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or. 5:1-4).  
We do not belong  
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sciousness until the day  
of resurrection. The fact  
is that  
(Continued on Page 6, Col. 4)

A QUESTION  
ANSWERED  
(Woman's  
Headcovering)  
by T. H. Brown  
"...is it comely that a  
woman pray unto God un-  
covered?" (I Cor. 11:13).  
The question is often asked:  
"Does this passage of Scrip-  
ture require women present  
at a service of worship and  
prayer today are required  
to wear a hat or some kind  
of headcovering?" Some  
assume that the instructions  
given in I Corinthians 11  
were only relevant to the  
place, the age, and to the  
community to which they  
immediately refer, and that  
they do not apply to women  
in our own country today.  
(Continued on Page 7, Col. 3)

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## THE GLORY OF HEAVEN

by Waldo Whiddon  
"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that



Waldo Whiddon

are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (II Cor. 5:1-4). We do not belong to those who believe that when a believer dies he enters into a state of unconsciousness until the day of resurrection. The fact is that

(Continued on Page 6, Col. 4)

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Truth is in order to goodness

## QUALIFICATIONS FOR SOUL-WINNING GODWARD, PART II

by C.H. Spurgeon  
The next essential qualification for success in the work of the Lord, and it is a vital one, is a living faith. You know, brethren, how the Lord Jesus Christ could not do many mighty works in His own country because of the unbelief of the people; and it is equally true that with some men, God can not do many mighty works because of their unbelief. If ye will not believe, neither shall ye be used of God. "...According to your faith be it unto you," is one of the unalterable laws of His kingdom. "...If ye have



C.H. Spurgeon

faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you," but if the question has to be put, "where is your faith?" the mountains will not move for you, nor will even a poor sycamore tree be stirred from its place.

You must have faith, brethren, about your call to the ministry; you must believe without question that you are really chosen of

(Continued on Page 3, Col. 3)

SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 64, NO. 14

ASHLAND, KENTUCKY, JULY 4, 1992

WHOLE NUMBER 2636

## STUDIES IN JOSHUA

by C. T. Everman  
Chapter 10:22-11:23  
"Then said Joshua. Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and the king of Eglon. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the

captains of the men of war which went with him. Come near, and put your



C.T. Everman

feet upon the necks of those kings. And they came near, and put their feet upon the necks of them" (Josh. 10:22-24).

Joshua and his army had chased the Amorite armies back to their cities, killing a great number. It would seem that only a few escaped back into the walled cities. Returning to Makkedah where the five kings were sealed up in a cave Joshua had them brought before him where the captains of the army placed their feet upon the necks of the kings as was the sign of victory. This was also to

(Continued on Page 8, Col. 3)

## THE CHRISTIAN'S WARFARE

by R. Murray M'Cheyne, 1840  
"For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall de-

liver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." - Romans 7:22-25.

A believer is to be known not only by his peace and joy, but by his warfare in distress. His peace is peculiar; it flows from Christ,

it is heavenly, it is holy peace. His warfare is as peculiar: it is deep-seated, agonizing, and ceases not till death. I have chosen the subject of the Christian's warfare, that you may know thereby whether you are a soldier of Christ-whether you are really fighting the good fight of faith.

1. A Believer delights in the law of God: "I delight in the

(Continued on Page 9, Col. 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## BAPTIST BAPTISM, THE ONLY BAPTISM

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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 com-

manded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Mt.28:18-20).

This Great Commission was not given to those who heard it, as individuals. If it had been it would have expired when the last hearer died. It was given to the hearers (the eleven apostles) as representing the Lord's true

church. It was given to His true church which He had established during His earthly ministry, and which He had promised perpetuity until His coming again. The church in existence at that time was a Baptist church. Therefore, the commission was given to that Baptist church, and to all

(Continued on Page 2, Col. 1)

(USPS 042-340)

## STUDIES IN ACTS

by Willard Willis  
"AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band" (Acts 27:1).  
We are to understand from the pronoun "we", as used in our text, that Luke was with Paul on his journey to Rome. It is likely that Luke was required to pay his



Willard Willis

own fare while Paul, no doubt, being a prisoner travelled at the expense of the Roman government. We also know from Acts 27:2 that Aristarchus, Paul's fellow prisoner (Colossians 4:10), was with Paul during this his fourth and last missionary journey.

We will find as we proceed, that Julius, the centurion assigned to deliver Paul to Rome (Continued on Page 10, Col. 2)

## SIN IN THE CHURCH

E. L. Bynum  
Text: I Corinthians 5:1-13

The Church can exist in a world of sin, but it cannot prosper when a world of sin is brought into the Church. A ship in the water is fine, but water in the ship can be disastrous. The members of the Corinthian Church were busy in promoting divisions over human leadership, and boasting of their achievements. Yet in their very midst they tolerated sin of the vilest order. Paul's blistering words of rebuke should be studied and heeded by our 20th Century churches.

I. SIN IN THE CHILD OF GOD

"IT is reported commonly that there is fornication among you..." I Cor. 5:1. One of the Corinthian Christians was deeply involved in sin with his stepmother. This type of fornication was so immoral that there was no name for it among the Gentiles.

Do not be deceived, any Christian can sin. "If we say

(Continued on Page 11 Col. 1)

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## The Baptist Examiner

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## BAPTIST

(Continued from Page 1)

true Baptist churches descending by link chain succession (the only kind of succession there is) from that church. This commission includes the obligation and authority to baptize. Therefore the authority to baptize was given only to true Baptist churches - more later.

Let me mention two negatives as to baptism. Baptism does not save. As it "is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4), so it is not possible that the waters of baptism should do this. Baptism cannot wash away sins; only the blood of Jesus can do this. Baptism cannot regenerate; only the power of the Holy Spirit can do this. If all the salvation that one has is in water baptism, he is as lost as one who has never heard the gospel; never heard of Jesus Christ or of baptism.

Baptism is not essential to salvation. I yield to no man in my insistence that every saved person should be baptized with a baptism that meets all the requirements of God's Word, but I do most adamantly insist that this baptism is not essential to salvation. Rather than baptism being essential to salvation; salvation is essential to baptism. Those who are baptized in order to be saved are not saved, because one has to be saved to be a candidate for baptism - more later.

The fact that baptism is not

essential to salvation does not by any means mean that baptism is not important. A thing may be important to many purposes while it has no relation at all to another purpose. Baptism has nothing to do with salvation; still it is very important, even essential, to some other things.

Baptism is the first Scriptural step of obedience for a child of God. Baptism always follows the salvation experience, but it is closely enough associated therewith as to show its importance. When people were saved in the



Joe Wilson

New Testament, they were forthwith baptized. Some churches (?) make professed Christians wait some lengthy time before they will receive them by baptism. Many writers teach that converted heathen should not be baptized until after a long period of proving themselves. Some churches insist that children must wait until a certain age to be baptized, even though they profess salvation long before that age. All of these practices are totally unscriptural and terribly wrong. Some churches almost force new Christians to continue for a long period of time in rebellion against and disobedience unto the Word of God. Of course, no Christian should submit to such church action. After all, there are churches that obey the Word of God in this matter and the believer should get into that kind of church. Again, baptism is the first Scriptural act of obedience for the child of God.

Baptism is essential to membership in a true Baptist church. "For by one Spirit are we all baptized into one body...." (I Cor. 12:13). Of course this is water baptism. Of course the body here is a true local visible church - even a Baptist church. To apply this to a so-called universal invisible church is to pervert it from its true meaning. As important as it is to be a member of one of the Lord's true churches; so important is it to be baptized.

To refuse to obey Christ in Scriptural baptism is to put a question mark beside the matter of being truly saved. Why will a saved person continue unwilling to obey Christ in baptism? Hard to answer, isn't it?

Since one must be in a true church to have the possibility of being in the Bride of Christ, one must be baptized in order to this matter. Baptism is important because it is essential to being in the Bride of Christ. Matthew 3:15 tells us that true baptism (even Baptist baptism for what other kind could John the Baptist administer?) is necessary to fulfilling all righteousness, and Revelation 19:8 tells us that the garment of the bride is composed of the righteousness of the saints (not the imputed righteousness of Jesus Christ); then baptism is essential to being in the bride of Christ.

There are four things that are necessary to Scriptural baptism; 1. There must be a Scriptural candidate; a believer in Jesus Christ. 2. A Scriptural mode; immersion. 3. A Scriptural purpose; obedience to the command of Christ and to show forth the gospel by which one is saved. 4. A Scriptural authority; even a true Baptist church. The absence of any one of these four essentials makes the baptism null and void. Let us look at these four things.

### A BIBLICAL CANDIDATE

"He that believeth and is baptized shall be saved..." (Mk. 16:16). "...See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest...." (Act 8:36-37). A Biblical candidate for baptism is a believer in Jesus Christ. Believers are saved. Only already saved people are proper subjects of baptism. An infant cannot be a Scriptural subject for salvation, for a living infant has not and cannot repent of sins and trust Jesus Christ as Lord and Saviour. An unsaved person certainly is not a Scriptural candidate for baptism. If one is baptized, thinking he is saved, and then learns that he is not saved; that baptism is null and void. He must be baptized after he is truly saved in order to have Scriptural baptism.

### A BIBLICAL MODE

Some people speak of the three different modes of baptism. There is only one mode of baptism and that is by immersion. Sprinkling is not baptism. I read on a sign in front of a Methodist church: "Methodists Believe in Baptism." I suppose that was to be the preacher's subject the next Sunday. Methodists do not believe in baptism, and they do not practice it; for by and large they sprinkle their people and call it baptism. The preacher who sprinkles water on someone and says, "I baptize you in the name of the Father and of the Son and of the Holy Ghost" is telling a lie, and doing it in the name of the Trinity; what a terrible sin! Neither can one be baptized by the preacher pouring water on him. It is a lie, and a sin against God when people sprinkle or pour water on another and call it baptism.

Baptism can only be performed by immersing the candidate in water, by dipping him or her totally in water, by burying the candidate in water - all these mean the same thing. The Greek word which the Holy Spirit inspired to be used for this ceremonial ordinance means "immerse." All Greek scholars admit this. John Calvin, Martin Luther, John Wesley, and a multitude of sprinklers have admitted this and also admitted that immersion was that which was practiced in the days of the New Testament and for many years afterward.

The translators of the King James version of the Bible were instructed by King James to translate old established words without change. Therefore, they did not translate the Greek word into the only proper English word. If they had, we would never read "baptize" in our Bible; it would always be "immerse." Instead of translating the Greek word into English the translators transliterated it; that is, they spelled the Greek word in English letters.

Those who sprinkle or pour and call it "baptism" are doing

despite to the fact that the Bible is inspired by the Holy Spirit of God. The Greek language has a word that means sprinkle; they have a word that means pour; they have a word that means to wash without specifying the method used; but baptism means immerse, always immerse, and only immerse.

The Bible pictures baptism as a burial and resurrection. This

proves immersion. When one can be buried by having a little dirt sprinkled or poured on him, not nearly enough to cover him; then might baptism be performed without immersion.

Baptism is a picture of the gospel. The gospel is the death, burial, and resurrection of Jesus Christ. Only immersion can picture this gospel. Those who

(Continued on Page 3, Col. 1)

## FROM THE EDITOR

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...." (Rom. 1:16).

A new heresy has arisen among us. In a certain church a man was being questioned by the men of the church as a candidate for the pastorate of the church. He was asked if a woman could give the gospel to someone and that one be saved. He replied that she surely could, and gave the woman of Samaria as an example. Nearly all of the men of the church disagreed with this. They said that only a preacher could give the gospel so that one could be saved. The preacher stood his ground. He was not called as pastor of the church. I commend this man greatly for his bold stand for the truth, even though it cost him the opportunity to be pastor of that church. God will reward him for this bold stand for truth and against heresy. Anyway, who would want to pastor a church holding such a heresy? Shortly thereafter another man was called to pastor the church - I wonder about him and this new heresy.

I hope that this heresy is only believed by the majority of the men who were questioning the candidate. I hope that the church as a whole does not believe this heresy. I hope that these men will soon give up this terrible doctrine. I hope that the new pastor does not believe this doctrine (but one can only wonder if the men would question one candidate about this, and not question another candidate - one wonders), and hope he will speedily lead the church away from this heresy - I surely hope so.

Why, oh why are so many new heresies coming among us, among our churches and our preachers? Not too long ago, so many of us stood together. We had sweet fellowship and great harmony in the main. In recent years so many divisive things have come among us. We have been told that one must believe the doctrines of grace or he is not saved. We have been told that one must be or become a Baptist or he is not saved. Now, we are being told that one must hear the gospel from a preacher or he is not saved. I am all but sure that this involves, or will shortly involve, that one must hear the gospel from a Baptist preacher or he is not saved.

Not so, beloved, not so - praise God it is not so! The power that saves sinners is in the gospel and in the Holy Spirit - it most assuredly is not in the person who presents that gospel. There is no more power in a preacher, even a Baptist preacher, to make the gospel effective than is in the newest and weakest child of God. It is the Holy Ghost who makes the gospel effective unto the salvation of a soul. Even the gospel itself does not have saving power except when and as the Holy Spirit makes it powerful - uses it in the regeneration of the soul.

The woman at the well had just been saved, saved from great sin and a false religion. "The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did is not this the Christ? And many of the Samaritans of that city believed on him for the saying of the woman...." (John 4:27,28,39). Praise the Lord, God used the testimony of a new-born believer, of a woman, to bring many souls to Jesus Christ.

Men who hold this new heresy will mis-use Romans 10:14: "...how shall they hear without a preacher?" to support their heresy. How do I answer that? I answer it with Acts 8:4, "Therefore they that were scattered abroad went every where preaching the word." There are men who are called by God to the office of being a preacher. This is a wonderful privilege. It does not belong to every child of God, but only to men called of God. But, in a most real way, every child of God is called to be a preacher, a preacher of the glorious gospel of Jesus Christ. The preaching of Acts 8:4 was not limited to the men specially called of God to preach. Look at Acts 8:1-4. "...And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad...except the apostles." Look at "scattered abroad" in v. 1 and in v. 4. This proves that the preachers of Acts 8:4 were not just men specially called to the office of a preacher, but were saved individuals, men and women.

God has not restricted the saving power of His gospel to the matter of who delivers it. I do not doubt but that many have been saved even through the preaching of the gospel by an unsaved man. There is too much evidence to this fact for me to doubt it. Be that as it may, the saving power of the gospel is in the empowering of the Holy Ghost and not in the individual who delivers that gospel.

