

*Give not from the top of your purse but from the bottom of your heart.*

## ADOPTION - THE SPIRIT AND THE CRY

By C.H. Spurgeon  
(Continued from last issue)

Our second head is The Consequent Indwelling of the Holy Ghost in Believers; - "God hath sent forth the spirit of His Son into your hearts. Here is a divine act of the Father. The Holy Ghost proceedeth from the Father and the Son: and God hath sent him forth into your hearts. If he had only come knocking at your hearts and asked your leave to enter, he had never entered, but when Jehovah sent him he made his way, without violating your will, but yet with irresistible power. Where Jehovah sent him there he will abide, and go no more out for ever. Beloved, I have no time to dwell upon the words, but I want you to turn them over in your thoughts, for they contain a great depth. As surely as God sent his Son into the world to dwell among men, so that his saints beheld his glory, the "glory as of the only begotten of the Father, full of grace and truth," so surely hath God sent forth the Spirit to enter into men's hearts, there to take up his residence that in him also the glory of God may be revealed. Bless and adore the Lord who hath sent you such a visitor as this.

Now, note the style and title under which the Holy Spirit comes to us: he comes as the Spirit of Jesus. The words are "the Spirit of his Son," by which is not meant the character and disposition of Christ, though that were quite true, for God sends this unto his people, but it means the Holy Ghost. Why, then, is he called the Spirit of his Son, or the Spirit of Jesus? May we not give these reasons? It was by the Holy Ghost that the human nature of Christ was born of the Virgin. By the Spirit our Lord was attested at his baptism, when the Holy Spirit descended upon him like a dove, and abode upon him. In him the Holy Spirit dwelt without measure, anointing him for his great work, and by the Spirit he was anointed with the oil of gladness above his fellows. The Spirit was also with him, attesting his ministry by signs and wonders. The Holy Ghost is our Lord's great gift to the church; it was after his ascension that he

(Continued on Page 2, Col. 1)

MISSIONARY

SOVEREIGN GRACE

LANDMARK

PREMILLENNIAL

# The Baptist Examiner

*Baptist Is Our Middle Name*

**Paid Circulation in All States and in Many Foreign Countries**

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

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## THE FIFTH SAYING OF THE SAVIOUR ON THE CROSS

By John R. Gilpin, Sr.

**"After this, Jesus knowing that all things were now accomplished that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop and put it to his mouth."** (John 19: 28,29)

Several years ago near Somerset, Kentucky, there lived a husband, wife, and daughter about eighteen years of age. The father of the home was a farmer, and although he had been successful in his pursuit of agriculture, this occupation had always been distasteful to his wife. Especially was this true, in that a young farm lad living near at hand, was paying considerable attention to the daughter. About the time that the daughter became nineteen years of age, the father died, and the mother concluded that it was a good time to get rid of the farm, move into the city, and perhaps get rid of the young farm-lad who was paying court to her daughter.

A young artist, supposedly from

Cincinnati, came to Somerset to paint some beautiful mountain views to be found near there. In the course of time, he met this young nineteen year old girl, and urged on by her mother, she accepted his proffered hand in marriage. When the day came that this young artist and the girl left for Cincinnati, to be married, the mother placed in the hands of her prospective son-in-law, all the money she had gotten from the sale of the farm, and to wire her as soon as he had, and she would come to Cincinnati to live with them. After a few days spent in Cincinnati the young artist proposed a business trip to Cleveland, and took his wife of a few days with him. In the city of Cleveland, he turned to her and said, "Well, you may as well know the truth now as any time." And with that introduction, he told her that his real business was that of dealing in white slaves, that he did not care for her as a wife, that he did not even marry her with that intention in mind, and informed her that she was then in

the hands of the "madam" to whom he had sold her body and soul.

Ere I proceed further, may I say that prior to her marriage, to this young artist, the young farm lad she really cared for near Somerset had said to her, "If you ever need me, you can always still consider me a friend." In a round about manner extending over a period of several weeks the young man kept his promise, and eventually rescued this girl from the life of prostitution into which she had been sold.

Before she was rescued from this forced life of sin and shame, try to imagine her, if you can amidst her surroundings. Picture her if you will, a nineteen year old girl, honorable, virtuous, and moral, now shut up in this den of iniquity, from which apparently there is no escape. Daily she must associate with the vilest men, and the impurest women. She must listen to their foul-mouthed oaths, witness their drunken revelry, hear their ribald

(Continued on Page 3)

## The Baptist Examiner Pulpit

A Sermon by Jack C. Whitt

### THE NEW TESTAMENT CHURCH

**"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."** (I Tim.

3:14-16).

Much has been written about the true New Testament Church; what it is, who makes up the membership, how it works, when it was started, when its work will end. While most professed Christians hold the true church, as being an invisible, mystical body comprising all the born again, we who are Missionary Baptists, believe the only church is the physical, local body of baptized believers. (The Independent, Sovereign grace, Landmark Missionary

Baptist Church). All other born again believers, as well as true church members, make up the family of God. All the saved, regardless of his/her church affiliation, will go to heaven. It is not my intention, in this article to go in large detail to define or discuss the different concepts of church truth. (There have been others, much more talented than myself who have written on the subject of the church: H. Boyce Taylor and J.M. Carroll, just to

(Continued on Page 7)

## STUDIES IN JUDGES

By C.T. Everman

The events recorded in these last three chapters of Judges is almost as sordid as any events recorded in today's newspaper. To quote Gary Imrig:

"In many ways the last section of Judges is the sewer of Scripture. It holds the dubious distinction of being the most disgusting and degrading story in the Bible, unredeemed by an admirable character or a noble act. To read these chapters is to be repelled by them, and you cannot help feeling rather dirty. It is almost as bad as reading a newspaper today. That is not an exaggeration, but a reminder that the awful degradation that blotched Israel's history is an everyday occurrence in our society. Perhaps, that is why God allowed this story to be recorded. After all, the Spirit who inspired Scripture is the Holy Spirit. He did not give us this story to shock our sensibilities but to teach us truth" (Hearts of Iron, Feet of Clay, p. 282).

