

The Baptist Examiner

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

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THE CURSE OF POST-MILLENNIALISM

Eld. Roy Mason
Tampa, Florida

It is doubtful if this tolerance is warranted. Too much is involved for us to deal lightly with



Eld. Roy Mason

the issues. Personally we regard a Post-millennialist as an inexcusable HERETIC. We do not believe that a Christian ought to consent to the call of a Post-millennial pastor. We do not believe that one should join a church with a Post-millennial pastor. We do not believe that a church should use Post-millennial Sunday school literature.

WHAT DOES POST-MILLENNIALISM DO TO PEOPLE?

1. IT CAUSES THEM TO THROW AWAY OR ELSE SPIRITUALIZE GREAT PORTIONS OF THE BIBLE. Take for instance Luke 1:31-33; Isa. 2:1-5 or Isa. 11: How pitiful is the effort to fit such Scriptures into the Post-millennial scheme! (Continued on page four)

THE ABSOLUTE SOVEREIGNTY OF ALMIGHTY GOD

PART III

against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan to Beersheba, and number ye the people, that I may know the number of the people." This passage by itself presents no difficulty in the light of what we have already noted. But we have another statement concerning this matter which would seem to many to be a contradiction of the passage just quoted. This other statement is found in I Chron. 21:1, and reads as follows: "And Satan stood up against Israel, and provoked David to number Israel." Then, in that same chapter, it is revealed that God was displeased with David for numbering Israel because it betokened a dependence on men rather than dependence on God.

What is the explanation of this seeming contradiction? The explanation is that God decreed in His eternal purpose to permit Satan to provoke David to do this thing. God did not cause David to do it; but, because it

By T. P. SIMMONS

Teacher in Tri-State Baptist Bible College
Evansville, Indiana

was a part of God's plan to permit David to do it, the Bible speaks of God as moving David to do it. It is thus that the Bible



OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 5:30 P. M.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 1:15 p. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

emphasizes the absolute sovereignty or control that God has over all the evil that comes to pass in the universe.

THE LYING SPIRIT IN THE MOUTH OF AHAH'S PROPHETS

The second of the two passages where evil is attributed to God is found in I Kings 22:23, and reads as follows: "The Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." These words were spoken to King Ahab. Are we to conclude that God caused the prophets of Ahab to lie? Assuredly not. That would make God the author of sin, and thus destroy His truth and holiness. This would represent God as breaking His own law and thus denying Himself. The correct explanation here is the same as in the case of the numbering of Israel. God decreed in eternity to permit the prophets of Ahab to lie to Him. God did this in order that he might bring down upon the head of Ahab the results of his sin.

POSITIVE AND PERMISSIVE DECREES

Thus we find that God's eternal decrees are of two kinds: Positive and permissive. His decrees are positive in the case of all that is good. God brings about the good by the positive working of His almighty power. But in the case of evil God's decrees are only permissive. He allows men and devils to do evil things, and overrules what they do for His own glory. But, mark you, the passages we have noted show conclusively that evil has a place in God's purpose and that God fully controls it. There is in the nature of men and devils a gravitation toward evil. God has only to withhold His restraint and this gravitation will operate in the production of evil.

THE WRATH OF MAN PRAISES GOD

Psa. 76:10 throws abundant light upon this matter. It says: "Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain." This means that all the wrath of rebellion of man toward God praises God. Why? Because God overrules it for His glory, just as He overruled the jealousy and hatred of Joseph's brethren so as to bless Joseph and the whole family of Jacob and to fulfill His own holy purpose concerning them. The wrath of the brethren of Joseph praised God in a very manifest and definite way.

(Continued on page three)

OUR NEW BROADCAST

Beginning on Sunday, October 25, we will have a new broadcast, this time from KFKA, of Greeley, Colorado. You will find this station at 1310 on your dial. The time for this program will be 5:30 on Sunday afternoon. If you live within hearing distance of Greeley, then we invite you to "tune in."

(Continued on page two)

The First Baptist Pulpit

"What God Does To Save Us"

"For the gifts and calling of God are without repentance."—Rom. 11:29.