Dear children of God; men, women, boys, and girls; go forth in obedience to the Lord, giving the gospel to the unsaved around you, sowing the precious seed of the gospel. Pay no attention to these heresies who say that God won't use you in this. God has commanded every child of God to do this. Go forth, be obedient to the Lord in this; and God may use you in the saving of the lost. Many have been saved through hearing the gospel from men who were not called to the office of preacher, women, and children. Doubtless, many such have won more souls to Jesus Christ than preachers have. I suspect that there have been many women who have won more souls to Jesus Christ than the men, even the preachers who have said that one must hear the gospel from a preacher or he cannot be saved. Go forth, dear children of God; men not called to the office of preacher, women, and children - go forth with tears, sowing the precious seed. God will reward you, God will bless you, and God will save souls through your ministry.



## BAPTIST

(Continued from Page 2)

practice sprinkling and pouring may - I say "may" - preach the gospel, but they surely do not and cannot picture it by what they wrongly call "baptism." Doubtless, this false mode of baptism has frequently led to the preaching of a false gospel.

Let us look at two Biblical accounts of baptism. "And Jesus, when he was baptized, went up straightway out of the water...." (Mt.3:16). "And he commanded 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...." (Ac.8:38-39). The Bible tells us that John baptized in Jordan. Look also at John 3:23, "And John also was baptizing in AEnon near to Salim, because there was much water there...." If a man can read these Scriptures and believe that these baptisms were performed by sprinkling or pouring, I would despair of teaching him that two plus two equals four. If a man can believe that these Bible baptisms were by sprinkling or pouring, he could believe about anything. Anyone who will just read the account of baptisms in the Bible, and believe the Bible, will know that baptism is by immersion.

Look at the prepositions in the above accounts of Bible baptisms, "into," "in," "up out of." These prepositions (remember that every Word of the Bible is inspired by God) prove that baptism is by immersion. There is absolutely no excuse whatsoever for anyone believing and practicing sprinkling or pouring, and pretending that such is baptism. One can be saved and not baptized, but one cannot be baptized without immersion.

## A BIBLICAL PURPOSE

Baptism is not for salvation. Baptism does not save; neither is it necessary in order to be saved. This absolutely is not the purpose of salvation. The Campbellites are heretics on this subject. They are liars and false teachers on this subject. Frankly, I place Campbellites at the bottom of the Protestant totem pole, except for modernists or liberals. I do not know how modern Methodists, Episcopalians, and Presbyterians believe about baptism being necessary to salvation (I think, and surely hope, that most of them do not believe this heresy), but their standards of faith and practice surely seem to teach this false doctrine. Anyway, to teach that baptism is necessary for salvation is one of the worst heresies of those who claim to be Christians.

The purpose of salvation is to obey Christ and show forth the gospel by which one is saved. Jesus Christ commanded His already saved people to be baptized. We do this out of love and gratitude, and in obedience to Him. We also do this to set forth that glorious gospel (the death, burial, and resurrection of Jesus Christ) by which we are saved. We do this to testify publicly that our trust for salvation is in Jesus Christ and His gospel.

## A BIBLICAL AUTHORITY

Here is the point that proves that Baptist baptism is the only baptism. Other churches can meet the above three requirements for

Scriptural baptism - few of them do, but they could; but only true Baptist churches can meet this requirement. Remember that a baptism that does not meet all four Scriptural requirements is null and void. One might as well join the Salvation Army or the Quakers, both of which do not practice any kind of baptism, as to have a form of baptism administered by the authority of any other than a true Baptist church. Immersion by other than a true Baptist church is no more a Scriptural baptism than the dunking of one another by boys playing in the swimming hole.

Jesus Christ gave the Great Commission to the church that He had organized during His earthly ministry (thus giving it to all churches who descend by link chain succession from that church), to the church that was present when He gave it. All churches that have originated since the earthly ministry of Jesus Christ - and all but Baptists have so originated (check history and see) - prove by this indisputable fact that they do not have the authority from the Lord to administer baptism. This is so simple, so true, and so plain that anyone who wants to see and practice the truth will have no trouble seeing it.

Of course, a saved individual has no authority to baptize. A Baptist pastor of a true Baptist church has no authority to baptize. Of course, no other preacher would have any such authority. The Baptist preacher, pastor of a true Baptist church, baptizes by the authority of the church, and not by any authority of his own. Even the great Apostle Paul said, "For Christ sent me not to baptize, but to preach the gospel...." (I Cor.1:17). Jesus Christ calls the individual man to be a preacher, but He does not give that man the right to administer baptism.

Only a true church of Jesus Christ can administer baptism. Only true Baptist churches are true churches. Therefore, only a true Baptist church can properly and Scripturally baptize. In other words, if you do not have Baptist baptism, you do not have baptism at all.

I have said that there are four essential requirements of Scriptural baptism. I have said that baptism that is lacking in any one of these requirements is null and void; it is not Scriptural baptism. In other words; the baptism of an unsaved person is not baptism. Baptism, so called, by any mode except immersion is not baptism. Baptism for the purpose of being saved or any other purpose except to obey Christ and show forth the gospel is not baptism. Baptism by any other than a true Baptist church is not a true baptism. I say again, that other churches can fulfill some of these requirements, but only Baptist churches can fulfill all of them. Baptist baptism therefore is the only baptism.

Let me back up a little and say that the important thing about the administration of baptism is not the administrator himself, but is the church that authorizes him to perform such. Some argue that a church cannot authorize a non-member to administer baptism for them, but they say this without one syllable of Biblical proof. They say this in the very face of Baptist history. It has often been the case that a native church would authorize a mis-

sionary, who is a member of the church sending him out, to administer baptism for them. Multitudes of Baptist churches throughout history have had part-time pastors. The pastor has pastored two or more churches. He was a member of only one church, but he administered the ordinances for all the churches he pastored. This is a stubborn fact of Baptist history that those who hold the position that this is unscriptural need to face and answer.

A preacher is holding a revival. Some are saved. For some reason or other the church has authorized the visiting preacher to administer baptism. This has been done hundreds of times. This is a fact of Baptist history. Churches have been without pastors. They could have authorized some male member to administer baptism, but for some reason they authorized a neighboring pastor to do so. This is a stubborn fact of Baptist history. The same situation could develop relative to a church having an invalid pastor. There is not one verse anywhere in the Bible against such a practice - if there is, send it to me. The essential thing, and the only essential thing, about the administrator is that he be authorized by the church authorizing the baptism. It is not at all essential that the administrator be an ordained man, preacher or deacon. It is only essential that he be authorized by the church having the baptism.

Baptist baptism is the only baptism. Do you have Baptist baptism? The most important thing in the world is to be saved. Let us always strongly hold to this truth. The second most important thing in the world is to be a member of a true church, and you cannot be a member of a true Baptist church without Baptist baptism. So Baptist baptism may well be called the thing of most importance next to being saved.

May the Lord bless you. If you are not saved may He enable you to repent of sin and receive Jesus Christ as Lord and Saviour. If you are saved, may the Lord move effectually upon your soul, causing you to follow Christ in Scriptural Baptist baptism.

## SOUL WINNING

(Continued from Page 1)

God to be ministers of the gospel of Christ. If you firmly believe that God has called you to preach the gospel, you will preach it with courage and confidence; and you will feel that you are going to your work because you have a right to do it. If you have an idea that possibly you are nothing but an interloper, you will do nothing of any account; you will be only a poor, limping, diffident, half-apologetic preacher, for whose message no one will care. You had better not begin to preach until you are quite sure that God has called you to the work. A man once wrote to ask me whether he should preach or not. When I do not know what reply to send to anyone, I always try to give as wise an answer as I possibly can. Accordingly, I wrote to this man, "Dear friend--If the Lord has opened your mouth, the devil cannot shut it; but if the devil has opened it, may the Lord shut it up!" Six months afterwards, I met the man, and he thanked me for my letter, which, he said, greatly en-

couraged him to go on preaching. I said, "How was that?" He replied, "You said, 'If the Lord has opened your mouth, the devil cannot shut it.'" I said, "Yes, I did so; but I also put the other side of the question." "Oh!" said he, at once, "that part did not relate to me." We can always have oracles to suit our own ideas if we know how to interpret them. If you have genuine faith in your call to the ministry, you will be ready, with Luther, to preach the gospel even while standing within the jaws of the leviathan, between his great teeth.

You must also believe that the message you have to deliver is God's Word. I had sooner that you believed half-a-dozen truths intensely than a hundred only feebly. If your hand is not large enough to hold a great deal, hold firmly what you can; because, if it came to a regular push and shove, and all of us were allowed to carry away as much gold as we could take from a heap, it might not be much use to have a very big purse, but he would come off best in the scuffle who should close his hand tightly on as much as he could conveniently hold, and not let it go. We may sometimes do well to imitate the boy mentioned in the ancient fable. When he put his hand into a narrow-necked jar, and grasped as many nuts as he could hold, he could not get even one of them out; but when he let half of them go, the rest came out with ease. So must we do; we cannot hold everything, it is impossible, our hand is not big enough; but when we do get anything in it, let us hold it fast, and grip it tightly. Believe what you do believe, or else you will never persuade anybody else to believe it. If you adopt this style, "I think this is a truth, and as a young man I beg to ask your kind attention to what I am about to say; I am merely suggesting," and so on, if that is your mode of preaching, you will go to work the easiest way to breed doubters. I would rather hear you say, "Young as I am, what I have to say comes from God, and God's Word says so-and-so and so-and-so; there it is, and you must believe what God says, or you will be lost." The people who hear you will say, "That young fellow certainly believes something," and very likely some of them will be led to believe, too. God uses the faith of His ministers to breed faith in other people. You may depend upon it that souls are not saved by a minister who doubts; and the preaching of your doubts and your questions can never possibly decide a soul for Christ. You must have great faith in the Word of God if you are to be winners of souls to those who hear it.

You must also believe in the power of that message to save people. You may have heard the story of one of our first students, who came to me, and said, "I have been preaching now for some months, and I do not think I have had a single conversion." I said to him, "And do you expect that the Lord is going to bless you and save souls every time you open your mouth?" "No, sir," he replied. "Well, then," I said, "that is why you do not get souls saved. If you had believed, the Lord would have given the blessing." I had caught him very nicely; but many others would have answered me in just the same way as he did. They trembling believe that it is possible,

by some strange mysterious method, that once in a hundred sermons God might win a quarter of a soul. They have hardly enough faith to keep them standing upright in their boots; how can they expect God to bless them? I like to go to the pulpit feeling, "This is God's Word that I am going to deliver in His name; it cannot return to Him void; I have asked His blessing upon it, and He is bound to give it, and His purposes will be answered, whether my message is a savour of life unto life, or of death unto death to those who hear it."

Now, if this is how you feel, what will be the result if souls are not saved? Why, you will call special prayer meetings, to seek to know why the people do not come to Christ; you will have inquirers' meetings for the anxious; you will meet the people with a joyful countenance, so that they may see that you are expecting a blessing, but, at the same time, you will let them know that you will be grievously disappointed unless the Lord gives you conversions. Yet, how is it in many places? Nobody prays much about the matter, there are no meetings for crying to God for a blessing, the minister never encourages the people to come and tell him about the work of grace in their souls, verily, verily, I say unto you, he has his reward; he gets what he asks for, he receives what he expected, his Master gives him his penny, but nothing else. The command is, "...open thy mouth wide, and I will fill it," and here we sit with closed lips, waiting for the blessing. Open your mouth, brother, with a full expectation, a firm belief, and according to your faith so shall it be unto you.

That is the essential point, you must believe in God and in His gospel if you are to be a winner of souls; some other things may be omitted, but this matter of faith must never be. It is true that God does not always measure His mercy by our unbelief, for He has to think of other people as well as of us; but, looking at the matter in a commonsense way, it does seem that the most likely instrument to do the Lord's work is the man who expects that God will use him, and who goes forth to labour in the strength of that conviction. When success comes, he is not surprised, for he was looking for it. He sowed living seed, and he expected to reap a harvest from it; he cast his bread upon the waters, and he means to search and watch till he finds it again.

Once more, if a man is to succeed in his ministry, and win many souls, he must be characterized by thorough earnestness. Do we not know some men, who preach in such a lifeless manner that it is highly improbable that anybody will ever be affected by what they say? I was present when a good man asked the Lord to bless to the conversion of sinners the sermon that he was about to deliver. I do not wish to limit omnipotence, but I do not believe that God could bless to any sinner the sermon that was then preached unless He had made the hearer misunderstand what the minister said. It was one of those "bright poker sermons," as

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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

Explain James 5:20.

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James 5: 19-20: "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Notice that I have also included verse 19. I think this verse is crucial to properly understanding the verse in question. It is important that we always study the context of any text we try to interpret. Let us examine this verse.

First, I think that the most popular interpretation is the wrong interpretation. Most would make this refer to the conversion of a lost soul. It would have reference to a saved person witnessing to the lost and God using that to bring about the salvation of the sinner. This interpretation is especially popular in Arminian circles. That system of theology places too much credit to the one witnessing and the one being saved. It robs God of the glory that is His. I do not believe this interpretation to be true.

I believe the reference here is not to a lost sinner being converted to salvation, but to a saved sinner being restored from error to proper fellowship. Let me give you the reasons why. The context certainly teaches this. The term "Brethren" has specific reference to saved brothers in Christ. Beginning with verse 13, Paul deals with the way in which they are to treat each other as brothers in Christ. The words are; "Brethren, if any of you," not any of them. The reference is to a brother in Christ that errs. We know that we do err. Sometimes this erring might be doctrinal. Sometimes it might be practical. Sometimes it might be in attitude. We are here taught that we have an obligation to help others in Christ. Let us also look at some other questionable things in this verse. This question arises; Do the words "shall save a soul from death, and hide a multitude of sin" refer to the brother in error, or the brother who converts him? There are different opinions on this. I personally believe the reference is to the brother being helped. I think

the reference to "saving a soul from death" probably refers to physical death. Some say it refers to dying so far as being used of God. Those who believe this refers to a lost person, naturally refer this to hell or the second death." I believe the term, "hide a multitude of sins" refers to preventing sins that would have been committed by the erring brother, and not to sins of neglect by those who should help him. That is my belief on this verse. May God bless you all.

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"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19, 20)

The book of James speaks of spiritual maturity. James gives us clear instructions on how to achieve a practical holiness and a spiritual maturity. Here at the end of the book, he points out to us a hypothetical situation that emphasizes the fact that we are to care for one another, and the spiritual condition of each other should be at the front of our desire to help one another. I believe James is talking here of restoration, not evangelizing and salvation as some believe. I believe James is speaking here of revival and not redemption.