(Continued on Page 6)

## AS A REFINER

Malachi 3:3 says: "And he shall sit as a refiner and purifier of silver..." Notice the word, "sit." A woman read this verse and said, "I shall find out all I can about the way silver is refined." So she visited a silver refinery. She watched the process for a time and then said to the man who sat by the boiling liquid, "Do you always sit at your work?"

"Oh, yes," he replied. "You see the liquid needs constant and careful attention. All the scum must be taken off and the fire must never get too hot."

"How do you know when the refining work is done?" queried the woman.

The answer was: "It is done when I can see my face in the molten metal."

Here is Romans 8:28,29 in our lives. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, ..." This is the purpose of every trial in our lives - to make us more like Jesus. --- To The Uttermost. --Copied.







## FIFTH SAYING

(Continued from Page 1)

songs and jests of filth, and is compelled with brutal force to merchandise her womanhood. Can you imagine her sufferings amid such iniquity and impurity? If you can, then think of Christ's sufferings. He was absolutely pure. He infinitely abhorred sin; He loathed it; His soul shrank from it. "For he hath made him, who knew no sin, to be sin for us." (II Cor. 5:21)

Paul speaks of Him as: "Holy, harmless undefiled, separate from sinners and made higher than the heavens" (Heb. 7:26). The purest woman of morality, virtue, and honor could not begin to compare with Jesus. Yet, Jesus willingly associated with sinners, and allowed all of our sins to be laid on Him.

What a scene our text presents to us. His forehead is bleeding from the crown of thorns which has pierced the skin. His hands and feet have been mutilated by nails, and from the nail prints, the blood gushes forth. Now hanging there upon the cross, suspended between earth and heaven, dying, he said, "I thirst". Is it possible for you to imagine the scene, with the maker of Heaven and earth suffering from parched lips? Yet, it is thus we see Him, suffering and dying for our sins.

This shows us, first of all, Jesus' reverence for the Scriptures. It had been prophesied that Jesus would thirst on the cross. "They gave me gall for my meat; and in my thirst they gave me vinegar to drink." (Psalms 69:21).

As He now hangs upon the cross, He remembers this Scripture, which as yet is unfulfilled. He will not over-look it; He loves them too much. Thus He speaks: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." (John 19:28).

Oh, how we pray today for Christians who love the Scriptures like Jesus, and who are willing to bow to the authority of the Scriptures. In the question of church going, how few there are who are willing to take God's word as final. "Not forsaking the assembling of ourselves together, as the manner of some is." (Hebrews 10:25).

On the question of tithing, how we pray for those who are not willing to accept the authority of

God's Word. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all tithes into the storehouse, that there may be meat in mine house, and prove me now here-with saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:8-10).

"Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matthew 23:23).

Then there is the question of worldliness. How God's people do need to bow to the authority of the Scriptures in this respect. "Abstain from all appearance of evil." (I Thess. 5:22). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31).

Then there is the question of baptism.

"Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized went up straightway out of the water: and lo, the heavens were opened unto him and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:13-17).

What a Scripture is this! What a wonderful example the Lord Jesus gave us, in that He walked sixty miles over desert sands, in order to receive immersion at the hands of John the Baptist, the only one with constituted authority to administer the ordinance.

My prayer for you of my invisible audience, is that you might bow daily to the authority of God's word, and that you might reverence the Scriptures like Jesus. Out in Texas, after a terrible train wreck in which one engineer had disobeyed his orders, the engi-

neer of the other train, walked among the dead and dying and said, "Gentlemen, do not blame me, here are my orders." It is my prayer that the Scriptures, shall mean much to your life, and that you shall reverence them like Jesus.

This expressed a universal need. Everyone is thirsting for something, and yet he remains unsatisfied. This is true of the millionaire or the pauper; the globe-trotter or the stay-at-home; the wise or the unwise; the educated and the illiterate. A man may take his full of pleasure; or surround himself with comfort and luxury; or attain to the highest pinnacle of fame, he may become a master of art, science, or philosophy, and in the end will say, "I thirst."

The man does not live, who has ever found satisfaction in which this world has to offer. Voltaire tried unbelief and skepticism and died saying, "I wish I had never been born." After Lord Byron had taken his fill of every kind of pleasure, he wrote, "The worm, the canker, and the grief are mine alone." After that Jay Gould had amassed a fortune apparently enough to satisfy anyone's thirst, he said, "I suppose I am the most miserable devil on earth." Even military glory and success can not bring satisfaction to the thirsty soul for Alexander the Great, after he had conquered the then known world, sat down on the shores of the Aegean Sea, and wept because there were no more worlds to conquer.

But is not all this illustrative of the experience of Solomon for after he had tried the world in its fullest, said, "Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." (Ecc. 2:17).

Thus when Jesus said, "I thirst." He pressed the universal need of all mankind.

The text tells us further though, that Jesus can sympathize with His suffering children. This world is only a vale of tears. Sometimes we veneer it, but in reality, it is a place of wretchedness and suffering. Quite often each of us are called upon to turn away from the open grave with a tear choked voice to ask, "Does He know, does he care?"

Since Jesus suffered Himself, and since He knew what it was to thirst, He is not indifferent to our pain. "For we have not an high priest which cannot be touched

with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:15,16).

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

During the days of the Reformation, it looked often as though Martin Luther would fall, and that the cause which he espoused, would come to nought. Often he became temporarily depressed and downcast. One day his wife came into his presence clothed in black from head to foot weeping hysterically. Martin asked her at once the cause of her weeping, and she said, "Martin, it is too bad, I just can't tell you." When he pressed her for an answer, she finally threw aside the veil and said, "Martin, God is dead." Thus he caught the meaning of her message. He knew that God was not dead, but that God was very much alive. He knew that it was only his faith which had become temporarily eclipsed. Therefore, He arose and wrote: "A mighty fortress is our God, A bulwark never failing; Our helper He, amid the flood of mortal ills prevailing."

This text likewise introduces us to the intensity of Christ's suffering. When he said, "I thirst." We get a hint as to what He was suffering.