I am sure you will bear me record when I remind you that ordinarily I am most serious when I preach. You who worship with us regularly know that it is a very, very rare instance when your pastor ever offers any kind of jest or joke from the pulpit. I say, beloved, you will bear me record that ordinarily that is true, but this morning, in a special way, I want to be a little more serious than I

ever was in my life before. I realize, beloved, that sin and death, and that which follows death, is nothing to joke about. I was reading in the paper some several months ago of a man who was electrocuted in one of the state penitentiaries, and as they led this Negro who was to be electrocuted into the electrocution chamber, one of the witnesses who was seated there was laughing and joking. They asked this Negro if he had anything which he wished to say. He looked at the fellow who was laughing and joking, and said,

"Tell that fellow to keep still; this isn't any laughing matter." Beloved, sin and death, and that which follows death, is no laughing matter. It is a serious matter, and when I stand here to preach to you this morning, my thought is that I might not only be reverent in God's house and in God's sight, but that I might be unusually serious, realizing that I am dealing with souls that are not going to live for just a little while, but with souls that are going to live on and on and on, forever.

In two former articles I have dealt with this subject. I am not dwelling on this subject through my desire to magnify it out of proper proportion, nor am I using it to deny, becloud, or belittle any other Bible truth. I am dwelling upon it because it is of great fundamental importance. I am a stout believer in maintaining a scriptural balance of truth and in the importance of accepting every truth in the word of God. But I believe that we can make a right approach to the proper balance of truth and the acceptance of every Bible truth only by giving adequate consideration to the Godhood of God. The Bible begins with the grand and challenging announcement: "In the beginning God..." Since God was in the beginning of everything, He should be in the beginning of our Bible study.

THE PROBLEM OF EVIL

In this third article we are to think a little more upon the problem of evil in relation to the sovereignty of God. After that we shall note the importance of recognizing the sovereignty of God. I shall take up two outstanding passages where evil is attributed to God.

DAVID'S NUMBERING OF ISRAEL

The first of these two passages is found in II Sam. 24:1, 2, where we read: "And again the anger of the Lord was kindled against Israel, and he moved David

A SIGN OF THE TIMES

At the wedding of a pair of four-times wed movie stars, these words were used: "Love, honor, and cherish throughout your wedded life." Our Lord said: "As in the days... before the flood they were... marrying and giving in marriage." — Matthew 24:38.

God looks not to the quantity of the gift but to the quality of the giver.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"What God Does To Save Us"

(Continued from page one)
I

MY TEXT SPEAKS ABOUT THE GIFTS OF GOD.

God has given to us many gifts. To be sure, He has given us many things of which we do not have time to speak. I will mention the fact that He has given to us an abundance of material gifts — the air we breathe, the sunshine we enjoy, the food that we eat, and the water we drink. All these are gifts from the Lord. Every one of these are God's gifts unto us, but, beloved, there are spiritual gifts which He has given to us that are worth far more, and are far more valuable to us, than any of the material gifts which you and I can think of.

Take, for example, the gift of election — the fact that God elected us unto salvation. Beloved, that is a gift from God. It is a blessing that God ever elected us and chose us unto salvation. When you remember the fact that we didn't chose Him, but that He chose us, it makes it all the more a gift and a remarkable blessing.

"Ye have not chosen me, but I have chosen you, and ordained you."—John 15:16.

If it had been left up to me, I would never have chosen the Lord. If it had been left up to you, you would never have chosen Him. You would have gone on in your sin. You love sin and the things of this world too much to ever chose the Lord. What a blessing and a gift from God that God ever elected and chose us in Christ Jesus unto salvation.

Let me read you another Scripture.

"But we are bound to give thanks always to God for you, brethren beloved, of the Lord, because God hath from the beginning CHOSEN you to salvation through sanctification of the Spirit and belief of the truth."—II Thes. 2:13.

Here is a text which tells us that God chose us unto salvation from the very beginning. If you are saved, there came a time in your life when you made a choice of the Lord whereby you merely ratified God Almighty's eternal choice that He made concerning you from the very beginning. Beloved, I am glad that it wasn't left up to me to choose whether or not I would be saved. If it had been left up to me, I never would have been saved. I tell you, beloved, there isn't a person in this house that ever would have become a child of God if it had been in your power to make the choice, because you love sin more than you love the things of the Lord. You love the ways of the world more than you love holiness.

God's Word gives us a picture of man. Listen:

"And this is the condemnation, that light is come into the world, and men LOVED DARKNESS rather than light, because their deeds were evil."—John 3:19.

Beloved, this is definitely and positively true. Men love sin; men love darkness; men love what this world has to offer; men love everything that the flesh caters to. I tell you, beloved, God had to do the choosing in order that we might ever be saved.

