

Man is paralyzed by sin; evil is the most powerful force in his nature.

(USPS 042-340)

"YOU'VE COME A WRONG WAY BABY!"

by Gene Abbott

Ruth 1:16 "And Ruth said, Entreat me not to leave thee, or to return from



Gene Abbott

following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:"

I've used this passage, recently, to illustrate an Old Testament

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STUDIES IN REVELATION

by Willard Willis

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God" (Revelation 3:14).

The name of Laodice, from which Laodicea is derived, was a



Willard Willis

common name among the ladies of the royal house of Seleucidae. It is because of this reason that many cities were called by the name of Laodicea. The city of Laodicea, however, which is before us, was situated in a group of hills about forty miles from Ephesus. The city was situated between two tributaries of the

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SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

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

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THE SOUL WINNER'S REWARD

by Charles H. Spurgeon

On my way to this meeting I observed upon the notice board of the police station a striking placard, offering a large reward to anyone who can discover and bring to justice the perpetrators of a great crime. No doubt our legislators know that the hope of a huge reward is the only motive which will have power with the



C.H. Spurgeon

comrades of assassins. The common informer earns so much

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BEHOLD THE LAMB

by T.B. Freeman

I would like to digress here in the out-set of this message to say I praise our sovereign and merciful Lord for giving me this sermon for His glory and praise.

I would also like to acknowledge some items of help I got from a sermon I read some years ago. Sorry, I don't remember who the writer was.

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A CURE FOR SPIRITUAL BLINDNESS

by Medford Caudill

Please read Mark 8:22-25.

Jesus worked miracles for several reasons. He worked some as proof of His Deity. Could any but God do those things which Jesus did? Could any but Deity change the water into wine, raise the dead, make the lame to walk, or cause the blind to see? Jesus truly was Emmanuel, God with



Medford Caudill

us.

Jesus also worked miracles to afford us some spiritual lessons. Here, in His healing of the blind man, are many lessons which

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WHAT DOES PAT ROBERTSON BELIEVE?

by Jack Green

Pat Robertson operates a religious TV program called "The 700 Club" which has a viewing audience of thirty million people daily. This gives him more exposure than the President of the United States, which office he desired to occupy. Pat Robertson has the listening ear of America, and many Christians daily receive his teaching. I do not doubt his sincerity nor disagree with all that he says, but some of what he



Jack Green

teaches causes me great concern. The following are a few examples of what I consider heretical teaching:

I. ROBERTSON'S VIEW OF GOD'S INERRANT, INFALLIBLE WORD

It has been a long standing conviction of this writer that a man is not truly saved who refuses to believe the Bible is the infallible Word of God. There can

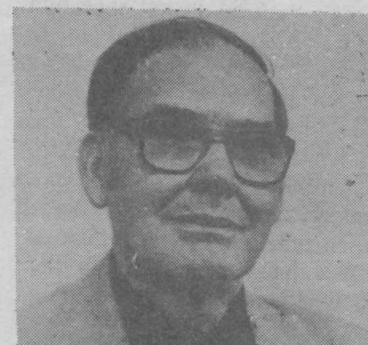
(Continued on Page 3, Col. 5)

STUDIES IN JUDGES

by C.T. Everman

Chapter 7:22-8:28

"And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath, and to the border of Abelmeholah, unto Tab-bath" (7:22)



Clyde Everman

Gideon and his three hundred did as the Lord had commanded. They surrounded the camp and at the appointed time broke the pitchers letting their lights shine, at the same time blowing their trumpets and shouting ... "The sword of the LORD and of

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A GREAT SAVIOUR FOR GREAT SINNERS

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15).

Salvation is man's greatest need; no other need, even all other needs combined, can compare with this in importance. From conception in the womb,

man is an eternal being. He must and will exist knowingly, consciously, feelingly, and eternally somewhere. There is a heaven, indescribable in all of its loveliness, glory, joy, and blessedness. There is a hell that is as bad as heaven is good, a place of suffering, torment, and agony beyond the power of mortal man to now comprehend. There is a heaven,

and there is a hell; that's all there is; there isn't any other. That the grave is hell is a lie of Jehovah's false witnesses. There is no annihilation, no purgatory, and no second chance. The one and only difference between eternal heaven and eternal hell is the salvation that is in Jesus Christ. This is one among many

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GREAT

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(probably the major one) reasons why salvation is man's greatest need.

Man cannot save himself. Could a man be far better than any here man has yet been, could a man do more works than any number of men have yet done; still a man could not save himself. A man who cannot save himself surely cannot save another man. A Holy-Roller might pray long and loud for a man down at the mourner's bench, A Campbellite might dip a man under water; but no man, nor all men put together, can save another man. Praise God that there is One who is willing, able, and available as a Saviour. Yes, there is One who can save; He is the Lord Jesus Christ. But know that there is only one. He is not just a Saviour; He is the Saviour, the one and only Saviour.

This message is about four "greats." Let me put the whole

message in one sentence. Jesus Christ is a Great Saviour, who made a Great sacrifice, and thus provided a Great salvation for Great sinners. Read this sentence again; it contains the sum and total of my message.

I will in one point reverse the order of the above sentence and preach first about the truth that



JOE WILSON

men are great sinners. The Apostle Paul speaks, in my text, of himself as the chief of sinners. Oh, there are doubtless a multitude of sinners who would want to dispute with Paul about this. Frankly, I have difficulty myself in understanding Paul's language here. However, in whatever way we might desire to understand

Paul calling himself the chief of sinners, we must at least realize that he was truly a great sinner. He was a self righteous man, a religious bigot, and a persecuting murderer; he was a great sinner.

"For thy name's sake, O LORD, pardon mine iniquity; for it is great" (Psa.25:11). Who among us does not feel that we can pray a like prayer? I witnessed to a lady in her home. She admitted that she was a sinner. I asked her if she realized she was bad enough a sinner to deserve hell. She replied that she was not that much of a sinner. At the close of a Sunday morning service a few weeks later, she came forward. When I stepped down to speak with her, she said, "Oh, I am such a sinner." One who does not yet realize that he is truly a great sinner is not yet ready to receive the saving grace of God.

All men are great sinners because all sin is against a great God. The heinousness of a crime takes its character from the magnitude of the person against whom it is committed. God is a great God. He has done great things for all of mankind. He is creator, life-giver and sustainer, lawgiver, and judge. All sin is against God; therefore, all sin is

great. David said, "Against thee, thee only, have I sinned, and done this evil in thy sight...." (Psa.51:4). I am sure that David was well aware that he had sinned against Bathsheba, against Uriah, against his position as king, and even against all his subjects; but he saw that his sin was mainly against God. We need to see that each sin we commit is against God, whomever else it might be against.

When Potiphar's wife sought to entice Joseph into great sin, He said, "...how then can I do this great wickedness, and sin against God?" In part, it was his realization that no matter whom else such a sin would be against, the chief evil thereof was that it was against God - it was this that gave him power to resist the temptation. Yes, all sin is great sin because it is sin against a great God.

All sin is against one or the other or more, if not all, of the Ten Commandments of God. God saw fit to sum up His requirements of men in ten comprehensive, very comprehensive commandments. I doubt that there is a sin that a man can commit that is not in some way or other a breaking of the ten

commandments. Sin is great because it is against the Ten Commandments.

Our Lord Jesus Christ told us that the first and great commandment was to love the Lord with all one's heart, mind, soul, and strength; and that the second was to love one's neighbor even as one loved himself. He said that all the law and prophets hung on these two commandments. These are the great commandments. A man cannot commit a sin that is not a breaking of one or both of these commandments. In other words, all sin is against one or both of the two great commandments. Therefore, all sin is great sin.

All sin is great because it is against all that men owe to God. We owe Him everything. We owe Him love and gratitude. We owe Him our very lives. We owe Him perfect and total obedience. Every sin we commit is a sin against our debt to God; every sin is a great sin.

Some men are greater sinners than others. We should realize and face this truth. We should, preach this truth. We should not pretend that one sin is as bad as any other sin, or that one sin is

(Continued on Page 3, Col. 1)

FROM THE EDITOR

Our Bible Conference this year has been, by our church, dedicated to observing my fifty years in the ministry. I do hope that many of you will try to help me celebrate this. Make a special effort to come to our conference this year.

My sermon this conference will be "Fifty Years of Preaching Christ." Oh, they have been wonderful years. Oh, this has been a precious privilege. What could be more wonderful than preaching Jesus Christ? Nothing! If I had ten thousand lives to live, I would delight to spend them all preaching Jesus Christ. I would not trade this work and honor and privilege for any position the world has to offer. A preacher had stepped down from the ministry to become the governor of a State. The great B.H. Carroll told the man's wife that he hated to see him step down from such a high position to a much lower one. I concur with Carroll completely.

I preached Jesus Christ and His precious gospel as a Holy Roller preacher. I preached the same Christ and the same gospel on the streets in and around Winston Salem, N.C. I preached the same Christ and the same gospel as pastor of an Arminian Baptist Church (?). For thirty seven years now, I have preached the same Christ and the same gospel in true Sovereign Grace Landmark Missionary Baptist Churches. Many things have changed in my preaching these fifty years since I started as a sixteen year old boy; but Jesus Christ and His gospel has been the major content of all my preaching, and this has never changed.

I have always preached that the Bible is the inerrant, inspired, infallible, and authoritative Word of God. I have always preached the glorious Trinity of the Godhead; Father, Son, and Holy Ghost. I have always preached that salvation is through repenting and believing the gospel of Jesus Christ and receiving Jesus Christ as Lord and Saviour. I wavered a few years on prophecy, and did not preach this; but when I preached prophecy, I have always preached the Pre-trib, Pre-millennial position. There are some other things that I have always preached during those fifty years. I have preached things that I no longer preach. I have been in error on some things. I humbly and gratefully praise the Lord that He has brought me from those errors and taught me the truth. He has brought me from Arminianism to the glorious doctrines of Sovereign and Saving Grace. He has brought me from a Holy Roller heretic to a Baptist Bride believer. He has brought me to the truth about the ordinances, the truth about the woman's place, and the truth about heathen holidays, along with many other truths.

As I have learned new truths and departed from old errors, I have lost many friends. But I have also gained many new friends as I learned new truth (new to me, but really the old, old truths of the Bible). Anyway, I

would not give up a single one of the truths (God is my witness) that He has taught me for the biggest church in the world, or for great wealth, or to have any number of friends. The truths He has taught me are very, very precious to my soul. God has enabled me to "buy the truth and sell it not."

I do want to say again that through all these changes, this giving up of error and learning of truth, one thing has remained constant. I have always preached Jesus Christ and His precious saving gospel; I have always preached this. Oh, I glory in this; I praise God for this; I have had the wonderful privilege of preaching Jesus Christ and His gospel for nearly fifty years now. I hope I will be able to continue this until He comes for me or I go to Him. I have not the slightest intention or desire to retire from this glorious occupation.

I have seen some souls saved during these years. I have not seen as much of this as I would have liked to. This has been a failure on my part that greatly saddens me. Oh, that I might see more of this in the time that remains to me. I have been used to teach many people the precious truths of God's Word. I have been enabled to lead some from error to truth. I have been enabled to strengthen many in truths they already somewhat believed. I suppose that I have been used more in this way than in any other. I have been enabled to encourage other preachers. I do praise the Lord for this. I love preachers. I delight to be even the least help to a preacher brother. I praise God I have been a help to a few such.

I have had a wonderful and blessed time these fifty years. I have had sweet and blessed fellowship with my Lord and Saviour, and this is best of all. I have had wonderful and precious times along the way with brothers and sisters of like precious faith. I love this precious fellowship. I have had such sweet fellowship with many preacher brothers. I suppose that next to my fellowship with the Lord, I prize this fellowship most of all.

