

Sin hides God from man, but never man from God.

ADOPTION - THE SPIRIT AND THE CRY

By C.H. Spurgeon

Read Gal. 3:22-29 & 4:1-6

We do not find the doctrine of the Trinity in Unity set forth in Scripture in formal terms, such as those which are employed in the Athanasian creed; but the truth is continually taken for granted, as if it were a fact well known in the church of God. If not laid down very often, in so many words, it is everywhere held in solution, and it is mentioned incidentally, in

connection with other truths in a way which renders it quite as distinct as if it were expressed in a set formula. In many passages it is brought before us so prominently that we must be willfully blind if we do not note it. In the present chapter, for instance, we have distinct mention of each of the three divine Persons. "God," that is the Father, "sent forth the Spirit," that is the Holy Spirit; and he is here called "the Spirit of

his Son." Nor have we the names alone, for each sacred person is mentioned as acting in the work of our salvation: see the fourth verse, God sent forth his Son; then note the fifth verse, which speaks of the Son as redeeming them that were under the law; and then the text itself reveals the Spirit as coming into the hearts of believers, and crying Abba, Father. Now, inasmuch, as you have not only the mention of the sepa-

rate names, but also certain special operations ascribed to each, it is plain that you have here the distinct personality of each. Neither the Father, the Son, nor the Spirit can be an influence, or a mere form of existence, for each one acts in the divine manner, but with a special sphere and a distinct mode of operation. The error of regarding a certain divine person as a mere influence, or emanation, mainly assails the

Holy Ghost; but its falseness is seen in the words - "crying, Abba, Father": an influence could not cry; the act requires a person to perform it. Though we may not understand the wonderful truth of the undivided Unity, and the distinct personality of the Triune Godhead, yet, nevertheless, we see the truth revealed in the Holy Scriptures: and, therefore, we accept it as a matter of faith.

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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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CHRISTIANITY AND INTEGRITY

By Jack Whitt

"And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he has pleased to do, That the Lord appeared to Solomon the second time, as he appeared unto him at Gideon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou has made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." (I Kings 9:1-5)

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THE CRY OF THE SOUL OF MAN

By Waldo Whiddon

"And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea;

and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (Matt. 8:23-27). Beloved reader, this could very well be entitled; "The Cry for Mercy."

Jesus' disciples had been called and had followed Him and heard Him teach, saw Him heal the sick, cast out devils, had even heard Him preach the sermon on the

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The Baptist Examiner Pulpit

A Sermon by John R. Gilpin, Sr.

THE FOURTH SAYING OF THE SAVIOUR ON THE CROSS

Read Mt. 27:35-49

You have read a description of an awful picture, Jesus and the two thieves have been crucified. Scribes, priests, Roman soldiers, strangers from different countries, and citizens of Jerusalem - some noble and some low-born - have mingled together to see the crucifixion. All have taunted Him - even including the thieves who were crucified with Him. The Scripture read reveals that they mocked, jested, and ridiculed Him. These scoffers must be

silenced, so Jesus closed their mouths with dense darkness falling over all the earth.

Even before He was put on the cross, He had suffered shamefully. The soldiers had mocked Him; arrayed Him with a crown of thorns; they scoffed and spit upon Him; they spoiled Him of His garments and put Him to shame by exposing His nakedness to the view of the vulgar crowd; they pierced His feet and hands. Both the crowd on the ground and the thieves on the

cross had taunted Him. Yet, He opened not His mouth. This, of course, was in accord with the Scriptures. Listen: "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)

In response to all He suffered from man, not a cry escaped His lips. But now, when the wrath of

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STUDIES IN JUDGES

By Clyde T. Everman

In Chapter 17 we saw how one man and his family went down the road to apostasy, he "did that which was right in his own eyes". But in doing what was right in his own eyes was wrong in the eyes of the Lord. The story begins with a man named Micah who stole a large sum of money from his mother. Fearing the curse which his mother pronounced upon the thief, Micah returned the money. Taking part of the money his mother had made was a molten and a graven image which was set up in the house of Micah as a place of worship unto the Lord. Micah's house became a "house of gods" (a shrine). He needed a priest in his shrine, therefore he made one of his sons a priest. Note he was attempting to worship God but it was by using the things which the pagans used to worship their false gods. By blending the religion of

the pagans with the worship of God he had a man-made religion. Also, he had set up his own place of worship instead of the place where God had chosen. He had a priest of his own choosing not of God's.

About this time another man appears on the scene. A young Levite comes up from Bethlehem-judah seeking a place of work. He stops at the house of Micah and Micah asked him to be his priest. The two came to terms and Micah ordained him as his priest. Now Micah not only had a man-made religion, a house of gods, but also a man-made preacher. It would seem that Micah was well pleased with his man-made religion, for he said, "Now know I that the LORD will do me good, seeing I have a Levite to my priest" (17:13).

Looking into chapter 18 we see the next step downward into apostasy. Now it is not just one family but a whole tribe; "In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel" (18:1).

The tribe of Dan had been allotted an inheritance by Joshua but they had failed to take possession of it. In Judges 1:34 we are told that the Amorites forced the children of Dan from the valley into the mountain. Why had they failed? It was because they had refused to believe God. He had told them that He would go with them but they refused to fight. Instead of trusting the promise of God and fighting for what had been given them they let the

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STUDIES

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Amorites drive them into the mountains. But now they had become dissatisfied with this arrangement and instead of fighting for the land which God had given them they took the easy way out. They sent five men from their tribe to find a place where they could take without much trouble. These five traveled north to mount Ephraim where they came to the house of Micah (v.2). When they heard the voice of the Levite they knew by his talk that he was from the south. They asked him why he was there and what was he doing (v.3). He explained to them how Micah had hired him to be his priest and he was now serving as such (v.4). Upon learning that he was a priest the men said unto him, "Ask counsel, we pray thee, of God,

that we may know whether our way which we go shall be prosperous" (v.5). The priest assured them that the Lord was with them, "Go in peace: before the LORD is your way wherein ye go" (v.6). Does it not seem strange that these five men did not seek the will of the Lord before they started on their journey instead of while they were well on their way.

Going on, these men came to Laish, a peaceful town. The spies saw that they could easily take the town as it was far removed from any help that the people of Laish might receive. Upon their return home they reported how easy it would be to take Laish and urged the people to go at once and take it. "When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth." (18:10).

We might note that God had called upon Dan to fight but they had refused to fight. It was not because they were men of peace but it was that they wanted ease. Why fight the Amorites when they could overrun Laish with ease? Dan's love of ease was a step in their downward trend in their worship of false gods. They did not seek the will of God. They went to Micah's shrine and his man-made priest. They refused to obey God's commands; they would rather have a man-made god so that they could do what was right in their own eyes.

Six hundred men of Dan with their families and cattle, with the five spies leading the way, set out to take Laish. As they came to the house of Micah the spies told the others of the shrine where there was "an ephod, and teraphim, and a graven image, and a molten image" (v.14). While the six hundred waited at the gate, the five spies went into the house to take all of the things of worship which were in the house (vv 17,18). When the priest asked them what they were doing they told him to "Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: for is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?" (18:19).