Therefore, I say to you, when we think about God Almighty's gifts to us, the very first gift that I always mention is the gift of election—the fact that God elected and chose us unto salvation.

Then there is the gift of repentance. No man would ever repent if it were left up to him. No man ever would have exercised repentance toward God and faith in the Lord Jesus Christ if it had been left up to that individual alone to repent. The Bible tells us that repentance is a gift from God. Listen:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, FOR TO GIVE REPENTANCE to Israel, and forgiveness of sins."—Acts. 5:30, 31.

Notice, beloved, God gives repentance. If you are a saved person, you didn't repent in yourself. You didn't repent because you decided of your own initiative and own volition and will power that you should repent. Instead, you have repented and you are saved because God gave to you repentance as a gift from Him.

We have the same truth presented again. Listen:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles GRANTED REPENTANCE unto life."—Acts 11:18.

In the Scripture which I read to you from Acts 5:30, 31, Simon Peter was talking about how God had granted repentance unto Israel to the Jews. Now Peter is speaking about the Gen-

tiles, and he says that God has granted to the Gentiles repentance unto life. In other words, God has granted repentance to Gentiles just like He has unto the house of Israel. You will notice by this, then, that whether a man be a Jew or whether he be a Gentile, if he is saved, he has repentance because God gave to him the gift of repentance.

Then, beloved, God has not only given to us the gift of election and the gift of repentance, but God has given us the gift of faith. Maybe you say that anybody can exercise faith. To be sure, he can exercise a head faith, a sense knowledge faith, and that is what most people have exercised; but, beloved, the faith that saves is a God-given faith.

"For by grace are ye saved through faith; and that not of yourselves: it is the GIFT OF GOD: Not by works, lest any man should boast."—Eph. 2:8, 9.

You will notice that Paul says that the faith which saves is not of ourselves; rather, it is a gift of God.

Sometime ago I heard a preacher say that faith is the simplest commodity in the world. He said, "You see a chair. You think that that chair will hold you up and you sit down in it. When you do, you exercise faith." And he said, "You see an automobile. You think it will run and will carry you places. You get in it, and thus you exercise faith." He said, "That is all that a man needs so far as Jesus Christ is concerned." Beloved, that is not so. That is a lie in every particular. The faith that I use when I sit down in a chair is a head faith, a sense knowledge faith. The faith that I use when I sit behind a wheel of an automobile is a head faith—a sense knowledge faith. But, beloved, the faith that saves is not the faith that grows out of my own brain. It is a faith that comes as a gift from God. The Scriptures definitely prove this to be true. Listen:

"Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus

Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by works of the law shall no flesh be justified."—Gal. 2:16.

God has also given to us the willingness to be saved. Do you realize how stubborn you were toward God and how rebellious in the sight of God you were before you were saved? Do you realize that there was a time when you were not even willing to be saved? You loved the world so much and you had such a devilish, depraved nature on the inside of you, that you didn't even want to be saved. You were rebellious toward God and toward salvation. Do you realize, those of you who are saved, that God had to make us willing in order that we might be saved? Listen:

"Thy people shall be willing in the day of thy power."—Psa. 110:3.

No man is ever willing to be saved until the power of God comes into that individual's life.

Here's a man of whom I am thinking this morning, who is happy with the world. He is enjoying everything the world has to offer, and to him the world is a wonderful, remarkable and beautiful place. But some day that individual will come to the place that the world will become distasteful to him. He will come to the place where the world doesn't offer him the thrill that it offered him in the past. He will come to the place where the world won't have for him all the joy that it had for him in the past. When that time comes, beloved, conviction will begin in that man's heart, and that conviction, which is God-given, will ultimately lead that man unto repentance and faith, and to salvation. But before he ever came to repentance and faith, God will have to make that man willing to be saved.

I tell you, beloved, no man will ever fall out with the things of this world—no man will ever fall out with the thrills of the flesh—no man will ever fall out with what this world has to offer to his own flesh, until the individual has been made willing by the power of Almighty God.

Oh, what a gift it is that God has given us that He makes us willing when we were so unwilling; that He makes us willing when we were so stubborn that He makes us willing when we were so rebellious against Him! Listen, saved man, when you were a rebel, when you were stubborn toward God, when you were unwilling to be saved, God made you willing. What a gift it was that His grace wrought within you when He made you willing that you might be saved!

