the resurrection of their Lord from the dead, or His finished work in their behalf. Jesus, to the unbelieving Jews, was dead, but to them, He was alive and they were alive through Him.

Paul, when preaching to the unbelieving Jews, could not have had the interest and excitement which he received from believers. Believers, after all, are the children of God and joint heirs with Jesus Christ, God's Son. Paul, therefore, could talk to believers all night long about the benefits which were theirs through Jesus Christ their Lord. Paul, in fact, as we shall see, did talk to them all night. There, of course, were breaks made for questions and other necessities.

"And there were many lights in the upper chamber, where they were gathered together" (Acts 20:8).

The "upper chamber," or upper room was a place which was used for the purpose of devotion. It was also a place where they laid the dead before their burial. It was also a place where they went for an occasional conversation. I'm told that most all houses in that area of the world had an upper room. The Holy Spirit has chosen to inform us that the upper room which is before us was well lighted. There, in fact, were many lights there. We believers, who study God's Word, should be sure that we have lots of light, especially spiritual light. I recall that for the first sixteen years of my life, we used a kerosene lamp to light the room. We would carry the lamp from room to room. It therefore, could not be said that there were many lights in our house. There was never a light in the bedroom where we five boys slept except when mother or dad would bring the light with them when they came in to check on us.

"And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead" (Acts 20:9).

I'm not acquainted with any one who lost their life as a result of sleeping during church services. My brother Emerson, on the other hand, went to sleep during church services and was left there for the most of the night. We thought that he had gone home with my grandmother Willis and she thought that he had gone home with us. He awakened about 3 a.m from a deep sleep in an old country church back in the hills of Ohio. He proceeded to climb over a broken window pane and jump down to the ground. He then walked to the first house which was about one quarter of a mile around a ridge road. He entered the house without knocking and was nearly shot by the man of the house. The man, after recognizing him, put him to bed and

presented him alive to my dad the next day. I'm sure, after that incident, that he was the first one to leave the church after the services were over. He has never slept during my preaching. If he ever does, I will leave him there again.

The young man, Eutychus, chose a very poor place to go to sleep. It would be bad enough to go to sleep in the window on the first floor, but never in the window on the third floor. His mother and dad must have been completely engrossed in that which Paul was saying, or they would have noticed the danger their son was in. Most mothers that I know would never allow their son to sleep in a church window, especially on the third floor. We, however, must excuse the parents of Eutychus, since they were listening to one of the greatest preachers the world has ever known. We must also recognize that God had a purpose in Eutychus' fall from the window. This story, in fact, has been given to us by God the spirit and it has been told millions of times over. We, each time this story is told, acknowledge that our God is greater than death; that our God will not forsake those who put their trust in Him; that He is "a very present help in trouble."

"And Paul went down, and fell on him, and, embracing him, said, Trouble not yourselves; for his life is in him" (Acts 20:10).

It is said that "Paul went down." One can be reasonably sure that all went down. One can also be reasonably sure that there was crying among those that loved young Eutychus. Paul, in fact, said to those that were troubled, **"trouble not yourselves; for his life is in him."**

Paul, in falling upon Eutychus, probably did so in the same manner that Elisha did when restoring the Shunammite's son to life (II Kings 4:33-35). The fact that Paul fell on him, rather than to bend down over him, shows that he, through the power of God the Spirit, actually restored the young man to life.

"When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed" (Acts 20:11).

The fall, death, and restoration of Eutychus gave Paul's all night sermon a much richer flavor. The restoration of Eutychus, in fact, was God's stamp of approval upon all that Paul had said. God used the death of Eutychus as an indelible stamp upon the hearts of all who had been honored to hear the great apostle preach. God showed that He was one hundred percent behind the apostle. They, therefore, were to heed that which he said.

"And they brought the young man alive, and were not a little comforted" (Acts 20:12).

It, of course, is obvious as to why they were "not a little comforted." God, in fact, through Paul as His means, had proven Himself to be greater than the effect of gravity. We are to understand that God did not keep Eutychus from falling, but that He delivered him through it all. God, in like manner, did not keep the three Hebrew children from the fiery furnace, but He delivered them through it. God, in like

manner, does not keep us from all trouble, but He delivers us through each one.

PSYCHOPATHIC

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celebrated person of this nature was Ted Bundy, recently invited to sit in a special chair in the state of Florida. In our own proximity, we had Nathaniel Code being convicted of murdering several members of his own family. In Gainesville, Florida, we recently read of five murders being committed, and the police believe this person is a serial killer and there may be a connection to the Grisom murders committed in Shreveport.

Let me read from "Kids Without a Conscience," which appeared in "The Chronicle." "When five people were murdered in Gainesville, Fla., in late August, law enforcement officials quickly put together a list of more than 100 suspects in the area.

"Investigators were looking for a psychopath, a person filled with rage and without a conscience. Clinically, the condition is called 'antisocial personality disorder' or APD.

"The ease with which police found 100 suspects is explained by the alarming preponderance of this disorder in America. Statistical studies show that 5 percent of the population suffers from APD.

"...that comes to about 13 million psychopaths. They fill our jails and leave a trail of havoc and broken hearts."

Ted Wasserman, director of developmental evaluation and intervention at St. Mary's Hospital in West Palm Beach, Fla., is convinced that "many of these people could have been helped in early childhood."

According to Mr. Wasserman, developing a conscience begins in early childhood by bonding with its mother or father or someone they learn to love and trust. If the child does not do that, it is likely to grow up without a conscience.

"Children and adults, without a conscience are con artists, charmers, casually amoral entrepreneurs of the business world, bogus preachers, downright thieves, pathological liars and worst of all: psychotic killers."

One psychologist predicted the problem will grow. "Increased drug use and identification of children damaged by drugs will account for some of it," Mr. Magid, a psychologist, said. "And you have an increased number of parents leaving the home. When both parents are working, who is the child attaching to?"

According to him, there is no program for correcting this behavioral problem. And without help "...these children could become the Ted Bundys and Charles Mansons of the future..." He goes on to say, "Believe me, this is going to be expensive, because there are not enough jails and law enforcement services to handle these kinds of kids..." In short, these types of people are animal like in so far as moral values are concerned.

I. The First One.

One of the first such types ever recorded in the Scriptures is that of Cain. He seems to fit the description of a psychopath. It seems like one thing to kill a complete stranger, but to kill your own brother seems incredible, even if one is psychotic.

Remember, the description is one who has no conscience and is impulsive.