James is addressing brethren, and a hypothetical wandering away from fellowship which can and does happen. James has mentioned various evils throughout the book that can become present in a believer's life. I personally believe that we are talking about the power of worldliness and heretical allurements. To wander from the truth as we know it inevitably, leads to a breach in fellowship with the Lord. This loss of vital fellowship with Him continues until He turns us around (converts us) to go in the right direction. Here He does that through the concerned one and gives him or her credit for turning the erring one. There is joy and benefit for both. I believe the erring one is a true Christian who has wandered and needs restoration. It is to be a concern of all believers to care and help spiritually one another, especially the erring one.

This act of turning an erring one is of very great importance. It is not to be taken lightly or brushed aside. The course of

events in an erring believer's life can come to a very serious consequence. I believe that physical destruction of the flesh can be a result. Sin left unchecked brings a disastrous result. James reminds us in James 1:15,16 - "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Do not err, my beloved brethren." This is one of two things that are here accomplished in turning one back into the way from error.

The second is the fact that sins under the blood of Christ are covered; gone; to be remembered no more. The blood of Christ continually cleanses us from all sin as to salvation but sins in the life of an erring believer must be confessed to maintain close fellowship with the Lord as I John 1:8,9 tells us. Therefore, let us indeed pray for one another and always be ready to seek to turn an erring brother or sister away from error.

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In order to explain James 5:20, we must look at verse 19 also. Verse 19 helps us understand what the subject is. James is talking about those who err from the truth, and those who convert, or lead them back to the truth. It has nothing to do with the salvation of the lost sinner.

This text tells us that truth is important in the work and worship of God. No one has the liberty to worship God just any way he wants to. That is why we have the Word of God as our standard and guide. The reason that many people err is because they lose sight of the standard. To err is to get off the old path. Many want to cut new paths, and discover something in the Bible that no one else has seen before; and this sort of mind-set breeds error. Friend, there is nothing new to be discovered.

God didn't hide anything. The Word of God is given for our benefit and edification; so when you start looking for something new that no one else has ever seen, you are going to find yourself chin deep in heresy.

The word "if" in verse 19 shows that it is possible for a person to err. Even the best of Christians or the greatest of preachers can err. Never underestimate the ability of Satan to lead you down the wrong path. He can and he will if we do not handle the Word of God aright and follow the simple rules of

interpretation. I am afraid that we sometimes forget how important the rules are and fail to use them properly. Without getting too far off the track let me just say that the most important thing to remember when studying the Scriptures is context. "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jeremiah 6:16.

James 5:20 Let the one who has erred know or be aware that the one who has shown him the error has helped that one escape the chastening hand of God. Perhaps this is the "sin unto death" that John spoke of in 1 John 5:16. I will repeat what I said above. This passage does not include lost sinners. It is for believers only, namely Christian Jews. To save a soul from death means physical death as a result of the chastening hand of God. The dear brother or sister who led the person back to truth (I shall be very bold in this), shall receive a reward for the good work and even help to obtain mercy for the erring one to the glory of Christ. If you have left the old path my friend, you are in deep trouble with God; and if someone does not convert you, or if you continue down the path of error you will be in much deeper trouble. Woe unto that saint, be it a teacher, preacher or otherwise, who knows the truth but refuses to be converted because of much pride. Ignorance is one thing, but as James wrote in chapter 4:17, "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin." Thank you for your question.

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"Brethren, if any of you do err from the truth, and one convert him: Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

To understand verse 20 we see from verse 19 that James is speaking about a believer, "Brethren, if any of you do err". To convert means to "turn again." Christians can and sometimes do "err from the truth." When we learn that a brother has departed from the truth, either in doctrine or in morals, it is our God-given responsibility to attempt to get him to "turn back" that is to "convert" him. The word "convert" here does not mean "salvation" or "regeneration" of a lost man. The word is sometimes used in regard to believers. Christ told Peter, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

The Apostle Paul, in writing about sinning brethren said,

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). James is talking to "brethren" about "brethren," "If any of you do err," he is not talking about witnessing to the lost, but about turning a child of God from his sins.

To "save a soul from death" does not refer to the unsaved, but refers to one of the "brethren" to "any of you." He is not speaking of spiritual death, for the Christian can never die spiritually. Christ said, "Whosoever liveth and believeth in me shall never die" (John 11:26). "And I give unto them eternal life; and they shall never perish," (John 10:28). This death of which James is speaking is a physical death. The Apostle John stated "There is a sin unto death" (1 John 5:16). The Apostle Paul wrote that some of the believers in the church at Corinth, because of their sin, had experienced physical death (1 Cor. 11:30).

When the one who has erred from the truth is "turned back" and confesses his sins to God, all his sins are covered, and "Blessed is he whose transgression is forgiven, whose sins is covered" (Psa. 32:1). "If we" (believers) "confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

## SOUL WINNING

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I call them. You know that there are pokers that are kept in drawing rooms to be looked at, but never used. If you ever tried to poke the fire with them, would not you catch it from the lady of the house? These sermons are just like those pokers, polished up, bright, and cold; they seem as if they might have some relation to the people in the fixed stars, they certainly have no connection with anyone in this world. What good could come of such discourses, no one can tell; but I feel sure there is not power enough in them to kill a cockroach, or a spider; certainly, there is no power in them to bring a dead soul to life. There are some sermons of which it is quite true that, the more you think of them, the less you think of them; and if any poor sinner goes to hear them with the hope of getting saved, you can only say that the minister is more likely to stand in the way of his going to heaven than to point him to the right road.

You may depend upon it that you may make men understand the truth if you really want to do so; but if you are not in earnest, it is not likely that they will be. If a man were to knock at my door in the middle of the night, and when I put my head out of the window to see what was the matter, he should say, in a very quiet, unconcerned way, "There is a fire at the back part of your house," I should have very little thought of any fire, and should feel inclined to empty a jug of

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## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060

*Would it be possible for one who believes in the universal invisible church to be a Landmark Baptist? Explain. Editor's note: be careful.*

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"Remove not the ancient landmark, which thy fathers have set" (Proverbs 22:28). "Remove not the old landmark; and enter not into the fields of the fatherless" (Proverbs 23:10).

The landmarks mentioned in the Scriptures above is speaking of a corner stone, or a post, or a line, or a fence of some sort, showing the property boundary of a person. It was illegal to remove such landmarks. Not only was it illegal to remove such landmarks, but it shows greed and covetousness. More especially was this true concerning the fatherless.

While this is true concerning property, it is true concerning the church of the Lord Jesus Christ. When Christ set up His church in the world, He gave to her certain rules or ordinances, by which they were to govern themselves. How many of these ordinances can we set aside and still be a sound church of Christ? There are churches (?) in the world that have the name "Church of Christ." Does that really make them a true church? There are churches that call themselves "Church of God." Does that really make them to be a true church of the Lord?

How far can a church go in the direction of a false church and still be a true church? If a church begins to remove the marks that show a difference in the church of Christ and a manmade church, pretty soon all the distinguishing marks will be gone. A church that was once a sound church will only have the appearance of a true church. If a church allows one landmark to be removed, then it will be easier for another one to be removed. One error leads to another. One heresy leads to other heresies.

What is a sovereign grace Landmark Baptist Church? One that teaches those doctrines given to Christ's church by Him while He was here on earth before His ascension into heaven. We are to teach what Christ commanded, no more no less. "Teaching them ALL THINGS whatsoever I have commanded you:..." (Matthew 28:20).

Local, visible assemblies were set up by Paul in his missionary work. Paul set up the kind of churches that Christ instructed His church to set. This is a Bible doctrine. It is Baptist doctrine. If a church takes this doctrine away or adds to it the universal invisible church doctrine, this will weaken the church that allows

such and open the way for other errors.

If one who believes in the universal invisible church is a Landmark Baptist and continues to teach and believe this, it could lead to other things and soon lead to not being a Landmark Baptist.

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I don't think so. These two beliefs are not kin-folks by any means. Landmarkism started with Jesus in His earthly ministry when He said in Matthew 16:18, "I will build my church; and the gates of hell shall not prevail against it." The gates of hell have not been able to destroy His church; it is still here. There have been many churches started by men that have gone under; however, there are a lot of man-made churches today. These man-made churches have followed man's religion on free will and humanism.

The church that Jesus started continues believing Sovereign Grace and Landmarkism. They have prevailed and will prevail until Jesus comes in the rapture. He will then take the faithful who held to the truth and make up His Bride.

Landmarkism then, are those people who hold that Jesus started the church in His earthly ministry with those who were baptized by the first Baptist preacher, John the Baptist, and gave them the authority to preach the gospel, baptize the converts with John's baptism which is the only established baptism on the earth. Landmark Baptists contend that in order to be a true church and have Scriptural baptism, one must have link chain succession from the church started in Jerusalem. Landmark Baptists believe in preaching the all things that Jesus mentioned in Matthew 28:20. That includes: Predestination, Limited Atonement, Irresistible Grace, we must not leave out Election. In essence, Landmark Baptists believe that God does what He wants to do, when He wants to, where He wants to, how He wants to.

The Universal Invisible church shuns most of the truth of the Bible and does not heed the commission that Jesus left the church; preach, teach, and baptize. They do not preach the truth, teach the truth, and can not Scripturally baptize their converts which places them outside the true church.

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I believe that the best way to answer this question is to define what is meant by Landmark Baptist and what is meant by universal invisible church.

A Landmark Baptist is a person that believes the church was started by Jesus Christ when He called out His apostles during His earthly ministry before the day of Pentecost, and among many other things taught them that the church would forever prevail against the gates of hell. As He commissioned His church, just before His ascension, He gave them authority as a local body of baptized believers to preach, teach, baptize, and make disciples until He returned. All those that believed and were baptized were made members of the local assembly that baptized them. As time went on other local assemblies were organized as visible bodies of baptized believers. These local churches started other churches one after the other in a chain like succession. This succession of churches continues on to this present day. Although many churches have disbanded and disappeared through the ages, there has always been a true church somewhere in the world since Christ founded His.

The universal invisible church theory contends that all believers are members of the church through faith. That the church is a great mystical, invisible body in the world. Now if a man believes only in the universal invisible church and no other, he can't be a Landmark Baptist because of his misconception of what the church really is. But if he believes in the universal invisible church and the local visible church, he could possibly be a weak Landmark Baptist?

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For someone to believe in the universal invisible church and to also hold to the Landmark Baptist position seems, to me, to be very inconsistent. The two positions are diametrically opposed to one another. What purpose would be

served by believing in the universal position and the Landmark position? I realize that some of the Baptist forefathers did hold to this position. There are some that may have stated this as their position in the Philadelphia Confession. Again, for what purpose? They are exact opposites and at the least, contradictory. Everything that can be said for the Landmark position is totally untrue for the universal position.

Jesus said in Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This reference is to an assembly that is both local and visible. It is a reference to a body that has existed from the time of Christ to this present day. It exists because of the perpetuity that was given to it by its founder, Our Lord Jesus Christ. The Landmark Baptist position is a position established by direct lineage from one church to another down through the ages until this present time.

There is no Scripture that can be quoted to substantiate the position of the universal invisible church. I do not believe that Hebrews 12:23 substantiates this position in any way.

Everything that can be done in a local, visible assembly; attend a service, give your tithe, observe the ordinances; cannot be done in the universal assembly. For anyone to place themselves in this position must certainly keep their spiritual life in a state of turmoil.

## SOUL WINNING

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water over him. If I am walking along, and a man comes up to me, and says, in a cheerful tone, of voice, "Good afternoon, sir, do you know that I am starving? I have not tasted food for ever so long, indeed, I have not," I should reply, "My good fellow, you seem to take it very easy; I do not believe you want for much, or you would not be so unconcerned about it." Some men seem to preach in this fashion:-- "My dear friends, this is Sunday, so here I am; I have been spending my time in my study all the week, and now I hope you will listen to what I have to say to you. I do not know that there is anything in it that particularly concerns you, it might have some connection with the man in the moon; but I understand that some of you are in danger of going to a certain place which I do not wish to mention, only I hear that it is not a nice place for even a temporary residence. I have especially to preach to you that Jesus Christ did something or other, which, in some way or other, has something to do with salvation, and if you mind what you so"--and so on--"it is possible that you will"--and so on, and so on. That is, in a nutshell, the full report of many a discourse. There is nothing in that kind of talk that can do anybody any good; and after the man has kept on in that style for three-quarters of an hour, he closes by saying, "Now it is time to go home," and he hopes that the deacons will give him a couple of guineas for his services. Now, brethren, that

sort of thing will not do. We did not come into the world to waste our own time, and other people's in that fashion.

I hope we were born for something better than to be mere chips in the porridge, like the man I have described. Only fancy God sending a man into the world to try to win souls, and that is the style of his mind, and the whole spirit of his life. There are some ministers who are constantly being knocked up with doing nothing; they preached two sermons, of a sort, on Sunday, and they say the effort almost wears their life out; and they go and give little pastoral visitations, which consist in drinking a cup of tea and talking small gossip; but there is no vehement agony for souls, no "Woe! woe!" on their hearts and lips, no perfect consecration, no zeal in God's service. Well, if the Lord sweeps them away, if He cuts them down as cucumbers of the ground, it will not be a matter for surprise. The Lord Jesus Christ wept over Jerusalem, and you will have to weep over sinners if they are to be saved through you. Dear brethren, do be earnest, put your whole soul into the work, or else give it up.

Another qualification that is essential to soul winning is great simplicity of heart. I do not know whether I can thoroughly explain what I mean by that, but I will try to make it clear by contrasting it with something else. You know some men who are too wise to be just simple believers; they know such a lot that they do not believe anything that is plain and simple. Their souls have been fed so daintily that they cannot live on anything but Chinese birds' nest, and such luxuries. There is no milk that ever came fresh from a cow that is good enough for them, they are far too superfine to drink such a beverage as that. Everything they have must be incomparable. Now God does not bless these exquisite celestial dandies, these spiritual aristocrats. No, no; as soon as you see them, you feel ready to say, "They may do well enough as Lord So-and-So's servants, but they are not the men to do God's work. He is not likely to employ such grand gentlemen as they are." When they select a text, they never explain its true meaning; but they go round about to get hold of one of their precious "new thoughts"--oh, dear! what a fuss they make over it! Here is a man who has found a stale herring! What a treat! It is so odoriferous! Now we shall hear of this stale herring for the next six months, when somebody else will find another one. What a shout they set up! "Glory! Glory! Glory! Here is a new thought!" A new book comes out about it, and all these great men go sniffing round it to prove what deep thinkers and what wonderful men they are. God does not bless that kind of wisdom.