I would remind you also that the salvation that we enjoy is a gift from God. God's Word tells us that salvation is a gift.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"For the wages of sin is death; but the GIFT of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"Thanks be unto God for his unspeakable GIFT."—II Cor. 9:15.

Paul was reflecting over his own personal experience. He was looking back over the fact that he himself was a saved man. As he contemplated his salvation, his heart flowed out to God, and he said, "Thanks be unto God for his unspeakable gift." So, beloved, you can see that even the salvation that we have is nothing else but a gift from the Lord.

Sometime ago one of the members of our church had worn out her Bible, and it happened that I noticed that her Bible was terribly worn. One day she said something about the fact that she needed a new Bible, but that it cost so much and she just didn't have the money at the time. She asked me if I would get her a Bible and said that she was going to try to make a little sacrifice in order to do it, because she needed it so much. I remember that I ordered the Bible for her, a new Scofield Bible, and when it came in, I wrote her name in the front of it as a gift from myself. I handed it to her and said, "Sister, you don't owe me."

(Continued on page three)

A Better Than Ever Week Of Your Life

THANKSGIVING MISSIONARY CONFERENCE

PLACE: First Baptist Church, Russell, Kentucky.

TIME: November 23-26, 1953.

SPEAKERS: The best Baptist preachers in America. (Full announcement of these will be made next week.)

COST: The First Baptist Church of Russell, Kentucky offers free rooms and meals to all Christian workers who attend. (First meal, Monday evening 6:00 p. m.).

PURPOSE: Fellowship and study of God's Word, emphasizing Missions and the great doctrines of God's Book.

PROGRAM: Not quite complete. Will be printed in next issue of this paper.

RESERVATIONS: By all means—and get such in quickly. It will help us greatly to get your reservation just as soon as possible.

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THE BAPTIST EXAMINER

PAGE TWO

OCTOBER 24, 1953

"What God Does To Save Us"

(Continued from page two)

penny for this. This Bible is gift to you from your pastor." loved, she didn't have to pay for that. In fact, if she had insisted on doing so, I would have considered it an insult, because I had already written her that I was in it and said that it was gift from her pastor.

I tell you, beloved friends, that is exactly what salvation is a gift from Almighty God. So you know what it is for someone who is near and dear to you, who loves you, to give you a gift? Well, beloved, that exactly what God did for us the day that He saved us. He gave us salvation.

So you can see that when my text says that "the gifts and calling of God are without repentance"—you can see that that word "gift" is a word that really extends all the way through the Bible, and all the way through time and eternity, because the gifts of God are innumerable. Not only has He given us material gifts, but He has given us election, repentance, faith, the willingness to be saved, and salvation itself. All these gifts from God.

II

GOD NOT ONLY HAS GIVEN US CERTAIN GIFTS, BUT HE ALSO CALLS US.

My text says: "For the gifts and calling of God are without repentance."

Now, beloved, who does the calling so far as the salvation of lost sinner is concerned? You will go to some church and when the preacher has finished his message he will walk up and down the aisle and talk to people and try to persuade them to come forward and make a profession of faith. In that case they are being called by the preacher. In many, many instances you will go to a church and various members in the church will go up and down the aisle and insist on people going forward to make a profession of faith. In that instance, beloved, they are being called by the membership of the church. My text says that it is God who does the calling, whenever a man is saved. Whenever a man is saved, he hasn't been called by the preacher or by some zealous church worker, but, beloved, he has heard the call of the Lord. Listen to God's Word:

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

Don't you see how helpless a sinner is in himself? He can't come to God unless God the Father draws him. He has to be called of the Lord.

Listen again:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39.

"Who hath saved us, and CALLED US with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

"Wherefore, holy brethren, partakers of the heavenly CALLING, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3:1.

Beloved, I can't emphasize it enough that God is the one that does the calling. It isn't up to you to be saved, and it isn't up to me to be saved. It isn't by the persuasive eloquence of the preacher nor the dynamic personality of the minister. It isn't by the superb singing of the choir nor the soloist, but, be-

loved, it is of God that you are called so far as your salvation is concerned.

Go back to the time when God called Samuel. When he was asleep in the middle of the night, God spoke unto him. Thinking that it was Eli who had called him, Samuel rushed into the presence of the old patriarch. Three times he went back to rest, and each time the voice came again, until finally he looked up and realizing that it was God, answered unto Him.

