

No Man Is Ruined By Living In The World, But By The World Living In Him.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

"Go ye into all the world and preach the Gospel."

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

SOLE NO. 303

RUSSELL, KENTUCKY, SATURDAY, DECEMBER 4, 1943.

VOL. 12, NO. 44

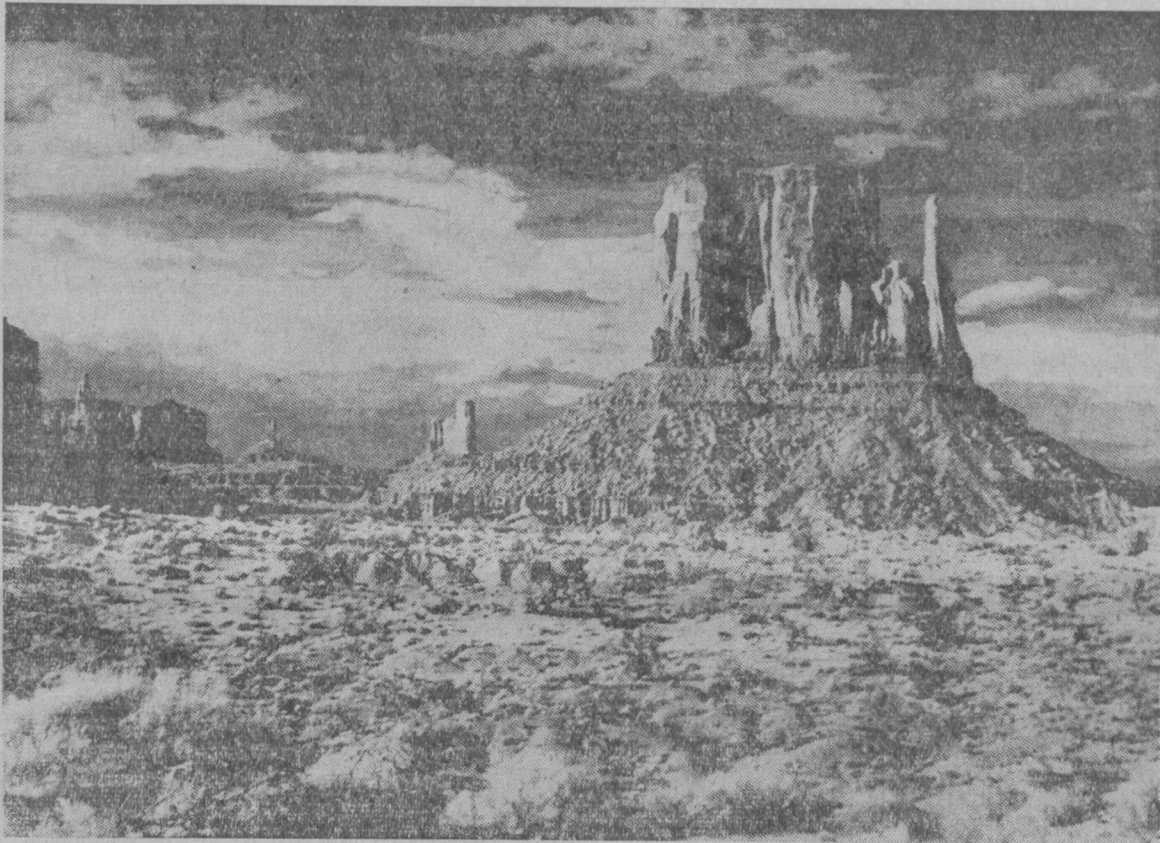
Praise God, From Whom All Blessings Flow"

Is It True That One Church Is Just As Good As Another?

frequently hear the expression "One church is as good as another." Is this the truth? A church set up by man is as good as a church set up by God. Baptists can trace their roots back to Jesus — other denominations go back only a few years or a few centuries. A church that teaches error is as good as one that teaches the truth. Baptists believe the whole truth, and teach all it teaches with addition or subtraction. A church that teaches only part of the truth is not as good as one that teaches all the truth. All churches teach and preach from the Bible. Baptists take a church whose doctrines give glory to man is not as good as a church whose doctrines give all glory to God. Baptist doctrines give all glory to God. A church that takes for doctrine the commandments of men

(Continued on page two)

Valley Of The Giants, Utah



"He Only Is My Rock And My Salvation" — Ps. 62:2

Great Thanksgiving Day: Wonderful Gift For Baptist Orphans

Another glorious Thanksgiving Day has been enjoyed by the saints and believers of the First Baptist Church of Russell! Always it is a day to be enjoyed, yet this one exceeded them all. Surely it was a day of good tidings, always to be remembered by each of those who were present.

The people came, and from most everywhere, Ironton, Portsmouth, Coalgrove, Huntington, Ashland, Greenup, Grayson, Ft. Gay, and round about. We had fifteen letters from groups who used to drive in from as far as 100 miles, who expressed their regret in not being able to attend this year, due to gas and rubber shortages. Yet in spite of those hindrances, God gave us a great crowd to preach to.

