

A NOTABLE PRISONER

by Fred C. Beard
Scripture reading:

Matt. 27:15-26
Mark 15:6-15
Luke 23:17-25
John 18:39-40



Fred Beard

"And they had then a notable prisoner, called Barabbas." Matt. 27:16. On the day that my Lord Jesus was nailed to the cross, there to give up His life for His people, that they may live and enjoy that life free from the guilt and the debt of their sins; there also lived a man (Continued on Page 14, Col. 2)

THE WOMAN'S HEADCOVERING

by J.C. Settmor

In the last issue we considered 1 Corinthians 11:2-16 in view of the customs of Corinth. We discovered that Paul's directions about the head covering for both the men and women did not correspond to the customs of his times whether Jewish, Greek, or Roman. Consequently, we felt impelled to the conclusion that whatever Paul meant by the terms he used, they are applicable for all time. This moves the instruction of Paul out of the arena of custom and places them into that of command.

Next, we take up the question: Is the woman's hair her covering? Many believers are quick to admit that the Scripture in this place requires the woman to wear a veil. But they are also quick to argue that this covering which Paul requires is the woman's hair. They contend this is the meaning of verse 15. "But if a woman

(Continued on Page 6, Col. 5)

LET'S GET THE TRUTH OUT THIS YEAR!
SUBSCRIPTIONS NEW OR ONE RENEWAL \$1 EACH

OUR SUFFICIENCY

by John R. Gilpin

"Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Cor. 3:5).



John R. Gilpin

Beloved, I am more and more coming to realize how impotent and how helpless and powerless man is from day to day.

If you will turn to the New Testament, you will find the story of a woman who had an is- (Continued on Page 12, Col. 1)

18 PROBLEMS WHICH CONFRONT THE UNIVERSAL, INVISIBLE CHURCH THEORY

by Nile Fisher

With all that may commend itself to this view, together with the number of Bible teachers who embrace it, it yet remains an interpretation carrying with it some of the gravest questions and paradoxes. There are some eighteen problems existing in the face of it.

1. The problem of etymology and usage of "ecclesia."

The terms "universal" and "invisible" are opposed to the original meaning of "ecclesia." There is the problem of the at-

tempt to unfold a supposed greater truth by the usage of a word in a limited and unprecedented sense.

2. The problem of history.

Earnack, in "History of Dogma," declares, "The expression, invisible church, is found for the first time in Hegessipus. Eusesius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian, all used the term, holy churches, and never the Catholic or Universal Church."

Again (Vol. 2, p. 83): "No one thought of the desperate idea of



Moody Roberts

TULIP OR GRACE

by Moody Roberts

If you are a real student of Theology today, you will have no doubt learned about TULIP. Many would-be theologians like to make a sport of ridiculing TULIP. Along with this is also the denunciation of Calvinism or what men call Hyper-Calvinism. It seems that many of those who ridicule the most against "Hyper-Calvinism" do not themselves really know what that "ism" is. Hyper-Calvinism by definition of terms would mean more Calvin

than Calvin. If we say that one is hyper-active, we mean that one is extremely over active. Now, how one can be extremely over Calvin is difficult to understand. Then of course some have pushed the sovereignty of God to the point of an excuse to avoid the command to evangelize the world. These precious doctrines should never be so used. They were never intended for that.

The doctrines of grace did not

(Continued on Page 10, Col. 4)

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 65, NO. 5

ASHLAND, KENTUCKY, FEBRUARY 27, 1993

WHOLE NUMBER 2652

THE GREAT TASK OF KEEPING THE HEART PART IX

TAKING THE HELMET OF SALVATION

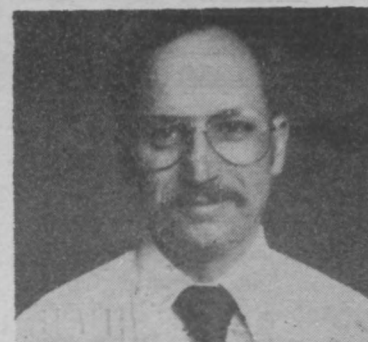
Ephesians 6:17

BIBLE READING

Ephesians 4:11-16

by John Pruitt

The head is the most vulnerable part of the body. Special protection must be provided to prevent injury. The head is the controller of the rest of the body. If a



John Pruitt

deadly blow is delivered to the head, the rest of the body is dead also.

If a person does not have the helmet of salvation, the works that they do are dead also.

In order that we might stand against the wiles of Satan, withstand in the evil day, and stand

(Continued on Page 9, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

DON'T GIVE THE DEVIL AN INCH

"Neither give place to the devil" (Eph. 4:27).

I am sure that we have all heard the saying, "Give him an inch, and he will take a mile." This saying has been applied in many situations. We can surely apply this to the devil. The devil will take all one will allow him to take.

The Bible has much to say about the devil and the believer's

dealings with him. The devil is totally wicked; there is not a redeeming quality about him; there is no good in him. The devil is totally the enemy of God's people. The truth is that the devil is totally the enemy of every man, saved or unsaved. The devil will do all the evil he can to the child of God.

I don't know for sure how smart the devil is. I would think

that he knows he cannot cause a saved person to lose his salvation, but I am not absolutely sure of this. At any rate, the devil will do all the hurt to the believer that he can. The Lord said to Peter, "Satan hath desired to have you," and I am sure that this is true as to every believer. Praise God that Jesus added, "But I

(Continued on Page 2, Col. 1)

The Baptist Examiner
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Office Ph. 606-325-2012
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Owned, authorized and published by Calvary
Baptist Church, Ashland, Ky.

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

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky., with paid circulation in every state and many foreign countries.

Subscription rates are \$6.00 per year.

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POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

fault and failure. "Ye are of God, little children, and have overcome them: because greater is he that is



Joe Wilson

in you, than he that is in the world" (1 Jn.4:4). The devil is in the world. The Holy Spirit is in the child of God. The Holy Spirit is stronger than the devil. Therefore, we do not have to be defeated by the devil. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Ja.4:7). "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith...." (1 Pet.5:8-9). Read these two

verses again. Submit to God and you will receive power from God wherewith to resist the devil; and the devil will flee from you. The devil is after you, but resist him in faith in God. We can have the victory. We do not have to be defeated by the devil.

The Bible gives us many instructions concerning the devil and how we should deal with him so as to have victory over him. Two such were given in the above Scriptures. A very important one is given in my text for this message, "Neither give place to the devil." Listen again to my subject, "Don't Give The Devil An Inch." I warn you; if you give him an inch, he will take a mile. Let us look at several things that "give place to the devil." The list will by no means be exhaustive, but should be helpful in getting us started in obeying the Scripture, "Neither give place to the devil."

1. Pride gives place to the devil. The Bible says of a bishop, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Tim.3:6). The first sin ever committed was that of the pride of the devil, "Thine heart was lifted up because of thy beauty...." (Eze. 28:17). Oh, how many of the

sons of men have fallen into the clutches of the devil through pride!

When the Lord listed seven things as an abomination to Him in Proverbs 6:16-19, the first one listed is, "A proud look." Pride is a terrible sin. Mere worms of the earth, who have nothing of which to be proud, are yet lifted up through pride. Pride in a man's heart surely gives place to the devil. The devil, I think, knows when one is filled with pride. I can almost hear the devil gloat when he sees a proud man, "I've got him now." Dear brother and sister, please heed this message. Pride is a terrible sin, and a most dangerous one. It leaves you open to the attacks of the devil, and pride gives no defense against the devil.

Let me state here that this message applies in part to the unsaved as well as the saved. I may, at times, speak more to the believer; but I mean the message for every reader.

2. Envy gives place to the devil. "...envy slayeth the silly one" (Job. 5:2). "...envy the rottenness of the bones" (Pro.14:30). I wonder how many foolish people have been slain, or at least deeply injured by envy. As rottenness in a man's bones will destroy his mobility and activity and eventu-

ally his life; so envy will eat away at the spiritual character of a child of God.

When you are filled with envy of others and what they have, you are fair game for the devil. The preacher who is envious of the abilities, talents, or position of another preacher is open to the attacks of Satan. Such a preacher will not be able to properly use his own talents and abilities, will not be satisfied with and thankful for them, and will not be able to properly fill his own God-assigned place and do his own work. Have you had this experience? At a conference or elsewhere, you have bragged to one preacher about the sermon of another preacher, and you have seen envy swell up in the bosom of the preacher to whom you were speaking; I have seen this. I have spoken well of a man's singing to another singer (I bragged on him, too) and seen envy in that person. Oh, beware of envy; it will rob you of sweetness, joy, and blessings. You know that time and space will not permit me to make all the applications of these things that could be made. I leave many such to the Holy Spirit and to you.

3. Covetousness gives place to the devil. "Thou shalt not covet...." (Ex.20:17). When
(Continued on Page 3, Col. 3)

FROM THE EDITOR

"And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Lk.9:23).

WHAT'S TO ESTEEM? I hear so much about self esteem today. This seems to be the major theology of some popular radio preachers of today. We are told that the greatest problem people have is a lack of self esteem. We are told that the greatest harm we can do to another person is to lower his or her self esteem. We are told that a person's greatest hindrance to being and doing something with his or her life is lack of self esteem.

A dear friend of years gone by once told me that she had taught her children that they were as good as anybody and better than most. I think, from what I saw, that she convinced some of them as to this.

Many times, this teaching of self esteem does not pretend to be derived from the Word of God, and some of its applications are ludicrous, as well as opposed to the Bible. We are told that hitting a child will ruin his self esteem and cause him great damage. We are told that a person is to feel good about himself - refusing to face the Biblical truth that he is a totally depraved sinner in desperate need of the saving grace of God. We are warned against giving people a "guilt complex."

A popular T.V. advertisement, seeking to sell a costlier brand, says, "I'm worth it." I hear and read often of efforts to distinguish between a sinful and worldly self esteem and what is called Christian self esteem. These men have fallen into the self esteem trap, and are trying to defend what is not taught in the Bible.

Again, I ask, WHAT'S TO ESTEEM? The Bible has very much to say about self denial; it has nothing, in my opinion, to say about self esteem. I ask you, how can one preach self esteem and also preach self denial? I ask you, how can one deny self, and esteem self at the same time?

Again I ask, WHAT'S TO ESTEEM? What does the Bible teach us about self? Well, first of all, the Bible has nothing good to say about self. The Bible speaks against self love, self will, self gratification, self seeking, self admiration, self defense, self vindication, self vengeance, and a multitude of other things that go along with self esteem.

What is self esteem? It roots in selfishness. Selfishness is a major root of sin. Selfishness is at the heart and center of every sin that men commit. Why, self is just a long way of spelling sin.

Self esteem is a form of idolatry. God hates every form of this terri-

ble sin. Some make an idol of praise, wealth, family, possessions, power, etc., but all men by nature make an idol of self. I might almost say that self esteem is involved in every form of idolatry that men commit.

Self esteem is a major hindrance to salvation. One must give up self esteem before he will seek the Saviour. One must come down and take his proper place in the dust of humility before he will receive salvation by the free grace of God. After all, a major teaching of the Bible about salvation is that it is altogether by the free grace of God. But self esteem is unalterably opposed to receiving anything totally by grace. Self esteem must have a part to play in salvation. To receive salvation by free grace is to disown any self esteem.

Self esteem is a great hindrance to living the proper Christian life. Self esteem may well be our greatest enemy in living for God and serving God. Self is just a short way of spelling flesh - and surely the flesh is one of the trinity of evil that oppose one in serving God - the world, the flesh, and the devil.

The proper attitude toward self is: 1. Everything bad in and about me comes from self. 2. Anything good in and about me comes from God. If I give God all the glory for all that is good and worthwhile in and about me, where is there any room for self esteem? If I esteem God as I should, where is there any room for self esteem?

The proper place for self is not on the throne of esteem, but on the cross, crucified with Christ. The proper attitude toward self is to deny it, not esteem it. The Pharisee in Luke 18 had plenty of self esteem. Where did it get him? It sent him home in the same lost and undone condition with which he came into the temple. His self esteem kept him from being saved by the grace of God. The Publican had no self esteem. He considered himself to be a terrible and undeserving sinner. His lack of self esteem prepared him for the receiving of the saving mercy of God. Look at where the Pharisee ended up and see where self esteem will land you.

Pride is one of the greatest sins of the Bible, and pride is just another name for self esteem. I challenge the ingenuity of any man to devise a true line of separation between pride and self esteem. I challenge the ingenuity of any man to tell me how one can practice self denial and self esteem at the same time. Self esteem leads to hell; self denial leads to salvation. One more time, WHAT'S TO ESTEEM?

DON'T

(Continued from Page 1)

have prayed for thee" to this statement, and this is also true of every believer.

The devil is after you. He wants to cause you all the trouble he can. He wants to rob you of the blessings God gives. The devil wants to keep you from being the Christian in life and service that you ought to be. The devil wants to rob you of the joy of your salvation. He wants to ruin your testimony. Yes, the devil is after you.

The devil is very powerful, probably more powerful than any other of God's creatures. He is very knowledgeable. He knows much about you. He knows your weaknesses. He knows how to get at you. The devil is very subtle. Oh, we have a great enemy.

But we do not have to be defeated by the devil. If we allow him to defeat us, it is our own

WITHIN THE VEIL

by I.M. Haldeman

Brother Haldeman was pastor of the First Baptist Church of New York City for almost fifty years.

Hebrews 6:20: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Three lines of thought are here presented:

1. Jesus Christ has entered within the veil.

2. He has entered there as our forerunner.

3. As our High Priest.

Let us look at the first proposition.

I. Jesus Christ has entered within the veil.

The language carries us back to the types. In the wilderness. Israel had a tabernacle as their gathering center for worship. This tabernacle was an oblong, boxlike, wooden construction, about fifty feet in length, some fifteen feet high and broad, covered with curtains of skins. The affair was divided into two parts. One part, the outer, called the Holy, the other, the inner part, called the most Holy. Between the two hung the veil, made of fine-twined linen, blue, purple and scarlet, worked together with needlework into the form of cherubim. The inner place represented within it, the throne of God.

Once a year the High Priest, with the blood of a victim, entered there, and this was typical of a man entering into heaven into the presence of God. In fulfillment of this type, Jesus our Lord, after His resurrection, entered into heaven. So said the angels to the sorrowing disciples who watched Him ascend. So said Stephen when he cried out to the Sanhedrin, that he saw heaven opening and Jesus standing at the right hand of God. So says Jesus Himself, speaking to John in Patmos. The great truth for us, then, to hold is, that Jesus Christ, a real man, in bones and flesh, is in the heaven of heavens, on the throne of the most excellent glory, robed in the shekinah light and waiting until His enemies be made His footstool.

II. He has entered into heaven as our forerunner.

A forerunner is one who goes before -- a pledge that others are coming and that the others will be like Him. No believer, since the resurrection and ascension of Christ, has entered heaven in bodily form. Those who die, depart in spirit to be with the Lord, and are blessed; but they rest in union with His Person -- His very body unmanifested to the Father or in the glory. They are

called asleep in Jesus, because their bodies are folded away in death, and themselves are not in the activities of the kingdom. Their manifestation and glory will take place at the coming of the Lord, when their bodies will be raised and united to their spirits. Until that time, Jesus Christ is in heaven, the witness and pledge to the Father on their behalf, saying, "Behold in me, Father, the first sheaf of the great harvest of the resurrection; as I am, they will be when I descend to receive Thy people unto myself."

Beholding Him, therefore, as a glorified man, in the full splendor of the divine presence, we may read our magnificent future, "...for he shall appear, we shall be like him..." (I John 3:2).

III. He is within the veil as our High Priest.

The office of the High Priest was three-fold.

