

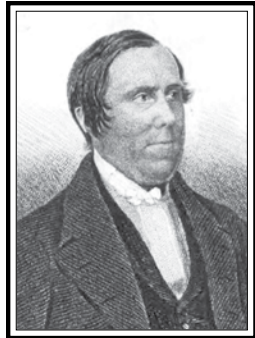
## A Kind Enquiry

By James Smith  
(1802 - 1862)

**"Art thou in health, my brother"** (II Sam. 20:9)?

Kind words often proceed from cruel hearts. Hatred is frequently covered with deceit. This was the case with Joab, and with many others since his day. But a bad man may furnish us with a good text, and what was unkindly used at first, may be kindly employed by us now. Health is a great blessing, therefore we enquire very frequently about each other's health. There is the health of the body, and there is the health of the soul; and however important the first may be, the latter is much more so. We will dismiss Joab and his treachery, and use the words with an honest heart, and a kind intention. **"ART THOU IN HEALTH, MY BROTHER?"** Let us consider,

**First, A NEAR RELATIONSHIP. "My brother."** Naturally, all men are brethren, for we are all one man's sons. We all descended from one parent, Adam; or, if we come down lower, from one parent, Noah. We are all made of one blood. We have one father, and one God hath created us. We should, therefore, be interested in each other, desiring and seeking each other's welfare. But there is a spiritual relationship; in this the children of God alone are interested, but all are alike interested in it. Christians constitute one great family. They are born of the same parents. Born of the Spirit: born of God. **"But Jerusalem which is above is free, which is the mother of us all"** (Gal. 4:26). They are all brought up in the same home. The church is God's family residence. Here His children dwell. Here they feed. Here are babes, young men, and fathers. They are all taught in the same school. The world is but a school-room. God Himself is become their master. His word, His ministry, and His providence are their teachers. Truth, the truth respecting God and themselves, are the lessons they have to learn. they are all put to the same business. The one thing they have all to learn is to glorify and please God. They



are all learning this, and by and bye, they will not think, or speak, or act, but simply with a view to glorify the Lord. They are all enriched with the same b l e s s i n g s .

Chosen in Christ. Called by grace. Justified from all things. Sanctified by the Holy Spirit. Accepted and owned as children. Supplied with all needful

are all learning this, and by and bye, they will not think, or speak, or act, but simply with a view to glorify the Lord. They are all enriched with the same b l e s s i n g s .

## The Seven "Shalls"

By Milburn Cockrell  
(1941 - 2002)

Please read Luke 1:26-35.

Here we see the angel Gabriel as a messenger of cheer and comfort. Some six months before he had appeared to Zacharias in the temple in Jerusalem to announce the birth of John the Baptist. His second errand is to Nazareth, a town near the southern border of Galilee. His mission is to announce to Mary the birth of the Messiah. His message was not good news from abroad, but good news from above.

Mary was to be favored above all the daughters of David. She was a pure unspotted virgin betrothed to Joseph who also was of the lineal descent of David. Mary was to be blessed among all women in external distinction, and in time to come be called blessed by all generations. The presence of God was with her though only a poor woman of her day, for she would be the mother of Immanuel, God with us.

Centuries before the prophets had foretold the coming of the Just One. For a long time the Jewish nation had been turned to Him. Long had His coming been an object of intense desire and hope. When it seemed time had turned



of sons" (Gal. 4:4-5).

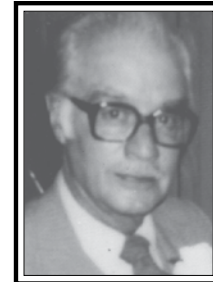
gray with old age, **"the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption**

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## The Condition of the Lost

By Wayne Cox  
(1913 - 2003)

**"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake a parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home,**



**he called together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one**

**sinner that repenteth, more than over ninety and nine just persons, which need no repentance"** (Luke 15:1-7).

I am going to speak to you on "The Condition of the Lost," and the awfulness of being lost. Reading the passage just quoted, we should notice two things in particular that stand out. I don't mean to imply there are not many things clearly taught in these verses, but there are two things that stand out predominately, and they are the words "lost" and "sheep."

I do not know the haunts and habits of sheep, not ever having been a shepherd, but I have been told by those familiar with their habits that there is nothing so lost as a sheep when it strays away. Thus, of all the animals in the world, Christ couldn't have used a more apt figure to represent the utter helplessness of lost mankind, nor could He have more accurately described

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## Man Shall Not Live by Bread Alone

By Paul Stepp  
of Indore, West Virginia

**"And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God"** (Luke 4:4). There is something more to life than just eating and drinking. In our text verse (and the context surrounding it) we find that the Lord Jesus Christ spent 40 days in the wilderness. During this time He was fasting. Then, at the end of the 40 days, He was hungry. In our text passage, the Lord Jesus responds to the attacks of Satan, by referring him to the higher power of God, and the higher



and nobler ideals of the child of God. There are things that are more important than mortal bread! And, there are desires and purposes that are higher and nobler than those that hunger after mortal food and drink! Indeed, to think on the things of God is far more important than to think on the things of earth and of men.

I believe this knowledge that the Lord Jesus Christ shares with us (through His

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**He who ceases to pray ceases to prosper.**

**"If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures"** (Job 36:11).

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1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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## A Kind Enquiry

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good. Protected from all real dangers. Appointed to everlasting life. "All things are theirs." They are all dignified with the same honours. They are the sons of God. Heirs of God, and joint heirs with our Lord Jesus Christ. They are a royal priesthood, a holy nation, a peculiar people. They are the temples of the Holy Spirit, and the bride of the Lamb. They are all destined to enjoy the same inheritance. They are begotten again to a lively hope, to an inheritance which is incorruptible, undefiled, and that fadeth not away, which is reserved in Heaven for them. Thus the people of God are one. One holy, happy, honoured family. All believers are brethren. As, therefore, I move about among the Lord's people I may ask, "Art thou in health, my brother?" Here is then,

*Secondly*, A KIND ENQUIRY. When we look around us in the world, we see that many are dead, others are sick, and some appear ready to die. Reader, are you a Christian? If so, you are my brother. Allow me then to ask with all a brother's love, "**Art thou in health?**" May I examine then for a moment or two? *Let me feel your pulse.* Desire is the pulse of the soul. If thy desires are carnal, or if they are going out strongly for the things of this life, more strongly than for the things of the Spirit, thou art not in health. Thou art feverish. But if thy desires are going out after God, for His presence, His power, and the manifestation of His love, it is a good sign. Hear the language of a soul in health. "**As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God**" (Ps. 42:1-2)? Again, "**O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee**" (Ps. 63:1-3). Here is health, good sound health. The pulse beats regularly, it beats for God, for holiness, and for Heaven. Hear one speak who had been sick, ---he relates his experience when becoming convalescent. "**With my soul have I desired thee in the night; yea, with my spirit within me I will seek thee early**" (Isa. 26:9). This was healthy. God in Christ is the great object of desire, and when we are spiritually healthy our desires go out after Him, and ascend to Him: nor can we ever be satisfied but as we enjoy His presence and His love. *Let me examine your tongue.* The state of the tongue generally betrays the state of the heart. A clean tongue, that speaks truth, that talks of Jesus, whose utterances

are loving, indicate a healthy state of soul. But the yellow tongue indicates a jealous, envious, and complaining state of mind, and is a proof that we are out of health. When the tongue is brown and furred with slander, evil speaking, and misrepresentations, there cannot be good health. So if it be white and coated with levity, foolish talking, jesting, and exaggerations, there are evidences of disease. We have heard of white lies, but no lies are white in God's eyes. Every lie is black, black as Hell. "**Wherefore putting away lying, speak every man truth with is neighbour**" (Eph. 4:25). There are filthy talkers, who profess religion, but in such, religion can have little power, and its presence at all is very questionable. Therefore said Paul, "**Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers**" (Eph. 4:29). Whatever the tongue utters proceeds from the heart, and shows its true state and condition, if the utterances are honest. May the Lord grant unto all His children the clean tongue, that they may abundantly utter the memory of His great goodness, and talk of all His wondrous work. *Allow me now to listen to your lungs.* I must use my stethoscope a little. When the lungs are healthy we breathe freely. Prayer is the breath of the Christian soul. If, therefore, we breathe with difficulty, or labour for breath, there is something wrong. When we complain that prayer is a task and a burden, or when we feel it to be a dry duty, we are out of health. My brother, is prayer a delight? Do you prize prayer-meetings? Do you rejoice when prayer is proposed where you are? Do you pray steadily? Do you pray constantly? If our health is sound, we shall be breathing out our desires, wishes, wants, woes, fears, praises, and thanksgivings, as we walk by the way, so we work at our calling, as we lie sleepless on our pillows, and as we sit in our habitations. "**Praying always with all prayer and supplication in the Spirit**" (Eph. 6:18). *I must now lay my hand on your heart.* If you are healthy it will beat with regularity, and send out its crimson currents without interruption. I must listen. Ah, well; yes, it will do. It beats Jesus, Jesus, Jesus; Heaven, Heaven, Heaven; holiness, holiness, holiness; useful, useful, useful. If the heart beats for Jesus, for Heaven, for holiness, for usefulness, there is good health there. But if it beats for wealth, worldly honour, creature applause, or carnal pleasures, it is diseased. Christians should be Christ-like, like Jesus in their preferences, dislikes, pursuits, and aspirations. Redeemed by Him, united to Him, risen with Him, they should resemble Him. "**If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not**

**on things on the earth. For ye are dead, and your life is hid with Christ in God**" (Col. 3:1-3). The Christian is as his heart is. That is the seat of life, the home of Jesus, the habitation of the Spirit. As the heart beats, the life will be. Therefore the wise man exhorts us, "**Keep thy heart with all diligence; for out of it are the issues of life**" (Prov. 4:23).

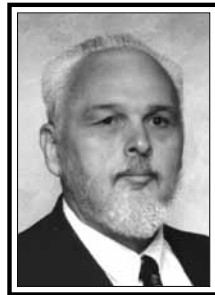
I would now ask a few questions, to ascertain more clearly the state of my brother's health. *How is the appetite?* Are you hungering and thirsting after righteousness? Do you regularly feed on and enjoy the bread of life? Do you daily drink of the water which Jesus gives? There is bread enough in our Father's house and to spare. Yet we have sometimes to ask our brethren, "**Why art thou, being a king's son, art lean from day to day**" (II Sam. 32:4)? Your Saviour's invitation is, "**Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness**" (Isa. 55:2). And the testimony of the prophet is, "**Therefore with joy shall ye draw water out of the wells of salvation**" (Isa. 12:3). If you want made dishes, if you must have condiments, if you cannot feed upon and be satisfied with the plain wholesome food of the Gospel, you are not well. *How do you rest?* Can you lie down on the bed of God's promises, and enjoy the sleep of the labouring man, which is sweet, whether he eat little or much? Can you calmly lay your weary head on the pillow of your Redeemer's peace? Do you rest quietly on your Saviour's finished work for your acceptance with God? Do you rest on God's faithful providence for all your temporal supplies? Is your soul in a state of repose, realizing the fact, "**Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee**" (Isa. 26:3)? Or, art thou tossed and tumbled about with doubts, fears, and painful misgivings? Nothing conduces to health like good settled rest, the sleep of God's beloved ones. Happy is the man that casts all his cares upon his God; that reposes on the Covenant love and faithfulness of the Most High; that carries out David's exhortation, "**Rest in the LORD, and wait patiently for him: fret not thyself because of him that prospereth in his way, because of the man who bringeth wicked devices to pass**" (Ps. 37:7). *Is the head cool?* Some professors are very hot-headed, and many others have brain fever. But a cool head indicates health. Can you think calmly and deliberately on God's Word? Can you reflect on God's past dealings with gratitude? Can you survey your present circumstances with contentment? Can you look forward into the future with a lively hope? Rashness, haste, hurry, confusion of ideas, and perplexity occasioned by the want of careful examination into

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# Why Tornadoes Destroy and Kill

By Curtis Pugh  
of Poteau, Oklahoma



The sufferings of authentic Christians for the faith in this present time are but a token and a pledge, as it were, of what shall become of those who reject Christ. Christ-rejecters come in many

shapes. Some proclaim themselves to be atheists and claim to worship no god of any kind, but generally serve at the altar of pleasure. Others may proclaim themselves to be believers in God and still others may identify themselves as Christians although they reject Christ. For even in the matter of the so-called worship of God today, men have by and large rejected both the Lord Jesus Christ and the Church that He built, preferring organizations with human founders. Is this a sin or is it not? The old Baptist forefathers took the view that any religion newer than Christ and His apostles was too new for them. But today most religious people prefer one started by a mere man for a variety of reasons. One reason for preferring man-made churches is that many of these false churches with their false gospels allow men to keep their sinful pride. Ours is a day of "feel good" religion. If you are happy in your place of worship then that is the church which is right for you. These mutual admiration societies and feel-good manmade churches dot the land. And so multitudes of "worshippers" are sliding into the lake of fire from a church-pew with a "gospel song" on their lips and a Bible in their hands. Their confidence is that they have "done something" which they think will please God and get them into heaven – even though the Bible says **"...they that are in the flesh cannot please God"** (Romans 8:8).

Specifically, with regard to storms of all sorts, the Bible says **"...the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet"** (Nahum 1:3). The Psalmist, in an imprecatory prayer against the enemies of God wrote, **"So persecute them with thy tempest, and make them afraid with thy storm"** (Ps. 83:15). For those who believe the Bible, the matter is clearly settled: God controls storms as He does all things. He owns all things, even the storms. All things come from His hand. Ancient Job understood this. He spoke to his wife after their great losses, saying: **"...What? shall we receive good at the hand of God, and shall we not receive evil?..."** (Job 2:10). God is not responsible for moral evil, but He does make use of and controls natural evils. If you want to "blame" anyone for natural disasters, then you must blame

God – if you dare such a presumptuous sin! This is clear also from Amos 3:6 which says, **"...shall there be evil in a city, and the LORD hath not done it?"** Whatever natural evils befall a city or a nation, Jehovah has done it! God has a plan and is working out every detail of it! God spoke to King Solomon making it clear that the terrible natural events that we abhor come from God. He said, **"If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people"** (II Chron. 7:13). Drought, with the hunger, famine, high prices and suffering that often accompany it, devouring insects and other crop-destroying blights, and epidemics, diseases, etc., are all sent by God. Do not blame the devil, fate, mother nature, politicians or coincidence unless you are willing to call God a liar! He says that He does these things!

In all these things we can only say that God is absolutely holy and that all He does is right. We confess that we often do not know or understand why God does some things. But we agree with God that we deserve such things and far worse! It is man's high estimation of man and our ideas of self-worth and human goodness that cause us to even question God on these matters. People ask, "Why do bad things happen to good people?" That is an improper question. They should ask, "Why do bad things happen to sinful people?" That puts things in their proper perspective and light! We need to properly evaluate ourselves. Paul, even after his conversion to Christ wrote, **"For I know that in me (that is, in my flesh,) dwelleth no good thing..."** (Rom. 7:18). Speaking of unregenerate persons, Paul wrote, **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God"** (Romans 8:7, 8). People as they are naturally, those who have not experienced the sovereign work of the Holy Spirit in regeneration, cannot please God by any of their actions. They are not only enemies of God, even their minds are enmity against God. They are rebels against the law of God. In summarizing the depravity of all human beings, Paul wrote: **"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 none that doeth good, no, not one"** (Rom. 3:10-12). Not one human being is righteous! None understand! Regardless of their interest in religion, none seek after God! None do good, for all are sinners! With such a damning charge against mankind, is it any wonder that the regeneration of lost persons must of necessity be a sovereign act of God? Can you not see how it is that

not only must God take the first step in saving lost sinners, He must do all?

We observe these truths in the behavior of humanity in our own society. Murders, thefts, rapes, abuse and all sorts of horrible things are done by men against their neighbors and their own families. Human beings are not intrinsically good, instead they are born with a sin nature and if given time, will commit acts of sin. (We do not deny the existence of acts of human kindness, but even these acts spring from impure motives and so even such acts are tainted with sin.) Jesus said, **"...there is none good but one, that is, God"** (Mark 10:18).

Consider what God said against His chosen people, Israel: **"Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment"** (Isa. 1:2-5). The summary is this: **"From the sole of the foot even unto the head there is no soundness in it."** The human race, like ancient Israel, is totally depraved. That means that each individual member of the human race is totally depraved. Every faculty of every man, viz. his intellect, emotions, and will are depraved. They are all at enmity against God. Is it any wonder then, that **"...God is angry with the wicked every day"** (Ps. 7:11)?

Oh I know, the popular doctrine proclaimed far and wide is that God loves everybody and wants to save everybody, but that lie and the liars who hatched it shall be turned into hell and then cast into the lake of fire for eternity. Consider this: the everlasting state of evil men shall be the lake of fire. **"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"** (Revelation 21:8). Notice the classes of men listed in that verse. These kinds of people make up our contemporary American society. Considering that **"God is angry with the wicked every day"** can we not see that God is angry with American society? It

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# Why Tornadoes

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is popular to end political speeches with “God bless America.” But if God blesses America in her present sinful state He will only encourage the rebellion of her citizenry against Him. I love America and I do ask God to bless America – with a godly sorrow over sin that works repentance! Sadly, I see no repentance in the lives of most Americans! I believe that, as one old preacher said, we are on the little end of something big – and one of those big things coming is the time of judgment which Jesus called “**great tribulation**” (Matt. 24:21).