Elder Wm. H. Crofts (Huntington) sang very tenderly, "When I Survey The Wondrous Cross." Misses Nancy Goolsby and June Vaughn rendered most appropriate songs.

(Continued on page two)

These Signs Do Not Now Exist, When Then Are We At The End-Time?

By H. PICKERING

there is one thing more than her which marks those "last days" in which our lot is cast it is uncertainty. Who could have told at the end of the terrible Great War that in twenty years' time the nations would be engaged in another and fiercer war? At the time of the Armistice no one thought that we were in a long period of peace and prosperity. The "boom years" were followed by a long period of depression, ever getting deeper and deeper, large firms dropping and some even millions;

smaller firms "going west" or continuing with difficulty. In the commercial world these years have assuredly been years of uncertainty.

When the War was lost, and the Emperor of Germany fled to Holland, who could have suggested that a common soldier would, in practice, fill the vacant throne as a Dictator? Nay, more, who could have guessed that more than a dozen monarchs would lose their crowns, and presidents and dictators assume control, till there is hardly one "assured monarch" left? Such is the uncertainty of the political world.

(Continued on page two)

Editor In Michigan

Of recent date the editor had a most happy and enjoyable visit with Pastor Virtus L. Buzbee and the saints of the 'Gorham Street Baptist Church in Jackson, Michigan.

While we were only there for two brief services, it proved to be a season of real blessing and of spiritual refreshing from the Lord.

This is one of the most orthodox churches that the editor has ever visited. It seemed so refreshing to find a church in the north which is so true to the Word of God. This church stands squarely for all the doctrines, even those which most Baptists consider as little matters.

(Continued on page two)

A Scriptural Study Of Age Old Question As To Where Did Cain Get His Wife

By D. B. EASTEP
Covington, Kentucky

It has been our experience that in almost every community there are people who try to make themselves and others believe they are infidels. This group of people belongs to the Rip Van Winkle class — dead 20 years and do not know it. After reading the arguments of various well-known pseudo-infidels we have profited but one way, namely: We know almost every argument and question they ask, and we know from what source they have obtained them. Why do they not at least try to be original?

That would show much more mature thinking.

Maybe some pacifist will say, "Why all this argument?" Because we have come to the place where we believe that God must be provoked at His children for making apologies for His blessed Word. His Word does not need defense half as much as some people need it (Psalm 119:89, 104).

One question many unbelievers ask is, "WHERE DID CAIN GET HIS WIFE?" Many of them ask it thinking they have found a flaw in God's Word. They expect to laugh with glee when the man of

(Continued on page two)

Living In Him

one occasion when Hudson Taylor was in Shanghai in the midst of riots and dangers, and two missionaries in the hands of a mob, a telegram was delivered to him. He read it and handed it to a fellow-worker who, when he looked at it, tiptoed quietly to the door, thinking that the director of the Mission would be alone. Before he had taken many steps he was amazed to hear Hudson Taylor whistling. He returned to him with the ex-

(Continued on page two)

The First Baptist Pulpit

"THE PARABLE OF THE MARRIAGE OF THE KING'S SON"

Thanksgiving Sermon, Thursday Morning, November 25, 1943

(Read Matthew 22:1-13)

This is the fifteenth annual consecutive Thanksgiving service held by this church. In each of the fourteen preceding yearly messages, I have sought to honor the Lord Jesus Christ. Surely today

my aim shall be no lower.

A Chinaman who had been redeemed by grace, was witnessing to one of his countrymen and in doing so, contrasted the superiority of Christianity over the heathen religions he had known previous to conversion. He described

himself as being in a pit sunk in the mire. He said that Confucius in answer to his call, came and stood at the top of the pit and said: "If you had read my books, you would not be there." Then Buddha, in response to his cry, said

(Continued on page three)

Falling In Love

The other night while preaching in Soul's Harbor, Columbus, Ohio, I noticed a lady — a nurse — under deep conviction of sin. She sat there night after night the picture of dejection and soul-distress.

Finally one night she yielded to Christ and at once the burden fell from her heart. As she left the Tabernacle she was not only a new creation but she looked it.

On the way home that night she stopped at a store to do some shopping and the woman in the store

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance \$50
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

IS IT TRUE THAT ONE CHURCH IS AS GOOD AS ANOTHER?

(Continued from page one)

is not as good as one whose sole authority is the Lord. Baptists seek to be obedient to Christ in all things.

— Condensed from "Church Member's Handbook," by Joe T. Odle, former pastor of East Baptist Church, Paducah, Ky.

To Bro. Odle: Amen, and Amen.

IF THESE SIGNS DO NOT EXIST WHEN ARE WE AT END-TIME?