1. To present the people before God free of judgment.

This is the work of Jesus now. He is there to present us, as it is written, "...faultless before the presence of his glory with exceeding joy" (Jude 24).

2. To intercede.

Not for aliens, but for the commonwealth of Israel. So Jesus intercedes not for the world, but for the household of faith, the sons of God, the divine family: intercedes for us not as rebels, but as children; children who sometimes err through the weakness of the flesh. He says unto the Father, "They are Thy children; I come to plead for them as such; forgive them, for when I died, I died to cancel all their guilt and make them Thine."

Thus, God looks on them through the intercession, as a father and not as a judge.

3. To advocate claims.

It was through the priest that Israel presented their worship to the Lord and sought His blessing. So, through Jesus Christ must ascend our prayers and our worship. Through Him, within the veil, we must present our heart's desire. He says, "No man cometh unto the Father but by me."

He does not wait for us to ask. He knows our wants and advocates them even before we know or can express them. Take Peter's case. He wanted faith, and did not know it, but the Lord knew and prayed for him that his faith might not fail. So with us; blessings come to us and we wonder. We need not; up there within the veil is One who loves us, who has walked through all the way of trial in which we go, knows our needs; feels for us; can even yet drop the sympathizing tear, and in the power of His redemption-merit, advocates our

cause, and sees that angel-messengers come freighted from celestial heights, to help and bless us.

When the High Priest entered within the veil, the people waited outside for his return; then, having confessed the sin upon the head of the live goat, the animal was led away into the wilderness to die. The people in silence faced about and waited till the man should come back the second time, without the sin offering. Jesus, our High Priest, has been led forth to the land not inhabited -- to the land of death and darkness. But He has risen within the veil, and we wait for Him to come forth the second time, not as a sin bearer, but as our resurrection and our life. Wherefore it is written: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Let us therefore learn that our place of worship is within the veil. Our walk outside the camp, bearing His reproach.

DON'T

(Continued from Page 2)

the Lord would sum up the total of sin and virtue in Ten Commandments, He made covetousness one of them. It would be revealing to see how many of the other nine commandments often involve the sin of covetousness. "...covetousness, which is idolatry" (Col. 3:5). The Bible has much to say of God's hatred of idolatry, and here we are told that covetousness is of the same heinous character. If you really covet what another person has, you would steal it from them if you did not fear the consequences -- at least this is often true. Covetousness is the root and cause of a vast family of related sins. Beware of covetousness. When the devil sees that you are covetous, he will take advantage of this to bring about many sins.

4. Laziness gives place to the devil. "The way of a slothful man is as an hedge of thorns..." (Pro. 15:19). "He that is slothful in his work is brother to him that is a great waster" (Pro. 18:9). "For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Pro. 23:21). "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger" (Prov. 19:15). "...if any would not work, neither should he eat" (II Thes. 3:10).

The Bible has much to say about slothfulness or laziness,

and none of it is good. Man needs to work. God ordained work for man. It is good for man to work. I know many people who need something to do. If a man does not have something to do, he will do something; usually bad. Work will keep a man out of many sins and troubles. The old folks used to say that idleness is the devil's workshop. How true, how true. If you do not stay busy, you will give place to the devil and he will find something for you to do.

5. Anger gives place to the devil. "He that is soon angry dealeth foolishly..." (Pro. 14:17). We all have seen many examples of this, and most of us have experienced such at times. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). Christians will sometimes excuse their losses of temper by saying that they are just natured that way. Well, true Christians have a new nature, and have the Holy Spirit; and should have better control than that. Who can tell how much and how great damage has been caused in how many lives by one being soon angry? Anger surely gives room for the devil to come in and wreck much havoc. Christians need to face up to these things, and to the inexcusableness and needlessness thereof. Why do we think the Holy Spirit is given to the believer? To make our lives more what they ought to be, more like Jesus; that's why.

6. Unbelief gives place to the devil. Of course, unbelief in Jesus Christ by the unsaved person gives total room for the devil to keep one in subjection. Mostly, just now, I am referring to unbelief in the child of God. "...whatsoever is not of faith is sin" (Rom. 14:23). When we do not believe God, when we act in unbelief; we sin. Oh, there are so many wonderful promises of God in the Bible. When the believer does not believe the promises of God, he gives place to the devil. When one does not believe that God will provide all his needs, that he can do all things through Christ who strengtheneth him, that all things work together for good to them that love God, that the Lord will never leave him nor forsake him, and many, many more such promises -- when one does not believe these, he gives place for the devil to defeat him, to rob him of the blessings of these promises, and to cause discouragement and even despair. Unbelief opens the door for the devil to do one much harm.

7. Drunkenness gives place to the devil. One who is drunk cannot be in full control of his senses and actions. There have

been a vast multitude of sins and crimes committed by those who were drunk. Look at the thousands of innocent people who have been murdered by drunken drivers. Doubtless, most of the men in prison would testify that drunkenness had much to do with the crimes that brought them there.

If an enemy country would do to America what strong drink has done, we would take up arms and seek to destroy such a country. Yet, we promote, advertise, legalize, and glamorize strong drink and drunkards. Who can tell how many lives have been taken, how many serious injuries, how many broken homes, how many broken lives and hearts, how much pain and suffering has come from drunkenness? Surely, drunkenness gives place to the devil.

8. Drugs give place to the devil. In fact, it is quite clear that drugs and demons work together in sin, crime, destruction, and death. When I was a boy, I would not have known what one was talking about if he had talked about "hash," "crack," "pot" etc. So far as I know, we did not have any drug problems in those days. Today, how many sins and crimes are committed by those who are "high" on drugs? I was told that one of the major crime problems in Ashland is teens stealing to get money for drugs. Those who take drugs are certainly giving place to the devil, and he is quick to take advantage of it.

9. Lust gives place to the devil. "...whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:28). And when a man lusts after a woman, he will commit adultery with her if he gets the chance, especially if he thinks he can get by with it. When the devil knows that there is lust in one's heart, he will soon provide objects for that one to lust after and commit sin with. Sex sins are always preceded by lustful desires. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jms. 1:14-15). Take heed to this Scripture all ye who would make light of lust.

10. Movies give place to the devil. The whole movie industry (there may be some exceptions) is of the devil and controlled by the devil. I do not say that there are no movies that are not harm-

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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, "not under the law" in Romans 6:14 and "under the law" in I Corinthians 9:21.

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The law referred to in Romans 6:14 is the same as in Romans 8:2, "the law of sin and death." Some of my educated brethren have said that there is no division in the law. Well, it doesn't take a college education to realize that there is, in fact, a division in the law. I believe that common sense must overrule in this question. God gave all men a moral law, not just one race of people. God gave all men a ceremonial law, not just the Israelites. I do not believe that Cain and Abel were Israelites, yet they practiced a ceremonial law. Who do you suppose taught them to observe the offering of the first fruits and blood sacrifices? I would guess that it was their parents. Was their not a moral law also at that time? What else condemned Cain for murder? Did not Abraham offer sacrifices and pay tithes of all? Then, of course we know that as the world became populated, cities were built and kingdoms were established. Who taught the people civil law? I do not believe that civil law started with Moses. Though mankind did not have the written civil, ceremonial, and moral law as the Israelites did, they had the law of God written on their hearts or consciences.

When our Lord died on the cross, He did not relieve us of the responsibility of right and wrong, but He died to relieve us of the consequence of sin which is eternal damnation in hell. That is why the Spirit of life in Christ has made us free. We have been released from the prison of sin that would otherwise hold us captive through all eternity. "For sin shall have no more dominion over you." Now we move on to I Corinthi-

ans 9:21.

If you will notice verse 20 you see that Paul preached Christ to the Jew with a different approach than he did the lawless, or Gentile. Not that he became legalistic in his doctrine, but that he proclaimed unto them that Christ had fulfilled all the legal requirements of the law on the cross. When Paul preached to the Gentiles, the Mosaic law meant nothing to them. Therefore, he proclaimed to the unknown God. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," (Acts 17:30,31). I hope that this has helped. Thank you for your question.

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"For sin shall not have dominion over you: for ye are not under the law, but under grace" (Romans 6:14). "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." (I Corinthians 9:21).

In Romans 6:14, "not under the law" is speaking of the state of all who are without grace. They are obligated to complete obedience in keeping the law which is impossible. James tells us that, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10) To transgress the law in one point makes one guilty of all, and thus

the curse is upon that one, ie; the soul that sins shall indeed die. One without grace has no power to obey without grace and keep the law; he is unable to keep it. The person in this state is a helpless slave to sin for that person cannot but serve sin since that person has no power to overcome it through obedience. The person under the law is helpless and lost with no hope of salvation under the law. Romans 3:20 says, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

"Under the law" in I Corinthians 9:21 refers to the law of Christ, ie love and obedience to Him because we are recipients of His grace, and freedom from the law of sin and death. We are no longer subject to the literal law as are those without grace, but subject to the law of Christ in newness of spirit. We have perfect freedom, but we do not use that freedom to sin, or cause ourselves to be a stumbling block to others. We are responsible to the Lord Jesus Christ and not to the old literal law. We are still under authority, but not to the Old Testament Law. We are responsible, or "under the law" of Christ which enables us to fulfill the law of love that is the opposite of lawlessness. Bless God for our freedom from the law of sin and death and our new responsibility to the Lord Jesus under whose law we now reside.

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Romans 6:14: "For sin shall not have dominion over you: for ye are not under the law, but under grace."

I. Corinthians 9:21: "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them

that are without the law."

We must begin our answer with a known fact. That fact is that there are no contradictions in God's Word. The Bible does not teach one thing in one place and something different in another. One of the saddest commentaries on our doctrinal beliefs today is the disregard and heresies concerning the law of God. God's law is either emphasized to the point of keeping it for salvation or deemphasized to the point of having no claim on the believer in this day and time. The context of Romans 6 will show that Paul is teaching that so far as salvation is concerned, we are not under the law. Salvation is by grace and not by keeping the law. He also goes on to explain that this does not mean that man is free to sin as he wishes. Man is still obligated to obey the law of God. The grace of God will help us in our keeping of the law. Romans 6:14 is explained by saying that Paul is teaching salvation is by grace and not by the keeping of the law.

In I Corinthians 9:21 Paul is dealing with his personal witnessing and preaching to the lost. He is not saying there that he was under the law for salvation. He is teaching that the law had nothing to do with salvation, but that he was still under the law of Christ in Christian service, attitude, and life. I believe that Paul is teaching that regardless of whether or not the lost believe in the law or do not believe in the law, they still need the same message. Paul did not dwell so much on their beliefs concerning the law, but rather dwelt on their need of Christ and salvation. Paul tells us in verse 23; "This I do for the gospel's sake, that I might be partaker thereof with you." There are some who would consider Paul a compromiser here. I do not. I don't think that Paul carried it to the point of compromise. I do not believe he became disobedient to the law of God in order to have a greater influence on people. I think that his main concern was the gospel regardless of what they believed concerning the law. We must remember that we are not under the law for salvation, but that we are always under the law for conduct. May God bless you all.

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"For sin shall not have dominion over you: for ye are not under the law, but

under grace" (Rom. 6:14).

"To them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law" (I Cor. 9:21).

The statements, "not under the law" and, "under the law" are not contradictory. In Romans 6 the apostle Paul is speaking of how the sinner is justified. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Therefore we conclude that a man is justified by faith without the deeds of the law."

By the statement, "Ye are not under the law, but under grace," Paul is not stating that to the Christian, the law has been done away, "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). The whole scope of his reasoning shows that while the believer is not justified by keeping the law, yet that one is not without law, "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Rom. 6:15, 16). The statement, "ye yield yourselves to obey" shows that one is under the command of another. The Christian is no longer under the penalty of the law, "THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). By not being under the penalty of the law does not mean that the child of God is free to break the moral law as given by God. This is made clear from what Paul said in I Corinthians 9:21, "To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

Paul has stated here that while he had presented the gospel of Christ to the Gentiles, those who were without the law as if he was "without law," but he makes it clear that he was not lawless "but under the law to Christ." Some may say the Christian is not under the Ten Commandments. Christ said to His disciples, "If ye love me, keep my commandments" (John 14:15). Are not all the Ten

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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

If Adam was created perfect, sinless, holy; and did not have a sinful nature; why did, and how could he sin?

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"a perfect and an upright man." All of these references are used in a comparative sense. These verses also say that "there is none like him in all the earth." (Job 1:8). This shows that God was comparing him with other men.

Job, when compared with other men was a perfect man. He was so much better than other men so that he appeared perfect when compared with them. But when compared with God, Job was far from perfect. Had Job been perfect as God, he would have been absolutely perfect, he would be equal with God. But no such thing could ever be, for there is none like God. The Bible says that there is none that doeth good. (Psalms 14:1-3; Romans 3:12).

Since Adam was not immutable, he was subject to change. Though he was perfect when compared to other men, yet he was mutable. He was not impeccable. Being peccable he was subject to change, and being subject to change, he could sin and did sin. God is impeccable and cannot sin or change. Jesus Christ was impeccable while here on the earth, and could not change from His state of purity or His impeccability, because He was and is God. Adam, though perfect, sinless, was created mutable, therefore could change and was subject to sin. He sold out to the stranger, Satan, that came along, and plunged his whole posterity into sin. Christ Jesus, the last Adam, came and bought His people back from that fallen state.

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Yes, Adam was created perfect and was placed into a perfect environment with every need fully supplied. He did not have an inherited sin nature as we do now; therefore, he was fully capable of resisting any external pressure toward sin, if God willed it so.

Adam did not sin because our

Sovereign could not keep him perfect, but rather because he did not have power within himself to resist temptation. God, our Sovereign had determined before the foundation of the world to permit a fall, and out of that fall to choose a vast number to be recipients of grace.

Some think that God changes His plans sometimes; and that God created man and could not control him, but this is not true. God always knows what He is doing. God is omniscient; He knew, even before He created Adam that Adam would sin because God had already planned the course Adam would take. He knew we would need to look at Adam and see our failures; that if we were left to ourselves, we would be powerless to resist the sin of the world.

If Adam, who lived in a perfect world without sin, could not resist temptation, we who live in a world of sin would be failures also. Adam was our federal head; when he sinned, we inherited his nature; therefore, we are born with Adam's fallen nature.

I hope this answered your question.

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"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over every creeping thing that creepeth upon the earth" (Gen. 1:26). When God created (made) man, it was done in concert by all three members of the Trinity. The "us" is a collective for Father, Son, and Holy Spirit. The word "let", meaning allow or permit, implies power and authority to give or deny consent. The three consented to the formation of man. The forming of man was as a potter would form a vessel from clay, the clay

being the dirt of the earth. The thing which is formed does not have a say in the formation (Rom 9:20-21). The creation of man, and shortly thereafter of woman, was to be in the image and likeness of the Creator. Image suggests a shadow. In a shadow, only an outline is seen with definition and detail. All things that the shadow contains cannot be seen. The word "like" means to have some distinct and identifiable characteristics.

As the creation of man and woman was in the image and likeness of God, he was the shadow of, and in some ways, like God. What he did not possess were all the attributes of God. One of the most significant things that God possesses and man does not is immutability. God cannot change! God will not change! "For I am the Lord. I change not: therefore ye sons of Jacob are not consumed" (Mal. 3:6). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Ja 1:17). The words variance and shadow, in their meanings, show that God is incapable of change and incapable of being changed by the actions of others.