He had been under an intense physical strain for many hours. The evening before, He had instituted the Lord's Supper, following which He preached one of the longest sermons of His ministry. John 14,15,16, might well be called the "sermon in the valley", for it was preached in the valley of the shadow of the cross. Then he had prayed that memorable high priestly prayer of intercession given in the entire 17th chapter of John's Gospel, the longest recorded prayer which Jesus ever prayed. Following this He had gone into Gethsemane, and there in His agony of prayer, He sweat drops of bloody perspiration. Then came the betrayal of Judas, and the arrest of Him, who had made the world. Before the night passed by, He had gone through the mockery of three Jewish trials before Caiaphas, Annas, and the Sanhedrin. Early in the morning, He was brought to Pilate. After a trial which was only a farce, He was scourged, which meant that His clothing was stripped from

Him, and that His back was beaten with rods until it became a mass of quivering flesh, gore, and blood. Then, He was led all the way across the city to Herod's judgment hall, where He was mocked by the brutal soldiers who placed a crown of thorns upon the forehead which should have been crowned with the most lustrous diadem which was ever placed upon a monarch's brow. They placed a scepter of reed in His hand, which one day will hold a scepter of iron, and upon His bruised body, they placed purple robes, and bowed saying, "Hail, King of the Jews." After this mockery, He was led back across the city to Pilate, for His third Roman trial, making the sixth trail he had had since His arrest during the sleepless night before. Eventually Pilate yielded to the clamor of the crowd, and gave Jesus to them to be crucified. Carrying His cross on His bleeding back, He went forth to Calvary, eventually falling beneath the weight of it, so worn was He from the suffering through which He had gone.

Can you imagine that scene at Calvary, where the hands and feet of Jesus were nailed fast to the cross? Is it possible for you to see that cross, as it is lifted up, and with a thud is allowed to fall in the hole which has been prepared in the ground to receive it. Listen to the rabble that had gathered about the cross. His only answer being, that He clinched His hands over the nails that held him fast to the cross, suffering on in silence for the sins of the world. For three hours, He hung thus beneath the pitiless rays of the sun. Following this, came three hours of darkness, wherein the sins of the world were laid upon Him.

Hear Him now as He speaks, "I thirst." How remarkably this expressed the intensity of the agonies through which He was going.

Further, this text shows us that Christ's soul actually underwent the pangs of Hell. While Jesus was yet alive in the flesh He told us of a rich man who died impenitent. Listen: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am

(Continued on Page 6)



## The Baptist Examiner Pulpit Forum I

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

### After the matter of circumcision not being necessary was settled in Acts 15, why did Paul circumcise Timothy in Acts 16:3? Did Paul preach salvation by grace?

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"Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." (Acts 16:3).

True, Paul had just come from Antioch carrying the decision against circumcision being necessary for salvation. To the casual reader, it appears strange and contradictory for Paul, having just come from the deciding council, to now circumcise Timothy. There is no contradiction, however, for upon close examination, we find that Paul is making a wise move.

Acts 16:1 tells us that Timothy was the son of a mixed marriage; a Jewess and a Gentile. He was uncircumcised as His father was not a Jew. Paul was greatly impressed with Timothy and desired to have Timothy accompany him on this journey, which was the beginning of many. Paul would enter a city and preach in the local synagogue to the Jew first and then also to the Gentile. By taking Timothy with him, it became expedient for Timothy to be circumcised. The Jews would never let an uncircumcised male of a mixed marriage speak in a synagogue. This is shown in a very strong way in Acts 21:9 where some Jews in Jerusalem stirred up the people against Paul because they thought that he had brought an uncircumcised Gentile into the temple.

Thus it was wise of Paul to circumcise Timothy for the sake of the ministry and not for the sake of salvation. Paul could not

have used Timothy in his journey for Timothy's uncircumcision would have been a stumbling block and an offense to the Jews. By circumcision Timothy; "to the Jews he became as a Jew that he might gain the Jews." That this kind of situation required this kind of action is seen by comparing this situation with that of Titus in Galatians 2. There Judaizing Christians desired Titus to be circumcised for salvation. Paul vindicated the gospel of grace by refusing to circumcise Titus. The question here was the method of justification, but in Timothy's case it was avoiding offense.

Did Paul preach salvation by grace? Listen to him. "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." (Ephesians 2:8,9) "Therefore we conclude that a man if justified by faith without the deeds of the law." (Romans 3:28) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Galatians 2:16).

May we rest in the finished work of Christ. By grace alone, through faith alone, to God alone be the glory.

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Did the Apostle Paul preach salvation by grace? We find the answer to this question in the letters he wrote to the churches. To the church of Ephesus he wrote, "But God, who is rich in mercy, for his great love wherewith he loved us. Even when we were dead in sins hath quickened us

together with Christ. (by grace ye are saved)" (Eph. 2:4,5). Also he wrote "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). In writing to the church at Rome concerning Abraham, Paul wrote "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:3-5). In Romans 11:6 he wrote, "And if by grace then it is no more of works: otherwise grace is not more grace. but if it be of works, then is it no more grace: otherwise work is no more work." After showing that the Jew as well as Gentile are both guilty before God and how they both can be saved, he sums up by saying, "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:2). It is perfectly clear that Paul preached, "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; 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" (Titus 3:5-7).

A multitude of other passages could be cited but these should be sufficient to clearly show that Paul preached salvation by grace. This being true why did Paul circumcise Timothy? We find the answer to this question in Acts 16:3, "Him (Timothy) would Paul have go forth with him: and took and circumcised him because of the Jews which were in these quarters: for they knew all that his father was a Greek." It certainly was not to save or help save Timothy for verse 1 tells us he was already a disciple, one who believed. Timothy having a Greek father and a Jewish mother was neither Greek nor Jew. This

would be a drawback to Paul's work because of the Jew's prejudice and when Paul entered a city his first contact was with the Jews. Therefore, it would be best for Timothy to become wholly a Jew and was circumcised, "because of the Jews which were in these quarters."