(Continued from page one)

Even in that which is spoken of "as stable as the British throne," who could have told at the beginning of 1936, that ere the year closed, Britain would have had three kings? Yet such is the uncertainty of even a

"Stable Throne."

Time would fail me to tell of uncertainties and probabilities as to the future. Where, then, can we turn for that which is certain?

In an old book containing the words meaning "sure" and "certain" over 400 times we may glean reliable information concerning events ahead. There are many, but we select only a few.

The world will grow worse and worse.

Many have the idea that by the Gospel permeating the nations, at last their vision of the "brotherhood of man" will be attained, and the world be ripe for the King of kings to take His great power and reign. The teaching of the Bible is the exact opposite.

One thousand years after the creation, when men had "multiplied on the face of the earth," wickedness had so developed that God had to "destroy man whom he had made, off the face of the earth" (Gen. 6:1-7). No betterment there!

Five hundred years before Christ Daniel the prophet declared that "The Times of the End"

would be marked by excessive motion and commotion, by excesses of good and evil, the wicked doing more wickedly, and the abomination of desolation in full bloom. No indication of world conversion or an earthly paradise restored!

Sixty-six years after Christ, the Chief Prophet of the New Testament describes twenty marks of the last days when men shall be self-lovers, pleasure-lovers, money-lovers, with their allies — "evil men" (V. 8) and "silly women" (V. 6) — and concluding with the solemn assertion that "evil men and seducers shall wax worse and wor-

se" (read for yourself II Tim. 4:1-13). A rapid downgrade instead of a steady upgrade there!

Ninety-six years after Calvary, the canon of Revelation closes with the mature acts of man, when "the time is at hand" as being "unjust" and "filthy," morally and physically far, far away from man at the beginning created "in the image of God." Degeneration in its full-blown development.

The rational man, looking around with clear eyes and unbiased mind, sees that everything foretold in the Scriptures of Truth is being rapidly fulfilled before our very eyes.

There never was a time when so much money was spent in gambling on horses, yachts, dogs, and a dozen other things; when pleasure had such a hold on the masses of youth, and even older folk, not only on week days, but even the appointed day of rest is flagrantly violated; when the haste to get rich "drowned so many men in destruction and perdition" (I Tim. 1:9); when "night clubs" and similar dens were scenes of depravity little judged by the uninitiated; when the Name was disgraced and the Person of the Almighty was unblushingly impersonated in what are supposed to be respectable theatres. When treaties, solemnly sworn, were jauntily treated as "scraps of paper" not by one nation only.

When Modernism or the denial of the truths of God was blatantly promulgated in pulpits of many denominations: when the "man in the street" has less time for religion, churches, and things eternal; when envy, jealousy, strife, wrath, and the sins of the spirit were manifest, manifold both in world and church; when politicians were at their "wits' end" (Ps. 107:17), and scientists, philosophers, and "wise men" staggered like a drunken man.

Murderers were never so numerous, often for a flimsy cause. Were suicides ever so uncountable, and the homely "gas oven" so shamelessly abused? Even divorce cases exceed the ability of the Law Courts. Was sin ever so rampant in every land, and in all circles today?

Truly "WORSE AND WORSE" is the trend of the Time, and let none mistake it, "The End of All Things is at Hand" (I Peter 4:7).

Oh, may the mighty cry: "Be ye also ready" (Matt. 24:44) sound deeply in all our hearts — "Ready" for it is "appointed unto men once to die" (Heb. 9:27); Ready for "we know not what a day may bring forth" (Prov. 21:1); Ready, for "the Coming of the Lord draweth nigh" (James 5:8); Ready to greet the Lord in the glorious Day of His appearing (I Pet. 1:7, 8; Rev. 11:17). "Come, Thou Blessed Prince of Peace."

GREAT THANKSGIVING DAY WITH WONDERFUL OFFERING FOR BAPTIST ORPHANS

(Continued from page one)

tely and beautifully "No Longer Lonely." Elder Audra Lester, of Ft. Gay, West Virginia read a very fitting Scripture. Elder John Williams and William Kretschmer of Grayson, Kentucky lead the congregation in prayer. The editor preached the sermon reported in this issue.

The Lord gave us a glorious offering for the day. An exceeding large supply of canned goods and other edibles were contributed to

our two Baptist orphan homes. It was by far the largest offering of this type that we have ever had in the fifteen years of consecutive Thanksgiving services. At a most conservative estimate this alone was worth fully \$300.

Previously our church had decided that all money contributed should go to the Kentucky Baptist Children's Home at Glendale, Kentucky. We had hoped and prayed for \$1,000. Well God gave us \$949.09.

Surely form the depths of our souls we are saying today, "Hitherto hath the Lord helped us." All praise to His Name!

Don't forget. This wasn't any union service, but just a good time in the Lord which was enjoyed by several of our preacher brethren and other friends and members of our church. We are sure that the many who were present will say that it was a day not to be forgotten. May we urge each reader to plan now to attend next year. (D. V.).