Man is mutable, subject to change. He was created this way. He was not asked if he wanted to be this way; he did not have a say in his own creation; he was the clay. He was created to be natural and of the earth. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor 15:45-46). Natural, from the Greek word PSUCHE (soul), is used to describe Adam and that which pertains to him in contrast to that which is spiritual. Adam was created perfect, sinless, and holy, with a natural soul and the capability for change (mutable). That change came about in the garden of Eden when Eve disobeyed God relative to the fruit of the tree of the knowledge of good and evil (Gen. 2:16-17). Eve listened to the lie of the devil, took of the fruit, and gave it to Adam. She ate, he ate, and their condition before God changed. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). The word "naked" shows that they immediately knew their condition when they disobeyed God. Their actions relative to covering

themselves also indicates a change. They had not become as gods as the serpent had told Eve, but were concerned with the evil they had done in the breaking of God's command.

This action resulted in the cursing of the serpent; the woman, and the man (Ge. 3:14-19). This is the curse of death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon men, for all have sinned" (Rom. 5:12). This is how and why Adam sinned.

DON'T

(Continued from Page 3)

ful to see, but I speak of the industry as a whole. Most of the movie crowd are among the most wicked of men and women. Look at how they railed at Quayle for his true and proper and deserved remarks about Murphy Brown. Who could find a proper role model for his son or daughter among the movie crowd? Most movies are not fit for decent unsaved people to watch, much less for a Christian. Sex and violence are the dominating themes of the movie industry. I doubt that there is a more corrupt and debasing industry on the face of the earth than the movies. Go to the movies, my friend, and you are giving place to the devil. Many lives, especially young lives have been wrecked by the influence of the movies.

11. Television gives place to the devil. I have often said that television and open Sundays are the most harmful things to the cause of Christ today. Television gives place to the devil as to the time spent in watching it. Many needed, good, and helpful things are neglected so as to give time to the "one-eyed monster." Most programs on television are not fit for a half-way decent unsaved person to watch, much less, a Christian. Television is so close kin to the movies that it is hard to condemn one and not the other. Someone once said that the most decent things on television today are old movies that Christians would not go and see at the theater. Sure, there are some all-right programs, and even a few good ones on television; but most people with any moral standards will admit that the majority of television is not fit to watch. Television has a great educating power, and it is educating people in crime, sin, false standards, and lack of morality and decency. Much of

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FORUM I

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Commandments included in the commandments given by Christ?

In Romans, the Apostle Paul explained how a sinner is justified by faith apart from the law. In I Corinthians he told how a Christian is to walk, "not without law to God, but under the law to Christ."

THE WAY OF SALVATION

What must I do to be saved? Saved from what? What is it you wish to be saved from? Hell? That proves nothing. Nobody wants to go there. The issue between God and man is sin. Do you wish to be saved from it?

What is sin? Sin is a species of rebellion against God. It is self-pleasing; it is the utter ignoring of God's claims, -- being completely indifferent whether my conduct pleases or displeases Him.

Before God saves a man, He convicts him of his sinnership. By this I do not mean that he says with everybody else, "Oh yes, we are all sinners, I know that." Rather do I mean that the Holy Spirit makes me feel in my heart that I have been a life-long rebel against God, and that my sins are so many, so great, so black, that I fear that I have transgressed beyond the reach of divine mercy.

Have you ever had that experience? Have you seen yourself to be totally unfit for heaven? For the presence of a Holy God? Do you now perceive that there is no good thing in you, nothing good credited to your account, that all the way through you have loved the things God hates and hated the things God loves?

Has the realization of this broken your heart before God? Has it made you mourn that you have so despised His mercies, misused His blessings, broken His Sabbaths, neglected His Word, and given Him no real place at all in your thoughts, affections and life? If you have not yet seen and felt this personally, then at present there is no hope for you, for God says, "Except ye repent, ye shall all likewise perish." (Luke 13:3). And if you die in your present condition, you will be lost forever.

But if you have been brought to the place where sin is your greatest plague, where offending God is your greatest grief, and where your deepest desire is now to please and honor Him; then

there is hope for you. "The Son of man came to seek and to save that which was lost." (Luke 19:10). And He will save you providing you are ready and willing to throw down the weapons of your warfare against Him, bow to His Lordship, and surrender yourself to His control.

His blood can wash the foulest clean. His grace can support and uphold the weakest. His power can deliver the tried and tempted. "Behold now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2). Yield yourself to Christ's claims. Give Him the throne of your heart. Turn over to Him the regulation of your life. Trust in His atoning death. Love Him with all your souls. Obey Him with all your might and He will conduct you to heaven. "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

--A.W. Pink

DON'T

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the time when one is watching television, he is giving place to the devil.

12. Dancing gives place to the devil, yes it does. Watching it or participating in it gives place to the devil. Whether it be the vulgar body moves of much that passes for dancing today or the belly-rubbing of other kinds of dancing, it gives place to the devil. Many young men and women have gone from the dance floor to the bed of sex sin, their lust inflamed by the contacts and motions of the dance. The devil has won many victories on the dance floor.

13. Being in the wrong places gives place to the devil. There are places that belong mainly to the devil and his crowd. There are places that decent people should not go, certainly that Christians should not go. The dance hall, the drinking place, the gambling den are among places that give place to the devil. There are places that if you go there, the devil will get you - or has already gotten you. Stay out of the hell holes of this world, and just maybe you won't wind up in eternal burning hell. Of course, you must repent of sins and trust Jesus Christ as Lord and Saviour to be saved. But it is not likely you will do these things in places of vice and sin.

14. Being with the wrong crowd gives place to the devil. The devil has his crowd, and if you run with that crowd, the devil is going to get you. There are things that individuals left to themselves would not do, but they join in doing them in a

crowd. There is more sin in crowds than there is in being alone - at least as a rule. If you run with the cursing, drinking, drugging, dancing, and adultery crowd; you will become one of them. By being in the wrong crowd, one gives place to the devil. Peter was in the wrong crowd when he sat down with the enemies of the Lord, (Lk. 22:55), and he thereby gave place to the devil. Christians, beware of the company you keep. Make the unsaved of this world your chief and closest friends, and the devil will give you much trouble.

15. Following afar off gives place to the devil. "...And Peter followed afar off" (Lk.22:54). If I were a wolf, I think I would go after the sheep that was farthest from the shepherd. The devil will do this. When you are close, very close to Jesus, you are much safer than when you follow afar off. Getting out of fellowship with Jesus gives place to the devil. Oh, let us stay as close to Jesus in sweet and blessed fellowship as we possibly can.

16. Staying out of church needlessly (how often is it needful?) gives place to the devil. Thomas had missed a meeting of the church, no wonder he was filled with doubts (Jn.20:25), and it was his presence at the next meeting of the church that removed his doubts (Jn.20: 28). Many professed Christians today pay little attention to the command of Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is...." The foolish saying of some backslidden Christians, "You can be as good a Christian out of church as in church" is false as can be. When your church is having service, and you could be there, and yet you are not there; you are giving place to the devil, and he will be quick to take advantage of this. What are the reasons you miss church when you do? They better be good ones. They have to pass the critical judgment of Jesus Christ. I fear that very often your absences from church are marked "unexcused" by the Lord. It is no wonder that many professed Christians are such poor ones, and have so much sin in their lives; the way they stay out of church for any excuse they can think of, or even with no excuse at all - what more could one expect?

17. Neglect of prayer gives place to the devil. "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Mt.26:41). Surely, Peter's failure here to pray played a part in his denying of the Lord later on. "And lead us not into temptation,

but deliver us from evil...." (Mt.6:13). We need to begin every day with prayer, and pray often during the day. We need frequently to pray that the Lord will give us victory over the devil and the temptations he places before us. Does the devil, or one of his demons, watch our prayer life? Does he know when we have failed in prayer? Does he not take advantage of this knowledge to place many temptations before us? Faithfulness in prayer will make one strong against the devil, and failure in prayer will give place to the devil.

18. Neglect of God's Word gives place to the devil. "...by the word of thy lips I have kept me from the paths of the destroyer" (Psa.17:4). "Thy word have I hid in mine heart, that I might not sin against thee" (Psa.119:11). It would be an interesting and profitable study to study the times in the Bible where the Word of God is connected with victory over sin in the life of the believer. If we desire to be good Christians, if we desire to live as we should, if we desire to be strong in the service of the Lord, if we desire to have much victory over the devil; we simply cannot afford to neglect the Word of God. As one must eat to have strength for the physical life, one must eat, eat much and often, the Word of God, to have strength for the spiritual life. Much of the sin in the life and the weakness in service of the believer can be traced to his failure to faithfully read and study the Word of God. The Word of God is the sword of the Spirit, and must be used to be successful in the battle with the devil. Jesus Christ used the Word to defeat the devil, and we have no better weapon for this warfare. Hear me, dear brothers and sisters, your neglect of the Word of God gives place to the devil.

19. Each and every act of disobedience gives place to the devil. Each victory will help us another to win, and each defeat will pave the way for further defeats. To disobey the Lord in anything is terrible in, of, and by itself; but really it is much worse than that. Not only is it a failure and sin in itself; but it weakens us in our battle with sin and Satan, and leads to many other failures and sins. If we would be strong in the Lord and in the power of His might, we must be obedient in all things. When we do that which we know we should not do, or when we fail to do what we know we should do; we give place to the devil, and he will be quick to take advantage of this. The only remedy for this is to, when we realize we have sinned, run quickly in repentance and confession to our heavenly

Father, receive His forgiveness and cleansing, and pray for strength for the future (I Jn.1:9).

Well, the list is not complete - when could it ever be complete? but I forbear going further. I urge each reader to study this list. I urge each one to apply these things to him personally, at least so far as they do apply. I hope this list might lead each of us to consider other ways in which we might give place to the devil. Oh, my brother, my sister, the devil will cause us enough trouble without us giving him room, occasion, and place to cause us more. Let us be on our guard against the devil. Let us be on our knees against the devil. Let us carefully and diligently see to it that we do not give place to the devil. Yours for more and more victory over the arch-enemy of our God and our souls.

WOMAN'S

(Continued from Page 1)

have long hair, it is a glory to her: for her hair is given her for a covering." They argue that as her hair is given her for a covering, or in the stead of a covering, then it would be an error for her to wear another veil or covering. In their view this verse sums up the whole of Paul's discussion like this: the woman must have a covering or a veil when she goes to the house of God, and that covering is her hair.

First, let me point out that this is an honest position and if correct, I will be most happy to lodge under its shadow. But is this the correct interpretation of the Scripture? Let's examine this position.

Paul is concluding the arguments and clinching the whole of his discussion on this subject in verses 15 and 16. He has carried on the argument from the Divine origin, the subjection of Christ to God, man to Christ, and the woman to the man -- all to prove how both the woman and the man are to appear before God in the assembly.

In the fifth verse he says, if the woman is uncovered in service, then it is all the same as if she were shaven, i.e., peeled! Yet how could this be if her hair was her covering? If her hair was her covering, and she was uncovered, then it would not be "...all one as if she were shaven" (vs. 5), but the very thing itself!

This is repeated in the sixth verse in equally emphatic terms. "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered" (vs. 6).

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WOMAN'S

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Now if this means the woman's hair is her covering, then what is it to be shorn? The verse says: "...let her also be shorn..." "Also" means "in addition; too; further." But if she comes to the house of God uncovered and her hair is her covering, then what is it that she is to shave or cut off? Evidently, her covering and her hair are two distinct things. If she appears in the house of God without her veil, then she should also cut off her hair.

Here then is the acid test. If you believe a woman should not wear a veil in the house of God, Paul says, "...let her also be shorn..." (vs. 6). If you deny her the veil, then take away also her other veil, which is her hair. If the woman is not veiled in the house of God, let her be buzzed bald!

"...The step from not being covered to being shorn is only what consistency demands, while the dishonor again implied in being shorn requires that the woman should be covered..." (Meyer, *Loco*, p. 250).

In the tenth verse Paul says: "For this cause (woman created for the man) ought the woman to have power on her head because of the angels." This power, regardless of the question of the angels, cannot refer to her hair. The margin of the KJV gives the opinion of the translators and they suggest "a covering, in sign that she is under the power of her husband." I confess my ignorance as to why Paul used power (exousias) if it is not as Calvin says: "...There is an instance of metonymy, for he means a token by which she declared herself to be under the power of her husband" (*Loco*, p. 358).

The woman then has a two-fold veil. Her first veil is her hair. She is shamed if she loses this veil by cutting it off. It pictures her other veil. The one is natural and the other is artificial. If she is going to appear in the house of God without the artificial veil, then let her go all the way and shave her head. That this is never done proves that we realize she needs her other veil also.

In verses five and six Paul argues it is shameful for a woman to crop or shave her head. In spite of the Satanic trend of short hair for women and long hair for men, the Word of God lays down a

principle here that grace-taught hearts will harken to. The reason why it is a shame for a woman to cut her hair is because it is a natural reflection of her subjective position to man. In the fifteenth verse Paul declares the woman's hair "...is given her for a covering." That is, her hair is given her as a natural veil. This does not mean that her hair constitutes all the veil she needs, but it is the emblem of her other veil. While nature itself teaches this (vs. 15) it is dim to our sin-filled eyes. But when the lights of God's Spirit comes and shines into our hearts then we are able to see and receive these revelations.

Perhaps the strongest argument brought forth with the greatest force to support the teaching that the woman's hair is her only veil, is grounded on the meaning of "for" in verse 15. It is true that this verse seems to say the woman's hair is her covering -- that is, "...her hair is given her for (in the place of) a covering." This interpretation is based upon the fact that "for" (anti) often means "in the place of." This leads many to adopt the position that the woman's hair alone is the covering intended by Paul.

There are, however, strong reasons why "anti" cannot mean "in the place of" in this passage.

First of all, it should be pointed out the phrase, "...for her hair is given her for a covering," does not contradict, but supports what the apostle had said before. "Because her hair to serve as a hood (anti peribolaion) has been given her" -- not as a substitute for head-dress (this would be to stultify Paul's contention), but in the nature of a covering, thus to match the veil..." (Ex. Gk. NT, Vol. II, p. 876). It is clear that the woman's hair when long is like a veil, but it is not the covering Paul has in view.

Secondly, "anti" does have other meanings. Buchsel says the basic meaning of this word is "over against." This sense of the word does not occur in the New Testament. While the word in the New Testament usually has the meaning of "in the place of," he goes on to say that his usual meaning often carries over to "similarity," and he quotes I Corinthians 11:15 as the New Testament example of the similarity sense (TDNT, vol. I, p. 372).

Lest the reader think this is an isolated interpretation, I quote A.T. Robertson, who, as a Greek

scholar, never had a peer. "For a covering (anti peribolaion) old word from periballo to fling around, as a mantel (Heb. 1:12) or a covering or a veil as here. It is not in the place of a veil, but answering to (anti, in the sense of anti in John 1:16), as a permanent endowment..." (Word Pict.).

"From this it follows that the artificial veiling, which he has spoken of above, is also an honor to the woman, while going unveiled (in God's house -- JCS) disgraces her, since nature itself seems to have insisted upon the veiling of her hair" (Lang, p. 227).

The woman's hair is not her covering. This is clearly seen in the man's case, verse 4, where his hair is not under consideration, but some secondary covering. He is not to have the covering but the woman is to have it.

Long hair belongs to the woman. It complements her but it does not cover her in Paul's sense. The covering Paul speaks of is separate and distinct from her long hair. What this covering is we will consider in the next issue, the Lord willing.

PROBLEMS

(Continued from Page 1)

was 'always limited by Paul himself to a local organization, which has a corresponding unity of its own: each is a body of Christ and a sanctuary of God.' Look at this statement. That, 'The Christian Ekklesia' ever refers to anything but a local church cannot be proved by history: It cannot be proved from the etymology of the word: and it cannot be proved by the grammatical construction of the Scriptures where used. The only ground, Mr. Hort says, on which the use of the word as referring to anything but a local church can be defended at all, is on theological grounds. That means you cannot prove it from the Greek New Testament at all: but you perhaps might read it into the New Testament from some book of theology."