The Lord Jesus Christ taught a lesson regarding the sovereignty and judgment of God using two events that happened during His earthly life. This lesson is recorded in Luke 13:1-5 as follows: **“There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.”** The Galileans murdered by Pilate and the eighteen in Jerusalem upon whom the tower fell were not bigger sinners than others according to Jesus. Jesus taught and believed in total hereditary depravity of all mankind. All men are born sinners and by committing acts of sin worsen their condition. All human beings deserve the lake of fire and unless they repent they shall spend eternity there. God is righteous to judge sin whether He does it now or waits until eternity! Sin results in judgment! This is the teaching of the Lord Jesus Christ! **“Except ye repent, ye shall all likewise perish!”**

Were the people who perished in the recent tornadoes in four states worse sinners than others? To ask such a question is to show a lack of understanding of Biblical teaching. The plain teaching of the Bible is that all are sinners. All are worthy of punishment

and all shall suffer the just reward of their deeds in the lake of fire – unless they have a Substitute who bore their punishment for them. God is not unjust. If Christ bore your punishment, you have no punishment to bear for the justice of God has been satisfied. **“And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation”** (Heb. 9:27, 28). The question that should concern you is this: Did Christ bear your punishment when He hung upon the tree? Do not think you are saved because of something you did! Regenerated persons do a lot of things, but there is nothing you can do to regenerate yourself or to cause God to do so. You can as easily birth yourself into the family of God as you can lift yourself up by your own bootstraps! Has God done something to you, and in you, and for you that has resulted in godly sorrow that works repentance toward God and its twin gift, faith in the Lord Jesus Christ? If so, may God give you the assurance that He loves you with an everlasting love and that He has drawn you to Christ who bore your punishment on the tree. Do not let anyone give you any kind of false assurance! **“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”** (II Cor. 13:5).

But what about genuine Christians who may suffer in tsunamis, tornadoes, earthquakes and the like? What about those truly regenerated sons of God who, along with their wicked neighbors, suffer from such catastrophes? Remember that what God does is right and what He says is truth! If He has planned from eternity to send catastrophes upon His children, it will be for the glory of the Lord Jesus Christ and will be worked together for good. As children of God we are taught to trust in Him in all things, and to expect chastening. Chastening is not punishment! Punishment looks back to sins committed. Christ bore the punishment of the elect. Chastening looks to the future and rather than being retributive in nature, it is corrective. **“If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now**

**no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby”** (Hebrews 12:7, 11). Not only should we expect chastening, we should expect divine comfort – comfort that comes directly from God. We read about this in II Corinthians 1:4 which speaks of God, **“Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.”** Here also we see that even the comfort God gives His saints has a future aspect. It comes not only to comfort us, but also so that we can comfort others with the same comfort that helped us! Let us consider what Brother Peter has to say: Peter blesses God and then writes of the glory of our salvation, and our safety and security in it. Then he writes, **“Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls”** (I Pet. 1:6-9). Thus, being assured of the safety of God’s salvation, the reward **“reserved in heaven,”** for those who are **“kept by the power of God,”** Peter then speaks of the transitory nature of our trials and of the glory that shall follow. Only God’s gracious working in His children can cause them to live with eternity and eternity’s values in view. Whatever comes our way is according to God’s wise plan – and if we could alter His plan we would only spoil it. And so in all things – eternal and temporal – we trust Him.



## A Kind Enquiry

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circumstances, are evidences of too much heat in the head. Don’t wrap up the head too much. Some wear a cap five times double, and some thicker still; is it any wonder the head is heated, if covered and compressed in such creed caps as these? Brother, let thy head be fanned by the fine breezes of the everlasting hills, and be occasionally cooled by bathing in that **“river, the streams whereof make glad the city of our God, the holy place of the tabernacles of the most High”** (Ps. 46:4). *How are the eyes?* Can you see things that are invisible? Are they often directed to the hills from whence cometh thy help? Do they look not on the things

that are seen, but the things which are not seen, because the things that are seen are temporal, while the things that are not seen are eternal? Can they discern between things that differ? Between the law and the gospel? Between the flesh and the spirit? Between the commandments of God and the traditions of men? If the eye is healthy, it will look to Jesus, it will trace out the footsteps of the flock, it will look for, and urge us to hasten to, the coming of the day of God. *How is the hearing?* Can you hear and distinguish the Shepherd’s voice? Jesus tells us, that **“when he putteth forth his sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers”** (John 10:45). The church of old could distinguish the voice of Jesus from all others, therefore she cried out, it is **“the voice of my beloved, behold he cometh”** (S. of S. 2:8). If the ear is open to God’s Word, if it trieth words, distinguishing between truth and error, between Christ and antichrist, between the world and the church, it is tolerably healthy. The man in health says, **“I will hear what God the LORD will speak, for he will speak peace unto his people, and to his saints: but let them not turn again to folly”** (Ps. 85:8). *Are the extremities warm?* They should be kept so by action. The hands should handle the word of life. They should work for Jesus. The feet should run in the way of God’s commandments. One in good health said, **“I made haste, and delayed not to keep thy commandments”** (Ps. 119:60). My brother, cold hands and cold feet show a disordered system. If thy hand is stretched out to help the fatherless, to relieve the widow, and to assist the poor; if thy feet are employed to visiting the fatherless and widows in their affliction, and comforting Christ in His members, they will be kept warm and healthy. Some are so much in this cold world, that they are chilled and frostbitten: and others nurse themselves so much by the fire of self-indulgence, that they are afraid of every breath; and both are comparatively useless, being in a very unhealthy state. Activity is necessary to health. Outdoor exercise is most beneficial. Therefore, the Master says, **“Son, go work to day in my vineyard”** (Matt. 21:28). Put thy hand to the plough, look not back. So will the promise be realized, **“The youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint”** (Isa. 40:31). They shall be in good robust health.

Observe, *spiritual sickness is very common.* We are like Paul’s Corinthians, to whom he said, **“Many are weak and**

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## A Kind Enquiry

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**sickly among you, and many sleep**" (I Cor. 11:30). Numerous spiritual maladies are apparent in God's church. One has the overflowing of the gall, which appears in bitterness, wrath, and clamour; another has the tumour of pride, and swells with conceit and self-will; a third has the vertigo of inconstancy, and manifests his giddiness by wandering from place to place, or from creed to creed; another has the pleurisy of envy, and is always in pain because others prosper; another has the cramp of covetousness, and twists into all shapes and forms before he will part with his money; another has the fever of intoxication, and is always longing for the glass; others have the epilepsy of fear, and are all their life time subject to bondage. But where shall I end? for diseases are almost endless; therefore I may well put the question, **"Art thou in health, my brother?"** *Appearances are often deceitful.*

What we take for the bloom of health, may be the hectic of disease. Many who are declining fancy they are quite well; others that they are speedily recovering. Multitudes appear consumptive, but alas they know it not. The difficult breathing, the unsteady walk, the irregular appetite, the confidence they express respecting their health, are sad symptoms that they are declining. These are the most difficult to convince of their danger, their own feelings deceive them, so that while others see clearly the danger they are in, they do not suspect it themselves. *Health is very important.* Important for our enjoyment. Important in order to the performance of our work. Important in every point of view. Therefore we should never trifle with it, but daily pray that we may prosper and be in spiritual health. *The neglect of health is dangerous.* Taken in time, disease may perhaps soon be conquered; once rooted, the eradication is difficult. Never neglect the health of thy soul, my brother. *The physician is at hand.* You may apply to Him at any time. His advice is gratis. He never administers without necessity. Therefore go to Him, whenever you have suspicious symptoms, and cry, **"Examine me, O LORD"** (Ps. 26:2). *The remedies are at hand.* There is the warm bath of blood, and the cold bath of truth. The leaves of the tree which are for the healing of the nations. The famous balm of Gilead. The true pool of Bethesda. A remedy for every disease. A sovereign catholicon for every disorder. Restoration to health may be enjoyed. There are no incurable cases in God's family. The great Physician says of every case, **"I will bring it health and cure"** (Jer. 33:6). I will heal thee of thy wounds, and will restore unto thee the abundance of truth and peace. His advertisement is headed, "Come and be healed," and it is sent into all the world, and is to be made

known to every creature. He cures today and tomorrow, and He does all for a name. His advice is gratis. His medicines are gratis. His attendance is gratis. So that no one need suffer long. He says to each of us as to the poor man at the pool, **"Wilt thou be made whole"** (John 5:6)? If we appear suspicious, He will put the question, **"Believe ye that I am able to do this"** (Matt. 9:28)? If we are satisfied of His power, but are afraid He is not willing, He says, **"Be not afraid, only believe"** (Mark 5:36). And when we cast ourselves upon His mercy, as the poor man did, crying, **"Lord, I believe; help thou mine unbelief"** (Mark 9:24). He will take us by the hand, lift us up, and heal us. Or if, like the leper, we cry with our whole heart, **"Lord, if thou wilt, thou canst make me clean"** (Matt. 8:2). He will say, **"I will, be thou clean"** (Matt. 8:2). Reader, *art thou in health?* If not, to Jesus, to Jesus, to Jesus at once, --- He will heal thee perfectly, gratuitously, and forever.



## The Seven "Shalls"

(Continued from page 121) ♦

The angel's announcement to Mary of the birth of the Messiah involved seven "shalls." Four of these have already been literally fulfilled. the other three are yet future and are as certain of fulfillment as were the first four. The last three shall be literally fulfilled as were the first four. No one would question this but one who is slow to believe all that the prophets have spoken.

### 1. "THOU SHALT CONCEIVE IN THY WOMB, AND BRING FORTH A SON"

Years before this time the prophet Isaiah had said: **"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel"** (Isa. 7:14). Now it is disclosed that Mary of Nazareth is chosen of God to be the mother of the promised Messiah. She was chosen to be the mother of the Messiah because she was a virgin. The Promised One must partake of the nature of man, yet not of the corruption of that nature. He was to be the seed of the woman, not the seed of a man (Gen. 3:15).

But how could a virgin conceive a son? How could such a miraculous thing occur? The answer is found in Luke 1:35: **"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."** The formation of the babe in the womb was the work of the Holy Spirit. God Himself impregnated the virgin without human help. This is why the embryo was a holy thing, a person when born

Who was **"holy, harmless, undefiled, separate from sinners"** (Heb. 7:26). Only the virgin birth can account for the sinless life of the Savior.

With the exception of Adam, Jesus Christ was the only human whose body was specially prepared by God. To the Father, Christ said: **"But a body hast thou prepared me"** (Heb. 10:5). The psalmist, speaking prophetically of Christ, declared: **"I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them"** (Ps. 139:15-16).

I believe Jeremiah 31:22 is a reference to the virgin Mary: **"For the LORD hath created a new thing in the earth, A woman shall compass a man."** The virgin compassed Christ in her womb. This was owing to Divine power. In the birth of Christ the Father created a new thing, a man like had never existed before. He was at once God and man. The Hebrew word for "man" here means "mighty man," a term applied to God (Deut. 10:17) and to Christ (Zech. 13:7). **2. "SHALL CALL HIS NAME JESUS"**

Mary's virgin-born Son was to be named Jesus, or Savior. This name was significant of the high office to which He was destined to fill. "Jesus" was

the equivalent in Alexandrine Greek of "Joshua," and in Hebrew originally "Jehoshua" meaning "Jehovah is salvation."

How fitting was this name! It revealed that His birth, life, death, and resurrection was for the purpose of saving His people from their sins. He was coming into the world to save to the uttermost all who came to Him. His name is the only saving name under Heaven whereby men may be saved from their sins.

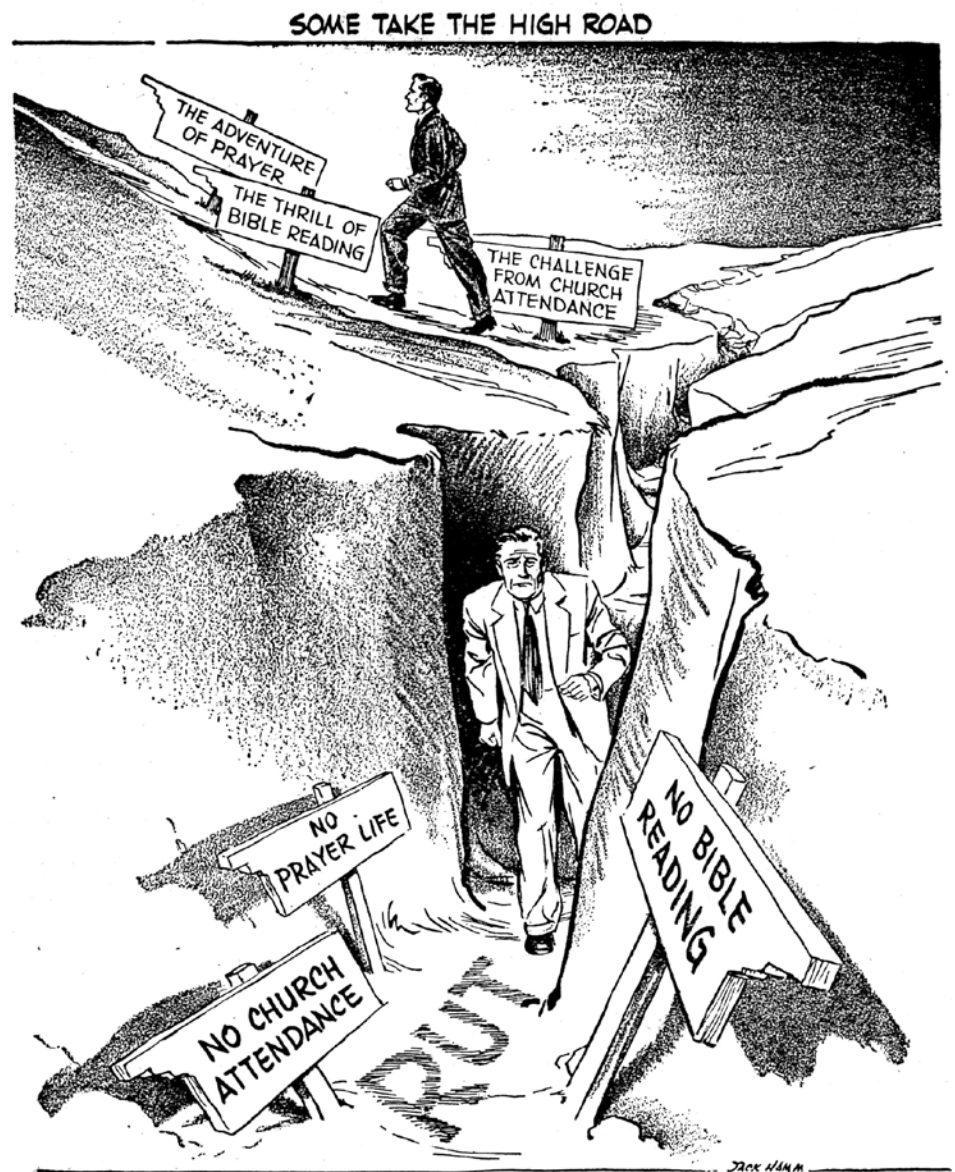
Sweetest note in seraph song,  
Sweetest name on mortal tongue;  
Sweetest carol every sung,  
Jesus, blessed Jesus.

### 3. "HE SHALL BE GREAT"

Jesus Christ was the most wonderful person who ever lived. He was incontestably great. He was great in His origin. He was great in His love. He was great in holiness and all excellence of character. The Redeemer was great in the work which He performed. He was distinguished and illustrious; He was great in power and wisdom.

My Savior preached the greatest sermons ever delivered. He gave sight to the blind, hearing to the deaf, and speech to the dumb. He exercised power of death, disease, and demons. His sinless life

♦ (Continued on page 126)



## The Seven “Shalls”

(Continued from page 125) ♦

and flawless character have never been duplicated. His matchless compassion and peerless love is unparalleled in all the annals of man's history. His fidelity in life and courage in death will be forever incomparable.

The story of Jesus in the four gospels is truly the greatest story ever told. More books have been written about Him than any other man who ever lived. For nineteen centuries He has been the inspiration for an endless stream of literature. Yet not all that He did and said was ever recorded. **“And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written”** (John 21:25).

All the armies that ever marched, and all the navies that ever sailed, and all the air forces that ever flew, and the kings that ever reigned, have never affected the life of people on this earth as much as the Christ of God. Tongue and pen can never adequately tell of His towering greatness above all the prophets and priests, kings and kaisers, popes and potentates, dignitaries and distinguished persons of all time. The greatest works of art and songs in all the world owe their inspiration to the man from Galilee.