Cain became incensed with his brother over the matter of a sacrifice that God accepted from Abel and refused from him. In the first place, it was not Abel's fault that God had rejected Cain. To put it another way, he took out his wrath on an innocent victim. He was irrational in regards to this particular thing. All psychopaths are full of rage at someone but they might not even be able to tell who that person is. But in most cases, their anger will be vented at innocent persons. They are liable to walk into a bar, a business, a church and start shooting for no apparent cause.

I saw on Inside Edition the story of a young man who became obsessed with a young lady, and when she became disenchanted with him, and discontinued seeing him, the results were disastrous, but not to her only. He entered her home and killed her parents, wounded her brother, and her. It did not make any sense to kill her kin, but these types don't ever make any sense. He is still on the street somewhere.

Cain acted impulsively. He "rose up" against his brother. Evidently, this was on the spur of the moment. He just "lost it" so as to speak and killed his brother. All psychopaths act impulsively. Just like that, they turn on someone, either in secret or openly and do them in like Cain did poor Abel. What about the man who takes his son and scalds him in hot water? or bashes his head against a wall? or puts him in the freezer?

All of us are subject to impulsive behavior but usually, it does not result in some terrible calamity. However, this type of behavior can lead to tragic events. We need to keep it in bounds. (And you parents keep in mind this type of behavior is usually learned from somewhere). All impulsive behavior is almost always self-defeating. From the impulsive shopper, to the impulsive killer, the same type of behavior prevails. The difference is one has some conscience and the other does not.

By the way, where do you suppose Cain learned this type of behavior? It does not appear he learned it anywhere. This is a good illustration of sin at its worst. A psychopath is simply a sinner without restraint. Most sinners have built in restraints. But all of us are subject to sin and either can or do commit terrible things apart from the grace of God.

He was full of wrath. A psychopath is a person full of anger at something or someone. Cain had this terrible anger against God. How many people walking our streets are full of anger? Many I dare say. And add to that the fanning of the flames by TV, the pornography industry, and other organizations of national influence.

Are you and I ever full of anger? Yes, but we have learned how to contain it or use it wisely, which usually means not using it at all. Our faith in Christ, and our new nature enable us to keep it contained most of the time. But let us not be over confident and wear out the goodness of God.

Cain was unable to relate the enormity of his deed to personal guilt. He refused to accept his re-

sponsibility. He said: "Am I my brother's keeper?" Am I responsible for my brother's welfare? Not in his mind, but in the Christian scheme of things; yes, we are, at least to some degree and most especially for the safety of our brother's life.

He was unwilling to accept his punishment as just. He said "...it is greater than I can bear" Amoral people cannot see themselves as guilty of any crime. Society is the guilty one, they think. Sound familiar?

II. Rulers

What happens when a psychopath becomes a ruler? Well, we see a man who has a license to carry out all his most dreadful dreams on anyone he wishes to. Some of such well known people in history were Nebuchadrezzar, Nero, and some of more recent origin, Hitler, Stalin, and of even more recent origin, Saddam Hussein.

I don't think there is any doubt that Saddam is one of them. He has given the orders that has resulted in thousands of people being slain. He is most likely to give more orders to cause even more misery, death, and destruction.

One Jewish ruler we have record of is Manasseh, who began as a boy king at some 12 years of age and reigned 55 years. His record is found in II Kings 21:1-18. His father was a very honorable man. Yet, Manasseh became a psychopath. After describing many horrendous things he did, the account goes on to say: **"And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the LORD, to provoke him to anger."** And if these things were not bad enough, it is said, **"...and Manasseh seduced them to do more evil than did the nations whom the LORD destroyed before the children of Israel."** His reign seems to be summed up in the words: **"...Manasseh shed innocent blood... till he had filled Jerusalem from one end to another."**

Who can doubt this man was a psychopath? He showed all the signs of one. He made his own son pass through the fire (made a sacrifice of him to a heathen idol). Moreover, he made others do the same. He had people put to death without any compassion at all. This is one of the principal things that sets the psychopath apart from just ordinary sinners.

Where do you suppose he learned this type of behavior? Not his father. Must have been his mother. Maybe mother and father left a vacuum in the boy's life and the devil filled it.

III. What Has Caused This Situation?

Why has America spawned 13 million psychopaths? What are the primary causes for this? As I see it, there are at least four: The banishing of the Scriptures from our public schools and public life; mothers leaving off nurturing of their off spring; promoting the idea that one can do anything his or her desires dictate and suffer no negative consequences; and reinforcing this idea by little or no suffering for these offenders. Undoubtedly, as the good doctor said in the article I quoted from,

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If thou believest, thou shalt be saved; if thou believest almost, thou shalt be saved almost.

PSYCHOPATHIC

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this situation can only worsen.

IV. What Is The Solution?

On a national basis, it seems to me reversing all the above things I mentioned would be a good way to begin. The present generation is seemingly lost but we can insure the future generation. The answer to most problems is usually not complex, but getting people to carry it out is not simple and may be impossible. So long as the liberals control our nation, I can't see the Scriptures again coming into prominence in our public life, nor, any of the other things I have mentioned being reinstated, as they are the step children of the liberal mind set.

On an individual basis, is there any hope for a psychopath? I deliberately withheld information of how Manasseh's reign ended, as found in II Chronicles 33. God allowed him to be taken prisoner by the Assyrians, and he found time to repent of his sins and God restored him. Repentance toward God and faith toward our Lord Jesus Christ is the only hope for a genuine psychopath, or for that matter, any sinner, great or small. Peter summed up that hope in Christ when he said: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

WORD

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simply become the Word of God for you as its message penetrates your heart? Is the Bible a God-given revelation or merely a record, witness, and medium of facts and contradictions?

Historic Christianity has always maintained that the Bible is the Word of God. Perhaps a glossary of terms would help in our discussion: (1). God's Revelation.. It is the direct communication by God of previously unknown truth; (2). Illumination -- It is an act of the Holy Spirit enabling any genuine believer to understand the truth; (3). Inspiration -- It is a supernatural influence of the Holy Spirit on the Biblical writers so that their writings are divinely trustworthy and authoritative; (4). Verbal Inspiration -- That means that the very words of Scripture are divinely inspired and authoritative; (5). Plenary Inspiration -- That means full inspiration; every part of Scripture is completely inspired; (6). Inerrancy -- That characteristic of Scripture which renders it without mistake and therefore infallible, not just in religious matters, but also in matters of historic and scientific fact; (7). The Autography -- The original documents written by the prophets and other Biblical writers, copies of which now make up the sources for the books of the Bible. The Twentieth Century Battleground is found in this very issue: What is at stake? In the past century and half the Bible has been under attack by the liberals who do not believe or accept the Word of God as divinely inspired.