Mr. Hort was famed for his scholarship in the field of Greek, and with Westcott, published an edition to the Greek New Testament.

3. The problem of Matthew 16:18, 19 with 18:17-18.

Jesus said, "...upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"

(Matt. 16:18-19).

"And if he shall neglect to hear them, tell it unto the church... Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. 18:17-18).

It is apparent that the church in Matthew 16:18 is the same as that in 18:17. Verse 19 of the 16th chapter and verse 18 of the 18th chapter tie them together and so identify them. It is furthermore apparent that the church of chapter 18 is local. There is no possible way to tell a thing unto a universal church. It is, therefore, imperative for the sake of consistency, to accept 16:18 as local, otherwise there exists a problem without solution.

4. The problem of the existence of a church without divine command.

If Matthew 16:18 means an invisible, universal, mystical, spiritual church, there is no divine commandment, nor evidence for the existence of local churches given. Yet more than 95 of the more than 100 uses of the word "ecclesia" are unquestionably local, with divine command to have elders and deacons. There is the problem of a divine authority for officers of an institution that exists apart from divine authority.

5. The problem of the existence of an invisible church without explanation.

On the other hand, without Matthew 16:18 to support the theory of an invisible, mystical, universal church, it would exist without reference to beginning, authority, structure, or commission.

6. The problem of I Corinthians 11:18-22.

Verses 18-20, twice reference is made to the Corinthians coming together in the church. Undoubtedly this means their gathering in the local assembly in Corinth. Verse 22 then goes on to state, "What? have ye not houses to eat and to drink in? or despise ye the church of God..." This church that gathered together in a locality is called the church of God. Chapter 10, verse 32 records the same phrase. If the church of God refers to a universal, invisible, mystical, spiritual body composed of all believers, how can it gather together in one place before the rupture?

7. The problem of I Corinthians 12:14-21.

If there exists literally a universal, invisible, mystical, spiritual body, composed of all believers, of which Christ is the head, how is it that some members are likened to the eye, others to the ear, and some to the nose; all of which are parts of the head. These members are here on earth

and Christ, the head is in heaven. Yet these members are said to be part of the head.

If there is a literal body now in existence on the universal plane in all its mystical wonder, the Scripture in question is impossible of explanation. If, however, the term "body" is a metaphor to explain the nature of a local church, there exists no problem in this passage.

8. The problem of I Corinthians 12:22, 23.

There are members said to be "more feeble" and "less honorable." Are those feeble members necessary to a universal, invisible, mystical church, the product of divine workmanship? It must certainly be conceded that whatever this universal church is by nature, it could not be perfect.

Furthermore, if this refers to a universal body, designed by, and under the operation of the Holy Spirit, how is it possible for men to set some in places of honor, as verse 23 suggests? This is a thing that Christ said was impossible in God's universal program when the disciples sought places of honor. This is possible in the local church, however.

9. The problem of I Corinthians 12:24-25.

If there is a universal church existing now, and I Corinthians 12 refers to it by the term "body," then it is subject to schism. Paul gives instruction and said, "That there should be no schism in the body..." But how can this possibly be? Certainly such a church would be the product of divine workmanship into which human responsibility and failure do not enter. Paul definitely affirms (v. 27), "Now ye (Corinthian believers) are the body of Christ..." and then he goes on to state 11:18, "...when ye come together in the church, I hear that there be divisions among you..."

There not only can be, but there was in Corinth, division or schism in "the body."

10. The problem of I Corinthians 12:26.

"And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

If this is a universal church, we have the following position: A Christian in Africa suffers. We do not know him. We are not acquainted with the circumstances of the case. We never hear of it. How can this possibly effect us in America? Do we rejoice when

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STUDIES IN JUDGES

by C.T. Everman
Chapter Two

"And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make to league with the inhabitants of the land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?" (Judg. 2:1,2).

As a result of Israel's disobedience and failure the angel of the Lord appears before them to bring them a message of judgment. The angel of the Lord is an appearance of God in visible and bodily form. The same One appeared unto Joshua (Josh. 5:13-15) and later to Gideon (6:11-24) and to the parents of Samson (13:3-23).

The angel of the Lord came up from Gilgal, the place where Israel set up camp after they crossed Jordan. There they had set up the memorial stones taken from Jordan. It was here that the angel of the Lord announced to Joshua the conquest of Jericho (Josh. 5:13-15). Here at Bochim the angel of the Lord came to announce a chastisement for their disobedience. The Lord reminded them that he had brought them out of Egypt and made a covenant with them requiring that they make no treaty with the Canaanites and they were to destroy all trace of idolatry in the land. They had failed on both counts. They had made covenants with the people of Canaan (Josh. 9:1-27; Jud. 1:28,30,33) and they had failed to destroy the pagan altars. The Lord allowed no excuse for this disobedience.

"Wherefore-" in the view of Israel's sin, the Lord affirmed two things: 1. "I will never break my covenant with you" (2:1). This promise was not only true for this situation, but has never been true down to the present time and will still be true in the future. Regardless of how deep Israel goes into sin God will never break His promise to them. 2. He affirmed, "I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you" (2:3).

Although God would never break His covenant with Israel,

He told them He would not drive out the enemy before them and that they would be a source of trouble for Israel, "thorns in your sides". Their gods would be a "snare", a trap, in which they would be entrapped. A snare is a device used to trap animals or birds, that has a bait which draws the bird or animal to the trap. When it attempts to partake of the bait a spring is sprung and the bird or animal is caught in the trap in which they could not escape. Israel would be like the bird or animal caught in a snare, the gods of the Canaanites would be traps from which they could not escape.

"And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim: and they sacrificed there unto the LORD" (2:4,5).

Upon hearing these words of judgment, the people wept and offered sacrifice. But in view of what they later did it would seem that they wept not in repentance for their sins but for the punishment, and their sacrifices were only empty acts of worship. As some one has said, "True repentance must go beyond tears of sorrow and achieve a right-about-face, a turning of one's entire life from sin to a walk that pleases the Lord".

"And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel. And Joshua the son of Nun, the servant of the LORD, that he did for Israel. And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old" (Jud. 2:6-8).

These verses may seem to be out of place in this chapter, but the Holy Spirit has had the writer of the book to place them here as a review of the days of Joshua and the elders. This is in contrast to the generation that followed when in verses 11-19 a preview of the new generation is given. Verses 6-9 give us the same account as given in Joshua 24: 28-31. The generation of Joshua and the elders faithfully served God. This is attributed to the fact that they had at firsthand seen the great acts of God. They had been delivered from Egypt. They had seen the Red Sea and the river Jordan open up for them to cross. They had witnessed the victories

in the wars in Canaan. They also had the influence of their great leader, Joshua, a man of great faith. One who faithfully followed the Lord, a man of whom it was said, "the servant of the LORD" (v. 8). Could there be a greater thing said of a man?

"And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel." (Jud. 2:10).

The old generation passed away, a new generation comes on the scene, the situation changes. From a generation that "served the Lord to a generation that "knew not the LORD". How could this happen? Who was to blame for this sad condition? God had charged the people concerning His statutes and His commandments, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deu. 6:7). Had the parents failed to do this? Some one has written, "Apparently Israel had failed to discharge this responsibility, and the result was a godless generation". While this may have been true to some extent, the Scripture does not place the blame there. This new generation was held responsible for their own actions. They were a generation, "which knew not the LORD", which indicates they did not acknowledge Him as their Lord, due to unbelief rather than ignorance.

Is this taking place in America today? Has my generation failed in our responsibility to teach our children the truths of God's Word? Is the new generation one that has taken God's blessings for granted and has refused to acknowledge Him, and refuse to receive His Word? It has been said, "The lesson is profound. The spiritual experience of our generation cannot be automatically passed on to the next. The responsibility of each generation of believers is to build on the foundation of the past. The key to the book of the Judges was the failure of Israel to make an inherited faith a personal faith" ("Judges: Leaders In Crisis Times" by Donald K. Campbell).

"And the children of Israel did evil in the sight of the LORD, and served Baalim: And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto

them, and provoked the LORD to anger" (Jud. 2:11,12).

This new generation "forsook the LORD God of their fathers".

They turned their back upon the God which had brought their fathers from Egypt and turned to "the gods of people round about them". To emphasize the fact that they deliberately rebelled against God, verse 13 repeats, "And they forsook the LORD, and served Baal and Ashtaroth".

Baal was the Canaanite god of fertility who rode upon the clouds and was the one who controlled the rains which was necessary for the crops to grow. Ashtaroth was the Canaanite goddess of generation and fertility. She was the consort of Baal and the sexual union of these two gods in heaven was believed to result in abundant crops. It was also thought that in order to have good crops the people must do as the gods. As a result, the worship of these gods involved prostitution, drunken sexual acts, and the lowest of immoral deeds. When Israel "forsook the LORD God of their fathers" this is the religion to which they turned to. The question: Why did Israel fall prey to this sensuous worship, when the one true God, the God of heaven and earth had been so clearly revealed to them? There may be many things which contributed to their downfall, but I believe the principle causes were: 1. The disobedience of God's command to drive out or destroy the Canaanites. They chose coexistence, which brought them in contact with this pagan form of religion. 2. Intermarriage of their sons or daughters with the Canaanites had much to do with their departure from God. Also the immoral acts of the Canaanites in the worship of their gods appealed to their fleshly nature.

"And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed" (Jud. 2:14,15).

These two verses summarize repeated judgment of Israel during the period of the judges. God's anger was kindled against Israel when they forsook Him and turned to idolatry. This was a deliberate break in the covenant between God and the people. "I am the LORD thy God, which

brought thee out of the land of Egypt, out of the house of bondage. Thou shall have no other gods before me. Thou shalt not make unto thee any graven image.---Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God,--" (Ex. 20:2-5). God used all their enemies round about them to chastise them for their rebellion. In Psalm 106 where a picture of Israel's rebellions are listed it is said, "And he gave them into the hand of the heathen; and they that hated them ruled over them. Their enemies also oppressed them, and they were brought into subjection under their hand" (V. 41,42).

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them" (Jud. 2:16).

Although we are not told here that the people repented of their sins and turned back to God for help, a study of the remainder of the book reveals this to be true. The remainder of chapter two gives us a preview of the book of Judges. The history of Israel was repeated over and over. They would forsake the Lord and turn to idols. (V. 17) God would chastise them, using their enemies, they would repent and God would raise up a judge to deliver them (v. 18). "And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way" (Jud. 2:19). This verse tells us that after the death of each of the judges, Israel returned back to other gods. Each generation went deeper into sin than did their fathers, "they returned, and corrupted themselves more than their fathers".

When Israel turned to the Lord, He delivered them. When they turned from Him, "the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died" (Jud. 2:20,21). When Israel forsook the Lord, they could no longer expect Him to fight their battles for them. He would no longer drive out the enemy but leave them in (Continued on Page 9, Col. 1)

JUDGES

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the land. Verse 22 tells us that this was to prove or test Israel, "That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua" (Jud. 2:22,23). These verses reveal God's purpose in permitting the Canaanites to remain in the land. It was to test the generation that followed that of Joshua. Would they remain faithful and "...keep the way of the LORD to walk therein, as their fathers did..."? For the most part Israel failed the test, yet there were periods of time when they had rest and peace which would show that there were some who had learned the lesson which God had taught.

While the book of Judges reveals the failures and weakness of people of Israel, at the same time it reveals God's faithfulness, His forbearance, His love and mercy. The account of the history of Israel during this period also reveals that history of man is in control of God. That He has purposes in all that He permits to occur. Many events that occurred in the history of man can not be explained apart from the directed will of God. We must accept that fact that God intervened in the history of Israel to bring about His purpose and that He is in charge of world affairs today and is working all things to accomplish His purposes.

CHAPTER THREE

"Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof:" (Jud. 3:1,2)

Before proceeding to give us the story of each individual judge that ruled Israel, we are given the list of nations that still remained in the land (3:5), nations that had not been driven out by Joshua. Then the divine purpose of these nations remaining is again given. It was to test Israel's faith and obedience, "And they were to prove Israel by them, to know whether they would hearken unto the commandment of the LORD, which he commanded their fathers by the hand of Moses" (3:4). It was also to give the new generations training

in war, not just to make them good soldiers but to teach them that it was only as they trusted and obeyed God, could they win their battles.

"And the children of Israel—dwelt among the Canaanites, Hittites, and Amorites, and Perizites, and Hivites, and Jebusites" (Jud. 3:5).

How did Israel come out on the test? They failed miserably. Instead of learning war, they coexisted with the enemy, "Israel dwelt among...". Disobeying God's command, "...they took their daughters to be their wives, and gave their daughters of their sons..." (v.6). This intermarriage led Israel to the worship of idols. Someone has said, "After all when you visit your in-laws, you must be polite to their gods". Not only were the people of Israel polite to their gods, but they served them. And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves" (Jud. 3:7).

This verse ends the introduction to the book of Judges. We have been given the situation as it existed in Israel at that time. God had brought them into the land under the faithful service of Joshua and had divided up the land to the twelve tribes. Each tribe was to drive out the pockets of the enemy that still remained. This, they failed to do, disobeying God, they forsook Him and served idols. While Israel failed, God was ever faithful to His covenant which He had made with their fathers. But He must chastise Israel for their disobedience. This is the story of the book of Judges. Israel fails, God restores. Over and over this cycle repeats itself in their history. Is their history any different from ours? Are we not on the same level of spirituality as was Israel when it was said of them "...forgot the LORD their God, and served Baalim and the groves"? Can we not expect to receive the same chastisement?

To Be Continued

PROBLEMS

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all or any of the Chinese brethren rejoice? Does every Christian the world around rejoice or suffer when you and I do? This is a condition that can only be experienced in a local assembly.

II. The problem of I Corinthians 12:27.

"Now ye are the body of Christ, and members in particular."

Paul speaks of the Corinthian believers, even excluding himself. They were said to be the body of Christ. How could this situation obtain if the terms "body," or "body of Christ," mean a universal church?

12. The problem of Ephesians 1:22, 23 and 3:19.

"...and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all."

This is the most often used Scripture to refer to the universal church. Yet, even this same body, "...filled with all the fulness of God," is presently applied, in the apostle's prayer, to the particular congregation in 3:19 which he prays they might be "...filled with all the fulness of God."

13. The problem of Ephesians 2:21, 22.

The church is said to be the temple or dwelling place of God. The text reads (ARV): "In whom each several building, fitly framed together, growth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

"Each several building" is a reference to the local church. It carries the idea of each local congregation, of which the Ephesian church was one. It is difficult to conceive of the church as a temple referring to a universal thing. Each several building-- each local congregation grows together to form a holy temple in the Lord. It is clear that "temple" is a metaphor used of local churches in their place as the habitation of God.

14. The problem of Ephesians 4:3.

This, with the verses that follow, form an exhortation to the Ephesian church to unity. The sevenfold basis of unity is given, one of which is said to be "one body." How could that church, or any other, keep the unity in the matter of one body, if that body is universal and invisible?

15. The problem of Ephesians 4:7-12.

Christ has given evangelists, pastors and teachers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." How can evangelists, pastors and teachers edify a universal, spiritual body, when they can only minister in one locality at one time? They could edify part of it (if it were universal), but not the whole of it. Yet they are said to be given in order to edify the body of Christ.

16. The problem of Ephesians 4:12-16.

As we have seen in the above, Christ gave His church the gifts "For the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

How can a universal, invisible church come to full maturity and be not tossed about by every wind of doctrine? If this refers, as many believe, to the universal church, it has never reached this position. It would follow, therefore, that the gifts (for they were given to this end) have all failed, and are failing, and probably will continue to do so until Jesus comes.