It has been a wonderful fifty years. I doubt that there will be preaching in heaven; but if there should be a job of preaching Jesus Christ and His gospel in eternal heaven, I want to volunteer for the job right now. The nearest heaven I have yet been able to come has been while preaching Jesus Christ and His gospel.

You might say, "Brother Wilson, have you had any battles, have you made any enemies?" Yes, but my heart is over-flowing with the blessedness of these fifty years, and I do not have the time or inclination now to discuss the other.

God bless you all. Do help me to celebrate fifty years of preaching Jesus Christ at our conference this year.

GREAT

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as bad as any number of sins, or that one man is as bad a sinner as another man. There are differences between sinners. There is no difference as to the fact that all men are sinners, but there is a difference as to what kind and how many sins men are guilty of.

Many years ago I went through a brief time of trying to make all sinners the same as to their sins and their guilt. I have long since learned better. There are many and great differences between sinners. We should gladly recognize the humanly good qualities of many sinners. There are lost people who are honest, in the main, who don't drug and drink, who do not run around on their mates, and who are good neighbors. We should recognize this, and should not classify such people with the criminals and trash around us.

However, we must realize and preach two things as to this: 1. The least sinner is a great sinner and needs the salvation of God. 2. God's salvation is sufficient for the salvation of the greatest of sinners. Let us faithfully preach these two things.

Jesus is a great Saviour. Jesus is God. He has all the attributes of God. He is Omniscient, Omnipresent, and Omnipotent. There is not one thing that belongs to God that does not belong to Jesus Christ. He has all the power of God. He can do anything that His Father or the Holy Spirit can do. Jesus Christ was born of a virgin. He is the unique Person who came into this world in a unique way.

Jesus Christ lived a sinless life. He never sinned in desire, thought, word, or deed. Of all of the children of men, Jesus Christ alone was sinless. It is blasphemous for any man born of man and woman to claim to be without or above sin. When one claims this, he is equating himself with Jesus Christ. In doing this, since he cannot come up to the level of Jesus Christ, he drags Christ down to his level. It chills my soul for a man to claim to live without sin - surely such a claim is the greatest single sin he commits.

Jesus Christ is willing to save sinners; yes, He is. He left heaven's glory and came down to this sin cursed earth for one purpose - to save sinners. There was no reason for His coming to earth and dying the horrible death of Calvary except to save sinners. He showed His willingness to save sinners by coming here, by living among sinners, by dying at Calvary, and certainly by saving many sinners during His earthly ministry. It was the glory of His life here that, "this man

receiveth sinners, and eateth with them," even as it was a chief matter that the Pharisees used against Him. What a host of sinners did He save during His earthly ministry; from Nicodemus a ruler of the Jews; to the woman taken in adultery; from Nathaniel, in whom there was no guile; to a woman which was a sinner; yes, He saved a multitude of varied sinners during His time on earth; He showed that He was willing to save sinners.

Jesus Christ is able to save sinners. Truly, He is able to save to the uttermost them that come unto God by Him. The Arminians speak of Jesus "trying" to save sinners. Jesus Christ never "tried" to do anything. The word "try" intimates the possibility of failure; there is no such possibility with Jesus Christ. He did not "try" to heal the sick, He did not "try" to still the storm, He did not "try" to raise the dead, He did not "try" to cast our devils. He did whatsoever it pleased Him to do. And surely, He did not try to save sinners - He saved them. He saved by effectual and irresistible power all those it pleased Him to save. Yes, dear reader, Jesus is able to save sinners. Surely, He is a great Saviour.

Jesus made a Great Sacrifice. Salvation can only be by sacrifice. Sin must be atoned for. The sin debt must be paid. If the Bible teaches anything, it teaches salvation by sacrifice. The teaching of the whole Bible is, that without the shedding of blood there is no remission of sins. What means all the multitudinous sacrifices of the Old Testament? They mean that this is the only way of salvation. Multiplied thousands of animals and birds were sacrificed in the Old Testament to emphasize the truth that salvation is by a blood sacrifice. The claims of God's holiness must be vindicated, the claims of God's law must be satisfied; and these things could only be done by a satisfactory substitutionary sacrifice, by a bloody sacrifice.

Oh, the great sacrifice that Jesus made! Think of the great multitude for whom Jesus made this sacrifice. The elect of God are a great multitude that no man can number. We can somewhat measure the sacrifice of Christ by the number saved thereby. Millions upon millions of sinners will be in eternal heaven because of the sacrifice that Jesus made. Let me just say here that only a Great Saviour could make such a Great Sacrifice.

Think of the number of sins for which Jesus died. Who can properly number the transgressions of one soul? Consider the sins of the elect one before the time of salvation. Many of the elect were great sinners for many years before God saved them. Who can number the sins of a

day, a week, a month, a year, even of a lifetime? Then - oh we must admit that it is true - the saved commit many sins even after the time of salvation.

Think of the terrible character of the sins of even the elect of God, especially prior to salvation. What sins, saving the unpardonable sin, have not been committed by the elect of God. Some were murderers, some whoremongers, some abusers of themselves with mankind, some liars, some drunkards - the list could go on and on. There is no sin that the worst of men in hell have committed that was not committed by some of the elect prior to salvation. Again I except the unpardonable sin.

Now, think of the character of the sins of the elect, then think of the number of the sins of each one of the elect, then think of the total number of the elect; then you can begin to conceive of the great sacrifice that Jesus made for the salvation of His people.

What did Jesus suffer in this sacrifice for the salvation of His people? He suffered the exact equivalent of that which the total of the elect would have suffered in eternal hell had not Christ died for them. Think on this. Salvation by the atonement of Jesus Christ is no bargain basement salvation. It is not the payment of so much on the dollar. It is not a reduced payment plan. No! No! Jesus Christ suffered the exact equivalent of what the total of those saved would have suffered had He not died for them. Oh, what a sacrifice!

No wonder the song writer said that none of the ransomed ever knew, how deep were the waters crossed, or how dark was the night that the Lord passed through 'ere He found His sheep that were lost. Might I say that it might well be that only a soul suffering the awful torment of hell can partly understand somewhat of what Jesus suffered in His great sacrifice for sinners.

By this great sacrifice Jesus Christ purchased, guaranteed, and provided a Great Salvation for great sinners. Truly, this salvation well deserves the adjective "great." It is a free salvation that Jesus provided. It is free, not because it is cheap, but because it is already paid for. There was once a song, "The Best Things in Life Are Free." I don't know about that, but I do know that the greatest thing in life, death, time, and eternity is totally and absolutely free.

I am leery of the word "free" in the business world. I used to work at a Western Auto store. We advertised that we put on tires and installed purchased seat covers free. Well, we did not do this. Surely, one should know that the company was not going to pay a man to do these things, and then not charge for such. Beware of

the word "free" when used by men, especially in the world of merchandise.

But there is one thing, which is of the utmost value, which is altogether free; it is the salvation purchased at great cost to Himself by the Lord Jesus Christ. This salvation is freely offered to all who hear the precious and blessed gospel of Jesus Christ. Call me "Arminian" if you will, but I do most adamantly believe in the "free offer" of the gospel. I believe that, in the glorious gospel of Jesus Christ, eternal salvation is freely offered. I believe this "free offer" is a most sincere one, and that any one who will receive this salvation offered in the gospel will be eternally saved. Sovereign Gracers who cannot offer salvation in Jesus Christ to all who hear them have misunderstood the saving grace of our Lord. I can say to any man, woman, boy, or girl anywhere and at any time that if he or she will believe on the Lord Jesus Christ, he or she will most assuredly be saved with an eternal salvation. Yes, it is a free salvation.

It is a complete salvation. There is nothing more to be done. There is nothing left for man to do. Jesus paid it all; there is nothing more to be paid. It is a complete salvation, in that it saves from all of one's sins. It saves from the worst sins one has committed. It saves from the least sins. It saves from past sins, present sins, and future sins. The blood of Jesus Christ cleanses from all sin.

This great salvation is an eternal salvation. Oh, what good would a salvation be if it were not eternal? If the beginning of salvation depended on the Lord, and the continuing of that salvation depended on man, of what saving worth would such be? For salvation to be real and worthwhile, it must be altogether of the Lord in its beginning, in its continuing, and in its consummation. For salvation to be real and worthwhile, it must be eternal; and this eternally must be by the grace and power of God. Man did not hold onto paradise when he had it, and he cannot hold onto salvation - that is, in and of himself.

Jesus Christ is a Great Saviour, who made a Great Sacrifice, and thereby provided a Great Salvation for Great Sinners. Is not this a wonderfully precious truth? My friend do you have this great salvation? That is the most important question of all. Of what avail to you is this wonderful message if you do not partake of the salvation preached therein? All the precious truths stated in this message are of no avail unto you unless you receive this Great Saviour and His Great Salvation.

If you have this salvation;

praise God for it, and live day by day to His glory. Also, serve Him to the utmost of your ability; not in order to be saved, but out of gratitude for the great salvation Jesus Christ has provided for and given to you.

Dear unsaved friend, lost and undone, so far as you know you are on your way to eternal hell fire; will you have this salvation? Do you desire it? It is yours for the receiving. Will you even this very moment repent of your sins, believe this precious gospel, and receive Jesus Christ as your Lord and Saviour? Oh, give heed to this message. Oh, receive the Saviour and His salvation. Do it even now. There is an eternity ahead of you; an eternity in which you will rejoice in this great salvation, or an eternity during which you will regret your utter folly in rejecting Jesus Christ; which will it be for you? God bless you.

PAT

(Continued from Page 1)

be no salvation apart from repentance, and I have never found a true born again believer who has repented of his sins and still has unbelief toward God and His Word. The Bible says, "He that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." (I John 5:10). To question God's Word is to call God a liar, and no man can call God a liar and call himself a Christian.

What does Pat Robertson believe concerning the inerrancy and inspiration of God's Word? On June 1, 1978, Robertson stated on a "700 CLUB" program:

"Anything coming through man is contaminated to some extent. Therefore, since the Bible came through man, there must be some errors in it. So, we must never equate the Bible with the perfect Jesus."

This is modernistic unbelief! Has Robertson never read II Peter 1:20-21?

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Peter declares by Divine Inspiration that prophecy (the Word of God) came not by the will of man, but these men spake "as they were moved by the Holy Ghost." The author of the Scriptures is the Holy Spirit! This was

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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, "I am black" in S.S. 1:5

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"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me: my mothers children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept." (Song Of Solomon 1:5,6).

Many commentators and others who spiritualize these verses refer to "I am black" as black and ugly with sin. Many say the church, or the individual is black outwardly, but comely (attractive) to Christ on the inside as His own. I will not argue about this interpretation now, but I want to simply look at the expression "I am black" and verses 5 and 6 of Song of Solomon in a literal way. I do, by the way, believe the book is speaking of the church and the Lord Jesus Christ.

The literal aspects of "I am black" are these: (1) A country girl who is a Shulamite maiden is speaking here as we find in Song of Solomon 6:13. (2) She has been forced by her brothers to labor outdoors in the vineyard in the hot sun. The custom of the day was to appear as light skinned as possible. (3) The literal translation of "I am black" in verse 5 is "dark am I." (4) The young lady is saying that she is dark, swarthy from working outside. (5) She says in verse 5 that she is very dark even as the tents of Kedar which were tents made of black goats hair by the Scenite Arabs. (6) She says in verse 6

that the sun has made her so dark. (7) Even though she is so dark she is comely (lovely, attractive, appealing) to her lover.

"I am black" simply means that literally the beloved spoken of here is very dark, very attractive, and a hard working country girl with skin conditioned by the outdoor work her brothers insisted she do. Her attractiveness is compared to Solomon's curtains which were known for their lavishness of beauty and exquisite appearance. She is not actually black, but very dark and swarthy. Those are the literal facts of verses 5 and 6 without going into a spiritual interpretation.