By simplicity of heart, I mean, that a man evidently goes into the ministry for the glory of God and the winning of souls, and nothing else. There are some men who would like to win souls and glorify God if it could be done with due regard to their own interests. They would be de-

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## SOUL WINNING

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lighted, oh, yes! certainly, very pleased indeed, to extend the kingdom of Christ, if the kingdom of Christ would give full play to their amazing powers. They would go in for soul winning if it would induce people to take the horses out of their carriage, and drag them in triumph through the street; they must be somebody, they must be known, they must be talked about, they must hear people say, "What a splendid man that is!" Of course, they give God the glory after they have sucked the juice out of it, but they must have the orange themselves first. Well, you know, there is that sort of spirit even among ministers, and God cannot endure it. He is not going to have a man's leavings; He will have all the glory, or none at all. If a man seeks to serve himself, to get honour to himself, instead of seeking to serve God and honour Him alone, the Lord Jehovah will not use that man. A man who is to be used by God must just believe that what he is going to do is for the glory of God, and he must work from no other motive. When outsiders go to hear some preachers, all that they remember is that they were capital actors; but here is a very different kind of man. After they have heard him preach, they do not think about how he looked, or how he spoke, but about the solemn truths he uttered. Another man keeps rolling out what he has to tell in such a fashion that those who listen to him say to one another, "Do you not see that he lives by his preaching? He preaches for his living." I would rather hear it said, "That man said something in his sermon that made many of the people think less of him, he uttered most distasteful sentiments, he did nothing but drive at us with the Word of the Lord all the while that he was preaching, his one aim was to bring us to repentance and faith in Christ." That is the kind of a man whom the Lord delights to bless.

I like to see men, like some before me here, to whom I have said, "Here you are, earning a good salary, and likely to rise to a position of influence in the world; if you give up your business, and come into the College, you will very likely be a poor Baptist minister all your life;" and they have looked up, and said, "I had sooner starve and win souls than spend my life in any other calling." Most of you are that kind of men, I believe you all are. There must never be an eye to the glory of God and the fat sheep; it must never be God's glory and your own honour and esteem among men. It will not do; no, not even if you preach to please God and Jemima; it must be God's glory alone, nothing less and nothing else, not even Jemima. As the limpet to the rock, so is she to the minister; but it will not do for him even to think of pleasing her. With true simplicity of heart, he must seek to please God, whether men and women are pleased or not.

Lastly, there must be a complete surrender of yourself to

God, in this sense, that from this time you wish to think, not your own thoughts, but God's thoughts; and that you determine to preach, not anything of your own invention, but God's Word; and further, that you resolve not even to give out that truth in your own way, but in God's way. Suppose you read your sermons, which is not very likely, you desire not to write anything but what shall be entirely according to the Lord's mind. When you get hold of a fine big word, you ask yourself whether it is likely to be a spiritual blessing to your people; and if you think it would not, you leave it out. Then there is that grand bit of poetry that you could not understand, you felt that you could not omit that; but when you asked whether it was likely to be instructive to the rank and file of your people, you were obliged to reject it. You must stick those gems, that you found on a literary dust heap, into the coronet of your discourse, if you want to show the people how industrious you have been; but if you desire to leave yourself entirely in God's hands, it is probable that you will be led to make some very simple statement, some trite remark, something with which everyone in the congregation is familiar. If you feel moved to put that into the sermon, put it in by all means, even if you have to leave out the big words, and the poetry, and the gems, for it may be that the Lord will bless that simple statement of the gospel to some poor sinner who is seeking the Saviour.

If you yield yourself thus unreservedly to the mind and will of God, by-and-by, when you get out into the ministry, you will sometimes be impelled to use a strange expression or to offer an odd prayer, which at the time may have a queer look even to yourself, but it will be all explained to you afterwards, when someone comes to tell you that he never understood the truth until you put it that day in such an unusual way. You will be more likely to feel this influence if you are thoroughly prepared by study and prayer for your work in the pulpit, and I urge you always to make all due preparation, and to write out in full what you think you ought to say; but not to go and deliver it memoriter, like a poll parrot repeating what it has been taught, for if you do that, you will certainly not be leaving yourself to the guidance of the Holy Spirit.

I have no doubt you will sometimes feel that there is a passage that you must put in, a fine piece by one of the British poets, or a choice extract from some classic author. I do not suppose you would like it to be known; but you did read it to a College friend. Of course, you did not ask him to praise it, because you felt sure that he could not help doing so. There was one particular piece in it that you have very seldom heard equalled; you are sure that Mr. Punshon or Dr. Parker could not have done better than that. You are quite certain that, when the people hear that sermon, they will be obliged to feel that there is something in it. It may be, however, that the Lord will consider that it is too good to be blessed, there is too much in it; it is like the host of men that were with Gideon, they were too many for the Lord, He could not give the Midianites into their hands, lest they should vaunt themselves against Him, saying, "Our own might hath

gotten us the victory." When twenty-two thousand of them had been sent away, the Lord said to Gideon, "The people are yet too many," and all of them had to be sent home except the three hundred men that lapped, and then the Lord said to Gideon, "Arise, get thee down unto the host; for I have delivered it into thine hand." So the Lord says about some of your sermons, "I cannot do any good with them, they are too big." There is that one with the fourteen subdivisions; leave seven of them out, and then perhaps the Lord will bless it. Some day it may happen, just when you are in the middle of your discourse, that a thought will come across your mind, and you will say to yourself, "Now, if I utter this, that old deacon will make it hot for me; and there is a gentleman just come in who keeps a school, he is a critic, and will be sure not to be pleased if I say this; and besides, there is here a remnant according to the election of grace, and the 'hyper' up in the gallery will give me one of those heavenly looks that are so full of meaning." Now, brother, feel ready to say just anything that God gives you to say, irrespective of all the consequences, and utterly regardless of what the "hypers" or the lowpers or anybody else will think or do.

One of the principal qualifications of a great artist's brush must be its yielding itself up to him so that he can do what he likes with it. A harpist will love to play on one particular harp because he knows the instrument, and the instrument almost appears to know him. So, when God puts His hand upon the very strings of your being, and every power within you seems to respond to the movements of His hand, you are an instrument that He can use. It is not easy to keep in that condition, to be in such a sensitive state that you receive the impression that the Holy Spirit desires to convey, and are influenced by Him at once. If there is a great ship out at sea, and there comes a tiny ripple on the waters, it is not moved by it in the least. Here comes a moderate wave, the vessel does not feel it, the Great Eastern sits still upon the bosom of the deep. But just look over the bulwarks; see those corks down there, if only a fly drops into the water, they feel the motion, and dance upon the tiny wave. May you be as mobile beneath the power of God as the cork is on the surface of the sea! I am sure this self surrender is one of the essential qualifications for a preacher who is to be a winner of souls. There is something that must be said if you are to be the means of saving that man in the corner; woe unto you if you are not ready to say it, woe unto you if you are afraid to say it, woe unto you if you are ashamed to say it, woe unto you if you do not dare to say it lest somebody up in the gallery should say that you were too earnest, too enthusiastic, too zealous!

These seven things, I think, are the qualifications, Godward, which would strike the mind of any of you if you tried to put yourself into the position of the Most High, and considered what you would wish to have in those whom you employed in the winning of souls. May God give us all of these qualifications, for Christ's sake! Amen.

## GLORY

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the moment we close our eyes in death, having completed our last day on this earth, we shall already have begun our first day in eternity. This is why we want to spend some time now thinking about glory, or in other words, heaven. What do we know about it?

Humbly speaking, we know absolutely nothing about the actual glory of heaven. Our five senses are incapable of comprehending it because it belongs to a completely different sphere. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9). If we cannot understand it, then why should we speak about it? Beloved, we must, because the Scriptures tell us to, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3). Oh, my beloved, Jesus Christ is in the heavenly glory, and Hebrews 12:2, tells us to be, "...looking unto Jesus the author and finisher of our faith." We cannot see Him with our physical eyes, but only with our spiritual eyes. Jesus is the embodiment of heavenly glory, therefore we must look to Jesus in order to learn about glory with our spiritual eyes. What do we know about the glory of heaven? On the one hand, nothing!

Yet on the other hand, everything! We would like to discuss a few points on the subject. All of us need to be trying studiously and prayerfully to learn more about heaven's glory while yet battling Satan and his wiles, while enduring our sojourn here on earth.

FIRST: Jesus Christ is heaven's glory. We cannot understand anything about heaven's glory without our Lord Jesus Christ. In, and through Him, we can know everything about it. Why? "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." (Col. 2:9-10). Beloved, to know Jesus is to have an insight into the glory of heaven. Jesus said; "...he that hath seen me hath seen the Father...." (John 14:9). Jesus Himself spoke so clearly about the glory which He had with His Father before He came into the world.

In John, chapter seventeen, He prays the High-Priestly prayer! He uses the word Father several times in the chapter. The veil which hides heaven's glory from our eyes is slightly lifted here, as we hear Jesus saying to His Father, "...thou lovedst me before the foundation of the world." Verse 24. This means that the basic reason for Jesus' glory is God's love for His dear Son. And the result of it is Jesus' willingness to become the Lamb of God so that He could carry away our sins. This glory of heaven has its roots in the very being of God, which is love.

This love is what Christ wants to impart to us as He prays: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." (John 17:24). This is the one and only time that Jesus expressed His own will, all other times He says, "Not my will but thine be done," but here He says, "I will that they may behold my glory."

Most have our own ideas of heaven, quite apart from the person of Jesus, which is a very great mistake. We think of the streets of gold, the river of living waters, the tree of life, also Jesus' words, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." (John 14:2). All these are beautiful inspirations for the everyday uplift that we as Christians need, but let us look a little further at the great promises for those who love Him in return according to His purpose. "And the city had no need for the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:23-27). Dearly beloved, the whole of heaven is flooded with the all-penetrating light, which is none other than the Lamb who was slain, the precious Lamb of God.

SECOND: Jesus Christ, our beloved Redeemer, brought heaven down to earth on the cross of Calvary. We are not yet ready to seek heaven up in heaven, yet it is our Christian duty to look yonderly at the future as we look for heaven while yet here on earth. Let us remember that God was in Christ, reconciling the world unto Himself. That was where the whole of heaven's glory was displayed, openly displayed. Whoever grasps this fact, begins to see that his hopes and longings for heaven have been directed in the wrong direction because all he actually needs is to grow in the knowledge of the Lord Jesus Christ which surpasseth all understanding, all knowledge.

This was the case of the Apostles after Jesus' resurrection. They sat forlorn behind closed doors for fear of the FBI of that time. All hope was gone, when suddenly He, Himself, Jesus was standing in their midst. Jesus, the victor over sin, death and Satan, the only way to the Father, the very truth in person, the light in God's Glory, yet they did not recognize Him because of their unbelief. They were still in mourning, but were much in hope that a miracle

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## GLORY

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of some sort would happen. They were looking for the fulfillment of their hope in the wrong direction, so that Jesus must emphasize to them; **"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have"** (Luke 24:39). He is saying to them, It is I myself, Heaven's glory, with you, here and now! But they could not grasp it. Moreover, John 1:5, says, **"And the light shineth in darkness; and the darkness comprehended it not."** This is the tragedy of humanity altogether. But it is also the tragedy of so many believers. For the most part, they do not understand that they already possess the glory of heaven.

The Apostle Paul understood it. He did not rejoice because they were going to be in heaven one fine day, but much more than this, he said; **"For our conversation is in heaven; (walk, if you please), from whence also we look for the Saviour, the Lord Jesus Christ"** (Phil. 3:20). He means that because we are in Christ, we are in a spiritual sense, in heaven. This is a mystery of course, a mystery we cannot explain. Beloved, only the Spirit of God can reveal it, and He does. **"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"** (I Cor. 2:9-10). Flesh and blood are incapable of understanding the kingdom of heaven, but the glory of it is in the Lord Jesus Himself! Whom we can know by the Holy Spirit, for He, **"...searchest... the deep things of God..."** Jesus Himself also said; **"He shall glorify me: for he shall**

receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16:14-15). Our whole trouble is blindness to Jesus and the glory of heaven. We shall be amazed when we enter heaven and see Him as He is. But the Lord wants to open our inner eyes to show us the actual glory of heaven now! When the disciples said; **"...and we beheld his glory..."** (John 1:14), they were not only speaking about Jesus' glory, but also heaven's glory.

Another example of this is what Stephen said while he was being stoned to death by his enemies, the enemies of Christ. **"But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God"** (Acts 7:55-56). Did Stephen see heavenly glory? Yes, the glory of heaven and the Lord of glory are one and the same thing. It is Jesus. Therefore, the most important thing for us to know here on earth is nothing other than Jesus Christ. We shall then, and only then, know more and more clearly the glory of heaven.

My dear brethren, when Jesus came down from heaven to earth, the earth was richer than heaven! The Glory left heaven and came to our earth, and the disciples testified, **"...and we beheld his glory..."** (John 1:14). Let us not reverse the order by looking forward to going to heaven without growing in the knowledge of Jesus Christ. The Psalmist of old knew about this glory **"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee"** (Psalm 73:25). When we concentrate wholly on His person in our lives, we then have the whole glory of heaven with us!

Tell me, do you possess the knowledge of Christ? Have you

neglected Him? Neglected Him by trying to see past Him and look directly into heaven, and not see the glory of Him here in earth? We say to our lost friends, do you want to know Jesus? You may say that you believe in Him, but my dear friend, do you know Him? The stark fact is, however, that those whose hearts have not been renewed by the Lord of glory cannot even see the glory of God! This is what Jesus explained to Nicodemus when he came to him at night, **"...Except a man be born again, he cannot see the kingdom of God"** (John 3:3). Beloved friend, we can never enjoy the glory of heaven unless we come to know the "Lord of glory."

Come simply, with child-like faith, that He will even give you when you feel the call, the urge to surrender to Jesus Christ, the Saviour, the Lord of glory. The glory of Heaven. Oh, beloved lost friend, trust Him today, tomorrow just may be a day too late. Trust Him now. Amen.

## WOMAN'S

(Continued from Page 1)

Others retain the custom, but may have difficulty in explaining the passage on which it rests. All who respect the Bible as the Word of God must acknowledge that this portion of it is meaningful and designed for the guidance and instruction of the Lord's people.