Where does your church stand today on the issue of inspired Scriptures? Where does your pastor stand? You should know! In a

survey taken in the middle 70's, five out of six major denominations polled, Biblical inerrancy was rejected by the majority of the pastors. What was even more alarming, the younger the pastor, the lower his own estimation of the integrity of the Word of God, The Bible. So you ask me, "What is at stake?" and the answer is simple, "Our Bible." The Christian church today (I am using that term very lightly) faces the greatest crisis it has ever confronted. For centuries the churches as a whole had to defend the various doctrines of the Word of God when they were denied. But today the very foundation of the historic faith is under attack. A little more than a century ago most Protestants still considered the Bible to be God's revealed and inerrant Word. To be sure, not everyone accepted all the doctrines of Holy Scripture; but most still believed that the words and propositions of the Bible were God's revealed truth. But all of that has changed in a big way. Many of the pastors in these Protestant churches are using old orthodox terms, but they are applying new meaning unto them. Thus, modern theology has rejected the Holy Scriptures and that leads to a denial of absolute truth and ultimately leads into complete doubt and uncertainty. Modern Protestantism teaches that man is forever searching for the truth, that man cannot really know the truth, and even the words of the Bible cannot be made an absolute standard of truth. This theology of doubt and uncertainty leads men into complete despair, particularly in the hour of death and need. In fact, modern theology for a number of decades now has been seeking a religious divorce from historic events recorded in both the Old and New Testaments. Thus, the modern liberals of our day have rejected the Holy Scripture as the God-given revelation and therefore, must ultimately reject all divinely revealed doctrine about the God of the Bible. Historic Christianity has always maintained that the Bible is the Word of God. Do you? Now, the question that is set before us is simple; yet very real and important: should the Christian accept the Bible as God's final authority for faith and practice? To the Lord's people, and especially His church, there can be only one answer to that question: yes. Baptists have claimed from the very beginning that they have no creed but the Bible. Our very existence is based upon the Word of God. Do away with the Word of God, and you do away with Baptists. But then, that can not and will not happen because the Lord promised His church that it would never cease to be.

Question! How can the Christian know that his Bible is indeed the Word of God and reliable? If one accepts the Bible as a fallible book, this robs mankind of the Lord Jesus Christ, because one could not be sure of its documentations concerning Him. Furthermore, it would rob us of the Creator of all things, because one could not be sure of His existence or power. In short, nothing would be certain at all if we could destroy the Bible. The reliability of God's Word has been at stake for some time, and in the major Protestant denominations, the Bible is losing out. But then, what can you expect from people who have rejected and sneered at God's true church

for centuries? Why should we even preach on such a subject? Because as the sin of the Canaanites infiltrated the children of Israel, so will the sin of these Protestant denominations if we do not take our stand today.

There has never been a book that has stood the test and has been vindicated over and over as the Bible has in the past two thousand years. We should rejoice in it and be ready to defend it at a drop of the hat. Forgive me for quoting men, but this in itself will give us some hope.

Dr. Howard Vos writes, "From the standpoint of literary evidence the only logical conclusion is that the case for the reliability of the New Testament is infinitely stronger than that for any other record of antiquity."

Dr. F.F. Bruce also writes, "There is no body of ancient literature in the world which enjoys such a wealth of good textual attestation as the New Testament."

Dr. Robert Dick Wilson writes, "The proof that the copies of the original documents have been handed down with substantial correctness for more than 2,000 years cannot be denied."

Sir William Ramsey writes, "Luke's history is unsurpassed in respect of its trustworthiness."

Clement of Rome (A.D. 95) used Scripture as being reliable and authentic. Ignatius gave credence to the Holy Scriptures by the way he based his faith on the accuracy of the Bible. He had ample material and witness to discover Scriptural trustworthiness. Polycarp (70-156 A.D.) was a disciple of John the apostle and succumbed to martyrdom at 86 years of age because of his relentless devotion to Christ and the Scriptures. Polycarp's death demonstrated his belief in the accuracy of the Scripture, about 155 to 156 A.D.

Why not let the Holy Scriptures speak for themselves concerning this great and very important issue: the reliability of our Bible. What does Holy Writ say about itself? And then, can these claims of Holy Writ be substantiated? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20-21). "Thy word have I hid in mine heart, that I might not sin against thee... For ever, O LORD, thy word is settled in heaven... Thy word is a lamb unto my feet, and a light unto my path... Order my steps in thy word..." (Psa. 119:11, 89, 105, 133). "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through

his name" (John 20:31). "For I am the LORD: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD" (Ezekiel 12:25).

One Theologian wrote, "There would never be any such argument unless there were reason to believe that Scripture claimed authority." Beloved, as you have read for yourself, it does! Now the reasoning is somewhat simple: for if the Bible itself had renounced all claims to Divine authority, the Christian today would have the right to challenge what has been written as gospel fact; but the fact of the case is, the Bible does claim Divine authority. That changes everything! We must believe the Bible first! It is not a matter of what others think about this grand old Book that counts, rather what it has to say about itself. Can we depend upon it as God's revelation of Himself to us? If not, we are in great trouble? What is at stake my dear friends? The reliability and trustworthiness of our Bible? Oh beloved, the Bible is all the Word of God, or none of it is the Word of God! Which will it be for you? What are you going to base your answer on? There are so many ways of knowing for sure that the Bible is God's Word. First, by fulfilled prophecies and second, by the work of the spade: Archaeology. It has been one of those outside sources that has produced for us many evidences of our Bible's trustworthiness. The spade of man has more often than not given to us the needed jolt to believe that God and His Holy Writ are indeed the Word of God that can be trusted. What has archaeology done for us? It has helped conform to us the Bible is totally trustworthy. It has not been the enemy of God's Word, rather just the opposite. It has helped verify many parts of the Bible that the critic has challenged as not being true to fact. An example: At the close of last century, the critic said that the Hittite people never existed as found in the Old Testament. But early in the Twentieth Century, the spade dug up the royal library of the Hittites. Again: The critic said that Ur of the Chaldeans never existed, and that Abraham was just as mythological as that supposed city. But what has the spade discovered? Not only the city, but on one of the columns, the name, "Abram" was discovered. Again, the critics scoffed at the idea of an ancient city called Petra. But there is abundant proof today that there is a city in the wilderness made out of solid rock. In fact, you can visit that place if you take a trip over to the Bible land. There are many more of these examples but space and time does not permit it for now. The thing that is interesting to me is this: when the critic speaks, God sends someone over to the Bible land and gives them directions to prove beyond any doubt that His Word is indeed reliable and trustworthy. Beloved, the critic or critics are wrong! You can trust your Bible? But perhaps the best proof of all, is that God has spoken to us by His Holy Spirit. He has revealed Himself unto us in a very special way; drawing us unto Himself and placing us into the family of God.