I tell you, beloved, as God called little Samuel, every individual has to receive the call from God before he can be saved. I don't mean to say that God speaks audibly to any man today like He spoke audibly unto Samuel, but God speaks in various ways to us. Sometimes He speaks to us through our health. Sometimes He speaks to us through the reading of the Word of God. Sometimes He speaks through our friends. Sometimes He uses one providence and sometimes some other providence, but in it all, it is God who does the calling.

III

THERE IS AN ULTIMATE CONCLUSION THAT IS HINTED AT IN THIS PASSAGE OF SCRIPTURE.

If this be true that the gifts and the calling of God are without repentance, then your salvation is an eternal salvation.

Beloved, what is the meaning of that word "repentance"? It means, "a change of mind." I'll give you a passage of Scripture to prove that.

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went."—Mt. 21:28, 29.

Now, what did the man do? Beloved, he changed his mind. Now my text says that "the gifts and calling of God are without repentance." This would tell us that when God gives us the gifts of election, repentance, faith, the willingness to be saved, and salvation, when He calls us by the Holy Spirit, God just doesn't change His mind about it after He has done so.

Some people make a gift and then change their minds. They are Indian-givers—they give you something and then ask for it back the next day. Listen, beloved, God isn't an Indian-giver, for the gifts and calling of God are without repentance. He doesn't change His mind about it. He never does save a person and then become sorry that He saved him afterwards. Thank God, my brother, the gifts of God and the calling, whereby He has called us unto salvation, are all of the Lord, and are apart from any repentance on God's part. He never does repent and change His mind because He has given to you these blessings in Christ Jesus.

Several years ago one of my best friends had a dog which she thought she wanted to part with, and accordingly she gave it to me. A few days later she was crying her heart out, begging me to return the dog. To this day, I still tell her that she is an Indian-giver. Well, God isn't that type of giver. When He gives, He gives, which means that our salvation is eternal.

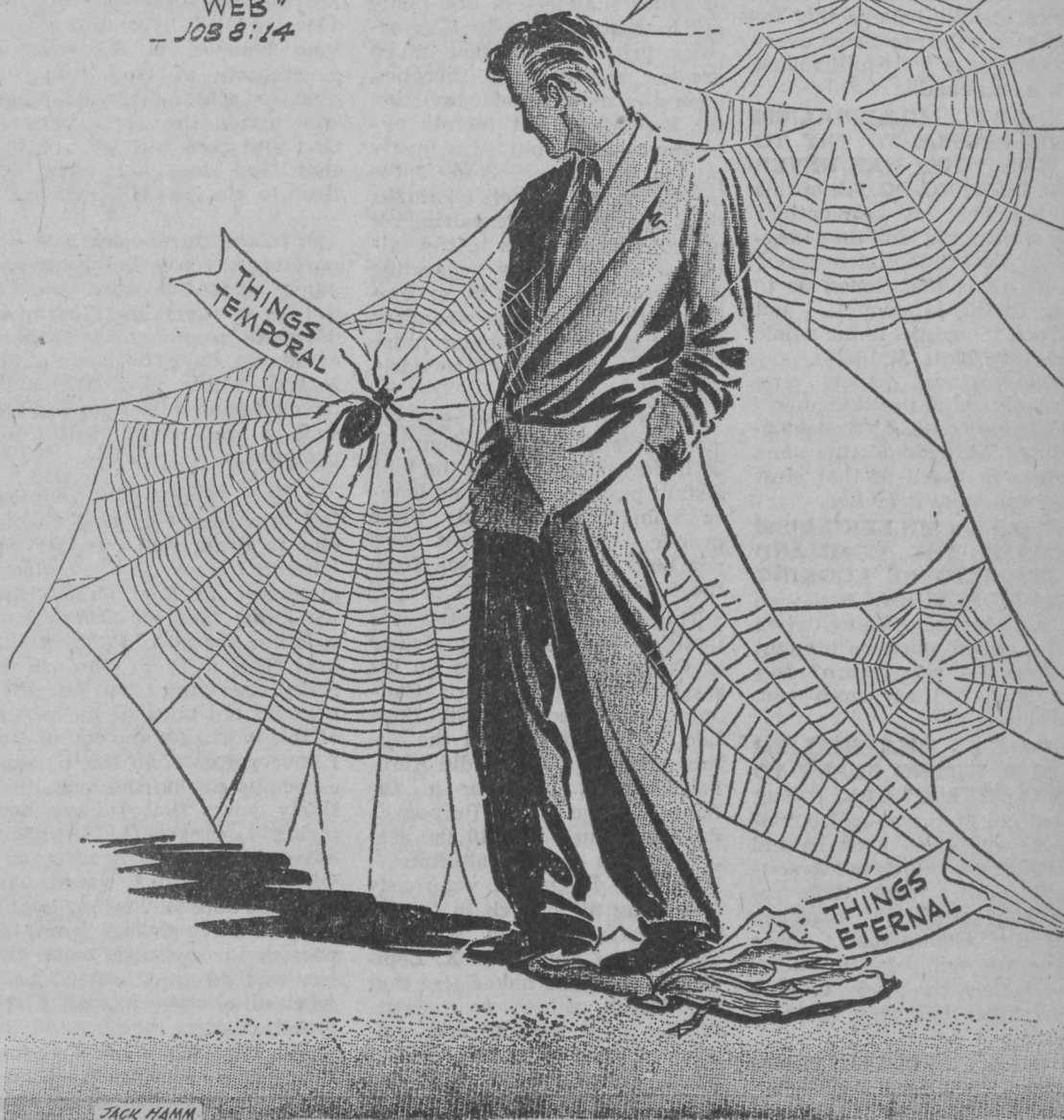
That is the tenor of all of God's Word. From beginning to end we are assured that our salvation is eternal. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my