Verse 1 may be regarded either as a conclusion to chapter 10, or as an introduction to chapter 11 - **"Be ye followers of me, even as I also am of Christ."** In either case it reminds the reader that the epistle was written by an apostle who followed Christ in his life and teaching.

In verse 2 Paul commends his readers for their remembrance of him and for their attention to the ordinances which he delivered to them. The word could be rendered "traditions" - meaning instructions handed down, first by the Holy Spirit who inspired him, and then handed on from Paul to his readers.

In verse 3 the apostle lays the foundation upon which his instructions are to rest. All things stand in a certain order in relation to each other and to God. That order is part of God's design and an expression of the perfection of His own Being. **"...the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."** The second clause does not separate Christian women from the headship of Christ, but asserts the position which God has designed that the woman should occupy in relation to the man. The third clause does not assert that Christ is less than God or inferior to Him. In His person, Christ is equal to the Father and could say, "I and my Father are one." In taking upon Himself the office of mediator and in undertaking to redeem His people, Christ humbled Himself - **"Though he were a Son, yet learned he obedience by the things which he suffered"** (Heb. 5:8).

There is a place in the divine order for the acknowledgement of the headship of the Father by Christ, the acknowledgement of the headship of Christ by man, and the acknowledgement of the headship of the man by the woman. This acknowledgement is made in words and in conduct

and in the attitude of the heart and of the mind. The apostle proceeds to demonstrate that it also has a bearing upon the use of a headcovering in public worship.

Verse 4 plainly states that a man who prays or prophesies with his head covered dishonors his Head - who is Christ (verse 3). This is hardly ever the cause of argument among Christians today, but it has not always been interpreted in the same way, even by reformed scholars. In some of the continental churches at the time of the reformation it was not unusual for the minister and male members of the congregation to wear their hats during a public service. Today, however, Christian people would feel a sense of outrage if their minister entered the pulpit wearing a hat, and they would say that it was dishonouring Christ. Obedience to this precept as far as man is concerned is unquestionably regarded as a mark of reverence, humility and subjection to God.

Verse 5 makes it clear that the woman praying or prophesying should have her head covered, and that if she does otherwise she **"...dishonoureth her head..."** - that is, she dishonours her husband. The covering of the head was a mark of subjection, not servility. **"...the church is subject unto Christ"** (Eph. 5:24). In that relationship to Him the church occupies a place of high dignity and honour and is loved by Him. The woman is subject to the man, and in that relationship she is honoured and loved by the man. If the headcovering is a token of that relationship, can she discard it without dishonouring him? Paul makes it clear that she cannot. Shaving a woman's head was the punishment meted out to an adulteress, and a woman shorn would be ashamed to appear anywhere in public, least of all among an assembly of Christian people at worship, for she would be known by all to have "dishonoured her head." In verse 5 and 6 the apostle says that to discard the head covering is just as dishonouring - **"...let her be covered."**

Verse 7 forbids the man to cover his head while at worship, because **"...he is the image and glory of God..."** His divine head is not visibly present, and if the man veils his face or covers his head it might be interpreted as an indication of subordination or subjection to men, to the minister or elders. The last part of verse 7 is closely connected with the statements of 8 and 9 - **"For the man is not of the woman; but the woman of the man."** This refers back to the creation - **"...she shall be called Woman, because she was taken out of Man"** (Gen. 2:23). Paul continues, **"Neither was the man created for the woman; but the woman for the man"** - a further reference is Genesis 2:18 - **"...I will make him an help meet for him."**

Upon these truths of Holy Scripture Paul establishes the instruction given in verse 10, **"For this cause ought the woman to have power on her head because of the angels."** This verse has been a difficulty to many readers. **"For this cause..."** because the woman was taken out of man and was made for man - the woman ought **"...to have power on her head..."** Our

English word "power" stands for two different words in the Greek, one meaning "might" or "physical power" and the other meaning "right" or "authority." The context has already shown that the covering of the head was a mark of subjection, and this verse emphasizes that in public worship the woman should wear upon her head that covering which was symbolic of her relationship to her husband and her acknowledgement of his authority, which she must not usurp. **"...nor to usurp authority over the man..."** (I Tim. 2:12). The woman worships God in the presence not only of men but also of His invisible ministers, the angels **"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"** (Heb. 1:14). The woman is reminded that she is in the presence of God and of holy angels, and that in honouring her husband she honours God who made them both.

Verses 11 and 12 remind the man that in another respect he is dependent upon the woman, and although in order of creation and of nature she is subordinate to him and subject to him, he is not to tyrannize over her. **"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."** They are dependent upon each other and are exhorted to love one another. **"Submitting yourselves one to another in the fear of God. Wives, submit yourselves to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church---Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it...Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband"** (Eph. 5:21-25,33). **"...the woman is of the man...the man also by the woman; but all things of God."** The relative position of man and woman was not ordained by men, but by God, and He has not made one a master and the other a slave, but He has made both to be dependent upon Him and upon each other, to love Him and to love, honour and respect each other. Where there is such love, honour, and respect, can it be a very great burden to show it in such a small thing as an article of dress?

In verse 13 the apostle is moved by the Holy Spirit to address the consciences of his readers **"Judge in yourselves: is it comely that a woman pray unto God uncovered?"** This does not refer to her private approach to the throne of grace, but to her appearance and conduct in public worship - when the congregation at large are in a position to "judge in themselves." The verse does not suggest that the women prayed audibly in the course of public worship and the

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## TRUST AND OBEY

There was a time when I heard preachers say,  
You must believe in Jesus, you must trust and obey,  
I'd say to myself, how can this be,  
How can I trust what I cannot see,  
Then at the appointed time, of election free,  
God opened my eyes, His grace I did see,  
That Jesus Christ had died for me,  
He rose from the grave, on the third day,  
And is now in heaven, waiting for me one day,  
As a child my mother would say to me,  
To cross the street, you must hold my hand,  
You must trust and obey, do you understand?  
As I trusted her to keep me safe,  
I must trust Jesus, with all my faith,  
Given to me from God above,  
He'll keep me safe, and my needs He'll always see,  
He has saved me for all eternity,  
If you have not trusted in His shed blood,  
I ask you, to trust and obey,  
He'll save your soul today.

--Ruby Beard, Richmond, Indiana



## WOMAN'S

(Continued from Page 7)

contrary is clearly established in other passages such as I Timothy 2:8, "I will therefore that men pray everywhere..." (Greek: "the men.") The apostle asks in effect whether his readers' minds were entirely at rest when any of the women of the congregation appeared with their heads uncovered. He knew that it must have caused more than embarrassment to many, and he has written enough to stir the consciences of some who perhaps had accustomed themselves to accept conduct which they would have censured a few years before.

In verses 14 and 15 he shows that they were almost instinctively aware that some things which are becoming in a woman are offensive in a man. They would frown upon a man who appeared in their assembly with excessively long hair like a woman's. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" They would know it and admit it, and would not even argue about it. It would be clear to them that such a fashion was not suitable and becoming for a man. On the contrary, "...if a woman have long hair, it is a glory to her: for her hair is given her for a covering." For that glory to be removed would be a mark of shame, "...if it be a shame for a woman to be shorn or shaven, let her be covered."

Verse 16 has been explained in many ways and many students have adopted in good faith quite erroneous interpretations. One serious danger involved in the commentaries is that the student may devote more time to the commentary than to the Scripture and close his mind to any interpretation that is not adopted by his favorite commentator. One interpretation is, "...if any man seem to be contentious, we have no such custom..." It is not our custom as Christians to contend about such matters. This is a very weak exposition, as contention can hardly be described as a "custom."

Another interpretation attaches verse 16 to what follows rather than to what goes before. In this case the verse is made to relate to the disorders at Corinth in the administration of the Lord's Supper, but there is no grammatical or structural link between verse 16 and verse 20 and this cannot be the apostle's intention.

A third interpretation is that Paul asserts that for a woman to cover her head at public worship is not a Christian custom and is not of sufficient importance to become a matter of contention. This cannot be the apostle's meaning, for he himself has devoted an important section of his epistle to contend for reverence and order in public worship, and his whole presentation of the subject makes it clear that it was not a trivial matter, but one of great importance, related to God's own design in the order of creation of man and woman and His purpose concerning their relationship to one another.

The correct interpretation is the most obvious and direct one.

Paul has touched upon two things in the immediately preceding verses - verse 13, "...is it comely that a woman pray unto God uncovered?" and verse 14, "...if a man have long hair, it is a shame unto him." Now the inspired writer brings the matter to a concise conclusion in verse 16 by telling his readers how to deal with any man who wants to argue about it. Tell that man, says the apostle, that "...we have no such custom, neither the churches of God." It is not a custom in the churches of God for a woman to pray with her head uncovered, any more than it is our custom for a man to have long hair.

Who are "we" in this verse? Paul and Sosthenes. "Paul...and Sosthenes our brother" (I Cor. 1:1). The pronoun may be more inclusive and refer also to the Corinthian Christians to whom the epistle was addressed - "...we (Paul, Sosthenes and the Corinthians) have no such custom, neither the churches of God" (in other places).

Some professing Christians today would agree that the interpretation given in the present article would have been appropriate only to the time, the place and the circumstances immediately referred to in the epistle, and that in a later age, in another country, and in a community long accustomed to a concept of equality of status of men and women, the teaching of this part of the epistle no longer applies. Against this accommodating view it should be stated that the principles set forth by the inspired apostle are traced back to the sovereign purpose of God from the foundation of the world, and the mere passage of time does not nullify the purpose of Him who changes not. In asserting the relative positions of men and women the Scriptures elevate the woman to a place of dignity, honour and respect, and these will be preserved only where those restraints are recognized which God Himself imposes in those portions of His Word which require modesty in apparel and behavior - "...that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (I Tim. 2:9). In public worship "modest apparel" includes the head covering, and Paul shows that to discard it implies a lack of respect toward man and toward God.

Although I Corinthians 11:1-16 appears to refer primarily to the dress and conduct of the married woman in the assembly, it is evident from the context that it applies with equal force to all of the women, whether married or single. At the present time many who genuinely profess to have no desire to be irreverent or careless with regard to what is taught in the Word of God may contend that so many women are seen hatless in the churches that those who conform with the precepts of this chapter will appear conspicuous. To this we must reply that it is better to conform with God's Word than to conform with the world, "...be not conformed to this world: but be ye transformed by the renewing of your mind..." (Rom. 12:2).

Today many may brush these requirements aside with amusement or with angry contempt, but it must be remembered that the precepts did not originate in the mind of a man, but are set forth in the Word of God, being designed for His glory and for the spiritual well-being of His people.

**EDITORS NOTE:** The ordinance of a woman's head covering in addition to her hair in the official worship service of the Lord's churches is not optional, for it is clearly mandated by the inspired Word of God. And God's Word in the matter is sufficient to settle the question for every woman desiring to be obedient unto her Lord. Oscar B. Mink, contributing editor.

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## JOSHUA

(Continued from Page 1)

encourage the men of Israel for Joshua told them. "...Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight" (V.25).

After this the five kings were put to death, and their bodies were hanged upon trees until evening (v.26). God had given the command that one hanged upon a tree, "His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thy for an inheritance" (Deu. 21:23). In relationship with this command we find it said concerning Christ, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:" (Gal. 3:13). Christ bore the curse for the sins of His people upon the tree.

At sundown the bodies of the five kings were taken down from the trees and cast into the cave and great stones were placed in the mouth of the cave. These stones were still there when this book was written, "...which remain until this day" (V.27). These stones served as another memorial to God's goodness to Israel as well as a memorial to His judgment for sin. The stones taken from the river Jordan and placed in Gilgal served to remind Israel that God had opened up Jordan for them to pass over. The stone placed at the gates of Ai and also these stones at the mouth of this cave reminded Israel that God was with them and would make them victorious over all their enemies.

In Joshua 10:28 through the remainder of the chapter we have a brief account of the taking of the cities in the south, one after the other, where it is said of each, "...and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein, he let none remain..."

"So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel

commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon" (Josh. 10:40, 41).

By this one campaign Joshua took all of the cities of southern Canaan. The secret of his success in these battles is found in verse 42, "And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel". The Apostle Paul wrote, "...If God be for us, who can be against us?" (Rom. 8:31). When the Amorites went against Israel they went against the God of Israel. They were defeated before they began.

"And Joshua returned, and all Israel with him, unto the camp to Gilgal" (Josh. 10:43).

What does this phrase, "and all Israel with him" tell us? Is it not that in all these running battles not a single Israelite was killed, not by the hailstones, not by the sword of the Amorite; all returned to Gilgal with Joshua. This was just as much a miracle as the sun standing still, and just as much as the hail stones falling upon the enemy but not on Israel. Did not the Lord say, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psa. 91:7)? Does this not tell us that in our spiritual warfare against Satan that not one of the saints of God will be lost? We can go forth with the promise which Christ made, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). How safe is the child of God? The One Who can not lie said, "they shall never perish".

### Joshua 11

In this chapter we have the account given of the final battles fought by Israel in gaining possession of the land of Canaan. Joshua with his army had won the victory over the cities in the south slaying all as the Lord had commanded.

Jabin king of Hazor hearing of what had happened to the kings in the south, did what Adonizedec king of Jerusalem had done. He called on all the kings of the remaining cities in the land to band together to fight Israel (11:1-3).

"And they went out, they and all their hosts with them, much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel" (11:4,5).

Here was an army so great in number, so mighty, so well equipped that humanly speaking there was no hope for Israel's smaller army, all on foot while the enemy had horses and chariots. What did Joshua think when he found out that this mighty force was moving toward him? Did his faith fail him? He may have had some doubts, but not for long, for he got assurance from God, "And the LORD said unto Joshua, Be not afraid because of them: for tomorrow about this time will I deliver them up all slain before Israel: thou

shalt hough their horses, and burn their chariots with fire" (11:6).

We might say that in comparison, Joshua's army to the that of the enemy's was like a hand full of sand to all the sand on the sea shore. Josephus, the Jewish historian, speculated that great army included 300,000 foot soldiers, 10,000 cavalry troops, and 20,000 chariots. The odds against the Israelites were so great, how could Joshua expect to win the battle? But the Lord told Joshua not to worry for within 24 hours ("for tomorrow about this time") this great host would be delivered to Israel to be completely destroyed. Joshua, being the man of faith which he was, went forth to meet the enemy. "So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them" (11:7).

