

## CHURCH AUTONOMY

Matthew 18:17, "...hear the church..."

Every person entering into church membership agrees thereby to submit to the covenants, rules, authority, and discipline of the church. The Lord adds to His church (Acts 2:47), but it is also a voluntary act on



Oscar Mink

the part of the person being added, i.e. "...what doth hinder me to be baptized?" (Acts 8:36). Moreover, it is the duty of every Christian to

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## FEET

My last sermon was on "fingers/" In most every case, they were symbolic of some truth that would be of assistance in this life. On this subject, we see again the feet will be largely symbolic of some spiritual truth.

The words foot and feet are found over 300 times in the Bible. In our message, we don't even consider any from the O. T. It is also interesting to note the significance of feet in our every day life.

How many times have you seen adds on TV extolling the feet? About the only ones I remember are the ones that talk



H.C. McSwain

about their smell (Odoreaters). On the other hand, we see all kinds of adds extolling the hair, face, skin, legs, eyes, etc.

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## BAPTISM

Baptism is one of the most debated subjects of the Bible. More blood has been shed over baptism than any other doctrine of the Word of God. In I Peter 3:15 we are commanded to, "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear", I believe this applies to every doctrine in the Word, including baptism. Can we give Scriptural answers to questions concerning baptism?



C.T. Everman

I THE ADMINISTRATOR  
Who is to do the baptizing (the administrator)? Does it make a difference who does the baptizing? What does the Bible say? We find in John 1:6, "There was a man sent from God, whose name was John". In John 1:33 this same John said, "He that sent me to baptize with water". Christ asked the chief priest and elders, "the baptism of John, whence

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SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

## The Baptist Examiner

*Baptist Is Our Middle Name*

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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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## WHO IS AT THE WHEEL?

"The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up" (I Sam. 2:6, 7).

We are living in a day when the masses do not believe in God or the devil. Masses of people, in fact, no longer believe that God created the earth. They, therefore, do not believe that God controls the affairs of the earth. Their belief is that they control their own destiny. This kind of thinking

can also be found among those groups who call themselves churches. They, in fact, believe



Willard Willis

that their regeneration depends upon that which they do, rather than upon what our God has done in Christ His Son. There are those on the other hand, who claim to believe that God is on the throne and ruling the world. They say that such is what the Bible teaches, but they add that this meat is too strong for their membership. They, therefore, don't preach the great doctrines of the Bible for fear that they will drive people away. It is obvious that these preachers are not rely-

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## The Baptist Examiner Pulpit

A Sermon by Joseph M. Wilson

## Saved From Suicide

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31).

Paul is on his second missionary journey. God has greatly blessed and used him in the work of the Lord. Souls have been saved and churches estab-

lished. Paul is not a free-lance missionary. He is not out under a mission board. He is doing the work of a missionary under the authority of the church at Antioch. He is on the eastern tip of Asia Minor. He has started to preach in two different areas and the Holy Spirit has forbidden this. He does not know just where the Lord would have him labor at this time (Acts 16:6, 7).

Then God intervenes with heavenly guidance. In the night and in a vision Paul sees a man of Macedonia saying, "Come over into Macedonia, and help us." Paul understands that this is the leadership of the Spirit. He crosses the Aegean Sea and stands upon the continent of Europe. He comes to Philippi and begins the

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## SPARED NOTS OF GOD

"And we know that all things work together for good to them that love God, to them who are called according to his purpose" Romans 8:28.

"All things", have you ever wondered what the "all things"



Fred Beard

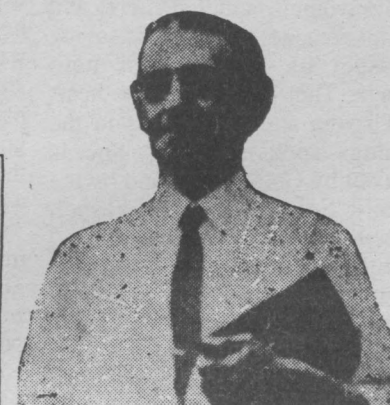
are that work together for good? The Scripture has been a blessing to me, in my short life as a child of God. It ought to be a blessing to every born again saint, born of the will of God. Not of the will of man.

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## WHOLE HEARTED TRUST

"Trust in the Lord with all thine heart..." (Prov. 3:5).

One of the principle differences between the book of Psalms and the book of Proverbs is this: is the former we hear, for the most



A.W. Pink

part, the saints addressing God, praising and petitioning Him; in the latter, it is God addressing His people, giving counsels for their walk. Though there is not a little in the book of Proverbs which is, in its ultimate scope (veiled), prophecy, yet its first application is of a practical nature, containing Divine precepts for the regulation of every branch of our earthly lives. In Proverbs

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gospel, their clothes are torn from their backs, and they are beaten with rods. Then they are thrown into the prison and the jailer takes them and throws them into the inner prison and makes their feet fast in the stocks. It is in this condition and under these



JOE WILSON

circumstances that the glorious salvation experience of the Philippian jailer takes place. Let us study this great story. We will do so by studying four great miracles which take place between midnight and dawn in the jail in Philippi.

The first miracle is that of

God-given contentment in the midst of adverse circumstances. In verse 25, we read, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." You will say that this is not a miracle. Just try it and see. It takes a work of God in the soul for one to be happy, satisfied and content in the midst of adverse circumstances. What were those circumstances? They had done no wrong. They had come to this city with the good of man and the glory of God as their purpose. They had wronged no man. They had broken no law. They had preached the gospel of Jesus Christ. Yet they are arrested. Their clothes are torn from them. They are violently cast into the prison, even into the inner prison. There is no light here. They are put into the stocks which were instruments of torture. They did not know what the morrow held for them. They might be falsely tried and hurried to the place of execution.

What did they do under such circumstances? Brothers and sisters, the important thing is not

the circumstances we are in. The important thing is, how do we react in those circumstances? Behold and wonder and adore the grace of our God in the lives of men. They prayed and sang praises to God. They did not murmur and complain. They did not lead in a prison riot. They did not even seek to be released from the prison. Is not this a miracle? Let us travel across this land, and visit the jails and prisons. How many would we have to visit before we heard some prisoners singing praises to God and praying to God? How often would we observe such actions? Brother, it takes a miracle of God's grace and power for one to be contented in the midst of adverse circumstance. But, thank God, He is able to do this for us, and such peace, joy and contentment is possible to every child of God.

And the prisoner heard them. Brothers and sisters, there are those who see and hear what we say and do. If we grumble and complain, if our lives are unworthy of our profession of Jesus Christ, there are those who hear us, and our influence is lost

and our testimony before them is gone. If we adore our profession with a godly life and with proper conduct, there are those who hear us and we have influence and testimony with them, and God may use this to attract their attention to the message we bring.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (verse 26). I do not know that Paul and Silas had prayed for such an event. I think likely they had not. I think they had praised God for salvation and for the blessings He had given them. I think they had asked God to give them a proper attitude and a good testimony in the circumstances they were now in. I think they had asked God to use them here to His glory and to the good of others. This should be our prayer. We should pray, that God, who has placed us where we are and in whatever situation we are in, we

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## FROM THE OLD FILES

**"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:5-7).**

Now, let us see what some of our modern theologians should do with this Scripture. Mercy is one thing and grace is something else. You see we are saved by His mercy, but we are justified by His grace. Well, we have regeneration, and that is without the gospel. Later on, we have salvation and salvation is with the gospel. But we must also understand that salvation by the gospel is time salvation, while eternal salvation is without the gospel. Then we must be sure to separate the washing of regeneration from the renewing of the Holy Ghost. Then we must understand that later on we are justified. Then sometime later we are made heirs. We must be sure to separate all these things. In this Scripture, we have salvation, the washing of regeneration, the renewing of the Holy Ghost, and justification. We must put each of these in its proper place and order. We must tell which of these are done by or with the gospel, and which are done without the gospel. We must divide all these things properly (a parody). This is how many modern theologians would handle this Scripture.

Oh, we have had so many problems and so much division lately over men dividing what is really not divisible. Men trying to decide what goes where, and how each part is accomplished. We have had so many problems over men dividing up the salvation experience into different parts.

Brother Dan Phillips is a wise old East Tennessee hillbilly. He said something like this to me recently, "Brother Joe, we did not have all these problems until some of us started dividing these things up." Well said, Brother Phillips. We used to talk about salvation. We used to talk about the salvation experience. We had great harmony. We did not have all this division about the salvation experience. We did not have all these problems. But then men started dividing things up, and we started having problems, and we started having broken fellowship, or lesser fellowship.

First I heard that men are regenerated, or born again, and later on they are saved. It might be a very short time or a very long time, but there was a time when a man was a born again child of God, but he was not saved; he was impenitent and unbelieving. Back then, when I first heard this, it was said that regeneration was with the gospel. I wrote some friends who held this. I warned them that their doctrine was opening the door for the Hardshells. Sadly, I have lived to see my prophecy fulfilled.

I have seen men enter through the door of the "time lapse" theory right into Hardshellism.

Some men say a man is quickened and later on he is converted. One man says that the new birth is divided up into regeneration and conversion. One man says that there is conception, the giving or life without the gospel; and later on there is the bringing of that life to birth by the gospel. One man says that regeneration is divided into quickening and conversion; that the gospel is not used in the quickening, but is used in conversion. A popular division is between regeneration and conversion - there is a book on the subject. This teaches that one is regenerated by the Spirit without the gospel, and later on that one is converted by the use of the gospel. There is the division between eternal salvation without the gospel and some salvation with the gospel. One man writes of over forty ways to be saved. One man divides between regeneration and being born again. Yes, Dan, you hit the nail on the head; we did not have all the problems we now have until men started making all these divisions.

Might I suggest that there is the salvation experience. Might I suggest that we might call this one salvation experience: regeneration, or being born again, or conversion without trying to draw detailed and distinct differences between these things - might I just suggest this for consideration? I do not say that there is no distinction whatsoever between these terms, but I am asking if men have not clouded and complicated the matter by their detailed and minute dividing of these things. Could I even hint that men sometimes get too smart for their own good? Could I just suggest that men sometimes try to read beneath the surface and try to see things that are not there?

I have grieved greatly over these matters. I have fought hard over these things. I have been severely criticized over these things. I have had good friends turn against me because I would not go along with their finely drawn, hair-splitting dealing with these things. I have grown weary of men teaching that a man is regenerated without the gospel, and later on he is saved by the gospel - and many such foolish fables coming from the minds of men. I believe that Dan Phillips has hit on something here, "We did not have all this trouble until we started all this dividing of things." Maybe, we ought to listen to the words of wisdom from this East Tennessee hillbilly. I, for one, would like to get away from all these hair splitting dividings that have caused so many problems, so many heartaches, and so many division of fellowship. What think you, my brothers, could Brother Dan have something here? Could this be a glimmer of light on a path that could lead us back to closer and better fellowship? I don't know, but I do think that Dan hit the nail on the head.