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I am not completely sure what the implication of the question is, but I will assume that you are asking if by "black" is meant race. If so, the answer is no, it has nothing to do with race.

Literally the Song of Solomon has to do with the king and his bride. Solomon was not of the black race, but of the Hebrew race. I believe that there were, after the great flood only three basic races in the whole world; the Caucasian, black and oriental. It is my opinion the three basic races came from the descendants of Noah's three sons; Shem, Ham and Japheth. My proof may not be proof enough for some, but I would not argue the point too much with anyone. It is simply my opinion. I base my opinion on the geographic location of the descendants of each of these sons. Shem went to the middle east, Ham went south and Japheth remained in the north. Beyond that I do not have much to go on except the information given in Genesis 9 and 10.

If we take the literal meaning of verse five and verse six we would have to assume that

Solomon's bride had been exposed to the sun from working in the fields (vineyards) for her cruel family. From a literal standpoint, I cannot see any more than that. Neither do I see any significance from a spiritual standpoint. That is not to say that there is none. Thank-you for your question.

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"I am black, but comely, O ye daughters of Jerusalem, as the tent of Kedar, as the curtains of Solomon" (S. of Sol. 1:5).

The Song of Solomon is a love story in song. It portrays the love of a Shulamite maiden and a shepherd boy. Much like the parables of Christ, it is told to carry a spiritual message. I believe that message is to show the love relationship of Christ and His church, the Shulamite girl being the church, and the shepherd boy being Jesus Christ.

The maiden has been telling the "...daughters of Jerusalem" of her love for the shepherd boy and of his love for her. When she looks at herself she sees herself as black. This does not mean her race, but she is darkened with sunburn from being out in the sun working in the vineyard as verse 6 tells us, "Look not upon me, because I am black, because the sun hath looked upon me: I am black, but comely." The girl is sunburned and in comparison with the "daughters of Jerusalem" she sees herself tanned by the sun and unlovely. She sees herself as looking like the tents of Kedar which were covered by the skins of black sheep and black goats. While she saw her self thus, her shepherd-boy lover saw her as "comely," beautiful, as beautiful as the curtains of Solomon. Verse 15 tells us what

he thinks of her, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes". What is the spiritual truth taught here? While those who will make up the bride of Christ may be "black" tanned by sin, made unlovely, yet Christ sees His bride as "comely" lovely, beautiful. "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" (Eph. 5:25-27).

The bride of Christ may have spots and blemishes caused by sin. To the world she may not appear beautiful, but by washing "by the word" those spots and blemishes will be removed, and when she is presented to the bridegroom, there will be no blemishes.

PAT

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not a momentary slip or error, for although numbers of people wrote their protests, he maintained the same position and continues to do so. For example, as late as 1985 he made statements such as:

"The Bible is not a science textbook," and "The only thing perfect in the universe is God Himself."

"Has he never read Psalms 19:7? The law of the Lord is perfect converting the soul."

"Has he never read James 1:25? "...but whoso looketh into the perfect law of liberty (the Word of God..."

According to its' own testimony the Word of God is perfect!

II. ROBERTSON CLAIMS TO RECEIVE ADDITIONAL REVELATION FROM GOD.

(A.) Robertson (like most Charismatics) claims to receive direct revelation from God, and on a regular and consistent basis. In fact, he even claims that God speaks to him in an audible voice.

(B.) He apparently considers himself a prophet. On several occasions he has made prophecies which did not come to pass. For example, he predicted the tribulation would take place in 1982, then again in 1984. He was obviously wrong both times.

"When" a prophet speaketh in the name of

the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously." (Deuteronomy 18:22).

(C.) He modestly claims that God chose him "to usher in the coming of my Son."

(D.) In his book, "The Secret Kingdom" (which is warmed-over post millennialism), he claims God gave him a revelation of eight Universal Laws, and God is bound by these laws, and has no choice but to obey them. This is very similar to the claims of the Rosicrucian cult.

(E.) Robertson claims to speak in tongues. I have never known a modern day tongues speaker who did not accept the false theory that God is today giving additional revelation above and beyond the Bible which was God's final revelation. In fact, most all Charismatics believe that tongues are an additional revelation from God. We know, however, the gift of prophecy has ceased. Failure to accept this fact paves the way for Mormonism, Father Divine and every cult under the sun to claim God has given them some new revelation.

A prophet was one who received a special revelation from God which had the divine authority of God. If this gift is still in operation the canon of Scripture is not closed. Hebrews 1:1 is a farce, and we may expect new messages from God in addition to the Word of God.

God is not giving any new revelation today, nor has He since the Word of God was completed. Hebrews 1:1-2:

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

III. ROBERTSON'S STRANGE AFFINITY TO EASTERN MYSTICAL RELIGIONS.

In his book, "Beyond Reason," (pg. 108) Robertson makes this metaphysical statement:

"The great paradox is that what we perceive as real and tangible is actually an illusion."

This is Hinduism pure and simple. Hindus, like most Eastern religions, believe in non-reality. They call it "maya." To them everything is an illusion. The reason Hinduism sounds like Christian Science is because Christian Science borrowed from Hinduism. It is interesting to note that Robertson feels the need to deny that this statement is Hinduistic. He may deny it all he wishes, but the statement as it

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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

What do you think of the teaching, say of James Dobson and others, concerning self esteem?

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Self esteem is almost like pride and may be like pride in many cases. People get pride mixed up with real virtues. We hear people say, "we should have a little pride in ourselves," or they say, "we should take a little pride in ourselves."

This is about the same thing as one having self esteem.

We should care for ourselves as to our testimony. We should take care how we live, as to our honesty, as to our abstaining from the appearance of evil. We should avoid vain and unlearned questions. We should be careful as to our company. We are not to keep company with those that are fornicators, "if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard or an extortioner; with such an one no not to eat" (I Cor. 5:11). We are not to have company with a man who does not obey the commands of God and Christ (II Thes. 3:14). Such instructions as this; that we find in the Word of God has nothing to do with self esteem. A person may have what one calls self esteem and then not obey the Scriptures referred to above.

The Pharisees were wrapped up in self esteem. They did not want to come near the Gentiles. They thought that they were better than the Samaritans. They thought that if they touched a Samaritan that this would defile them. They felt that they were better than other men. They had self esteem. They thought that they were righteous and others were not. This is the implication in Luke 18:9-12. The Pharisees despised others. When one feels as did the Pharisees, they have too much self esteem.

Self esteem is like self right-

eousness. Self esteem and self righteousness go hand in hand. Self righteousness is self made. Self esteem is self made. This is a person lifting himself up. This is like self exaltation. A person that lifts himself or herself up will be abased, but he that humbles himself will be exalted. Self esteem is lifting self up. Matthew 23:12, "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." I am afraid he who has self esteem is far from being abased or humble.

"Let nothing be done though strife or vainglory but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3). He who obeys this Scripture does not have self esteem. If we would esteem others better than ourselves, we surely would not have self esteem.

We are to take care as to how we live as to our dress. We should dress moderately. We should dress not immodest, but as becometh the elect of God. We should take care of our manners. We should have respect to our fellow Christian and seek not to offend. We should take care not to speak hard words to ministers and other saints. We should respect the office of the pastor.

We should take care as to our life and doctrine. If one thinks of self esteem he or she may forget about the Word of God and the Christ of God, for self esteem is turning eyes upon self instead of God.

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"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith"

(Rom. 12:3). Although this verse does not specifically mention self esteem, Paul cautions against that which self esteem advocates, the thinking of oneself in a higher position than one should. The instruction is to think soberly, with self control.

The beginning, root cause, of self esteem is secular humanism. Humanism began in the Old Testament in the time of the Judges. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Jud. 21:25). Self esteem is the modern day application of that verse. Self esteem is not taught in the Bible. It is contrary to the teaching of the Scriptures. Those that teach self esteem and humanism are advocating error.

What is self esteem? Self esteem is a belief in oneself; self respect, undue pride in oneself. There are some synonyms that help in the definition of this word. First is pride. Pride is an overly high opinion of oneself; exaggerated self esteem; conceit that leads either to a justified or excessive belief in one's own merit, worth, or superiority. The next is vanity. Vanity, caused by self esteem, is an excessive desire to be admired by others for one's own achievements, appearance, merits, etc. Then there is vainglory. Vainglory implies extreme conceit as will be manifested by boasting, arrogance, etc. Self esteem implies a high and lofty opinion of self, many times a higher opinion than is held by others.

Self esteem seeks, in my opinion, to raise man to a higher level than he deserves. Carried to it highest point, self esteem will seek to place man in the place of God. The highest level of self esteem will at some time or place deny the existence of God. Self esteem can become sin when it is carried to this extreme, and as a mirror will reflect the real and true position of those who advocate this position. Self esteem and the teaching of humanism promote a perilous time. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to

parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5). Apply the definitions of self esteem and what is happening in the world today.

What is the cure for self esteem? Paul said not to think more highly than we should. Paul also wrote in Philippians 2:3: "Let nothing be done through vainglory; but in lowliness of mind let each esteem other better than themselves." The opposite of self esteem is self denial. "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). I do not believe that the teaching of self esteem, the way that it is taught today, is in any way glorifying to God, and those that teach it are in opposition to the Word of God.

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My opinion of what I've read of James Dobson and others concerning self-esteem is generally positive. Self-esteem is what you think others think of you, compared to a certain standard whether real or imaginary, whether an accepted standard or not. Their discussion of a person's worth is not on the basis of what man is; compared to God's standard, but what a person's worth is compared to others of like kind. How people perceive themselves compared to other people.

We are wonderfully made. (Psalms 139:14). The Bible declares... "And to esteem them very highly in love for their work's sake. And be at peace among yourselves." (I Thes. 5:13). Christ said, "Thou shalt love thy neighbour as thyself." (Mark 12:31). How can you love your neighbor if you hate yourself? You can't love God if you hate your neighbor. There is a difference between self-esteem and pride. Pride believes "I can do all things without God." Healthy self-esteem has an honest confession. "God has created me and

given me faith in Him," and "I can do all things through Christ which strengtheneth me." The ideal attitude toward self is an honest one. Accepting the limitations while using the talents that God has given. Solomon said... "For as he thinketh in his heart, so is he." (Pro. 23:7a).

If all your thoughts are negative and you put yourself down, not allowing for the gifts God has given; (Eph. 4:4-8) how can you be a good servant? Recipients of God's grace should have a healthy concept of themselves, believing they can do all things through Christ. "For no man ever yet hated his own flesh..." If we hate ourselves, we will hate others; and most likely be critical toward others.

I know that in this flesh there dwells no good thing; that the heart is desperately wicked, that we are worms, that we are sinful; but God has chosen to save us and uses us for His Glory. What I've read of James Dobson and others is not dealing with who we are, or what we are in God's eyes; but who we are and what we are in the eyes of others. Once a person comes to know Christ as their Saviour; their self-esteem becomes Christ-esteem, realizing that it is God who is to receive the glory for anything they do; not self. There is a fine line between self-concept and pride. Self-concept is what you think and feel about yourself. Pride is sinful, and we must guard against it, by giving God the glory where glory is due. If you have a healthy self-concept and self-esteem you will not have a problem with pride.

PAT

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stands is Hinduism!

IV. ROBERTSON'S APOSTATE BEDFELLOWS.

Robertson warmly invites such apostates and unbelievers as Robert Schuller (the new version of Norman Vincent Peale) and such new age (occult) persons as Bruce Larson who claims Carl Jung, an occultist and anti-Christian, is one of his heroes. And others too numerous to mention. Robertson seems to have no Biblical concept of separation.

A brief review of Robertson's teachings lead me to believe he will merely compound the confusion already existing in a very confused world. Much of his teaching is of such a metaphysical nature that it cannot be recommended.