17. The problem of Ephesians 5:25-27.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

How can a bride be existing as such when not yet wedded to Christ, nor complete? The bride must be complete, accepted and glorified according to this Scripture and Revelation 19.

18. The problem of the actual nature of a universal church.

If a universal church is in existence today, what is it? Of whom is it composed? If it is the body of redeemed from Pentecost to the rapture, the same thing obtains. Can a part of the whole exist as the whole? If the body of Christ exists today as such, then a part of the whole is called the whole, else you do not have it in existence. Looking at it from another standpoint, can the church be universal until the last soul is saved? If so, then it is a universal church before it becomes universal.

Furthermore, if the universal church exists today, where is it?

Thousands of the redeemed are dead and their souls are in heaven, their bodies are in the grave. Thousands are living upon the earth in unredeemed bodies. Thousands (and perhaps millions) are yet to be saved. If all the saints, either of all time, or from Pentecost to the rapture compose it, then part of it is in heaven, part of it is in the grave (for the glorified body is part of God's program according to Ephesians 5; Revelation 19; etc.), part of it is scattered upon the earth, part of it hasn't yet come to pass. With this in view, we have a universal body, with the members scattered over the earth, some members not yet in existence, and some scattered in heaven. This is a breakdown of the very idea of organic union and function as pictured in the term "body."

And again, if there exists a universal church, what is it doing? It certainly is not carrying out the great commission. It has never baptized anyone. It has never called a preacher. It has never nurtured new converts. It has never set up a teaching program. It has never conducted a church service. It has never held a prayer meeting. It has never gathered together as an assembly. Where all this has been done, it was done by local churches or individuals acting on their own.

If there is a universal church existing today, what is its purpose? Why does it exist? It can't meet together. It can't organize to do the work of Christ. It can't promote an evangelistic campaign. It can't do anything but exist as a figment of some person's imagination. What good is a theological concept that can find no concrete expression?

GREAT

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firm in the power of God's might, we must "take the helmet of salvation." We must be rooted and grounded in the doctrine of salvation. We must have the sure foundation, the only solid Rock, the Living Stone, the Lord Jesus Christ, the Hope of Glory.

There is no hope of overcoming the wiles of the devil if we do not have hope in the salvation of God. Salvation is the helmet of assurance to the believer that makes him know that battle is waged and won, only in the power of God's sovereign might. "Nay in all these things we are more than conquerors through him that loved us." Rom. 9:37

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THE BAPTIST EXAMINER

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PAGE NINE

IS ONE A FANATIC WHO LIVES SEPARATED UNTO THE LORD?

by Roy Mason

There are many people who want to belong to a church either for the social life that is furnished, or for the feeling that as a church member they are safe from the possibility of going to hell. But while they want to think that they are Christians, they do not want to live like Christ would have them to live. They want to live like the world and for the world. Churches are running over with such members. Indeed they are so numerous that many pastors do not have the courage to preach against the prevailing forms of worldliness, lest they be thrown out. Less than a week before this was written, a man who had been pastor of a Baptist church in a neighboring town, visited our church. He told of preaching against dancing. He had some school teachers in his church who liked to dance, and they got up in arms immediately. Underhand, grapevine propaganda was resorted to and sentiment was worked up against the pastor. While he was away on vacation recently, a crowd was drummed up, composed partly of people who had not been to church in years, and he was voted out of his pastorate. The pastor had led them into a building program that gave them a wonderful church building, and under his ministry the church had made wonderful progress along all lines, but this was all forgotten in the light of the fact that he had preached separation of life. Hell gets afloat and the water rises in many churches when the pastor preaches separation.

Jesus lived a life of separation. Hebrews 7:26 speaks of Him as "...holy, harmless, undefiled, separate from sinners..." It is the duty of the Christian to follow Him in this regard. I Peter 2:21 says that Jesus "...leaving us an example, that we should follow in his steps."

Separation is demanded in the Scriptures. Take II Corinthians 6:17 which says, "...come out from among them, and be ye separate, saith the Lord..."

What Kind Of A Life Is A Separated Life?

To live a separated life does not

mean that one must wear a strange garb—that one must wear long whiskers, as do they of some sects. It does not mean that one must go around with a super pious air. Such is usually self-delusion and hypocrisy. It does not mean that we get too "good" in our thinking to associate with other people. It means that we are to seek daily to live in the will of God, trying to please Him in all things, and abstaining from any and all things which we feel that He would disapprove of. A good illustration is the diver who although surrounded by water, is insulated from it by his diving suit, and gets his "atmosphere" from above.

As to speech, the separated person will not use profanity and will not engage in the telling of filthy stories. See Ephesians 5:4.

As to dress, the separated person will not adopt the use of clothing which is immodest. See I Timothy 2:9. The wearing of shorts in public destroys all separation. For a woman to appear nearly naked in public brands her as fleshly, and unsaved people would laugh her to scorn if she pretended to be a spiritually minded Christian.

As to home, a separated person will ban from his home those things that are plainly suggestive and evil. Dirty sex magazines, pin-up pictures of nearly nude women, pictures of movie actresses all over the walls, boogie woogie music, musical records that are pure trash—such things as these don't belong in a Christian home.

As to amusements, the separated person will not patronize the amusements that are plainly sponsored by Satan, and anyone can honestly appraise such amusements.

What Lack Of Separation Does

1. It renders a Christian unhappy. A born again person cannot be happy in his Christian life while giving allegiance to God and the devil at the same time. It is like a man trying to ride two horses at the same time, going in opposite directions.

2. It renders a Christian spiritually powerless. Powerless with God, in prayer, and powerless as a witness for Christ anywhere.

3. It brings the chastening hand of God. Such a Christian lives in disobedience and therefore a rod of correction is laid hard upon him.

4. It will bring loss of eternal rewards. Such persons will be saved if truly born-again, but their works will be burned up (I Cor. 3), and they will be "...saved; yet so as by fire." The un-separated Christian is just throwing his life away!

GREAT

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If you have the hope of glory (Titus 2:13), and the hope of eternal life which God, that cannot lie, promised before the world began, you have that more essential helmet which will protect your intellect from being carried away by every wind of doctrine. I Thes. 2:11-13. The word intellect is defined in Webster's New Lexicon Dictionary as, "the faculty of knowing as distinct from feeling or willing." Many people are wearing the helmet of confusion. They don't know what to believe. Some wear the helmet of tradition, (the tradition of man). Others have put on the helmet of the religion of man. All of these are helmets of hypocrisy and helmets of the enemy.

The word "Hope" is defined by (Vines) as "favorable confident expectation..." Hope describes the happy anticipation of good..." Three adjectives describe hope in the NT as (1) "good hope," I Thes. 2:16; (2) "blessed hope", Titus 2:13; (3) "living hope," I Peter 1:3.

In Romans 15:13 God is spoken of as "the God of hope," that is, He is the very author of our hope. In Hebrews 12:2, the Lord Jesus is the author and finisher of our faith. Now let us look at the word "take" in Ephesians 6:17. It is not the same word that is used in verses 13 and 16. In these two verses "take" means to take hold of or to take up.

In verse 17 it means to receive as if handed down. Salvation is by grace through faith and it is handed down from God to those chosen in Christ before the foundation of the world. We receive the helmet of salvation. If you have received the helmet of salvation, you have the blessed hope of eternal life.

How does the helmet of salvation protect us? (1) God the Spirit bares witness with our spirit that we are the sons of God; and because we are the sons and daughters of God we have a hedge of protection about us. Greater is He that is in you, than he that is in the world.

(2) We are assured that the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. See Romans 5:5-6. Notice that it is that happy anticipation of good that gives us assurance of the divine love of God upon us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God..." (I John 3:1).

(3) "A good hope of salvation, well founded, and well built, will both purify the soul, and keep it

from being defiled by Satan, and it will comfort the soul and keep it from being troubled and tormented by Satan." (Matthew Henry)

Those who have received salvation for their helmet must have first passed by the cross where the Lord Jesus Christ was crucified. "I must needs go home by the way of the cross, there's no other way but this. I shall ne'er get sight of the gates of light, if the way of the cross I miss."

It was there at the cross where the redemption price was paid for me. It was there that Jesus signed my pardon. It was there on the cross that a helmet of salvation was molded to fit me. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Christ is my helmet of salvation.

Dear friend, if you have not received Jesus Christ as your personal Saviour, you cannot wear the helmet of salvation. It is by His shed blood that men, women, boys, and girls are saved. For as many as receive Him, to them He gives the privilege of becoming the sons and daughters of God, even to them that believe on His name.

It is my prayer that the Holy Spirit, through the Gospel, will quicken you and break your stony heart in repentance and bring you to the Saviour today.

TULIP

(Continued from Page 1)

begin with Calvin. To identify one as a preacher of grace does not require that he be called a Calvinist. St. Augustine taught those doctrines before Calvin arrived. The Apostle Paul preceded Augustine in teaching the same. The other Apostles also taught them. Where did all these people get these truths? They got them from their Teacher, the Lord Jesus Christ. This writer believes Jesus established His own church with material prepared and baptized by John the Baptist. Did that church that Jesus built go without the doctrines of grace until Calvin? Ten thousand times no! Even though many so called Baptists today reject these truths, it is the belief of this writer that to be called a Baptist is also to be called a herald of grace. This true church continued to proclaim these truths while many corrupted themselves and progressed in their corruption until they elected for themselves a pope and became the "Universal Church." This church forsook grace and became a champion of works. After many years of growing corruption this

"Universal Church" found itself embroiled in conflict from within because some of her members had seen that salvation was of God, not man. In that Protestant Reformation we find Calvin. He was not a Baptist, but he had learned grace from a Baptist. Surely he did become a good expositor of this precious gospel. In this Protestant Reformation TULIP was born. Baptists did not have TULIP before; why do we need it now. The so called five points of Calvinism are identified by names whose initials spell TULIP. They may be listed as follows:

Total Inability or often called Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Persistence of Saints

Since we Baptists already had the doctrines of Grace, and since TULIP was given us by the Protestants, it is the preference of this preacher to proclaim the five points of GRACE.

Limited Atonement and Irresistible Grace are the two points that are most vehemently hated. These doctrines do not mean (as they have been portrayed to mean) that men are coming to Christ for salvation, but cannot be saved because Jesus didn't die for them. They were never meant to limit God; He cannot be limited except as He limits Himself. They do teach effectual grace. All men, if left to themselves, would have been lost forever in their sin, but Jesus died to secure the salvation of those the Father had given Him. Thus His atonement was effectual to save some. They do not mean that men are saved against their will; rather they mean that rebellious sinners are made willing in the day of our Lord's power.

In contrast, then, to the given points of TULIP let us name the five points of GRACE. They may be stated as follows:

Gracious Election

Ruined Sinners

Absolute Atonement

Compelling Love

Everlasting Life

Gracious Election and Ruined Sinners go hand in hand. Gracious Election chronologically comes first. Logically it follows as a solution of the sinners' ruin. Neither chronology nor logic is a basis, however, for establishing a doctrine. There must be Scripture. Every doctrine must stand or fall because of Scripture.

Does the Bible teach a gracious election? Of course it does. (Ephesians 1:4). We are told that He chose us in Christ. When did it happen? The verse says it happened before the world was founded. Was it to make us proud and lazy? No, it was done with the purpose that we should be

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WHAT'S THE BIG FUSS ABOUT?

by the Editor

Some few years ago there was quite a furor raised up over the administrator of baptism. This continued for some time and caused some divisions among us. The Baptist Examiner lost some support over this matter, and I lost a few, thank God only a very few, friends over this.

The question was not really over whether or not baptism is a preacher ordinance or a church ordinance, for all parties believed and still believe that baptism is a church ordinance. The question was not one of "open baptism," for none of the parties involved believed in such an absurdity.

All parties involved in this matter believed that the administrator of baptism must be authorized by the church into which the candidate was being baptized, and which had authorized the baptism. Please note this and apply this fact to the further discussion herein.

The question in dispute was not whether or not baptism is under church authority; all involved parties believed this. It would serve us well if, in discussion of differing opinions, we would state the issue very clearly, and if all parties would deal honestly and fairly with the true issue, and not cloud the discussion by bringing in matters not really involved in the dispute. In differences of opinion, many men will build a "straw man" (something that the other party does not believe at all), tear down that straw man, and pretend that he has destroyed the position of his opponent, when actually he has not even touched it. Let us all seek for more openness, honesty, and fairness in our differences of opinion.

The one and only issue in dispute in the matter referred to herein was (and still is) the question of whom a church can authorize to administer baptism for her. This is the only issue in debate. Let us not cloud this by pretending that other matters are involved.

One party to the difference and argument referred to herein said that a church could only properly authorize an ordained person, preacher or deacon, to administer baptism. This person said that a church could authorize an ordained person who was not a member of said church to administer baptism for the church. But hear this, and this, and a similar situation below, is the main purpose of my writing at this time; this party said that baptism administered by an unordained person was valid. Understand of course, that all parties believe the administrator

must be authorized by the baptizing church.

Other parties to this dispute said that the administrator did not have to be ordained, but that he did have to be a member of the baptizing church; in other words, a church could not authorize a non-member to administer baptism for her. Some in this party hold that baptism administered by a non-member, even though authorized by the church, is null and void. I am not, in this article dealing with this group or this matter. What I am dealing with is that some in this party say that the baptism administered by a non-member (of course it is authorized by the church) is a valid baptism.

I took the position in that dispute, that when the administrator of baptism was authorized by the baptizing church, that the baptism totally good, totally valid; that the church had the right to authorize whomever she pleased to administer baptism for her: ordained or not, a member or not. I made no distinctions in such baptisms just so long as the baptism and the administrator were authorized by the baptizing church. I still take this position.

In many cases this is a needless argument over a moot point. Usually the church will authorize her pastor to administer the baptism, and he is of course a member of the church, and an ordained man. However, there are many times when it is not as simple as this.

Many times in Baptist history, a man has pastored more than one church. He has had his membership in one of those churches, but has administered baptism for all the churches he pastored. Whether a man should or can pastor two or more churches is not the matter in dispute. The fact is that this has, multitudes of times, been the practice of Baptist churches. Further, there have been many times (I discussed two of them with some church members this morning) when the pastor is physically unable to administer baptism, and the church has authorized another pastor to do this. You will say that the church could have authorized some male member of the church to do this (and I agree that they could), but that is not the question. The fact is that there have been many cases of this in Baptist history. Further, many missionaries remain members of the church that sent them out, and yet administer baptism for churches on the mission field of which they are not members. Again, this is simply a fact of Baptist history.

There have been many other cases where a church would authorize a preacher from another church to administer baptism for her, for various reasons. Again, this is just a fact of Baptist his-

tory. So far as I know, these things were never questioned; were never argued against as being unscriptural or invalid until very recent years.

Well, really, the last few mentioned things are not the purpose of this article. That purpose is the following. Let us see what we have from the above, omitting the last three paragraphs. Understand one more time that all parties involved in these matters believe that the administrator of baptism must be authorized by the baptizing church. The only question in debate is that of whom the church can authorize or whom she cannot authorize. Here is what we have above. 1. Baptism administered by an ordained man is valid. Baptism administered by an unordained man is valid. The one who held to ordained administrators stated these two things. Next: 1. Baptism administered by a member of the church is valid. 2. Baptism administered by a non-member of the church is valid. Some who have made much of the church using only one of her members, have admitted these two things.

Now, my question is: if all these baptisms are valid, what is the big fuss about? Why has there been so much argument about the matter? Why has there been some (thank God, not much) divisions and loss of fellowship over these matters?