Not even the half of the greatness of Jesus Christ has ever yet been told. If the oceans were filled with ink, and space one vast parchment, and all the stars pens, and every man a writer by trade, to write the entire story of Him and His greatness would drain the ocean dry and darken the Heavens! If each saint that ever lived would begin now to try to describe His greatness, eternity would be dead and gone before they had begun to tell of Christ!

### 4. **“HE...SHALL BE CALLED THE SON OF THE HIGHEST”**

The expression, **“He shall be called the Son of the Highest,”** is the same as to say He shall be the Son of the Highest (Gen. 14:18-20). The Scriptures set forth Jesus Christ as the **“Son of the most high God”** (Mark 5:7). His heavenly Father said of Him at His baptism and transfiguration: **“This is my beloved Son, in whom I am well pleased”** (Matt. 3:17; 17:5).

In the sense that Jesus is the Son of

God, He is the only child. Five times John applies to Christ the title of **“the only begotten Son.”** Christ is the expressed image of the Father's person, and His Son by an eternal generation. He is the Son of God in a unique way by His virgin birth. We are the adopted sons of God, but we are not sons of God in the same sense that Christ is.

### 5. **“THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID”**

The Bible discloses that Mary and Joseph were of the royal house of David. Thus Christ was of the lineage of King David. Matthew begins his gospel by saying: **“The book of the generation of Jesus Christ, the son of David, the son of Abraham”** (Matt. 1:1). He was called **“the son of David”** by those who knew Him (Matt. 22:42). This constituted a devout acknowledgment of His rightful claim to the crown rights of the Davidic throne (Matt. 9:27; 20:31).

Hundreds of years ago God had promised David in an unconditional covenant that his throne would never lack a qualified heir. Jeremiah related of this: **“Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne. . .”** (Jer. 33:20-21). See also Psalms 132:11; I Kings 8:25; II Chron. 6:16.

In the person of the virgin born Son of Mary, David has an ever living heir to his throne (Acts 2:29-30). Christ declared **“I am the root and the offspring of David”** (Rev. 22:16). The genealogical table in Matthew presents Christ as the legal heir to David's throne through Joseph's line. The one in Luke 3 reveals Him as **“the seed of David according to the flesh”** (Rom. 1:3) by tracing His blood descent through Mary. This makes Christ the natural and legal heir to the Davidic throne.

In Acts 2:29-31 Peter directs our attention to this truth: **“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ. . .”** David expected Christ to rise from the dead in order to fulfill the promise God made to him about his everlasting throne.

The Bible teaches the throne of David shall never be destroyed. The Lord promised King David in II Samuel 7:13: **“I will stablish the throne of his kingdom for ever.”** Psalms 89:4 discloses that the Lord said: **“Thy seed will I**

**establish forever, and build up thy throne to all generations.”**

The One crowned with thorns at His first appearing will receive the throne of David at His second appearing. He did not take over David's throne at His first advent. Neither is He at present reigning over the house of Jacob. Christ will take the government of the nations on Himself when He returns and occupies the throne of David. Isaiah tells us: **“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever”** (Isa. 9:6-7).

In the Old Testament days David's throne was on earth (II Sam. 5:4-5). Even so on earth and in Jerusalem Christ will literally reign as the Son of David (Jer. 3:17).

According to Revelation 3:21, Christ is now seated on His Father's throne. When He returns He will take His seat upon the throne of David in earthly Jerusalem. He predicted while on earth the first time: **“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory”** (Matt. 25:31). Christ will sit upon the throne of His glory when He comes in His glory. Since He has not yet come in His glory, we can be certain He is not now sitting on the throne of His glory. When He comes in His glory He will build up Zion (Ps. 102:16).

Jesus Christ is God's appointed heir to David's throne (I Kings 8:25; Ps. 132:11; II Chron. 6:16). Acts 2:29-30 tells us that God would raise up Christ not only for our justification but to be the everlasting heir to David's throne.

After this church age Acts 15:16 tells us Christ will come again and assume the crown rights to David's throne: **“I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.”**

This Scripture harmonizes with Hosea 3:4-5 in the Old Testament: **“For the children of Israel shall abide many days without a king, and without prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”**

Jeremiah said: **“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper,**

**and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS”** (Jer. 23:5-6).

### 6. **“HE SHALL REIGN OVER THE HOUSE OF JACOB FOR EVER”**

Jesus Christ, the Son of David, is foreordained to rule over the literal house of Jacob. The reference is to the descendants of the man called Jacob or Israel in the Old Testament. The church is never styled the house of Jacob in either the Old or New Testaments. Mary would not have understood the angel to be referring to the church which was non-existent at this time.

Christ is going to reign over the same people that David did. The kingdom of David was the earthly kingdom of Israel. The throne of David in the Old Testament was called the throne of Israel. Micah declared: **“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting”** (Micah 5:2). Since Christ did not rule over Israel at His first coming this must occur at His second coming.

When Christ comes there will be an undoing of the division in the Davidic Kingdom. The Lord tells us by the mouth of Ezekiel: **“I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . And David my servant shall be king over them. . . . And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever”** (Ezek. 37:21-25).

The Apostle Paul had this period in mind when he said: **“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes”** (Rom. 11:26-29).

### 7. **“OF HIS KINGDOM THERE SHALL BE NO END”**

The kingdom over which Christ shall reign between the first and second resurrection is of one-thousand years

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## The Seven "Shalls"

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duration. This is abundantly clear in Revelation 20:1-6. After the Great White Throne of Judgment and the renovation of the earth by fire, Christ will abdicate the kingdom to the Father and God will be all in all (I Cor. 15:24-25). Then God will have absolute authority over the earth in a more direct sense than at present. In the great abdication the earthly kingdom of Christ will be united with the eternal kingdom of God. Then the **"kingdoms of this world will have become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever"** (Rev. 11:15). Thus the kingdom of Christ is an eternal kingdom.

The eternity of Christ's kingdom is well attested in the Holy Writ. Isaiah 9:7 says Christ will sit upon David's throne **"for ever."** Ezekiel 37:25 declares: **"My servant David shall be their prince for**

**ever."** Daniel speaks of Christ's kingdom in this manner: **"His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed"** (Dan. 7:14, 27). Micah foretold: **"The Lord shall reign over them in mount Zion from henceforth, even for ever"** (Micah 4:7). In John 12:34 the people of Israel said: **"We have heard out of the law that Christ abideth for ever."** The writer of Hebrews wrote: **"Wherefore we receiving a kingdom which cannot be moved"** (Heb. 12:28). Speaking of the eternal state of Christ's kingdom, John revealed: **"For the Lord God giveth them light: and they shall reign for ever and ever"** (Rev. 22:5).

"What is life all about?" asked a young man to a minister one day. The man of God replied: "You are here to have opportunity to become part of the kingdom of God, and to prepare to live forever with Him."



of His people. We should regard every command of God as having this two-fold purpose, and therefore count all disobedience as an insult to God and an act of contempt for His government and purpose.

God provided one place of worship and one priesthood. All sacrifices were to be offered in the appointed manner and the blood sprinkled **"upon the altar of the LORD at the door of the tabernacle of the congregation."** The mention of the sprinkling of the blood and the burning of the fat points to the sin offerings, trespass offerings, and peace offerings. There is no remission of sin and no fellowship with God apart from the way of the altar, apart from the shed blood of Jesus Christ and the mediatory advocacy of Jesus Christ as our great High Priest. None are worshipping aright whose sins are not atoned for by the blood of Jesus Christ. None are worshipping aright who are not offering their gifts and sacrifices to God through Jesus at the appointed time and place. God rules over all aspects of spirituality and worship. People want to kick at God's ordinances today; but His commands are as real and applicable to us today as this command was to Israel of old (Heb. 10:25, I Cor. 16:2). Disobedience shows lack of respect for the blood of the covenant (Heb. 10:29).

**"And they shall no more offer their sacrifices unto demons, after whom they have gone a whoring."** Israel had been redeemed by God, and they were to relinquish all connection, affection, and affiliation with the false gods of the heathen (Ezek. 20:5-9, I Cor. 10:18-22, I Thess. 1:9). God's redeemed people are called to follow and serve the true and living God, and to have no more to do with the false beliefs and false gods of the world whom they once followed and served. To go with the world against the ways of God is spiritual adultery. Israel was to love God first, most, and best, to the exclusion of all other "gods" so-called. Israel was to recognize God as the source of all their blessings. So are we to recognize God as the source of our daily blessings and provisions (I Tim. 4:3-5). All worship was to be directed unto the Lord in the prescribed manner. This continued when they entered the land of Canaan (Deut. 12:1-16).

### III. Verses Ten through Fourteen.

God here expounds upon the prohibition against eating any blood. While certain animals could be eaten for food, no blood was to be eaten (Lev. 3:17; 7:26). The reason for this prohibition was that **"the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls."** The blood of the flesh is the life thereof (Gen. 9:4). God has always had respect for the blood. The blood of the sacrifices of Israel of old pointed to the blood of Jesus which He would shed upon the cross to save His people from

their sins. His shedding His blood points to the fact that He laid down His life for the believer (John 15:13, Eph. 5:2, I John 3:16, Isa. 53:10). Christ gave His life to make an atonement for sinners such as you and me.

**"For it is the blood that maketh an atonement for the soul."** In the blood is the life, and the life of the guiltless Substitute atones for the soul of the sinner. "So here was life for life . . . a vicarious sacrifice and atonement, typical of the sacrifice and atonement of Christ, in the room and stead of his people."<sup>2</sup> The blood of those sacrifices pointed to the blood of Jesus Christ which He would shed to cleanse His people from sin and sanctify them unto God (Heb. 9:22, Matt. 26:28, Eph. 1:7, I John 1:7). Now there is no saving merit in the blood of bulls and goats; but there is in the blood of Jesus Christ (Heb. 9:11-14; 10:4-10). You cannot be saved by imitating Christ, but only by believing in the power of His blood to cleanse you from sin and make you holy in the sight of God. Baptism, church membership, good works, and other such things do not possess saving power or bestow any aspect of justifying righteousness upon a person. Only the blood of Jesus saves a soul from sin-guiltiness, and that by faith alone without works (Rom. 3:24-25).

The blood of Jesus Christ upon the altar of God is God's provision. **"I have given it to you upon the altar to make an atonement for your souls."** Every aspect of salvation is of God's free grace. **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"** (Rom. 6:23) (Rom. 5:15-21). Jesus gave His blood – yea, His life, His soul – to make an atonement, a substitutionary, sin-covering, peace-making, reconciling sacrifice, for every believer. This is all the more reason why the children of Israel were not to sacrifice to demons in the open field, because the blood of those sacrifices was God's gift, and pointed to the blood which Christ would give for the sins of the world (John 6:51-58). Those sacrifices were temporary and typical of the one truly saving sacrifice, Jesus Christ.

**"Therefore said I unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."** All Israelites and all who joined themselves to Israel and followed with them were bound by this rule. This was to maintain God's truth and God's rights, and to keep Israel from following after the customs and beliefs of the heathen nations. This restriction was carried over into New Testament churches when Gentile believers were added by God to His churches (Acts 15:19-21). This was done (1) because God still respects the blood, which is the life of the flesh; (2) to keep a stumbling-block from entering

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## - A STUDY IN THE BOOK OF LEVITICUS -

By Timothy Hille  
of Ashland, Illinois

### Chapter Seventeen The Sanctity of the Blood

The preceding chapter recorded the institution of the yearly day of atonement. This chapter records the law governing the sanctity of blood, which was the atoning agent: **"for it is the blood that maketh an atonement for the soul."** The blood of Jesus Christ is that which purges sin, justifies the sinner, and brings us to God (Heb. 9:14, Rom. 5:9, Eph. 2:13). God, in this chapter, gives regulations to the children of Israel regarding their offering of sacrifices and their use of animals for food, particularly as relates to the restriction against eating blood. The purpose of these regulations was to keep the people free from uncleanness and from the immoral, idolatrous practices of the heathen nations. "This was destined to make Israel a blessing to the whole world by its holiness and its witness to a holy God."<sup>1</sup>

#### Chapter Outline

- i. One place of worship – the tabernacle: vs. 1-9
- ii. Eating of blood forbidden: vs. 10-14
- iii. Concerning the eating of that which was found dead: vs. 15-16

#### I. Verses One and Two.

**"And the LORD spake unto Moses."** God here imparts the divine instructions and commands to His appointed leader of the people, which he in turn was to deliver to them as being from God (Heb. 13:7). God speaks to and directs His people through His chosen and appointed leader. The leader whom God chooses always meets God's qualifications



and requirements of leadership. Moses was instructed by God to **"Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This**

**is the thing which the LORD hath commanded."** They were to know that these things being now described were the command of the true and living God, their Redeemer and King. The things that God says ought to matter to us more than anything else. The commands of God are exactly that, the commands of God: and what could be more important than His commands (I Thess. 2:13, John 14:21)? The responsibility of every spiritual leader, every pastor and teacher, is to teach and proclaim the Word of God. **"For I have received of the Lord that which also I delivered unto you"** (I Cor. 11:23) (II Cor. 2:17). **"For I have not shunned to declare unto you all the counsel of God"** (Acts 20:27).

#### II. Verses Three through Nine.

The command of the Lord is here given. This command is a restriction against killing those animals that were used in the offerings of the Lord without bringing them to the tabernacle **"to offer an offering unto the LORD."** To disobey this command was to be guilty of shedding blood in God's sight, resulting in the guilty person being **"cut off from among his people."** The two-fold purpose of this command, as with all of God's commands, was to maintain God's honor and glory, and to maintain God's interests and godliness in the lives



## A Study in Leviticus

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into God's churches which would offend the Jewish believers; and (3) to keep the New Testament saints from observing the practices of the idolatrous heathen.

The blood of those animals that were not used for sacrifice was to be poured out upon the ground and covered with dust. It was not to be eaten, nor was it to be offered to idols. If any person ate blood, then that person would be **"cut off."** God said, **"I will even set my face against that soul that eateth blood."** This means nothing less than death (Lev. 20:1-5). Those who disregard what God says about Jesus' blood will be eternally cut off (Heb. 2:2-3).

### IV. Verses Fifteen and Sixteen.

(Ex. 22:31, Deut. 14:21) The children of Israel were considered defiled if they ate that which died of sickness or by being smitten by a wild beast: **"that which died of itself, or that which was torn with beasts."** Those creatures which so died had not had their blood poured out, and the blood would have remained in the body and not be easily removed after death, when once the heart has ceased to beat and the blood has settled. These animals likewise were not killed in a manner which was connected with the altar. If any should eat the meat of an animal that was found dead, he was ceremonially defiled thereby. Those who have life because of the altar and partake of the one whose life was given on the altar are to have no communion with the dead (Eph. 2:1). If any did ignorantly eat of an animal that was found dead, then a procedure of ceremonial washing was prescribed in order for that person to be clean and thus able to fellowship with God and God's people. All of our life is to be lived in consecration because of the One who died and shed His blood upon Calvary's tree for our sins. Because of Jesus' blood we live and have fellowship with God. Let us not bring a reproach upon Him or despise His blood by being disobedient to His commands.

### NOTES

1. Hille, Harry J. "Outlines on Leviticus," 1979.

2. Gill, John. *Exposition of the Old Testament* ("The Online Bible," Larry Pierce, 1994-95).



## The Condition of

(Continued from page 121) ♦

the lost sinner, than He does in using the illustration of lost sheep; for there is nothing so lost as a sheep when it becomes lost.

Then the other thing in this passage which we notice particularly is, of

course, the sheep itself. I am not going to speak this evening on the sheep, but I mentioned it only to point out the subject itself, and that is the "actuality" and the "reality" of being lost.

### I. THE CAUSE OF BEING LOST

Here is something that is undeniably a fact which cannot be shrugged off and dismissed from one's mind, and that is the fact of being lost if one is without Christ. I might just add this: in spite of what you may have entertained in your hearts, or what you have been told in times past, people without Christ "are" lost, not simply "going to be lost after awhile," but they are lost "now in the eventful present."

The saddest thing in the world is to be lost, without God, without life, without hope and without Christ. That is the most pathetic, most horrible thing that one can think about. You can talk about the atomic bomb with all its devastation and all the destruction that might come as a result of its being dropped, but it comes nowhere near the awful fact that all around us there are those who are without Christ---lost.

I recognize there are those who don't like to think about this particular issue. Parents don't like to think of their children as being lost, and sometimes children don't like to face the fact that their parents are lost. We are prone to think in terms of the other fellow's children perhaps being lost, but not our own. But may I say, with all the fervor and strength of my heart and soul, that he, or she, who is without Christ is LOST, lost much worse than a sheep when it becomes lost.

Beloved, this fact of being lost is something that we cannot escape. In spite of the fact that many, no doubt, would like to dismiss it from their minds and never again think of being lost, I tell you, beloved, every moment that we live we are faced with the undeniable fact that we rub elbows every day with men, women, boys and girls who are actually lost. But how many Christians care enough to try to win them to a saving knowledge of Christ? Very few, I fear. May I shame you who are Christians into being submissive to the will of God?