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REVELATION

(Continued from Page 1)

Lycus-the Asopus and the Caprus. The subject city, at one time in history, was one of the most flourishing cities in all of Asia Minor.

The city was famous for the sale of wood and large money transactions which took place there. The many hills on which the city was situated, has been shaken by earthquakes on many occasions. It is for this reason that the city has been abandoned.

"...write: These things saith the Amen..."

Our Lord is referred to as the Amen, because He cannot and will not lie. We can have the utmost confidence in all that the Amen says to us. The word "amen", in fact, means, "let it be so". It will be found when all is said and done, that our Lord kept every promise that He ever made. It is as stated in the following passage of Scripture.

"...I have spoken it, I will also bring it to pass: I have purposed it, I will also do it" (Isaiah 46:11).

Our Lord, when here in person, declared Himself to be the Son of God. He said further, "I and the Father are one". His en-

emies, however, called Him a liar. They, in essence, said that He was not the "faithful and true witness". You and I, however, who know Him as our Lord and Savior, know Him to be the "faithful and true witness". We recognize Him as is stated in the following passage of Scripture.

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:3).

The phrase, "brightness of His glory" is another way of saying that our Lord is the faithful and true witness. The same can be said for the phrase, "the express image of His person".

We, in our courts, place a person on a witness stand and expect him to give us an accurate account of a particular matter. We may say that this earth was our Lord's witness stand, since it was while He was here that He was the faithful and true witness regarding God the Father and man's alienation from Him.

"...the beginning of the creation of God" (Revelation 3:14).

This statement brings to mind the following passages of Scripture.

"All things were made by him; and without him was not anything made that was made" (John 1:3).

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:2).

Who, then, did John see when he saw that one with "His head and his hairs... white like wool, as white as snow?" Who did John see when he saw that one with "eyes... as a flame of fire"? Who did John see when he saw that one with "feet like unto fine brass"? He saw none other than the Lord Jesus -- the "faithful and true witness --" the beginning of the creation of God.

"...I know thy works..." (Revelation 3:15).

Works do not save us, but they do have much to say regarding our God given faith. They also have much to say regarding the love we have for the Lord Jesus Christ. Works, in other words, are God's way of measuring our faith and our love. God, in fact, in James 2:20, said:

"But wilt thou know, O vain man, that faith without works is dead?"

"...that thou art neither cold nor hot..." (Revelation 3:15).

A person who is neither cold nor hot is a passive person. They

are not against God's Word. They, however, by their action, do not show themselves to be for His Word by way of active participation. They, in other words, do not manifest their faith by way of love and good works. This kind of attitude toward one's garden would result in a garden full of weeds. This kind of attitude towards the Lord's church will result in all sorts of heresies creeping into the church.

"...I would thou wert cold or hot" (Revelation 3:15).

There are many marriages in which the wife or the husband do not manifest any love by actively trying to make the marriage work. The wife, the husband, in such cases, might say to the other, "I wish you would prove your love to me by action, or just leave me alone. I would like for you to be one way or the other." Our Lord, in a similar manner, said to the Laodiceans, "I would thou wert cold or hot".

A person who plays basketball is expected to give their all. They, for example, are expected to show up for practice as well as the game. The coach would prefer that a person who was other wise would resign from the team.

"So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16).

It is not a pleasant sight to observe a farmer sitting on his porch while the weeds are taking over his garden. It is a worse sight when one observes a member of the Lord's church sitting idly by while the weeds of heresy take over the Lord's church. The Lord demands participation in His church, or He may remove the church. The church, after all, is His body and He expects His body to function as an effective body upon the earth a body that will result in honor and glory to Him.

It is not the believer that our Lord will spue out of His mouth, but it is the church to which the believer belongs. A president of a company, for example, may say to his workers: "Apply yourselves, or I will close down the business."

"Because thou sayest, I am rich, and increased with goods, and have need of nothing..." (Revelation 3:17).

A believer is a receiver, just as an apple tree is a receiver from the soil. The apple tree without the soil would be nothing. We, in like manner without our Lord, would be nothing, or non-existent. We owe all to the Lord since every good and perfect gift comes from Him. The greatest gift being that of the Lord Jesus as our personal Savior and Lord. Let us, therefore, honor and respect Him with whatever gifts He

has given to us. Let us not get the attitude that we have ours and let others get theirs the best way they can. This truth applies especially to our Lord's body the church. An assembly, for example, has built themselves a beautiful church building and accumulated a large treasury, and they advise others to go and do likewise. The people who have achieved such, of course, are to be commended, but let them not forget that God the Holy Spirit has a much larger purpose for making them so successful. His purpose has been so that more honor will be heaped upon the Lord Jesus.

"And knowest thou not that thou art wretched, and miserable, and poor, and blind, and naked". (Revelation 3:17).

We are all prone to judge from the outward appearance. We, for example, may think that a church is pleasing to the Lord because of the beauty of the house of worship and the size of the treasury. The Lord, however, sees that which we may not see. He looks beyond the walls to the hearts of the members. This fact reminds me of a beautiful red apple which, from the outside, appears to be perfect. The apple, however, when cut open, is bound to be full of worms.

A church, in order not to be wormy within, must conform to the holy Scriptures. There are no perfect churches, which, of course, means that there are a few worms even in the soundest church. Let us, however, strive for excellence in doctrine and in practice. The churches, after all, which are to make up the bride of our Lord, are, according to Revelation 19:7, those who have "made herself ready". I don't know how many worms it takes to constitute a false church, but let us, with great diligence, rid ourselves of every worm possible. Let us, in other words, expel from the Lord's churches anything that would make us wretched, and miserable, and poor, and blind, and naked.

"I counsel thee to buy of me gold tried in the fire..." (Revelation 3:18).

The price of the gold which has been tried in the fire is that of self denial to self and the world. Those, in fact, who were wretched, and miserable, and poor, and blind, and naked, had gotten into their condition because of their love for self and the world. They were neither cold nor hot relative to their love and action for the Lord Jesus. They, in other words, were not for Him or against Him. All of us, when dealing with others, like to deal with people who love their work and show their love by action. God, in like manner, desires a people who express their love for Him by their works. He, after all,

expressed His great love for us by suffering and even dying in our place. Each day we live means that we have one less day to express our love for our Lord by way of good works. Let us, therefore, hear and heed the following passage of Scripture.

"So teach us to number our days, that we may apply our hearts unto wisdom" (Psalms 90:12).

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich..." (Revelation 3:18).

We, if we follow our Lord's counsel, will not be disappointed, since He, according to Hebrews 11:6, "is a rewarder of them that diligently seek Him." We, therefore, will be doing ourselves a great favor by applying ourselves for our Lord. We, if we do not heed His wise counsel, will have done ourselves a great dis-service in that we will have failed to store up treasures in heaven. We, in other words, when we get to heaven, will find that we have no bank account from which to draw rewards. The bank teller, in a sense of speaking, will say, "You have no funds in your account."

"...and white raiment..." (Revelation 3:18).

We, of course, cannot purchase the righteousness of our Lord. The "white raiment" therefore speaks of the righteous acts that we, through the power of God the Spirit, have wrought in this life. It is to be noted carefully that the counsel from our Lord is that we buy gold and white raiment. The word "buy" has a meaning all of its own. We, in fact, always desire an object before we buy it so that the desire always precedes the purchase. Let us, then, pray that our spiritual desires will be increased so as to cause us to want to lay hold of them, rather than to be passive regarding them. Keep in mind, too, that an object, after we buy it, becomes our very own. All the courts in the world cannot take a loaf of bread from us if we buy it and eat it. The same truth applies to those things that we buy from our Lord. It becomes that which the world did not give us and that which the world cannot take away. My reference, of course, is to rewards and not to salvation from hell. We, when we study Revelation 19:7-8, will consider the white raiment with which the Lord's bride is to be dressed.

"...and that the shame of thy nakedness do not appear" (Revelation 3:18).

Those in our text were not naked as far as their neighbors were concerned. They, as far as their neighbors were concerned, were, no doubt, upright citizens. It is likely that they paid their bills and treated others kindly.

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A CALL TO PRAYER

by Robert G. Lee

Our world is a sick world -- disillusioned, war-scarred, head-dizzy, body-weary, sin-smitten, -- a world in despair. Human philosophy is bankrupt. Nations, weary and wicked, walk on the edges of abysses. Men and women everywhere are bewildered and distracted by the problems and difficulties of life. Some leaders "loose wild tongues that hold not God in awe."

There are so many problems that cannot be solved, so many dangers that cannot be averted, so many burdens that cannot be borne by human strength and wisdom, ingenuity, and genius. What we need is what God can do. What God can do will be done for us when God's people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, importunate prayer.

It is the conviction of all who have proved the faithfulness of God that nothing lies beyond the reach of prayer except that which lies outside the will of God. There is no such thing as unanswered prayer when the basis of our beseeching is found within that sovereign will.

REVELATION

(Continued from Page 6)

The shame of their nakedness had to do with God's estimate of them. They had grown indifferent (luke-warm) toward God and His work. They, in a sense of speaking, were sitting on the porch swing and resting when they should have been harvesting their corn from the field. They, no doubt, were making certain that their children received the best secular education possible, but they seldom pointed them to God's Word. This kind of attitude, as far as God is concerned, is shameful. Those people, back at Laodicea, if they were able to converse with us today, would say that the world they loved and sought after, let them down. They would inform us that only that which is done for Christ will last.

"...and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3:18). The purpose of anointing one's eyes, as is pointed out in our text, is so that we can see in the following passages of Scripture; an example of what it means to have one's eyes anointed.

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power" (Ephesians 1:18, 19).

We, then, anoint our eyes by way of study and prayer so that we, by His mercy and grace, can turn from our ways to His ways. The anointing of one's eyes enables one to place spiritual things far above the physical. We, after our eyes are anointed, are able to see or determine the difference between that which is true and that which is false. We are able to differentiate between that which is eternal and that which is corruptible. The Word of God, since it is a lamp unto our feet, and a light unto our path, is the means God the Spirit uses in anointing our eyes.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19).

Our Lord's first advice to the wayward Laodiceans was that they buy of Him gold tried in the fire and that they anoint their eyes with eyesalve so that they could see. He then reminded them that He would take measures to correct them if they did not heed His advice. He, in fact, said to them and to any today who are in a similar path, "As many as I love, I rebuke and chasten

be zealous therefore, and repent". It becomes obvious that we do ourselves a great service when we hear and heed God's Word to us. I'm sure that none of us want the alternative, that is, to be chastened by the hand of our loving Father. We, as believers, have two choices. One of these is to hear and heed; while the other is that of chastisement. There is no third alternative. God's advice therefore is that we be zealous and repent. Those who are never chastened as the result of their rebellion should question whether or not God really loves them. Our Lord, after all, has said, "As many as I love I rebuke and chasten..."

"Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:20-22).

The Lord's words which were delivered to the church at Laodicea and the other six in Asia, were, in a sense of speaking, the Lord knocking at the door of each of the churches. My reference, of course, is not to the door to each church building, but it was a call to obedience from each member that made up the churches. His knocking refers in the main to that which is said in Revelation 1:3, that is, "...he that readeth, and they that hear the words of this prophecy, and keep those things which are written there in..."

We have, in the passages of Scripture which are before us (Rev. 3:20-22), an exhortation, a warning and a promise. Our Lord, in fact, exhorts each member of the seven churches and the members of the Lord's churches of all time, to open the door to Him, that is, be obedient to His words to us. He proceeds to warn us regarding the consequences if we fail to obey. He then lays down a glorious promise to those who obey Him. The promise being that we shall reign with Him in His kingdom that is to be set up here on the earth.