If baptism is valid, it is valid. "Valid" is a word that does not admit of degrees. A thing cannot be less valid or more valid. If it is valid, it is valid. If baptism is valid, it should not be repeated; surely all will agree with this. If baptism by an ordained administrator is valid, and baptism by an unordained administrator is valid; then why argue about the matter any further?

If baptism administered by a member is valid, and baptism administered by a non-member is valid; then why argue about the matter any further? I say that, if all these baptisms are valid, let us all stop arguing about the matter; let us all make up on this subject and live happily together. If all these baptisms are valid, why should we argue any further about the matter? If all these baptism are valid. What's The Big Fuss About?

Well, if there is no reason for the fuss, if all these baptisms are valid, let's just quit fussing about it - all right? Comments welcomed, even encouraged.

TULIP

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holy and without blame before Him. Now, if that election is the end that we be without blame, it cannot destroy soul-winning. We

are commanded to carry the gospel to every creature; to shirk our obedience to that command would be to be blamed. Then Romans 11:5, 6 tells us that election is of grace. Much more could be shown in way of proof. It is the purpose of this writing, however, just to summarize the doctrines and show that they do have backing in Scripture.

Are men really ruined sinners? It goes back to the Garden of Eden. It does not mean that every man is as bad as he could be. It does mean that as a result of the Fall every faculty of every man is affected by that Fall. The result is that all are sinners (Rom. 5:12). The flesh is corrupt, and man thus must be born again, John 3:5-7. How corrupt is the flesh? Though some speak of the "goodness in man," Paul said, "In me that is in my flesh there dwelleth no good thing." (Rom. 7:18). "no good thing"? It is my confession that the apostle is absolutely correct. It is a fact that as we get to know ourselves, we learn how ruined we really are. In us there is no good thing.

Then comes atonement. Is it limited? Most people limit it one way or another. Some limit it in design and scope, meaning that God designed the atonement to be effective for His elect and thus secures their salvation. Other limit it in its power, saying that Jesus died for every man alike and thus seeks to save all men. While they don't say so that means God is limited by the will of man that refuses what God tries to give him.

Is it absolute? Yes it is. Absolute means perfect, complete. There is no flaw in His atonement in scope or power. It is not lacking. It needs no addition. Hebrews 10:10, 12 tells of the one sacrifice done once and for all. His sacrifice has done once and for all. His sacrifice has done exactly what He intended it to do.

Is God's grace irresistible or does His love compel? Does man have a choice? Yes, and he is responsible for his choice, but he is so corrupted by the Fall that, if left to himself, he will never choose God and righteousness. Cannot God force His grace on rebellious man? Of course He can, but if He forced His grace on rebellious man; what honor would He get? He wants no rebels in His Heaven. He certainly can force His grace, but in the day of His power He rather woos the sinner to surrender to Him.

Back to the ruin of sinners, we learn that man is not seeking after God. Romans 3:11. Instead the heart of man is deceitful and desperately wicked. This being so, man needs something to bring him to Christ. As the Lord opened the heart of Lydia (Acts 16:14), He also opens ours. He

showers His love and grace on us. He works in us both to will and to do His good pleasure. Phil. 2:13. He does not force salvation upon us against our will. Yet though we are not seeking Him, He does shower us with love until He works in us a will to surrender to His Lordship. That I call compelling love. Even though we have the ability to rebel and the nature to do so, and though He does not destroy our power of choice; yet His love to us is such that we are lovingly compelled to surrender to Him.

Finally I believe in eternal life. Some call it perseverance, some call it preservation, still others call it eternal security or once saved always saved; in either case it is everlasting life. Eternal security or once saved always saved gives too many people the idea that after their conversion they can live their old sinful life and go to heaven because they are eternally secure. It's not so. If any man be in Christ, he is a new creature. Does not God preserve the converted one? Yes, but He does not preserve him in his sin. If he must persevere, does that one mean that he is kept saved by his works. Not so! The old Baptists used to say, "He is only a true believer who endures to the end." In other words, perseverance is the distinguishing mark of one who is truly saved. It is God who works in us to persevere, and perseverance is the mark that shows we have been truly converted. In any case it is everlasting life. Proof texts may be multiplied again and again for this doctrine. Let it suffice for now, however, to review one or two special ones. John 3:16 promises everlasting life to those who believe on Christ. John 10:27-30 strongly teaches the everlasting character of our life in Christ. Finally, Phil. 1:6 declares that when He begins a good work in us, He doesn't quit. He continues to work a good work in us until the day of Jesus Christ.

Thus I believe the Five Points of GRACE are better and more Scriptural terms than the Five Points of TULIP. Also I see no need to exchange these precious doctrines and terms that we had in Scripture all along for a new set of terms given us by the Protestants as late as the Reformation years. I make no apology for being a Baptist, and I proudly proclaim the precious doctrines of grace that have always been ours. I sincerely call on my brethren, let's stay with the Scriptures.

BRETHREN PRAY FOR US

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OUR

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sue of blood from which she had been suffering for twelve long years.

The Word of God says that she came one day behind Jesus and touched the hem of His garment that she might be healed thereby. She had gone to many doctors and had spent all that she had, and hadn't gotten better; rather, she had gotten worse. After she had gone to all the doctors and spent all of her money and hadn't gotten better, but rather had steadily gotten worse, then it was that she came to Jesus. She realized how absolutely helpless and impotent she was without the Lord Jesus Christ.

We have another example in the Gospel of John showing man's helplessness. We read of a man who was lying at the pool of Bethesda, who had been there for thirty-eight years. The Word of God says that in all those years he had been waiting for an angel to move the water, with the expectancy that the first one that got down into the waters after the angel troubled the waters, would be healed of his infirmity. Round about that pool of Bethesda lay a great host of impotent folk. One day the Lord Jesus Christ came by and with an eye of a practiced physician looked down upon this man who had been lying there for thirty-eight years, who was helpless and hopeless so far as his condition was concerned, and said to him, "...Wilt thou be made whole?" Immediately this man began to reason on the basis of "means"--how it would be impossible, and he said, "Many times I have almost succeeded, but somebody else stepped in ahead and has always gotten the blessing." Then it was that this man who had been helpless, hopeless, impotent, and powerless for thirty-eight years was healed of his infirmity by the Lord Jesus Christ, and he rose and walked in the presence of them all. How helpless he was until Jesus came to him!

In the Gospel of Mark we have the story of a deaf and dumb man who was healed. One day Jesus looked at this poor fellow who couldn't hear and couldn't speak, who had been deaf and dumb for a long period of time, and He acted in his behalf that he might be healed. The result was when Jesus put His fingers into this man's ears and when He spat upon the ground and touched the man's tongue that immediately the man's ears were open so that he could hear, and his tongue was loosed so that he spoke plainly.

He was completely healed when Jesus came to him.

Let's notice another instance of impotency as found in God's Word. We have the story of a palsied man who was brought to Jesus on a bed carried by four men. I like to think of those four men as four corner-men of faith, for the Word of God says; "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5).

Immediately the man got up and walked and carried the bed away. He was hopeless and impotent and unable to help himself until Jesus came to him.

Now, beloved, what was true of this woman with the issue of blood, what was true of the man at the pool of Bethesda, what was true of this deaf and dumb man who had never heard a word spoken until Jesus healed him, and what was true of the palsied man who was healed by the Lord Jesus Christ in the city of Capernaum certainly illustrates the impotency, the helplessness and the powerlessness of every human being.

I might go further and say that even after we are saved, we are helpless in ourselves to direct our own paths. You and I as saved people don't even know how to direct our own paths. Listen: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

In the book of Proverbs, Solomon indicates man's helplessness in directing his steps: "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5,6).

I tell you, beloved, before we are saved we are helpless and after we are saved we are helpless. We don't know how to direct our ways. All that we can do before we are saved is to look to Him, and all we can do after we are saved is to acknowledge Him and He will direct our paths.

I might also remind you that we are so helpless that we don't know how to pray and what to pray for. The Apostle Paul, in writing to the church at Rome, definitely indicates to us as to how helpless we are in the matter of prayer. Listen: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

Here is a verse which tells us that after we are saved, we don't really know how to pray or what

to pray for, and the third person of the Trinity, the Holy Spirit, has to make intercession for us with groanings that cannot be uttered--He takes our thoughts, even though they are inaudible to us, and presents them to the Father as our prayers.

I don't know whether that has been your experience in your prayer life or not, beloved, but I dare say that not one day goes by but what I will start to pray and I will say, "Lord, I don't know whether I want you to do that or not. I don't know whether that is the best or not. Lord, I will just leave it in your hands and you will have to act in the way that is best for me and all concerned."

I say to you, beloved, before we are saved, we are helpless, we are impotent, and we are powerless to save ourselves. After we are saved, we are still powerless. We don't know how to pray or what to pray for. We don't know how to direct our steps. We don't know what course to take.

Now, beloved, since it is true that we are helpless both before and after salvation, and we have to have help outside of ourselves, that leads me to my text, which says, "...our sufficiency is of God." If I am helpless as a sinner, my sufficiency is in God. Since I am helpless after I am saved, even in my prayer life, my sufficiency is in God.

I. We have sufficient redemption through His blood.

Every unsaved person needs redemption. We need to be brought back to God. We need to be redeemed from our sins, and, beloved, we have sufficient redemption through the blood of the Lord Jesus Christ.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:10-14).

In the Old Testament, the priest's work was never finished. If you will go back to the Jewish tabernacle, you will find that there was an altar on which they offered their sacrifices. There was a laver in which they washed their hands and feet after they had sacrificed unto the Lord. There was a table of shewbread, there was a golden candlestick, there was a golden altar of incense, and there was an ark of the covenant inside the Holy of Holies. But,

beloved, there was not a chair. There was not a stool. There wasn't a seat of any kind at all connected with the tabernacle. Why? Because the priest's work was never finished. There was never a time that the priest could say that his work was finished. Continuously, some Jew was sinning some place, and the priest could never say that his work was finished. He could never sit down and say, "I have completed my work." Rather, he was continuously offering sacrifice after sacrifice because the people were continually sinning.

But one day the Lord Jesus Christ came to Calvary and offered one sacrifice forever for sinners, and the Word of God says that He went into heaven to sit down, to wait until His enemies be made His footstool. He perfected forever, by one sacrifice, them that were sanctified.

I tell you, my brother, my sister, I rejoice when I read this passage of Scripture, for I see in this that we have all the sufficiency that we need for salvation in the blood of the Lord Jesus Christ. I don't need Jesus and church membership for salvation.

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REPENT OR PERISH

"Except ye repent, ye shall all likewise perish." (Luke 13:3). These were the words of the incarnate Son of God. They have never been cancelled; nor will they be as long as this world lasts. Repentance is absolutely necessary if the sinner is to "make peace with God" (Isa. 27:5), for repentance is the throwing down the weapons of rebellion against Him. Repentance does not save, yet no sinner ever was or ever will be saved without it. None but Christ saves, but an impenitent heart cannot receive Him.

A sinner cannot truly believe until he repents. This is clear from the words of Christ concerning His forerunner, "repented not afterward that ye might believe Him." (Matt. 21:32). It is also evident from His clarion call in Mark 1:15, "repent ye, and believe the gospel." This is why the apostle Paul testified "repentance toward God, and faith toward our Lord Jesus Christ." (Acts 20:21). Make no mistake on this point dear reader, God "now commandeth all men everywhere to repent." (Acts 17:30).

In requiring repentance from us, God is pressing His righteous

claims upon us. He is infinitely worthy of supreme love and honor, and of universal obedience. This we have wickedly denied Him. Both an acknowledgement and amendment of this is required from us. Our disaffection for Him and our rebellion against Him are to be owned and made an end of. Thus, repentance is a heartfelt realization of how dreadfully I have failed, all through my life, to give God His rightful place in my heart and daily walk.

The righteousness of God's demand for my repentance is evident if we consider the heinous nature of sin. Sin is a renouncing of Him who made me. It is refusing Him His right to govern me. It is the determination to please myself; thus, it is rebellion against the Almighty. Sin is spiritual lawlessness, an utter disregard for God's authority. It is saying in my heart, I care not what God requires, I am going to have my own way; I care not what be God's claim upon me, I am going to be lord over myself. Reader, do you realize that this is how you have lived?

Now true repentance issues from a realization in the heart, wrought therein by the Holy Spirit, of the exceeding sinfulness of sin, of the awfulness of ignoring the claims of Him who made me, of defying His authority. It is therefore a holy hatred and horror of sin, a deep sorrow for it, an acknowledgement of it before God, and a complete heart-forsaking of it. Not until this is done will God pardon us. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." (Prov. 28:13).

In true repentance the heart turns to God and acknowledges: my heart has been set upon a vain world, which could not meet the needs of my soul; I forsook Thee the fountain of living waters, and turned unto broken cisterns which held none: I now own and bewail my folly. But more, it says: I have been a disloyal and rebellious creature, but I will be so no longer. I now desire and determine with all my might to serve and obey Thee as my only Lord. I betake myself to Thee as my present and everlasting Portion.

Reader, be you a professing Christian or not, it is repent or perish. For every one of us, church members or otherwise, it is either turn or burn -- turn from your course of self-will and self-pleasing; turn in brokenness of heart unto God, seeking His mercy in Christ; turn with full purpose of heart to please and serve Him; or, be tormented day and night, forever and ever, in the Lake of Fire. Which shall it be? Oh get down on your knees right now and beg God to give you the spirit of true repentance.

OUR

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I don't need Jesus and a good life for salvation. I don't need Jesus and baptism, or Jesus and the Lord's Supper for salvation. I don't need Jesus and a ritual for salvation. Rather, beloved, my sufficiency for salvation is found in the Lord Jesus Christ, for we have sufficient redemption through the blood of Jesus Christ and we don't need anything else.

If a person is saved he ought to be a member of a church. If an individual is saved he ought to take the Lord's Supper. He ought to be baptized just like Jesus was baptized. If a man is saved he ought to live for the Lord Jesus Christ every day. But, beloved, these things are not necessary for salvation, for we have sufficient redemption through the blood of the Lord Jesus Christ.

The only person who doesn't believe that is a ritualist or a modernist. The ritualist who believes in religion for salvation, whether he be an Episcopalian, or whether he be a Catholic, or whether he be a Presbyterian and be guilty of baptism of babies or whatever denomination he may be--he doesn't believe that the blood of Jesus Christ is sufficient for redemption. On the other hand, the modernist doesn't believe it. He denies it.

In olden times, when a person was sick, they used to bleed one, thinking that they were doing the individual good. Whereas today we give blood transfusions to save lives, one hundred years ago they bled people to get rid of the blood, hoping to save lives. Beloved, it isn't the giving of blood to him that saves his life.

Beloved, would you believe me that the modernists are the bloodletters of today? They are the spiritual blood-letters and they have the same tragic effect upon the soul as a doctor's lancet had upon the human body when he opened the veins and drew the blood therefrom, thinking that he was saving the individual's body.

I thank God for the blood of Jesus Christ, for as the song says:

"What can wash away my sins?

Nothing but the blood, nothing but the blood.

What can pay sin's old back debt?

Nothing but the blood, nothing but the blood.

What can make me a Christian yet?

Nothing but the blood, nothing but the blood."

You can turn all the way through the Bible, in the Old Testament and the New, and you will find the same message -- that we have sufficient redemption through the blood of Jesus Christ. We read: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13).

"In whom we have redemption through his blood, even the forgiveness of sins: and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven" (Col. 1:14, 20).

I say to you, beloved, when a person is saved, I like to see him join the church. When he is saved, I like to see him follow the Lord in baptism and live for Him from day to day; but these things do not save. We have sufficient redemption through the blood of Jesus Christ. Nothing else adds one particle to our redemption.