If one child, in leaving the church auditorium some evening, should get lost on the way home---that is, lost from the presence of its parents---the police force, friends and the whole community would be called out to search and search until the lost child had been found. The parents would be wailing and lamenting, tasting their own hot, salty, briny tears because their child was lost. Yet there is a child, perhaps, in your own home who is lost, lost to God, lost to Christ, lost to life and lost to the New Birth; but you lie down at night and sleep soundly without a thought of the doomed, helpless, lost condition of that lost child. How can you rest? How can you be so unconcerned?

Every day of your life you see the other man's children who are lost, without God and without hope in the world, yet not one tear of sympathy is shed in their behalf.

We are living in an age of "indifference" and "unconcern." I don't believe that in all my twenty years of ministry I have ever seen the lack of concern as in the last few years---that is, unconcern and indifference over the lost. Of you who profess to be the children of God, I venture to say, ninety-nine per cent of you have not spoken, given or offered one word of Scriptural advice in the past twelve months to a lost man; and yet you get up and sing: "Oh, how I love Jesus." Then you wonder why the lost look at us with a sneer; you wonder why they look at us with skepticism. Perhaps they reason in their hearts: "If you believe what you say you believe, that 'men outside of Jesus are actually lost,' then why have you not done something about me? Why haven't you witnessed to me of the saving grace of Christ? Now why?"

You know how I feel about segregation and integration, don't you? I say this in order that none of you will go away and say, "Brother Cox has turned over and taken the other side." I haven't! Brother Cox will die as he is tonight. But I say this in order to point this out: in my community there lived a Negro---only one---who had a little girl about two years old. This little girl got lost and the weather was very cold; the ground was frozen. Every white man in that community went out, and they searched all night for this lost child. Next morning about daylight they found her in a deep rut in a country road. She was hunched down, frozen stiff. They picked her up, took her home, revived her and she lived. One little Negro girl alarmed and struck a note of sympathy in that whole community. Yet men are lost in sin all around you and not one word do you speak to them about Christ. How can they believe that we are Christians? How can they believe that we are missionary-minded?

"But," you say, "Brother Cox, this church sends and spends more money for missionaries than any church its size."

Granted; but it's so much easier to send money to foreign missionaries than to be a missionary at home. That's a good alibi we have, to escape from one's own responsibilities. Let us face facts as they present themselves. We are indifferent and unconcerned; we care nothing for the lost. Let us just face it and be honest, you don't care; you are not concerned; you just don't care. Let's just face it.

Someone will say, "You shouldn't say that."

But I am saying it because you just don't care, that's all. Man does that which he is concerned about. The man, therefore, who is not concerned for the lost will not do anything for the lost

because he is unconcerned. He doesn't care if they are lost; he doesn't care if every lost man dies and goes to a Devil's Hell---you deny that.

I say this because we are living in an age in which folk, Baptist folk, are unconcerned. (Incidentally, I believe I know as much about Baptists as anyone else in the world. I know Baptist people up one side and down the other. I understand Baptist folk: I'm a Baptist.) But Baptist people have gotten to the place where they hesitate about becoming concerned and thoroughly aroused to the point of tears over the lost that they have all but dried up spiritually.

Three times in the New Testament we see Jesus weeping; twice we see Him weeping over the lost.

You might say, "I don't believe that."

It doesn't matter whether or not you believe it---it's still true. In John 11:35 we see Jesus weeping at the grave of a friend; in Hebrews 5:7 is testimony as to His weeping over a world that had rejected and rebelled against Him; and in Luke 19:41, He wept over the city in which He was soon to die. Don't tell me the Lord didn't show and express His feelings over the lost: He did!

You might say, "Then, it is a fact that men are lost---why?"

Listen to this: you don't have to do anything to become a sinner; you don't have to do one thing; merely be born into the world and you are a sinner. That's all there is to it, just be born.

Now I am not preaching on total depravity, but let me say this: the most obnoxious doctrine in the world to many folk is the doctrine of total and inherent depravity. Men don't like to believe there is sin in everyone that is born into the world. Men don't like to believe that. It makes no difference whether you believe it or not, it is true; it is a Biblical and experimental fact. Romans 3:23: **"All have sinned and come short of the glory of God."**

Men are born and condemned as such (Psalm 51:5; Romans 5:12). **"We have before proved both Jews and Gentiles, that they are all under sin"** (Rom. 3:9). Sin, or depravity, is the cause of being lost---SIN.

### II. THE EFFECT OF BEING LOST

Then if sin is the "cause" of being lost, what is the "effect" of being lost? For every cause there must be an effect; I believe in "cause" and "effect." So then, what is the effect of being lost? This: men are spiritually "dead" and cut off from God; completely alienated from God, enemies of God. Romans 8:7 **"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."**

Paul said, **"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called**

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# The Condition of

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**the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world**" (Eph. 2:11-12).

He was talking to the Ephesians, although they were saved at the time he wrote the Epistle to them, and he is telling them their condition as Gentiles prior to their conversion. He said they were aliens and strangers to the covenants of promise, having no hope and without God in the world.

"But," you might say, "it isn't so awful being lost."

Well, let us see: the Word of God says that it is. God, talking about the wicked, the lost, said in Jeremiah 23:12: **"Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD."**

It is an awful thing being lost. Can you feature being lost in the darkness, with snow on the ground and it frozen; you try to stand up, and one foot goes one way and the other foot goes the other way. Then suppose you are on the brink of a precipice; the ground is frozen, you are in the darkness and you can't stand up; you are slipping closer and closer to the edge of this precipice, and any moment you may go over the edge.

You say, "Why, that is an awful thought!"

Well, that is the condition of the lost: **"Their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein."** I tell you, beloved, this idea of being lost is a fact, and the awfulness of it cannot be denied.

## III. THE TERRIBLE AWAKENING TO BEING LOST

You have heard me tell about the aged man who heard me preach on Hell: it was during one of the greatest meetings it was ever my privilege to be in; a meeting in which aged men tottering on their staffs were saved. One night this old man, tottering on his staff, came down the aisle, led by his wife.

I was preaching on Hell, and suddenly he had come face to face with the knowledge that he was lost (before, he didn't think he was). As he came toward me, holding up one hand toward Heaven, saying, "Brother Cox, I'm lost; I don't want to go to Hell--I'm lost: I need Christ," he wasn't far from the kingdom right then.

After he had said this to me, I told him, "There isn't but one thing that will keep you out of Hell and that is Christ." He

wasn't far from the kingdom right then: for when he became conscious, realizing his need of Christ, he was immediately saved.

In a few years I held his funeral, and I told the people this man's experience; how this aged man who suddenly realized his spiritual condition said, "I'm lost, and I need to be saved. I don't want to go to Hell."

Just like the old prodigal son in Luke 15:17, he faced the fact that he was lost. When this prodigal son was faced with the fact of his condition, he was there feeding the swine, the most degrading thing that he could engage in. He was so hungry that he would have gladly eaten the husk (not the kernels, but the husk) that fell from the swines' mouths--the husk and not the corn---and no man gave him one thing to eat. He was helpless. No man fed him; no man was there to bless him, to comfort him; no one to lead him, and suddenly he came face to face with his lost condition and said, as he reasoned, "The servants in my father's house are fed, while here am I starving to death. While I am perishing, in my father's house there is bread to spare." He awoke to the knowledge that he was lost and far away from his father's house. What did he do? "I will arise and go to my father's house---I will arise."

I tell you, the father's love was reaching out, touching and fingering his heart, breaking up the fallow ground thereof. Like a beam of light, it came across the miles; the distance was bridged and spanned with the father's love as it revealed to him his need. He faced the fact that his need could only be met back at the father's house, and he said, "I will arise and go to my father, and I will say I have sinned against heaven and against thee; I'm not worthy to be called thy son; make me thy hired servant."

He faced the fact that he was lost---terrible awakening. Here was a man that had everything, and found himself at last in the hog pen. Let me tell you, beloved, every lost person in the world is in the hog pen, ready for the slaughter; he is ready to be taken from the swines' pen to the slaughter-house to be slain under the inexorable justice of God, Who will not spare. It is a terrible thing to be lost!

When the Philippian jailer, in Acts 16:30, came to the terrible knowledge he was lost, brother, he came face to face with his need; he saw himself as he was, a helpless creature in the sight of God, destitute of life, destitute of God, of Christ, and of the Spirit of God, helpless, without hope in the world as he cried out to Paul and Silas, **"Sirs, what must I do to be saved?"**

Here was a direct admission that he was lost: **"Sirs, what must I do to be saved?"** I am lost; I am LOST; I'm lost." I tell you, beloved, this idea of being lost is a fact.

When I was a lost boy many years

ago, I could hardly sleep at night as I was made to see I was lost; I was afraid to lie down and go to sleep for fear I would wake up in Hell--lost. But there came a time when the Shepherd found the sheep; and He brought it home and I came rejoicing. Not only did I rejoice, others rejoiced with me.

## IV. JESUS SEEKS OUT THE LOST

Notice in the parable before us: **"Who of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing."**

Watch it now: He goes after it, looking, searching until He "finds" it. There is no giving up; He searches until He finds it. The Lord identified Himself over and over as the Shepherd. He is the one being used in the illustration before us. He is the one who "seeks" relentlessly on and on, seeking after the lost until they are found.

I used to read that over and over. I don't know how many times I have read that, and almost every time I read it I get a new thought or idea. Just recently as I was reading this I thought about the shepherd who suddenly looked around and a sheep was gone, and he started searching for the little lost sheep. And there was the poor little lost sheep wandering over the hills and valleys; its feet were bleeding and everywhere it looked, nothing but stark terror and it was frightened almost to death. But here is the shepherd, searching relentlessly, searching, looking for the lost sheep. I could almost picture the shepherd as he finally looked down into the valley and there was that poor, lost, straying sheep. Before it was certain death; but the shepherd, hurrying as fast as he could, runs down the hill, down the valley, and picks up that one little scrawny sheep, with its wool all twisted, dirty, matted and part of it gone; but the shepherd picks it up, hugs it to his bosom, and hurrying home, calls his friends, saying, **"Come rejoice with me for I have found my sheep that was lost."**

**"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"** (John 10:16).

Ezekiel 34:11-12, 16: **"For thus saith the Lord GOD; Behold I, even I, will both SEARCH my sheep, and SEEK them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I SEEK**

**out my sheep, and will DELIVER them out of all places where they have been scattered in the cloudy and dark day. . . I will SEEK that which was LOST, and bring again that which was driven away, and will BIND up that which was BROKEN, and will strengthen that which was SICK"** (emph. WC).

Lord, what will you do? **"I will search out my sheep."** What will you do when you find them? **"I will bind that which was broken, and strengthen that which was sick."**

You know, the Lord is a relentless searcher. If He hadn't been He would not have found me, and He wouldn't have found a lot of you, either. But He said, "I search for my sheep and seek them out." He seeks on and on until He finds them, and when the sheep has been found there is always rejoicing.

Then I want you to notice the last thing: He will search for how long? Until He finds it. Then what is the result when He finds it? **"Rejoicing."** When the shepherd brought the little sheep home there was rejoicing. The Lord says, as He draws a vivid picture of what takes place in Heaven when a soul is saved, "Likewise, there is rejoicing in the presence of the angels of God over one sinner who repenteth, more than over ninety and nine just persons, who need no repentance."

Rejoicing in Heaven itself; in the City of God there is rejoicing by the angels themselves when a sinner is saved. Why shouldn't there be rejoicing on earth? And if the parable hold true---and it does---there was rejoicing when the shepherd brought the sheep home and invited his friends to come: **"Rejoice with me: For I have found my sheep that was lost."**

May the Relentless Searcher search you out and bring the wandering ones home is my prayer. Amen.



## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Good Baptist men of the previous generations thought much of the 1901 American Standard version of the Bible. T. P. Simmons used it in his book. B. H. Carroll said it was much preferred to the KJV. Others often quoted from it when they felt the translation was more reflective of the Greek. Why does our generation of Baptist pastors mostly reject it? - Email

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I am a poor sinner saved by SOVEREIGN GRACE, unworthy of the least of God's mercies. The Holy Spirit regenerated me by His power, gave me spiritual life, graced me with the gifts of repentance and faith, and enabled me to see and believe the truth of the Gospel of the Lord Jesus Christ. When I was saved back in 1980 those who preached to my sin sick soul used an old King James Authorized Version of the Bible. I didn't know any Greek or Hebrew (to my shame, I still don't know much of the ancient languages). I am pretty sure that Brother Greg Rittenhouse and Brother Dan Ferrell didn't know much Greek or Hebrew either. I am eternally grateful to God that they did know their English Bible, the King James Authorized Version that was translated from the Received Text. From that day to the present I have always been a fervent supporter of the King James translation. I use the good old King James when I study, witness to the lost, and preach. I memorize Scripture from the good old King James Bible. When I meditate upon Scripture and plead the promises in prayer I never do it in Greek or Hebrew, but in English. Call me old fashioned, antiquated, out of touch, etc. but I am fully satisfied that the King James Authorized Version is the translation that God has used among English speaking people. All the old Landmark, Sovereign Grace Baptist preachers that I had the privilege of hearing used the King James Version. I never recall Bro. Al Gormley, Bro. Milburn Cockrell, Bro. Eugene Clark, Bro. Harold Harvey, Bro. Garner Smith, Bro. Wilbur Johnson, or Bro. Gail Terrell (to name a few) ever preaching from the ASV or even quoting from it.

I don't exactly know why Brother T.P. Simmons referenced the ASV or why B.H. Carroll said it was much preferred to the KJV. I have read a lot of Carroll's writings but I never remember reading a quote like that. I surely don't claim to have the scholarship or credentials of those dear brethren. However, when it comes to the use of the ASV, I am

against it. It is not translated from the Textus Receptus (Greek). The ASV was an American revision of the English Revised Version (1881) and the forerunner of the Revised Standard Version (1952) and the New American Standard Version (1971). All of the aforementioned translations have one thing in common, they are all translated from corrupt manuscripts (Vaticanus and Sinaiticus) that were promoted by Westcott, Hort and Nestle as the oldest and most reliable. The modern versions often omit verses and passages that are correctly found in the Received Text. For example, the ASV omits 17 entire verses and another 174 verses have partial omissions in the New Testament alone. They also substitute words or phrases and add words and phrases that are not in the Received Text. On several occasions the modern English versions omit words relating to the Deity of the Father, Son, and Holy Spirit (the ASV has 198 such omissions in the New Testament). I would encourage folks to get a booklet entitled "Evaluating Versions of the New Testament" by Everett W. Fowler to see more statistics like those cited.

I am a very practical man. Here are some more of my reasons for using the King James Authorized Version, and why I don't promote other modern English versions:

1) I believe that the King James Authorized Version is the most reliable, trustworthy English translation from the original languages.

2) God has used the old King James Authorized Version in a powerful way among English speaking people. Every great awakening and revival in England and America came about when the KJV was being used as the primary translation.

3) I love the language and the flow of the KJV. It is easy to commit to memory.

4) If you look at the timeline of the modern English versions dating back to 1881, a lot of false doctrine and apostasy has come about. Higher criticism of the Scriptures and the advent of modern English versions coincide with the denials of the inspiration and authority of Scripture, the deity of Christ, the literal resurrection of Christ, etc. The acceptance of evolution, progressive theology, the social gospel movement, the ordination of women and homosexuals are just a few of the radical departures of the faith that I associate with the flood of

modern versions.

5) Very few people that I have preached to over the past 31 years know any Greek or Hebrew. They bring their KJV to church and expect me to preach the Word of God from it. I do my best to preach the Word in a simple straight forward manner. I am not against word studies. I have Greek and Hebrew dictionaries that I use from time to time. However, my main focus is to help the lost see their need of the Savior and to edify the elect with the truth of Scripture. I do it in English with the KJV.

6) It has always made me feel a little queasy when I hear someone say "a better translation would be" when preaching or teaching. I don't want to put any doubt in people's minds about the authority and power of the Holy Scriptures they hold in their hands. I don't want people to think that they have to go to someone who knows the Greek or Hebrew to get the truth. God has blessed us with a wonderful English translation in the KJV. Let's study, memorize, meditate, and preach it until Jesus comes. If a preacher believes otherwise and wants to use the ASV or any of the other modern versions, that is between him and God.

I realize I have left myself open to criticism from brethren who are greater scholars than I will ever be. Go ahead and take your best shot. I will continue to do as I have for the last 31 years, striving to obey the admonition to **"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine"** (II Tim. 4:2).

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The only thing I can think of as to why these good Baptist men used the ASV was that the seminaries they graduated from predominantly used that version.

The reason for our generation of pastors rejecting the ASV is because of its obvious errors. Anytime Westcott and Hort's name appear on the translation of the Greek text you will soon see they deny the divinity of Christ. These men deny that Christ is the creator. These two heretics deny the literal creation week.