PAUL

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Ananias came to him. The scales fell from Saul's eyes. The Word of God said he received his sight forthwith, and immediately he arose and was baptized.

Whenever I read this Scripture I am reminded of the fact that there are a lot of folk today who do not believe in baptism as was taught by the Apostle Paul. I am not sure, but I believe Paul mentions baptism thirteen times in his ministry. At least he mentioned it often enough to show us he believed strongly and definitely in baptism. As I say, there are a lot of folk today who do not agree with us, and neither do they agree with Paul. In view of this, I want to ask some questions which these individuals have asked me through the years, and I am going to depend on Paul to answer the questions of the modern twentieth century critics who would differ with us as to our belief in baptism.

I. Must One Be a Believer Before Baptism?

It seems to me that anybody ought to say that an individual should be a believer in the Lord Jesus Christ before he is baptized, but will you believe me when I tell you that there are multiplied thousands of religious people -- professing Christians -- who would answer otherwise and say, "No, be baptized and let your religious experience come then whenever it may."

Sam Jones, the Methodist evangelist of a generation ago, was preaching in a town in Texas. One day while in the pulpit he quit preaching for a minute or so and then said, "I'll tell you what you ought to do. You ought to join the church. Join the church if you haven't got any more religion than a horse. Join the church and get religion after." Now Sam Jones would say, "You don't have to be a believer to be baptized. Just join the church, be baptized, and expect a religious experience to follow after."

Then, of course, there are plenty of folk who would follow along with him in this respect. Take the Campbellites as a good example. They would tell you not to worry about your religious experience, but just be baptized.

Of course, the Mormons would logically follow along with the Campbellites. They, too, would tell you to be baptized above everything else. I attended a funeral of a man who was a Mormon. A Mormon preacher conducted the service, and he told the folk who were present how necessary and important it was that everybody be baptized. He even went so far as to tell them that if a man died without having a religious experience in this life, that people in this world ought to be baptized in the name of the dead. He pictured it in some such fashion as this: Every time a Mormon elder led an individual down into the water and baptized him in the name of a dead person in hell would shout and jump out of hell immediately, as that individual came out of the water.

Beloved, these individuals would tell you that a man should be baptized and have his religious experience come afterwards. In contrast, I come back to my question, must one be a believer

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PAUL

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before he is baptized? Of course you would expect me, just as I would expect you, to require that a person be a believer. Let's notice what Paul said about it: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." (Acts 18:8).

This is Paul's answer, but it isn't the only answer that he gave. It is true that as he worked here at Corinth, Crispus, who was the chief ruler of the synagogue, and many of the balance of the Corinthians believed. The Word of God says that when they believed, they were baptized.

Notice again: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:15).

This is the story of a woman named Lydia, who was saved. The preceding verse tells us how she was saved -- how the Lord opened her heart -- how she became a believer, and then the Word of God says in this text that she was baptized.

Listen again: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John" (John 4:1).

You will notice that there are two verbs here. One verb says that He made disciples and the second says that He baptized disciples. Now you will notice that they were separate acts, for He made disciples and later baptized those that had been made. Therefore, you can see that they became believers before they were baptized. This was the experience of Jesus.

When the Lord Jesus Christ gave His commission, it was that we should preach the Gospel and then baptize those who had believed. Listen: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19, 20).

You will notice that He said to go and "teach all nations," and the words for "teach all nations" are literally the words for "disciple," or "make disciples of all nations." Then after the disciples have been made, we are commanded to baptize those who have been saved.

You will find also that was the way the early church carried out the commission, for we find that when Philip went down into Samaria and the eunuch was saved, that he was baptized only after he was saved. Listen: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me

be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:35-37).

Here a man asked the question, "What is to hinder me from being baptized?" Philip said, "If thou believest with all thine heart, thou mayest." So you can see in answer to this question, one must be a believer before he is baptized, Paul's experience was that men must be believers. The experience of the Lord Jesus Christ was that He made disciples and then baptized them. The commission that the Lord Jesus Christ gave was to make disciples and then baptize them. The early church experienced the same. In other words, when they put the commission into practice, they, by their experience, made disciples and then baptized those that had been made.

All through my ministry from the time that I was first saved and called of God to be a preacher, I have always emphasized this fact, that baptism is only for saved folk -- that an individual should never go into the waters of the baptistry until he feels reasonably certain that he has become a child of God. Only when a man has become a believer in the Son of God is he a fit candidate, or a subject, for baptism. As I say, I know there are multiplied thousands of religious people in this world today who would tell you otherwise, but I say that it is blood before water, salvation before church membership, Jesus Christ as a Saviour before you become a member of any Baptist church.

II. Is it right to sprinkle?

When I say that it is not right to sprinkle, this is just another way of telling you that I think baptism should be by immersion and not by sprinkling.

I'd like to answer this question by saying that sprinkling certainly doesn't offer any kind of a picture. Baptism is said to picture the death, burial, and resurrection of the Lord Jesus Christ. The Word of God tells us that baptism not only pictures the death, burial, and resurrection of the Lord Jesus Christ, but it is a picture of our resurrection to walk in newness of life.

Now, beloved, I ask you, does sprinkling show anything like that? When you see a person immersed in water you see that individual buried in the water and then raised out of the water. That is a picture of the death, burial, and resurrection of Christ. It likewise is a picture of your burial of the old life and your resurrection to walk in newness of life. But sprinkling doesn't picture anything. Sprinkle a little water on an individual if you will, but it doesn't offer any picture of anything by way of spiritual import.

A few years ago there was a Methodist preacher who came up with what he called the most beautiful form of baptism known to man, whereby he would baptize a little baby by dipping a rosebud into a glass of water, gently strike the baby on the forehead with that red rose bud so that there were two or three drops of water that fell upon its forehead, and then he would hand the rosebud to the mother. I suppose the mother, in her ignorance, would cherish that rosebud all of her life and think how on a certain day she had something reli-

giously done in behalf of her child. Well, beloved, it may be the most beautiful form of baptism known to man, but I ask you, what does it picture? Certainly, it does not picture what baptism is supposed to represent.