The priest could not turn down the offer to be priest of a whole tribe. "And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people" (18:20).

Christ deserves your best; which is yourself.

When Micah learned that his gods had been stolen he, with some of his neighbors went after the Danites and when they caught up with them he cried, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?" (18:24). Here Micah admits that his gods are man-made, "My gods which I have made". The children of Dan told Micah that if he did not keep quiet he might lose his life (v.25). Micah, knowing that the Danites were too strong for him and faced with the fact that he had lost his gods, turned and went back home. Does it not seem strange that any one could worship a god which he had made, a god that was too weak to take care of himself? But are men not today worshipping gods just as weak, which they have made, not with their hands but in their minds?

The children of Dan, with Micah's man-made gods and his man-called priest went on their journey, "and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehab. And they built a city, and dwelt therein" (18:27,28). Zidon was too far for Laish to receive help from them. So the children of Dan who refused to believe God and fight the Amorites and take the land which God had given them, now come to the defenseless peaceful, weak, and helpless Laish, killing all and burning the city. After they had rebuilt the city they named it Dan after their father. After the city was rebuilt, the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land" (18:30).

From this account, we see that the tribe of Dan was from this time on a tribe that was wholly given unto idolatry. Sometime later Jeroboam set up golden calves at Bethel and Dan. He did this in order to keep the people from going up to Jerusalem, the place where God had designated the place to worship Him. (1 Kings 12:17-29).

"And they set them up Micah's graven image, which

he made, all the time that the house of God was in Shiloh" (18:31).

God had established a place of worship at Shiloh and all the people were to go there to worship. But in these two chapters we saw first a man who decided to set up his own place of worship. Not only did he set up his own place but he made his own gods to worship with a priest of his own choosing. Then we saw a tribe of Israel coming by and taking the things which this one man and his family worshiped and set up their own place of worship, worshipping the gods which Micah had made.

Looking at the Danites it would seem that their desire for easy living had paid off. They had refused to take the hard road of driving out the Amorites, the road that God had laid out for them and had taken the easy road of taking helpless Laish. But what happened to the tribe of Dan? In I Chronicles when the list of the tribes of Israel are listed, Dan is left out. They had disappeared from sight. It may have been because of their intermarriage with the Philistines. They had not taken what God had given them but took that which He had not given them and by this they lost all. In Revelation 7 where the 144,000 men of Israel are to be God's special messengers which He will send into the world during the Tribulation, 12,000 from each tribe listed. The tribe of Dan is missing from the list. They refused to follow God's leading in the land of Israel therefore God will refuse to use them in the future.

Gary Inrig in his study of Judges, "Hearts of Iron, Feet of Clay" tells of a most picturesque mountain top in the Canadian Rockies where one can ride up the top in cable cars to view the scene. On top is a tea house and also there is a herd of mountain sheep. These sheep have become very tame and have developed a taste for peanuts, potato chips, popcorn, hamburger, licorice, and even salty plastic bags. As a result these sheep are leaving their grass diet for this "junk food" and as a result have become "junk-food junkies". This causes them to lose weight and the mothers can not give their young the quality of milk needed to feed their young. As a result the herd is slowly dying out. He compares the men of Israel to these sheep. they too had become "junk-food junkies" in a spiritual sense. Micah's self-made religion was

junk food. The self-seeking service of the Levite was junk food. The desire of easy living of the Danites was junk food. The question we may ask, how much of our worship today is junk food? How much is man-made? do we have a god which we have made or do we worship the Sovereign Almighty God of the Bible? Do we worship a god that is too weak to do his own will? How much of our worship comes from self-seeking? Are we dissatisfied where God has placed us and like the young Levite seek a place of our own liking? How much of our worship is due to our desire for easy living? One of the greatest dangers of the churches of the Lord is the desire for easy living. It is so tempting to live in a little world of our own in peace and quiet and forget all about the need of people of the world. We do not even want to hear of the evils that are sweeping the country. We have no concern that enemies of Christ have "crept in unawares." (Jude 4). Why fight when we can live in peace?

One thing is certain. If we live at ease we will become idol-worshippers as did the tribe of Dan. As a result, like the tribe of Dan, our name as one of the Lord's churches will disappear from the list, God will remove "thy candlestick out of his place, except thou repent" (Rev. 2:5).

THE CRY

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mount. They had seen Him exhausted as a man and lie down to rest. Yet, their faith was small and weak when the storm came and were afraid of what lay in the very near future for them, so they turned to Jesus frantically crying; "Lord save us; we perish." This, beloved, is a common picture of the soul of man. Jesus saw the weakness in the hearts of us all in eons of time past. That is why we are never left alone even after salvation. He indwells us to protect us. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15:1-4). The Lord arose from His rest, and rebuked the storm, and behold, there was

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ADOPTION

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The divinity of each of these sacred persons is also to be gathered from the text and its connection. We do not doubt the divinity of the Father, for He is here distinctly mentioned as "God": twice is the Father evidently intended when the word "God" is used. That the Son is God is implied, for though made of a woman, as to His human nature, He is described as "sent forth" and, therefore, He was preexistent before He was sent forth and made of a woman; this together with his being called the Son of God, and his being spoken of as able to redeem, are to our minds sufficient proofs of deity. The Spirit is said to do what only God can do, namely, to dwell in the hearts of all believers. It is not possible for any being to cry in the hearts of a multitude of men if He were not omnipresent and therefore divine. So we have the name of each divine Person, the workings of each, the personality of each, and in some degree the deity of each, within the compass of a few lines. As for believers in the Lord Jesus Christ, they know how needful is the co-operation of the entire Trinity to our salvation, and they are charmed to see the loving union of all in the work of deliverance. We reverence the Father, without whom we had not been chosen or adopted: the Father who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. We love and reverence the Son by whose most precious blood we have been redeemed, and with whom we are one in a mystic and everlasting union: and we adore and love the divine Spirit, for it is by Him that we have been regenerated, illuminated, quickened, preserved, and sanctified; and it is through Him that we receive the seal and witness within our hearts, by which we are assured that we are indeed the sons of God. As God said of old, "Let us make man in our image, after our likeness," even so do the divine Persons take counsel together, and all unite in the new creation of the believer. We must not fail to bless, adore, and love each one of the exalted Persons, but we must diligently bow in lowliest reverence before the one God - Father, Son and Holy Ghost. "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in beginning, is now, and ever shall be,

You Can't Do "Right" and Get By

*You may think your robe is spotless
To the Lord your head is bowed
You wouldn't waste your daily substance
Nor join a worldly crowd.*

*Sins of the flesh are ever with us
Malice, greed and contempt
Make inroads in our personality
And no human is exempt..*

*We must have heartaches and trials
Here and there along the way
For many times we get entagled
In the evil of the day.*

*God prunes and cuts and purifies
No respecter of persons He
Till we, as sinners see our need
And make haste to Calvary.*

*We have the lesson plainly given
In the story of the elder brother
We'er not to think our deeds are best
Or our righteousness exceeds another.*

*Though we can't do right and get by
Life is not a no-win game
The Judge of the earth will do right
Is a promise we may claim..*

- Mrs. J.P. Morgan

world without end. Amen."