## SAVED

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preaching of the gospel in Europe.

The missionary party find a place by the riverside where prayer was wont to be made. A few women gathered there, and Paul preaches the glorious saving gospel of Jesus Christ unto them. The Spirit opens the heart of Lydia and she attends to the things spoken to her. She is saved by God's grace, and by the Holy Spirit using the gospel. Paul continues his preaching in Philippi. A woman possessed with a demon begins to follow the missionaries around, giving unwanted and unneeded, and hurtful testimony to them and their work. Paul is enabled by God to cast the demon out of this woman. When the owners of this poor woman see that their hope of gain in using her supernatural powers is gone, they bring Paul and Silas before the magistrates of the city. The multitude rises up against the preachers of the



# SAVED

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should pray that we might glorify God in our present circumstances and that God would use us to bless others. But anyway, I believe that this earthquake was a part of God's answers to their prayers.

We see here the power of God over all things. Our God is sovereign over all things in heaven and earth and in all places. We need to know and believe this. Our God is on the throne,

He is in control, and He worketh all things after the counsel of His own will. We need to know this and believe it for our comfort and blessing. We need to realize, that whatever our situation and condition might be, that it is God's sovereign will for our lives. That man has not defeated God and brought things into our lives contrary to God's purpose. We need to believe in God's sovereign power over all things to encourage us in prayer. What is the earthly use of praying to God to do thing that He cannot do. If God cannot save men by

irresistible power no matter what opposition they might offer, why ask God to save souls? If God is not Almighty, why pray to Him to do what we do not believe He can do. Brothers, belief in the sovereignty of God is a mighty encouragement to prayer. So, as a part of God's answer to their prayer, God sent this mighty earthquake. Yet, it was a miracle, it was wrought at a special time for a special purpose by the mighty power of a sovereign God. The earth shook. The prison doors were opened. The prisoners bands were loosed. Praise God for

His mighty power!

The third miracle wrought that glorious night by the mighty power of God was the salvation experience of the Philippian jailer. He was made to believe in God (verse 34). Yes, salvation is a miracle. It cannot be by the power of man. It takes the miraculous, almighty power of God to produce this miracle. This jailer was one of the elect of God. Who would have thought that this cruel monster was one of God's elect. But as he went about his daily life, there was upon him--unseen by man, unknown to himself--the secret mark of God's electing grace. He had been chosen in Christ before the foundation of the world. God had from the beginning chosen this one to salvation through the sanctification of the Spirit and the belief of the truth. He had not chosen Jesus Christ, but, oh! the wonder of it all, Jesus Christ had chosen him. I do not know even yet, what this man's name was. But God knew what it was and wrote it down in the Lamb's Book of Life before the world began.

This man had likely lived a wicked life of sin until this very hour. We see his brutal and heartless treatment of these prisoners in verse 24. He cared not that they were innocent preachers of Christ's precious gospel. He cared not that they were bruised and bleeding. He violently cast them into the inner prison. He made their feet fast in the cruel stocks. Then without any concern for them, he went in and went to sleep. Oh, the careless, cruel life of the unsaved!

But this man was one of God's elect. All of God's elect will be brought to the salvation experience. God will use His Word and the preacher of His Word in bringing the elect to the salvation experience. The time of the jailer's salvation had arrived. Not only does God have an elect people who will be saved, but he has a predestinated time when each one of them will have the salvation experience. See this man. He is on the verge of suicide--**"...he drew out his sword, and would have killed himself..."** (verse 27). Humanly speaking, he was on the verge of an eternal hell. Just before killing himself and plunging into hell, God's grace and power intervened and wrought the miracle of salvation. It was not the power of the earthquake that saved him.

There came the mighty effectual power of God upon this man. There were two earthquakes that night. There was one upon the earth which shook the jail. There was another in the soul of the jailer that got hold of him and shook him into the saving experience of the grace of God. Oh, the power of God got hold of the

jailer and shook him, and shook him till it left him trembling and convicted and desiring the salvation of the Lord.

Men are not brought to salvation by the power of their own wills. They are not saved by the power of the preacher. There must be the effectual and irresistible power of the Spirit of God before one will be saved. There came upon this man a trembling, a conviction, a desire to be saved. He asked that question--that most important of all questions--**"...what must I do to be saved?"** He was given that wonderful answer, that only answer, that all-sufficient answer, **"...Believe on the Lord Jesus Christ, and thou shalt be saved..."** (verse 31). The words **"...and thy house,"** do not mean that if one believes on the Lord, his house will be saved. They mean that any in his house who believe in Jesus Christ will also be saved. In other words, this is the only way of salvation, but it is a sufficient way. And anyone, anywhere, and at any time who believes in Jesus Christ will be saved. And we can not and dare not add anything to this as essential to salvation. We cannot add, "and be baptized," or "and believe sovereign grace," or "and join a Baptist church," or anything at all. I yield to no man in seeking to honor a Baptist church. I say uncompromisingly that all who are saved should join a true Baptist church. But it has nothing to all to do with being saved. This one Spirit-inspired answer to the question of how to be saved is the only and all-sufficient answer. So, at this glad and gladsome hour, the Philippian jailer experienced the miracle of salvation.

The fourth miracle of this night of miracles is the miracle of the changed life of the jailer. He was not the same man he was when this night began. Salvation made a difference in his attitude and in his life. Had you beheld him in the early hours of this night and in the later hours as it moved towards daylight, you would have thought there were two different men. And there was. For salvation makes a new creature out of man. See this man in verse 24. He casts the prisoners violently into the inner jail, making their feet fast in cruel stocks. But now see him in verses 33 and 34. He **"...washed their stripes...he set meat before them..."** Oh, he was a changed man. He had the love of God shed abroad in his heart by the Holy Spirit which was given to him,

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JULY 3, 1993  
PAGE THREE

## SALVATION FROM BEGINNING TO END

By C. D. Cole

Sin has wrought terrible ruin to man. It has warped and twisted the mind, defiled the heart and diseased the body. It has exposed man to the wrath of God, and caused the mind to hate God. Sin has made hell a necessity.

Salvation is a recovery from the ruin sin has wrought. It is a deliverance from danger that rebels face. It is the rescue from all the evil and harm sin has caused.

Sin has darkened the understanding and ruined the affections; regeneration is that aspect of salvation that causes men to hate sin and trust the Saviour. Sin has brought condemnation from divine justice, justification is that aspect of salvation that removes this condemnation and declares the sinner to be righteous on the ground of imputed righteousness of Christ. Sin has made man a child of the devil; adoption is that aspect of salvation in which the devil's child is legally made a son of God. Sin has made man morally filthy in the sight of God - so filthy that man stinks to high heaven; sanctification is that aspect of salvation in which the sinner is made holy. Sin has brought disease and shame to man; glorification is that aspect of salvation in which the sinner is made glorious.

We are told that angels are interested in human salvation. They want to know the meaning of blood. They attend our meetings that they might know the wisdom of God in human redemption. Let us take an angel's view of our salvation. I do not know whether angels have a Bible or not, but let us suppose they do. Let us follow an angel with an open Bible and see what it says about our salvation. We learn that salvation is an eternal project; that it was conceived in the mind of God in eternity; that all plans were made before the stars were made to march to the music of time; and that all that takes place in time is but the execution of an eternal purpose which God purposed in Christ. Tracing sal-

vation from beginning to end, we divide it into four parts or periods: 1) **decretively**; 2) **historically**; 3) **experientially**; and 4) **prophetically**.

### Salvation Decretively

This means that my salvation was decreed or purposed from all eternity. Back in eternity God chose His people in Christ and decreed their ultimate glorification. When this stupendous universe was yet unborn, Christ stood as a lamb to be sacrificed that sinners of a coming race might escape the just desserts of their rebellion against their Maker. In developing this thought, we will use scripture that speaks of salvation in all its parts as in the past, and then use scripture to show that in actual salvation, all was done according to this eternal purpose.

Romans 8:30 speaks of salvation in the past tense. This could not be actual salvation, but salvation purposed. **"Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."**

Some scriptures that show that actual salvation was the execution of this eternal purpose are: II Timothy 1:9, **"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;"** John 6:40, **"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will**

**raise him up at the last day;"** Acts 13:48, **"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed;"** Ephesians 1:3, **"Blessed be the God and Father of our Lord Jesus**

**Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."**

### Salvation Historically

By this we mean the time when salvation was wrought out or provided for us. This was at Calvary, where and when Christ put away sin by the sacrifice of Himself. This was where Christ performed His surety-ship engagement. Back in eternity He promised to be the Surety for His people and at the cross He was fulfilling His promise. A surety is one who voluntarily assumes the responsibility of another, agreeing to become legally liable for the debt and bad behavior of sinners.

This is why Christ and Him crucified must be the object of saving faith. Faith must be in that which saves. If the church saves, then saving faith must be in the church. If an ordinance saves, then faith must be in that ordinance. If Christ saves, then faith must be in Christ. It is the very tenor of scripture that faith must be in Christ.

### Salvation Experientially

This refers to the possession of salvation. This is actual and personal salvation. The salvation I have was provided at Calvary but it was not mine until I trusted Christ. Salvation decreed and provided would be no good if never experienced. Salvation from beginning to end is of the Lord and He will see to it that it is experienced. God not only makes a plan of salvation. He works the plan. He who predestinated back in eternity also calls the one predestinated. There are no salvation packages left unclaimed in the depot of predestination.

### Salvation Prophetically

This is the salvation we wait for. This part of salvation is a matter of promise and hope. Romans 13:11, **"And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."**



# The Baptist Examiner Forum I

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

*Should a preacher use the title, "Reverend"? Should he use a "clergy" sticker on his car?*

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Men use the word "reverend" as a title for a clergyman, but the only place in the Scripture where the word is used is as a title for the God of this universe. How does the Bible use the word? In Psalm 111 David describes the One of Whom he said, "holy and reverend is his name" (v.9). What did he say of that One? He is the One to be praised (v.1). His is the One whose works are great, honorable, and glorious (vv.2,3). The Reverend One is gracious and full of compassion; the One who hath given meat unto them that fear him. He is ever mindful of His covenant (vv.4,5). He is One who through His mighty power has given His people the heritage of heaven. His works and commands are sure and standfast for ever (vv.7,8). The One whom David called Reverend has "sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name" (v. 9).

What man, may I ask, has the qualifications for the right to be called "reverend"?

To quote C. H. Spurgeon on the statement, "holy and reverend is his name": "Well may he (David) say this. The whole name or character of God is worthy of profoundest awe, for it is perfect and complete, whole or holy. It ought not to be spoken without solemn thought, and never heard without profound homage. His name is to be trembled at. It is something terrible; even those who know him best rejoice with trembling before him".

With the word "reverend" carrying so much meaning is there a man living or who has ever lived that could lay claim to

the title? Spurgeon also said, "How good men can endure to be called reverend we know not". To that I must agree.