II. We have sufficient authority in His Word.

Precious it is to know that Jesus' blood is sufficient for our salvation, but it is equally as precious to me to know that the authority that I need is found within the Word of God. Note: "For the word of God is quick, and powerful, and sharper than any two-edged

sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Now, beloved, is there some subject on which you would like to have information? Is there something you would like to know by way of knowledge? I tell you, beloved, you will find it in the Word of God. There is sufficient authority in God's Word.

The Bible is sufficient to regulate every aspect of one's life. The Bible is sufficient in its authority to tell you how to rear your children. If you want to know how to dress and what kind of clothes to wear, you can read it in God's Word. If you want to know what your conversation ought to be like, you can find it in God's Word. I tell you, beloved, there is sufficient authority in the Word of God for every aspect of our life.

Do you want to know how to use your money? Do you want to know what to do about church going? Do you want to know how you ought to live from day to day? Do you want to know how to carry on your mission work? You will find it here in the Word of God. I tell you, beloved, anything that you want to know you can get it out of the Word of God, for the Bible is our sufficient authority.

I am glad when I stand beside the Cross of Calvary, for I can see in Calvary that I have sufficient redemption through the blood. I am glad when I can look at the Bible, for I can see in it that I have sufficient authority in the Word of God.

III. We have a sufficient message in His Son.

Would you like to know what kind of a message you ought to give to people whom you meet and deal with from day to day? The message that the world needs is a message that is wrapped up in the Son of God. Jesus, in giving His last words to this world before He left to go up to glory, said: "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Jesus said that we ought to be witnesses for Him, and the message that this world needs is the message of Jesus Christ, the Son of God.

Years ago, a man went to China as a missionary. The first

time that he preached he preached on Jesus, the second time that he preached he preached on Jesus, and the third time that he preached he preached on Jesus. An old Chinaman came to him and said, "Why it is every time that you preach, you preach about Jesus?" The missionary said, "I will answer your question by asking you one." He said, "What did you have for breakfast?" He said, "Rice." He said, "What did you have for supper last night?" He said, "Rice." He said, "What did you have for yesterday's meals?" He said, "Rice." He said, "What did your forefathers eat all through the years?" He said, "Rice." He said, "Why is it that you and your forefathers have eaten nothing but rice throughout all the years of your life?" He said, "It takes rice to keep me alive." This missionary said, "What rice is to your physical body is what Jesus Christ is to your soul." Beloved, He is the message.

One day, when Jesus was here in the days of His flesh, there came certain Greeks to worship, who said to one of the disciples, "...we would see Jesus..." Notice: "The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus" (John 12:21, 22).

I tell you, beloved, what those Greeks needed in that day is what men and women need today. They need to see Jesus.

One day there was a man who went up to Jerusalem to worship, but he didn't get to worship, for there was no one there who could help him. Those blinded Jews at Jerusalem couldn't tell him the way to God. They couldn't enlighten him concerning the Son of God. While he was returning on the way to Ethiopia, having made this long journey to Jerusalem, he got out the portion of the Bible which he had, which was the book of Isaiah, and started reading. A preacher standing by the wayside said, "...Understandest thou what thou redest?" And the man said, "...How can I, except some man should guide me?..." Then Philip got up in the chariot with him and read the Word of God to him, for we read: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

Notice where Philip started reading. He started with the same Scripture that this man was reading. He didn't have to turn a page. He didn't have to go on to another verse, but rather, he began right where this fellow was

reading and began to preach unto him Jesus.

I tell you, beloved friends, so far as we are concerned, our sufficiency is of God. We have sufficient redemption in the blood of Jesus Christ, we have sufficient authority in the Word of God, and we have a sufficient message in Jesus Christ, God's Son.

IV. We have sufficient power through His Spirit.

"Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts" (Zech. 4:6).

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Listen, brother, sister, do you have sufficient power? You have it through His Spirit.

I have been impressed the last few Sunday evenings in our doctrinal training class, in the way the brethren have conducted the study. As these brethren have spoken, I don't believe that they spoke as of themselves, but I have a feeling that they found their power through the Holy Spirit. Beloved, it thrills my heart to know that there is nothing that God wants us to do but what we find sufficient power through the Holy Spirit.

"And be not drunk with wine, wherein is excess; but be filled with the spirit" (Eph. 5:18).

There is an alternative -- you can either be drunk, or you can be filled with the Spirit.

A few years ago there was a Hardshell Baptist preacher who was a very good friend of mine. He became county judge and one day in conversation, he told me that he was a Hardshell Baptist preacher. I had always thought very highly of him, but I didn't know that he claimed to be a preacher. He said that he had been a Hardshell Baptist preacher for years, and he said, "I am a good one, too." He said, "When I get about a quart of whiskey under my skin, I can really preach." Beloved, when I left him and came away, this text came to my mind. God said, "And be not drunk with wine, ... but be filled with the Spirit." This is God's exhortation to us.

When a man is drunk, he doesn't act normally; and when a man is filled with the Spirit, he doesn't act normally. A man that is filled with the Spirit is just as

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THE BAPTIST EXAMINER

FEB. 27, 1993

PAGE THIRTEEN

ANNOUNCEMENT

I have often been asked about a school for young preachers. Note the following: Landmark Baptist College & Seminary offers Bachelor & Master Degree programs. Tuition is \$20.00 per semester hour. This College stands without apology for the historic Baptist position on the Sovereignty of God and His electing grace, and the church as a local, visible body of believers. If you would like a free catalog, write or call: Landmark Baptist College, 5609 Lower Birdville Road, Fort Worth, Texas 76117. Phone (817) 839-7184. Jack Green is the president of the college. The college began its second semester class January 25, 1993; those coming late are acceptable.

OUR

(Continued from Page 13)

abnormal to the average church members in his actions as a drunk man in his actions. Wine changes the talk, and wine changes the walk, and wine changes a man's behaviour. Beloved, when a man is filled with the Holy Spirit, it changes his talk, it changes his walk, and it changes his behaviour.

I tell you, beloved friends, as we have sufficient redemption through His blood and sufficient authority in His Word and sufficient message in His Son, so we likewise have sufficient power through the Holy Spirit.

V. We have sufficient supply through Himself.

I don't believe that there is a day goes by but what God can and does meet our every need. He doesn't meet our every want. Thank God, He doesn't. If the Lord met my every want, I am afraid this old world would be in a bad shape before tomorrow night. I am satisfied that I would want some things that wouldn't be good for you, and I am sure that they wouldn't be good for me. I am satisfied that if God met my every want and my every desire, it would be just as bad as for me to give to a child a razor blade. Beloved, I am positive of this fact, that while He doesn't supply all of my wants and my desires, He does have a sufficient supply for our needs every day.

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them" (Deut. 33:27).

"Casting all your care upon him; for he careth for you" (I Peter 5:7).

Beloved, we have sufficient redemption through His blood, we have sufficient authority in His Word, we have a sufficient message in His Son, we have suffi-

cient power through His Spirit, and we have sufficient supply through the Lord Jesus Christ, for He said, "Casting all your care upon him; for he careth for you."

I come back to the beginning of my message and I say that we are impotent, we are powerless, and we are helpless before we are saved. We don't know which way to turn. We can't help ourselves. After we are saved, we don't even know what to pray for. We don't know how to guide or direct our steps. We are so helpless that we must look to Him. Thank God, in our helplessness, we find that we have a sufficiency in Jesus Christ so that I can read again my text, which says, "...our sufficiency is of God."

Have you found Him sufficient? Is He a sufficient Saviour to you? If He is a sufficient Saviour, you will find an abounding sufficiency every day through the Lord Jesus Christ.

NOTABLE

(Continued from Page 1)

by the name of Barabbas. To the best of my remembrance, I have never read or heard a message based upon this man or the passage of which the Lord has lead me to use. I have seen what the Hollywood crowd made of this man; but who would or could ever pay much or any attention to that crowd?

This man Barabbas is mentioned in every one of the gospels. Mark tells us that he was guilty of insurrection and murder, Luke tells us he was guilty of sedition and murder. John simply says that he was a robber. But Matthew, from which we will take our text, says that this man Barabbas was a notable prisoner. Not one of the writers ever gives any indication, or even a hint that he was not guilty of any of the charges against him. Likewise, there was no question as to his sentence. He was on death's doorstep and rightly so.

Bear with me for a short time, and let us look at the character of this man; "a notable prisoner" Barabbas.

Our text says that he was a notable prisoner, so notable was he that he was kept bound, says Mark 15:7. This person was a person that went against the laws of the land, and against those in control or authority of the laws of the land. I want us to look at this man and the character of the man in the light of our modern day man; and as we do, look out; you might be amazed at whom it is you see. Here is a man that, when he drives down the highway and sees a sign that says the speed limit is 55 MPH, drives 65

MPH, and has no concern that he is breaking the law. The law says you are not to drink and drive, but our Barabbas defies the law and endangers his own life and the lives of all that come in contact with him. The law of the land, and yes, even the law of God says "Render to Caesar the things that are Caesar's and unto God the things that are God's---" (Mark 12:17.) And our Barabbas cheats the government of tax that is due, and even worse; pays no honor, no glory, no worship, and no tribute to the Lord God whatsoever. Oh yes, our man is guilty of insurrection. Webster's definition of insurrection is "a rising against civil or political authority".

This is also the type of person who thinks nothing about his neighbors. This person will turn his or her radio or stereo up as high as he or she can with no thought to disturbing the peace of others about them. According to Luke 23:19 one of the crimes for which Barabbas was cast into prison was the crime of sedition. I refer to Webster again and find that sedition is "any act aimed at disturbing peace of realm, or producing insurrection". I have a few neighbors that should be locked up for sedition, for they have disturbed our peace many times. How sad it is that the laws of yesteryear are not upheld today.

This person that fights against the laws of the land will also fight against the laws of God. God's law, and man's law says "Thou shalt not steal." (Exodus 20:15) This man's character is such that will take anything he wants with no thought as to whom it rightly belongs. John says that this man was a robber. And I ask you now, what is it that goes hand in hand with stealing? That's right, you got it. Which of you have ever taken something and didn't try to lie your way out of it? Exodus 20:16 "Thou shalt not bear false witness." Beloved, one thing will always lead to another wrong. You hear me now; Barabbas did not jump up one day out of the blue and be guilty of all that he was guilty of. No! There was a time in his life when he was the apple of his fathers eye, and mother's little boy.

When I think of this man Barabbas, I can see him as he began. Surely he did not like the fact that Rome was in the place of rule over Israel. And we can make all kinds of excuses for his actions. But I don't think that it would have made any difference had Israel been in control of herself, and even lead by Holy and just men.

Barabbas would have been against the law, because he was

as are many today; a rebellious person. And that rebellious nature says I will not have anyone to

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WHY WON'T YOU TELL ME WHAT YOU BELIEVE?

I am a nice person; really, I am. I am kind, considerate, and thoughtful. I greatly enjoy having friends. I try to be friendly. I try to treat people right. Most people who really and truly know me, like me. Most churches, where the pastor will allow me to preach, like me and my preaching - of course, I give God the glory for this. Again, I am a nice person.

Why then do a few people act as if I am some sort of ogre or some terrible monster? Or maybe there is another reason for the following. I recently wrote a very kind letter to a highly respected brother preacher, asking him what he believed about two matters; asking for some detailed explanation as to these matters.

I received a long answer. It was gracious and kind - in part. This was what I would have expected, for I believe this brother is like that. However, there were other parts of the letter that were seemingly, at least in my opinion, very critical of me. Several, I thought, unkind and untrue things were suggested about me. In my letter, I had not made any critical or unkind implications of any sort. I really do not understand why I was written to in this way. I still believe that this brother is a kind and gracious person. He is most certainly a very able preacher, and very knowledgeable in the Word of God. I feel that he must have some false impression of the kind of person I am to have written as he did.

But the thing I really want to write about is that the brother absolutely refused to answer my questions as to what he believed about two matters, or to explain his beliefs about them. This I simply do not understand. I run into this quite often, and each time it poses a great puzzle to me. Why are many men so reluctant to state clearly and plainly what they believe?

I have asked men what they believe, and they have become very angry with me and critical of me. I have asked men what they believe, and they have just flat refused to tell me. I once printed something I had learned that a church believed, and the next time I was in the presence of some of the members of that

church; brrrrr, I received the icicle treatment. Why is this? Why would any man or any church mind in the least my (or the whole world) knowing what he or they believe?

If you want to know what Joe Wilson believes, ask him; he will tell you. I will go over it in detail. I will explain it to the best of my ability. I would want you to know exactly what I believe. If you desire, you can print what I believe in any paper in the world. I would be happy for the whole world to know what I believe.

The brother referred to herein said that he had stated his position, and did not intend to state it again. Why? He had not stated it to me. Why would he mind stating it again? Why would he mind stating it to me? I just do not understand this attitude. Why would a man care if I knew what he believed? I don't care if he knows what I believe. If he would write and ask me, and ask for an explanation thereof; I would write him most graciously and kindly, and state my beliefs and do my best to make them very clear. Why would he not do this for me? I don't know. I think he would do this for someone else. What is it with me that causes some people to react in this way when I ask what they believe about something?

I was told that this brother believed a couple of things. I did not know if he believed them or not. I thought the right thing to do would be to ask him. I did this kindly and graciously. Why was I rebuffed? I don't know. What if this brother had previously stated his beliefs on these two matters? He had not stated this to me. What if he had stated them to me before? Why would he not be willing to do so again? I just don't know. Again, I state that I fear that some people think that I am the kind of person that I absolutely am not.

If my worst enemy would ask me what I believed on a matter; and if I was sure that he was going to tell others what I believed; I would tell him what I believed on the matter. I simply do not understand the reluctance that many people have to tell, to tell again, to tell clearly and plainly, what they believe - I don't understand this.

If someone would write a short article on: 1. Why he does not want to tell what he believes, or 2. Why he does not want to tell Joe Wilson what he believes, or 3. Why he would not want anyone to tell others what he believes - on any or all of these things; I will be happy to print it.

My attitude towards this matter is, "...I believed, and therefore have I spoken...." (or written) (II Cor. 4:13).

SETTLED

by Paul Jackson

"For ever, O Lord, thy word is settled in heaven" (Psalms 119:89). It is amazing how people today think that God's Word is developed with every new day and incident. It seems there are those who believe that God waits to see how a day goes and then writes His Word accordingly. I heard a story a few years ago that portrays how most modern religionists view God and His Word. The story goes like this: There was a preacher who had experienced a Spirit-moved service where several people were converted to Christ. After the service, feeling very high spiritually, the preacher went home and got down on his knees and said, "Lord, I bet you can't guess what happened today." Of course, God knew what happened. Furthermore, God knew what was going to happen before it ever happened. God was in control of it all the time.

God's Word was settled long before the first word was ever put on any kind of parchment or paper. Isaiah states, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isaiah 40:8).

I know there are those who doubt that we have God's Word in any form today. I know there are

those who believe that we have God's Word in its entirety in the King James Version. These two views go to the extreme in contrasting directions. There are those who teach that we have preserved through King James' translation enough of God's Word to learn what God would have us to know. This is the view I teach. Whatever your view, what we have of God's Word was settled before the world was created. If this be true, and I believe it is, then how can men believe and teach that man has control of his own destiny? If John chapter six, verse thirty-seven was settled before the foundation of the world, then how can any teach that God "gives" (in present tense) souls to Christ when the Word of God teaches that these were given in the past?

If God's Word was forever settled in heaven, then how can any teach you that names are written in the Lamb's Book of Life when that soul walks the church aisle when God's Word teaches that the Lamb's Book of Life was already written at the foundation of the world? (See Revelation 17:8). Remember this was settled before the world was ever created.