This promise was all that Joshua needed, taking the promise at face value, believing that God would do what He said He would do, and not waiting to be attacked by this multitude, he took his small army and mounted a surprise attack upon them. "And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephothmaim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining" (11:8). How do we account for this great victory? There is only one answer, "the LORD delivered them into the hand of Israel".

The Lord had told Joshua to hock (hamstring) the horses and burn the chariots. In verse 9 we are told he did this. One may ask, "Why did God command this be done"? One reason may have been because the Canaanites used horses in their pagan worship. Another reason may have been that the Israelites having captured these there was danger that they would depend upon those weapons of war instead of the Lord. In Psalm 20:7 we are told, "Some trust in chariots, and some in horses: but we will remember the name of the LORD our God". In the warfare against the people of Canaan, God required that Israel depend entirely upon Him and not on any thing of their own. He requires the same of His people today in our warfare against the forces of Satan. In Ephesians 6

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No more, my God, I boast no more  
Of all the duties I have done;  
I drop the hopes I held before  
To trust the merits of the Son.

Now for the love I bear His name,  
What was my gain I count but loss;  
My former pride I call my shame  
And nail my glory to His cross.

O Lord, I must and will esteem  
All things but loss for Jesus' sake;  
O may my soul be found in Him  
And of His righteousness partake.

The best obedience of my hands  
Dares not appear before Thy throne;  
But faith can answer Thy demands  
By pleading what my Lord has done.

(Tune: "Doxology")



## JOSHUA

(Continued from Page 8)

we are told what the soldier of Christ is to wear in going into battles with the forces of evil. All is of God, "loins girt about with truth--the breastplate of righteousness--feet shod with preparation of the gospel--and the shield of faith" (Vs. 14, 15). It is only as we are so equipped to fight that we will be able to stand.

"And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms" (11:10). After capturing and slaying the fleeing armies, Joshua returned to Hazor and burned it with fire. This may have been because it was the largest of all the other cities and was on a main highway from Egypt to Syria and on to Assyria and Babylon. While he spared the other cities he made an example of Hazor, the capital of all the other cities. With their capital burned the Canaanites must know that any of their cities could suffer the same fate.

This victory in the north was a crushing defeat to the Canaanites. The key to this victory was obedience to God, "As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the LORD commanded Moses" (11:15). Moses had been given strict orders to do these things which he in turn passed on to Joshua. "But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them..." (Deu. 20:16, 17).

Joshua "left nothing undone of all the LORD commanded Moses". "So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same; Even from the mount Halak, that goeth up to Seir, even unto Baalgad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them" (11:16, 17).

This victory in the north brought an end to the wars in the main. In 11:16 through 12:24 we are given a review of what Israel accomplished in their conquest of Canaan. A description of the areas taken and a list of the defeated kings are given. The range of the battles extended over all the land from north to south and from east to west. The taking of the land lasted a long time. "Joshua made war a long time with all those kings" (11:18). From this brief description of these battles we may think this was accomplished in a very short time but this verse tells us that this lasted for a long time.

"There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle" (V. 19). All had heard of how God was with Israel in the crossing of Jordan,

the taking of Jericho and of Ai. How come that only Gibeon acknowledged that God was with Israel while all the others continued to resist Israel and their God? The answer is found in verse 20 where we are told, "For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses". For hundred of years God had been long suffering toward "the iniquity of the Amorites" (Gen. 15:16), but their iniquity was now full and their day of grace had ended, judgment had come. God hardened their heart that they might fight Israel and thereby be destroyed. God used Israel to bring about that judgment. This reminds us of what is yet to take place where it is said of those who "...received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thes. 2:10-12). The Canaanites refused to believe that the God of Israel was the true God, but trusted in their gods to deliver them. The result was that they were utterly destroyed.

"And at that time came Joshua, and cut off the Anakims from the mountains, ---: Joshua destroyed them utterly with their cities" (V. 21). It is interesting that mention of the Anakim is made here, the giants which discouraged the spies 40 years before, who said, "Who can stand before the sons of Anak?" (Deu. 9:2). These, who seemed to the spies to be unconquerable, "Joshua destroyed them utterly with their cities". Only a few were left living in the cities of Gaza, in Gath, and in Ashdod (V.22). This later proved to be a great mistake on Joshua's part for in David's day the giant, Goliath, came from Gath to defy Israel and her God.

"So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war" (Josh. 11:23). This verse gives us a summary of the whole book of Joshua, from the taking of the land from the Canaanites to the dividing of it up to the children of Israel.

## WARFARE

(Continued from Page 1)

law of God after the inward man."

1. Before a man comes to Christ, he hates the law of God; his whole soul rises up against it - "the carnal mind is enemy against God, and is not subject to the law of God." (Rom. 8:7). (1) Unconverted men hate the law of God on account of its purity: "Thy Word is very pure, therefore Thy servant loveth it." For the same reason worldly men hate it. The law is the breathing of God's pure and holy mind. It is infinitely op-

posed to all impurity and sin. Every line of the law is against sin. But natural men love sin, and therefore they hate the law, because it opposes them in all they love. As bats hate the light, and fly against it, so unconverted men hate the pure light of God's law, and fly against it. (2) They hate it for its breadth. "Thy commandment is exceeding broad" (Psa. 119:96) It extends to all their outward actions, seen and unseen; it extends to every idle word that men shall speak; it extends to the looks of their eye; it dives into the deepest caves of their hearts; it condemns the most secret springs of sin and lust that nestle there. Unconverted men quarrel with the law of God because of its strictness. If it extended only to my outward actions, then I could bear with it; but it condemns my most secret thoughts and desires, which I cannot prevent. Therefore ungodly men rise against the law. (3) They hate it for its unchangeableness. Heaven and earth shall pass away, but one jot or one tittle of the law shall in no wise pass away. If the law would change, or let down its requirements, or die, then ungodly men would be well pleased. But it is as unchangeable as God: it is written on the heart of God, with whom is no variableness nor shadow of turning. It cannot change unless God change; it cannot die unless God die. Even in an eternal hell it demands and curses will be same. It is an unchangeable law, for He is an unchangeable God. Therefore ungodly men have an unchangeable hatred to that holy law.

2. When a man comes to Christ, this is all changed. He can say, "...I delight in the law of God after the inward man." He can say with David, "O how love I thy law! it is my meditation all the day." He can say with the Lord Jesus in the 40th Psalm, "I delight to do thy will, O my God, yea, thy law is within my heart." There are two reasons for this:

1. The law is no longer an enemy. If any of you who are trembling under a sense of your infinite sins and the curses of the law which you have broken flee to Christ, you will find rest. You will find that He has fully cancelled the demands of the law as a Surety for sinners, that He has fully borne all its curses. You will be able to say, "Christ hath redeemed us from the curse of the law, being made a curse for me, as it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). You have no more to fear, then, from that awfully holy law; you are not under the law, but under grace. You have no more to fear from the law, than you will have after the Judgment Day. When that awful scene is past--when the dead, small and great, have stood before the Great White Throne--when the sentence of eternal woe has fallen upon all the unconverted, and they have sunk into the lake whose fires can never be quenched; would not that redeemed soul say, I have nothing to fear from that holy law; I have seen its vials poured out, but not a drop has fallen on me? so may you say now, O believer in Jesus! When you look upon the soul of Christ, scarred with God's thunderbolts, when you look upon His body, pierced for sin, you can say, He was made a curse for me; why should I fear that

holy law?

2. The Spirit of God writes the law on the heart. This is the promise: "...After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). Coming to Christ takes away your fear of the law, but it is the Holy Spirit coming into your heart that makes you love the law. The Holy Spirit is no more frightened away from that heart; He comes and softens it; He takes out the stony heart and puts in a heart of flesh; and there He writes the holy, holy law of God. Then the law of God is sweet to that soul: he has an inward delight in it. "The law is holy, and the commandment holy, and just, and good." Now he unfeignedly desires every thought, word, and action, to be according to that law. "Oh, that my ways were directed to keep thy statutes: great peace have they that love thy law, and nothing shall offend them." The 119th Psalm becomes the breathing of that new heart. Now also he would fain see all the world submitting to that pure and holy law. "Rivers of water run down mine eyes because they keep not thy law." Oh that all the world but knew that holiness and happiness are one. Try yourselves by this. Can you say, "I delight in the law of God after the inward man"? Do you love it now? Do you long for the time when you shall live fully under it--holy as God is holy, pure as Christ is pure?

Oh come, sinners, give up your hearts to Christ, that He may write on it His holy law! You have long enough had the devil's law graven on your hearts; come you to the Lord Jesus, and He will both shelter you from the curses of the law, and He will give you the Spirit to write all that law in your heart; He will make you love it with your inmost soul. Plead the promise with Him. Surely you have tried the pleasures of sin long enough. Come now, and try the pleasures of holiness out of a new heart. If you die with your heart as it is, it will be stamped a wicked heart to all eternity: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still..." (Rev. 22:11) Oh come and get the new heart before you die; for except you be born again you cannot see the kingdom of God.

II. A true believer feels an opposing law in his members: "...I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." When a sinner comes first to Christ, he often thinks he will now bid an eternal farewell to sin: now I shall never sin any more. He feels already at the gate of heaven. But a little breath of temptation soon discovers his heart, and he cries out, "I see another law."

1. Observe what he calls it, "another law," quite a different law from the eh law of God--a law clean contrary to it. In v.25 he calls it a "law of sin"--a law that commands him to commit sin--that urges him on by rewards and threatenings. In Romans 8:2 it is called "the law

of sin and death"--a law which not only leads to sin, but leads to death, eternal death: "the wages of sin is death." It is the same law which in Gallatians is called the flesh: "the flesh lusteth against the spirit." (5:17) It is the same which in Eph. 4:22 is called "the old man," which is wrought according to the deceitful lusts. The same law which in Col. 3 is called "your members"--"mortify therefore, your members which are upon the earth." (v.5) The same is called in Rom. 7:24 "this body of death." The truth then is, that in the heart of the believer there remains the whole members and body of an old man, or old nature: there remains the fountain of every sin that has ever polluted the world.

2. Observe again what this law is doing--warring. This law in the members is not resting quiet, but is always fighting. There can never be peace in the bosom of a believer. There is peace with God, but constant war with sin. This law in the members has got an army of lusts under him, and he wages constant war against the law of God. Sometimes, indeed, an army is lying in ambush, and they lie quiet till a favorable moment comes. So in the heart the lusts often lie quiet till the hour of temptation, and then they war against the soul. The heart is like a volcano, sometimes it slumbers and sends up nothing but a little smoke, but the fire is slumbering all the while below, and will soon break out again. There are two real combatants in the believer's soul. There is Satan on the one side, with the flesh and all its lusts at his command; then on the other side there is the Holy Spirit, with all the new creature at His command. And so "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

Is Satan ever successful? In the deep wisdom of God the law in the members does sometimes bring the soul into captivity. "Noah was a perfect man," and Noah walked with God, and yet he was led captive: "Noah drank of the wine, and was drunken." Abraham was "the friend of God," and yet he told a lie, saying of Sarah his wife, "She is my sister." Job was a perfect man, one that feared God and hated evil, and yet he was provoked to curse the day wherein he was born. And so with Moses, and David, and Solomon, and Hezekiah, and Peter, and the apostles.

Have you experienced this warfare? It is a clear mark of God's children. Most of you, I fear, have never felt it. Do not mistake me. All of you have felt

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## WARFARE

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a warfare at times between your natural conscience and the law of God. But that is not the contest in the believer's bosom. It is a warfare between the Spirit of God in the heart, and the old man with his deeds.

If any of you are groaning under this warfare, learn to be humbled by it, but not discouraged. First, be humbled under it. It is intended to make you lie in the dust, and feel that you are but a worm. Oh! what a vile wretch you must be, that even after you are forgiven, and have received the Holy Spirit, your heart should still be a fountain of every wickedness! How vile, that in your most solemn approaches to God, in awfully affecting situations, you should still have in your bosom all the members of your old nature. Let this make you lie low. Second, let this teach you your need of Christ. You need His precious blood as much now as you did at the first. You can never stand before God in yourself. You must go again and again to Him to be washed. Even on your dying bed you must hide under Jehovah, our righteousness. You must also lean upon Christ. He alone can overcome in you. Cleave closer and closer to Him every day.

III. The Feelings Of A Believer During This Warfare:

1. He feels wretched. **"O wretched man that I am."** (v.24) There is nobody in this world so happy as a believer. He has come to Christ and found rest. He has the pardon of all his sins in Christ. He has near approach to God as a child. He has the Holy Spirit dwelling in him. He has the hope of glory. In the most awful times he can be calm, for he feels that God is with him. Still there are times when he cries. O wretched man! When he feels the plague of his own heart -- when he feels the thorn in the flesh--when his wicked heart is discovered in all its fearful malignity--ah, then he lies down, crying, O wretched man that I am! One reason of this wretchedness is that sin discovered in the heart takes away the sense of forgiveness. Guilt comes upon the conscience, and a dark cloud covers the soul. How can I ever go back to Christ? he cries. Alas! I have sinned away my Saviour. Another reason is, the loathsomeness of sin. It is felt like a viper in the heart. A natural man is often miserable from his sin, but he never feels its loathsomeness; but to the new creature it is vile indeed. Ah! brethren, do you know anything of a believer's wretchedness? If you do not, you will never know his joy. If you know not a believer's tears and groans, you will never know his song of victory.

2. He seeks deliverance. **"Who shall deliver me?"** In ancient times, some of the tyrants used to chain their prisoners to a dead body; so that, wherever the prisoner wandered, he had to drag a putrid carcass after him. It is believed that Paul here alludes to this inhuman practice. His old man he felt to be a noisome pu-

trid carcass, which he was continually dragging about with him. His piercing desire is to be freed from it. Who shall deliver us? You remember once, when God allowed a thorn in the flesh to torment His servant, a messenger of Satan to buffet him, Paul was driven to his knees. **"I besought the Lord thrice, that it might depart from me."** Oh this is the true mark of God's children! They of the world have an old nature; they are all old men together. But it does not drive them to their knees. How is it with you, dear souls? Does corruption felt within drive you to the throne of grace? Does it make you call on the name of the Lord? Does it make you say, like the importunate widow, **"Avenge me of mine adversary?"** Does it make you, like the Canaanitish woman, cry after the Lord Jesus? Ah, remember, if lust can work in your heart, and you lie down contented with it, you are none of Christ's!