Hundreds, if not thousands, of verses in the ASV have been altered differing from the KJV and Textus Receptus. Obviously Westcott and Hort denied the inspiration of the Holy Scriptures. If you just do a little investigative work on these two men you will produce just how insidious their interpretation of God's Holy Word really is, just ask the Jehovah

Witnesses, they love their interpretation.  
MIKE DEWITT

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To be honest, it is not just our generation of Baptists that have mostly rejected the ASV. In the first half of the 20<sup>th</sup> century, the only place the ASV made inroads against the King James' Version (KJV) was in the religious seminaries across America. Very few fundamental churches (via their pastors or members) made the switch from the KJV. I don't necessarily see this completely as a rejection of the ASV (although it certainly was) so much as it was a confirmation of the KJV.

So why did B.H. Carroll, A.T. Robertson and other seminary professors indicate a preference for the ASV? Well, first of all, let me state up front that God didn't ordain seminaries. The pillar and ground of the Truth is, and always has been, the local church. That is where God has SCRIPTURALLY promised to perpetuate both faith and truth. And I believe prominently and preeminently through His written Word! That said, there is nothing wrong with good Baptist colleges that are under the control of specific local churches that are not answerable to any but their own congregation and God. These are very beneficial to Bible students and scholars, but there must be great caution taken, as these things have a very human tendency to get out of control. The larger the constituency, generally the more liberal the institution, whatever it may be. There are just more people from a broader base to please, and one is only as strong as its weakest link... Selah! Think about it!

At any rate, in a seminary there is the need for good and godly tools for the students and professors to study the original languages as inspired by the breath of God. In 1901, I believe that is why the ASV was an instant hit with many of these folk. "Strong's concordance" had only been published in the previous decade and the schools were constantly looking for new tools. And in my humble opinion, that is what most Baptist preachers use the ASV for—a language and dictionary tool. Certainly that is what T.P. Simmons used it for. He did not preach from the ASV, nor did he urge his congregation at Mt. Pleasant Baptist Church to switch from the KJV to the ASV or any other version. In fact he roundly condemns the ASV's British, sister translation, the Revised Standard Version (RSV) on page 45 of his book

◊ (Continued on page 132)



## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. Is it wrong to use an electronic Bible or electronic tablet (i.e. ipod, ipad, kindle, nook, etc.) in church services instead of a regular paper book Bible? – Mississippi

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I thought at first, to be honest, what would be the harm in it? I then was reminded that these devices you speak of have contained in them, with a touch of the finger, games or internet or a secular book.

I am not against an electronic Bible if that is all there is on it, nothing else, that's all, just the Bible. Besides all this, really what is wrong with a paper Bible? Our young and some of our more seasoned Baptists look for the easy way, or less time consuming avenues. I will say there is no substitute for good ole' hard work induced by the turning of pages filled with the words of our Saviour and God.

Is it wrong to have these items? No, just what is done with these devices by the owners during worship is either right or wrong.

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If the LORD tarries another generation, I have no doubt that all paper products, including books will be a thing of the past. In our lifetime as we've watched audio-cassettes replace the old phonograph records, only to be replaced by compact discs (CD's); we are even now seeing those amazing advances swallowed up by hard drives in our cars, portable flash drives in mp3 & mp4 formats, etc. Soon it will be as difficult for our parents to recognize our nightstands and pastor's dens as it would be for our great-grandparents to grasp our travel plans for the summer! Selah! Think about it!

I know a dear pastor brother that had retired due to poor eyesight primarily, that is now able to continue preaching (and pastoring) because he is able to preach from his laptop computer! With the font of Scripture and his notes enlarged, he can follow his outline, read the Bible to the congregation and the

worship services continue! The LORD has blessed His church with a spirit of revival and renewed service for His glory and honor! How marvelous and also, how unimaginable a generation ago. **"This shall be written for the generation to come: and the people which shall be created shall praise the LORD"** (Ps. 102:18).

Clearly these advances in technology have their cautions along with their benefits. Having a row of teens with their i-phones or i-pods on, is an invitation to disaster if the LORD is not foremost in their hearts. All it takes is one boy or girl to show another bosom buddy a funny picture, or the latest update on someone's dating status, and all the blessings of the service and the hard work of the preacher in studying for the message is in vain! The distraction to those in adjacent pews is driven up several notches beyond the current mundane distraction of tearing out a piece of notebook paper.

Also, deceit is easier. I remember a certain visitor that came with his wife on several occasions, had a novel hidden inside his Bible case, and to those watching, it looked like he was following along with the Scriptures that the teacher was expounding upon. How much easier it would be to have the electronic Bible on one page and a video game on the next to switch surreptitiously between the two? Beloved Reader, Ananias and Sapphira were not condemned for lying to their pastor or the Apostle Peter- they were slain for lying to the Holy Spirit of God! If you need to reference your calendar or check email, please remember that you have plenty of time for these things outside the Lord's house.

By the facts I started off with, it is evident that soon there will not be an option. Everyone will have an electronic Bible and everyone will be faced with these challenges and temptations. (And everyone will be saying how tough we have it in our lives with these modern days!) Well, I admit that evil is on every hand, but I also will assure you that God is able, still yet, to deliver us from ourselves, no matter the technology! And the benefits will continue to be available in this remarkable era to make us all vital members of the Lord's churches. We really have no excuse for not reading the Bible, studying the Scriptures and finding the truth in our pastors' sermons. They are at the touch of our fingers in this electronic age! **"The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the LORD**

**standeth for ever, the thoughts of his heart to all generations. Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance"** (Ps. 33:10-12). Selah! Think about it!

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No, I do not think it is wrong to use an electronic Bible or tablet in the church services. I have never used anything other than a regular paper KJV Bible because I think its more practical and easier to use. I like being able to flip the pages and write notes in my Bible. Plus, I am not real good with the new technologies. I have a Kindle Fire, but I find that I like having a paper book in my hand where I can underline and mark passages. I realize I am a metaphorical dinosaur in many ways, but I hope to keep plugging along in spite of my technological deficiencies.

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**"Let all things be done decently and in order"** (I Cor. 14:40).

Is it wrong to use an electronic Bible or electronic tablet (i.e. ipod, ipad, kindle, nook, etc.) in church services instead of a regular paper book Bible? I don't know that it is wrong, but I wouldn't want to see it, and I do believe it would be distracting. Personally, I don't know why anyone wouldn't want to have their Bibles with them in the church service.

I also think that having one of these items would cause one to begin to do other things like text, play a game, or read something else that would distract them from the service; there is enough problems with cell phones going off in the service. These items are wonderful tools at home and even for work but I don't believe they are something we really need in the House of God where we are to show our reverence to Him.

There is a song I really love "What's Wrong with the Old Black Book That Our Fathers Used to Read From"! Call me old fashioned but listen to the Word of God, **"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for**

**your souls. But they said, We will not walk therein"** (Jer. 6:16). The Lord is saying go back to the old ways, and we can hear the people's reply **"We will not"** Just because the world is becoming modern and electronic doesn't mean we have to. I am actually getting frustrated with the way people are worshiping our eternal, sovereign, and holy God today! Our pastors and churches need to wake up before it's too late. God Bless!

ROGER REED



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## Forum #1

(Continued from page 130) ♦

A *Systematic Study of Bible Doctrine*, saying- "This translation is neither sound nor scholarly, but is rather a piece of modernistic propaganda."

My personal opinion of most of the modern translations is not based upon superior scholarship one way or the other, but primarily on the manuscripts used to translate from. The Byzantine Greek texts and the Masoretic Hebrew texts are the ONLY texts that have an unbroken line of continuity (and yes perpetuity) from the first century (and beyond for the Hebrew). Therefore, if any of the "so-called" new, improved, superior texts found in the nineteenth century are the REAL Word of God, then many saints of old have never had the REAL Word of God! This cannot be so, according to Scripture! **"Heaven and earth shall pass away: but my words shall not pass away"** (Luke 21:33). **"The counsel of the LORD standeth for ever, the thoughts of his heart to all generations"** (Ps. 33:11).

My advice concerning Bible translations can be summed up in the words of Elder Milburn Cockrell in his excellent treatise "Why I Use the KJV". I quote:

"All modern translations are based upon the reconstructed Greek text of Westcott and Hort, two romanist oriented scholars, whose purpose was to replace the Protestant and Baptist text with those of the Roman church and thereby wean back Protestants to the Roman fold. These two men denied the blood atonement of Jesus Christ, exalted Mary worship and the Romanish mass, denied the Genesis record, and were ardent evolutionists and had universalist tendencies.

About 95 percent of all Greek manuscripts that we have are the Byzantine type. This means that the Westcott and Hort texts disagree with 95 percent of extant sources, including Scripture quotations from the writings of the early church fathers, who antedated the texts on which the Westcott and Hort reconstruction was based. ...All translations since 1611 have not been made entirely from the Textus Receptus. These did include some of the Textus Receptus but they largely depended on the Vaticanus and Sinaiticus. Codex Vaticanus was found in the pope's library in A. D. 1481 and Codex Sinaiticus was taken from a waste basket on a Mt. Sinai monastery in 1859. Both of these manuscripts include the apocryphal books outside of the New Testament canon. This makes the new translations based largely on these texts essentially Roman Catholic translations...

The KJV has been the Bible of my Baptist fathers. It is the one I have studied,

memorized and preached from for 44 years. It was the one being preached from when I was converted to Christ. It was the Bible of the church which baptized me, and of the church and men who ordained me to the ministry. It is the Bible I have heard preached all of my life. I have no plans to throw my KJV away for some new version made by infidels from Catholic manuscripts.

I believe the KJV is a faithful translation of the preserved Word of God in the Hebrew and Greek manuscripts. It is the best we have for the English speaking world in this generation. As long as any translation follows the Textus Receptus and the Masoretic Hebrew text, they are inspired. When they choose to do otherwise, they are in error."

Also, it might interest the beloved reader to know that further papyri findings in the 20<sup>th</sup> century have validated the Byzantine text, and very few sincere scholars give any credence to Westcott and Hort's views, codices and ultimately their handiwork.

One last interesting tidbit if you're looking for copies of the ASV...? Check with your local Kingdom Hall! Here's a quote from Wikipedia...

"The American Standard Version has passed into antiquity, and with the expired copyright, it has passed into the public domain. Rare antique editions are extremely hard to find. Literature departments of various congregations of the Jehovah's Witnesses in the USA report that the Watchtower Society no longer prints the American Standard Version ...and thus no longer supplies them to the congregations, however some individual congregations of the Jehovah's Witnesses may still have some ASV Bibles in stock and available to the public."

Yes, the primary congregations to use the ASV and the principal printers thereof were not Baptists, but the cult of Charles Taze Russell... Selah! Think about it!

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Let me first state why I believe our generation of Baptist pastors rejects the ASV. I have always considered it a junk translation for these reasons.

This is based on differences in the KJV New Testament. First, 17 times whole verses are omitted or enclosed in brackets. Second, 174 significant portions of verses were omitted, for instance:

**"Christ is come in the flesh"** (1 John 4:3).

**"And that ye may believe on the name of the Son of God"** (1 John 5:13).

**"I am Alpha and Omega, the first and the last:"** (Rev. 1:11).

Third, There are 198 omissions of names of our Lord God (mainly the name Jesus). I have a feeling it is because of the Jehovah Witnesses, I believe they use this translation and they deny the deity of our Lord Jesus Christ. I have tripped them up many times using this version along with the KJV. Fourth, there 240 other differences that have a substantial effect on the meaning.

I don't know if it is still available but this information along with 9 other versions, are found in the book *Evaluating Versions of the New Testament* by Everett W. Fowler. I think (don't quote me on it) Brother Cockrell recommended the book to me years ago, and I purchased it from The Berea Baptist Church Bookstore.

Let me say this, I read (and have since I was old enough to read) the KJV, I study and preach from the KJV. T. P. Simmons and B. H. Carroll were great Baptist men and if they used The 1901 American

Standard Version of the Bible in their studies and quoted from it they must have had good reason to. I have over 20 different translations of the Bible and I will refer to them on occasion and I have talked with some who do the same. In fact some think parts of the ASV make some things clearer to them than does the KJV, and I am for anything that will bring me that much closer to the whole truth of God's Word. We should not be afraid of error, if we know the truth.

In closing, Brother A. W. Pink made this statement, "Glean from the best and reject the rest." Years ago I wouldn't even think about some books and translations until those words were quoted to me. If we felt that way about everything we would never read any one's writings because we know we don't agree 100% on everything. Glean from the best in a book and throw out the rest; you have no idea of the blessings I have received in practicing that. God Bless!

ROGER REED



### THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read.

Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

### COURT RULES THAT PRAYERS OPENING TOWN'S BOARD MEETINGS WERE TOO CHRISTIAN

(WNS)--Secularist advocacy groups trying to ban prayer at public meetings won a legal victory on May 17. The U.S. Court of Appeals for the 2nd Circuit ruled against the town board of Greece, N.Y., which opens meetings with prayers. The town had invited pastors and lay people from a variety of denominations and religions—even atheists—to say these prayers. Some non-Christian clerics, including a Wiccan priestess, had offered a few prayers in 2008. Nevertheless, the 2nd Court concluded that "the town's prayer practice had the effect of affiliating the town with Christianity," affirming arguments made by plaintiffs' lawyers from Americans United for Separation of Church and State. Christians have uttered most of the prayers, the decision noted, and they have often included Christian terms like "Jesus" or "Your Son." Citing a Supreme Court precedent in *Marsh v. Chambers* (1983), the court conceded that prayers at government meetings are not by definition unconstitutional. But it contended that the board needed to go out of its way to make the prayers nonsectarian.

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### TARGET RAISES MONEY FOR SAME-SEX MARRIAGE GROUP

(WNS)--Target, the nation's

second-largest retailer, could be sending as much as \$120,000 to a homosexual activist group through its online sale of "pride" shirts. The site says 100 percent of the sales of the rainbow-themed shirts will go to the Family Equality Council, a gay-activist organization. Among other issues, it lobbies for gay adoption, the repeal of the Defense of Marriage Act and same-sex marriage. On a rainbow flag on the Target website, it declares "June is National Pride Month." The site promises that "Target will donate 100 percent of the purchase price for each PRIDE item sold between May 20, 2012 and June 30, 2012 to Family Equality Council ([www.familyequality.org](http://www.familyequality.org)), up to a maximum donation of \$120,000." The Family Equality Council is also among the "community partners" listed on the "diversity" page of Target's Web site.

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### BIOLA CLARIFIES STANCE ON HUMAN SEXUALITY

(WNS)--Less than a week after President Barack Obama announced his support for gay marriage, a small group of gay Biola University students came out on the La Miranda, Calif., campus. Flyers posted around the campus lawn announced the presence of the previously underground group, which does not have official recognition at the Christian school. School

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## Bible & the Newspaper

(Continued from page 132) ♦

officials had the flyers removed almost immediately. But the next day, they issued a statement clarifying the school's stance on human sexuality and assuring students struggling with same-sex attraction that they are welcome in the Biola community. "In the coming academic year, we will have focused dialogue and campus-wide educational forums on human sexuality," Biola President Barry Corey wrote in a letter to students, faculty and alumni. "Biola sees this as an opportunity to live out what it means to be a learning community of grace and love."

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### HARSH ERA LOOMS IN ACEH, INDONESIA

(WNS)--The election of a hard-line Islamic governor in Indonesia's Aceh Province last month appears to have opened the way for a crack-down on the minority Christian community, which saw 17 churches sealed shut in early May. Emboldened by the April 9 election of Zaini Abdullah of the militant Aceh Party (Partai Aceh, or PA), hundreds of Islamists demonstrated in front of the office of Aceh Singkil regency on April 30, demanding area church buildings be not only sealed but demolished. Christian leaders told Compass News that, besides the usual pretext of lack of church permits – applications for which local authorities routinely deny or delay – the demands were based on a controversial agreement that Christians were reportedly forced to sign in 2001 stipulating that there be only one church and four chapels in the regency. The number of churches in the regency had grown to 22, and the Diakonia Secretary of the Indonesian Fellowship of Churches, Jeirry Simampow, said that the demonstrators were upset with the Interfaith Harmony Forum for allowing the growth of churches in the area.

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### BLACK PASTORS WANT PRESIDENT TO RETHINK SAME-SEX MARRIAGE

(WNS)--A national group of black clergymen is asking President Obama to reconsider his support for same-sex marriage. In a formal letter issued on May 22, the Coalition of African-American Pastors (CAAP) wrote, "We cannot and will not remain silent while marriage, the most fundamental institution in our — and any — nation, is undermined by our own President while using Christian language and relating it to civil rights." CAAP also is taking issue with the "unacceptable" way gay activists continually link their issues with the Civil Rights movement. "For activists, politicians — and now the highest office in the nation to link sexual behavior God calls sin to the righteous cause Martin Luther King gave his life for is abominable in and of itself," Rev. William Owens, Sr., CAAP's founder and president, wrote in a statement. "There is no civil right to do what God calls wrong." Owens, who was a leader in the civil rights efforts in Nashville, Tenn., in the 1960s,

also pointed out that the president may find reduced support among black voters this year: The coalition's own informal poll found 13 percent of blacks said they would "absolutely not" vote for Obama based on his support of same-sex marriage.

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### BACK DOOR AMNESTY?