Let us, however, at this point, obtain more light upon what it means to open the door to Him, that is, be obedient to His every word. We will find more light upon this matter by consulting the following passage of Scripture:

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will

love him, and we will come unto him, and make our abode with him" (John 14:23).

The phrase, "make our abode with him", literally says: "along side of him". The meaning is that our Lord will make His abode in the person of God the Spirit along side every regenerated person who loves Him enough to keep His words. The very first word keeping after one has repented and believed on Him, is to be baptized into a New Testament Baptist Church. We, from this point, are to continue to keep His words by way of contending for the faith. Those who contend for the faith will, according to Revelation 19:7, have made themselves ready to be the Lord's bride, and to sit with the Lord in His throne (Revelation 3:21).

Those who fail to keep our Lord's words, that is, those who are not faithful members of His church, cannot possibly make themselves ready because they do not have access to the gifts that are placed in the Lord's church for the purpose of enabling us to become ready. The following passages of Scripture explain that which the Lord has placed in the church so as to enable us to become ready to be His bride.

"And he gave some apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11, 12).

Our Lord, in the text which is before us (Rev. 3:20), says that He will "sup with him". The above passages of Scripture point out how it is that He will "sup" with us. He will do so by way of God the Spirit in that He, according to John 14:23, will make His abode with those who love Him enough to keep His words. All those who do not hear and heed His words fall under the category as it is set forth in the following passage of Scripture.

"But in vain they do worship me, teaching for doctrines the commandments of men" (Matthew 15:9).

Those churches which hear His voice and open the door (Revelation 3:20) are, in II Corinthians 11:2, referred to as a "chaste virgin". They, in I Timothy 3:15, are referred to as "the pillar and ground of the truth". They, in other words, are the overcomers the overcomers who are to reign with Him for one thousand years. A part of the loss (I Corinthians 3:15) which unfaithful believers will suffer is that of not being able or allowed to reign with our

Lord here on the earth for one thousand years.

CURE

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will be of great profit to us as we study to learn the truth.

Our first lesson then is that this man was blind. He could not see anything with his physical eyes. How this reminds us of the spiritual blindness. Men may have physical eyesight which is perfect, yet, spiritually, be as blind as a bat. Ephesians 4:17-19 tells us that "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

Men cannot understand things in the spiritual realm because they are blind. Their hearts cannot see good, righteousness, holiness, God, or Jesus Christ because their hearts are blinded. Try to explain colors to a blind man. Describe to him what green is, or what red is, or the difference between green and red. It is an impossible task because he cannot see, therefore he cannot understand. Try to explain redemption in Christ to one who has no spiritual eyesight and he, too, cannot understand because he cannot see.

Secondly, we see that they brought this blind man to Christ and desired His touch. They could not cure him themselves. There was nothing they could do for him. If he was to be cured, they knew it had to be by Jesus. How many today think they have the cure for spiritual blindness? How many today think they can do something in and of themselves for those who have blinded hearts? Jesus is the great physician. He is the one who must restore sight. We cannot heal anyone's blindness. Jesus is the only one who can accomplish that miracle.

Notice also in connection with that point that they did not command Jesus, but besought or pleaded with Him. I knew a man one time who said that he could get God to save anybody if he just worked on Him enough. Isn't it a sad thing when men think that they can control God?

Then we notice their concern for this man's blindness. We ought to be as concerned for those who are spiritually blind.

We ought to be as concerned for bringing the spiritually blind to Jesus as these were for this one that was physically blind.

How do we do that, then? How do we bring the spiritually blind to Jesus?

Firstly, by prayer. We ought to pray, not just for the lost, but for particular persons. Does your heart go out and your prayers go up for your lost neighbor, for your lost brother or sister, for the lost whom you work with day by day? We need not just an abstract concern for the lost, but a very real genuine concern for those around us who are on their way to an eternity of hellfire and brimstone. Let us be sure as we pray each day we bring a spiritually blind one to Jesus.

Secondly, we bring the spiritually blind to Jesus by giving them the gospel. With Spurgeon I personally believe that the gospel is the warrant of faith. We need to tell men and women, boys and girls that Jesus died for the sins of His people. That Je-

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APPRECIATED LETTERS

I really missed The Baptist Examiner while I was sick and in the hospital. Thank our Lord I am better and need to renew my paper. My husband has gone to be with the Lord and he really liked the Examiner. So enclosed is \$... for my subscription.

Marguerite Naegele, Cannelton, IN

Dear Brother:

I hope I haven't waited so long that I will miss an issue of the paper. The sermons and articles in the paper have been a great help to me to understand the salvation that God provided in Jesus Christ. The enclosed check is for another year's renewal. The remainder of the check is for any good it may be toward getting the paper to anyone who might enjoy it.

Mrs. Lee W. Cash, Millport, AL

Dear Brother Wilson:

I would like to renew my subscription for the much loved paper. Enclosed find \$.... for one year. With the world being like it is today, I pray for the rapture soon. I feel sorry for all who do not know Jesus as their Lord and Saviour. This new world movement is not the answer. Keep up your good work. I am a Baptist and know we are living in the last days. May God bless you.

Frances Fleck, Indianapolis, IN

CURE

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Jesus is the way, the truth and the life and that there is no way unto God but in and through His shed blood.

Thirdly, we bring the spiritually blind to Jesus by our support of those who have dedicated their lives to bringing the blind to Jesus. The blind are not confined to the United States alone, but inhabit every continent and country from North America to Asia, from the United States to New Guinea. We ought to do whatever we can to support those who are giving the gospel to the spiritually blind wherever they may be.

We see that after they have brought this blind man to Jesus, He begins to work on him and he sees men as trees. We need to always keep in mind that many, most particularly those who have recently acquired sight, do not see things as clearly as we do. Now this man had sight, but it was of such a weak nature that when he saw men they looked as trees.

Let us not be ready to cast out brethren only on the basis that they do not see things as clearly as we do. No Christian has perfect vision. We can only know in part.

As we progress in the Christian life we see things clearer, until that great day when we shall see perfectly. Certainly, as we grow older in the faith we begin to view many things differently. If many brethren still believed the same as they did twenty or thirty years ago, they would still be Arminians or grapejuicers, or a dozen of the things. But, thankfully, God has brought them away from those things and their vision is better today than at other times in their life.

Let us ask God for a clear vision of His Word. For spiritual eyesight that will advance us along the pathway of true knowledge. May each one of the Lord's people have a clear sight of Jesus, is our prayer.

JUDGES

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Gideon. We need to note that at this time the Lord now acts "... the LORD set every man's sword against his fellow..." The Lord put fear in the hearts of the Midianites and when they heard the sound of the trumpets and the voices, and saw the lights, in the confusion, they thought their fellow soldiers were the Israelites and they began

killing each other. Of the 135,000 Midianites only 15,000 escaped in this fight among themselves (8:10). These headed for home with Gideon and his men pursuing them. Men from the tribes of Naphtali, Asher, and Manasseh also pursued them (v. 23). Some of these may have been the men whom Gideon had sent home, who now joined in the chase (7:23). As the enemy was headed for the territory of Ephraim, Gideon sent word to Ephraim to stop them from crossing Jordan. The men of Ephraim came together and cut off the route of the enemy. They captured two of the princes of the Midianites by the name of Oreb and Zeeb "...they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side of Jordan" (7:25).

"AND the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply" (8:1).

Here is a good example of one of Satan's many devices (II Cor. 2:11). Having failed in the battle against God's people, he now tries to accomplish his purpose by causing discord inside the nation. He is still using the same devices today. Is he not the cause of so much discord and trouble in and between our churches? If he can get God's people to fight among themselves, he has accomplished his purpose, and I am afraid that often he is successful.

The men of Ephraim were angered because Gideon had not called on them for help at the first. Some have suggested that it may have been because they did not share in the spoils of war that they became angry. Others say it may have been because Ephraim was not accustomed to taking second place in battle plans, since they were the strongest of all the tribes, and since Joshua was an Ephraimite and was the great leader of Israel in bringing them into the land. But whatever the reason, Gideon's response was to use the principle stated in Proverbs 15:1, "A SOFT answer turneth away wrath: but grievous words stir up anger". Gideon turned away their wrath by down playing what he had done and commending them on what they had done. "...What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" (8:2). What he said was, What I did can not compare with God delivering into your

hands the princes of Midian, Gorb and Zeeb "...Then their anger was abated toward him, when he had said that" (8:3).

"And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them" (8:4).

Verses 4 through 21 describe the successful pursuit of the remaining Midianites by Gideon and his three hundred. When they came to Succoth, Gideon asked the men of that place for bread for his men. Their sarcastic response was "... Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? (v. 6). They feared that Gideon's victory was only temporary and if they helped him they would suffer when the Midianites recovered control. Gideon's response was "...Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers" (v.7).

When Gideon and his men came to Penuel and asked for food, he received the same answer as he had from the men of Succoth (v.8). Gideon told them "...When I come again in peace, I will break down this tower" (v.9). Verses 10-12 describe the successful results of Gideon's pursuit of the remaining fifteen thousand of the Midianite army. He "...took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host. And Gideon the son of Joash returned from battle before the sun was up" (vs. 12,13).

Gideon returned to Succoth with the two captured kings and said, "...Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?" (v. 15). He then did what he had told them he would do to them. He took the elders of the city and with thorns and briers "...he taught the men of Succoth" (v. 16). We understand this to mean that he put them to death by using thorns and briers, for it is said of men of the city of Penuel that he slew them (v. 17).

Now that the war was over Gideon had a personal matter to take care of. After determining that it was these two kings who had slain his brothers at Mount Tabor, Gideon felt he should carry out the duty of "the avenger of blood" (Deu.

19:6,7). When his young son, out of fear could not kill the two kings, Gideon stepped forward and slew them (vs. 18:21).

So ended the war against the Midianites and what a strange war it was. Three hundred men against 135,000. Of that 135,000, one hundred and twenty thousand slew each other while the three hundred stood around the camp, blowing their trumpets, waving their lights and shouting. Note that as Gideon crossed Jordan pursuing the enemy, he still had the three hundred men with him (8:4). He had not lost a man. Do we not see that it was not by Gideon's might or wisdom that the war was won, but it was all of God and His mighty power. All that God required of Gideon and his men was faith and obedience to His commands. Although Gideon at first was weak in faith, after the several signs which God gave him, was faithful throughout the conquest and God was faithful in His promise to Gideon, "...I have delivered it" (the Midianite army) "into thine hand" (7:9).

Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian" (8:22).

Now that the war was over, and Israel was free from the Midianites, they gave Gideon credit for this, "thou hast delivered us from the hand of Midian". Before the battle God would not allow Gideon to use 32,000 men in the attack, "lest Israel vaunt themselves against me, saving, Mine own hand hath saved me". God used only the three hundred to show Israel that it was by His might and His alone that brought about the victory, but it would seem that they had failed to learn this lesson. Nowhere in this chapter is there a word of praise or thanksgiving to God for the victory. All the credit was given to Gideon. They asked him to be their king. This was in direct disobedience to God. In Exodus 19, God had established the form of government that Israel was to have. It was a theocracy under the direct control of God. Their request to Gideon was a direct rejection of God as their King. It showed that they desired a king to rule over them, as did the other nations as stated in I Samuel 8:5.

"And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you" (8:23).

Someone has said that Gideon won his greatest achievement when he turned down the offer to be king. What an honor it would be to be king over the nation of Israel; from a lowly farm boy to

head of a nation! How could he turn down such an offer? Gideon knew that it was not he, but God, who was to receive credit for the victory. Gideon had learned the lesson which all Israel had failed to learn. He knew that Israel already had a King, "...the LORD shall rule over you". We might say this was the high point of Gideon's life. He not only turned down the temptation to become king, but he brought out the truth of the kingship of the Lord. If the story had only ended here! But it did not end. Verses 24-27 record Gideon's greatest mistake.