I ask, then, is it right to sprinkle, and I say no, first of all, for the simple reason that it does not present the picture that baptism is supposed to represent.

In I Corinthians we find the Apostle Paul talking about the Jews as they came out of Egypt into the wilderness. Listen: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:1-2).

Go back, if you will, to the Old Testament and read the story of the children of Israel as they came out of Egypt, when they went down into the Red Sea. The Word of God says that the water stood as a wall on either side. Then it says a cloud came down over the top of them so that they were boxed in. There was a cloud over the top and a wall of water on either side. They were literally baptized in the cloud and in the sea.

Beloved, I ask you if this was not an immersion. They were shut out of sight, for they were covered over with the sea on either side and a cloud over the top. It is true that they went through dry-shod, but Paul refers to this as a type of baptism. You will notice that it wasn't a sprinkling, but rather it was an immersion, for they were completely immersed with water on either side and a cloud over the top of them.

Paul refers to baptism again and definitely shows that it must be by immersion, for we read: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

You will notice that he refers to baptism as a burial. Now I ask you one simple question: when you come to bury a person, what do you do with that individual? Isn't it true that you put that one out of sight? If you will go back and read the story of Abraham you will find that when his beloved Sarah died, he went to find a burial place. When he began to trade with the sons of Heth, the Word of God says that Abraham said, "Give me a possession for a burying place with you, that I may bury my dead out of my sight" (Gen. 23:8).

In other words, a burial puts a person out of sight.

Now, is it right to sprinkle an individual with water? The Word of God says in Romans 6:4 that we are buried with Him in baptism. If baptism is a burial, then there is one thing certain, you have to have immersion for the simple reason that when you bury a person you surely put that individual out of sight.

When Jesus was baptized, He was baptized by immersion. There wasn't any sprinkling in the experience of Jesus. Listen: "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized

of John in Jordan" (Mark 1:9).

Then concerning the Ethiopian eunuch we read: "And he commended the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:38, 39).

This tells us that both Philip and the Theiopian eunuch went down into the water and that Philip baptized the eunuch. Then it says, "...And when they were come up out of the water..." Here are plain statements that would tell us that the baptism of this Ethiopian eunuch was definitely an immersion, for they went down into the water, and they came up out of the water.

To be sure, I know that those who believe in sprinkling will say, "Now, Brother Gilpin, maybe they just went down into the water, and as they stood there maybe waist-deep in the water, Philip sprinkled this Theiopian eunuch." I ask you, isn't that about the most ridiculous, absurd reasoning that you could think of, that two individuals would go out and stand perhaps waist-deep in the water in order to sprinkle a few drops of water on the head of that individual?

That type of reasoning reminds me of the lad over in Scotland, of whom it was said he just wasn't too smart. One day he followed all the way from Glasgow to Edinburgh behind a wagon to see whether the hind wheel ever caught up with the front wheel. Now we would say that that was a fool's errand, but I would say that boy was a college professor when it comes to intelligence in comparison to Philip and the Ethiopian eunuch if they went down into the water and stood there waist-deep for the purpose of sprinkling a few drops of water on the head of that Ethiopian eunuch. Beloved, if it were a fool's errand for this boy to follow sixty miles behind a wagon to see whether the hind wheel ever caught up with the front wheel, it was more of a fool's errand for Philip to lead this Ethiopian eunuch down into the water to sprinkle a few drops of water on his head.

III. Is It Right To Immerse A Woman?

This question has been propounded to me more than once as to whether it is right to immerse a woman in the water. Now you might say, "Brother Gilpin, why in the world would anybody object to a woman being immersed?" Beloved, if a man is a critic of the Word of God, and if he is looking for something in order to build his playhouse of false doctrine, he will jump at almost anything. People have said to me that it might be all right to immerse men, but certainly women should never be immersed, because when they go down into the water and their clothes cling to them, it just doesn't make a good appearance when they come out of the water. One man said to me, "It is just pure vulgar for a woman to be baptized by immersion."

When I was just a boy preacher there was a man in the community where I lived who approached me once on this very

matter. I remember how he argued for the propriety of the matter, that it just wasn't nice for a woman to be baptized by immersion. A few weeks passed by and we had a revival meeting and the Lord gave us a great number of professions. How many of them were saved, I don't know, but I do know that one afternoon I baptized fifty-two individuals in a creek. When the baptismal service was just about over, one of the last persons that I baptized was a young woman about twenty years of age. When I immersed her and she came up out of the water, her dress somehow clung to her hips and when she walked out of the water her petticoat was showing just a little below her dress. This fellow happened to be at the baptizing that afternoon and he saw this woman when she walked out of the water with her petticoat hanging about six inches below her dress, and the next day he made it a point to tell me how vulgar it was for a woman to be baptized by immersion.

Beloved, I have made it a rule all of my life to come to the Word of God for my answer. I have no answer for any man but the Bible. What does the Bible say? Listen: "But when they believed Philip preaching the things concerning the kingdom God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

Then in the case of this woman Lydia we read: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us" (Acts 16:15).

Here are two instances in answer to this question as to whether or not a woman is to be immersed. I say to you, it is a mighty pitiful argument that a man is trying to build for sprinkling when he says that it just isn't nice, and it just isn't according to propriety for a woman to be immersed in water.

IV. Does Baptism Wash Away Sins?

We read: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

That was Paul making his defense before the multitude. He recounts his conversion. He tells how the Lord saved him -- how Ananias came to him and he received his sight, and how that Ananias said to him, "Saul, why tarriest thou? arise, and be baptized."

Now the question is, does baptism wash away sins? I'll answer it both negatively and figuratively. Negatively, I'll say that baptism does not wash away your sins. The guilt of your sins has to be washed away by the blood of the lamb. Unless a man's sins have been paid for in full by the blood of the Lord Jesus Christ and by His sacrificial death on the cross, that man is still in his sins -- he is still a stranger to the grace of God -- he is an alien to God's family, and that man is not ready to be baptized.

Beloved, I say to you, baptism does not actually wash away sins, but I'll tell you what baptism does do. It figuratively washes

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one's sins away, for when a man stands in the baptism to be baptized and the world looks upon that which takes place, so far as the world is concerned that man is having his sins washed away. In other words, it pictures for the world what already has taken place back at Calvary's cross. His faith is in Christ; his sins are purged by the blood of the Son of God, and when he is baptized, the world sees in picture that which has already taken place back at Calvary and within his own soul.