(WNS) President Obama issued an executive order last week that changes the way the Department of Homeland Security deals with certain classes of illegal immigrants. The new policy allows up to 800,000 illegal immigrants under age 30 to apply for work authorization if their parents brought them to the U.S. before they were 16 and they've lived here at least five years, are a student, have a high school diploma or GED, or have served in the military. Many conservatives are calling the rule change "back door amnesty. Reps. David Schweikert and Ben Quayle, both Arizona Republicans, filed separate bills Monday to prevent implementation. In fact, Quayle (son of the former vice president), named his legislation the "Preventing Back-Door Amnesty Act of 2012." He released a statement that said, "This end-run around Congress was a direct rebuke to the principle of three co-equal branches of government ... and more broadly, our entire system of laws. It's time for Congress to send a loud and clear message to the Obama administration that its efforts to circumvent the legislative branch and ignore our nation's laws will not stand."

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### HOMOSEXUAL SUPPORTERS TURN OUT FOR OBAMA

(WNS)--More than 600 gay and lesbian backers of Barack Obama turned out for a fundraiser in Los Angeles on June 6. Among those in attendance: lesbian comedian Ellen DeGeneres and singer Cher. The president's embrace of gay "marriage" several weeks ago hurt him in states like North Carolina, but it has bolstered his fundraising. The Associated Press reported that Obama and his surrogates raised about \$60 million in May, for a total of \$510 million. The Washington Post said that about one in six of President Obama's top campaign "bundlers" is homosexual.

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### GAY "WEDDING" ON ARMY BASE

(WNS)--The Army confirmed in early June that it conducted the military's first-ever homosexual "wedding" at Fort Polk in Louisiana. According to officials, the ceremony took place in May between two lesbians and was officiated by an Army chaplain. "The liberal social experiment with our military continues," said Rep. John Fleming (R-La.), who represents the Louisiana district that houses Fort Polk. Officially, the Army said it was not a "wedding" but a "same-gender private religious ceremony." Either way, according to Tony Perkins of the Family Research Council, "it's a plain violation of the Defense of Marriage Act (DOMA), which outlaws same-sex 'marriage' in government facilities." That's why Rep. Todd Akin (R-Mo.) called

the ceremony "outrageous and illegal." Both Fleming and Akin serve on the House Armed Services Committee.

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### NAACP LEADER OPPOSES GROUP'S SAME-SEX MARRIAGE SUPPORT

(WNS)--The Rev. Keith A. Ratliff Sr. said he is in prayer about his relationship with the NAACP following its endorsement of same-sex marriage. Ratliff is NAACP State Conference President for Iowa and Nebraska. He is also one of 64 members of the NAACP's national board of directors. And he is pastor of the Maple Street Missionary Baptist Church in Des Moines, Iowa. "I'm against same-sex marriage," he said. "There are a number of issues that the NAACP has to address and deal with, and I certainly don't think same-sex marriage should be a top priority." The 103-year-old civil rights group announced it was supporting same-sex marriage because "Civil marriage is a civil right and a matter of civil law," according to a statement from NAACP President Benjamin Todd Jealous.

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### TWO PROMINENT GAY ACTIVIST GROUPS SUE FOR SAME-SEX MARRIAGE RIGHTS IN ILLINOIS

(WNS)--Two major pro-homosexual rights groups in Illinois filed lawsuits in early June hoping to legalize same-sex marriage in the state. With the state government unlikely to defend its law defining marriage as between one man and one woman, pro-family groups are starting to gear up for a long legal battle. The two lawsuits—brought by the American Civil Liberties Union of Illinois and New York-based Lambda Legal—represent 25 couples who were denied marriage licenses in Cook County. Both suits challenge a state law that defines marriage as between a man and woman, arguing that the Illinois Constitution guarantees the right for same-sex couples to marry under due process and equality clauses. "Going around the will of the people is not the right way to change an institution that has thousands of years of history and is sound in its reasons for existing," said Peter Breen, executive director of the Chicago-based Thomas More Society. He said the lawsuits would not hold up in court under the constitutional arguments. Currently, the District of Columbia and six states—Connecticut, Iowa, Massachusetts, New Hampshire, New York, and Vermont—have legalized same-sex marriage.

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### CALIFORNIA JUDGE RULES AGAINST DEFENSE OF MARRIAGE ACT

(WNS)--U.S. District Judge Claudia Wilken ruled May 24 that the California Public Employee's Retirement System (CalPERS) cannot deny long-term care insurance to the same-sex spouses and partners of employees. CalPERS had denied the insurance to same-sex partners because it affords federal tax benefits to "married" couples, which, under the federal Defense of Marriage Act (DOMA), is defined as "a legal

union of one man and one woman." DOMA applies to laws on the federal level. While some individual states have established access to insurance benefits; civil unions; and even same-sex marriage, those laws cannot supersede federal law. For example, a married same-sex couple may file as "married" on a tax return for a state that recognizes same-sex marriage, but not on their federal income tax.

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### SAME-SEX MARRIAGE STAND HURTS OBAMA IN NORTH CAROLINA

(WNS)--North Carolina was a state in play until President Obama made his May 9 announcement saying he favored same-sex "marriage." Now it looks to be solidly in the Republican camp. Public Policy Polling, a liberal-leaning survey firm, said the president is losing "a stunning amount" of African-American backing in North Carolina over the SSM decision. Mitt Romney has almost doubled his support from the black community (from 11 percent to 20 percent). This is a remarkable shift when you consider that more than 95 percent of blacks voted for Obama in 2008. It's also significant because Obama won North Carolina by only about 14,000 votes in 2008. It won't take a big swing in the African-American vote to turn the state from blue to red.



## A Dose of Reality

"Common Sense Comments"

by Joseph Harris

Chairman of Biblical Studies  
Southeastern Baptist  
College, Laurel, Mississippi  
www.miniedition.net



## Unaccountable Delegation Leads to Disaster

We have become a society of delegation with no accountability. We delegate that which is our responsibility and that delegation then turns into replacement. Let me explain what I mean. Delegation has its place. Good leaders delegate responsibilities and tasks to workers under their authority. Delegation gives a boss the freedom to focus on other things. Delegation can be effective, but delegation without accountability can be disastrous. Plus, some things cannot, nor should not be delegated.

The structure of our government depends on representative delegation, which ensures we remain a republic and not become a pure democracy. In other words, we elect representatives and trust them to express the mind of the people when making laws to live under. We the

♦ (Continued on page 134)

## A Dose of Reality

(Continued from page 133) ♦

people delegate this work to Congress, but we seldom hold our representatives accountable. Representatives are supposed to vote the mind of their constituents, but when they vote contrary to the will of the people, and the voters do not hold them accountable, this delegation becomes a signed blank check.

But some things can't be delegated. In certain areas, responsibilities should not be passed down to others.

As a whole we have delegated, even relegated certain responsibilities which has resulted in disaster for the family, church, society and the nation. Notice, some of the delegations below:

(1) Mothers have delegated nurturing, substituting "mothercare" with daycare.

(2) Parents have delegated their children's education to institutions (public and private) by not teaching their children at home first, if not completely, through home education. Even parents who send their children to institutions for education are still responsible to provide sound instruction first in the home, as the foundation for all education. This includes academic and moral instruction. For most children today, all instruction is done outside the home. When instruction is done outside the home, parents are to hold those institutions accountable for what they do or do not teach, and are responsible to ensure the education is quality.

(3) We have delegated all spiritual and moral instruction to the church, but this responsibility belongs primarily to the parents. Church is essential, but spiritual and moral instruction from the local church supplements and validates instruction from the home.

Through passage of time, delegation becomes relegation (abandonment), which then turns into abdication (resignation, relinquishment of power). This natural course then leads to replacement. Is it any wonder then, that society has turned upside down over the past 50 years and black has become white and white has become black? The Old Testament prophet said, **"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight"** (Isa. 5:20-21). Notice the replacement that has resulted in many areas:

We have replaced this Republic with a Democracy.

We have replaced the Constitution with the Supreme Court.

We have replaced God with government.

We have replaced civil rights with

discriminating quotas.

We have replaced the right to life for the innocent with the right of the woman to choose death.

We have replaced empirical science with a theory called evolution.

We have replaced education with schooling.

We have replaced love with sex.

We have replaced abstinence with safe sex.

We have replaced that which is normal (heterosexuality) with abnormal perversion (homosexuality).

We have replaced salvation with church membership.

We have replaced absolutes with relativism.

We have replaced common sense with irrational thinking.

We have replaced peace with pacifism.

We have replaced benevolence with welfare.

We have replaced our diverse heritage with multiculturalism.

We have replaced the authorized version of Scripture with a myriad of incomplete, inferior versions.

May God open our eyes and bolster us with the courage to replace the replacements with that which we already know to be the tried-and-true foundation. Contrary to popular opinion, seeking the old paths is not bad.



## Man Shall Not Live

(Continued from page 121) ♦

Word), is something that men need to be constantly reminded of. Today, I want us to think about some ways in which we can apply this knowledge ("**man shall not live by bread alone**") to our own lives and our very existence – both physically and spiritually.

### MAN LIVES PHYSICALLY BY GOD'S DECREE

Though the world will not acknowledge it, each of us exists by the decree of God. In the garden of Eden, in the beginning of the Creation, the Lord formed and crafted man, and gave Him life: **"And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"** (Gen. 2:7). Man does not exist through some fluke or some accident or some convenient and coincidental combination of various elements and molecules. Rather, man exists – both as a race, and as individuals, purely because of the power and strength and decree of God. The Lord God made Adam in the garden of Eden, and He has made every man, woman, boy, or girl that has ever existed since the time of Adam.

Though the world will not acknowledge it, every breath that any man has ever taken, has been at the discretion and permission of God Almighty. We read in

Job 12:9-10, **"Who knoweth not in all these that the hand of the LORD hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind."** Job makes it plain that the "soul" of every man and **"every living thing"** is in the **"hand"** of God. In fact, Job even declares that **"the breath of all mankind"** is in the **"hand"** of God. How can men be so wicked and ignorant that they will deny the power and presence of God in the lives of men? Who ever heard of life being created by accident, or at the whim of any mortal being? No, if there is life anywhere, it must find its source in the God Who has made all that exists. Later on in this same book of Job, we read these words of Elihu, **"The spirit of God hath made me, and the breath of the Almighty hath given me life"** (Job 33:4). Just as God gave breath and life to Adam, even so He gives breath and life to mortal men as they are born into this world. We don't live because of our own efforts, or because of some strange freak of nature that might give us the breath of life. Rather, we live because the Lord has deigned to give us breath and life.

So, when the world claims that you exist just as a product of nature; or, when the world claims that you can lengthen your days on this earth through purely physical means; or, when the world claims that you will find life and health and strength and vigor solely through your diet and exercise and the earthly measurables that you may have some control over; do not believe them! The Psalmist had this to say about the way in which the natural creation depends upon God and His will: **"These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works"** (Ps. 104:27-31).

Sure, it is good and most often wise to seek for medical help and/or assistance when one is sickly. And, it is a wonderful thing to consider the medical and scientific advancements that God has allowed in humanity. However, I encourage you to turn to the Lord for life and health. He may use doctors and medicines – or, He may not. We read about a woman that relied on Jesus Christ for healing in Mark 5:25-34. As you may remember, this woman had an **"issue of blood twelve years."** And, she had spent all her living on various physicians. But, they could not heal her. So, she goes to Jesus Christ, the One Who can heal! Then, in the crowd she comes to Him and touches His **"garment."** Immediately, the **"fountain of her blood was dried up."**

This woman knew Who could heal, and she came to Him!

In the end, though men might be able to manipulate genetics; and though they might be able to affect the body even on a cellular level; men just cannot give or create life. In fact, many times the best of our doctors and the best of our medicine is incapable of healing even the most insignificant of diseases. We must admit that the breath of life, the health we desire, and the matters of death are in the hands of God.

### MAN LIVES SPIRITUALLY BY GOD'S WILL

In the previous point we noticed the reluctance that exists amongst men, to give God the glory and the praise and the credit for the creation of man, and the physical life and health that we each enjoy. Now, I want to point out that the same reluctance to give God the glory, exists in the spiritual and religious realm. As is evidenced by the religions of men – even those human religions that exist under the umbrella of so-called "Christianity" – mankind is not inclined to give God the appropriate glory for the spiritual life of man.

But, we know that just as God is responsible for physical life, our God is also the One that grants unto men spiritual life – even the salvation of our souls! Once, in the presence of the disciples, Jesus Christ said this: **"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him"** (John 6:61-64). According to this Scripture (and these words of Jesus Christ), the **"words that"** Jesus would **"speak...are spirit, and ... life."** And, unless men would believe on Him, and acknowledge that He was (and is) the "Bread of Life," then they could not be saved. When men, in their pride, imagine that they are responsible for salvation; or, when men in their pride claim that they are capable of attaining to eternal life; then, God is not glorified. And, you can be sure that any religion (or theology, or soteriology) that does not proclaim God as the Author of spiritual life, must be a false religion.

It is plainly presented to us in the Gospel account, that the spiritual lives of men are dependent upon the purpose and will of God. We read in John 1:4, **"In him was life; and the life was the light of men."** Any life that exists (and I suppose that we can ultimately include all physical life as well) must come forth from Jesus Christ. He is the source of

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# Man Shall Not Live

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all “life” and “light.” What a wonderful thought this is! No matter where there might be life or light, we can be sure that God (Jesus Christ) is responsible for it. Conversely, wherever He is not, there is death and darkness. (I mean this in the sense of His presence for good. Of course we know that even in Hell, or under the earth, or in the furthest reaches of the universe, God is there.)

Later on in this same chapter we read these words: **“He came unto his own, and his own received him not. 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth”** (John 1:11-14). Are you one of the “sons of God” today? Well, if you are, then it must only be attributed to the “power” of God. Of a truth, all of those that are the children of God were not “born” because of their own “blood,” or the “will of the flesh,” or the “will of man;” but, each of us are born again (spiritually speaking) because of the “will...of God.” The Lord Jesus Christ told Nicodemus, **“..Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit”** (John 3:3-8).

Jesus Christ is both the bread and the life of men. Many times in the Scriptures, we find that Jesus Christ is compared to “bread,” in that He is essentially the life of the spirits of men: **“Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst”** (John 6:32-35). Man

cannot live by mortal bread alone – even if that bread is manna in the wilderness. Rather, men must (and can only) live in the spirit, through and by the **“true bread from heaven,”** Jesus Christ.

At the end, just before the crucifixion, the Lord reminded the disciples of the fact that He is the bread of life for all of those that would come to Him: **“And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you”** (Luke 22:14-20). Surely, there is no spiritual life outside of Jesus Christ! Surely, there is no hope nor any salvation, outside of the Bread, the Word, the very Son of God! When we partake of the ordinance of the Lord’s Supper, we are, in part, reminding ourselves that Jesus Christ is the bread of life. Of course, we do not believe as some, that the bread of the supper becomes the literal body of Christ; nor do we believe that the wine of the supper becomes the literal blood of Jesus Christ. But, we do believe that the unleavened bread is a picture of the body of Christ. And, in that sense, when we eat the bread of the supper, we are partaking of the body of Christ. This “bread of life” is essential to our very existence! We must not take it lightly, nor should we ever diminish the value and the importance of the body and person of Jesus Christ!

## SUSTENANCE IS FOUND IN THE WORD OF GOD

So, as one that is born physically and that has the breath of life according to God’s decree; and, as one that is born again spiritually by the will of God, through the partaking of the bread (or body) of Christ; how (or where) is it that you and I will find sustenance for our spiritual existence while on the face of this earth? I mean, how (or where) is there food for our souls, and encouragement for our lives on this earth? Well, of course the only answer to these questions is the blessed and holy Word of God. David once said, **“The LORD is their strength, and he is the saving strength of his anointed. Save thy people, and bless thine inheritance: feed them also, and lift them up for ever”** (Ps. 28:8-9). Those of us that are saved ought to look for sustenance and strength in the Word of God. We have

already noticed how that Jesus Christ is the bread of life. Well, in John 1:1 we are reminded that Jesus Christ is the **“word.”** So, we can consider the Word of God to be the “bread of God.” As Christians we find that the bread of God is essential in our lives. In fact, we find that our souls cannot survive or prosper without the Word of God.

It seems that we are often strangers to the Word of God. And, it seems that oftentimes we do not spend the time that we should in the Scriptures. It seems that sometimes we might even go for some extended period of time without that word. At such times, when the Holy Spirit will bring us back to the Word of God, we find that we have missed that Word, and have not prospered in our way as we should have. **“Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it”** (Amos 8:11-12). For too long our nation and the people of this land have been strangers to

the Word of God! For too long we, even the churches of Jesus Christ, have starved ourselves, and afflicted our souls, because we haven’t sought out the Word of God as we ought! Do you not know that your soul has a desperate need for the bread of life – that is the Word of God? How can something that is spiritually born, and that is a child of heaven and God, ever prosper or grow without the read of Life? Do you not know that the spiritual life that is in you needs more than the filth and the desires of the flesh to sustain it? Mortal bread and mortal pleasures cannot satisfy the needs and the desires of the spirit.

The prophet Isaiah put it this way: **“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness”** (Isa. 55:1-2).