Editor In Michigan

(Continued from page one)

and pass by lightly as of no consequence.

However, there is a reason back



Rev. V. L. Buzbee

of it. That reason is their pastor, Elder Virtus L. Buzbee. We have travelled far and wide during the past fifteen years since the editor first became pastor in Russell, and in all this period of time we have never met anyone who surpasses our brother in his loyalty to the Word of God and his devotion to Christ. It was truly a joy to be in his home and to have fellowship with the people of his church.

Brother Buzbee in a very kind and gracious manner concerning the editor's visit to his church, says

The Gorham St. Baptist Church of Jackson, Michigan, rejoiced to have Elder John R. Gilpin with us in two services recently. Our hearts were stirred as he brought us two messages from God's Word. It was our first time to hear Brother Gilpin.

The thing that stood out most in his preaching was his uncompromising stand for the inerrant Word of God. I feel that one who sits under his preaching or under his teaching in Bible conferences will be much richer in scriptural knowledge and stronger in spiritual power. Brother Gilpin is determined to exalt the name of God's Son above every other name, and he does it by honoring God's Word above every other word. In and through his messages he seeks also

to glorify Jesus Christ in the

church. He does not believe in substituting the works of the flesh for the work of the Holy Spirit, but seeks to proclaim God's Word and leaves the results with the Lord. Without fear or favor he speaks the convictions of his heart as he believes God is leading.

May the Lord continue to use this man of God in proclaiming the "unsearchable riches of Christ."

Resting In Him

(Continued from page one)

clamation: "How can you whistle when even now they are in such danger?" Mr. Taylor looked up at him in surprise, "You wouldn't have me carry the burden, would you?" he asked. And the song that he had been whistling was that one that he loved so much:

Jesus, I am resting, resting
In the joy of what Thou art;
I am finding out the greatness
Of Thy loving heart!

Falling In Love

(Continued from page one)

said, "Why you look as if someone had just lighted a candle inside you." "That's right," said the converted nurse. "What I mean," said the other, "is that you look as if you had just fallen in love." "I have," replied the nurse. When we are really saved the world will see a difference.

— John Linton

Where Did Cain Get His Wife?

(Continued from page one)

God shall not be able to answer them. But when God's man does answer them, they keep still. While it is true that many unbelievers ask this question, it is also true that many honest Christians ask the same question. Maybe they have been asked by some unbeliever, and, not being able to answer, they feel defeated. We trust this little tract will bring help to them.

WHERE DID CAIN GET HIS WIFE? Where did you get your wife? You could not get a wife unless she existed, could you? In Genesis 3:20 we read that Eve was "the mother of all living." She certainly would have to have children before she could be referred to as a "mother." The words "all living" would indicate that there were a number then living of whom she was the mother. But at this time neither Cain, nor Abel, nor Seth was even born. At least their births are events recorded AFTER the fact just referred to.

Adam and Eve came into the world a grown man and woman. Adam lived 130 years before he begat Seth (Genesis 5:4, 5). During this 130 years, with the curse of multiplied conception pronounced by God upon Eve because of sin (Gen. 3:16), there was abundance of opportunity for the birth of sons and daughters. This fact could justify the statement that Eve was "the mother of all living" before there was a record of her being the mother of Cain (Genesis 4:1). That people were then living in numbers is further evidenced by the fact that after Cain killed Abel he was in terror lest "whosoever findeth me will slay me" (Genesis 4:14, A. V.).

The Bible records that "the days of Adam after he begat Seth were

eight hundred years, and he begat sons AND DAUGHTERS" (Genesis 5:4). In the course of eight hundred years he certainly would have had many daughters. Cain would probably have gladly married one of them after he became an outcast and a wanderer. Ladies do not have much choice in those days. Adam lived 930 years (Genesis 5:5). This was the usual age of antediluvians (Genesis 5). Cain might have been like so many of our modern men, "in no hurry to get married;" then he could have waited a "small spell" of about 700 years and married one of his brother Seth's great-great-great-granddaughters, or he could have married one of his 18-year old sisters. Evidently it was not as much trouble for Cain to get married as for some folks nowadays. Cain's wickedness is proved that he did get married.

You have been so concerned about Cain's wife, but there is a great deal more reason to be concerned about where did our brother Seth get his wife, besides from the offspring of Seth's ally, the world's Redeemer was born (Luke 3); and unless you believe Him as your Saviour you are eternally lost — but our Lord says so in John 3:36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but shall abide in the wrath of God ABIDETH in him."

Why do you need a Saviour? Because "all have sinned" (Romans 3:23). "Your sins have separated between you and your God" (Isaiah 59:2). God says you are NOW. Therefore, you need a Saviour NOW.

Who is the sinner's Saviour? "Christ died for the ungodly" (Romans 5:6). Christ died to substitute for the sinner. "Therefore a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners" (I Timothy 1:15).