V. Is It Right To Postpone Baptism Indefinitely?

In thinking back over my own experience as a preacher, I ask this question, is it right to postpone baptism indefinitely?

I know a woman who has been saved, so she says, for forty years and yet she has never been baptized. Personally, I doubt very seriously if she is a child of God, for I rather have a conviction that a saved person will want to follow the Lord Jesus Christ in the ordinance of baptism, because baptism is set forth as an ordinance that we are to participate in, since Jesus Christ set the example Himself before us. Beloved, if a man is saved, he ought to follow in the footsteps of the Son of God, yet I know this woman who says she was saved forty years ago, but never yet has been baptized. I know plenty of individuals today who tell me they are saved, but for some reason they have never yet professed faith in the Son of God, and never yet have followed the Lord Jesus Christ in baptism.

I ask then, is it right for an individual to postpone baptism for days, or for weeks, or for months, or even years? I'll turn first to the experience of the Apostle Paul just after he had gotten out of jail at Philippi. The Word of God says concerning this Philippian jailer that he took him the same hour of the night and baptized him. Listen: "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33).

Here is a man who has been saved. When was he saved? At the midnight hour. What happened immediately afterward? He washed the stripes that had been put upon the backs of these Baptist preachers, and the next thing that took place was his own baptism whereby that shortly after the midnight hour he himself followed the Lord Jesus Christ in baptism.

Let's notice the experience of the Apostle Paul. Paul waited three days to be baptized, and then we read: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Ananias came to see Paul, and he said, "Paul, you are doing wrong. You are tarrying entirely too long. Why tarriest thou? Arise, and be baptized." Great man that the Apostle Paul became -- great man of God that

Paul was in all the balance of his ministry, even Paul needed somebody to prod him and to hurry him along. Thus Ananias caused Paul to cease in his delay relative to baptism.

This would indicate that it is wrong for a person when he has been saved to postpone the matter of baptism. The Lord Jesus Christ set us an example Himself in the beginning of His ministry, for in the very beginning of His ministry He was baptized. Therefore I say, in the very beginning of a man's Christian experience, as soon as he has been saved, he ought, like Jesus, to follow the example of the Son of God, and be baptized.

VI. Is Baptism as Important As Preaching The Gospel?

The Campbellites and the Mormons and all the balance of that crowd who believe that a man has to be baptized to be saved would say, "Yes, baptism is just as essential as the preaching of the Gospel." What did the Apostle Paul say about it? Listen: "I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Cor. 1:14-17).

After Paul had been gone from this church at Corinth for a little while he wrote back to them and said, "I don't remember just how many of you I baptized. My memory fails me in that respect. I remember I baptized Crispus and Gaius, and I was the one who baptized also the household of Stephanas. Other than that, I don't know whether I baptized any of the balance of you, or not." Then he said, "I'll tell you something that I want you to remember. Christ didn't send me to put special emphasis on baptism, but He sent me to preach the Gospel."

Beloved, no man could read these verses without realizing that baptism is not as important as the preaching of the Gospel of the Son of God. There isn't any body in this world who believes in baptism any stronger than I, yet I say to you, preaching the Gospel of Jesus Christ is much more important than baptizing, for baptism will not save a soul, but the preaching of the Word will.

VII. Should Baptism Ever Be Refused?

Now somebody may say that this question just does not sound intelligent. Well, let me picture two or three instances.

Suppose somebody has been saved over there in New Guinea where Brother Halliman is laboring, and Brother Halliman baptizes that individual. Do you know what will be the logical effect on all the balance of the natives in that area? Every last one of them, in all probability, will want to be baptized whether they have been saved or not. Missionaries in various fields have told me that that is one of the big problems they always come in contact with, for when they baptize an individual, all the balance of the natives would think of it as a novel experience, and they want to be baptized too.

I ask the question, should baptism ever be refused? Certainly, in a case like this.

When I was just a boy preacher, an old uncle of mine, who was just about ready to die, and who had been a reprobate all of his life, wanted to do something religious. He wanted to get religion and get it in a hurry. He came to me and said, "Now I don't want anybody to know about this, but I want you to take me out here in the pond behind the barn and baptize me this afternoon." Well, in the first place, I knew he wasn't saved, and in the second place, I knew he was depending upon baptism to wash his sins away because he had been brought up a Campbellite. Therefore, I didn't baptize him.

It is surprising how people always want to get religion before they die. Mark Twain tells about it in one of his books. He said that there were three fellows out one night, and in a terrible snow storm they missed the stagecoach headquarters. They became lost. Finally, they got cold, and thought they were going to die. They said, "We have to do something before we die. It wouldn't be right to die without getting religion." So one of them took his pipe out and threw it away -- he wasn't going to smoke anymore. The second one took out his cards and threw them away -- he wasn't going to play anymore. Mexican casino. The third one took his bottle and threw it away -- he wasn't going to drink anymore. Then they lay down in the snow thinking that they were going to die. But somehow the snow came down and formed a blanket on them to warm them, and when daylight came, they brushed the snow off. Instead of having frozen to death, they awakened fairly warm, and they found they were within a hundred yards of the stagecoach headquarters that they had overlooked the night before.

After eating and getting thawed out, it was surprising how soon they fell from grace. The fellow that had thrown his pipe away went out and found his pipe. He didn't want the others to know how soon he had backslid, so he slipped around behind the barn. Just as he lifted his leg to strike a match to light his pipe, he looked over at the other end of the barn and there was the second fellow lifting his bottle. Then both of them looked over in a deserted stagecoach, and there sat the third fellow playing solitaire with his cards.

Well, beloved, it is surprising when people realize they are about to die, they have to do something to get religion.

I ask the question, should baptism ever be refused? Certainly, when you know the individual definitely is not right with the Lord Jesus Christ. Many a time in my ministry folk have come to me and asked me to baptize them. I tell you, beloved, I always want to know this, are you right with the Lord Jesus? Do you believe you are a saved man or a saved woman? If so, then I, on the authority of the church, am ready to administer the ordinance of baptism, but I am not going to baptize you until I have reasonable assurance that you have trusted the Son of God, and are saved.

VIII. Is it right to be baptized a second time?

We read: "And it came to pass, that, while Apollos was at Corinth, Paul having

passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hand on them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve" (Acts 19:1-7).