Having noted this most important fact, let us come to the text itself hoping to enjoy the doctrine of the Trinity while we are discoursing upon our adoption, in which wonder of grace they each have a share. Under the teaching of the divine Spirit may we be drawn into sweet communion with the Father through his Son Jesus Christ, to his glory and to our benefit.

Three things are very clearly set forth in my text: the first is the dignity of believers - "ye are sons;" the second is the consequent indwelling of the Holy Ghost - "because ye are sons, God hath sent forth the Spirit of his Son into your hearts;" and the third is the filial cry - crying, "Abba, Father."

I. First, then, the dignity of believers. Adoption gives us the rights of children, regeneration gives us the nature of children: we are partakers of both of these, for we are sons.

And let us here observe that this sonship is a gift of grace received by faith. We are not the sons of God by nature in the sense here meant. We are in a sense

"the offspring God" by nature, but this is very different from the sonship here described, which is the peculiar privilege of those who are born again. The Jews claimed to be of the family of God, but as their privileges came to them by way of their fleshly birth, they are likened to Ishmael, who was born after the flesh, but who was cast out as the son of the bondwoman, and compelled to give way to the son of the promise. We have a sonship which does not come to us by nature, for we are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Our sonship comes by promise, by the operation of God as a special gift to a peculiar seed, set apart unto the Lord by his own sovereign grace, as Isaac was. This honour and privilege come to us, according to the connection of our text, by faith. Note well the twenty-sixth verse of the preceding chapter (Gal. 3: 26): "For ye are all the children of God by faith in Christ Jesus." As unbelievers we know nothing of adoption. While we are under the law as self-righteous we know something of servitude, but we know nothing of sonship. It is only after that faith has come that we cease

to be under the schoolmaster, and rise out of our minority to take the privileges of the sons of God.

Faith worketh in us the spirit of adoption, and our consciousness of sonship, in this wise: first, it brings us justification. Verse twenty-four of the previous chapter says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." An unjustified man stands in the condition of a criminal, not of a child: his sin is laid to his charge, he is reckoned as unjust and unrighteous, as indeed he really is, and he is therefore a rebel against his king, and not a child enjoying his father's love. But when faith realizes the cleansing power of the blood of atonement, and lays hold upon the righteousness of God in Christ Jesus, then the justified man becomes a son and a child. Justification and adoption always go together. "Whom he called them he also justified," and the calling is a call to the father's house, and to the recognition of sonship. Believing brings forgiveness and justification through our Lord Jesus; it also brings adoption, for it is written, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Faith brings us into the realization of our adoption in the next place by setting us free from the bondage of the law. "After that faith is come, we are no longer under a schoolmaster." When we groaned under a sense of sin, and were shut up by it as in a prison, we feared that the law would punish us for our iniquity, and our life was made bitter with fear. Moreover, we strove in our own blind self-sufficient manner to keep that law, and this brought us into yet another bondage, which became harder and harder as failure succeeded to failure: we sinned and stumbled more and more to our soul's confusion. But now that faith has come we see the law fulfilled in Christ, and ourselves justified and accepted in him: this changes the slave into a child, and duty into choice. Now we delight in the law, and by the power of the Spirit we walk in holiness to the glory of God. Thus it is that by believing in Christ Jesus we escape from Moses, the taskmaster, and come to Jesus, the Saviour; we cease to regard God as an angry Judge and view him as our loving Father. The system of merit and command, and punishment and fear, has given way to the rule of grace, gratitude, and love, and this new

principle of government is one of the grand privileges of the children of God.

Now, faith is the mark of sonship in all who have it, whoever they may be, for "ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). If you are believing in Jesus, whether you are Jew or Gentile, bond or free, you are a son of God. If you have only believed in Christ of late, and have but for the past few weeks been able to rest in his great salvation, yet, beloved, now are you a child of God. It is not an after privilege, granted to assurance or growth in grace; it is an early blessing, and belongs to him who has the smallest degree of faith, and is no more than a babe in grace. If a man be a believer in Jesus Christ his name is in the register-book of the great family above, "for ye are all the children of God by faith in Christ Jesus." But if you have no faith, no matter what zeal, no matter what works, no matter what knowledge, no matter what pretensions to holiness you may possess, you are nothing, and your religion is vain. Without faith in Christ you are as sounding brass and a tinkling cymbal, for without faith it is impossible to please God. Faith then, wherever it is found, is the infallible token of a child of God, and its absence is fatal to the claim.

This according to the apostle is further illustrated by our baptism, for in baptism, if there be faith in the soul, there is an open putting on of the Lord Jesus Christ. Read the twenty-seventh verse: "For as many of you as have been baptized into Christ have put on Christ." In baptism you professed to be dead to the world and you were therefore buried into the name of Jesus: and the meaning of that burial, if it had any right meaning to you, was that you professed yourself henceforth to be dead to everything but Christ, and henceforth your life was to be in Him, and you were to be as one raised from the dead to newness of life. Of course the outward form avails nothing to the unbeliever, but to the man who is in Christ it is a most instructive ordinance. The spirit and essence of the ordinance lie in the soul's entering into the symbol, in the man's knowing not alone the baptism into water, but the baptism into the Holy Ghost and into fire: and as many of you as know

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THE BAPTIST EXAMINER
OCTOBER 23, 1993
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You say you don't believe in hell; let me tell you that five minutes after you've been there - you will.

The Baptist Examiner Pulpit Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain "thirty pieces of silver" in Zech. 11:12. How much money would this be today? Why this amount?

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"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zechariah 11:12)

Just as our last question, we are dealing with the prophet as a type of our Shepherd Jesus Christ. His staffs, Beauty and Bands, are made reference to, again in this verse, as types of how Christ guides His people. Now we come, I believe, to another type of our Saviour in the mentioning of the thirty pieces of silver. This was not only a type but a prophecy that was fulfilled in Matthew 26: 14,15. Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Christ fulfilled this prophecy in being sold for thirty pieces of silver. Can you imagine that, the price of Christ being valued at this lowly amount. Let us consider this amount and the significance thereof.

First of all, let us think of this dollar amount, and why is it chosen. In the book of Exodus 21:32 says, "If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." The value of a servant was thirty shekels of silver. Christ is not only a Shepherd, but came to be a servant. Jesus said in Luke 22:27, "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth." One of the intercessory works of Christ was one of servitude. He and His Father, in

the eternal covenant, designed that Christ would come in the lowly manner in which He came, in the form of humanity, while never ceasing to be God, that He could be that perfect and acceptable sacrifice unto God, for the redemption of the elect of God.

Christ as a servant was obedient unto His Father in all commands. He was obedient in all of the law of God, and was found faithful in all that was required of Him to secure the redemption of His people.

As to that amount and its value today, the information that I have on this amount supposes it to be around twenty to thirty dollars. Surely, this is a low amount for the price of man. But it is an astoundingly low amount for the Son of God. This, I believe, shows us the low esteem that was and is placed upon Christ by the depraved and wicked heart of man.