How can you make the Saviour YOUR Saviour? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). When you "believe" (depend on) the Lord Jesus Christ, your salvation is guaranteed by the "faith" of Almighty God. Won't you take God at His word?

Take advantage of the sun of it shines. Life's visions do not fade and glow like brilliant and precious noons. They come and go, bright intervals in the waning grey twilight and darker night. Let us seize our brilliant moments now. Dr. J. H. Jowett.

"Repose upon God quietly and do daily the duties of the day, bear daily the evils of the day, and, like Christ our Lord, let it be through cross and pain we shall come to the glory which is predestined for us by God." Dr. Charles Gore.

The Christian's life cannot be divided off into watertight compartments, so that he can say, "This is part of my work for God, and that is not." If you are a child, every bit of your life is credited to Him.

"Of all the lights you carry in your face, joy carries the light out to sea."

THE PARABLE OF THE MARRIAGE OF THE KING'S

Continued from page one)

son, just fold your arms and close your eyes and forget all about self." Then the Chinaman Jesus came by and without saying a word, got down and with a word lifted him out. On hoping this morning as I teach, that someone may be lifted out of the mire of sin by Jesus. In teaching this morning, I want to do an exposition of this parable which I have read. I am sure I can't exhaust the Scripture, and I thought that I won't exhaust your patience.

I
The king in this parable represents God the Father. This is true of all of Jesus' parables. He is the One who rightly deserves the title of king. We may speak of George, or King Edward, or Leopold, or other earthly monarchs, and we may address them with the title of king, but only one who actually and fully deserves to be called king is Almighty God, our Heavenly Father.

He expresses this thought of God as King in our hymnology: "We worship the King all glorious above, gratefully sing His wonderful love; Shield and Defender, the Ancient of days, glorified in splendor, and girded with praise." (Rom. 15:6). Thou Almighty King, give us Thy name to sing, and praise: all glorious, all victorious, Save, and reign over us, O mighty of Days."

II
Once the king represents God the Father, then the Son for whom the marriage feast was being prepared, logically represents the Jesus Christ. Before He was born, an angel said that Jesus was the Son. Listen: "But while he lay on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joy to thee, thou son of David, fear not: take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit." (Matt. 1:20). This was merely in fulfillment of Old Testament prophecy. 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).

When God the Father spoke of Jesus as His Son, for on the day when Jesus was immersed in the Jordan by John the Baptist, God declared to Him as His Son: "And thou art a voice from heaven, saying, I am my beloved Son, in whom I am well pleased." (Matt. 3:17). The Devil acknowledged that Jesus was God's Son, for in the synagogue at Capernium, the Devil addressed Him, saying: "I know thee thou art, the Holy One of God." (Mark 1:24).

III
In order that the wedding might be furnished with guests the king sent forth his servants to bid guests to the wedding. These servants represent primarily the apostles and disciples whom Jesus called as His preachers. In addition evangelist, minister, mis-

sionary, and all kinds of good sinners, are included in the group of servants. Charles Haddon Spurgeon, recognized as the greatest preacher who has lived since the days of the Apostle Paul, well, he is one of those servants. George W. Truett is considered by Baptists at large to be the outstanding and greatest Baptist preacher living today. Well, he is one of those servants. Your own pastor and these Baptist pastors who are here in this service this morning, are some of these servants. All the boy preachers who are just beginning the ministry, are included in these servants.

Sometime ago out in Chicago at the entrance of a bank, an uneducated man who could scarcely speak English in a very broken foreign dialect, stood handing out tracts to those who passed in and out of this banking institution. Well, he is one of those servants. In fact, every soul winner of every description is included in this group of servants sent out by the king to call in the guests for the wedding.

IV
Those who were bidden to the wedding first of all were Jews. God's first commission was to the Jews only. When Jesus came in the days of His flesh and sent out the twelve, they were commissioned to preach only to the Jews. Listen: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." (Matt. 10: 5, 6).

The Apostle Paul, in giving his own personal testimony, said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16).

Thus, these who were invited by the servants unto the wedding, first of all, were those of Jesus' own fleshly kin, — namely, the Jews.

V
The wedding feast to which this group was invited, represents the gospel. Sometime ago, after marrying a couple, I was invited to attend the wedding feast, or the wedding supper. Between seventy-five and a hundred guests partook of the happy repast. All good things were on the tables. The tables groaned beneath their weight of food — food both in and out of season. Everybody was happy. Jest and repartee and jovial conversation passed backwards and forwards about the tables. It was a happy occasion.

Well, God has invited us to feast on His gospel, which is a greater feast than any wedding supper attended by man. There is nothing that will make one happier, and nothing that is sweeter to partake of than the gospel of the Lord Jesus Himself. Surely the wedding feast aptly and fitly represents the gospel.

VI
The Jews who were invited, would not come to the wedding feast. The Scriptures say: "And they would not come." The word "would" is the past tense of will. In the original language, it literally says that they "willed not to come."