The "clergy" sticker on a minister's car lets the public know that the car is driven by a minister. It also entitles the minister the privilege of using reserved parking space for the clergy in parking lots of hospitals and nursing homes. This can be of great help to him in time and effort. Doctors and others use stickers on their cars, why not ministers? I know of no reason why not. In fact I can see there could be much good by doing so.

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**"He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name" Psalm 111:9.**

The Scripture here in Psalm 111 says that one of the names of God is "reverend". It is the name of one to be revered. To revere something, or someone is to venerate, worship, or adore whatever, or whomever is being revered. The name "reverend" mean worthy of reverence. I submit that God's ministers are not worthy of veneration, worship, or adoration. Only God is worthy, and only He should have the name, or title "reverend" ascribed to Him. The Biblical title given God's ministers is "Elder". It denotes the office of bishop which is not a title of hierarchy. Elder is applied to all of God's preachers and pastors. There certainly is nothing in us worthy of reverence, even when we are at our very best. Reverend is His name. A preacher shouldn't use it as part of his, or for a distinction among people.

I do not wish to be identified with the clergy, or as a member of the clergy. The clergy is an all inclusive group of people or-

dained to perform pastoral, or sacerdotal functions. The group includes non-Christians, as well as "Christians", so called. Among the clergy have been and are a large number of heretical, fanatical, passive, or powerfully turned men and women of a broad spectrum of beliefs. The clergy falsely sets itself above the common congregational folks as leaders and authorities in religious matters. They command a certain amount of reverence and recognition is most cases, but it ought not to be. I am not a clergyman, but I am a God-called, truly ordained minister, elder, preacher of the gospel by God's good pleasure. Do not use a clergy sticker on your automobile for any reason. Pride and privilege are worldly and will pass away.

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What other reason does a preacher have for using the title "reverend" than self gratification? I say shame on the preacher who calls himself reverend. I recommend a little tract by Bro. E. G. Cook called "Don't Call Me Reverend." This little sermon takes you back into history and shows that the title reverend was first used by the Roman Catholic higharchy: but like so many other ungodly traditions that "Baptists" have picked up from them, the irreverent title of reverend was adopted. There is neither scriptural reason or justification for this practice. It does not humble the man; and it certainly does not honour God. I might ask those of you who use the title reverend, why do you use it? Does it make you feel humble or proud for someone to call you reverend, or see such on the church sign? I might also ask all you "right reverends" out there, what is wrong with using the titles that God gave us? Doesn't

the title elder, pastor, or minister give adequate description to what you are: I'm afraid that many of our Baptist forefathers who, in spite of the fact that they vehemently fought against many of the unscriptural traditions of the Roman movement allowed themselves to be taken in by this prideful practice.

As to a clergy sticker on your vehicle, I really do not think that the title "clergy" could be considered disrespectful or dishonouring to God. The word clergy means knowledge, or learning. The title is used to describe someone who has been ordained to the ministry. Many hospitals issue a clergy sticker to give ministers special parking privileges.

If a man wants to use the title of doctor, I personally do not have a big problem with that unless it is flaunted. A man may earn the title of doctor, but only God has the right to be called reverend.

The most honorable title that a man could Scripturally obtain would be "servant". Brethren, lets stick with the Word of God and be satisfied with "preacher, pastor, elder, bishop, and minister". Thank you for your question.

## SAVED

(Continued from Page 3)

and he loved these men who had brought to him good news from a far country, even the precious saving gospel of Jesus Christ.

The jailer was now baptized. Not in order to be saved, but because he was already saved, and he loved the Lord who had saved him and he desired to obey Him in baptism. So, this saved jailer was baptized, he brought the prisoners to his own house, he washed their stripes and he fed them. Yes, there was a changed life. Hear me, friend, the miracle of a salvation experience produced the miracle of a changed life, and this new and different life is the proper evidence and proof that one had had the salvation experience. And if you profess to be saved, and you have not had your life changed by the power of God, you have not yet been saved.

He rejoiced in verse 34. The salvation experience produces the greatest joy one can ever know in this life. Oh, I remember the joy that flooded my soul that hour--when Jesus saved my soul. The wonder of it is still with me and I expect that ten thousand years into eternity, it shall still be me, only that it will be richer and deeper then, than it is now. Salvation is the only real and true joy there is. Without salvation,

there is never any true cause for rejoicing. There may be fun--the devil's counterfeit of joy--but there is not true joy without Jesus Christ. Without salvation there will be no joy of any kind throughout all of eternity.

See the jailer in verse 27, on the verge of suicide and of eternity in hell. Oh, his misery! See the jailer in verse 34 rejoicing in the Lord. What different pictures are these! What made this great difference? Jesus Christ is the difference. To know Jesus Christ in the saving experience of God's grace makes all the difference in time and in eternity. Do you know Jesus Christ as your Lord and Saviour? I say to you what Paul and Silas said to the jailer, "...Believe on the Lord Jesus Christ, and thou shalt be saved..."

## CHURCH

(Continued from Page 1)

earnestly seek membership in one of the Lord's churches, for all the best advantages of soul edification are to be found only in a New Testament church.

The born-again person who refuses to submit to baptism and church membership, shows thereby his despite for the wisdom of God, and the means He has provided for his care and spiritual welfare while on earth.

Once a person is properly installed in the church their susceptibility to the church begins immediately, and should be willingly continued throughout their church life, for herein lies true spiritual liberty. It does not mean the church is correct in all it holds to be truth, but it does mean the church is the only institution on earth in which God has vested the authority to preach the gospel and exercise evangelical discipline. It does not mean there is no way of redress for grievances, but it does mean that all redress for public spiritual grievances is restricted to the immediate church, and that remedy for or correction for such grievances is the domain of the particular church (Matthew 18:17). The redressee may consider the disposition or action of the church to be erroneous, but his estimate of the action does not diminish its authority. Neither can be redressee nor any other power on earth from without the church, be it another church of like faith and order, or an association of such churches, veto the action of the church holding the membership of the person seeking redress.

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# The Baptist Examiner Forum II

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

*Is it all right for women to teach in Sunday School? How would this differ from speaking in church? Whom could she teach if permitted to teach at all?*

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I Timothy 2:11 says, **Let the woman learn in silence with all subjection.** and verse 12 says, **But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.**

We see that the Bible plainly tells us to let the woman be silent in the church. I believe this; my church practices this; we have no problem with this at all. Sunday School is not the church. Sunday School is divided into several classes. The women can teach children and women without speaking in the church assembly and usurping authority over the men.

Women can work with children better than men. They appeal to children more than men. Men seem to scare children, therefore they do not listen to them as much as they would women.

There are things in the Bible that men have trouble explaining to women, and women will get embarrassed at some of the things that men might try to teach; things like Genesis 38:9 and several other things. So you see that women can be very helpful in teaching Sunday School.

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Titus 2:3,4 "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children"

I realize there are those that may differ with me concerning this, and I respect the stand they take concerning women speaking in the assembly. I believe the admonition against women speaking in the assembly addresses speaking in a manner that usurps authority over the man, whom God created to be the head of the woman. (I Cor. 11:3). If women were to remain completely silent in the assembly, how would they be permitted to sing, unless you believe Ephesians 5:9 and Colossians 3:16 are speaking to the men only? If you doubt those verses are referring to the assembly as a whole, remember Paul was writing to the churches. (How many of you that believe the women are to keep completely silent; have called them down when they might quietly say something to their husband or one of their children during a service?).

I believe that, not only are women to teach, but that they are admonished to (Titus 2:3,4). They are to teach one another, and small children. I believe also they are to teach in a manner that does not take authority away from the men. They are not to instruct the men in the church. They are to teach material approved by the church, in a manner approved by the church, such as in separate classes.

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The right of a woman to teach in Sunday School has been a

point of contention among some Baptists for many years. There are those that believe the pastor is the only one to teach, while others believe that only men should be teachers. There is a place that a woman can be of use in teaching, and many women are qualified to do so. A woman cannot teach in the presence of men, for to do so is to place her in authority over the man. The Scriptures forbid this type of teaching. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12). A woman may, in my opinion, teach in Sunday School. Those that she can teach are children, specifically young women, although you boys may be included in this. There is no particular reference that will allow them to do this, but there is a verse that says they may teach young women that are married. The application could also be made to the younger unmarried women. This reference is found in Titus 2:3-5.

The teaching of Sunday School is different than a woman speaking in church. In church, the whole congregation would be assembled and men would be present. In the whole assembly, with men present, it is not permitted for the woman to speak. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). The word permitted is usually translated allowed. The phrase "to be under obedience" is translated from the Greek word HUPOTASSO and means to be in subjection. This is the way that the woman is to learn in church, not by teaching, but by being silent in in subjection. "Let the woman learn in silence with all subjection" (II Tim. 2:11).

Please keep in mind that the instructions relative to the position of men and women in the church and their respective duties are not the ideas of men such as the Apostle Paul, but that he penned those words of instruction

under the influence of the Holy Spirit.

## CHURCH

(Continued from Page 4)

God-given autonomy leaves nothing lacking or wanting which another church or body of churches may supply. The divinely bestowed autonomy is of such nature that everything necessary to governmentally edify the church is inherent in it when given, and any dissent or deviation therefrom is to impugn the designs of God. God made His churches autonomous so as to preserve their purity by discipline erring members, and to protect them from encroachment from without.

Ecclesiastical autonomy is derived from the Lord, and is restricted in its exercise to each local church. When it extends itself beyond the immediate church it exceeds the designs omniscience has given it, assumes power not inherent in it, and becomes destructive rather than protective. Church autonomy is of such nature that when men press it beyond its original designs, and form conventions, associations, or any such thing which subordinate churches; it does not gain a true advantage, but the new autonomy becomes an adversary of the churches.

**Baptist Churches Subject to Only One Head**

Jesus Christ is the Supreme magistrate and unquestionable Head of the church. Ephesians 1:22, "And hath put all things under his feet, and gave him to be the head over all things to the church." Every church is responsible to God for its actions, and to none other. This does not mean that a church can unduly offend any person, but it does mean that Christ is the only legal examiner of churches. A church may consider the action of a sister church to be contrary to the spirit and letter of the New Testament, but the disagreeing church has no proper authority whereby they can go behind the action of the church to inquire whether it acted justly or unjustly. Decisions made by a church are not subject to the official examination of another church or any number of churches.

The recognition of church autonomy will go a long way in keeping ecclesiastical disputes to a minimum. Churches disagree, and often do, but no church has the power or authority to abridge the action of the church with whom they disagree. An attempt to do so would be to exercise the prerogative which belongs exclusively to God, and in essence

would be an attempt to improve upon the government which God has appointed. This does not mean that disputing churches, cannot call in a third church for advice and counsel, but the third church or counseling churches should never assume arbitrary power for themselves. To do so would necessarily subordinate the autonomy of the disputing churches, which subordination belongs to God only. The autonomy God has placed in His churches cannot be superceded by human arbitration, be it ever so expeditious. Only He who granted autonomy may revoke it, this is His peculiar work, and every other person and church must wait His appointed season.