3. He gives thanks for victory. Truly, we are more than conquerors through Him that loved us; for we can give thanks before the fight is done. Yes, even in the thickest of the battle we can look up to Christ, and cry, thanks to God. The moment a soul groaning under corruption rests the eye on the Lord Jesus, that moment his groans are changed into songs of praise. In Christ you discover grace sufficient for you -- grace to hold you up to the end -- and a sure promise that sin shall soon be rooted out altogether. **"Fear not, I have redeemed thee. I have called thee by My name; thou art Mine."** Ah, this turns our groans into songs of praise. How often a Psalm begins with groans, and ends with praises! This is the daily experience of all the Lord's people. Is it yours? Try yourselves by this. If you know not the believer's song of praise, you will never cast your crowns with them at the feet of the Lamb. Dear believers, be content to glory in your infirmities that the power of Christ may rest upon you.

## ACTS

(Continued from Page 1)

safely, was a very kind and considerate person. This fact informs us that it was God who actually chose Julius for this assignment. God, in fact, had promised to be with Paul and see to it that he reached Rome safely.

Our text speaks of **"other prisoners"** who travelled with Paul. Many of these, or perhaps all of them, would become gladiators and would be consumed by wild beasts as the multitudes looked on. This is the means whereby they were executed for their crimes against the state.

Our text informs us that Julius, Paul's guardian, was a **"centurion of Augustus' band."** The word **"centurion"** means that he was in charge of one hundred men while the word **"band"** refers to four to six hundred men, or a division of the Roman army. The subject band was termed **"Augustus' band"** in honor of the Roman emperor Augustus. This particular band, no doubt, was the top band of the nation and one which required that the participants be the best that the nation could produce.

This fact means that Julius was very well trained and had proven himself on many occasions. He, in other words, had climbed the ladder to the top and had done so rung by rung. We have, then, two very highly trained men before us in the persons of the apostle Paul and Julius. **"And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us"** (Acts 27:2).

The fact that the ship was **"of Adramyttium"**, means that it was either built there, or sailed from there. Adramyttium was a maritime town of Mysia, in Asia Minor, opposite the island of Lesbos. We will learn when we study verse six of the subject chapter that they were all to be transferred to another ship once they reached **"Myra"**.

I desire again to point out how that God kept His promise to Paul and was with him every mile of the way to Rome. He was with him by way of the kind and considerate Julius. He was also with him by way of the companionship of Luke and Aristarchus. God could have sent an angel to comfort and encourage Paul, but He chose to work through Paul's close friends. We, if we look back over the difficult times in our lives, will also find that God, in many cases, was with us in the person of someone who was close to us.

**"And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself"** (Acts 27:3).

Sidon was about sixty seven miles east of Caesarea, which means that at the time of our text, Paul had been on the ship for about twenty four hours. It was at this point of the journey that Julius **"courteously entreated Paul"**, as we say, **"to take a break"**. We, of course, are to understand that it was God who was tenderly caring for Paul. It was not that Julius suggested that Paul take a break, but the word **"entreated"** means that he earnestly encouraged him to do so.

One can be sure that Paul's friends in Sidon left no stones unturned in refreshing Paul. They may have provided him with new clothes, a warm shower and the best food available. It is also likely that they provided Paul with food and other supplies for his journey. They may have even sent Julius a large piece of cake and a piece of cherry pie.

**"And when we had launched from thence, we sailed under Cyprus, because the winds were contrary"** (Acts 27:4).

They, in sailing **"under Cyprus"**, sailed along the coast. They, in fact, kept near to the shore line so as to offset the effect of the violent wind. It was not a time for the ship to be out in the midst of the open sea, so they kept near the shore so that the island itself would slow the westerly wind. The wind in being **"contrary"** was from the west or south-west and prevented them from moving in a straight course.

**"And when we had sailed over the sea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia"** (Acts 27:5).

Cilicia was a division or

province of Asia Minor. It was a sea coast town of which Tarsus, the home of Paul, was the capital. Paul, then, when sailing **"over the sea of Cilicia,"** was near his home in Tarsus. Perhaps there were members of his family who were living there--members that he would like to have visited with. He, however, was on his way to Rome as a means of preaching the gospel to all the world.

The ship, after sailing **"over the sea of Cilicia, and Pamphylia"**, or over the sea which lies off the coasts of these two regions, arrived at Myra, a city of Lycia. Lycia was a division, or province of the south-west part of Asia Minor. Those, in fact, who lived at Myra, were bordered by Phrygia and Pisidia on the north and the Mediterranean on the south. Pamphilia was to their east and Caria was to their west. It was at Myra that they were all transferred to a ship that was on its way to Italy.

**"And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein"** (Acts 27:6).

The fact that our text informs us that the **"centurion found a ship"**, indicates that he had to inquire and locate a ship. Arrangements could be made in advance in our day, but the means of communication were very limited in those days. The centurion, then, after investigation, found a suitable ship sailing to Italy from Alexandria, Egypt. It, according to Acts 27:38, was a ship that was loaded with grain. The ship, due to the strong westerly winds, was off its course. It, of course, was not off its course as far as God was concerned. God, in fact, had already made arrangements for Paul to board this particular ship.

**"And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete over against Salmone"** (Acts 27:7).

Cnidus was a city that was built on a point of land that jutted or extended out into the sea. It was a division or province of Caria which was called Doris. The city was a little north-west of the island of Rhodes.

We are informed by Luke that the big wheat laden ship had her bow set towards Cnidus, but veered off course due to the strong wind.

The strong wind drove the ship so that she **"sailed under Crete"**, or along the shore line of Crete so as to break the effect of the strong wind. They, while sailing **"under Crete"**, were **"over against Salmone"**, or that part of Crete which jutted, or extended out into the sea.

**"And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city of Lasea"** (Acts 27:8).

The ship **"hardly passed"**, or barely missed wrecking at Salmone, that part of Crete which extended out into the sea. They, however, after escaping being wrecked at Salmone, proceeded on to The Fair Havens, which also was a port of Crete. This particular port was a fair haven because it was a port where a ship could put down her anchor. Stephen, the geographer, calls this port **"the fair shore"**. The Dutch and French Sailing Directions call it **"the beautiful bay"**.

Our text informs us that the city of Lasea was near to The Fair Havens. It appears from

Luke's words regarding Lasea, that it was a well known city and one which pointed the way to The Fair Havens.

**"Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them"** (Acts 27:9).

Humanly speaking, much precious time had been lost while trying to navigate the big wheat ship towards Italy. They, in fact, had lost so much precious time, that they had entered into a time frame when sailing in the Mediterranean was very dangerous. Paul speaks of the time as being after the **"fast"**, that is, the fast which the Jews observed after the great day of atonement. This particular day occurred on the tenth day of the month and relates to the time of September and October. The reason for this time of the year being dangerous for sailing is because it is the time of the autumnal equinox. Paul was familiar with the fact that storms occurred during this period of the year. Paul, being very familiar with that period of the world, **"admonished them"** to remain anchored at The Fair Havens.

**"And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives"** (Acts 27:10).

To **"perceive"** is to become aware of something by way of the senses, or by way of a direct revelation from God. Paul's awareness was from God, since he was able to be aware of the danger which was before them. He knew, in fact, that there was to be **"much damage"** to the **"lading"**, or wheat, and also to the ship. The hurt to those on board was not to be hurt in the sense of injury, but to the hazard to which they were to be subjected. There, in fact, was to be a lot of mental anxiety, etc.

**"Nevertheless, the centurion believed the master and the owner of the ship more than these things which were spoken by Paul"** (Acts 27:11).

Paul had received his information from the Master of the storm, while the centurion had received his information from the master of the ship. The master of the ship was the person who was the helmsman and steered the ship from his position on the stern (rear of the ship). He also gave directions to the crew, and was therefore called **"the master"**, or pilot. The owner of the ship was probably not the same person as the master. The owner, of course, was over the master, but he was strongly influenced by the decisions of the master. All of us will encounter a great wreck of our lives if we, as was true of the centurion, listen to man's directions rather than those laid down in God's Holy Word.

**"And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain unto Phenice, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west"** (Acts 27:12).

The word **"commodious"** refers to that which is spacious, comfortable, or roomy. We are to understand then that it was not

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## ACTS

(Continued from Page 10)

that the ship would not have been safe at "The Fair Havens", but that the accommodations were too restrictive. They, however, had plenty of wheat on board to see them through the winter, but they believed Phenice to be a better place to spend the winter. They, no doubt, were of this opinion because Phenice was a curved harbor with the entrance being in a south-west direction and then turning toward the north-west. This fact made it safe from heavy seas and severe winds. One writer, when speaking of the harbor at Phenice or Lutro, said, "You open it like a box: unexpectedly the rocks stand apart, and the town appears within". We all know, however, that that which may appear to be the most secure can be, in some cases, the most dangerous. It, of course, is always the most dangerous if it is contrary to God's Word. The fact remains that they were safe at "The Fair Havens" and there was great danger in trying to better harbor. We will find that, humanly speaking, they gambled and lost. We will find however that God's plan was being carried out to the letter.

## SIN

(Continued from Page 1)

that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:8,10). If we boast of our holiness and our freedom from sin, we become an easy mark for the devil. "Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.)

Here is why it is easy for the Christian to sin. (1) He still has the flesh. If there was no devil, the flesh would still crave sin. Read Romans 7. "Dearly beloved...abstain from fleshly lusts which war against the soul." (I Peter 2:11). "...Have no confidence in the flesh." Phil. 3:3. The flesh cannot be trusted. (2) He is still in the world with all of its temptations. The world is no friend of God and no friend of the Christian. (3) The devil is still running loose. He is not chained, but is the prince of the power of the air and the god of this world. He is the tempter. According to the Scriptures, he has "wiles," "snares," and "devices." He has great power and is not afraid to use any of his weapons to lure a Christian into sin.

The Christian should recognize his own sin, confess it, repent of it, and forsake it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9). If this is not done, the Christian will soon feel the chastening of the Lord. Read Hebrews 12:5-11.

God has provided a way of escape so that the Christian need not go into "sin." "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye

are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13). Walk with God, avoid the very appearance of evil, seek His face in prayer, read and obey His Word, and you will find the key to victory over sin.

### II. SIN IN THE CHURCH OF GOD

"Unto the church of God which is at Corinth...It is reported commonly that there is fornication among you..." (I Cor. 1:2, 5:1) Since the church is made up of individual members, sin in the individual constitutes sin in the church. The "church of God...at Corinth" was a local visible New Testament Church. The Bible does not teach a universal invisible church, in fact there is no such thing today. In I Corinthians 12:12-31 the local church with its various members is compared to a human body with its various parts. Every part of the human body has a use and function. Even so, every member of a church has a place of work and service that is needful. Disease or infection in one part of the human body has an adverse effect on the rest of the body. Even so, sin in one member of the church has an adverse effect upon every member. "And whether one member suffer, all the members suffer with it... Now ye are the body of Christ, and members in particular." (I Cor. 12:26, 27).

One drop of contaminated water will contaminate a whole reservoir of pure water, but one drop of pure water will not purify a reservoir of contaminated water. One deadly cancer cell can be disastrous to an entire body of healthy cells. "A little leaven leaveneth the whole lump" I Cor. 5:6. The church at Corinth had a member who was openly involved in immorality. The church had not mourned over this, nor had they taken any action at all.

This is the great problem in many churches today. Sin is tolerated. Sin is condoned. Sometimes sin is even promoted in the church. Preachers, deacons, and prominent members are commonly reported to be guilty of fornication and adultery, and nothing is done about it. The Bible standards for the ministry and church officers are ignored in many quarters today. No wonder the world has lost all respect for the church. No wonder God withdraws His blessing. Eventually Ichabod is written over the door of another church. "The glory is departed" I Sam. 4:21. Then that church has to resort to worldly carnal methods to keep going.

God wants His church to be doctrinally pure, and morally pure. In Joshua 7, we see how the sin of Achan brought defeat to the entire nation of Israel. When this sin was judged, then God restored the blessing.

### III. DISCIPLINE IN THE CHURCH OF GOD

Does a church have the Scriptural authority to deal with doctrinal error and immorality in the congregation? The answer is yes!! The Church not only has the authority to do this, but it has the command of God to do so. Yet, we find many today who object to any form of discipline being exercised in the church. Failure to exercise discipline against those guilty of doctrinal

heresy has resulted in most of the major denominations being taken over by the modernists. If a church fails to discipline those who are guilty of open immorality, they seal their own doom. The church loses its testimony and the Spirit of God is grieved.

### SIN SHOULD BE CONDEMNED FROM THE PULPIT

Sin in general and sins in particular should be preached against from the pulpit regularly. If this is done in the right manner, it will keep many Christians from going into sin. What a pity that so many preachers are afraid to preach against sin.

### PAUL'S INSTRUCTION TO THE CHURCH

Paul's instruction to the Corinthian Church is plain. Here is what he told the church to do: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Therefore put away from among yourselves that wicked person" I Cor. 5:4, 5, 13. In other words, the man was to be turned out of the church. He could no longer be in fellowship with the church. This did not doom his soul, but it would purge or remove sin from the church body.

### FIVE BIBLE REASONS FOR DISCIPLINE

1. Immorality as is explained in I Cor. 5:1-13.

2. False doctrine cannot be tolerated by a church. See I Tim. 6:1-5; I Tim. 1:19-20; and II Tim. 2:16-18. "From such withdraw thyself" I Tim. 6:5-b

3. A disorderly walk. "Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly... For we hear that there are some which walk among you disorderly, working not at all, but are busybodies... And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" II Thess. 3:6, 11, 14,15.

4. Divisions contrary to Bible doctrine. Rom. 16:17, 18; Titus 3:10; Acts 20:28-32.

5. Unrepentant attitude over sin. Matt. 18:15-20 "...if he neglect to hear the church let him be unto thee as an heathen man and a publican" Matt. 18:17.

### PROPER ATTITUDES IN DISCIPLINE

Church discipline has fallen into ill repute, because it has many times been practiced in an unscriptural manner. Harshness, bitterness, and hatred should have no place in church discipline. If such business is conducted in a spirit of anger and emotion, it will probably do more harm than good. Church members should be mourning, and praying if others are guilty of sin.

1. Church discipline should be carried out in a scriptural manner. Spirituality, humility, and meekness should be manifested

by those who are taking action. Read Gal. 6:1 and Matt. 18:15-20.

2. A firm and uncompromising stand is essential. "Rebuke them sharply that they may be sound in the faith. Titus 1:13. "Them that sin rebuke before all, that others also may fear" I Tim. 5:20.