### ADOPTION

(Continued from Page 2)

and our Master felt, I have no doubt, in his agony, a love for child's words. Dr. Guthrie, when he was dying, said "Sing a hymn," but he added, "Sing me one of the bairns' hymns." When a man comes to die he wants to be a child again, and longs for bairns' hymns and bairns' words. Our blessed Master in his agony used the bairns' word, "Abba," and it is equally becoming in the mouth of each one of us. I think this sweet word "Abba" was chosen to show us that we are to be very natural with God, and not stilted and formal. We are to be very affectionate, and come close to him, and not merely say "Pater," which is a cold Greek word, but say "Abba," which is a warm, natural, loving word, fit for one who is a little child with God, and makes bold to lie in his bosom, and look up into his face and talk with holy boldness. "Abba" is not a word, somehow, but a babe's lisping. Oh, how near we are to God when we can use such a speech! How dear he is to us and dear we are to him when we may thus address him, saying, like the great Son himself, "Abba, Father."

This leads me to observe that this cry in our hearts is exceedingly near and familiar. In the sound of it I have shown you that it is childlike, but the tone and manner of the utterance are equally so. Note that it is a cry. If we obtain audience with a king we do not cry, we speak then in measured tones and set phrases; but the Spirit of God breaks down our measured tones, and takes away the formality which some hold in great admiration, and he leads us to cry, which is the very reverse of formality and stiffness. When we cry, we cry, "Abba": even our very cries are full of the spirit of adoption. A cry is a sound which we are not anxious that every passer-by should hear; yet what child minds his father hearing him cry? So when our heart is broken and subdued we do not feel as if we could talk fine language at all, but the Spirit in us sends forth cries and groans, and of these are we are not ashamed,

nor are we afraid to cry before God. I know some of you think that God will not hear your prayers, because you cannot pray grandly like such-and-such a minister. Oh, but the Spirit of his Son cries, and you cannot do better than cry too. Be satisfied to offer to God broken language, words salted with your griefs, wetted with your tears. Go to him with holy familiarity, and be not afraid to cry in his presence, "Abba-Father."

But then how earnest it is: for a cry is an intense thing. The word implies fervency. a cry is not a flippant utterance, nor a mere thing of the lips, it comes up from the soul. Hath not the Lord taught us to cry to him in prayer with fervent importunity that will not take a denial? Hath he not brought us so near to him that sometimes we say, "I will not let thee go except thou bless me"? Hath he not taught us so to pray that his disciples might almost say of us as they did of one of old, "Send her away, for she crieth after us." We do cry after him, our heart and our flesh crieth out for God, for the living God, and this is the cry, "Abba, Father, I must know thee, I must taste thy love, I must dwell under thy wing, I must behold thy face, I must feel thy great fatherly heart overflowing and filling my heart with peace." We cry, "Abba, Father."

I shall close when I notice this, that the most of this crying is kept within the heart, and does not come out at the lips. Like Moses, we cry when we say not a word. God hath sent forth the Spirit of his Son into our hearts, whereby we cry, "Abba, Father." You know what I mean: it is not alone in your little room, by the old arm-chair, that you cry to God, but you call him "Abba, Father," as you go about the streets or work in the shop. The Spirit of his Son is crying, "Abba, Father," when you are in the crowd or at your table among the family. I see it is alleged as a very grave charge against me that I speak as if I were familiar with God. If it be so, I make bold to say that I speak only as I feel. Blessed be my heavenly Father's name, I know I am his child, and with whom should a child be familiar but with his father? O ye strangers to the living God, be it known unto you that if this be bible, I purpose to be biler still, as he shall help me to walk more closely with him. We feel a deep reverence for our Father in heaven, which bows us to the very dust, but for all that we can

(Continued on Page 5)



## The Baptist Examiner Pulpit Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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**What, if any, distinction is there between the following gospels? Gospel of uncircumcision. Gospel of peace. Gospel of Christ. My gospel. Gospel of grace. Gospel of the kingdom. The everlasting gospel.**

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Gospel of uncircumcision - There is quite a distinction between these gospels mentioned here. The gospel of uncircumcision has to do with the gospel being preached to two different people. Yet it is the same gospel, as far as the preaching is concerned, it is the same, the distinction is there are two classes of people.

Galatians 2:7 says, **But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.** Paul is saying that Peter was sent to preach to the Jew, and he was sent to the Gentile.

Gospel of peace - The gospel of Peace is that calm which comes to us who have experienced the new birth, that still small voice that is within us giving us the feeling of safety, encouragement and rest within our very soul, knowing that Jesus died for us. Knowing that we have eternal life, and Heaven bound.

My gospel - Paul knew that men were, and will preach another gospel which is not the real gospel to you that they might deceive, because Satan did, and would continue to deceive, so Paul said "My gospel is the real thing, I received it from." Read Galatians 1:6-13. He did not mean that the gospel was his own words, but rather, the Words of Almighty God.

Gospel of the Kingdom - The gospel of the Kingdom has to do with the thousand year reign of Christ with His elect people here on earth. However, this old earth will be renovated, cleansed from all sin and will be a perfect environment. This will be peace on earth and good will toward men. Of course, this gospel of the

Kingdom has to do with Mr. Gospel Himself, The Lord Jesus Christ.

The everlasting gospel - This gospel started in Genesis 3:15 and continues through time and eternity. This gospel is for every age, and every people on the face of the earth at any time. The same gospel that saved the Old Testament saints still saves today, and will until the last of the elect ones are saved.

The gospel of grace - Grace means unmerited favor which means God, our Sovereign gives us grace, saves us in spite of our rebellion. We inherited sin from Adam, we were born in sin, and sin we do until we are made aware of our lost condition by the Holy Spirit who conveys the gospel, the death, burial, and the resurrection of the Lord Jesus Christ who made an atonement for our sin, and paid our sin debt in full.

Grace, my friend is the most beautiful word in our language. Grace sets us free from the bondage of Satan. Grace gives us hope when the world turns against us. Grace is precious, thank God for grace.

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The word "gospel" means to declare, to announce, to publish. A certain thing is to be published or declared. That which is declared in this case is good news about Jesus Christ. Christ preached the gospel, He preached good news about heaven, and about God the Father. Christ brought glad tidings of good things about salvation from God. The gospel of salvation is good news to the awakened sinner. The man of God preaches glad tidings

of good things about God and the Lord Jesus Christ. He tells of God's love through Christ to sinners. This is joy and peace to those who hear and receive the word of salvation.