A sense of duty to God will beget proper respect for the autonomy of the Lord's churches, and their ecclesiastical dispositions. To infringe on the autonomy a church is not only to exceed proper limits and exercise undue authority, but such inordinate conduct is an affront to the head of the church, and brings the infringing church into disrepute in the eyes of orderly churches. Within each New Testament church is the authority of heaven

(Matthew 28:18-20), and there is no power on earth sufficiently preeminent to contravene the decision of a New Testament church. However, the Head of the church has built invincible walls to contain that authority. Common prudence teaches that church authority and discipline cannot reach beyond the immediate membership of the church, and any effort to extend that authority beyond those walls in antiheaven.

**Autonomy Self Endangered**

A church may err, and churches have often erred as is seen by the departure from the faith by the Galatian churches (Galatians 1:6,7); the churches of Asia Minor (Revelation 2:3); and the church at Corinth was replete with error. When a church errs and becomes irregular in gospel practice, the means and measure of correction must come from within the erring church. And the least coercion from without would be a serious error in itself.

Every New Testament church is indwelt by the Holy Spirit, tutored by the Holy Spirit, empowered by the Holy Spirit with authority, and made sufficient by the Holy Spirit to attain all the holy ends assigned it in the commission given by the Head of the church. Knowing a church is subject to err, it behooves every church to keep its pillar and ground of the truth from becoming spotted or blemished. A

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# THE LOVE LIFE OF THE UNSAVED

By Joseph M. Wilson

"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, high minded, 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).

These verses certainly constitute a refutation of Post millennialism. This false doctrine teaches that things are going to get better and better--that through the preaching of the gospel, the majority of men will be saved, and this will bring about a time when the world will live by Bible principles and we will have a glorious time of peace and holiness upon the earth--and during this time, Jesus will be where He is now, heaven. But these verses prove that times will get progressively worse, and that the last days will be the worst of all. The Bible does teach a glorious time of peace, prosperity for all, and holiness all over the world, and this will last for a thousand years. But it teaches that this will be brought to pass by the personal return and ruling on earth of the Lord Jesus Christ.

All moral beings have the emotional attitudes of love and hatred. In this message, I am dealing with the emotional attitude of love on the part of the unsaved. The emotional attitude of love as to what one loves is determined by the nature of the being. It is not under the power of the will. One cannot will to quit loving what he loves or to start loving what he does not love. For one's love life to change, there must be a change of nature. I am not referring to natural love for husband and wife, etc., but to the love life as it relates to moral and spiritual things and matters. What one loves and does not love is a certain indication of what kind of nature he has. Nothing more clearly reveals what a person truly is than what he loves or does not love.

There are two Greek words for love used in the New Testament. One of these words is used five times in connection with other

words in the Scripture which heads this message. "...lovers of their own selves..." in verse 2 is simply the word love joined to the word self, making one word in the original. "...covetous..." in verse 2 is the word for love joined with the word meaning silver or money. "...despisers of those that are good," in verse 3 is the one word of money joined with the word for good and preceded by the Greek negative. "...lovers of God," is the word for love joined with God preceded by a word which means "rather than." These last two occur in verse 4. These five occurrences in the above Scripture reveal to us the love life of the unsaved. And this revelation of their love life reveals to us the awful, vile, wicked, sinful nature of the unsaved man. What an example of the totally depraved condition of the natural man is given here! Let us look at each one of these examples of the love life of the unsaved.

The unsaved man is a lover of his own self, verse 2. This is the first and great love of the natural man. Man's life of sin apart from the grace of God is a life-long love affair with himself. He loves himself more than he loves anyone else or all else put together. All other loves of his life are tied into and governed by this first love for himself. He loves no thing or no person that cannot relate to his love of self. Selfishness is at the heart of every sin a man commits, and this selfishness or self-love enters into the very nature of man and cannot be divorced therefrom, except by the sovereign grace and power of God.

What a horrible object for man to love--himself! What is man? A totally depraved being. Rolling in the filth of his own sin. Vile beyond any other thing on this earth. Man at his best state is altogether vanity (Psa.39:5). From the sole of his foot even unto his head, there is no soundness in man, but wounds, and bruises, and purifying sores (Isa. 1:6). Now, what a horrible object is this for man to love. In Romans 7:24 Paul refers to the old nature as "...the body of this death." For man to love himself is like loving a dead, purifying corpse--and worse. But this is the love life of the unsaved. This love of man for himself is the root of all other sins he commits. He does his own thing, not caring for others and rebelling against God and His Word.

The unsaved man is a lover of money. The word "covetous" in verse 2 is a translation of the word "money-lover." The unsaved desires all the money he can get and does not care how he gets it.

If he does not lie and cheat and steal to get money, it is because he is afraid of the consequences. I Timothy 6:10 informs us that the love of money is a root of all kinds of evil. What sin is there that men have not committed because of their love of money? Robbery, murder, lying, cheating, adultery, and a host of sins have been mothered by man's love of money. I Timothy 6:9 informs us that men who desire to be rich fall into many foolish and hurtful lusts which drown men in destruction and perdition. Note it is not only the rich who face this evil and commit it, it is also the poor who desire to be rich. A man can be guilty of the sin of love of money and not have a penny in his pocket.

I Timothy 6:10 tells us that through love of money many erred from the faith and pierced themselves through with many sorrows. Jesus tells us in Matthew 13:22 that the deceitfulness of riches cause the Word to be choked in many who hear it, and they do not bring forth the fruit of a salvation experience. Again, Jesus tells us that it is hard for a rich man to enter into the kingdom of God in Mark 10:23. Love of money is a cancer of the soul which eats away at all one ought to be for God. Oh, this is a prevalent sickness! Who of man kind has not had a touch of this dread disease? What good is money? What good will it really do for you? How much of it can you take with you? Will it buy health? Will it really bring true and lasting joy? Will it put out the burning flames of hell? Will it buy heaven for you? Oh, this sin is not only a dreadful and terrible sin, it is a foolish sin! Men sell their souls for money, then leave it all behind, die and go to hell. How foolish! How foolish!

The unsaved man is not a lover of good. The words "...despisers of those that are good" in verse 3 is the translation of one Greek word made up of love, good and the Greek negative. They are not lovers of good. The unsaved man does not love good things. He does not love God's precious Word. How blessed is that holy Book! Man needs it more that he needs all the world besides. He can learn things in that Book which he can learn nowhere else, and things that he needs to know more than all else besides. Only in that Book can one learn the most important matter of all--how to be saved. But the unsaved man does not love the Bible. He neglects the Bible. He ignores the Bible. He makes fun of the Bible. He attacks the Bible. He does not believe the Bible.

He does not love the church.

The church--a true missionary Baptist church--is greatly loved by God. It is the only divine institution on this earth. It is the ordained and authorized way of serving God on earth today. The unsaved man ignores the church. He does not often attend the church. He makes light of God's church. He goes to the hell-holes and slime pots of this world and wallows in the filth thereof, but he laughs at you when you urge him to go to church. He needs to go to church more than he needs to go home or to go to work or to go to the hospital if sick. But he does not love God's church. He does not love God's day. Sunday is the Lord's day. It does not belong to man. The most vile and wicked commercial on TV (and there are a multitude of them) is the one which says that weekends were made for some brand of beer (whichever filthy brand of hell-brew it refers to). Sunday belongs to God. Not to sin or to man. But the unsaved man ignores and rebels against this and uses God's day to do his own thing. Oh, it will be a terrible day for man when he answers to God for his misuse of God's day!

The unsaved man does not love any of the good things that are God's things and that are spiritual things. He has no interest at all in such. In fact, he hates one to even mention to him the things of God. He has no time for the things of God. But, oh, some day he will have time to die and go to hell. The unsaved man does not love good people. That is, God's good people--made good by the regenerating and sanctifying work of the Holy Spirit. The unsaved man cares nothing for these. He despises them. He has no time for them. He cannot stand to be long in their company. The only ones he has time for are those who are so backslidden that they are more like him than like God's saints. Their conversation bores him if it does not anger him. Their very God given goodness is an irritant to him. But, oh, how he loves evil people! The whore, the drunk, the thief, the curser, the liar, the filthy-mouthed, the gambler, etc...how the unsaved loves these vile, wicked and evil ones! He will flee from the company and witness of a godly mother into the vile, filthy, evil smelling dens of iniquity. Now, this truth about the love life of the unsaved is an evidence and prophecy. It is an evidence of the total depravity of his own nature. And, oh, my soul, it is a prophecy of the kind of people he will not dwell with eternally in heaven, and of the kind who will be his eternal companions in hell.

The unsaved are lovers of pleasure. This is seen in verse 5. Pleasure is that which gratifies the desires one has. What are the

desires of the unsaved? Note Galatians 5:19-21: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revelings, and such like..." Now the unsaved man loves that which meets these desires. The unsaved man drinketh iniquity like water (Job 15:16).

Note again that pleasure is that which satisfies one's desires. Since the desires of the unsaved are evil and only evil, those things which give him pleasure are evil and only evil. He is a lover of these evil things. Money mad! Sex mad! Pleasure mad! These describe this awful generation in which we live. Take drunkenness. Only a crazy idiot will get drunk. It tastes bad. It smells bad. It does no good, but only evil. Some sins one can almost understand why men do them. But drunkenness is one that has no logical reason behind it. Men love pleasure and seek it in every way they can. This is why men want a shorter work week--so they can spend more time in sinful pleasure. There was not nearly as much sin practiced when men worked hard, worked long hours, worked six days a week. But men want an easy job, with short hours, and big pay, and most of them want it so they can drink more and sex-sin more, and party more and live in sinful pleasure more. Oh, you lovers of pleasure, where are you headed? You are headed to an eternal hell, where you will never know a moment of any kind of pleasure--I exhort you this day to repent of your sins and turn in saving faith to Jesus Christ, for He is the one and only source of true and lasting pleasure.

The unsaved are not lovers of God. The words, "...lovers of pleasure more than lovers of God" in verse 4 do not mean that the unsaved love God some, but love pleasure more. The word used really means "rather than" and not "more than." The unsaved man does not love God at all. They love pleasure instead of loving God. What is the first and great commandment. Jesus said it is, "And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." This is the law of God. What is the first and greatest sin? It must be the breaking of the first and great commandment. Therefore, it must be the first and great sin to fail to love God. And every unsaved man is guilty of this sin. Not only is this a great

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# THE LOVE

(Continued from Page 6)

sin in itself, but it is the root of all other sin. Every sin a man commits, he commits because he does not love God as he should. Oh, men ought to love God! How good He is to men! All they have comes from Him. The air they breathe in comes from Him. The food they eat. The life they have. The water they drink. The health they have. The job they have. All, yes, all comes from God! He does all this for the unsaved-and yet, they do not love Him. He is supremely worthy of our love. He is the only altogether lovely one in the universe, still, men do not love Him. Oh, how thoughtless, ungrateful, wicked and vile is man who does not love God!