ANCHOR POST FOR A WEB

"WHOSE HOPE SHALL BE CUT OFF, AND WHOSE TRUST SHALL BE A SPIDER'S WEB"
—JOB 8:14

FASCINATING...
UTTERLY FASCINATING...



JACK HAMM

Father's hand."—John 10:28, 29.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38, 39.

How I thank God for this marvelous text which we have been studying today. How wonderful it is that He gives us all these gifts, and calls us by His grace into an acceptance of His mercies, and then greater than all else, our salvation is eternal. In view of all this, my soul echoes the well-known chorus:

"Wonderful, wonderful, Jesus is to me
Counsellor, Prince of Peace,
Mighty God is He,
Saving me, keeping me, from
life's sin and shame,
Wonderful is my Redeemer,
Praise His name!"

Sovereignty

(Continued from page one)

Then the passage says: "The remainder of wrath shalt thou restrain." This means that God sets up a limit beyond which the wrath of man cannot go. When men have wrought all the evil that it pleases God to overrule for His glory, He stops them there. Thus it is shown again that evil comes under God's plan; that it does not happen by accident; nor does it take place in spite of God. He permits or allows such evil as takes place and restrains or prevents the remainder of it.

GOD NEVER APPROVES EVIL

This does not mean that evil

is ever pleasing to God as a thing within itself. So far as evil is concerned within itself, God is always displeased with it. He has revealed this fact in His perfect law. But God is pleased to allow evil because of what He accomplishes through it. A simple illustration of this may be found in the fact that no one is pleased with the taste of bitter medicine as a thing within itself. But often when men are sick they take the bitter medicine. Why? Not because it tastes good, not because they are pleased with the medicine as a thing within itself, but because of what the medicine will accomplish.

GOD'S REVEALED WILL

Thus a distinction is to be made between God's decrees and His revealed will. God's decrees, which, as we have seen are both positive and permissive, include evil as well as good. But God's revealed will places His approval upon the good only. God never positively commends evil.

It is God's revealed will that fixes our responsibility. The men that crucified Jesus were fulfilling God's decree, were doing only what God's hand and counsel had decreed before to be done; but they were transgressing God's revealed will. Thus they sinned and were responsible for their sin. God's decrees represent His secret will in that no one knows the nature of them except as God reveals them in His word or brings them to fruition in the events of time. A clear distinction is made between this secret will of God and His revealed will in Deut. 29:29, where we read: "The secret things belong unto the Lord our God; but those things which are

revealed belong unto us and to our children forever, that we may do all the words of this law."

THE IMPORTANCE OF GOD'S SOVEREIGNTY

Now let us notice the importance of recognizing the sovereignty of God. I want you to see that the sovereignty of God is not a mere impractical theory, not an idle fancy; but a practical Bible truth that yields glory to God and much profit to those who believe it.