Here is Paul's answer to the question as to whether it is right to baptize a person a second time. Now I don't say that these folk were scripturally baptized the first time. They said that they had been baptized unto John's baptism, but I am sure that John's ministry never reached the city of Ephesus. Ephesus was a long, long piece so far as distance was concerned from the Jordan River, and I am sure that John's ministry had never reached that far. In all probability somebody had been baptized by John, came home to Ephesus and told his friends about it, and these twelve decided that it would be a fine thing to do likewise, and they were baptized also. I don't know if this is what happened or not, but I know one thing, they didn't know anything about the Holy Spirit. They were unsaved people because they had no knowledge of the Holy Spirit, and when they were saved, Paul took them into the water and immersed them a second time.

I have baptized people -- at least dipped them -- more than once. I remember one individual who had first of all joined a Campbellite church; later a Baptist church in the state of Virginia took him into their membership; then later he moved to Kentucky and without being too careful we accepted his baptism without examining him and learning how he was baptized. One day he came to me and said, "Brother Gilpin, I think I ought to be baptized because I got into a Baptist church on a Campbellite baptism," and so I baptized him. Then about two or three years later the Lord saved him and I took him into the water and baptized him a second time. In all, that man had three experiences in the water before he came to the realization as to what baptism really stood for.

Sometime ago, I baptized a man who had been dipped a number of times. In fact, I told him when I baptized him, "You have been down in the water so many times that every frog on this creek knows you; when you come into the water they will say, 'Here he comes again.'" It is true that he had had an experience of that type. He had tried to join the church. He had done his best, and everybody in the country had led him astray as far as religion was concerned. Finally, the Lord showed him, and he followed the Lord in baptism, and there isn't

any doubt in my mind now but that he is a saved man.

Yes, beloved, it is right to be immersed a second time if you know that the first immersion was not a true baptism of you as a saved individual.

IX. Must Baptism Be By Church Authority?

The Lord Jesus Christ sent John the Baptist into this world for a purpose, and that purpose was to administer baptism. Listen: "There was a man sent from God..." (John 1:6). "And I knew him not; but he that sent me to baptize with water..." (John 1:33).

Notice, John the Baptist came for the purpose of baptizing with water, and about that time the Lord Jesus Christ came to him and was baptized.

Then the Lord Jesus, in giving His commission, said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

The Lord Jesus Christ said that the authority for baptism is in the church, and He gave to that church the authority to baptize.

Now how was it in the experience of the Apostle Paul? I ask you if Paul ever went out any place to preach, or if he ever went on a missionary journey, or if he ever did anything except it was under the authority of a church. The Word of God tells us that when the Apostle Paul started out on his first missionary journey the church sent him out. Listen: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:1-3).

If you will notice, it mentions Paul by name, and the "they" of verse 3 is the church that is mentioned in verse 1. What Paul did, he did under church authority.

That when Paul went on his second missionary journey, the Word of God tells us it was on church authority, for we read: "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (Acts 15:40).

God sent John the Baptist to minister and to initiate baptism. John the Baptist had authority directly from heaven to baptize. John the Baptist baptized the Lord Jesus Christ. John the Baptist prepared the material, and the Lord Jesus Christ took the material that John had prepared and organized a church. Then Jesus said to that church, "You go and make disciples, and you baptize. I give you the authority to baptize." When the Apostle Paul interpreted that in his own purpose, he went out only under church authority.

I tell you, beloved, it is never right at any time for baptism to be done except on the authority

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of a local church. It doesn't make any difference who performs the ordinance -- whether the ordinance is performed by a pastor, or a deacon, or by any male member of the church -- it doesn't make any difference who performs the ordinance provided the ordinance is first of all authorized by the church. If it is authorized by the church, I see no reason why any male member of the church couldn't administer the ordinance.

X. What Is The Purpose of Baptism?

The Word of God answers this question when it says: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Beloved, the purpose of baptism is to profess to the world that we have died to sin, that we are alive now to God, and we are going to walk in newness of life. Listen again: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

What does baptism do, beloved? It pictures what has taken place in the heart.

When a man goes into a recruiting station and signs his name on the dotted line, right then he is in the Army. It may be two, three, or four weeks before he is called up, and he puts on a uniform, but he is in the Army from the time that he signs his name on the dotted line.

Beloved, when a man is saved he is in the army of the Lord Jesus Christ. The day he is baptized he puts on the uniform and says to the world, "I have been saved. I want the world to know that I am now wearing the uniform of the Lord Jesus Christ."

During World War II I was in a nearby town and I saw an editor friend of mine coming down the street. He was wearing a uniform. When he came up closer I spoke to him and said, "Well, I see you have joined the Navy." He said, "Oh, I joined about four weeks ago but I just put on the uniform this afternoon." Now, beloved, he was in the Navy four weeks previously, but when he put on the uniform, everybody knew about it.

That is what baptism is for. Baptism is for the purpose of telling the world what has taken place down deep in your heart. When you were saved, the Lord Jesus Christ became your Saviour and your sins were blotted out, but the day that you were baptized you told the world what had taken place.

CONCLUSION. In view of how important the Apostle Paul makes it appear that baptism is -- in view of the fact that when the Lord Jesus Christ came into this world He Himself was baptized, then I want to ask you a question, don't you want to be baptized like Jesus was?

We have the story of the baptism of Jesus, for we read: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And

Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straight-way out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17).

Look at the baptism of Jesus. Who baptized Him? It was John the Baptist -- a Baptist preacher -- the first preacher the world ever saw -- the man who was sent from God to initiate, or inaugurate, or to begin baptism. John the Baptist had a direct commission from God to do what he did. How did he baptize Jesus? He baptized Him in the Jordan River, and the Word of God says that when they came up out of the water, which would indicate that it had been by immersion, that the Spirit of God came down and rested upon Him, and the Father spoke from heaven and said, "This is my beloved Son, in whom I am well pleased." This is the first instance we have of Baptist baptism, and what do we find? All three persons of the Godhead are present -- God the Father spoke from heaven, God the Son was baptized, and God the Holy Spirit came down and lighted upon Him.

Beloved, I ask my question again. Don't you want to be baptized just like Jesus was? If I were an unbaptized individual, do you know what attitude I would take? I wouldn't wait one day to follow my Lord in baptism in view of what we have seen in our study of this chapter. If you are saved, may God help you to follow Jesus in baptism. Be satisfied with nothing less than Baptist baptism.

May God bless you!

MAN

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God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. (I Cor. 2:14). Inspiration itself cannot paint a picture so clearly that men can understand spiritual things apart from the enlightening influence of Him, the Holy Spirit. Any spiritual understanding that we have must be traced to the Holy Spirit's ministry in our lives. As we approach His Word, may our prayer be as in Psalm 119:18, "Open thou mine eyes, that I may behold wondrous things out of thy law." We have a few points that we would like to discuss about this "Man of Sorrows" and His life among men.