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Matthew 10:4; 26:25; John 6:71; Acts 1:16; as well as Matthew 26: 14,15 identify Judas Iscariot as the one which betrayed our Lord Jesus for thirty pieces of silver. This amount being mentioned by the prophet Zechariah is directly related to the actions of Judas. The Scriptures were bound to come to pass, and they did. I am not sure what the monetary value of "thirty pieces of silver" was then or now, but I am sure that Judas will never forget that deal throughout eternity.

Zechariah 11 speaks of the Messiah as the Good Shepherd of the sheep of God. Jesus of Nazareth clearly identified Himself as the "Good Shepherd." However, in John 1: 11 we are told by that writer that He, (the Messiah) came unto His own and they did not receive Him: and praise God, as many as did receive Him, to them He gave the right and privilege to become the sons of God, "even to

them that believe on His name." Of course the chief priests and the scribes were compelled to obey the prophecies of the Old Testament; and being motivated by their own depraved hearts, they willingly obeyed. To them that sinless life, and that precious, priceless blood was only worth a mere thirty pieces of silver. I wonder what they would pay now to get out of hell?

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"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zechariah 11:12)

In this verse, the Good Shepherd of Israel (Messiah) asks the nation for a wage; for acceptance. They are not obligated to do so, for they can pay Him nothing at all, as He says in the verse. Being wicked and vile, Israel shows their readiness for judgment and ruin in their vile and insulting act to the Good Shepherd. The Shepherd is, of course, looking for a wage, or recompense of love, obedience, and devotion to God and His Shepherd. Instead, the nation gives Him worse than no wage at all.

The thirty pieces of silver is the price of a gored bond slave, not even that of a free man, which is twice as much. Exodus 21:32 says, "If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." The thirty pieces of silver is not only a great insult, but this entire verse prophetically speaks of Messiah's price of betrayal approximately 500 years later. Judas Iscariot in Matthew 26: 14-16 covenanted with the chief priests for this very amount; thirty pieces of silver. He then watched for his opportu-

nity to betray Jesus which came as predestined. After seeing that Jesus was condemned, Judas threw the thirty pieces of silver back to the priests who bought a potter's field with it, thus fulfilling Zechariah 11:13.

The approximate value of thirty pieces of silver today is not so easy to calculate. It depends on which shekal weight is used, (there are 3) and then the going price for silver on today's market. The amount would probably be less, but no more than \$60.00 today; determining 30 pieces at 12 oz. The point is that this is a relatively small amount of money by today's standards and a great insult from the chosen nation in rejecting Messiah. If the sum had been very large it would have made no difference as to the destiny of Judas, nor to any who today would reject Jesus for what ever amount, or reward. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:26)

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"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver" (Zech. 11:12).

As was stated in the last forum answer, chapter 11 is a prophecy concerning the first coming of Christ, much of it in the form of a parable. Verse 12 foretells of the price which Judas received for betraying Jesus. In Matthew 26 we see that this prophecy was fulfilled exactly as prophesied by Zechariah. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver" (Matt. 26: 14,15).

"So they weighed for my price thirty pieces of silver". Under the law of Moses this was the price of a slave that had been gored by an ox (Ex. 21:32). How much money that would be today I do not know. It would be a very small amount. It would seem that Judas and the chief priests bar-

gained over the price for the betrayal of Christ. The reason for the thirty pieces of silver being the price is not given, but that amount had been prophesied and the Scripture could not be broken.

"And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD". (Zech. 11:13).

Not only was the prophecy of the exact amount of the price for the betrayal of Christ fulfilled, but also what was done with the money was fulfilled. When Judas returned the money to the priests he said "I have sinned in that I have betrayed the innocent blood" and he cast down the pieces of silver. The priest took the silver and bought "the potter's field, to bury strangers in". "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me" (Matt. 27: 3-10).

*There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.
- Proverbs 20: 15.*

CHRISTIANITY

(Continued from Page 1)

Verse four will be my text verse as we focus upon, "as David thy father walked, in integrity of heart." My Funk and Wagnel dictionary gives these definitions of the word integrity: (1) Uprightness of character, honesty. (2) The condition or quality of being unimpaired or sound. (3) The state of being complete or undivided.

As I think of the above definitions of integrity, they seem to me a good and proper description of a Christian or at least what a true Christian ought to be. I cannot help but feel this is a subject worthy of our consideration. All of us who claim Jesus Christ as our Lord and Savior ought to consider how honest, how upright of character we are; we should think of being unimpaired by worldliness and sound in our faith. We should think of our being complete in Jesus and undivided in our determination to live our lives above sin and desire (Continued Page 5, Col. 3)

The Baptist Examiner Pulpit Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (I Peter 4:18.)

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Why is it that the righteous are scarcely saved. This is a difficult question.

We read in I Pet. 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." We read also in Titus 3:6, "Which he shed on us abundantly through Jesus Christ our Saviour." How is it that the righteous are scarcely saved when Christ has so abundantly washed us by the regenerating power of the Holy Spirit and that it was by His abundant mercy that sinners are begotten? God has a great supply of mercy and grace. Since He has then, how is it that sinners are scarcely saved? There must be some difficulty some where in what Christ did for His people.

I have heard someone say that it was because Eve sinned first. But I do not agree with that, because Adam was to blame for sin entering into the world and not Eve. Though Eve was in the transgression. Rom. 5: 12, I Tim. 2: 14.

The word in the text "scarcely" does not mean that sinners are barely saved, though this may sound like the case as we read some scriptures, as Job 19: 20. But the meaning of the word is, "with difficulty," or "much work." While there is no work on our part to be the recipients of salvation, for we are freely forgiven. Salvation is of the Lord and not of man. Jonah 2: 9.

The difficulty or the sinner being "scarcely saved" is not on the sinners part but on the part of Christ. It was indeed a great struggle for Christ. His suffering was so great until He prayed the Father that if it be possible

the cup pass from Him. But His desire was not for His own, but for the will of the Father. He went through the terrible agony in soul until it was even unto death. He bore in His body more pain and suffering than any man. Isa. 52:14.

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Man is depraved. In fact, he is totally depraved. Jesus said in John 6:44, No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Romans 3:10 Says, As it is written, There is none righteous, no, not one.

By this, we see that this is not speaking about self righteousness, but rather imputed righteousness of the Son of God. Ephesians 2:8 says, For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Even the faith is a gift of God. We are made righteous by the shed blood of Jesus, the Son of God.

Almighty God had no problem saving unworthy sinners, because He works all things after His own will. Since Christians are not perfect, yet we are to strive toward that goal, we will not attain it until we have our glorified bodies. As we look at our lives in our imperfection we wonder how we will ever make it to glory. We can see clearly that our works won't get us there. John 3: 36 says, He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on Him. This should answer this question quite clearly. The word hath in this verse is present tense. The moment we receive the Lord Jesus Christ as Saviour, and believe with all our heart, we right then are new creatures in Christ Jesus. Scarcely saved, but born again, praise God.