The gospel of the uncircumcision that Paul preached to the Gentiles was the same gospel that Peter preached to the Jews, who were the circumcision Gal. 2:7.

**"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;"** Paul and Peter in preaching to the Gentiles and the Jews preached the gospel of peace. Rom. 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!"**

The expression "The gospel of Christ" is mentioned several times in the New Testament. This expression or statement means the gospel that belongs to Christ. That which has to do with His coming the first time concerning his birth and life, and His sacrificial and substitutionary death for sinners (2nd Cor. 5:21). The gospel of God that we read of in Romans 1:1 is one and the same with that of the gospel of Christ.

The gospel of the grace of God and of Christ Acts 20:24, **"... and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God,"** is the same with the gospel of peace given in Ephesians 6:15, **"And your feet shod with preparation of the gospel of peace."** It is that which brings peace to the soul of man. Sinners are made to rejoice because it is by grace that this peace is brought.

When Christ preached the gospel of the kingdom He preached about His coming to save sinners. (Luke 19:10). He preached the doctrine that related to His suffering and death, His burial and resurrection. He preached of His ascension to the Father and His coming back again. What Christ

preached had to do with the salvation of the soul of man. This is the gospel, this is glad tidings of good things. If we would preach the gospel we must preach what He did (2nd John 9).

The gospel was preached to Abraham. The gospel was seen in types and shadows. The types and shadows in the Old Testament pictured the coming of Christ. The Scriptures in The Old Testament picture Christ, His life, His death, His resurrection and His soon coming again. the Old Testament Scriptures tell of the sufferings of Christ in Isaiah 52 and Psalms 22. David knew the love of the Shepherd (Psalms 23). He knew he was the good Shepherd as is given in John 10:11.

We can also read of the gospel of God as given in Romans 1:1, **"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God."** Romans 15:16, **"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God..."** This shows to us that the Gospel of God and of Christ is one and the same.

We read in II Thes. 2:14, **"Whereunto he called you by our gospel,..."** The meaning of which is the gospel Paul and Timothy declared as ministers of God. The gospel by no means was theirs, for it is the gospel of God and Christ, but was theirs to preach.

The gospel is everlasting, it will never change. It affects men for eternity. The everlasting gospel mentioned in Revelation 14:6, is the same with the gospel mentioned in other places in the Scripture. There is but one gospel, there is but one way to heaven and the Lord Jesus Christ is that Way. This will be the theme of our praise in heaven, **"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."** (Revelation 5:9).

I do not believe that there is any difference in the gospels mentioned in the question. These are different expressions of the same gospel.

There is but one gospel and that is the gospel of Christ and of God and this is the same with the gospel mentioned in other places in the scripture as, the gospel of peace, the gospel of the grace of God, the everlasting gospel, our gospel, and as Paul said, "... my gospel."

## ADOPTION

(Continued from Page 4)

say, "truly our fellowship is with the Father and with his son, Jesus Christ." No stranger can understand the nearness of the believer's soul to God in Christ Jesus, and because the world cannot understand it, it finds it convenient to sneer, but what of that? Abraham's tenderness to Isaac made Ishmael jealous, and caused him to laugh, but Isaac had no cause to be ashamed of being ridiculed, since the mocker could not rob him of the covenant blessing. Yes, beloved, the Spirit of God makes you cry "Abba, Father," but the cry is mainly within your heart, and here it is so commonly uttered that it becomes the habit of your soul to be crying to your heavenly Father. The text does not say that he had cried, but the expression is "crying" - it is a present participle, indicating that he cries every day "Abba, Father." Go home, my brethren, and live in the spirit of sonship. Wake up in the morning, and let your first thought be "My Father, my Father, be with me this day." Go out into business, and when things perplex you let that be your resort - "My Father, help me in this hour of need." When you go to your home, and there meet with domestic anxieties, let your cry still be, "Help me, my Father." When alone you are not alone, because the Father is with you: and in the midst of the crowd you are not in danger, because the Father himself loveth you. What a blessed word is that, - "The Father himself loveth you. What a blessed word is that, - "The Father himself loveth you"! Go, and live as his children. Take heed that ye reverence him, for if he be a father where is his fear? Go and obey him, for this is right. Be ye imitators of God as dear children. Honour him wherever you are, by adorning his doctrine in all things. Go and live upon him, for you shall soon live with him. Go henceforth, and whatever men may see in you may they be compelled to own that you are the children of the Highest. "Blessed are the peacemakers, for they shall be called the children of God." May you be such henceforth and evermore. Amen and amen.

*Praise ye  
the Lord.*

THE BAPTIST EXAMINER  
NOVEMBER 6, 1993  
PAGE FIVE



## FIFTH SAYING

(Continued from Page 3)

tormented in this flame." (Luke 16:23,24).

In hell, one of the agonies through which this unsaved man passed was the agony of thirst. On the cross Jesus thirsted; He thus suffered our hell at Calvary.

But is not this the teaching of all God's Word, for the Scriptures in their entirety, teach us that Jesus suffered our hell for our sins. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3). "For he hath made him, to be sin for us who knew no sin." (II Cor. 5:21).

God thus treated Jesus just like every sinner ought to have been treated. That is to say, that God treated Jesus just like every adulterer, adulteress, liar, thief, murderer, and drunkard should have been treated. How marvelous it is that since Christ's soul bore the pangs of hell at Calvary, He treats us today, who accept Him by faith as our Saviour, like Jesus Himself, should have been treated.

I view of the fact that Jesus suffered thus, then the unsaved will surely suffer in hell. If God did not spare His son, then God will not spare sinners either. "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). "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). "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 from the glory of his power." (II Thess. 1:7-9). "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy an-

gels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10,11).

Further, since He suffered thusly, then the saved shall never thirst; Jesus thirsted for us. He gave us a wonderful promise in the days of His flesh. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14).

What a wonderful assurance this is, since He thirsted, we shall never thirst. It is thus that the Holy Scriptures speak of that blood washed throne, who are before the throne of God, clothed in white robes, which have been made white in the blood of the Lamb. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor only heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:16,17).