"And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey (For they had golden earrings, because they were Ishmaelites)."

Although Gideon refused the kingship; he did ask for a share of the plunder of the war. He asked for gold earrings stripped from the ears of the defeated Midianites. The men "willingly gave them". A garment was spread upon the ground and every man cast in earrings. In all 1,7000 shekels weight (about sixty pounds) of gold was collected (vs. 25,26). This would come to

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FEEBLE FAITH, LOOK TO CHRIST!

If your faith is feeble and tried, do not be cast down; faith does not save you! Though faith is an instrument of salvation, and as such is of great importance, faith is but the instrument; Christ is our Saviour! Then make not a saviour of your faith. If it is feeble and sorely tried, there is no evidence that you are not a believer; the evidence of your acceptance is in the Beloved and arises from your relation with Him. Then let your constant motto be, "Looking unto the Lord Jesus;" looking to Him just as you are; looking to Him when faith is feeble; looking to Him when faith is tried; looking to Him when faith is declining; yea, looking to Him when you fear that you have no faith. Jesus Christ is the author, sustainer, object, and finisher of faith. All that you want or need is in Him. Can you look to Christ as the thief? reach out to Him as the dying woman? fall before Him as Thomas and say, "My Lord and my God"? Then do so! And never mind how much theology you know nor how much faith you have.

--Copied

JUDGES

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around \$200,000 in our money).

"And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house" (v. 27).

Gideon did not want the gold for his own use, but it was to make an ephod. Now an ephod was a kind of garment that was to be a part of the clothing of the high priest. On the front was the linen breast plate which had the two stones the high priest used to learn God's will, the Urim and the Thummin. The high priest would put on the ephod when he wished to know the will of God. We are not told why Gideon made this ephod, but as the ephod was for the purpose of finding out the will of God, it was for that purpose. Now when God had given the law unto Moses, He gave commands concerning the ephod, which was to be worn only by the high priest. It would seem that during this time the priesthood had become corrupt and was not providing spiritual leadership for the people. Nowhere in the book of Judges is the high priest mentioned as functioning as God had ordered. Gideon may have thought he was providing a way to correct this wrong. It may have been that since God had spoken to him in the past and revealed His will unto him, he may have thought God would continue to reveal His will to him by using the ephod. Whatever the reason Gideon did this, it must have been for what he considered to be a good reason.

What was wrong with Gideon making an ephod? What was wrong with worship of the ephod at Ophrah? Regardless of how good Gideon's intentions, he did wrong. God had provided Israel's worship was to be through the Levitical priesthood at the tabernacle and God had placed the tabernacle at Shiloh, not at Ophrah. Gideon had no right to change God's order even though it may have been to correct a wrong. Gideon's sin was twofold, first he took over the function of the high priest of which he had no right, not being a Levite. In the second place, he established a place of worship in the wrong place. God had established the place of worship at Shiloh.

What was the result of Gideon's action? **"all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house".** The thing which Gideon thought he was doing for the good of Israel was that which caused them to go

into spiritual adultery. The ephod which he built for what he thought was for good **"became a snare unto Gideon and to his house".** Gideon attempted to solve a serious problem by going about it in his own way. In doing this he was in direct disobedience to the Word of God. This disobedience led all Israel back again into apostasy.

An important lesson for us to learn is that we never correct a problem by disobeying God's Word and turning to our own plan to solve the problem. This only leads to a far deeper wrong, only leads to further departure from God and His Word. God's Word is complete, and no one has the right to change or add to it. The making of the ephod by Gideon was only the beginning of his departure from God. The story of the remaining of Gideon's life is a sad one. This was the first step downward in his departure from following the Lord. In our next study we will take up Gideon's backsliding.

"Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon" (v. 28). After the defeat of the Midianites, God gave peace and quiet to Israel for forty years. Even though Gideon had sinned, God was gracious unto him and during the remainder of his life there was peace in Israel, but this lasted for only one generation; as we shall see as we continue the study of this book.

YOU'VE

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example of grace; but it is also an example of a woman of dedication, and I don't deny that it is grace that causes dedication. I merely wish to distinguish these definitions to take this verse in another direction. Ruth had taken one direction while Orpah took another, although both had expressed a desire to go in the same direction. Some years back, a tobacco company informed the "modern" woman that they now had their own particular cigarette. They sold this with a slogan "You've come a long way baby!" as their heralded message. I believe that was the exact wording. I think this slogan would have a special appeal to "liberated" women. I am, of course, much more concerned with the overall direction than with the matter of smoking, in particular.

I am not here to deal with the issue of the morality of tobacco; I will leave that to others. I prefer to focus on matters of overall concept. Now, having dealt with

that aspect of the slogan, allow me to clarify my understanding of the term "liberated," as I've used it here. I do not truly think these women are liberated, but I use that term as it appears to be commonly used today: I use the term liberated to denote these women who feel women can be as immoral as the wildest of men and will not accept any traditional standards of femininity. Yes, I realize they will not quite accept the definition I've given, since they will deny there is really any such thing as immorality; because they advocate situation ethics and deny any moral code, whatsoever.

The present generation does not appear to appreciate the Judaic tradition, which likely had some of the most favorable laws (for women) of that age. Not only did Mosaic law have some provision for the property rights of daughters, but also provided that the brother-in-law of widows should exercise certain responsibilities for them. The traditional Jewish culture, as well as the Christian, provided for the protection of women. This was a consideration in the matter of divorce (apparently), for this seems to be the theme Jesus was speaking from then He emphasized that a man shouldn't divorce his wife except for adultery. The woman needed protection and care.

Our present day Women's Liberation Movement has no appreciation for this, and (quite ironically) claims this is discrimination and unfair to women. Let me state unequivocally that there are many women (even today) who would much prefer a protective environment to the so-called freedom of the present age. Ruth went to Israel with Naomi, and this likely seemed more risky than the path Orpah decided upon. Women's lib seems more advantageous to modern women also; but it does not keep "square" with Scripture. I did not say it was basically contrary to the Bible, because the basic intent is too elusive. I'm not all that certain what their basic premise is. The path Orpah defaulted to, when she turned back toward her homeland of Moab, was a pathway to idolatry. This is also the path of today's feminism. It takes an erratic course, after inception. Ruth, on the other hand, chose to go to a land she was unfamiliar with, and she chose to follow the God of the Bible. She made this choice with a firmness: it was evident to Naomi that she would not be talked out of it.

Ruth became the bride of Boaz, marrying into a family that was destined to become the royal family of Judah. We do not know what happened to Orpah. Our more ardent women's "libbers" of this age seem bent upon taking a path which is contrary to Scrip-

ture. I'm not speaking of those women who wish to have equal pay or equal employment rights; but do not go beyond this. These issues are more political in nature, and we can allow for a certain amount of political dissent among believers; but I believe we must attempt to keep our political views consistent with our Christian faith. I do not believe we can claim a woman should seek to have rights to a moral sex life, nor do I believe a man should. Amoralism appears to be the actual goal of the very leaders of our current feminist movement. Their goal appears to deviate from morality, even to the extent that it will encourage lesbian sex. It would seem the movement actually seeks to make women enemies of men, over and above any desire to achieve sexual independence. The movement will send those who follow it down a path that could be compared to the path Orpah followed, when she decided not to persist (as Ruth did) and follow the God of Naomi.

A preacher named Anthony Evans made an interesting statement. I hope I have spelled his name correctly. I've never seen it in print, but I know of no other likely spelling for it. I don't know the man's denomination, or much about him. I won't attempt to say whether his statement was totally correct or not, but I do think there was some measure of truth in it. I never saw his statement in print, either, so I may not get it exact; but it went something like this: "the reason women are demanding equal rights is because the men have become feminized." Just how accurate we might rate his statement might depend upon how we understood the terms used, and this is the primary reason I've declined to attempt any such rating.

I've already made mention of the Biblical basis for protection of the woman, by the male. This dumps responsibility upon the male, and the American male has, in general, attempted to abdicate responsibility. I think this duty is found throughout the Bible, as surely as is Sovereign Grace. Another reason I've declined to rate the statement by Evans is that I think we must specify the generality of this, for there are (yet) some men who do recognize the duty a man has toward the female.

In the political arena, a statement is often made (especially by the guilty) that there's enough blame to go around. This is usually a tactic, when little common sense is available to aid the speaker. This may be somewhat true in the matter of feminism. I'm not certain which side should be expected to protest that there's enough blame to go around. It

seems that humanity as an entire group has been in a progressive state of moral decline for a number of years. This may have begun during World War II, but I won't argue over the date. The decline appears to have had some parallel with an increase of women in the workplace, but I tend to think it might be more properly compared (only) to cases where mother's worked, leaving children unattended or poorly supervised. This tends to adversely affect the future generations in a continuous fashion.

Perhaps it is necessary to review some of the influences upon our morality. Perhaps we need to recognize what has happened to us. Consider the liberal political influence. It appears to me that we have had parallel claims of better living standards and better working conditions, along with an increase in the number of family members in the employment force over the same time period. Doesn't this tell us something? Do we not have to have more of our family members working to maintain the better living standard? Is it not possible that it was necessary to spread the work to different jobs in order to maintain the national level of productivity and the overall family living standard? Did the politicians promise us more, then trick us into thinking we had achieved it with less work, when we had not?

Next, let us consider commerce and business, if there's any difference. Let us recognize the advertising aspect. We have seen female attractiveness both exploited and marketed by advertisers, by show-business, and by sales agencies. Advertisers have used it in cosmetic advertising and to advertise products for men, including tobacco and liquor. Show-business has featured sex. Sales agencies have, of course, done the actual marketing. This has not been the major matter of protest from the feminist movement, however.

Men have been trained to look upon women as sex objects, while women have been taught (especially by feminism) to look upon those men (who have been most influenced by that training) as total mankind. Which came first the chicken or the egg, and which is the more guilty here? It is difficult to tell. I don't feel it is any worse for a woman to smoke, drink, or have promiscuous sexual encounters than for a man to do so; however, the woman may need pay dearly for it, dearly; due to being a woman.

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YOU'VE

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I have no control over that, and I would not criticize God for making woman as He did. God will decide how to deal with sinful activity, and neither I, nor the feminist, can alter that. This does not mean the man will not also be held accountable. It only means we may not know how this will be effected by God.

It does the feminist no good to blame God or to hate the male sex, if the woman must deal with an unwanted pregnancy. It does her no good to have an equal right to sin when the worthless irresponsible man will not accept his responsibility to her. It does her no good to blame God or the male sex if her reputation is marred because of a sin, when the man is hardly tainted by those same opinions: I won't deny that this is unfair, but I think it will still happen with many (and maybe most) affairs.

I recall seeing actress Shelly Winters on television some time back. She made a statement which she said would surprise most people. I believe she'd been noted as a sexual liberal. She apparently had changed her mind, for the flavor of her statement was that women couldn't have successful casual sexual relationships, because they simply weren't made that way. If this is true, and it seems to be, this is a fact the female must deal with, for there are cold hard facts of life that cannot be ignored. The woman needs to consider her actions carefully. She may not be able to overcome guilt for casual relationships. She may not be able to overcome guilt from the aborting of an unwanted pregnancy. She may not be able to cope with a tainted reputation. She may not be satisfied without having a permanent male partner.

The male has been divinely assigned a protective responsibility, but perhaps God expects the female to be more responsible for sexual purity. Perhaps this is why she must endure through pregnancy. The feminist (at any rate) must recognize this is a condition that she must suffer through. The male may have shirked his responsibility (generally), but this will not excuse the ardent feminist. Each will somehow be accountable. Each need to consider whether he (or she) wishes to answer for failure to do so. To the ardent feminist I would say her promiscuity gives the errant male more advantage than herself. It merely feeds men's irresponsibility and

allows them greater erotic satisfaction without their having to commit themselves. Ma'am you're being played for a sucker! You spite only yourself! I am saying feminism has led the contemporary female down the primrose path of error. To the feminist I say, "You may have come a long way, but you've come a wrong way, baby!"