This is certainly true of the Jews in their reaction to the gos-

pel of Jesus. They just definitely willed against receiving Jesus as their Saviour. Listen: "He came unto his own, and his own received him not." (John 1:11).

This definite act of their will is also seen in John 5:40: "And ye will not come to me, that ye might have life." I think the saddest words that ever fell from the lips of Jesus were these. Their act revealed that they definitely willed against Him.

VII
When these first servants failed in their task of securing the guests for the wedding feast, other servants were sent forth. Note Verse 4 which says: "Again he sent forth other servants."

It was John the Baptist who had announced the kingdom of God and who was the first of these servants. Later, the twelve were sent out by Jesus, and still later, seventy others.

However, in spite of those that he sent, the Jews remained obstinate. These first servants and these later servants were sent to reason with those that were bidden, but all to no avail. Ultimately you hear Jesus say: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Note the words: "And ye would not." You will see that it was still the same definite act of their will that they just persistently willed not to turn to Jesus.

VIII
When these servants went out to invite the guests, the king said that they were to tell the guests that all things were ready.

How true it is concerning the gospel feast that God has made ample provision for our salvation. When this king sent forth his servants, he made reference particularly to the fact that he had already killed his oxen. Those oxen that had been killed, were only typical of the Lord Jesus Himself.

In the book of Leviticus, in giving the laws which relate to the altar, abundant instructions were given concerning the burnt offering. Listen: "Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation." (Lev. 1:2-5).

The oxen used in making this sacrifice, was but a type or prophesy that Jesus was to die for our sins. We read this in Rom. 8:32: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Surely no one can read the story of the killing of the oxen in the Old Testament without seeing the fulfillment in Christ. The individ-

ual who placed his hand upon the head of the ox, thus identifying himself with it, and then the ox was killed and offered as a sacrifice for the sins of the man who had been identified with it. Certainly it is thus with Christ. We deserved to die, but God has accepted the sacrifice of Christ in our stead. If the father had made ample provision in that he had killed his oxen for this wedding feast, so God the Father has made ample provision for our salvation in that Christ has been slain for our sins.

In making this provision whereby the father declared that all things were ready, he had also provided a garment. When a man went to a wedding in Bible days the garment was provided for him to wear by the host who invited him. Now-a-days, a man measures his wealth by the amount of money he has, or the pieces of property he owns, or the farms he has in his possession. In those days, one measured his wealth primarily by the number of suits of apparel which he owned. Jesus hints at this when He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20). Of course, if a man owned a great number of suits of clothes, naturally it was a constant care to him to see that the moths did not destroy them. Well, in this particular instance, the king provided all the garments that were necessary for the guests.

Our Heavenly Father has done no less for us. God has not only made provision for us in that He has accepted the sacrifice of His Son, but today He provides the garment of Christ's righteousness that we might be clothed thereby. Listen: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." (Isa. 61:10). "For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." (2 Cor. 5:21).

What a remarkable Scripture this. God has taken our sins and put them on Jesus, and in turn, God has taken the righteousness of Jesus and clothed us thereby, so that when God sees us, He does not see us as we actually are, but He sees us clothed in the righteousness of His Son. Yet this truth is presented us all the way through God's Word. Listen:

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30).

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:8, 9).

It is remarkable then to notice that as all things were ready for

this feast, so all things are actually ready so far as our salvation is concerned. No preparation is necessary on our part, for God has made all the provision that is necessary whereby we are to be saved. He has accepted the sacrifice of His Son and has provided the garment of Christ's righteousness just as the father in the parable had killed his oxen and fathlings and had made ample provision by way of the garments which he was to furnish to each of his wedding guests.

In view of the fact that there is no preparation necessary on our part, we are reminded of the old hymn which says:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come! I come!
Just as I am — Thou wilt receive
Wilt welcome, pardon, cleanse, re-lieve;
Because Thy Promise I believe
O Lamb of God, I come! I come!"

Since all things are provided for in the realm of our salvation, therefore everyone is without excuse in God's sight. Listen: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16).

IX
It is rather interesting to notice how that those who were bidden reacted to the invitation. It is said that some of them ridiculed the message, for the Scriptures declare that "they made light of it." The modernist always ridicules the gospel. The worldly-wise do likewise. Neither the modernist, nor the worldly-wise are willing to accept the simple truth of salvation by grace — that Christ has died for our sins.

Sometime ago in a southern city, in a class of hymnology, a modernist in ridiculing the hymn, "There Is A Fountain Filled With Blood," said that that song was not fit to be sung in a slaughter house. Well, that's the way they did in Jesus' day, — they ridiculed His message, and the modernist, the worldly-wise, and the near-modernist still do likewise.

X
Still others reacted differently, for some of them allowed their business to interfere with the invitation. One of them had a farm to look after, another had merchandise that needed his attention. Still another had bought a yoke of oxen and wished to give them his careful inspection.