## From the Pen of a Country Preacher

Milburn R. Cockrell  
(1941 - 2002)



## Six Witnesses to the Deity of Christ

In the first epistle of John we are introduced to six witnesses to the deity of Jesus Christ. The Divine Record reads in verse 6 of chapter 5: **“This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood.”**

The coming of Jesus Christ into human history was characterized by water and blood. He came in this fashion to fulfill Old Testament typology. Persons and things were purified by water and blood in the old ceremonies. When the soldier took his spear and pierced the side of Christ there immediately issued blood and water (John 19:32-34).

The expression, **“came by water,”** looks back to the time when Jesus inaugurated His ministry by baptism in Jordan at the hands of the first Baptist preacher. At that time Christ received the Father’s testimony to His Messiahship. The Baptist said: **“And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God”** (John 1:33-34).

Christ came by blood as well as water.

This points to the blood of His cross. Hebrews 9:12 declares: **“Neither**

**by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.”** The expression, **“not by water only, but by water and blood,”** distinguishes Christ from John the Baptist who came baptizing in water. Christ commenced His earthly ministry by His baptism in water and closed His ministry by His baptism in blood (Luke 12:50).

### THREE WITNESSES IN HEAVEN

I John 5:7 mentions the trinity of heavenly witnesses: **“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”** Some scholars doubt the genuineness of verse 7. They say it is not in many old Greek manuscripts. I reject this idea largely promulgated by antitrinitarians. I believe I John 5:7 is canonical and worthy of all acceptance.

### THE WITNESS OF THE FATHER

God the Father is the first which is mentioned of the heavenly witnesses.

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## Six Witnesses to

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The Father set His seal upon Christ in a proclamation at His baptism. Matthew tells us: **“And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased”** (Matt. 3:17).

Secondly, the Father confirmed the character of the Son at the transfiguration. Moses and Elijah as well as Peter, James and John heard this. Matthew informs us: **“While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him”** (Matt. 17:5).

Thirdly, the Father testified of the Son by investing Him with miraculous power to accomplish His work on earth. In John 10:37-38 Christ declared: **“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.”**

Fifthly, the Father declared Christ’s Messiahship by raising Him from the dead. Romans 1:4 reads: **“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”**

### THE WITNESS OF THE WORD

The “word” here must be understood to refer to Christ’s preexistence with the Father. It is used in this manner in the Gospel of John: **“In the beginning was the Word, and the Word was with God, and the Word was God.”** The eternal Son, the one “equal with God,” bears witness to the man Christ Jesus.

First, the Divine Son witnessed to the son of man by the mighty works He wrought. Our Savior said while on earth: **“My Father worketh hitherto, and I work”** (John 5:17). Secondly, the Divine Son testified of the man Christ Jesus in conferring a glory upon Him at His transfiguration. John 1:14 reads: **“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”**

Thirdly, the Divine Son declared the man Christ Jesus by raising Him from the dead. **“Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . .he spake of the temple of his body”** (John 2:19-21). Our Lord said in John 10:17-18: **“Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”**

### THE WITNESS OF THE SPIRIT

First, the Spirit witnessed of Christ’s Messiahship by His virgin birth. I read in Luke 1:35: **“And the angel answered**

**and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.”**

Secondly, the Spirit of truth testified of Christ deity in His visible descent upon Him at His baptism. Luke 3:22 says: **“And the Holy Ghost descended in a bodily shape like a dove upon him.”**

Thirdly, the Spirit vindicated His Messiahship by granting His power over death, disease and demons. Jesus said in Matthew 12:28: **“But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.”**

Fourthly, the Spirit witnessed for Christ when He empowered the church to preach the gospel to every creature. I find these words in Acts 1:4-5: **“And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.”** Then chapter 2, verses 2 to 4, records the fulfillment of this: **“And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.”**

Fifthly, there is a very special sense in which the Spirit today witnessed of Christ (John 16:13-14). He does this through His gifts to the local churches. I Corinthians 12:7 reads: **“But the manifestation of the Spirit is given to every man to profit withal.”**

### THREE WITNESSES ON EARTH

These three heavenly witnesses are joined by a trinity of earthly witnesses. Verse 8 reads: **“And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.”**

### WITNESS OF HUMAN SPIRIT

While the Holy Spirit is the last mentioned in the heavenly witnesses, the renewed spirit of man is the first mentioned in the earthly witnesses. I believe the spirit of verse 8 is unmistakably the spirit of the regenerated man. John 3:6 declares: **“That which is born of the Spirit is spirit.”**

In regeneration one becomes a “new creature” (II Cor. 5:17). This renovation of the inner man is a testimony to Jesus Christ the Savior. It is a testimony on earth. The Holy Spirit bears witness with the child of God’s Spirit, for there is no reason to use the Holy Spirit twice. Romans 8:16 says: **“The Spirit itself beareth witness with our spirit, that we are the children of God.”** In verse 10 of I

John 5 the Bible says: **“He that believeth on the Son of God hath the witness in himself.”**

### WITNESS OF BAPTISM

The water of verse 6 is baptism. I believe the water in verse 6 is also a reference to baptism as I have already stated. Even so in verse 8. I John 5:8 discloses water baptism to be a testimony to the deity of Jesus Christ, not a means of obtaining salvation. Baptism declares the death, burial and resurrection of Jesus Christ by which believers are saved. In Romans 6:3-4 I find these words: **“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”**

When a person is baptized he declares by that very act his faith in Jesus Christ as his Savior from sin. This is why we call it believer’s baptism, for those who receive it believe the record about God’s Son. Mark 16:16 says: **“He that believeth and is baptized,”** showing that in New Testament times when a man believed he was also baptized. No one is a fit subject for baptism unless he believes the witnesses of Christ’s deity. **“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God”** (Acts 8:36-37).

### WITNESS OF THE LORD’S SUPPER

**“The blood”** is a term used to refer to the Lord’s Supper. The memorial supper bears witness to the shed blood of Jesus Christ. With the cup of wine in His hand, Christ said: **“For this is my blood of the new testament, which is shed for many for the remission of sins”** (Matt. 26:28). We partake of the supper in remembrance of Jesus Christ (I Cor. 11:25). **“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come”** (I Cor. 11:26).

Baptism and the Lord’s Supper reveal that Jesus Christ came by water and by blood. Then also observe the Divine order of the earthly witnesses: regeneration, baptism and the Lord’s Supper. The “Spirit” of verse 8 is the renewed spirit of the saved man. Even Arminians must accept this, for if it is the Holy Spirit, then they are wrong in teaching that the Spirit does not work with a lost man. After a man has the Spirit bearing witness with his renewed human spirit that he is God’s child, he is a fit subject of baptism. After scriptural baptism is received, this same person can partake of the Lord’s Supper where he is a church member.

Much is being said today about witnessing for Christ while little is being said about baptism and the Lord’s Supper. But baptism and the Lord’s Supper are two of the ways we are commanded to witness for Christ. If some would get straight on baptism and the Lord’s Supper, they could be better witnesses for Jesus Christ. If one is sincere in wanting to be a witness for Jesus Christ, he will not ignore these ways to witness to the Deity of Christ.

### MAKING GOD OUT TO BE A LIAR

I John 5:9 says: **“If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.”** If we accept the witness of fallible men in a court of law on earth, much more ought we to accept the testimony of these infallible witnessed.

Verse 10 tells us: **“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.”** The believer has not only the outward evidence as others, but he has in his own heart a testimony for Jesus Christ. Christ has been formed in his heart. He has felt the power of the word and doctrine of Christ, wounding, healing, humbling, quickening and comforting his soul.

**“He that believeth not God hath made him a liar.”** Those who credit not God’s testimony are refusing to believe in the object of God’s testimony---Jesus Christ. This is so because faith is an assent to something as credible upon the testimony of God.

### THE SUM OF THE GOSPEL

In verse 11 we have the sum and epitome of the whole record given by the aforementioned witnesses: **“And this is the record, that God hath given to us eternal life, and this life is in his Son.”** God has given the believer eternal life. He gave it to us in His eternal purpose and covenant. He actually confers it upon those who believe in the deity of His Son.

This eternal life is not in the church, not in the law, not in baptism, not in the Lord’s Supper, but in the person of Jesus Christ. He is eternal life in His essence and person. John speaks of Him in chapter 1, verse 2, of this epistle as **“that eternal life, which was with the Father, and was manifested unto us.”** He is the present spring of our spiritual life. Colossians 3:4 speaks of **“Christ, who is our life.”** He that is united to the Son of God hath spiritual life. He has Christ as his Savior and he has a title to eternal life even in his body in the resurrection to come.

Some may be saying by this time, “Oh, if I could be sure that I have eternal life, I could rest in peace at night!” Then study carefully verse 13: **“These things have I written unto you that believe on the**

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## Six Witnesses to

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**name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."**

He who refuses to believe these six witnesses about Jesus Christ is doomed and damned to Hell fire. He who rejects the One who is eternal life itself, provokes God to give him up to endless death for making Him a liar. **"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"** (John 17:3).



## The Activity of God

By Edwin C. Dargan  
(1852 - 1930)

We have hitherto been thinking of what God is. We are now to think of what He does. The power of God is His ability to do, and His works are the outward effects of His power, all are the expression of His activity.



As God is the Perfect Being so must His power be in complete accordance with His nature. We say that God is almighty, or the other word, omnipotent. These words are meant to express the perfection of God in doing.

Omnipotence is ability to do everything that can be done. It expresses the absence of any limit to God's power, but it does not mean the doing of contradictory things. That a thing should be and not be at the same time is impossible, and is not the object of power.

Yet we must bear in mind that not all things which seem impossible and contradictory are really so. Doubtless many things which seem to us to involve some contradiction are perfectly plain and simple to the divine hand and mind. Our Lord reminds us in a well-known saying (Matt. 19:26) that the things which are impossible to men are possible to God.

The activity of God, backed by His omnipotent power, finds expression for us in the three great words: Creation, Control, and Care.

### I. CREATION.

It is a great name we have for God--the Creator. The Scriptures so reveal Him. The first verse of Genesis,--**"In the beginning God created the heavens and the earth,"** is the gateway to all the

divine revelation. The tremendous fact that God, by the direct exercise of His will, brought all things into existence, is stated in these words, and throughout the Scriptures this same thought constantly runs. All things that exist and the laws of their being are alike the deeds of God. We may, perhaps, make this glorious thought a little clearer by specifying some particulars.

1. *God brought all things into being.* We must assume either the self-existence of God or of matter. The Scripture teaches us, and surely our reason harmonizes, that God was first and He willed all material things into being. Just how God performed this great deed we can, perhaps, never understand. The Scriptural representation is couched in human terms simply to declare the great fact: **"And God said, Let there be light: and there was light."** He who has no beginning is Himself the beginning of everything that is.

2. *Creation also involves the directing of material things to ends.* Matter is not only not the cause of itself, but it is not the cause of the shapes which it takes, for God not only made matter, but He also makes its forms. We can understand this, for our own intelligence can work matter into different forms, and so we can trace the designing mind of God in the laws which regulate nature and in the wondrous effects of those laws. It is illogical to consider the law as the creator. If material things are subject to law, they were put under law by the Creator. The theory of mere chance, or what is sometimes called "a fortuitous concurrence of atoms," is absurd.

3. *Creation is also displayed in the making of spiritual beings.* God not only made material things and the lower orders of living beings, but we are told in Genesis 1:27 that **"God created man in his own image,"** the mind and nature of man, wonderful in itself, and wonderfully connected with the body, is the work of God. We cannot understand ourselves fully, but whatever there is in our constitution which is wonderful and admirable, should lead us to admire the creative mind that made a mechanism so perfect, a union between the spirit and flesh so marvelous. In our bodies there is nothing but what is in the earth beneath us or the air above us, but in our minds we know there is more. And this wonderful creature is God's work.

Besides man we are told in Scripture that there are higher spiritual beings. "Man was made a little lower than the angels." We have no actual experience of angels, but there is abundant teaching in the Scripture that such spiritual beings really exist, and are the servants of God. It may be also that the planets and suns are inhabited by other orders of intelligences, some superior, some inferior, to man. All this we can only conjecture, but whatever beings there may be in all this universe

above or below man, these also are the products of God's power.

### II. CONTROL.

There was an old theory that the Creator, after He had made the world and subjected it to law, turned it loose to work out its own destiny, as a clock-maker winds up a clock, and lets it go. But there is no ground in reason or Scripture for such a view of things. God's control of His creation is exercised both in relation to natural laws and to human affairs.

Having made the world and put it under law, God still exercises control over those laws. In our study of natural sciences, we are in danger of losing sight of this great truth. In ancient times, the presence of God, directing amid natural forces, was more vividly realized than it is among us. Men thought of God in the wind and the storms, in the lightnings, in the recurring seasons, in all things. Of course they made mistakes in dealing with these conceptions, and thought of many gods instead of one, or sometimes confounded nature itself with God; but we in our times are in danger of losing sight of God altogether. The Scriptures, however, clearly teach that God really controls the forces of nature.

In relation to human affairs, also, the control of God is distinctly and frequently asserted in the Bible. It is true that men are free moral agents, and yet they are under the control of the great God. On this point, again, the Scriptures are ample and convincing, as we shall presently see.

1. *Control is sovereignty.* That God is sovereign means that having perfect knowledge and perfect power He controls and governs all things and beings according to His own will. In Ephesians 1:11 Paul speaks of **"the purpose of him who worketh all things after the counsel of his own will"**; and there are many other such Scriptures. As has already been said, we must think of God in human ways or not at all. We must try to express Him in human terms or not at all. Now as among men thinking goes before doing, plan and purpose before achievement, so we may be sure that in some way, the same thing is true of God; He thinks before He acts. If He thinks, He plans; and if He purposes according to His knowledge, as we do, then He purposes according to perfect knowledge. Thus we come to those two hard words *foreknowledge* and *foreordination*, or predestination. We should not be afraid of these terms; they only express the reality of God's rule over all things, and assert that His rule is as real in regard to things future as in regard to those which are present or past.

2. *Proof of God's sovereignty.* A doctrine so important, profound and difficult as this should have adequate proof; and this we find in Scripture and in reason.

(1) *Proof from Scripture.* This, of course, is of the first importance. (See Psalm 33:8-15; 46:8-10; 90:2-4; 103:19; Isaiah 14:24; 46:9-11; Daniel 4:35; Matthew 11:25-27;

25:34; Luke 22:22; John 6:37, 39; Acts 2:23; 4:27, 28; 13:48; 17:26; Romans 8:28-30; 9:14-24; 11:33-36; I Cor. 2:7; Eph. 1:3-12; 2:10; 3:9-11; II Tim. 1:9; Heb. 2:10; I Pet. 1:2, 20; Revelation 17:17.)

A careful study of these passages together with many others will show how deep and firm a hold this doctrine of the divine sovereignty had on the minds of **"the holy men of God who spake as they were moved by the Holy Ghost"** (II Peter 1:21). But not only in such passages as these, where the doctrine is more or less distinctly affirmed, do we find sufficient basis for our belief in it, but it also pervades the general teaching of Scripture and is constantly assumed.

In the Psalms, for example, the overruling power and presence of God in all Heaven and earth are constantly expressed or implied. In the prophets the same thing is true. Sometimes the statements are very definite, as in Isaiah 14:24: **"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand."**

In Christ's conceptions of His Father the idea of sovereignty, even in details, is prominent. He sets us the best example of how to regard the sovereign will of God when He says (Matthew 11:26): **"Even so, Father, for so it seemed good in thy sight."** In the teachings of the apostles the doctrine is emphatic. Peter (Acts 2:23) in regard to the crucifixion of Jesus, says: **"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."** Paul in many well-known passages (see above) asserts and justifies the doctrine. And he concludes one of his discussions with a rapturous paean of praise (Romans 11:33-36) because of this great truth: **"For of him, and through him, and to him, are all things: to whom be glory forever. Amen."**

(2) *Proof from reason.* Sovereignty, complete and perfect, is a necessary deduction from any proper conception of God. If things are not regulated at all, but go by chance, then God is not superior to chance. If they are fixed by law, then God is under law as a subordinate, instead of over it as its Maker. If events are determined by fate, then is fate mightier than God. But none of these things can be admitted. The perfect God, whom Scripture and right reason alike make known, is perfect in knowledge and in power, and there can be no being, force, or influence greater than He. If we limit in any direction the actual and complete sovereignty of God we encounter as many and as great problems as we think to escape. The safest and soundest position to take is to accept in all its fullness the great truth, explaining as best we can its difficulties, and waiting humbly for more light.

♦ (Continued on page 138)



## The Activity of

(Continued from page 137) ♦

3. *Difficulties of the doctrine.* There are confessedly great problems growing out of the doctrine of divine sovereignty. The way to treat these difficulties is to face them candidly, and, where we cannot explain, say as much.

In general in regard to these problems two things must be said:

(1) They are theoretical rather than practical; that is, they are problems of *thought* rather than of *life*, either spiritual or active. Sincere Arminians and devout Calvinists are trying to do much the same kind of Christian work, and enjoy much the same religious experience.