Where will the ungodly and the sinner appear? Our last text tells

us. The wrath of God abides on them and they will appear at the White Throne Judgment. The lost will experience God's wrath in the Tribulation, and in the lake of fire.

CHRISTIANITY

(Continued from Page 4)

to glorify the one who gave Himself to give us eternal life in heaven. Thus, it seems most appropriate to speak on this subject of "Christianity and Integrity" and how they go very well together. In fact, can it not be said that integrity is a condition to true Christianity? I believe it is time for all of us to judge our means, methods and motives. And I must say this is especially true of those of us who have positions of leadership in our churches. Pastors and preachers should especially set examples of integrity.

The Apostle Paul in the book of Acts 20:28 says to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Yes, we are to feed the church to which we have been appointed to. We are to preach the full and entire Word of God without compromise. This is a great task and should not be taken lightly. It is one which requires much time in prayer and study of God's Word. And yet, as important as it is to study and preach God's Word, there is something equally as important to the ministry of a preacher: We are to be examples to the flock, an example of integrity. This is an area where many pastors and preachers come up short of their responsibility to their churches. No, we are not perfect nor ever will be on this side of the gates of glory but this should not excuse careless habits, bad attitudes, lying, backbiting and other forms of unholy conduct. May God convict and bring repentance to any who are of such behavior. Again the apostle Paul writes to the young pastor Timothy in I Tim. 4:12 "Let no man despise thy youth; but be thou an example of the believers, in word,

in conversation, in charity, in spirit, in faith, in purity." I believe this admonition given to Timothy is equally pertinent to all of God's preachers today, as I'm sure all knowledgeable Christians would agree.

The above scripture commands that we be an example in word. In Proverbs 25:11 we read: "A word fitly spoken is like apples of gold in pictures of silver." Our words are to be fitting, appropriate words. I personally believe it is quite in order to speak with humor on occasion. A good sense of humor is an asset to any one. In fact, I feel sorry for those who seem to never enjoy a good joke, in good taste and at the right occasion. Our words may be of great help to others, or they could be of harm. Our words, and the way we use them tells others something about us.

Then we are to be an example in conversation. The correct Greek definition of this word means mode of life, conduct and deportment. As a Christian, and again as a preacher, we should guard against bringing just criticism to ourselves in the manner of life we lead. We ought to be honest in our dealings with everyone. My word should be my bond. If I tell someone I will do this or that, then I should do it. If I make a debt, I should pay it. Many Christians have earned bad reputations in the way they have conducted their lives.

Then the Scripture says we are to be an example in charity. This is another word for love, certainly this ought to be high on our Christian agenda. Preacher, listen: "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as a sounding brass, or a tinkling cymbal" (I Cor. 13:1). A preacher may be a very knowledgeable and eloquent speaker before his church yet if he has not love, "He yet lacketh one thing."

We are to be an example in spirit. We may see in this a dual meaning (some may disagree). Certainly we need to be filled with the Holy Spirit. Ephesians 5:18 says: "And be not drunk with wine, where in is excess; but be filled with the Spirit." How much better do we preach when we are filled with the Spirit? It is the Holy Spirit that gives power to our preaching and helps us study the Bible. the other meaning of the Spirit may be thought of as the spirit in which we do things. As example: A heartiness, or joyful attitude or a

dull uninterested disposition. Although the former is most likely the intended explanation.

Then we see the word faith. We are to be an example of faith. In Ephesians 4:5 we read: "One Lord, one faith, one baptism." Our faith must rest upon Jesus Christ, the author and finisher of our faith. The Scripture quoted says there is but one faith. The world holds many faiths of religion. they would tell us that there is some good in all religions. The Christian faith is exclusive to all other faiths, so called, we cannot be a part of any system of religion that denies the Holy Bible and the deity of Jesus Christ. Jesus said in John 14:6, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Lastly, the verse tells us we are to be an example in purity. This is not preached a lot in many of our churches today. James 1:27 says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." A lot of Christians are speckled with worldliness. Is there little wonder why churches are dying today? Preachers, heed the Word of God, preach the Word of God, and be the example of believers in word, in conversation, in charity, in Spirit, in faith, in purity.

Our text verse in I Kings 9:4 tells us God charged Solomon to walk before Him "as David thy father walked, in integrity of heart, and in uprightness, to do according to all that he commanded thee." God said in verse five that "if Solomon did this, he would establish the throne of his kingdom upon Israel forever."

In closing, may I say again, Christianity and integrity go together. to have integrity means we are honest, upright, loyal to God; to our families and to our church. May God help us to be Christians with integrity.

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THE BAPTIST EXAMINER

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ADOPTION

(Continued from Page 3)

that inward mystic baptism into Christ know also that henceforth you have put on Christ and are covered by him as a man is by his garment. Henceforth you are one in Christ, you wear His name, you live in Him, you are saved by Him, you are altogether His. Now, if you are one with Christ, since he is a son, you are sons also. If you have put on Christ, God seeth you not in yourself but in Christ, and that which belongeth unto Christ belongeth also unto you, for if you be Christ's then are you Abraham's seed and heirs according to the promise. As the Roman youth when he came of age put on the toga, and was admitted to the rights of citizenship, so the putting on of Christ is the token of our admission into the position of sons of God. Thus are we actually admitted to the enjoyment of our glorious heritage. Every blessing of the covenant of grace belongs to those who are Christ's, and every believer is in that list. Thus, then, according to the teaching of the passage, we receive adoption by faith as the gift of grace.

Again, adoption comes to us by redemption. Read the passage which precedes the text: **"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."** Beloved, prize redemption, and never listen to teaching which would destroy its meaning or lower its importance. Remember that ye were not redeemed with silver and gold, but with the precious blood of Christ, as of a lamb without blemish. You were under the law, and subject to its curse, for you had broken it most grievously, and you were subject to its penalty, for it is written, **"the soul that sinneth it shall die"**; and yet again, **"cursed is everyone that continueth not in all things that are written in the book of the law to do them."** You were also under the terror of the law, for you feared its wrath; and you were under its irritating power, for often when the commandment came, sin within you revived and you died. But now you are redeemed from all: as the Holy Ghost saith, **"Christ hath redeemed us from the curse of the law, being made a curse for**

us: for it is written, Cursed is every one that hangeth on a tree." Now ye are not under the law, but under grace, and this because Christ came under the law and kept it both by His active and his passive obedience, fulfilling all its commands and bearing all its penalty on your behalf and in your room and stead. Henceforth you are the redeemed of the Lord, and enjoy a liberty which comes by no other way but that of the eternal ransom. Remember this; and whenever you feel most assured that you are a child of God, praise the redeeming blood; whenever your heart beats highest with love to your great Father, bless the "firstborn among many brethren," who for your sakes came under the law, was circumcised, kept the law in His life, and bowed His head to it in his death, honouring, and magnifying the law, and making the justice and righteousness of God to be more conspicuous by His life that it would have been by the holiness of all mankind, and His justice to be more fully vindicated by His death that it would have been if all the world of sinners had been cast into hell. Glory be to our redeeming Lord, by whom we have received the adoption!