This is the way the worldlings always react to the gospel. They are just too busy to think about salvation by grace. There are lots of folk like that today. There are plenty of people who worship a god that is spelled with four letters — G O L D, and they worship at its altars until their measley souls are so shriveled they rattle like a mustard seed. They are just too busy for the old gospel of Jesus Christ.

XI
Some of those who were invited, reacted in still a different manner in that they persecuted the servants who brought the invitation. Note the words as Jesus gave them in the parable: "And the remnant took his servants, and

entreated them spitefully, and slew them." (V. 6). While the first group ridiculed the message and the second group were too busy to be seriously concerned about it, the third group actually persecuted those who invited them.

This was true especially in Jesus' day, both previously and after His death. Many of the prophets were put to death before Jesus came, and since His day, many multiplied thousands and millions have died for the same reason. During the Dark Ages, the Catholics, in opposition to the doctrine of salvation by grace, persecuted and killed better than fifty million Baptists. More Baptist blood was spilled during the Dark Ages than was spilled by all wars from the day that Cain killed Abel, until the beginning of World War I.

That which was true in Jesus' day, and that which was true during the Dark Ages, would be true today if folk thought they could get by with it. Men still hate the doctrine of salvation by grace, and they would persecute the one who dares to preach it today if it were possible to escape the consequences themselves.

XII

Though these various groups gave different reasons as to why they did not accept the invitation, the real reason is revealed in verse 8. It says, "They which were bidden were not worthy."

This accounts for the enmity within their hearts, "they were not worthy." Well, every sinner is just like that. Paul declared this when he wrote to the church at Rome. Listen: "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).

This is the doctrine of total depravity. No man in this world is worthy to partake of the gospel feast in his natural state. Actually, the only one who can be worthy to feast of the Lord Jesus is that one who has been called by the Holy Spirit and has been washed in the blood of the Lamb. Since these had not had that experience, — since their hearts were filled with enmity, then they were not worthy to come to the gospel feast.

XIII

Finally, the king sent other servants with the broadest invitation that was possible to give. "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." (Vs. 9). This was an invitation which included Gentiles as well as Jews. It was an invitation for the nations of the world to come to the gospel feast. It was the same as Jesus gave in the words of the Great Commission: "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15).

God's Book though is filled with great invitations concerning the gospel. Listen to a few of them:

"Come thou and all thy house into the ark." (Gen. 7:1).

"Come thou with us, and we will do thee good." (Num. 10:29).

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." (Isa. 1:18).

"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." (Isa. 55:1).

"Come unto me all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28).

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

God's people today ought to be in the business of inviting sinners to come to the Lord. In fact, where ever God's people are Scripturally and sincerely working at the task, this is what they are doing. We do not have a social gospel to preach. We are not inviting people to live a better life nor are we offering them soup, soap, and sunshine in order to make them over. Our business is that of inviting them — wherever they may be — in the highways and hedges — our business is to invite them to turn to the Lord Jesus.

XIV

As a result of this broad invitation, many came. It is said that both the good and the bad responded. "So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests." (Vs. 10).

What a motley assembly they were. The good were there and the bad were there, and yet in God's sight, there is mighty little difference. Sometime ago I stood on the top floor of the Union Central Building in Cincinnati and looked down five hundred feet to the ground below. There was mighty little difference between the appearance of a man and an automobile from that dizzy height above. The best man in all the world and the worst man in all the world, viewed from God's throne on high, appear to be but very little different.

And when robed, they look exactly alike. You can take the worst man and clothe him in the robe of Christ's righteousness and you can likewise dress the best man in the robe of Christ's righteousness, and when they are thus clothed, each of them in God's sight, look exactly alike. Hence, there is no room for one to boast. There is no place for pride in salvation. All look alike to God.

XV

What a tragedy it would have been if no one had come to this wedding feast. Just consider the consequences if everybody had continued to spurn this invitation. The king himself would have been dishonored, the son would have been grieved, the provisions would have been wasted, and the enemies would have triumphed.

However, none of these dire consequences came to pass. The tragedy was averted. The wedding was furnished with guests.

All of which leads me to say that the old gospel will never fail. There won't be any empty chairs in heaven. Just as there were sufficient guests for this wedding, so there will be a sufficient number of the redeemed to take care of each mansion that has been prepared, and each chair that has been made ready for God's children in heaven.

There is a remarkable Scripture in the Old Testament which indicates that there will be sufficient guests. Listen: "He shall see of the

travail of his soul, and shall be satisfied." (Isa. 53:11). You will notice that he does not say that Jesus will be disappointed, but rather, He is to be satisfied, when He sees the result of His suffering on Calvary.

What a crowd it will be. All of God's elect who were a love gift from the Father to the Son before the foundation of the world — all of them will be in heaven; not one of them will fail. What a remarkable number. Listen: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11).

"And I behold, and I heard the voice of many angels round about the throne and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessed, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:11-13).

"After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. 7:9).