SOUL WINNER

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scorn and hate that few can be induced to stand in his place, even when pots of gold are offered. It is a poor business at best.

It is far more pleasant to remember that there is a reward for bringing men to mercy, and that it is of a higher order than the premium for bringing men to justice; it is, moreover, much more within our reach, and that is a practical point worthy of our notice. We cannot all hunt down criminals, but we may all rescue the perishing. God be thanked that assassins and burglars are comparatively few, but sinners who need to be sought and saved swarm around us in every place. Here is scope for you all; and none need think himself shut out from the rewards which love bestows on all who do her service.

At the mention of the word reward, some will prick up their ears, and mutter "legality." Yet the reward we speak of is not of debt; but of grace; and it is enjoyed, not with the proud conceit of merit, but with the grateful delight of humility.

Other friends will whisper, "Is not this a low and mercenary motive?" We reply that it is as mercenary as the spirit of Moses, who "had respect unto the recompense of the reward." In this matter, all depends upon what the reward is; and if that happens to be the joy of doing good, the comfort of having glorified God, and the bliss of pleasing the Lord Jesus--then the aspiration to be allowed to endeavor to save our fellowmen from going down into the pit is in itself a grace from the Lord; and if we did not succeed in it, yet the Lord would say of it, as He did of David's intent to build a temple, "It was well that it was in thine heart." Even if the souls we seek should all persist in unbelief, if they all despise and reject and ridicule us, yet still it will be a divine work to have at least made the attempt. If there comes no rain out of the cloud, yet it has screened off the fierce heat of the sun; all is not lost even if the greater design be not accomplished. What if we only learn how to join the Saviour in His tears, and cry, "How often would I have gathered you,

but ye would not!" It is sublimity itself to be allowed to stand on the same platform with Jesus, and weep with Him. We are the better for such sorrows, if no others are.

But thank God, our labours are not in vain in the Lord. I believe that the most of you, who have really tried, in the power of the Holy Spirit, by Scriptural teaching and by prayer, to bring others to Jesus, have been successful. I may be speaking to a few who have not succeeded; if so, I would recommend them to look steadily over their motive, their spirit, their work, and their prayer, and then begin again. Perhaps they may get to work more wisely, more believingly, more humbly, and more in the power of the Holy Spirit. They must act as farmers do who, after a poor harvest, plough again in hope. They ought not to be dispirited, but they ought to be aroused. We should be anxious to find out the reason of failure, if there be any, and we should be ready to learn from all our fellow labourers; but we must steadfastly set our faces, if by any means we may save some, resolving that whatever happens we will leave no stone unturned to effect the salvation of those around us. How can we bear to go out of the world without sheaves to bear with us rejoicingly? I believe that the most of us who are now assembled to pray have been successful beyond our expectations. God has blessed us, not beyond our desires, but yet beyond our hopes.

I have often been surprised at the mercy of God to myself. Poor sermons of mine, that I could cry over when I get home, have led scores to the cross; and, more wonderful still, words that I have spoken in ordinary conversation, mere chance sentences, as men call them, have nevertheless been as winged arrows from God, and have pierced men's hearts, and laid them wounded at Jesus' feet. I have often lifted up my hands in astonishment, and said, "How can God bless such a feeble instrumentality?" This is the feeling of most who addict themselves to the blessed craft of fishing for men, and the desire of such success furnishes a pure motive as could move an angel's heart, as pure, indeed, as that which swayed the Saviour when, for the joy that was set before Him, He endured the cross, despising the shame. "...Doth Job fear God for nought?" said Satan. If he could have answered the question in the affirmative, if it could have been proved that the perfect and upright man found no reward in his holy living, then Satan would have cavilled at the justice of God, and urged men to renounce a service so unprofitable. Verily there is a reward to the righteous, and in the lofty

pursuits of grace there are recompenses of infinite value. When we endeavor to lead men to God, we pursue a business far more profitable than the pearl-fisher's diving or the diamond-hunter's searching. No pursuit of mortal men is to be compared with that of soul winning. I know what I say when I bid you think of it as men think of entering the cabinet of the nation, or occupying a throne; it is a royal business, and they are true kings who follow it successfully.

The harvest of godly service is not yet: "...do we with patience wait for it;" but we have earnestness of our wage, refreshing pledges of that which is laid up in heaven for us. Partly, this reward lies in the work itself. Men go hunting and shooting for mere love of the sport; surely, in an infinitely higher sphere, we may hunt for men's souls for the pleasing indulgence of our benevolence. To some of us, it would be an unendurable misery to see men sink to hell, and to be making no effort for their salvation. It is a reward to us to have a vent for our inward fires. It is woe and weariness to us to be shut up from those sacred activities which aim at plucking firebrands from the flame. We are in deep sympathy with our fellows, and feel that, in a measure, their sin is our sin, their peril our peril.

"If another lose the way,
My feet also go astray;
If another downward go,
In my heart is also woe."

It is therefore a relief to set forth the gospel, that we may save ourselves from that sympathetic misery which echoes in our hearts the crash of soul ruin.

Soul winning is a service which brings great benefit to the individual who consecrates himself to it. The man who has watched for a soul, prayed for it, laid his plans for it, spoken with much trembling, and endeavored to make an impression, has been educating himself by the effort. Having been disappointed, he has cried to God more earnestly, has tried again, has looked up the promise to meet the case of the convicted one, has turned to that point of the divine character which seems most likely to encourage trembling faith--he has in every step been benefiting himself. When he has gone over the old, old story of the cross to the weeping penitent, and has at last gripped the hand of one who could say: "I do believe, I will believe, that Jesus died for me;" I say, he has had a reward in the process through which his own mind has gone.

It has reminded him of his own lost estate; it has shown him the struggles that the Spirit had in bringing him to repentance; it has reminded him of that precious

moment when he first looked to Jesus; and it has strengthened him in his firm confidence that Christ will save men. When we see Jesus save another, and see that marvellous transfiguration which passes over the face of the saved one, our own faith is greatly confirmed. Skeptics and modern-thought men have little to do with converts: those who labour for conversions believe in conversions; those who behold the processes of regeneration see a miracle wrought, and are certain that this is the finger of God. It is the most blessed exercise for a soul, it is the divinest ennobling of the heart, to spend yourself in seeking to bring another to the dear Redeemer's feet. If it ended there, you might thank God that ever He called you to a service so comforting, so strengthening, so elevating, so confirming, as that of converting others from their evil ways.

Another precious recompense is found in the gratitude and affection of those you bring to Christ. This is a choice boon, the blessedness of joying in another's joy, the bliss of hearing that you have led a soul to Jesus. Measure the sweetness of this recompense by the bitterness of its opposite. Men of God have brought many to Jesus, and all things have gone well in the church till declining years or change of fashions have thrown the good man into the shade, and then the minister's own spiritual children have been eager to turn him out of doors. The unkindest cut of all has come from those who owed their souls to him. His heart was broken while he has sighed, "I could have borne it, had not the persons that I brought to the Saviour have turned against me." The pang is not unknown to me. I can never forget a certain household, in which the Lord gave me the great joy to bring four employers and several persons engaged by them to Jesus' feet. Snatched from the utmost carelessness of worldliness, these who had previously known nothing of the grace of God were joyful confessors of the faith. After a while, they imbibed certain opinions differing from ours, and from that moment some of them had nothing but hard words for me and my preaching. I had done my best to teach them all the truth I knew, and if they had found out more than I had discovered, they might at least have remembered where they learned the elements of the faith. It is years ago now, and I have never said as much as this before; but I feel the wound much. I only mention these sharp pricks to show how very sweet it is to have those about you whom you have brought to the Saviour.

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SOUL WINNER

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A mother feels great delight in her children, for an intense love comes with natural relationships; but there is a still deeper love connected with spiritual kinship, a love which lasts through life, and will continue in eternity, for even in heaven each servant of the Lord shall say, "Here am I, and the children whom thou hast given me." They neither marry nor are given in marriage in the city of our God, but fatherhood and brotherhood in Christ shall still survive. Those sweet and blessed bonds which grace has formed continue forever, and spiritual relationships are rather developed than dissolved by translation to the better land. If you are eager for real joy, such as you may think over and sleep upon, I am persuaded that no joy of growing wealthy, no joy of increasing knowledge, no joy of influence over your fellow creatures, no joy of any other sort, can ever be compared with the rapture of saving a soul from death, and helping to restore our lost brethren to our great Father's house. Talk of ten thousand pounds reward! It is nothing at all, one might easily spend that amount; but one cannot exhaust the unutterable delight which comes from the gratitude of souls converted from the error of their ways.

But the richest reward lies in pleasing God, and causing the Redeemer to see the travail of His soul. That Jesus should have His reward, is worthy of the eternal Father; but it is marvellous that we should be employed by the Father to give to Christ the purchase of His agonies. This is a wonder of wonders! O my soul, this is an honour too great for thee! A bliss too deep for words! Listen, dear friends, and answer me. What would you give to cause a thrill of pleasure in the heart of the Well-beloved? Recollect the grief you cost Him, and the pangs that shot through Him that He might deliver you from your sin and its consequences; do you not long to make Him glad? When you bring others to His feet, you give Him joy, and no small joy either. Is not this a wonderful text? "...there is joy in the presence of the angels of God over one sinner that repenteth?" What does that mean? Does it mean that the angels have joy? We generally read it so, but it is not the intent of the verse. I say, "...there is joy in the presence of the angels of God..." that is, joy in the heart of God, around whose throne the angels stand. It is a joy which angels delight to behold, what is it? Is the blessed

God capable of greater joy than His own boundless happiness? Wondrous language this! The infinite bliss of God is more eminently displayed, if it cannot be increased. Can we be the instruments of this? Can we do anything which will make the Ever-blessed glad? Yes, for we are told that the great Father rejoices above measure when His prodigal son that was dead is alive again, and the lost one is found.

If I could say this as I ought to say it, it would make every Christian cry out, "Then I will labour to bring souls to the Saviour," and it would make those of us who have brought many to Jesus instant, in season and out of season, to bring more to Him. It is a great pleasure to be doing a kindness to an earthly friend, but to be doing something distinctly for Jesus, something which will be of all things in the world most pleasing to Him, is a great delight! It is a good work to build a meeting house, and give it outright to the cause of God, if it is done with a right and proper motive; but one living stone, built upon the sure foundation by our instrumentality, will give the Master more pleasure than if we erected a vast pile of natural stones, which might only cumber the ground. Then, go dear friends, and seek to bring your children and your neighbors, your friends and your kinsfolk, to the Saviour's feet, for nothing will give Him so much pleasure as to see them turn unto Him and live. By your love to Jesus, I beseech you, become fishers of men.

BEHOLD

(Continued from Page 1)

I wish to express, too, my appreciation to Mrs. Susie Easterday, my granddaughter, for proof-reading and copying this message.

Furthermore, I would like to express my gratitude to the Editor of this great paper, The Baptist Examiner. It has been my privilege to have known Brother Joseph Wilson for many years. He has preached for me in meetings, and I have preached for him in meetings. I do therefore thank him for the space, time, and work in printing this message.

It is my heart's desire and prayer to God that He will make this sermon a blessing to all who read it.

It is written in the Scripture that: "John (the Baptist) did no miracle: but all things that John spake of this man (Christ) were true" (John 10:41). John the Baptist was filled with the Holy Spirit from his mother's womb - (Luke 1:15, 44). So one may be filled with the Holy Spirit and yet not be a

miracle worker. "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). To forsake the truth of God is to forsake the God of truth. The test of a true preacher is not his claims of doing miracles, but does he speak according to God's eternal Word.