What will the end be of those who have this kind of love life? They love self, money, and pleasure. They do not love good, and they do not love God. Well, their end will not be heaven. How could it be? What would heaven be to those who love like this? It would be a place of utter misery to them. They would not and could not enjoy one moment in heaven. Unsaved people do not want to go to heaven. They would be miserable if forced to go there. They will not go there. It will be hell. It will be awful and eternal hell for those with this kind of love life.

One's love life must be changed if they are ever to be in heaven. I Corinthians 16:22 tells us that if any man love not the Lord Jesus Christ, let him be anathema, Marantha." He will be accursed at the coming of the Lord. Man, by nature does not love the Lord Jesus Christ--that one will be in hell forever. Oh, you must have your love-life changed!

Only God can do this. And all those whom He loves with an everlasting love will be drawn by the effectual power of the Holy Spirit to an experience which will produce within them a strong and eternal love for God.

What do you love? This is the vital test as to your spiritual condition. Do you love Jesus Christ? Dear friend, test yourself today by this question: What do you love? Whom do you love? No question can ever be as important as this.

May God be pleased to give unto you that love for Himself which is the sure evidence of salvation.

## CHURCH

(Continued from Page 5)

church is not only subject to err, but may persist in its error, and degenerate to the place that Christ will say, "Remember there-

fore from whence thou art fallen, and repent, and do the first works; or I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). Jesus Christ is the glorious and infallible head of every New Testament church, and He will be long suffering with the erring church, His patience and mercy with the erring church may be tried oft times. But if in due season the church fails to repent, then the Lord will chasten the church, and if correction and repentance are not produced by chastening He will for the sake of His own honor and glory remove the candlestick.

As a member is responsible to the church for wrong doing, so is a church liable to Christ. The failure of a member to repent of wrong doing is to despise the highest authority on earth, the failure of a church to repent of her departure from truth is to despise her Head which the church is constituted. As long as repentance goes wanting in an excluded and offending person, church privileges are to be denied that person. While a church persists in its sin, fellowship with Christ suffers, the power of the church wanes, and ultimately the candlestick is removed. Having "One Lord, one faith, one baptism" (Eph. 4:5), is the ground of church acceptance with God, anything less endangers church autonomy and status. The gracious Lord has spoken to erring churches, saying, "As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19). If the deviating church continues in its rebellion and impenitent state, the head of the church will set it aside, saying, "...and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works" (Rev. 2:23). The Lord disciplines His churches, and has never given authority to men to do so, and it behooves all churches and men to leave it with Christ where it sovereignty resides.

## FEET

(Continued from Page 1)

Our feet receive less attention than most any other part of the body, probably because they are on the wrong end and considered as unimportant, at least until they malfunction. The kind of doctor that can fix feet is a podiatrist. We do all that is possible to hide them most of the time, and anyone appearing in public bare-footed, is considered ill manner, or at least it used to be that way.

Did you ever wonder why a policeman was often referred to as a flat foot? That idea came from the fact that in the days when cops walked their beats, they sustained fallen arches from all the walking. Of course, that is just a slang term and I am sure few of them really had flat feet.

I heard Jan Elkins, a health reporter on Health Line, say that any child with flat feet will have trouble walking and will be more likely to fall and injure himself or herself. Also, the podiatrist can now perform plastic surgery on the arch and correct the problem. Now if they could only operate and give our children some wisdom. Or is it parents that need this operation?

Oh yes, for all those who believe in evolution: which came first, the feet or the head? And if it took millions (or is that billions?) of years to develop the human body, how do you suppose the human being maneuvered around with no feet or is that head? Silly you say? Well so is evolution.

Some time ago, I heard a lady tell how she was a prisoner of war and had no shoes to wear for over four years. During the liberation process, a well dressed young man, who was in charge of transporting the POWs back to the U. S. spied her bare footed condition, and his eyes become riveted to her feet. She was so embarrassed, she tried to hide them (we can image what they looked like after being very active in the jungle for some four years). Finally, he asked he if she did not have any shoes. She replied no. He immediately provided her with shoes. Feet seemed to be important to that fellow.

Did you ever wonder what our feet were for? We might consider them to beautify us to some degree; however, transportation is the most important function of the feet. Walking is the oldest and only natural means of transportation we have. But there is a secondary purpose: that of connecting us to our roots, mother earth. And they enable us to walk uprightly, as a natural position, as opposed to all other of God's creatures. And I almost forgot, they can be used as a weapon for kicking or tripping.

The foot was even used as a measuring devise as one time in the history of man, and today, a span of 12 inches is called a foot.

Above all, let us keep in mind that feet are symbolic of some great truth in all the passages that I am going to use.

### 1. Beautiful Feet

Romans 10:15 "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

This passage, quoted from the 52nd chapter of the book of Isaiah, seems to debunk the idea that feet are not beautiful, or at least for some people. The preacher of the gospel is one of those. Why do you suppose he did not speak of the lips as being beautiful? for they seem to have more relevancy than the feet. Part of the answer lies in the fact that he is emphasizing the carrying of the message rather than the message itself.

The fact that he focuses on the feet, one of the less significant parts of the body, tells us also that we are not to focus on the messenger so much. God does not call one person over another because they might be more qualified. If one person delivers the message in a strange fashion as compared to another, that does not detract from the message. Let us not look at the messenger so much, as to his style, etc., but rather the message itself. Paul seems to say this in I Cor. 2:1-5:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

These feet are beautiful because they are willing feet. Feet that represent a messenger that is willing to make the sacrifices that are often times required to get the job done.

They are beautiful because the message makes them beautiful. Feet are usually covered for several reasons, one being to make them more beautiful. The ugly, or at best the less than desirable, becomes beautiful when identified with the gospel message.

### II. Jesus' Feet

#### 1. Scarred Feet.

Luke 24:39 "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

When Jesus pointed to something to prove His return from the grave, what did he point to? His hands and feet. Why? It seems fairly obvious because these two parts of His body contained the scars of the crucifixion. I doubt that there were many people running around Jerusalem who could exhibit such scars as these. And too, ghosts did not

have either flesh or scars in their flesh.

Scarred feet vividly demonstrated to them and to us, His love and willingness to make the ultimate sacrifice for them us.

### 2. Burning Feet.

Revelation 2:18. "And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;"

It is most certain these feet must be representative of some great truth or truths, as most surely the Lord's feet cannot be literally made of metal. And what might that be? It is both beautiful and awful all at once. We are told in Daniel that the brass was polished; in Ezekiel it sparkled; earlier in Revelation, it is described as fine brass. To some they are attractive, to others, they are fearful, depending upon their relationship with Him. Brass represented judgment in the O.T. So, it either represents judgment to the unsaved or grace to the believer.

This idea is again seen in:

Revelation 1:15 "And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

The thing that seems to be emphasized in this passage is brass feet as burned in a furnace or fire, and fire certainly speaks of judgment.

### 3. Learning Feet.

Luke 10:39 "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word."

These feet present a scene of peace, submission, and learning at the feet of Jesus. We cannot learn until we submit; we cannot have peace until we submit.

Luke 8:35 "Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid."

These feet present a scene of complete change on the part of the maniac of Gadara. He, who just a few minutes before, had been a mad man, living in the cemetery, striking fear into all that came near him, running around with little or no clothes

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# FEET

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on, now sitting at the feet of Jesus, subdues, the complete opposite of all the aforementioned things.

## 4. Kissing Feet.

Luke 7:45 "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet."

Kissing someones feet is generally held to be a demeaning act. How many of us would gladly kiss His feet if they were available to kiss? This woman not only kissed them, but did so repeatedly. What does this signify? Love, devotion and submission to the Savior. Not too sanitary, you say? She was not thinking of sanitation but her sins. How about you, which will it be?

He said that her many kisses of His feet meant she had much love for Him. May be our lack of love for Him is explained by our feeling a need for forgiveness of just a few sins?

## 5. Washing Feet

But she did not just kiss His feet:

Luke 7:44 "And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head."

## 6. Anointed Feet.

And she still continued this ritual:

John 12:3 "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment."

And what is the outstanding thing here? Her love for the Lord.

IV. the First Feet on the Moon.

Revelation 12:1. "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:"

Most of us were laboring under the impression that Neil Armstrong was the first man on the moon; not only was he not the first one on the moon, but this tells us the first person on the moon was a woman, not a man at all!

And what is the significance of all this? In my opinion, this woman represents Israel who, under God, during the millennium, will become the centerfold nation of the universe.

## V. Feet to Worship

Revelation 3:9 "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

## VI. Unneeded Feet

I Corinthians 12:21 "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you."

This is further proof that feet are thought of as inferior. We would like to think of them as unneeded or unnecessary. Of course the symbolism is that different members of a N.T. church play different roles in a church and some members are like feet, not as useful and therefore unneeded. But Paul says that just as any thinking person would not voluntarily give us his or her feet, then no member, no matter how insignificant they may seem to be to others, or in their own eyes, they are still important in some way and needed.

## VII. Bruising Feet

Romans 16:20 "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."

The promise is that God will use the feet of the Christians at Rome to bruise or break Satan. Most think this has already happened. May be so. But why should those at Rome be allowed to do something that all of us have good reason to do? So, I am of the opinion that we will all have the privilege of administering a few good stomps ourselves.

## VIII. Washing Feet.

John 13:14 "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

What is He teaching here? The lesson is clear: humility. Although I don't believe this a church ordinance, if a church felt the need of demonstrating their humility in this manner, I would not be opposed to it.

## IX. Covered Feet

Luke 15:22 "But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:"

Bro. Keener from Tulsa, Oklahoma, went to India on a preaching tour. He gave an account of his experiences in THE WATCHMAN. There were many

funny customs he told about the people there but one of the funniest (to me) was how they would come to the services all dressed up but minus shoes! Some how, a person without shoes doesn't seem to be fully dressed.

When the prodigal returned, the Father clothed his body, decorated his hand, and covered his feet. It has been suggested that slaves wore no shoes and free men always did. Also, the addition of shoes seems to suggest a complete salvation. Can we imagine a Christian with a robe of righteousness on, the signet ring of the King on his finger, but barefooted?

## X. Offending Foot

Mark 9:45 "And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:"

Is Christ suggesting that we eliminate some member of our body? Hardly. But what He is suggesting is that we don't let anything stand between us and heaven.

And you, dear sinner friend, what is it that stands between you and the saving of your soul? Get your eyes off that and on Christ.

# WHOLE

(Continued from Page 1)

3:5,6 is found a word which is of great importance and value for our souls. Its weighty language impresses us at once, and the more it is prayerfully pondered, the more will the anointed eye discern the Divine wisdom which dictated it. It falls into four parts, to each of which we purpose devoting a separate article.