Let me challenge you to view God's Word in the light of Psalms 119:89.

generation of vipers, how shall ye escape the damnation of hell." Proverbs 23:7 "For as a man thinketh in his heart, so is he." When a man thinks it is perfectly all right to take the life of an unborn child, a gift of God; that's murder. Repent ye Barabbas, be ye male or female and call out to God for forgiveness.

Yes, I know that at this time the law of the land says that abortion is lawful. And that is to our shame, not our gain. Be that as it may, God's law always takes precedence to the law of man. Hear the Word of God. Acts 5:29 "Then Peter and the other apostles answered and said, We ought to obey God rather than man." Paul writing to the Galatians, chapter one verse ten, "For do I now persuade men, or God? or do I seek to please men? for if I yet please men, I should not be the servant of Christ." Don't dare to call yourself a servant of Christ while you, in the same breath, bow to the will of man and turn your back on the will of God.

My friends, there is some of Barabbas in every one of us. Some more than others, some less than I, I am sure. Some of lying, some of stealing, some of even the crime of murder, but praise be to God on high, Christ Jesus came and paid for the sins; yes, even for the sin of murder. The Word of God tells us that the man Barabbas was set free; Yes, Jesus took his place on the tree, that is He took his place in the physical sense; we have no account of Barabbas ever repenting, of him ever having been set free spiritually. I don't know one way or the other, and you don't either. But I do know that Jesus came into this world to suffer the just for the unjust, the righteous for the unrighteous. Jesus laid down His life. He suffered at the hands of evil men, to die for His people, a people given to Him by the Father. He died, was buried and arose the third day, just as He said He would. I ask you even now, has my Lord died for you? Has that notable prisoner of sin been removed from you? Believe in thine heart that Jesus paid for your sins, call upon His name and be ye saved. Amen.

ter 1:21). They wrote not in words of human wisdom, but in words divinely taught (I Cor. 2:13).

The Bible contains 3,566,480 letters, 773,746 words, 31,102 verses, 1,189 chapters, and 66 books. The Old Testament contains 39 books; the New Testament, 27 books. In point of length, the average word of the Bible contains fewer than five letters. What a lesson for the fellow who has a mania for big words!

The word "Jehovah" occurs 6,855 times.

The word "Lord" occurs 1,853 times.

The word "and" occurs 46,277 times, and the word "reverend" but once (Psa. 111:9).

The book of Esther contains ten chapters, but neither the word "Lord" nor "God" is to be found in it.

The middle verse in the Bible is Psalm 118:8.

The middle book of the Old Testament is Proverbs.

The middle chapter of the Old Testament is Job 29.

The middle verse of the Old Testament is II Chronicles 20:13.

The shortest verse in the Old Testament is I Chronicles 1:25; the longest, Esther 8:9.

The middle book of the New Testament is II Thessalonians.

The middle chapter in the New Testament is between Romans 13 and 14.

The middle verse in the New Testament is Acts 17:17.

The middle chapter and the shortest is Psalm 117. It contains only two verses.

The shortest verse in the New Testament, in English, is John 11:35; in Greek, I Thessalonians 5:16.

The longest verse in the Bible is Esther 8:9; it contains ninety words.

The longest word in the Bible is found in Isaiah 8:1.

All the letters of the alphabet, except j, are in Ezra 7:21.

The nineteenth chapter of II Kings and the thirty-seventh chapter of Isaiah are nearly identical.

The Bible holds the distinction of being the first printed book; it was first printed in 1450 A.D.

The first Bible printed in this country was in the Indian language in 1663. This translation was made and published by John Eliot, the so-called "Apostle to the Indians." This is the earliest example of the whole Bible translated and printed in a new language for the purpose of evangelization.

The first English Bible printed in this country was in 1782.

The first translation of the Bible made in America was printed in 1808. It was the work of Charles Thomson.

The first translation of the New

Testament published in America was printed in 1826 by Alexander Campbell. It first appeared under the title, "Sacred Writings"; later, "Living Oracles." It was largely a compilation of the works of Doddridge, Macknight, and George Campbell.

It is not generally known that Noah Webster, author of the famous "Webster's Dictionary" and the "Blue-Back Speller," made a translation of the Bible, which was published in 1833.

The King James Version of the Bible was first published in 1611.

The Revised Version of the whole Bible was issued in 1885.

The American Standard edition was published in 1901.

The Bible was divided into chapters by Cardinal Hugo in 1250.

The New Testament was divided into chapters and verses, first appeared in 1560 in what is known as the "Geneva Bible." It was so called because it was prepared by the Reformers in Geneva. It is also called the "Breeches Bible," because Genesis 3:7 is translated: "They sewed fig leaves together and made themselves breeches."

The Bible is the most translated book in the world. It has been translated into more different languages and dialects than any other book that has been written.

The Bible continues to be the best seller in the world.

The Bible is the best book in the world.

It is the only book that reveals the origin, mission, and destiny of man.

It is a textbook on salvation.

There is no conflict between the Bible and the facts of science. There may be many conflicts between the Bible and the theories of so-called scientists, and between the facts of science and the theories of so-called Bible scholars.

Above all things, the Bible should be studied and obeyed and taught.

Few seem to realize the fearful implications which necessarily follow the principles they hold and advocate. To predicate an atonement which fails to atone, a redemption which does not redeem, a sacrifice which secures not the actual remission of sins is a horrible reflection upon all the attributes of God. To make the efficacy or success of the greatest of all God's works dependent upon the choice of fallen and depraved creatures is to magnify man at the cost of de-throning his Maker.

--A.W. Pink

NOTABLE

(Continued from Page 14)

rule over me. If I want to drive 65 in a 55 zone then I'll do it; and when I am caught and have to pay a fine then I'll lie and say I wasn't doing 65. Then you know what you do, don't you? You curse the officer that caught you; and in doing so you curse the law and what are you doing then? You are cursing God. Yes, it is God that sets those to rule over us, to lead our lands. Proverbs 21:1 "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." Paul understood this truth as he wrote to the Hebrews to "Remember them which have the rule over you" (Heb. 13:7) God's Word tells us in Proverbs 8:14-16 "Counsel is mine, and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth." (Daniel 2:21) "And he changes the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding."

Every judge, every law maker, every president that ever was and ever will be has been placed in their position by the will of almighty God. You may not like what the law says, you may not even like what God's law says; but it is the law none the less. And to go against the law is to be at enmity with the law. To go against the law of God is to be at enmity with God. Barabbas did both. Oh, what a tangled web we weave when we first attempt to deceive. One sin, one deceit leads to another and then another and then another until at the end, truth has lost all meaning, and the lie is taken as truth.

Exodus 20:13 "Thou shalt not kill." This man Barabbas, according to the gospel of Mark and John, was a murderer. Murder transgresses the law of man and the law of God. Today our modern Barabbas is everywhere. He sits upon the seats of judgments, he walks the floors of Congress, he mounts the steps of the House of Representatives, he has run praise be to God unsuccessfully for the presidency of our United States of America. As if this is not bad enough, the murderous Barabbas mounts many a pulpit in what man calls churches in our land today, spouting murder as if they can place God's seal of approval upon it. "Woe unto you, ye serpents, ye

INTERESTING FACTS ABOUT THE BIBLE

About forty men were engaged in the writing of the Bible, during a period of about 1,600 years -- that is, from 1500 B.C. to A.D. 100.

These men wrote as they were moved by the Holy Spirit (II Pe-

ANNOUNCEMENT

The Faith Missionary Baptist Church of Danville, Kentucky has called Elder Wendell P. Furlong as pastor, and he has accepted. The church is located at 4th and Earl Streets in Danville. For the time being, Brother Furlong will be living in Burnside. The church has services as follows: Sunday School, 10:00 AM; Morning Worship, 11:00 AM; Sunday Evening, 6:00 PM; and Wednesday at 7:00 PM. You are invited to attend these services. This church and pastor will be a blessing to you. You may call the church at 606-236-7121, or Brother Furlong at 606-561-8627. Pray for this church and her new pastor.

The Charity Baptist Church of Gladstone, Michigan is in need of a pastor. So far as I know, this church is, in the main, in agreement with the teachings of The Baptist Examiner. I have in the past had some contact with Brother David Hires who started this work and pastored there until his recent resignation. Any interested person may contact the church Clerk, Mark Blau at 906-474-6721 or David Hires at 906-428-2890. The church address is 7266 U.S. 2 & 41, Gladstone, Michigan 49837.

SPIRITUAL FLUCTUATION

by Arthur W. Pink

"...Because they have no changes, therefore they fear not God" (Psa. 55:19).

As there are some people who uniformly enjoy good health, so there is a class of religious professors who appear to maintain one steady level of experience. There is no rise and fall of their emotional thermometers, no ebbs and flows in the tide of their energy, no ups and downs in their history. Their faith (such as it is) does not flag, their assurance is never eclipsed by the dark clouds of unbelief, their zeal continues lively to the end. Are such people to be envied or pitied? Perhaps such a question seems senseless. Does not the timid and trembling believer, whose case varies as often and as radically as the weather, frequently wish that his experience approximated far more closely to that which we have just described?

Surely such a uniform level of experience is greatly to be coveted. What is more desirable than unruffled peace, unbroken confidence, uninterrupted joy! Ah, but all is not gold that glitters, and much that passes in the churches for the coin of Canaan lacks a genuine ring to it. We must needs inquire, is such a peace that of the graveyard or the peace of heaven? Is such confidence a carnal one, or the fruit of the Spirit? Is it a decisive or a substantial joy? In order to ascertain this, the question has to be raised, is the fear of God upon such characters? Do they furnish any clear evidence that it is so? The solemn declaration of our text demands an impartial answer to these queries.

What changes the real Christian experiences in his conflicts with sin! At conversion if often seems as though the believer is completely delivered from all his spiritual enemies. His heart has been so melted and drawn out Godwards, his sense of Christ dying on the cross in his room and stead has imparted such hatred

and horror of evil, that he is filled with a desire and determination to live henceforth unto the pleasing of his Lord. He feels that the Song of Israel on the farther shore of the Red Sea (Ex. 15) is exactly suited to express his case. But how soon he discovers that the wilderness of sin lies between him and the promised land, and that though the Egyptians be dead there are Amalekites to assail him (Ex. 17:8). God grants him many a token of His favour along the way and at each gracious reviving, indwelling sin appears to slumber; but soon after it awakes and rages worse than ever, and "...I am carnal, sold under sin" (Rom. 7:14), becomes his cry.

What changes the real Christian experiences in his enjoyment of the Scriptures! Often he is able to feelingly exclaim, "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psa. 19:10). But, alas, it is by no means always so. When fellowship with God is broken our relish is lost for His Word, and it becomes more or less neglected. Sad to relate it was thus with Israel of old: "But now our soul is dried away: there is nothing at all, besides this manna, before our eyes" (Num. 11:6). And when the Lord chastens His child because of his waywardness, so far from His Word affording comfort, it pricks, condemns, and terrifies. How many a backslider has turned to the Word only to feel that the solemn curses pronounced upon the hypocrite and the apostate apply to his case.

What changes the real Christian experiences in his faith! On some occasions his heart goes out instinctively to God so that he can exclaim, "I will trust, and not be afraid..." (Isa. 12:2); but at other times he is filled with doubts and fear, and is quite unable to lay hold of the Divine promises. Nor is this always explainable from the human side: when a Christian is walking closely with God and is conscious of no transgression, yet he is not lord of his faith, and is painfully reminded of the fact. What changes the faith of Abra-

ham experienced: not fearing to leave Chaldea at the call of Jehovah; yet in the time of famine going down to Egypt; daring to arm his servants and rescue Lot from Chedorlaomer, yet on two occasions afraid to own Sarah as his wife believing God that he should have a numerous seed, and then resorting to the unbelieving device of cohabiting with Hagar.

What changes the real Christian experiences in his prayer life! One day he is favored with real freedom and his devotions are delightful, but another day he is bound in the spirit and his attempts at supplication are wearisome. Oh how different it is when the believer is favored with conscious access to God and an answer of peace is granted him from feeling that the Lord is far off and the heavens above are as brass. How different it is from having liberty in pleading the promises than deeming ourselves to have no right to appropriate them; from having importunity to plead our suit then a sense that it is useless to continue asking. And what a sore trial it is for the Christian when such an experience is protracted; then it is that he cries, "Oh that I were as in months past..." (Job. 29:2).

What changes the true Christian often experiences in his outward lot for a time -- perhaps for years -- the smile of Providence is upon him and then all is drastically altered. One trouble follows swiftly upon the heels of another, until the sorely tried souls is ready to say with Jacob, "...all these things are against me" (Gen. 42:36). The strain of financial reverses and family bereavements undermines his health, and Satan takes full advantage of his low spirits and shattered nerves. Thoroughly dejected he asks, "...where are thy former loving kindnesses..." (Psa. 89:49). But such changes or afflictions are helpful, for they deeply exercise an honest heart, humbles him before the Lord, causes him to tread more softly, and deepen his fear of God. Long continued ease and comfort produce the worst effects upon the godless, but the spiritual fluctuations to which we have alluded are a part of God's discipline for the believer's growth in piety.

(Studies In The Scriptures, March 1939, Vol 18, No. 3).

APOLOGY AND CORRECTION

The great message on "The Heresy Of Sinlessness In The Flesh" in the December 5th, 1992 issue was not by John R. Gilpin as stated therein. It was by Bob Ross. I apologize for this mistake.

WEST GRIFFIN BAPTIST CHURCH BIBLE CONFERENCE MARCH 5-7, 1993

FRIDAY, 7:00 P.M.

Marty Hoffman - Starke, Florida
What Did The Rooster Preach?

Andy Proctor - Walnut Cove, North Carolina
Be Not Conformed, But Transformed

Troy Sheppard - Coal Grove, Ohio
May Christ Return Today? And What If He Does?

SATURDAY, 9:30 A.M.

Jerry Asberry - Monroe, North Carolina
Essentials for Life in a Church

Merrell Kaley - Loyalton, California
Lawless By Nature

Joe Wilson - Ashland, Kentucky
The Reign of Sin - The Reign of Grace

Dan Phillips - Bristol, Tennessee
What Does Baptist Do?

SATURDAY, 1:30 P.M.

Wayne Camp - Memphis, Tennessee
Work of Faith, Labor of Love, Patience of Hope

Don Pennington - Courtland, Virginia
What Is Truth?

Lonie Moore - Appalachia, Virginia
Sir, We Would See Jesus (Jo 12:21)

SATURDAY, 5:00 P.M.

Paul Jackson - Lyons, Georgia
Our Responsibility in the Sovereign Work of God

Walter Herin - Silsbee, Texas
Why Must Christ Come In The Flesh?

David West - Moncks Corner, South Carolina
What Is A Sin Unto Death?

SUNDAY, 9:30 A.M.

Rick Purdue - Roseville, California
The Unchangeable God - His Person, Plan, Purpose, and Promises

Samuel West - Columbus, Mississippi
May Christ Return Today? And What If He Does Not?

John Pruitt - (Host Pastor)
Biblical Family Values

Doyal Thomas - Sequin, Texas
The Christian and the Law

SUNDAY, 1:45 P.M.

Reggie Moore - Appalachian, Virginia
How May the Christian Grieve The Holy Spirit?

Eldon Joslin - Birmingham, Alabama
The Diluted Gospel, The Polluted Gospel., The Perverted Gospel

Jack Whitt - Ashland, Kentucky
Five "I Ams" of Jesus Christ

Chuck Godley - Griffin, Georgia
Is Fasting for Christians Today?