Again, we further learn from the passage that we now enjoy the privilege of sonship. According to the run of the passage the apostle means not only that we are children, but that we are full-grown sons. "Because ye are sons," means, - because the time appointed of the Father is come, and you are of age, and no longer under tutors and governors. In our minority we are under the schoolmaster, under the regimen of ceremonies, under types, figures, shadows, learning our A B C by being convinced of sin; but when faith is come we are no longer under the schoolmaster, but come to a more free condition. Till faith comes we are under tutors and governors, like mere boys, but after faith we take our rights as sons of God. The Jewish church of old was under the yoke of the law; its sacrifices were continual and its ceremonies endless; new moons and feasts must be kept; jubilees must be observed and pilgrimages made: in fact, the yoke was too heavy for feeble flesh to bear. The law followed the Israelite into every corner, and dealt with him upon every point: it had to do with his garments, his meat, his drink, his bed, his board, and

everything about him: it treated him like a boy at school who has a rule for everything. Now that faith has come we are full grown sons, and therefore we are free from the rules which govern the school of the child. We are under law to Christ, even as the full-grown son is still under the discipline of his father's house; but this is a law of love and not of fear, of grace and not of bondage. **"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."** Return not to the beggarly elements of a merely outward religion, but keep close to the worship of God in spirit and in truth, for this is the liberty of the children of God.

Now, by faith we are no more like to bond-servants. The apostle says that **"the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors till the time appointed of the father."** But beloved, now are ye the sons of God, and ye have come to your majority: now are ye free to enjoy the honours and blessings of the Father's house. Rejoice that the free spirit dwells within you, and prompts you to holiness; this is a far superior power to the merely external command and the whip of threatening. Now no more are you in bondage to outward forms, and rites, and ceremonies; but the Spirit of God teacheth you all things, and leads you into the inner meaning and substance of the truth.

Now, also, saith the apostle, we are heirs: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." No man living has ever realized to the full what this means. Believers are at this moment heirs, but what is the estate? It is God himself! We are heirs of God, not only of their promises, of the covenant engagements, and of all the blessings which belong to the chosen seed, but heirs of God himself. "The Lord is my portion, saith my soul." "This God is our God for ever and ever." We are not only heirs to God, to all that He gives to his firstborn, but heirs of God himself. David said, "The Lord is the portion of mine inheritance and of my cup." As He said to Abraham, "Fear not Abraham, I am thy shield and thine exceeding great reward," so saith he to every man that is born of the Spirit. These are His own words - "I will

be to them a God, and they shall be to me a people." Why, then, O believer, are you poor? All riches are yours. Why then are you sorrowful? The ever-blessed God is yours. Why do you tremble? Omnipotence waits to help you. Why do you distrust? His immutability will abide with you even to the end, and make his promise steadfast. All things are yours, for Christ is yours, and Christ is God's; and though there be some things which at present you cannot actually grasp in your hand, nor even see with your eye, to wit, the things which are laid up for you in heaven, yet still by faith you can enjoy even these, for "he hath raised us up together, and made us sit together in the heavens in Christ," "in whom also we have obtained an inheritance," so that "our citizenship is in heaven." We enjoy even now the pledge and earnest of heaven in the indwelling of the Holy Ghost. Oh what privileges belong to those who are the sons of God!

Once more upon this point of the believer's dignity, we are already tasting one of the inevitable consequences of being the sons of God. What are they? One of them is the opposition of the children of the bondwoman. No sooner had the Apostle Paul preached the liberty of the saints, that straightway there arose certain teachers who said, "This will never do; you must be circumcised, you must come under the law." Their opposition was to Paul a token that he was of the free woman, for behold the children of the bondwoman singled him out for their virulent opposition. You shall find, dear brother, that if you enjoy fellowship with God, if you live in the spirit of adoption, if you are brought near to the Most High, so as to be a member of the divine family, straightway all those who are under bondage to the law will quarrel with you. Thus saith the apostle, **"As then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."** The child of Hagar was found by Sarah mocking Isaac, the child of promise. Ishmael would have been glad to have shown his enmity to the hated heir by blows and personal assault, but there was a superior power to check him, so that he could go no further than "mocking," so it is just now. There have been periods in which the enemies of the gospel have gone a great deal further than mocking, for they have been able

to imprison and burn alive the lovers of the gospel; but now, thank God, we are under his special protection as to life and limb and liberty, and are as safe as Isaac was in Abraham's house. They can mock us, but they cannot go any further, or else some of us would be publicly gibbeted. But trials of cruel mockings are still to be endured, our words are twisted, our sentiments are misrepresented, and all sorts of horrible things are imputed to us, things which we know not, to all which we would reply with Paul, "Am I therefore become your enemy because I tell you the truth?" This is the old way of the Hagarenes, the child after the flesh is still doing his best to mock him that is born after the Spirit. Do not be astonished, neither be grieved in the least degree when this happens to any of you, but let this also turn to the establishment of your confidence and to the confirmation of your faith in Christ Jesus, for he told you of old, **"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."**

(Continued in the next issue)

FOURTH

(Continued from Page 1)

heaven descends upon Him, He cries in anguish. **"My God, my God, why hast thou forsaken me?"** (Matt. 27:46) So while he made no response to His earthly tormentors, His soul in anguish cried out to the Father when He was forsaken of God.

This fourth saying of the Saviour on the cross is a fulfillment of prophecy. In the Psalms, we have Jesus uttering the very words which He spoke here on the cross, at least 1000 years before His death. Listen: **"My God, my God, why hast thou forsaken me?"**

Jesus saw to it that this prophecy did not fail. Since God fulfilled this one, then He will fulfill all others. This is the same truth we have been noting with regard to each of these preceding sayings of the Saviour on the cross. Each of them show us conclusively that Jesus loved the Scriptures too much to see them fail in their fulfillment. Since He kept His word relative to this fourth saying in that it was fulfilled as prophesied, then He will surely see to it that all other Scriptures are fulfilled in like measure.

(Continued on Page 7, Col. 1)

FOURTH

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Do you remember the prophecy relative to the destruction of Catholicism? It is to be found in Rev. 17, 18. God says concerning her destruction: **"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."** (Rev. 17:16)

I know that this will come to pass, because it is just one of these prophecies which God declares must ultimately be fulfilled.

Do you remember the prophecy as to the destruction of Satan? **"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever."** (Revelation 20:10)

Some day it too shall come to pass.

Do you remember God's prophecy as to Hell? Listen to it: **"And whosoever was not found written in the book of life was cast into the lake of fire."** (Revelation 20:15)

Eventually, these and all other Scriptures shall be fulfilled. Since the Lord Jesus kept His word in the past, then all the future prophecies which have not as yet come to pass, are as good as fulfilled. He shall not allow one of them to fail.