1. First, the importance of recognizing the sovereignty of God may be seen from the fact that God has planned all His works in order that men may know the truth. In Deut. 7 we find Moses telling the children of Israel about God's choice of them to be "above all people that are upon the face of the earth"; and then he makes the application of this fact in the following words: "Know therefore that the Lord thy God, he is God..." (Deut. 7:9). In Psalm 83 we read about God's dealings with men, and this is the reason given for all his dealings: "That men may know that thou whose name alone is Jehovah, art the most high over all the earth." (Psa. 83:18). Nebuchadnezzar was driven from among men to dwell with the beasts of the field, Daniel said, until he was brought to see that "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32). I

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Post-Millennialism

(Continued from page one)

2. **POST - MILLENIALISM produces Modernists.** We know of no Pre-millennialist who is a Modernist. Post - millennialism leads to A-millennialism—the denial of the Millennium, and to Modernism. We believe that investigation will reveal that every Modernist is a Post-millennialist or an A-millennialist.

3. **POST - MILLENIALISM LEADS PEOPLE TO TRY TO DO WHAT GOD HAS NEVER TOLD THEM TO DO.** All of this talk we hear at conventions about "bringing in the kingdom" is Post-millennial inspired. God hasn't commissioned us to "bring in the kingdom" — but to preach the gospel to the whole world. (See Matt. 28:18-20).

Denominational papers are full of talk about the "kingdom." "Kingdom work," "kingdom building," kingdom this and kingdom that. All of that stuff is Post-millennial twaddle.

4. **POST - MILLENIALISM VIOLATES THE COMMAND OF JESUS TO BE LOOKING FOR HIS RETURN.** How can they look for his coming, when the "kingdom" must be brought in before he can return? But Jesus said, "I say unto you, watch!"

5. **POST - MILLENIALISM GIVES A WRONG SLANT TO A PREACHER'S WORK.** It is at the bottom of the so-called "social gospel." It is back behind the fact that so many modernists have taken on a "pink" tinge and have become fellow travelers with the Communists. Since men must bring in the kingdom — they are ready to grab at anything that even hints at that end.

6. **POST - MILLENIALISM LEADS TO AN ENTIRELY WRONG HABIT OF LIFE,** and thought. The Lord's coming is far away — so people readily compromise with the present world. Churches under such teaching become worldly and world-conforming. It reminds one of what we read in Matt. 24:48-50.

7. **POST - MILLENIALISM IS A COMPLETE DEPARTURE FROM THE ATTITUDE OF THE PRIMITIVE CHRISTIAN.** Church historians agree that for the first three centuries Christians lived in the constant expectancy and hope of the Lord's return. Christianity was at its purest in those days. Those people were not fooled. They took the Scriptures literally. Why shouldn't we do the same?

History furnishes a refutation of Post-millennialism. Has twenty centuries produced any signs of "bringing in the kingdom?" Nary a one! To the contrary things have gone as predicted by Jesus. The Pre-millennialist is vindicated by historical happenings. Take for instance, the return of the Jews — it fits in exactly with Pre-millennialism, but has no significance to the Post-millennialist.

If I were a Post-millennialist, I would go home and crawl under the bed and tell the folks to turn off the radio. Knowledge of how the world is going would be most painful to my Post-millennial theory.



Heresy

(Continued from page one)

"So far as they are concerned, heresy is a sin by which they have deserved not only to be

separated from the church by excommunication, but also to be put out of the world by death. For it is a much more serious crime to corrupt the faith which is the life of the soul than to alter the money which serves as the support of temporal life. Consequently, if counterfeiters or other malefactors are justly put to death on the spot by secular princes, with how much greater reason may heretics, from the moment of conviction for heresy, be not merely excommunicated, but also justly put to death . . . And if the heretic shows himself obstinate, then the church despairing of his conversion looks to the salvation of others, by separating him from her breast by excommunication; and she abandons him at last to the secular judge to be cut off from this world and put to death."

There are those who may argue that since the aforementioned incidents occurred in the long distant past, the church no longer upholds or defends these practices. This argument does not hold as we shall see from the following quotations.

The execution of heretics was justified by a Jesuit professor of Canon Law at Rome, in his essay *Praelectiones Juris Canonici*, published in 1898. Pope Leo XIII congratulated the author upon his book, as did Alexius Lepicier, professor in the Papal College of the Propaganda, who issued in 1910 the second edition of *De Stabilitate et Progressu Dogmatis*, vigorously upholding the church in having put heretics to death. With the approval of Pope Pius X, Lepicier wrote, "The naked fact that the church, of her own authority, has tried heretics and condemned them to be delivered to death, shows that she truly has the right of killing such men as guilty of high treason to God and as enemies of society . . . Who dares to say that the church has erred in a matter so grave as this."