Since Jesus suffered thus, then the saved are saved eternally. As previously stated, Jesus told us the experience of the man suffering in hell, and how He cried for water to cool his tongue, because of his thirst. Yet Jesus said, "Whosoever drinketh of the water that I shall give him, shall never thirst." (Jn. 4:14). Since this is true, then the saved are saved eternally. This is just what Jesus told us in all His ministry. "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which give them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28,29).

May I ask you a simple question: "Are you thirsting for something better?" Then listen to the words of Jesus: "If any man thirst, let him come unto me, and drink." (John 7:37). May God bless you.

## STUDIES

(Continued from Page 1)

In chapters 17 and 18 we saw how a man and his family went into apostasy and then a whole tribe. Now it is the whole nation of Israel that becomes involved in

a civil war that almost causes one tribe to become extinct. The story describes the violence and immorality that existed in the land. The story begins with another Levite, we are first reminded again that this took place when Israel had no king, "And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehem-judah (19:1).

In those days a concubine was considered as a second class wife, not a wife in the fullest sense. This concubine "played the whore against him, and went away from him unto her father's house to Bethlehem-judah, and was there four whole months" (v.2). After four months the Levite goes to his father-in-law's house after his wife. He was received gladly by his father-in-law and for three days "they did eat and drink". On the fourth day when the Levite arose to return home with his wife his father-in-law persuaded him to stay another day and then another day. But on the fifth day along in the afternoon, the Levite with his concubine and his servant started home. Late in the day they came to the city of Jerbus (later called Jerusalem). The servant suggested that they stop here for the night but the Levite refused to stop there because the city belonged to the Jebusites and he feared to stop among them. He said they would go on to their own people in Gibeah or Ramah. They went on and as the sun went down they came to Gibeah which belonged to Benjamin. They went into the city and sat down in a street expecting someone to invite them to spend the night as was the custom in that day. But they waited in vain, until an old man, an Ephraimite who sojourned in Gibeah, coming from his work out of the field stopped and invited the Levite to lodge with him. They went in with the old man who provided for their donkeys and gave them food and drink (vv 16-21).

"Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him" (19:22).

The phrase, "sons of Belial"

means "sons of no profit" or "sons of worthlessness". Here it refers to men who are lewd and sensuous. These are the men who pounded upon the door of the old man demanding, "Bring out the man who came to your house so we can have sex with him". In Genesis 19:5 we find the same demand made of Lot when he entertained the angel in Sodom. Does this not show that the Israelites had sunk to the same moral level as that of the men of Sodom? Another thing is clear from these two accounts and that is the homosexual movement that is now sweeping America is nothing new. The sad thing is that we as a nation, have come to accept and excuse this immoral condition as "an alternate life style". Laws and ordinances are being passed in our cities, states, and nation, not against this immoral act but to protect those who do such deeds. America, Remember what happened to Sodom and Gomorrah!

"And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly. Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing" (19:23,24).

The old man in order to protect the Levite offered his own daughter and the concubine of the Levite to the evil men. The Levite, in order to save his own self gave his concubine to the men, who "knew her, and abused her all the night until the morning: and when the day began to spring, they let her go" (v. 25). This sordid incident raises many questions. Why was it so important for the old man to protect his guest at the expense of women, even his own daughter? What kind of man was the Levite who would push out one whom he professed to love, in order to save himself? Why was homosexual rape considered so terrible while heterosexual rape would be alright? These men were doing what was right in their own eyes and this event led an entire nation into moral downfall.

After a night of indescribable horror, the concubine collapsed and died at the doorway of the old man. The Levite, having a good

night's sleep, no doubt, arose and prepared for his journey home (vv 25,27). Finding his concubine dead at the door he put her body upon an ass and took her home (v.28).

One may ask, How could a grisly, sordid event happen in a civilized nation? But just pick up your morning newspaper and more than likely you will read of a gang rape that took place somewhere in our own civilized America. The human heart is the same today as it was in the day of the judges. "The heart is deceitful above all things, and desperately wicked: who can know it" (Jer. 17:9).

The Levite was very much disturbed at finding that the wicked men of Gibeah had killed his concubine. He was willing to turn her over to them to save himself but to so abuse her that she died was too much. He determined to get revenge, therefore, when he arrived home he carved the body of the concubine into twelve pieces and sent the pieces throughout Israel to show the despicable thing that the men of Gibeah had done. (v. 28) The twelve pieces were to illustrate that the nation was divided into twelve tribes and it was to arouse the twelve tribes to action and to bring judgment against those guilty of such a horrid crime.

This had the desired effect. When the people saw the pieces of the body of the concubine they all said, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds" (19:30).

## CHAPTER 20

"Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh. And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword" (vv 1,2).

The nation was outraged that such an evil and wicked deed could be done in their nation. It is noteworthy to see that Israel at this time in the early stage of Judges that they could be shocked and enraged at this immoral deed. It should also be noted that at this

(Continued on Page 7, Col. 1)



## STUDIES

(Continued from Page 6)

time there was unity among the tribes.

When the people assembled they asked the Levite to explain how this terrible crime took place, "Tell us, how was this wickedness?" (v. 3). The Levite replied by telling how he and his concubine came to Gibeah to lodge for the night and the men of the city came surrounding the house and "thought to have slain me: and my concubine have they forced, that she is dead" (v. 5). Note he distorted the truth. He did not tell that in order to save himself he gave the men his concubine. To hear him tell it, he was innocent of any wrong. He told them he did what he did with the body of the concubine and sent it throughout the land, "for they have committed lewdness and folly in Israel" (v. 6). Now he asked, "Behold, ye are all children of Israel; give here your advice and counsel" (v. 7).

The men of Israel now determine to attack the city of Gibeah to punish the guilty ones. They drew lots to see who would take care of the food supplies for the fighting men. "So all the men of Israel were gathered against the city, knit together as one man" (v. 11). Before going into battle they sent men through all the tribe of Benjamin to say to the people "What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel" (vv. 12, 13).