"Trust in the Lord with all thine heart..." As the opening words of Proverbs 3 plainly intimate, the contents of this chapter are addressed directly to the children of God. What, then, is the first implication of our present text? Surely a very humbling one--that we need such an admonition, that we have to be told to trust in the Lord. One had thought it were as natural for a Christian to trust in the Lord as it is to breathe. Alas, our experience has shown us otherwise.

The sad and awful fact is that we are readier to trust in any one, yea, in anything, rather than in the living God. That is why we need exhorting, "Trust in the Lord with all thine heart..."

But exactly what is meant by "Trust in the Lord?" The Hebrew verb literally means to "lean

upon." It conveys the idea of one who is conscious of feebleness and so turns and rests upon a stronger one for support. It presupposes confidence in and reliance upon the Lord. To trust in the Lord means to count upon Him in every emergency, to look to Him for the supply of every need, to say with the Psalmist, "The LORD is my shepherd; I shall not want." To trust in the Lord means to confidently expect the fulfillment of His every promise, in His own good time and way. It means that we cast all our care upon Him, drawing from Him strength day by day and hour by hour, and thus proving the sufficiency of His grace. Thus, to trust in the Lord means for the Christ to continue even as He commenced. When we first really turned to the Lord, conscious of our deep and desperate need, how did we act? We repudiated all confidence in self, abandoned all our doings, and cast ourselves upon Him as our only hope and confidence. Now just as we acted when we first came to Him for salvation, so should we daily rely on Him for all needed wisdom, strength, and grace.

But what is meant by trust in the Lord with all thine heart? I think three things are chiefly intended. First, it means giving unto God our undivided confidence, not looking to any other for help and relief. It was at this point Judah failed of old. Hear Jehovah's complaint against her, "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD" (Jere. 3:10). A parallel to our text is found in that word, "...wait thou only upon God" (Psa. 62:5).

Second, it means with childlike simplicity. You know how a little child trusts: there is no reasoning, he simply takes his parent's words at their face value, he has implicit confidence that his father will make good what he has said; he dwells not on the difficulties in the way, but expects a fulfillment of what is promised. So it should be with us and our heavenly Father's words.

Third, it means with our affections going out to Him. As we read in I Corinthians 13:7, love "...believeth all things, hopeth all things..." Thus, to trust in the Lord with all our heart is love's reliance: it is the affections going out to Him in believing dependency and expectation.

It is blessed to ponder a number of examples, recorded in Scripture for our encouragement, of men who did trust in the Lord with all their heart. Abraham upon Mount Moriah is a case in point. He had received com-

mandment to take his well-beloved son and present him to Jehovah as a burnt offering. His response not only evidenced his obedience, but his wholehearted trust or confidence in God. The Lord had said, "...in Isaac shall thy seed be called." But how could that be, if he were slain? Instead of leaning unto his own understanding, he fully trusted in the Lord, and left Him to harmonize His promise with His precept.

Another illustration equally striking, though perhaps less known, is found in the response made by Hezekiah to the threatening letter which he had received from the king of Assyria. A most critical situation confronted him. That heathen monarch aspired to world conquest. One kingdom after another had fallen before him; now he blatantly threatened Israel. What was Hezekiah's response? Did he wring his hands in despair? No, what then? Did he confer with his generals, or set about strengthening his army? No, instead,

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## BEEN WITH CHRIST?

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, that in some way or other, somehow or other, has something or other to do with the salvation of men; but I tell them that their cloudy gospel might have surrounded me till by 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



# WHOLE

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"...Hezekiah went up into the house of the LORD, and spread it before the LORD" (II Kings 19:14, and read his prayer in verses 15-19).

An urgent crisis, similar to the last, confronted Asa, "...there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah" (II Chron. 14:9). It is easy to read this, but endeavor to visualize that vast hostile force. What was the king's response? This, "And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee" (v.11). That illustrates and exemplifies the meaning of our text.

Let us seek now to apply this Divine admonition to the details of our daily lives, particularly to the mysteries of providence therein. "Many are the afflictions of the righteous..." and some of them are very trying and painful to the flesh. Oftentimes they bring us to wits-end corner. Perhaps our experience is like that of the disciples on the storm-tossed sea: it is dark, and the wind is contrary to us. Even so, the call comes, "Trust in the Lord with all thine heart..." Remember that the winds and the waves obey His will.

Or, possibly our circumstances resemble those of Israel at the Red Sea: the enemy threatens at our rear, and before us stands a cold and unfriendly ocean; there seems no way of escape. Even so, "Trust in the Lord with all thine heart..." Or, the lot of some Christian reader may be that of the widow to whom God's prophet was sent--the barrel of meal is almost empty; your circumstances are critical to the last degree, and your heart faints within.

What is such an one to do? Why, turn to the sure promises of God, or, better still, look up to the promiser Himself "Hitherto hath the LORD helped us" (I Sam. 7:12); then will He fail them now? "...remember all the way which the LORD thy God led thee" (Deut. 8:2). Let the memory of past mercies and deliverance reassure thee now. God is still the same. Is it not written, "He shall deliver thee in six troubles: yea,

in seven there shall no evil touch thee" (Job. 5:19). True, the afflictions of the righteous are many, yet the very verse which affirms, this, adds, "...but the LORD delivereth him out of them all" (Psa. 34:19).

Possibly some reader is saying, "But I am growing old and feeble; soon I shall no longer be able to work; then what will become of me?" To you also the word is, "Trust in the Lord with all thine heart..." God hath placed on record a special promise for your comfort: "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4). Then can you not fully trust Him!

Perhaps another is thinking, "It is the prospects of tomorrow which renders me so uneasy and fearful. I know that God says, '...Sufficient unto the day is the evil thereof,' but I cannot help looking forward and anticipating the pressing emergency ahead of me." Very well, if you must look forward, look upward, too. God is on the throne, and He will not vacate it when the morrow arrives. Is it not written, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19)--that covers the future! Then "Trust in the Lord with all thine heart..." A very large part of this consists in calmly and confidently counting upon God to continue supplying our every need.

A blessed illustration of whole-hearted trust, fully authenticated, came before us in a book which we recently read. Some years ago, in Germany, there was a daughter of God who was very poor in this world's goods; so poor that she literally lived from hand to mouth; yet uncomplainingly, and with confidence in the Lord. One afternoon several Christian friends called to see her; they, too, were very poor, and much fatigued from the journey, and looked sore in need of some refreshment. But in this sister's cupboard was neither bread nor coffee; it was empty. She lifted up her heart unto Him from whom every good and every perfect gift cometh, and felt sure her fervent desire to entertain, not angels, but some of His children, was granted. She filled the kettle with water and put it on the fire, and presently it began to boil. The sister silently thanked the Lord for granting her request, and laid the table, though nothing was in sight. But still the hand of God was withheld, for patience must have her perfect work. Again, she lifted up her heart to God, and said, "Lord, the kettle is boiling! Just then came a knock

at the door, and other friends, who knew nothing of the urgency of her case, appeared with baskets in their arms. Soon the table was filled with good things. God never disappoints real faith in Him! Then "Trust the Lord with all your heart..."

## BAPTISM

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was it? from heaven or of men?" (Matt. 21:25; Mark 11:30). They knew that it was from heaven, but refused to give him an answer. It is clear that in that day God had a divinely appointed administrator, John the Baptist. Was it important who did the baptizing in that day? We are told that Jesus traveled from Galilee to Judea, a distance of some sixty miles, in order to be baptized by John. Also all of the twelve disciples of whom Christ started His church had received baptism by John (Acts 1:22). Is it not just as important today? Just as God had a divinely appointed administrator in that day to administer baptism, He also has divinely appointed administrators today. Can we give Bible to prove this? In Matthew 28:19-20 Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen." to whom was He speaking? Was it to the eleven disciples (v. 16) as individuals? His promise was that He would be with them "until the end of the world", therefore, it could not be to them as individuals; as all have long since died and the end of the world" has not yet come. It was said to the church which Christ had started with the twelve apostles (Matt. 16:18). Just as John the Baptist was sent to baptize, the church which Christ started was sent to baptize. From this we see that there is, today, a divinely appointed administrator.

Now there are some things we need to know about the church. (A) The church is the body of Christ (Eph. 4:12). (B) The church is the temple of the Holy Spirit (I Cor. 3:16). Now since the church is the temple of the Holy Spirit and the Holy Spirit is here to direct the work of the church, the body of Christ, does it not follow that He will work through the church, the body of Christ? (C) The church is the pillar and ground of the truth (I Tim 3:15). The whole of the truth is, including baptism, contained in the Great Commission as given to the church, "all things whatsoever I have commanded you" (Matt.

28:18-20). (D). Baptism is the doorway into the church, "For by one Spirit are we baptized into one body" (I Cor. 12:13).

Who has the divine authority to baptize? Scriptural baptism can be done only by those authorized to do so by a Scriptural church.

### II THE SUBJECT

The next question to be answered is "Who is a proper subject to be baptized?" What limits, if any, does the Scripture give? In Acts 2:41 we read, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls". In Acts 8:12, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women". Also in Acts 8:37 Philip told the Ethiopian eunuch, who asked "what doth hinder me to be baptized?", "If thou believest with all thine heart, thy mayest". The eunuch's answer was "I believe that Jesus Christ is the Son of God". In Acts 18:8, "many of the Corinthians hearing believed, and were baptized". See also Acts 19:4; I John 6:1; as well as Matthew 28:19 and it can clearly be seen that the making of disciples comes before baptism. Therefore, we must conclude that baptism is for saved people only, those who have placed their faith in the shed blood of Christ. People are not baptized in order to be saved. As faith comes before baptism, this excludes the baptizing of babies. History tells us that great numbers of Christians were put to death during the dark ages for teaching this truth.

### III THE DESIGN

The next question to be answered is, "what is the design or purpose of baptism". Is it in order to obtain salvation, or is it show or manifest salvation? Again we go to the Scripture for our answer. There are many, many passages which tell us that salvation is not of works. To look at a few, in Romans 4:1-6 we find that Abraham was not justified before God by his works but that he "believed God, and it was counted unto him for righteousness" (v. 3). "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (v. 5). "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of

works, then is it no more grace: otherwise work is no more work" (Rom. 11:6). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8,9). These passages show us that salvation is not of works, but by grace through faith. Baptism is a work of righteousness, a physical act. Christ said it was to fulfill all righteousness, (Matt. 3:15) But, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). I John 1:7 tells us that "the blood of Jesus Christ his Son, cleanseth us from all sin". Baptism has no cleansing power.

There are a few passages of Scripture which some men use to attempt to prove that baptism saves, but a study of these show this is not so. In Mark 16:16 we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned". Who is the one who will be damned? It is the one who believeth not. Some claim that the water, "born of the water and of the Spirit" in John 3:5 is the water of baptism. But I Peter 1:23 tells us that, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever". Also Ephesians 5:26 tells us the water is the Word. James 1:18 tells us we are begotten with the "word of truth". Thus we see the water used in the new birth is the Word.