The fourth saying of the Saviour on the cross tells us of man's depravity. Before the darkness came, the crowd mocked. Just as soon as the darkness was ended, they mocked far as to fill a sponge with vinegar and to force it in the bruised swollen mouth of Jesus. The people remained silent. Though they mocked before the darkness and remained silent in the darkness, just as soon as the darkness ended, their mockings began again. How sinful and how depraved is man. Listen to these Scriptures which declare to us man's depravity: **"Behold, I was shapen in iniquity; and in sin did my mother conceive me."** (Psalms 51:5) **"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies."** (Psalms 58:3) **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."** (Romans 8:7)

This fourth saying of the Savi-

our on the cross shows us that God did here what He had never done before. Prior to this, God never forsook His people. When they came to the Red Sea, with the waves of that body of water stretching out before them, and the cohorts of Pharaoh behind them, God never forsook them when the three Hebrews were cast into a fiery furnace, but walked with them in the fire. Yet, what God had never done prior to this time, and what He has never done since, God did in this instance, for in this fourth cry of the Saviour on the cross, He confessed that He was abandoned of God. Will you hear Him as He said, **"My God, my God, why hast thou forsaken me?"** Mystery of all mysteries in this. The righteous son of God, yea, even God in the flesh, is now abandoned by the Father, God is thus doing what He had never done before, and what He has never since.

This fourth saying of the Saviour on the cross shows His fidelity to God. Although God has withdrawn from Him, His soul still cleaves to God. His faith still triumphs in that we hear Him say, **"My God."** He is, however, not content with referring to Him so personally as **"My God."** He repeats the statement so that we read, **"My God, my God, why hast thou forsaken me?"**

Oh, how this puts us to shame! It is easy enough to trust God when the sun is shining, but in the dark when we are surrounded by difficulties, and when vexatious experiences confront us, how often we fail. In Scotland, just as a hymn was announced, the lights went out. One of the congregation said, "Pastor, we can't manage that one in the dark, but we can sing, 'The Lord is My Shepherd.'" Oh, I wonder if we can do as well! When surrounded by darkness, and when we can't see before us, nor to the right nor the left, I wonder if our faith then is still similar to that of the Saviour when He was forsaken of God.

How His fidelity to God puts us to shame in the way in which we serve God. Men go to church whenever they please, and they stay away from God's house with the least provocation; they get "miffed" and insulted; they go to pleasure resorts, thus deserting God's house, and never once remembering that it is even God's day which is being desecrated; they complain about the weather - in the winter they say it's too cold, and in the summer it's too hot; church members have not the

proper clothing - the dresses, the hats, and the suits, are not the latest style, and so the average church glides along, supposedly serving God, but in an exceedingly shallow manner. When we consider our Saviour's fidelity to God even though the Father had withdrawn Him, it disgraces us and puts us to open shame in the way in which we serve Him.

This fourth saying of the Saviour on the cross shows us what sinners will suffer in Hell. In Romans 6:23 we read:

"For the wages of sin is death." This verse declares that the sinner shall suffer eternal death. Death itself means "separation from God." Listen to this Scripture: **"For this is my son who was dead, and is alive again."** (Luke 15:24)

In this case, Christ suffered spiritual death in that He was separated from the Father. What He suffered on the cross, every sinner will suffer eternally in Hell, in that He was separated from God. Spiritual death fell on Him. **"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and for the glory of his power."** (II Thess. 1:7-9) **"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared from the devil and his angels."** (Matthew 25:41)

No sinner in hell shall ever suffer greater pangs than Jesus did at Calvary.

Yes, this fourth saying of the Saviour shows us what sinners will suffer in Hell. **"My God, my God, why hast thou forsaken me?"** Forsaken! what a word. I can imagine a husband ill, suffering from some dreadful malady, and his wife forsaking him for adulterous love with another. I can imagine some helpless pitiful child, perhaps with distorted body, born out of wed-lock, forsaken by its mother. I can imagine a man after years of usefulness and service for God and humanity, being forsaken of his friends. But Hell is something that is worse than a wife forsaking her husband, or a mother forsaking her child, or a man being forsaken by his friends. Here we have Christ forsaken of God. This pictures to

us what every unsaved person's destiny will be, for eventually all those without Christ shall be forsaken of their Creator. Listen: **"He is not the God of the dead, but the God of the living."** (Mark 12:27)

Yes, the fourth saying of the Saviour on the cross, shows us how sinners will suffer in Hell. Jesus suffered on the cross in these hours of darkness, and eventually every sinner will be cast into outer darkness. Listen: **"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."** (Matthew 8:12)

In view of the fact that Jesus was suffering spiritual death, and when He was forsaken of the Father, and that darkness enshrouded Him, this merely illustrates to us the truth of God's Word as to what each sinner shall suffer in Hell.

This fourth saying of the Saviour on the cross likewise demonstrates the holiness of God. God is a holy God. Isaiah saw Him as such in the temple when he saw Him lifted up with the seraphim of six wings standing before Him. The seraphim themselves literally mean "burning ones." That is, they are so holy that they burn in their own holiness. Yet, when they stood in the presence of God, they covered their faces and cried one to another: **"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."** (Isaiah 6:3)

Throughout all the Scriptures we have a continuous revelation of the holiness of God. Abraham realized His holiness. Hear him: **"And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."** (Genesis 18:27)

Job likewise knew Him as an Holy God. Listen: **"Wherefore I abhor myself and repent in dust and ashes."** (Job 42:6)

Daniel also knew this. Listen to his experience: **"Therefore I was left alone, and saw the vision: for my comeliness was turned in me into corruption, and I retained no strength."** (Daniel 10:8)

God is truly a God of holiness. What is the meaning of those judgments of the Old Testament if He be not such? Once when the world became so sinful He could bear it no longer, God destroyed it with a flood. The cities of Sodom and Gomorrah, and other cities in the plain, were destroyed

by fire and brimstone. The Canaanite nations of Palestine were destroyed, God using the Jews to be his executioners. What's the meaning of these judgments of the Old Testament? Simply this, they tell us that God is a holy God who cannot stand sin. What's the means of that constant flow of blood beginning in the Garden of Eden and even increasing through the sacrifices of an innumerable multitude of pigeons, doves, sheep, and oxen. What is the meaning of this, the supreme tragedy of all times - the death of Jesus Christ? It means that God is holy and that sin must be punished. Surely, there is no Scripture which reveals the inflexible holiness of God as this one. Sin must be punished, even if it is punished in the person of a substitute, God's only Son. So holy is God that He would not spare His Son.

This fourth saying of the Saviour on the cross presents a picture of the vicarious suffering and sin-bearing on the part of Jesus. Yet, Jesus Himself had no sin. Of this we are assured by the Apostle Paul. **"For he hath made him, who knew no sin, to be sin for us."** (II Cor. 5:21)

The Apostle likewise gives to us a further description as to Jesus' spiritual pedigrees. Listen: **"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."** (Hebrews 7:26)

Since the thieves were dying for their sins and Jesus had no sins for which to die, a question logically follows: Why then was He dying? He was dying for our sins. All of His suffering was for the sins of the world - it was for your transgressions and my transgressions that He was thus suffering. This is merely the fulfillment of Old Testament prophecy. Listen: **"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."** (Isaiah 53:6)

Look at Him as He hangs there on the cross. See His bosom as it heaves and falls beneath the weight of the pain it bears. Note the pain as it leaps along the arteries of His body. See His hands and feet pierced by nails. Look at His side riven with a spear. Behold his head upon which the crown of

FOURTH

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thorns was placed. All of this suffering was for us. He was actually suffering for others.