The children of Benjamin refused to give up the guilty men to be punished for their evil deed. They were willing to fight rather than surrender the few men who were guilty of this crime. It is bad enough to commit such a terrible sin but to uphold it is almost, if not, as bad. Their refusal brought judgment upon the whole tribe of Benjamin. It brought on Israel's first civil war that almost wiped out the whole tribe of Benjamin. The battle lines were now drawn. The army of the children of Benjamin consisted of 26,000 men armed with the sword and 700 men who were left-handed and were skilled in the use of the sling. On Israel's side there were

400,000 men "that drew the sword: all these were men of war" (v. 17). 26,000 facing 400,000. The odds of the outcome seem to be clearly in the favor of Israel.

Before going into battle the children of Israel decided they should go up to the house of God and ask counsel of God. This was not to ask if they should go to war for they had already decided to do that. It was to ask who was to go first. This reminds me of what B.H. Kazee said in "Faith is the Victory". He said, "that we often make our own plans as what to do and then ask God to bless those man-made plans." This is what Israel did, they decided to go to war and then ask God which of the tribe should go first into battle. "And the Lord said, Judah shall go up first" (v. 18).

The men of Israel rose in the morning and lined up for battle around the city of Gibeah, confident, I am sure, that the battle would be short and the victory would be their's. (vv. 19, 20). What a surprise the men of Israel received! "And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men" (v. 21).

The men of Israel, now much discouraged, again went before the Lord and asked counsel of Him, saying, "Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, go up against him" (v. 23). They had no better success in this second battle than they did in the first. In this battle the men of Benjamin, "destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword" (v. 25).

Having lost 30,000 men in two battles, Israel decided they had better spend some time seeking the Lord as to what was wrong. As to why God permitted Benjamin to defeat Israel is not given, but it would indicate that though Benjamin had grievously sinned, the other tribes were not without sin and they met God's judgment.

As a result of this defeat Israel came to realize that God was not with them, that they were going about this matter in the wrong way. They had not asked God's direction but had with self-confidence had gone forth to battle. Now they turned to God for help. "Then all the children of Israel, and all the people, went up, and

came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord. And the children of Israel inquired of the Lord, (for the ark of the covenant of God was there in those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease?" (v. 26 - 28).

After repenting of their sin, Israel came before the Lord to ask His direction. Should they continue to fight Benjamin or should they end the war and go home? The Lord now heard their cry of repentance and told them to, "Go up; for tomorrow I will deliver them into thine hand". The fact that Phinehas, the son of Eleazar and the grandson of Aaron is mentioned indicates that this took place in the early days of the time of the Judges. The children of Israel having received word from God to go again against Benjamin and having received the promise that He would deliver them into their hand, they prepared for the third battle.

## NEW TESTAMENT

(Continued from Page 1)

mention two). However, I must point out that the belief in the universal church concept has led many Christians to a belief in a false notion that they are members of God's church, and to attend a local assembly is not all that important. I do not say all who hold this concept feel this way, nor do I propose to say that those who hold the "church universal" concept are in no way doing a good work to further the gospel and evangelizing the world. I will defend however the true church to be local, visible, and independent. And as Paul states in the above text, it is the pillar and ground of the truth. As a matter of fact, Paul's instruction to the young pastor, Timothy, in this same text, leaves no doubt but that he speaks of the church (the house of God) as a local, physical body of baptized believers.

Referring again to the text given, I wish to remind all true Christians, whether pastors, deacons, teachers and members in particular, of the great importance of the local New Testament church. We will examine the

church in light of the verses shown under three specific aspects: the house of God, the pillar and ground of the truth, the body of Christ.

(1) The house of God. We can readily identify what a house is. We think of a house as a home. A home is a place for families. It is what gives stability, comfort, warmth, and love to the members of the family. All true believers are sons of God (Gal. 4:5-6) and as such we are God's family. But a family must have a house in which to gather. God has provided such houses or places in given localities all over the world since Jesus first began His church at Jerusalem with the eleven apostles. "And the gates of hell shall not prevail against it" (Matt. 16:18). We need to make clear that "the house of God" is distinguished from the "church of God." The house is a place to meet, it is important to have a house or building to meet in. But it is "the church" which is of much greater importance. The church or ekklesia, "called out assembly", are to be a living, organized, baptized body of happily united believers, covenanted together to praise and bring glory to Jesus Christ, who is its head.

(2) The church is the pillar and ground of the truth. Paul's use of physical and natural objects to illustrate spiritual settings are seen throughout his epistles. A pillar, which is a vertical post, often used to hold up, strengthen, or stabilize a house or building, is thus here given to reveal the great need for strong churches. This is architectural language. Paul is teaching that the church is what holds up God's truth in this world. The word 'ground' means bulwark or foundation. As the churches are faithful to preserve, preach and practice the truth, God's works prosper on earth. The unfaithful Christian is wrecking the very foundation of God's truth in the world. Why is it that churches today have little or no influence in their communities? Why are churches dying? Is it not because Christians are neglecting their church? Is it not because many place little value on the importance God has given to the church, and to the great need in supporting and being faithful in attendance? I read on a sign in front of a church recently these words; which I agree to be pretty typical of our day: "The trouble with the average Christian is that he is just average." Then on the

reverse side of the sign it read: "Church is no help to you unless you're in it."

Our Baptist churches are to be the pillar and ground of the "truth". This truth is founded upon God's Holy Word and has been our inheritance through the generations proceeding from Christ and the apostles. We read in Ephesians 2:19-20 "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Thus, it must ever be our most solemn responsibility and privilege to propagate and hold fast and to "contend for the faith which was once delivered unto the saints" (Jude 3). Truth is a high commodity and sorely needed in a world full of lying wonders today. Satan is surely having his finest hour as the adversary of truth, and spreading lies, even deceiving many of the elect. May God help our Baptist churches to put aside petty differences and work together in love for truth.

(3) The church, the body of Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not communion of the body of Christ? for we being many are one bread and one body: for we are all partakers of that one bread" (I Cor. 10:16-17). We have already made our point and defend the position of the church as being local, visible, and independent. Each local church is the body of Christ at that particular location. The scriptures above now speak of "the Lord's supper". It must be obvious that to believe the church of Jesus Christ is local, one must believe the Lord's supper is to be observed locally (what is commonly known as close communion). Verse 17 says again "For we being many are ONE bread, and one body: for we are all partakers of that ONE bread." The many here simply means all the members of the local church. This is a church ordinance, to take the Lord's supper, how could outsiders be included who do not belong to this body?