First. He was the "Tender plant." The Jews were looking for one who would come in great splendor, power and might. Instead, the Messiah came as a tender plant, one, from all appearance, who was ready to be crushed. Think of Mary's "little babe." There is nothing more tender, and gives the appearance of helplessness more than a new born babe. It is true that He is the "Lord of Glory," but when He came to earth, he came as a babe, and in His humanity He appeared in great tenderness. He is also called "...a root out of a dry

ground...." (Isa. 53:2). This speaks to us of the nation and family in which He was born. In the days of His birth and ministry, the nation of Israel and the family of David were greatly reduced from the glory that they had enjoyed in former days. Actually, in a sense, they were slaves of the Gentiles. They are not linked to fertile rich soil, but rather to that which is dry and poor. Although the royal tree of David had long been cut down, and there was no king sitting upon his throne in Jerusalem, there sprang from its roots one who will one day rule as King of kings and Lord of lords.

Second. We note that He was "... a man of sorrows...." (Isa. 53:3). We want you to especially note that the prophet referred to Him as "a man." This speaks of His incarnation which is one of the greatest, if not the greatest things set forth in the Scriptures. "And without controversy great is the mystery of godliness; God was manifest in the flesh...." (I Tim. 3:16). The Scriptures tell yet another proof of His humanity as well as God Himself. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." (Gal. 4:4). My dear brethren, the highest One stooped to the lowest! The greatest One emptied Himself and became one of us. There are so very many accounts portrayed in the Scriptures as to why He did this, but it is my humble opinion that when all is said and done, He did it for the love that He had for the lost erring souls of men who, without Him, are in a most helpless state. Unsaved, and unable to save. Adam loved Eve. Eve was deceived, she fell from the good graces of God by eating. Adam was not deceived. He knew exactly what he was doing because he was doing it for the most loved possession that he had ever had, and she had fallen. He loved her enough to come down on her level to try and lift her back up to where she had fallen from. By so doing he also sinned, and the human race in its beginning had fallen. The first Adam was unable to save himself, much less his soul mate. Man has remained in that state until this time of life. There is help. The second Adam, the glorious Son of God, Jesus Christ the Saviour who is, and always shall be sinless, came with the greatest love that can ever be imagined by mankind. Offering Himself in death, the agonizing death upon the cross, shedding His pure blood, expressing the most devout love that this writer has ever heard of at any time, anywhere, because it was the only price for our souls that God the Father would accept in His divine judgement hall of mercy! "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-8). The breach of the law had been made by man, and He became man in order to heal that breach.

O the love that drew salvation's plan,
O the grace that brought it

down to man,

O the mighty gulf that God did span,

At Calvary....

As a man He experienced things that we experience, except that He had no sin! He knew what it was to be hungry. "And on the morrow, when they were come from Bethany, he was hungry:" (Mark 11:12). He also knew what it was to be tired. "Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour." (John 4:6). Although He had scooped out a place for the oceans and made the channels for the rivers, when He was nailed to the cross He cried, "...I thirst." (John 19:28).

Beloved, He had a body that could be touched, wounded, and made to bleed. He is called "A man of sorrows." The Scripture does not record a time when Jesus ever laughed. That does not mean that no one is ever to show genuine pleasure in life. Joy is to be made known in many ways. There is many ways that a true Christian may show the true pleasures of life as he or she is blessed of the Saviour with His daily blessings. Some men are known as "men of pleasure," some, with wealth, or learning, but Jesus is called, "The Man of Sorrows." Pathetic, yes, but so very true. We read of His own not receiving Him, John 1:11. We read of His loved ones thinking that He was beside Himself. Mark 3:21. We also read of His sorrow over Jerusalem. Matt. 23:37. All of these things would cause sorrow, but the greatest sorrow of all was when He cried from the cross, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). Beloved, He was truly "The Man of Sorrows."

Third. There was no form nor comeliness. Being without sin, He was no doubt a very handsome man, but we do not know what Jesus looked like in the flesh except as being manly. How tall was He? What was the color of His eyes? The color of His hair? A good guess was, the length of His hair! The pictures that we see that are supposed to be of Him are not only some one's guess of what He looked

like, they are also unscriptural. We are plainly told about such things in the book of Exodus. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Exod. 20:4-5). It is also very unlikely that Paul would have been inspired by the Holy Spirit to write in I Cor. 11:14 about the shame of long hair on a man, if Jesus was going to have such a mess on Him. We do not think so! As to His outward circumstances there was no sign of majesty in Him. He was born of humble parents and brought up in a contemptible part of the country. "And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:46).

Although we do not know anything about His physical features, to all who have received Him He is altogether lovely! His hands are full of blessings, His heart full of compassion and love, and His lips speak only good and great things. May God so richly bless that none of us be numbered among those who despise Him, or reject Him, but among those who already, or yet will bow in complete submission to Him acknowledging Him as Lord and Saviour. Lord of lords and King of kings!

"Man of sorrows, what a name!
For the Son of God who came,
Ruined sinners to reclaim,
Hallelujah, what a Saviour,
Praise His Holy Name!"

Maybe that someone who is not prepared to meet Him may read these words that we have written here. Dear friend, are you saved? Do you know this Man of Sorrows as your Saviour? You can know Him. Trust Him today and enjoy His tender loving care as He ministers to a new babe in Christ. May God help you to do so this day. Amen

CAN YOU IMAGINE THIS?

Paul recognizing a sexual pervert (a "queer", not a "gay" as a Christian, or recommending such for ordination? "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. (Rom. 1:26-27).

It is far too generally supposed that there must be some thing to recommend the sinner to God and that God could not send His Son to save men whom He views in the base and horrible character of sinners. "Surely," say the enemies of grace, "He must have regard to their repentance or something which He either sees or foresees in them." The He should see men to be evil and only evil and yet visit them in mercy for mercy's sake seems hard for the carnal heart to believe. Therefore, lest we should be misunderstood, we lay down this straight line -- that Christ did not come into the world to save anybody but sinners, and He viewed those sinners as sinners and nothing more. He did not view them as repenting sinners, nor as believing sinners, nor as humble sinners, nor as sanctified sinners, nor anything else but sinners; and under that character He contemplated their salvation. I Timothy 1:15 says nothing more and nothing less than that "Jesus Christ came into the world to save sinners there is no qualifying word.

--C.H. Spurgeon