In Acts 2:38 Peter told the Jews "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". Note in this passage repentance comes before baptism. Now repentance and faith go together and can not be separated. From the Scripture we have seen it is faith that saves. Therefore, one who has repented has faith and is already saved. What is the meaning of "be baptized--for the remission of sins? The word "for" as used here means because of. "Be baptized because you have received remission of your sins."

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been bap-

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# BAPTISM

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tized into Christ have put on Christ" (Gal. 3:26, 27). This tells us that those who have faith in Christ Jesus are children of God and when baptized they put on Christ as one would put on a uniform to show to the world that one belongs to Christ. During the Second World War I enlisted in the U.S. Navy. When I took the oath I became a member of the navy, but I was sent home for two months before going into active service. During those two months I was in the navy but I was not wearing the uniform of a sailor and no one knew that I was a member of the navy. After two months I went into active service. At that time "I put on the navy: when I put on the uniform. When a child of God is baptized he puts on Christ.

## THE MODE

The next question is how is this baptism to be administered? Is it to be by sprinkling or pouring water on the person, or is it immersing that one in water? To answer that question we need only to go to the Greek to learn the meaning of the Greek word which is used for baptism, but as most of us are not Greek scholars, let us see how the word is used in the King James English. In Romans 6:3,4 we find it said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". Colossians 2:12, "Buried with him in baptism.". Since baptism is a burial, even by the stretch of the imagination, pouring or sprinkling of water upon a body could not be called a burial.

Note the places where baptism is recorded in the Word. John the Baptist baptized, "in the river of Jordan" (Mark 1:5). Why did John baptize in AEnon near to Salim? Because "there was much water there" (John 3:23). "And Jesus, when he was baptized, went up straight way out of the water:" (Matt. 3:16) "...They went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out the water, the Spirit of the Lord caught away Philip--" (Acts 8:38,

39). From this we see that the word "baptize" means to immerse, to dip under, to bury.

## SUMMARY

Who is to be baptized? Only the saved. "What doth hinder me to be baptized?... If thou believest with all thine heart, thou mayest... I believe that Jesus Christ is the Son of God" (Acts 8:36,37). "WHOSOEVER believeth that Jesus is the Christ is born of God" (I John 5:1.). Only children of God are to be baptized.

What is the purpose of baptism? To show one's faith in the shed blood of Christ. To identify or to "put on Christ" as one should put on a uniform.

How is baptism to be performed? By immersion in water. It is a burial showing that one being baptized has died to sin and is resurrected to righteousness., that his faith is in that One who died for the sins of His people, who was buried, who rose again for their justification, who one day is coming again.

Friends, if you do not have that kind of baptism your baptism is "of men" (Matt. 21:25; Mark 11:30).

## WHO IS

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ing on God the Spirit, but on their own ability to persuade people. The end result of this sad state is a church full of heretics. It follows that God, in the mind of the masses, is only a spectator to the affairs of the earth. He, in other words, as far as the masses are concerned, is riding in the back seat of the car while someone else does the driving.

It does appear, due to the fact that sin is rampant and evil men and seducers are waxing worse and worse (II Tim. 3:13); that God is not steering this earth. It, in fact, does appear at times that this earth has no one to control it. This fact appears to be evident because thrones are falling as well as old customs and standards. It appears that God is not controlling the earth because of the fact that respect for authority at home and school, as well as for officers of the law, has dwindled considerably. Let us, however, declare with strong and clear voices that our God is still on the throne -- that He is not walking up and down in heaven wringing His hands. Let us shout from the highest hill that our God is working everything after the council of His own will. Let us be convinced that the following passages are still true.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things af-

ter the council of his own will" (Eph. 1:11).

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

There are times when we would like to do certain things, but we are hindered by finances, health, weather and numerous other things. Our God, however, is never hindered. He, therefore, always performs all of His pleasure. It is as stated in the following passage: "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (I Chron. 29:11).

It is not only that our God is performing according to His pleasure in the governments of the world and among their subjects, but he is also performing according to His pleasure in the spiritual world. He, in fact, is saving all that he pleases to save. He is not trying to save anyone, but is saving all that He pleases to save. Our God, therefore, is not dissatisfied or disappointed when the lost refuse His Son. It is as stated in Psalm 115:3: "But our God is in the heavens: he hath done whatsoever he hath pleased."

Let it be known and declared very clearly that our God is the potter and man is His clay. Let it also be stated clearly that He has the right to mould His clay as He pleases. It, in fact, is as stated in Romans 9:14-21: "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay, but, O man, who art thou that repliest against God.

Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

It is not only that God has the right and the power to reign in every phase of the universe, but He, on many occasions, has exercised His right and displayed His power.

Pharaoh and Egypt felt His heavy hand and so did the inhabitants of the land of Canaan, yea, the people of Jericho when He came in judgment upon them. Goliath was slapped to the ground and shut up in death by the heavy hand of God. The three Hebrew children, on the other hand, were delivered from the fiery furnace by the power of God.

It is not only true that God is sovereign in the exercise of His power, but He is also sovereign in the exercise of His love. Our God, in fact, does not love everyone. He, according to Romans 8:39, loves only those He has placed in Christ Jesus the Lord.

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We read in Romans 9:13 that God loved Jacob and hated Esau. This passage reads as follows: "As it is written, Jacob have I loved, but Esau have I hated."

Jacob and Esau were twins. They probably slept in the same bed and ate at the same table. They no doubt, had many other things in common; yet, God loved the one and hated the other. The reason was because one had been placed in Christ Jesus by election and the other was a reprobate. God, in fact, loved Jacob and hated Esau even before they were born, or before they had done any good or evil. It is as stated in Romans 9:11: ("For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;")

One can plainly see that what I have said thus far fits perfectly with Ephesians 1:3-5 which reads as follows: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us

unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

It becomes very obvious that God is God and that He is sovereign in the exercise of His blessings. It is also very obvious that God has the right to do as He pleases since He created this earth and all things therein. It is as stated in Revelation 4:11: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

The nail I am trying to drive by this message is clearly stated in Psalm 103:19: "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all."

This passage declares that our God ruleth over all. This world, in fact, would be in shambles if our Father did not rule over all. The sun and the moon would have no particular time to rise and set and neither would there be the various seasons of the year, if God did not rule over all. You and I then should rejoice in the fact that our God is on the throne; that things are not left to chance. We, in other words, should rejoice in the message before us rather than criticize it. We should rejoice in that the Lord, according to Hebrews 1:3 is...upholding all things by the word of his power."

May we all know and emphatically declare that our God reigns in heaven and in earth--that even the elements are controlled by Him. It is as stated in Psalm 147:15-18: "He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoar frost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow."

It is not only that our God controls the elements, but the following passage shows that He also controls the animal world.

"And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them..." (Gen. 2:19).

You will note that God brought His animals to Adam. He, in other words, controlled them. He also demonstrated His control over animals when He brought them into the ark.

It is not only true that all the things I have mentioned are under God's sovereign control, but so is

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# WHO IS

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the human race. The animals live and move and have their being in God, and so do we mortals., it is as stated in Acts 17:28 "...in him we live, and move, and have our being..."

Our God directed the steps of the animals so that two by two they entered the ark. It is also a scriptural fact that He directs the steps of the human race. It is as stated in the following passages: "A man's heart deviseth his way: but the LORD directeth his steps" (Prov. 16:9). "There are many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand" (Prov. 19:21).

The heart of man devises many plans and schemes, but their success is dependent upon God. Joseph's brethren, in fact, devised a way to dispose of him, but God had other plans for Joseph and God's way prevailed. You will recall that Haman devised a way whereby he planned to eliminate the whole nation of Israel, but God other other plans for Israel--and God prevailed. The Jews devised many ways to destroy our Lord when He was here in person, but all their schemes were brought to nought.

It is not only true that the lost are full of devices which God must thwart, but He must often-times thwart the devices of the regenerate. David, for example, worked out a plan whereby he thought his sin with Bathsheba would never be known, but God brought his scheme to nought.

May we recognize our God as the sovereign God that He is, and may our ways be committed to His ways. We might as well commit our ways to God's ways, since He will do as He pleases whether we give our consent or not. We can get up early and stay up late in an effort to make our schemes work, but our hours will prove to be vain and futile. It is as stated in Psalm 127:2: "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."

## SPARED

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Just think, if you will, what price has been paid, and what has been done to accomplish the will of God, according to His purpose. Think what you do, when you prepare to do something, anything which you really desire in your heart to do. Building a house for example. The property must first be located. And when

we go looking for the right place, we look at every possibility, every lot and parcel, until we find that perfect place. We spare no expense, no work, or time, to acquire our desires.

Once the property is located, the plot must be cleared.

If there is a tree there, it must go. We spare not the tree. There's where we want that house. Then the expense of building. In these days of double digit inflation or is it triple now, everything costs so much. But to build, we spare not the expense, even if it means cutting back on other things, even if our family must suffer temporarily. But we go on and finish the work, building what we have begun.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him" Luke 14:28-29.

I recall many times preparing to go on trips; fishing or visiting, or business and always things must be prepared, everything done in advance to be sure that which was desired and purposed came to pass as it was supposed to. Never giving a care to the work, the expense, nor the time it takes, but sparing nothing to fulfill the desires of our heart.

We pride ourselves in being able to make those preparations, in sparing not that which it takes to do what we propose to do.

But I tell you beloved, our preparations are nothing compared to that which God has prepared, and purposed and spared not anything to perform. And all those things work together for good according to His purpose.

I want to take a look at some of the things that God spared not in doing, so and all to our good. Even to the most precious and heart tendering of all, His own Son.

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" II Peter 2:4.

And Jude 6 says, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Oh, beloved, God spared not the angels that sinned, but He cast them out of heaven. You see, heaven is a place of the abode of God. A place prepared for the Son of God, a place prepared for the saints of God. God purposed in His heart to prepare this place, where the lion and the

lamb shall lie down together, where there shall be no evil, no weeping, no backbiting, no sorrow, where the thief shall not enter in to steal. And God spared not His creatures which He had created but He cast them out. Yea, even Lucifer, the anointed cherub, anointed of God, and cast out by God. That there in heaven where Christ went to sit at His right hand, His people shall also enter in, a perfect place! Purposed in God, and so shall it ever be. Clean, pure. For God spared not the angels that sinned.

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" II Peter 2:5.

You see, God created this earth, created it by the word of his mouth and He gave it to the sons of men. He loaned it to them, a place for them to live, and to enjoy. But man did then as man is doing now, he grew more wicked as the years rolled by. And beloved, don't get the idea that those of the antediluvian world were nothing more than cave men, with no knowledge and no wisdom. Knowledge and wisdom come with age, and those before the flood lived long lives. You just read Genesis chapter four, some time. They built cities, they made musical instruments, they know how to work the elements of this earth's minerals, they smeltered brass, and iron. And while I am glad that God has blessed me, having me to live in these day, this age, I believe those before the flood were just as modern as we are today and possibly even more so.