Bring on all your adding machines, your calculating machines, your posting machines, bring on all your clerks, stenographers, secretaries, and bookkeepers, and yet no one will be able to count that crowd who respond to the gospel message of the broad invitation given by faithful servants of the Lord that His Son might have sufficient guests for His wedding.

XVI

When the guests had assembled, it was then that the king came in and found one there without a wedding garment. Note Jesus' description of it: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." (V. 11).

Here was one who was clothed in his own garments. For some reason, he had spurned or rejected the wedding garment which was offered him and which had been provided by the king. Possibly he thought that he looked better in his own garments than he did in the garment which was offered him.

That individual represents the man who is trying to go to heaven clothed in his own righteousness, or, in other words, it represents the man who is trying to be saved by his own works. This God declares to be impossible. Listen: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6).

What a remarkable scripture. If all of our righteousness, which is the best that there is about us, — if all these look like filthy rags, then what do our sins look like in God's sight? Though this man must have thought himself well dressed, the King looked upon him to consider him as unworthy to be a guest at the wedding. The man who rejects the gospel and who

thinks he is good enough in himself, will some day realize that he stands nude, naked, and unclothed in God's sight. When the day of Judgment comes, he will not be able to stand. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23).

For one to be saved, he must be clothed in the robe of Christ's righteousness. Even the Old Testament prophet declared this to be true. "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. 23:6). When we come to the New Testament, the same truth is presented to us. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, should be killed as they were, should be fulfilled." (Rev. 6:11).

Even in our hymns we express this sentiment:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name."

You will notice that there was only one that the king saw there without the wedding garment. Yet the king saw him because of the absence of the robe. Some folk boast of the fact that they are as good as church members, which is but idle talk. My question to each of these is, "Do you have on the robe?" It makes no difference as to your moral goodness nor immoral badness; the main consideration is, are you clothed with Christ's righteousness?

Not one could get in without the robe, yet both the good and the bad could get in clothed in it. How true of the gospel. No one can come to heaven without being clothed in the robe of Christ's righteousness, yet both the good and the bad can enjoy the blessings of heaven when clothed in His righteousness.

XVII

It is rather interesting to notice the reaction of this unsaved one when he was questioned. "And he saith unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless." (V. 12). You will notice that he stood speechless because there was nothing to be said. He had no defense to offer. There was nothing that he could say. He was without excuse. He could not say he was too poor to buy a wedding garment, or that he did not have time to provide such, for the wedding garment was furnished to each guest.

Every unsaved person will stand speechless in God's sight at the final judgment. Though men may boast of their apparent goodness and their seeming morality today, they will be speechless and without excuse when they stand in God's presence.

XVIII

This parable gives us a remarkable insight as to the end of all

those who believe in salvation works. This parable says: "The king said the king to the servants, I

him hand and foot, and take away, and cast him into darkness; there shall be weeping

and gnashing of teeth." (V. 10). You will notice that this man had spurned the wedding garment and who typifies the unsaved reject the gospel, and who are minians and believe in salvation by works — you will notice he was bound, that meant he was bound, that meant he had no future liberty. He was cast from God and from heaven, from the angels, and from all the ties and the glories of that heavenly world. He was cast out into darkness, even unto weeping and gnashing of teeth. What a terrible state is in store for those who believe in salvation by works.

Many an unsaved preacher has preached falsely and Arrian theology, will find his congregation gnashing upon him out eternity, and in turn, preacher will gnash upon his chers and his religious instructors all because each of them blindly, falsely, and unscripturally followed a theology of man rather than of Christ. No Scripture in all the Bible reveals to the end of those who believe in salvation by works quite so well as

Finally, let it be said that man will see God unless he is clothed in Christ's righteousness; you will go back to the Old Testament to the very early chapter of the book of Genesis, you find that Adam, when he had been made garments out of leaves for himself and his wife. Yet, that which they had done, pleased God. Furthermore, He was not pleased with their fig leaf garments. Hence, you find that he killed an animal — in all probability, a lamb, and made coats of cover for them. Adam, in his attempt to cover his nakedness, reminding of the sinner who tries to cover his spiritual nakedness by garment of his own making through his church membership, baptism, and good deeds. Yet God, not being pleased with the effort of Adam, will be pleased with the effort of a man who tries to clothe himself in his own righteousness. Adam was not properly clothed until he wore the coat made of the skin of the animal who had given its life for him, and whose blood had been shed, that he might be clothed. None will ever be fully clothed until they are in God's sight until he is clothed with the righteousness of the Lord Jesus Christ.

In closing, you will notice in the last book of the Bible that the truth is presented to us also. We saw a great crowd coming out of the great tribulation. They were singing. Listen to them: "And they said with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And the angels stood round about the throne, and about the elders, the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7:10-12).

What a glorious day is in store for that individual who is clothed in the righteousness of the Lord Jesus Christ. May God grant you shall be one of that number.