We must now emphasize that Jesus Christ is the head of each  
(Continued on Page 8)



## NEW TESTAMENT

(Continued from Page 7)

(true) local New Testament Baptist church. We read in Ephesians 1:22-23 "And have put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Then we find a similar verse in Col. 1:18 "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." It is important that God's people understand and consider with godly fear, their position in the church and their behavior in the church. Returning to our text (I Tim. 3:15), Paul instructs Timothy: "that thou mayest know how thou oughtest to behave thyself in the house of God." Pastors should know how to properly behave in the house of God. They should discharge their duties with fear and reverence from the pulpit and their private lives are to be beyond reproach, setting the example to others (read I Tim. 3:1-7). But too, each member of the body of Christ should be a good example to each other. They too, are to know how to conduct themselves and that they who have children, are to teach them to reverence the house of the Lord. A good question each of us might ask ourselves: "What kind of church would we have if every member was like me?" Every church member ought to be a living witness for Jesus Christ. After all, Jesus is the head of the church, He is our master. It is to Him we must answer. This is why the pastor dreads to see members of his flock absent without just cause. You weaken the church when you ignore your responsibility to your church.

We have discussed some (not all) of the importance of the New Testament Church. May it point out and remind us of its value to us and each member's value to it and that we should strive to be faithful in our attendance and support of our church, remembering Jesus purchased His church with His own blood (Acts 20:28).

**May God  
Bless You**

THE BAPTIST EXAMINER  
NOVEMBER 6, 1993  
PAGE EIGHT

## THE DOCTRINE OF REPROBATION

By Roy Snell

Read Romans I - There is an unrelenting, uncompromising and unequivocal demand in Holy Writ that is applicable to all of mankind — inasmuch as we are to "Let God be true, but every man a liar." Ergo, if God who cannot lie has so mandated a matter, and any one of mankind willfully has designs to abrogate that mandate, then that one becomes deceitfully dangerous. Dangerous to his assenters and in danger of Divine retribution. Know ye not that a sovereign Lord has destroyed rulers, wicked Pharaohs and Herods who defied His will and purposes? What saith the blessed Book? "I am the Lord, and I change not!"

To apply relevancy and pertinency and to give this matter a contemporary hearing we have but to look at our present national leadership — seen in the light of "thus saith the Lord.", which is in direct opposition and contrast to the modern liberal mass media.

We who dare to believe this blessed Book, and so declare it, know that a particular sin was especially heinous in the sight of God. Exceedingly so until our Lord was moved to pronounce a chilling anathema against those who indulge in that transgression. We are told, and we believe it, that "God gave them over" to a reprobate mind, to do those things which are not convenient. (Read it for yourselves — Romans 1:28). He literally removed Divine restraint. If it can be construed as God ever "giving up", He has given up on those who persist in this evil. How so? Simply look around you, read the news, watch the public display on television.

One of the most strict prohibitions in this Book is not only being defied, the formerly covert activities are now being flaunted overtly. And with that lewd assist from our political leaders, supplemented by consent from some of our mainline and better known ecclesiastics until the general public is brainwashed into conformity.

Take the time to look at the company to which our Lord virtually consigns those whom He "gave over to a reprobate mind." With this now consignment to reprobation even Webster's dictionary declares such as excluded from God's salvation. And he then proceeds to give a valid biblical description of the state and standing of such as persist in this practice. And while the media bombards us with slanted views, and a measure of our ministers advise us to "love and let live", we remain strangely silent. Lest we intrude upon the civil rights perpetrated by a minority who are determined to knowingly and willfully mock God in their ungodly deeds.

Let us capsulize this concern — put it in a nutshell. God says that He will give them over to a reprobate mind. And God can't lie. Now our national political leadership (?) gluts our top political offices with a number of those under God's anathema — with the remainder of that illustrious company being "given over" to the Armed Forces.

Professing Christian, who do you choose to believe and to follow? God or man?

## WHEN THE WAVES RISE

A little boy made himself a boat and went off in high glee to sail it on the water. But presently it got beyond his reach, and in distress, he appealed to a big boy for help, and asked if he could get it back for him. Saving nothing, the big boy picked up stones and seemed to be throwing them at the boat. The little chap thought that he would never get his boat again, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure.

Sometimes things in our lives seem disagreeable and without sense or plan. But if we wait a while, we shall see that each trial, each striking of a stone upon the quiet waters of our lives, has brought us nearer to God.

-- Copied

## A Pledge to The Baptist Examiner Subscribers

By Jack C. Whitt - Interim Pastor/Editor

As of this date, October 7, I have assumed the editorship of our paper, *The Baptist Examiner*. This came about due to Brother John Gilpin, Jr. returning to Florida. This however, may not last long as we are continuing our search for a permanent pastor/editor and it is quite possible that by the time this edition is distributed, we will have filled this position.

Since I will be at least temporarily filling this very important post, I feel it would be a good time to let our readers and faithful supporters of *The Baptist Examiner* know how much we appreciate them. We here at Calvary Missionary Baptist Church, want to continue to publish *The Baptist Examiner* and try our utmost to maintain the high quality material content, that has been our tradition over the years. We are going through a transitional period in our church and with the paper. I feel confident that God will sustain Calvary Baptist Church. And my personal opinion is that we will have the right man for our pastor whenever it pleases God to provide him. In the meantime, we ask our many christian brothers and sisters to continue to pray for us.

We would also welcome your comments, questions and criticisms, with regard to *The Baptist Examiner*. We are not infallible, but we will do our best in putting out articles that are scriptural, timely and helpful. Thus we ask your indulgence to bear with us. May God receive glory from our lives as we work together to please Him "that is able to do exceeding abundantly above all that we ask or think."

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### RENO - LIFE & DEATH

Janet Reno, the new top law-enforcement official, when asked about the death penalty, said she believed "in the sanctity of life." But about abortion, she admitted she was "pro-choice." Are we not to be disturbed that a woman in her position puts criminals' right to life above that of babies?

*Let every thing that hath  
breath praise the Lord.  
Praise ye the Lord.  
- Psalm 150:6*

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