And yet they, like unto this world today, were wicked men, and every imagination of their hearts were only evil continually. And the Lord God who had created them destroyed them. For it repented Him that He had made them.

Oh yes, God cleansed this earth, by way of the flood, casting out the evil from this earth. But Noah found grace in the eyes of the Lord. God spared not this earth then, but cleansed it, purified it.

I tell you the time is coming when God shall once again purify this earth, but this time by fire! Because we live in evil times, sin is universal, violence is everywhere. Corruption in many ways upon this earth, and as God spared not the antediluvian, only those who have found grace in the eyes of God shall escape. Mark these words and mark them well!

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live

ungodly" II Peter 2:6.

God spared not the cities, where evil was a way of life, and godlessness was looked upon as a joke, this was done as an example!

I say to you, those cities around this world today which are turned to the desires of the flesh, shall reap what they have sown! Destruction, calamities upon calamities, why did New York City go broke, why is Detroit in the same problems today? Why is it that the most of this nation's homosexuals and the like are gathering in a city in California, and nobody is concerned about the possibility of a major earthquake which could dump that city into the ocean. It may never happen, yet again, who's to say it won't?

Don't be surprised if some day, and not far hence to hear of the destruction of that city and don't be surprised in the least bit if this nation goes the way of Sodom and Gomorrah. It's not so far fetched as you may think.

The fail safe system which is supposed to warn us of impending attack by missiles has failed and given false warnings. Wolf, wolf, has been cried, next time the wolf (or should I say the bear) may come. And we will not be prepared thinking it another false alarm. Let me tell you, God spared not Sodom because of evil. What makes you think these United States of America are any better? Evil is everywhere. Beloved, God will remove His people as it pleases Him.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle" Exodus 12:29.

Beloved, God spared not the Egyptians. He slew them, their first born, all; even unto their cattle. All to whom the blood of the Lamb had not been applied. God brought plague after plague upon Egypt. Providing all the while for His people, safety and provision in a time of need.

God brought about the release of His people according to His pleasure, and for His glory.

Don't ever get the idea that all things working together for good to them that love the Lord is going to be peaches and cream all the time! It just doesn't work that way.

Beloved, God brings adversity as well as blessings. And even those adversities will turn to blessings in time, if we faint not. You see, God hardened Pharaoh's heart, and by doing so brought upon His people burdens, grievous to be born, but only for a season. Praise the Lord.

"For the scripture saith

unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth" Romans 9:17. I tell you what, the nation of Israel has never forgotten how God brought them out of Egypt. How God spared not the Egyptians, but delivered His people out of bondage, which their sons had taken them into. And I tell you, if you have ever been brought out of that debt of sin, you'll never forget it either! Oh, praise and glory to God for His deliverance!

When the nation of Israel came into the land of Canaan, they were admonished to have no fear of the Canaanites. "But the Lord thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed" Deuteronomy 7:23.

The former generations of the nation of Israel had died in the wilderness, died fearing to enter into Canaan. Their new generation that had been raised up in the wilderness was reminded what God had done in Egypt. In the wilderness and out of it, all to bring them to this land of promise.

I tell you, if God has brought you out of sin, by the way of salvation in Christ Jesus, you too are reminded that nothing shall stand between you and that land of promise. God spared not the Canaanites and He will spare not any that would hinder, or turn you aside from that place which God has prepared for you, it is (Continued on Page 12, Col. 1)

## WITHOUT ME

When William Carey announced that he wished to go overseas and preach the gospel to the heathen, a pastor replied, "Young man, if God wishes to save the heathen, He will do it without you!" What a bad spirit and what error! Yes! God can accomplish His purpose and save His people WITHOUT ME and WITHOUT YOU; but He will use SOMEONE to preach the Word, SOMEONE to send the messenger, and SOMEONE to pray for and support His servant. I want that someone to be you and me! What a privilege and joy to have something to do with His glorious purpose to glorify Christ Jesus in calling out a people, Today, pray for your pastor as he travels and preaches, encourage and support the missionaries, invite someone to hear the Word, give out a tape or a book, and let us be "about our Father's business."

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yours, bank on it. It's waiting, and glory be to God, it's pure, bought with a price that is beyond price, bought by the blood of Christ.

"And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed" I Samuel 15:18. God spared not the Amalekites but gave a divine command to destroy.

"Vengeance is mine, I shall repay saith the Lord". Amalek had laid wait for the nation of Israel. Just as the world today lies waiting for God's people, and slays as it were the weak and the feeble, at a time when they are weary and faint, when their hearts are tuned to their own comforts and cares. When that child of God backslides into sin, this world of sinners will always be there to do them harm.

But I want to tell you, just as God remembered Amalek, and spared not the nation of the Amalekites, God spares not those that would harm His people today. Even unto the natural branches, His own chosen nation the Jews.

"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee" Romans 11:16-21.

Oh beloved, fear God! Fear God who spared nothing to have His purpose fulfilled. God broke off many of those from the natural branches of Israel, His chosen nation. Why? Because of unbelief, because they were not His people. The nation was chosen, but not all the people in the nation. And God broke them off, grafting in those of the Gentile

nations to raise them up with the natural branches, that where God's first fruits (Christ Jesus is), there shall we also be.

No, you have nothing to boast about. I have nothing to boast about! God grafted me in glory to God, He grafted me in through Christ Jesus, through the blood shed sacrifice for my sins.

God spared not the ultimate sacrifice. Roman 8:32, "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things."

God spared not the angels, He spared not the cities of Sodom and Gomorrah. He spared not the Egyptians, the Canaanites, the Amalekites. He spared not the natural branches; the Jews, His chosen nation.

But beloved, the price to build that which was purposed in the heart of God was precious.

God's only begotten Son was spared not, but delivered up. Delivered up to finish the work of God! To make ready that place where His people shall gather together, to make those chosen, righteous, glorified and sanctified in the eyes of God.

Jesus, God's Son, came into this earth leaving His home in heaven to take upon Himself the likeness of sinful man. To live a perfect life amongst men.

He who did no sin, neither was guile found in His mouth. He who was tempted, like as we, yet without sin. He died in my place, taking my sins upon Himself, paying the price for my salvation!

Yes, God's Son gave His life freely a ransom for many. He was willing to die for us even when we were dead in trespass. He said it of Himself in John 10:15-18. "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

I tell you, God spared not His Son but delivered Him up. "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" Isaiah 53:7.

Oh yes, He could have called ten thousands of angels to stay His enemies, but He came to please His Father, and it pleased God to spare not His son.

I say to you, God has spared nothing to bring about the salvation of His people, His chosen from before the foundation of this world.

All things are fitted together for good for them that love God, to them who are the called according to His pleasure. Has He called you? Romans 8:29-33. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth."

These eight things God has spared not. Yea, even to His own son's life. I ask you, can you say that the builder of the kingdom of God has left anything undone? God forbid! I dare not even think of it.

The whole blueprint of God's plans were finished, and everything, every farthing was paid there on that cross on the hill called Calvary. When God's Son lifted up His voice and cried out it is finished! He spoke to God the Father, "the work that you sent me to do is done." I tell you all of it has been done.

God spared not to provide the way, a kingdom. And God shall spare nothing to keep His children unto that day of judgment. But hear me, were these things done for you? Only you and God know the answer to that question.

I know of myself and am persuaded that Jesus the Christ, the Son of God has paid for my salvation. God spared nothing to save my soul. Praise be to God. What has He given for you? What has He done for you? What has He spared not for you?

**WE  
COVET  
YOUR  
PRAYERS**

## SOUP, SOAP AND SUNSHINE WILL NOT SAVE THE WORLD

The word "gospel" means good news. It is not mere good news in general, but good news in particular as relating to certain specific things. We learn exactly what things from Paul's definition of the gospel as given in I Corinthians 15:3-4. It is the good news that Christ died for our sins, was buried and arose again the third day. It involves the further truths that Christ is now alive, that he saves and that He is going to return to this earth to rule over it. This good news is to be preached to every creature (Mark 16:15-16). It is the good news of individual salvation.

### By-Products Of Salvation

When individuals receive the gospel of personal salvation, they become changed in life and conduct. When enough persons in communities are thus changed, there is of course a betterment in the life of the whole community. The moral and social life of the community is improved. These are by-products of Christianity. In recent years, in certain quarters, the by-products have been exalted to the place of the main product. Modernists have introduced what they call "The Social Gospel." The real gospel, they say, is not the gospel of individual salvation--it is the gospel of social salvation. Not the saving of the individual is the main thing, they claim, but the saving of society as a whole.

### What Is Wrong With The Social Gospel?

1. The first thing that's wrong is that it is a false gospel. The Scriptures make plain that society will not be "saved"--that conditions in the world will become worse instead of better until the whole world will come under the sway of the anti-Christ. To give one's life and energy toward the renovation of society, when society is doomed, is to act a consummate fool.

2. The "social gospel" is wicked in that it changes the objective of Christ from the renovation of the individual to renovation of society en masse. The Bible teaches that "...the whole world lieth in wickedness." It teaches that this present world order will be abolished only through divine intervention of the returning Lord, who will find the world in a complete mess at His return. "When the Son of man cometh, shall he find faith on the earth?" Jesus predicted conditions similar to those of Noah's day at the time of His return, and that certainly does not mean a perfect social order.

3. The social gospel leads men to become socialists and communists. Many of the ecclesiastical leaders of America are sympathetic with communism, and man don't understand this. It is because of their modernistic and socialistic background. The theories of communism sound good, so they fall for them, refusing to recognize that in practice they result in slavery and the reputation of all decent standards of right.

### What Does The Bible Teach?

It teaches that this world will continue a place of war and injustice unto the very end of the age. It teaches that it will go under the domination of a monster in human form, the anti-Christ, who will plunge the world into a condition of tribulation worse than anything ever known. See Matthew 24:21-22 and II Thessalonians 2:3-12. It teaches that Christians and churches are to be engaged in "rescue work," seeking to secure the salvation of individuals from a doomed world. These saved individuals are to rule and reign with Christ in the age just ahead (I Cor. 6:2). There will then be a perfect social order indeed.

## NEW INTERIM EDITOR NAMED

As everyone is aware by now, Brother Joe Wilson has resigned as pastor of Calvary Baptist Church and as editor of The Baptist Examiner. The church has appointed Brother John R. Gilpin, Jr. as interim editor, until a new pastor and editor can be found. Also, the church has named elder Jack Witt (a local member at Calvary) to be interim pastor. If any of our friends (brethren of like faith and order) would like to fill the pulpit in view of a call, please write directly to Brother Gilpin, using The Baptist Examiner address.