3. Love for the erring brother must be manifested. "Yet count him not as an enemy, but admonish him as a brother" II Thess. 3:15.

4. There should be full forgiveness for those who repent and confess. "...If he repent, forgive him" Luke 17:3.

### REASONS FOR CHURCH DISCIPLINE

1. Church discipline is commanded in the Word of God. We should obey God.

2. It will remove the defilement of sin. "Purge out therefore the old leaven" I Cor. 5:7. Proper church discipline will maintain the purity and power of the church, and thus retain the blessing of God.

3. It will restrain others. "Them that sin rebuke before all, that others also may fear" I Tim. 5:20.

4. It is always hoped that it will bring about the repentance and restoration of the erring brother. It seems quite certain that the immoral man of I Cor. 5, later repented and was restored to fellowship in the church. Read II Cor. 2:4-11.

### IV. DISCIPLINE IN THE CHURCH OF GOD

#### AND THE LORD'S SUPPER

The Bible does not teach open communion. Every one that loves Jesus is not invited to the Lord's table. The Lord's Supper is a Church ordinance. The church was organized before the institution of the Lord's Supper. Unsaved or unbaptized people are never invited to the Lord's table. The order in Matt 28:19 is: (1) Salvation (2) Baptism (3) Observing of all things, this would of course include the Lord's Supper. The order in Acts 2:41, 42 is: (1) Salvation (2) Baptism (3) Fellowship (4) Breaking of bread.

The command to the church at Corinth was: "Keep the ordinances, as I delivered them to you" I Cor. 11:2. The Lord's Supper is the ordinance under discussion in I Cor. 11.

### CONDITIONS WHICH PREVENT THE OBSERVANCE OF THE LORD'S SUPPER

"When ye come together in the church, I hear that there be divisions among you...there must be also heresies among you...When ye come together therefore into one place, this is not to eat the Lord's Supper" I Cor. 11:18, 19, 20. Notice the phrase in verse 20, "this is not to eat the Lord's Supper". The literal meaning of this phrase is: "Ye cannot eat the Lord's Supper". In the midst of division, heresies, and disorder such as is described in I Cor. 11:17-34, it is impossible to eat the Lord's Supper until these disorders are corrected in the church.

### A BROTHER LIVING IN SIN, IS NOT TO BE INVITED TO THE LORD'S SUPPER

"Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or

a railer, or a drunkard, or an extortioner; WITH SUCH AN ONE NO NOT TO EAT" I Cor. 5:11. This makes it quite plain that "any man that is called a brother" cannot live in sin and be invited to the Lord's Supper. This Scripture deals with the present state of the man, not his past state. Many who are now good and faithful Christians, once lived in the vilest of sins. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified" I Cor. 6:11.

The only place that the Lord's Supper can Scripturally be observed, is in a local New Testament Baptist Church. Only the members of that local church should partake of it. Every person who partakes of the Lord's Supper should be a saved, baptized member of that particular church. The church as a body has no way of knowing about the qualifications of those who are not members of that local church. "...do not ye judge them that are within?" I Cor. 5:12.

The Bible says, "let a man examine himself, and so let him eat of that bread, and drink of that cup" I Cor. 11:28. If a man will do this, then all will be well. But if he refuses to examine and judge himself, then the church body has every right to exclude him from the church and from the Lord's Supper, until he repents and confesses.

### SUMMARY

1. Sin in the child of God, should be confessed and forsaken. This will save the child of God from chastisement.

2. Sin in the church of God, should be recognized as a threat to the health and welfare of the entire local church body.

3. The church has the authority to deal with sin in its membership. Members who persist in living in sin should be excluded from the membership of the church, until such time that they confess and repent of their sin.

4. Church members who are living in sin, should not be allowed to partake of the Lord's Supper by the church.

A proper attitude toward church discipline will not make Pharisees out of the Christians. It will not make spies and snoopers out of the pastor and other church officers. It will not cause an outbreak of gossip-fever among the members. When a Christian gets pleasure or satisfaction in talking about the sin of fellow Christians, it is proof positive that their heart is not right with God. When we see a Christian in sin, we ought to have a broken heart about it.

The testimony of independent, fundamental Baptist Churches is rapidly being destroyed because of a failure to practice church discipline. In these last days, of apostasy, may churches be awakened to the awful danger from within.

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PRAY  
FOR CBC, TBE  
& JOE WILSON  
PRAY

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# HIGHWAY ROBBERY FROM THE SCRIPTURAL STANDPOINT PART II

III. THERE IS A SCRIPTURAL REASON FOR DOING THIS SCRIPTURAL THING IN A SCRIPTURAL WAY.

1. It honors God. It always honors Him when we regulate our lives by the Bible. He says,

**"Honor the Lord with they substance, and with the first fruits of all thine increase."**

Many good people, because of lack of faith, resort to carnal means to support the work of Christ. Their motives are no doubt pure, but their methods are not Scriptural. If only they could see that God's way is the best way!

Then too, so many people feel that they are cheated when they go to a church supper. Somehow they feel that the church is under obligation to them when they have purchased a meal. A man out of Christ told me that the worst cheating he ever had came from a church. He bought a supper, and felt that he did not get value received for money spent.

From the lips of another I heard the following story: Two oysters met in a bowl of soup. Oyster number one said to oyster number two, "Good evening, brother oyster. How are you this evening? And where are we, any way?" "We are at a supper," replied oyster number two. "And what kind of a supper?" asked number one. "We are at a church supper," replied number two. "How does it happen that there are two of us?" asked the first. Truly the world so judges us when we resort to such unscriptural methods. And the reason these carnal means of supporting a church dishonor God is that they are not Scriptural. **"Bring ye all the tithes into the storehouse"** is a method that cannot be improved upon in financing the work of God.

2. It proves God. **"Prove Me now,"** says God. Our God likes to be proved. He loves to honor a faith that rises to meet His faithfulness. If there is anything in which God glories, it is in being proved. He is anxious to be put to the test.

3. It blesses the giver. Our heavenly Father is anxious to bless us. Oh, that we were just as anxious to be blessed.

First, we would say that when we practice tithing we receive a material blessing. Scripture gives us proof of this **"...if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."** (Malachi 3:10). I have seen this demonstrated many times. **"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."** (Prov. 3:10). **"Cast thy bread upon the waters: for thou shalt find it after many days."** (Eccl. 11:1). **"Give, and it shall be**

**given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom..."** (Luke 6:38). **"But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."** (II Corinthians 9:6). **"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."** (Gal. 6:7). Some think this last quoted passage has to do with the sinner. It is true that it is a principle which applies to all people but it is also true that it applies in a primary sense to Christians. And if one notices the context, it applies primarily to the matter of supporting the ministry. See Ga. 6:7.

This principle is the same as that of Malachi 3:10, 11. The Lord here promises that He will bless us even if He has to rebuke the devourer. **"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground..."** I have seen God literally keep this promise. Several years ago there was a young man who was a member of a Baptist church in Indiana. He was a member at the time. I conducted a revival for his pastor who was a good friend of mine. This young man promised his pastor, that spring, that he was going to tithe. He was probably the only layman in the church who was a tither, and possibly the only one in the community. But he was faithful. The part of the state in which he lived was known for growing tomatos. Some made their money by growing the tomatos and selling them to the canning factory. Others found more profit in growing the plants, and selling them to the growers. This man was one of the latter. He sowed several acres of ground with a grain drill. And on either side of his field his neighbors had done likewise. When the plants reached a certain stage the tomato lice began to appear. But to the surprise of him and his neighbors, the young tither's tomatos were left unharmed by the lice while the adjoining fields were completely devoured. Though the young man gave God the glory, his unbelieving neighbors could not understand. It was the faithfulness of a covenant-keeping God keeping His promise. **"I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."**

Second, it brings us spiritual blessings. **"The liberal soul shall be made fat..."** (Prov. 11:25). After all, spiritual blessings are of more value than are the material blessing. How we should covet and seek the great blessings which God has in store for us!

We can have them if we obey God.

**"But we never can prove the delight of His love**

**Until all on the altar we lay,**

**For the favor He shows, and the joy He bestows,**

**Are for them who will trust and obey."**

4. We should tithe because we owe God. The ownership of God is the basis of appeal for money, and it is an appeal which cannot be ignored by honest Christians. **"And all the tithe...is the Lord's; it is holy unto the**

**Lord"** (Leviticus 27:30). Twice when the tithe is mentioned it is connected with the word pay. See Matt. 23:23, Hebrews 7:9.

Never should an appeal for tithing be made on the basis that God needs it. God does not need any man's money. **"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the fields are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."** (Psalm 50:10-12). **"...not grudgingly, or of necessity..."** (II Cor. 9:7). This means that we are not to give because we think God needs it. And yet, I dare say, this is usually the basis of appeal for giving and tithing. **"If ye love me, keep my commandments"** said the Saviour. To think what God has done for us ought to move us, and will move us if we are surrendered Christians.

To some this may seem an impossibility, but God does not mock His children by commanding them to do the impossible.

IV. TO SAY WE CANNOT TITHE IS TO ADMIT ONE OR ALL OF FIVE THINGS

1. That we claim to know more than God, because God said that this is His plan. The Lord said that man should not live by bread alone, but by every word that proceedeth out of the mouth of God. The teaching of the tithe is part of His Word. Christian, do you believe it? Then if you do, why do you not obey it? It is God's plan. How full of conceit a man must be to claim that he knows better how to finance God's program than God Himself knows. If you reject the tithing plan, then you inevitably claim to know more than God, because God tells us this is His plan. Christian, are you in this class--professing to know more than God knows?

2. That God lied about the matter and you cannot believe Him. Hence, unbelief, for unbelief makes God a liar. We believe God's Word to save us, why can we not believe His Word to rule our lives? Unbelief is the only sin that damns the souls of men. This same unbelief will wither the testimony of a Christian. Flee from it as you would flee from the devil himself, because he is the author of unbelief.

You know if your banker assured you of an investment that would yield 25 percent you would grasp at it immediately. Yet here is an investment that will yield one hundred percent. Why do you not take it? Answer: Unbelief! **"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."** (Matt. 6:19, 20).

3. If you fail to tithe you confess that you do not need, or do not want God's blessing and partnership. God has promised to bless the tither. He has promised to withhold the blessing from the one who refuses to tithe. (Malachi 3:10-12). Then if you refuse to do the thing which you know will bring blessing from

God, you in reality are saying that you do not want the blessings of God. How heart-searching this is. May the Lord use it, dear Christians, to show you your state if you are refusing to do His will.

4. If you are refusing to tithe when God has spoken so plainly you are saying that you do not love Him, for if you love Him you will keep His commandments. Surely, if you are a child of God you do not mean to say that you do not love our Lord. But by your actions you are to be judged. An apostle of Christ's tells us that faith without works is dead. Let us be sure that we are not like a group of people to whom Christ spoke when He told them that they honored Him with their lips, but that their hearts were far from Him.

5. If you refuse to tithe after knowing your duty, God says you are a robber. God who cannot lie says it. If these Words of His strike conviction to your soul, may the Holy Spirit lead you to do your duty and surrender to Christ, making Him your Lord as well as Saviour. God told the people in the days of Malachi that they had robbed Him. And if we read the Bible, He is telling this pleasure-mad, ease-seeking, Bible-denying generation the same thing.

One of the signs of the close of this age is "covetousness." (II Timothy 3:2). How God hates this sin! He classes it with the baser sins. (Ephesians 5:3; Col. 3:5). It is probably the outstanding sin of the church of today. And yet men try to justify themselves in their banditry and robbery, for banditry and robbery it is. God says that a covetous man cannot inherit the kingdom. (I Cor. 6:10).

A Catholic priest who served a large Catholic church in New York city for more than twenty-five years stated that in all that time he had every sin committed by men, with the exception of one, confessed unto him. That one sin which was never confessed to him was covetousness. How men hate to admit that they have that which does not belong to them.

The Word of God certainly warns against it. God speaks in thundering tones from Sinai. **"Thou shalt not covet..."** Christ said, **"...beware of covetousness..."** Achan and his family were stoned to death because of covetousness. The first death recorded in the church after Pentecost was because of covetousness and lying to cover it up. If God killed all the church members who lied about their giving, it would keep the preachers busy preaching their funerals. The Lord warns churches not to keep pastors and deacons who are stingy. The sin of the arch-traitor, Judas, was love for money, or covetousness.

How we need to oppose and expose this sin which reigns in high carnival in the churches of the land!

Dear Reader, which one of the above mentioned sins are you guilty of if you have not come all the way with God on the tithing issue? Or are you guilty of all of them?

Permit a word of personal testimony. Three months after I was converted I learned of tithing. I have practiced it ever since. How thankful I am that I learned this at the beginning of my Christian life. Though in many other respects I have been

unfaithful, I want to bear record that God has been faithful to His promise. All praise to His name!

When I began to preach, naturally, I began to preach tithing. I have seen it transform lives and make new Christians out of old ones. On the other hand I have known men who knew to tithe, but refused to do so. I have seen them wither spiritually I have seen them lose their possessions. I am convinced that every man is a tither, because if he does not pay his tithes to God he usually loses the amount of his tithes in financial reverses, sickness and other ways. How much better to pay to God and then have a reward in heaven.

Carve your name high o'er shifting sand,

Where the steadfast rock defy decay--

All you can hold in your cold dead hand

Is what you have given away.

Build your pyramids skyward and stand,

Gazed at by millions, cultured, they say--

All you can hold in your cold dead hand

Is what you have given away.

Count your wide conquests of sea and land.

Heap up the gold, and hoard as you may--

All you can hold in your cold dead hand

Is what you have given away.

Culture and fame and gold--oh, so grand!

Kings of the salon, a mart a day--

All you can hold in your cold dead hand

Is what you have given away.

Some few years ago I was visiting a preacher friend of mine in a small city in southern Ohio. During the services at the church, a nearby filing station was held up by three robbers, or highwaymen. They escaped with their plunder--but--But what? But later they were captured. They were brought before an honest judge who believed that the law should be upheld. As they stood to be sentenced after being found guilty, and not knowing what the sentence would be, they began to grin. But when the stern judge gave them the full penalty of the law they began to tremble and turn pale. My dear Christian friend, it may seem a light thing to you now to rob (Mal. 3:8) God, but some day you must stand before the judgment seat of Christ." (II Cor. 5:10). Here you shall be judged not as to the sin question, but as to your works. You cannot escape! In that day it will be a serious and solemn affair.

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