(2) These difficulties are fully as much philosophical as theological; that is, they are problems for the intellect, and they meet us in some form or other, whatever system of thought we hold. If we hold to fate, chance, law or determinism, we cannot escape these vexing problems. In fact, they are less difficult to the Christian thinker than to any other. He can wait for the solution and not despair of it. What a wonderful thing is God's sovereign rule over all His works! Let it not terrify us--it is the rule of perfect wisdom and perfect love.

### III. CARE.

God's care of His creation is commonly called the doctrine of providence, and is closely related to that of control, or sovereignty. It is one of the greatest and most blessed doctrines of our faith, involving great difficulties of thought, but full of precious comfort and help.

1. *Definition of the doctrine.* It is simply God's wise and benevolent care of all things. Great things as well as small, and small things as well as great fall under the divine care. There are no exceptions.

(1) The universe in all its broad reach, and down to the minutest details of its life and action, is the object of its Creator's wise and loving oversight. From vast cosmic systems, suns, moons, and stars, down to atoms and molecules; from created intelligences like the seraphs and angels, and unknown principalities and powers, down to the minute, microscopic creature which finds its great world in a drop of water; nothing is too great, and nothing too little, to escape the divine care.

(2) Of course this providence includes man, and it is in this that we are most concerned and interested. Individuals and nations, and the whole countless multitude of human beings, past, present and to come, all share in the great God's tender care for those who were made in His own image.

2. *Distinctions to be observed.* Yet there are some distinctions to be made; we must not confound the divine care with the forces which are only the expression and outflow of His providence; still less

must we identify God Himself with any work or creation of His own.

(1) We must distinguish providence from the reign of law. Hooker's famous saying about law--that its seat is the bosom of God, its voice the harmony of the universe, that nothing is too great to evade its power, nor too little to miss its care--may well be applied here; but law is not all of providence. For God is behind, and over, and with the law. It is His tool, it is not Himself. Nor does it rule Him out of His own sphere. Law does not operate as a coequal and still less as an overruling force with God--it is only a part, or an expression of His care.

(2) We must also distinguish providence from fate. There is no such thing as fate. It is only a name, a superstition, a mere abstraction. The ancients dallied with this conception, but the modern mind rejects it with contempt.

(3) And this brings us to say that we must also distinguish between God's providence and His foreordination. God has not set aside His providence by hard and fast decrees. He has decreed what has been, is, and shall be forevermore; but the decree includes His own care. He has not decreed Himself out of loving and constant touch with His creation, but into it. The decree does not supersede providence, it *contains* providence.

3. *Proof of the doctrine.* Can it be reasonably shown that God does exercise the kind of providence that has been asserted? Most assuredly.

(1) *Preparatory proof.* Before taking up the Scripture passages which teach our doctrine we may notice that this thought is a necessary and proper deduction from any just view of God. If there be a personal God, a Creator and Sovereign, His controlling care of His creatures and subjects seems a foregone conclusion. Absence and unconcern are inconceivable of a perfect God.

(2) *Scripture proof.* But we are not left to reasonings like these, however clear they may be. For if the Bible teaches anything with clearness and emphasis it is the truth of God's providence. (See Psalms 37, 103, 104; 121:3; 145:9, 15, 16; Prov. 16:9, 33; Isa. 45:5-7; Jer. 1:5; Matt. 6:25-34; 10:29-31; Luke 12:22-30; Acts 17:28; Rom. 8:28; Phil. 4:6, 7, 19.)

In the beautiful and rhythmic flow of the 37th Psalm we hear, like the murmur of the tide, the sweep of God's loving care; in Psalm 103 the praise of a devout heart finds amid its variations of expression the one ever recurring theme of God's helpful presence; while in Psalm 104 the world and nature share in the same unceasing watch of love. All is summed and centered in the sweet phrase of Psalm 145:9, "**The LORD is good to all: and his tender mercies are over all his works.**" In Isaiah 45:5 God says of Cyrus: "**I girded thee, though thou hast not known me,**" showing His selection and use of men as

instruments of His work among nations.

No clearer statements can be found than those of our Lord Jesus. In Matthew 6:25 and following verses He teaches that our care should not anticipate and usurp God's, but the rather should confidently rest in His: "**Be not anxious. . . Your heavenly Father knoweth.**" In the comforting words reported by Matthew (10:29-31) He tells us that God cares for the falling sparrows, and keeps count of the hairs of our heads.

In his great speech on Areopagus at Athens, Paul (Acts 17:28) declares that in God "we live, and move, and are." Other parts of the same discourse (verses 24, 26, 30) bear also upon the same truth. The special care of God for His own finds immortal expression in Romans 8:28: "**And we know that all things work together for good to them that love God.**" Amid the troubles of life how sweet it is that God has spoken on this great subject with an emphasis that should banish doubt!

(*The Doctrines of Our Faith*, pp. 37-47, 1920 edition).



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Contained on this DVD is the original six lectures on the history of the Baptists, also known and published as *Footsteps of the Flock*. The video quality is not the best, nor is the sound perfect, but we wanted to make them available.

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Please see postage chart on page 139.



## God Has You Right Where He Wants You

By Curtis Pugh  
of Poteau, Oklahoma

God has you right where He wants you, and He is going to do with you as He pleases. God is not trying to do something with you. He is not trying to save you or anyone else. God is not a failure. He does not try! If He wants to save you or anyone else, He has the power and the means at His disposal to do so. No man is stronger than God. You say, "But I have a free will." Do you really think so? Then will to do something contrary to your nature. Exercise your will and change from being a sinner and be perfect. Jesus said, "**Be ye therefore perfect, even as your Father which is in heaven is perfect**" (Matt. 5:48). You with your so-called free will: let me see you be perfect. You cannot fly like a bird. You cannot be perfect. You cannot cease from sinning: "**Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil**" (Jer. 13:23). So you see, your free will is not so free as you may have been told. It is bound to your sin nature. You are free to sin because that is your nature. Unless you have been born again your nature is enmity against God: "**Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be**" (Rom. 8:7). You cannot even will to come to Christ and be saved. Some preachers may tell you that you can, but Jesus said: "**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**" (John 6:44). Some free will! You lack even the ability to will to come to Christ and be saved!

It does not matter that you lack a truly free will. It does not matter that your will acts in accordance with your sinful nature. Your will is not going to save you! In order to be saved a person must first be born again. Regeneration, or the new birth, is an inward change in a person brought about by God. You did not birth yourself the first time you were born, and you cannot birth yourself into God's family. In the birth process the baby is passive, not causative. So it is with the new birth. Jesus told Nicodemus, "**Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one**

♦ (Continued on page 139)

# God Has You

(Continued from page 138) ♦

**that is born of the Spirit** (John 3:7, 8). Just as the wind cannot be seen or controlled, so the Holy Spirit births whom He will when He wills. Perhaps you have been told that being born again is a matter of you exercising your will. That is absolutely contrary to the plain words of Scripture. The Bible tells us that Jesus came to His own nation, but they received (welcomed) Him not. But there were some – a few – who did welcome Him. The Bible explains that the reason these few people received Christ was because they had been born of God – not of human lineage, nor the will of man nor the will of the flesh. Read it yourself: **“He came unto his own, and his own received him not. 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: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God”** (John 1:11-13). Did you get that? God’s Word says, **“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”** How much plainer could God make it? From every conceivable aspect, no will other than God’s will is involved in the new birth. God says so! If you have been born again it is not because you exercised your so-called free will. It is because God exercised His will. You are not master of your destiny: God is. God has **“mercy on whom he will have mercy, and whom he will he hardeneth”** (Rom. 9:18). God is in control of all things including whom He saves!

If God wants to save everybody, He will do so. If it is God’s will to save you, He will do so. He will not save you contrary to your will although He could. Rather, He is able to work in you and change your will so that you want Christ. The Bible says: **“For it is God which worketh in you both to will and to do of his good pleasure”** (Phil. 2:13). God does as He pleases! The Bible says so in Isaiah 46:10: **“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”** God says that He does all His pleasure. He does what He wants to do. Daniel 4:35 says, **“And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?”** But somebody says, “You must let God save you.” Where did you read that in the Bible? Someone may have told you that, but you did not read it in God’s Word! What kind of God do

you worship: one that puny men can **“stay his hand?”** Is yours the Almighty Sovereign God? The God of the Bible does according to His will in Heaven and among the inhabitants of the earth. The last quoted verse says that plainly.

The Bible says this about God’s children: **“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will”** (Eph. 1:4-5). God determined what He would do and whom He would save before the foundation of the world. That is a Bible fact! How do you know that you were chosen in Christ before the foundation of the world? How can you know that you have been predestinated unto God’s adoption? How can you know that you have been born again? Obviously not because you exercised your will, for, as demonstrated above, the Bible says your will has nothing to do with the new birth which is the beginning of salvation. How can you know that you are saved? First of all, have you ever seen yourself as the worst of sinners? Have you experienced godly sorrow over your sins? The Bible speaks of the twin requirements and at the same time the twin gifts of **“repentance toward God and faith toward our Lord Jesus Christ”** (Acts 20:21). Furthermore, the Bible teaches that **“godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death”** (II Cor. 7:10). Jesus said, **“I tell you, Nay: but, except ye repent, ye shall all likewise perish”** (Luke 13:3). Have you experienced real and lasting sorrow for your sins? Have you mourned for your sin? Have you turned from sin? Is your faith in Christ alone? Has your life changed so that you now try to please God? All these things happen at some point in time to those whom God has chosen to save. Or, is your trust in some foolish religious thing that you did because somebody persuaded you and you willed to do it? Trusting in something that you did, even trusting in the exercise of your will, is not trusting Christ as Savior. That is faith in yourself and in what you did. It is not faith in Christ. God says: **“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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them”** (Eph. 2:8-10). **“Before ordained”** – your salvation is not in your hands. **“Salvation is of the LORD”** (Jonah 2:9).



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.....	\$3,930.75
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.....	3,930.78
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ENDING BALANCE .....	\$2,207.06

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Beginning Balance.....\$1,923.72

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TOTAL .....	1,923.72

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WCTT .....	200.00
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Beginning Balance.....\$1,996.87

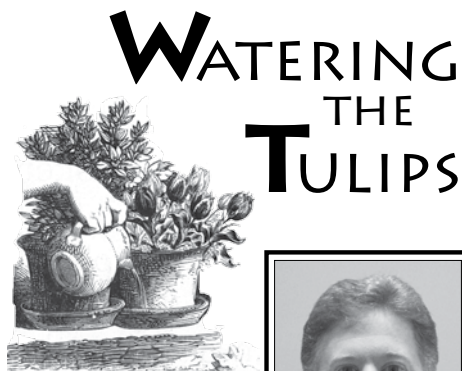
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Sub Total .....	\$3,285.37
TOTAL .....	\$5,282.24

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Bank charge .....	13.00
ENDING BALANCE .....	\$1,460.93





By Todd Bryant  
of  
Northport, Alabama



## Walk Through the Door

**“For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands”** (Neh. 6:9).

Nehemiah had been given an opportunity to do the Lord's work. A door had been opened for him to rebuild the walls of Jerusalem (Nehemiah 1-3). Certainly, the providence of God had opened this door and Nehemiah was faithful enough to walk through the open door. However, this effort was not without opposition. Sanballat, the Samaritan leader and official of the Persian Achaemenid Empire, opposed the mission of Nehemiah, the faithful servant of God.

After Sanballat heard that the rebuilding of the walls had been completed (with the exception of the hanging of the gates), he sent word to Nehemiah that he opposed it. Actually, the word he sent was full of falsehoods. He even falsely accused Nehemiah of rebellion to which Nehemiah responded, **“There are no such things done as thou sayest, but thou feignest them out of thine own heart”** (Neh. 6:8). Certainly, Sanballat had not heard there was a rebellion. He, along with other Middle Eastern leaders, opposed anything and everything that the Jews ever did positively. The same is true today.

Nehemiah did not, however, get sidetracked by the falsehoods that were being spread. Certainly, he said they were inventions of Sanballat's depraved heart. However, he recognized the real reason for the dishonesty. **“For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands”** (Neh. 6:9). All of Sanballat's idle chatter could be traced to one motive – he was opposing the door that God had opened to Nehemiah.

The persecution by Sanballat did not thwart God's work. Nehemiah faithfully stayed on track and the walls were completed and the gates were hung (Nehemiah 6:15). When the enemies of

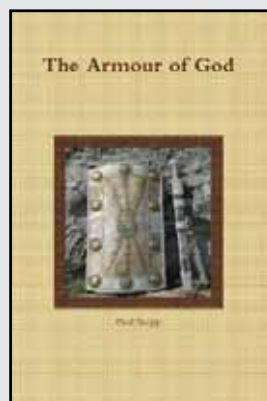
God's people heard that the work was completed, **“they were much cast down in their own eyes: for they perceived that this work was wrought of our God”** (Neh. 6:16).

As was the case with Nehemiah, the Lord has left us with a wide open commission (Matt. 28:18-20). We do not have time to get sidetracked. Opposition to the Lord's work is not new. Certainly, Noah was opposed and mocked when he was building the ark. Pharaoh opposed the liberation of the children of Israel during the Exodus. In our text, Nehemiah was opposed. Our Lord and Savior was opposed at seemingly every turn. Certainly, the early churches received much opposition and were greatly persecuted. You can never enter into a door God has opened without expecting opposition. Though we certainly must always be glad that the Gospel is being preached even if it's done for the wrong reasons (Phil. 1:12-18), we cannot expect that from those outside.

Children of God, let the example of Nehemiah be an encouragement to you. You may be opposed even by your own family (Matt. 10:35). But as long as the Lord is on your side, what do you have to fear (Rom. 8:31).



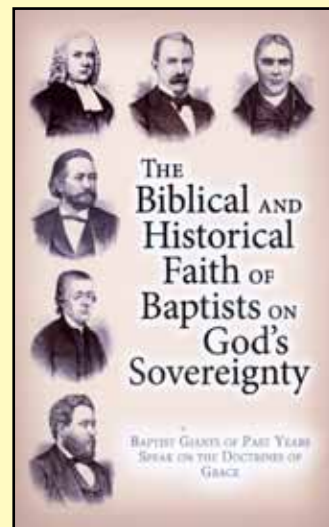
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## ANNOUNCEMENTS

The Philadelphia Baptist Church and Pastor Ted Tweet would like to announce their Summer Bible Meeting and also the Quarterly Fellowship.

The Summer Bible Meeting will begin Wednesday July 18th and continue thru Sunday July 22nd. Elder Jerry Asbury will be speaking.

On Saturday morning July 21st will be the regular Quarterly Fellowship. Services begin at 10:00 a.m. Scheduled speakers are Elders Jerry Asbury and Shawn Berry.

There will be a noon meal after service on Saturday.

All are invited to attend.

For additional information contact Pastor Ted Tweet: (256) 686-1307 or cell phone (256) 698-2365 or Email: tltweet5555@aol.com.

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The Sovereign Grace Baptist Church of Northport, AL and Pastor Todd Bryant would like to announce their

Summer Bible Conference July 19th thru 22nd.

Scheduled speakers are Elders Troy McGahan, Paul Stepp, Philip Potter and Bobby Amos.

Service times are Thursday and Friday at 7:00 p.m., and Saturday and Sunday at 10:00 a.m. with lunch following.

For additional information contact Pastor Bryant at toddbryant@charter.net or visit [www.sovereigngrace.net](http://www.sovereigngrace.net).

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The Mt. Zion Baptist Church of Whitestown Indiana would like to announce special service July 6th thru 8th. Elder Steve Raines, Pastor of the East Side Baptist Church of Benton, Arkansas will be speaking.

Friday service begins at 7:00 p.m., Saturday will be a Fellowship Meeting starting at 10:00 a.m., Sunday at 9:30 a.m.

The church is located at 301 Linville in Whitestown.

For Information Call (317) 769-3247 or (317) 769-2998.

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The Landmark Baptist Church of Collinsville, IL is in need of a pastor. Any interested Elders may call (618) 288-4236 for more information.

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The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

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The Amazing Grace Baptist Church of Stockdale, Texas is in need of a pastor. The church believes in preaching and teaching the doctrines of grace and the Lord's church. Any interested brother my contact Bro. Alvin Schuetz at (830) 534-1918 or Bro. Keith Schuetz at (830) 789-2101.

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The Liverpool Independent Baptist Church of Liverpool, New York (north of Syracuse) is searching for a sovereign grace pastor. The church believes in the doctrines of grace, the local church, and is pre-trib and pre-mil. Interested brethren should contact Bro. Greg Sigworth at (315) 677-3819.

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The Sovereign Grace Baptist Church of Galena, OH is in need of a pastor. Any interested candidates possessing the qualifications and traits concerning the office as found in I Timothy 3:1-7 and Titus 1:5-9 are asked to contact either of the following: Bro. Randy Coffey at (614) 871-2406 or email [recoffeypot@aol.com](mailto:recoffeypot@aol.com), or Bro. Joe Vass at (614) 846-8699 or email [jami joe@wowway.com](mailto:jami joe@wowway.com).

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The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor. Any interested Elder should call Connie McMellon at 318-872-1647.

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