Like the Apostle Paul said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (II Corinthians 4:5). John the Baptist preached Christ, not himself.

The ministry of this preacher created a great stir and excitement among the people. Even King Herod came out to hear this wilderness preacher. The Pharisees came to inquire of him as if he might be the Christ: "And he confessed, and denied not; but confessed, I am not the Christ" (John 1:20).

John the Baptist was not a jealous preacher. When the Jews and some of John's disciples came to him and said, "...Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him" (John 3:26). John answered saying, "He must He that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all" (John 3:30-31). Does this not correlate with the words Apostle Paul wrote concerning the resurrection of the dead, when he said, "The first man is of the earth, earthy: the second man is the Lord from heaven" (I Corinthians 15:47).

Our Lord Jesus Christ never came out of the dust; He came down from heaven. "And he said unto them, ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23).

Now we come to our text for the message, and may our Lord help us as we pray in His Name that is above every Name.

"...Behold the Lamb of God, which taketh away the sin of the world". (John 1:29).

Now let us consider a very important question here. Why did John call Christ the Lamb of God? Why is He called the Lamb? There may be more reasons than one for this. I believe the primary reason is because the lamb was the most typical representation of Christ as to His sacrificial death. "...to put away sin (was done) by the sacrifice of (Christ) himself" (Hebrews 9:26). In I Corinthians

5:7 we read, "...For even Christ our passover is sacrificed for us." What animal then was used for the institution of the passover? It was a lamb. (Exodus 12:3).

Then when the tabernacle in the wilderness was set up, the altar of sacrifice was sanctified with the sacrifice of two lambs: one in the morning and the other in the evening (Exodus 29:38-39). Thus our Lord Jesus Christ was the anti-type of both these lambs; hung on the cross in the morning and died in the evening.

In Exodus 13:13 we read, "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem." Herein is a beautiful type of Christ being up to death as our substitute. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6).

Furthermore, we read in I Peter 1:18, 19 these words, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

We see Abraham and his son Isaac ascending the mountain of Moriah to the place where God had directed him to sacrifice his son. On the way Isaac asked his father the solemn question "...where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering..." (Genesis 22:7-8). What a trying question for Abraham at such a time as this, and what a good answer God gave him to answer his inquiring son. Notice he didn't say, "God will provide for Himself a lamb," but "God will provide Himself a lamb." "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Corinthians 5:19). The Holy Spirit in the book of Isaiah says of Christ, "...he is brought as a lamb to the slaughter..." (Isaiah 53:7).

Christ is also called a Lamb because a lamb sets forth the true nature in which Christ offered Himself. The lamb is an emblem of patience, meekness, and gentleness. Did you ever hear of a

lamb doing anyone injury; the nature of the lamb depicts the innocence of Christ. "Who, when he was reviled, reviled not again; when he suffered, he threatened not..." (I Peter 2:23). Again we read in Isaiah 53:7, "He was oppressed, and he was afflicted, yet he opened not his mouth..." He never complained of bearing our sins. Blessed be His name. We hear Him say in Matthew 11:28-29, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Another precious Scripture that relates to the meekness of our blessed Lord is found in Philippians 2:5-11, "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Now my friends, let us consider another very important question related to our text. Why did John call Christ the Lamb of God? Because He is not a sacrifice of man's choosing, but of God's appointment. Abraham said to his son Isaac, "...My son, God will provide himself a lamb for a burnt offering" (Genesis 22:8). When John made this solemn declaration of Christ, he was coupling meekness with Divine Sovereignty. Meekness with Divine authority.

Just hold on now, for I will call your attention to a paradox, which is something that may seem contradictory, but true in fact. Now we read in Revelation 6:17 these words, "For the great day of his wrath is come; and who shall be able to stand?" Speaking of

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BEHOLD

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the wrath of the Lamb. While our Lord "Jesus Christ (is) the same yesterday, and to day, and for ever" (Hebrews 13:8), yet the time is coming when He will change His course of action.

According to the annals of history, the great preacher; Hugh Latimer, was burned to death by the Roman Catholic church, October 16, 1555, at the age of seventy. He had this to say of our Lord: "Jesus' tremendous name has put our foes to flight; Jesus, the meek and humble lamb; a lion is in flight."

John tells us in Revelation 5 about the search for someone who was worthy to open the book of the seven seals. No man in heaven nor in earth, neither under the earth, was found worthy to open the book, read it or look thereon. John wept much because no man was found worthy to open and read the book. And one of the elders said unto him, Weep not; behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof. When John looked for the lion, he saw a Lamb as it had been slain. And every creature which is in heaven, and on earth, and such as are in the sea, and all that are in them, John said he heard them saying, blessing and honors, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb for ever and ever. So beloved, the Lamb of God is the King of glory. "...KING OF KINGS, AND LORD OF LORDS" (Revelation 19:16). The King of eternity, who will rule all nations with a rod of iron" (Revelation 12:5, 19:15). The Father "...hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained..." (Acts 17:31). "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). John saw Him, on the Isle of Patmos. He tells us how He looked. Revelation 1:14-15, "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire: And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." The following verse says, "...and his countenance was as the sun shineth in his strength."

Behold the Lamb of God which

taketh away the sin of the world. He came to do what angels, men, and the law could not do. He came to put away the sins of His people. He laid down His life for His sheep (John 10:15). He put away the thing that separates man from God. The thing that has caused all human sorrow. The thing that takes people to hell, "Where their worm dieth not, and the fire is not quenched" (Mark 9:46).

How did He take away our sins? Another big question. Where can we find the answer to this question? God has given us the answer in His eternal Word, that liveth and abideth forever. Let us hear this sacred news. "...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). This spells it out clear and plain. The Lamb of God was slain. "...without shedding of blood is no remission." (Hebrews 9:22). Thus, (He) "...was delivered for our offences, and was raised again for our justification" (Romans 4:25). "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9). Oh beloved, His precious blood, His cleansing blood, His reconciling blood, His redeeming blood, the blood of the everlasting covenant. Say, friend, are you washed in the blood of the Lamb?

Now let us hear the melody of heaven. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth" (Revelation 5:9-10). "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "...Behold the Lamb of God, which taketh away the sin of the world." (Jn. 1:29). "...Blessed are all they that put their trust in him" (Psalm 2:12).

Peter exhorts us to lay aside (to be done with) those things that are disagreeable and contrary to holiness and spiritual life. Unfortunately, this is not a "once-for-all" accomplishment, but a continual effort through the grace of God to lay aside the following:

1. MALICE. Ill-will and ill-

feelings toward others. Malice is born of self-love and self-righteousness.

2. GUILE, or deceit. This word is used for all dishonest ways of gaining our selfish goals. Let us be men and women who speak the truth and deal honestly with all men.

3. HYPOCRISY. This is simply the opposite of sincerity. It is pretending to be what we are not and speaking with our lips that which is not in our hearts.

4. ENVY is the natural effect of malice and reveals the absence of love. Envy is the uneasiness a person feels in the happiness, prosperity, or success of another.

5. EVIL SPEAKING. When we think of evil speaking, we usually think of blasphemy or dirty words; but perhaps the worst and most damaging form of evil speaking is slander, gossip, and criticism of others. Sowing discord among brethren, whispering, and fault-finding do not reveal a work of grace in the heart.

Peter's exhortation is to lay these sins aside and, as newborn babes, to desire the sincere (pure, unmixed) Word of God that we may grow in grace, in knowledge, in love, in patience, in humility, and in faith.

Whenever anybody says to me, "Your view of the atonement, you know, is very old-fashioned; the doctrine of substitution is quite out of date; I am not at all shaken in my belief. The gentlemen of the modern thought school, who have been to Germany for their theology, do not like the glorious doctrine of substitution. They think that the atonement is a something or other to do with the salvation of men; but I tell them that their cloudy gospel might have surrounded me till my hair grew gray, but I should never have been any the better for it. I should never have found peace with God, nor come to love the Lord at all, if it had not been that I distinctly saw that He, Who knew no sin, was made sin for me, that I might be made the righteousness of God in Him. When I realized that, although I had gone astray from God and broken His righteous law, He had laid on Christ my iniquity and punished Him in my stead, my soul found rest at once; and to this day it cannot rest under any other explanation of the atonement of Christ. So I bear my own personal witness, and many of you can heartily join with me in bearing similar testimony. You have been with Christ, so you can speak of the power of His substitutionary sacrifice as begetting peace in your soul.

C.H. Spurgeon

IMPORTANT ANNOUNCEMENT

For a few issues, we will be swapping between a 12 page and a 16 page paper. You will have noticed that the size of the page has been cut down. 16 pages gives us approximately one more article than we used to have. 12 pages gives us approximately two and one fourth less articles than we used to have. I would appreciate any comments as to these different number of pages from the readers.

ANNOUNCEMENT

Bethel Baptist Church, pastored by elder James Crace, of Crescent Springs, Ky. is looking for church pews. Anyone with information concerning such, please contact Elder James Crace at 1862 Saint John's Road, Crescent Springs, Ky. 41017 or call him at (606) 341-4472.

APOLOGY AND CORRECTION

Evidently I printed a wrong phone number for the Landmark Baptist College in Fort Worth, Texas. I have not found the number that I gave. Anyway, I have talked with Jack Green and the following, which is also the church number, is the correct number. (817) 838-7184. I apologize for the inconveniences caused by this mistake.

I would never preach a sermon (the Lord forgive me if I do) which is not full to overflowing with my Master. I know one man who said I was always on the same old string, and he would not come and hear me preach any more. But if I would preach a sermon without Christ in it, then he would come. Ah, he will never come while this tongue moves; for a sermon without Christ in it is a Christless sermon, as a brook without water, a cloud without rain, a well which mocks the traveler, a tree twice dead, a sky without a sun, a night without a star. It were a realm of death, a place for mourning for angels, and laughing for devils. O Christian, we must have Christ and we must preach Christ!

C.H. Spurgeon

"Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8).

When believers walk in truth and love, when they adorn the doctrine of God, our Saviour, with generous, gracious, and exemplary lives and behavior, they glorify God. The fruit of righteousness, by the indwelling Spirit of Christ, displayed by a believer, not only glorifies the power, grace, and mercy of God in them, but causes others to glorify God. "So shall ye be my disciples." Our obedience and fruitfulness do not make us disciples of Christ but are PROOF AND EVIDENCE that we are His disciples. Good fruit does not make a tree good; the tree is first good and the fruit is evidence that the tree is good.

Editor's note. I strongly disagree with Brother James Crace's Forum answer. (Of course, he is a very fine and sound man, and has a right to his opinion. However, I am much opposed to "self esteem" in any form. My stock answer to those who ask me about this is, "What to esteem?" I insist that one cannot deny self and esteem self at the same time. However, I realize that many take brother Crace's position.

In the March 27th issue of TBE, on page ten, column 1 second paragraph (Article concerning Jehovah's False Witnesses), there is a very serious error. The statement about the writer being baptized with the Holy Ghost is totally contrary to the Word of God, and to the position of this church, pastor, and The Baptist Examiner. The only baptism of the Holy Ghost in the Bible is when the Lord baptized his true church in the Holy Ghost on the Day of Pentecost. There has not been, and will not be, another such. We copied this from an old Examiner, and consequently did not read it carefully. I do not know how it got past the editor at that time (not me), and I sincerely apologize for allowing this to be printed again.

ANNOUNCEMENT

The editor, Joe Wilson, will be preaching in a revival meeting at the New Testament Baptist Church near Blountville, Tenn. May 9 - 16. Services will be at 7:P.M during the week and at regular times on Sunday. Readers of T.B.E. are asked to pray for this meeting, and those who can to attend. I would love to meet many area friends during this time. For further information call the pastor, Dan Phillips, at (615) 323-3281 (church) or (615) 323-2541 (home).