"Who his own self bare our sins in his body on the tree." (I Peter 2:24) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3:18)

When Arnold Von Winkelreid saw a solid phalanx of the enemies army drawn before him, he rushed forward shouting, "Make way for liberty." At least twenty of the enemy turned their spears toward his body. Reaching out with his arms, he pulled these spears into himself and allowed them to pierce through his own flesh. He thus opened a path in the ranks of the enemy through which his followers could march to victory.

The Lord Jesus did more than this, at the cross He opened a blood sprinkled path for cleansing from sin. Whenever we see Him thus dying, with the blood falling, drop, drop, drop, drop, from His body, we can know that He was suffering for us.

The fourth saying of the Saviour on the cross destroys all hope outside of Jesus. There are so many today who tell us that God is a God of love and that all will be saved. Let no one deceive you in this respect. Since God spared not His Son, He will not spare sinners either. If any one might have been spared, it would be God's Son. Since He suffered for our sins, then surely sinners who reject Him must suffer for their sins. This is the teaching of all God's Word. Listen: **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36) "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16)**

In view of this fact, I beg you to turn to the Lord Jesus Christ. Hear Him in His own words of gracious invitation when He says: **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24)**

George F. Pentecost, in spite of

the advice of his friends, determined to climb Pike's Peak alone. He was getting along very well when suddenly a snow-storm overtook him. Without warning the blinding snow covered him and he began to drift. He had about given himself up to die when he fell to the ground, and his hand fell upon some dry twigs. It came to him that if he made a fire, he might escape. He felt in his pocket for matches and found only one. The wind was blowing a terrific gale. He took the match shielding it in his hand from the snow, he started to strike it, then put it back into his pocket. Finally, in his desperation he got up closer under some rocks and struck the match. Shielding the little flame the best he could, he touched it to the dry twigs. The fire was started and his life was saved. There was just one thing between him and death - that was one match. There can be just one thing between you and the judgment, and that is the precious blood of Jesus Christ which you must receive as a gift from God.

THE CRY

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an instant calm! Brethren, when we apply this passage of scripture to spiritual purposes, **"Lord save us; we perish,"** we learn several profitable things.

First: man is in a perishing condition. That all men are sinners and perishing is obvious from the express declaration of the word of God. **"As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is no one that doeth good, no, not one. (Romans 3:10-12).** Isaiah also mentioned something concerning this: **"All ye like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6).** Man never alone seeks God. All men are in a state of sin, are unbelievers, sinners. There is none that seeketh after God.

The nature of man never seeks God. Man is never the seeker. Man is totally depraved. The Bible stands firm on this point. **"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth**

good, no, not one." (Ps. 14:2-3). Again we see the Word. **"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely. (Ps. 58:3-5).** Brethren, we don't seek God! We are told by the Lord Himself in John 15:16 **"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, ..."**

Second: Man is devil possessed. That man is in a perishing condition is evident from the true state of his condition. Man's wretched condition is best described by a good look at the demoniac man of Gadara. **"And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs." (Luke 8:27).** Man is possessed of the devil and is naked, homeless, and living among the dead.

In another place we are told that after he was healed he was in his right mind. We may think of this as a sinner becomes saved (healed of sin), he is thinking rightly toward God.

In Mark 5:5, we are told that he hurt himself; **"And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." The sinner hurts himself and others with his mannerism. He is in a perishing condition. He is wretched, naked, homeless, possessed, living with the dead, hurting himself and others. Yet, a loving tender God will hear the cry of the soul of man.**

Third: Man in his present condition is headed for hell. The condition involves eternal consequences, and irreparable consequences unless he accepts the warning given in the scriptures. **"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18).** Beloved reader, that condemnation spoken of there, is in hell itself. **"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. This is the**

second death." (Rev. 20:14-15). The eternal consequence of man's sinful condition is eternal damnation in hell, in the lake of fire that was prepared for the devil and his angels. There are those who do not believe in a literal hell, but they won't be there five seconds, is my honest opinion, before they change their minds.

Fourth: Salvation is of the Lord. Our text says; **"Lord, save us."** They went to the right source. Beloved there is no other voice in the world that could have commanded the storm to subside with the result of sudden obedience as was shone to the Master. By the same token, Christ is the only one who can bring instant peace to the heart of the sinner. Christ is the only Saviour for sinners from the storms of eternal damnation. Salvation then, is truly of the Lord Jesus Christ.

Man does not have to strive for salvation. **"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you," (II Chron. 20:17).** Beloved our salvation is in the hands of God. Jesus took our place. In this, He became the surety. He bore the curse of our sins. He, and He alone, endured our shame. He drank the cup that should have been ours. He suffered, the just, for the unjust, the Holy, for the unholy. **"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. 2:24).**

Beloved, there is no other way. This salvation comes through Jesus Christ. Born of a virgin, He lived, He taught, He fed the hungry, He healed the sick, and then He died to save the lost. Oh, what a Saviour! **"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12).** Yes, dearly beloved, salvation is of our Lord Jesus Christ, and of Him only.

Fifth: Faith in Christ is necessary to secure this salvation. We must believe that He died, and when He died, He died for us individually. He bore my sins in His body on the tree at Calvary. Beloved reader, He died for you personally. We must believe that He bore our sins on the cross, and that He arose again for our justification. **"Who was deliv-**

ered for our offences, and was raised again for our justification." (Rom. 4:25). We must believe that He even now is our only mediator between God and man. We need no priest, no man, except the man Christ Jesus. Saving faith leads to Him in this fashion. **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9).** To believe this, you are believing, and expressing faith in His death, His burial, and His resurrection, which is the gospel.

In conclusion, let us remind you that He has promised to save those who will trust Him. Believe on and in Him. It is His pleasure to save the lost. He has never allowed any believer to perish. **"For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:13).** No matter how vile, how sinful, the humble, the contrite heart that believes and repents, the perishing one who cries out to God in belief will be saved. The storms of life will be calmed down even as Jesus calmed the storm for the disciples. His was the voice that commanded demons, devils, storms and disease, and spoke peace to troubled hearts. He is still the voice that heals hurts, and brings peace to the storm tossed life of His loved ones. Dear reader, remember this; **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).** Trust Him today dear reader if you have not already done so, for He will give you everlasting life aside from a devil's hell that was not meant for the followers of our Lord Jesus Christ.

Three Timers

Don't be a "Three Timer: Christmas, Easter and funerals." If the church is good enough to be buried from, it is good enough to worship in while alive. There are a great many people, who, if they were suddenly made alive, they would run out of the church at their own funeral. They are not at home, for they were not at home during their lifetime. Some should be buried from the saloon -- that was the cause of their death, and that is where they seemed to want to go. Others should be buried from abridge party, that is where they seemed to feel at home. Old Balaam cried, "...Let me die the death of the righteous..." Then you will have to live to life of the righteous; go to church.

- Watchman.