Barely 30 years ago Cardinal Billot of France in his book *Tractatus de Ecclesia Christi*, 4th edition, 1921-22 had this to say concerning heretics: "Therefore we must say that material force is rightly employed to protect religion, to coerce those who disturb, and, generally speaking, to remove those things which impede our spiritual aim: nay, that force can have no more noble use than this."

—The Convert



Sovereignty

(Continued on page four) could multiply such references. They are found all through the Bible. The fact that God is the king, the sovereign, the absolute monarch of all the earth is the outstanding truth in the Bible.

2. In the second place it is important to recognize that God is a sovereign God, for only such a recognition will cause one to

give God all the glory. God's motive in all His works is that He shall be glorified. I could spend an hour quoting passages in proof of this. I will give you one. This one is sufficient, because it is all-inclusive. "O Lord our Lord, how excellent is thy name in all the earth! thou hast set thy glory above the heavens" (Psa. 8:1). It is only the man who believes in the absolute sovereignty of God who will give God all the glory. All others will divide the glory between God and man but we are told that God does not want any flesh to glory in His presence.

3. In the third place it is important to recognize the sovereignty of God because only belief in a sovereign God gives adequate ground for faith. How could we have faith in a defeated, failing God. We could have no ground for knowing that such a god could fulfill his promises.

4. In the fourth place only belief in a sovereign God enables one to draw real comfort and strength from the wonderful guarantee in Rom. 8:28—"And we know that all things work together for good to them that love God; to them who are the called according to his purpose." I would not take all the wealth of this world for the consolation I have gotten from this passage, especially during the more than thirty years that I have been trying to preach God's word. I have pillowed my head upon it when otherwise I would have not been able to close my eyes in sleep. I have drawn from this passage a spiritual balm that has soothed my troubled heart when all else was in vain. I have found courage because of this guarantee when I have been on the verge of collapse, when I could not have gone on without help. But I could never believe Rom. 8:28 if I did not believe that God is an absolute sovereign, working "all things after the counsel of his own will."

5. It is important, in the fifth place, to recognize the sovereignty of God because only belief in a sovereign God can enable us to think sanely on spiritual things. The finest timepiece in the world will not indicate the correct time unless it is set properly. The mind needs to be set and regulated if it is to function properly. Go back to the case of God's dealings with Nebuchadnezzar, and hear Him say: "And at the end of the days I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned unto me" (Dan. 4:34). "The fear of the Lord is the beginning of wisdom and knowledge of the holy is understanding." There is no other one truth that will give you the key to the understanding of spiritual mysteries as will the truth of the sovereignty of God. Accept it, and you will find Bible truth unfolding to you as never before. You will understand then how and why God

Laodicea, A Picture Of Today's Modern Churches

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:16.

In the second and third chapters of Revelation there is a description of seven churches. And when we look at this description of Laodicea, we indeed find things to correspond identically with conditions as they are in Christendom today. I Timothy 4:1-6 and 2:9-14 and 5:3-15, 19-21, 24.

Compromisers

But the striking thing about Laodicea is her spiritual condition. She is neither cold nor hot. Now, this is worthy of earnest thought. Some people are looking for a time to come when the professed church will be totally apostate. Such a time is indeed coming, but we hardly expect to see it before the Lord returns. As far as we can see, the Bible description of Christendom at the end of the church age, is a mixture of the false and the true. Mind you it does not say that Laodicea is "cold." She is neither cold nor hot. But what does that mean? It does not mean that Laodicea is merely careless and unconcerned. In one plain word it means that Laodicea will be a "compromiser." She will take a halfway ground. She will neither be totally apostate nor will she be sound. To use a modern expression, she will be "on the fence." They will be "middle of the roaders." And how true this very thing is regarding conditions in the church right now. The men who are wanted as pastors and leaders in churches today, are the compromisers. Churches want men, who by diplomacy, can steer a middle course. Preachers who are having a hard time in getting churches today, are either men who are extreme fundamentalists or are extreme liberals. The churches want neither of these two classes of preachers. This is even true to a certain extent among some fundamentalist churches. And have we not noticed that nearly all bishops, presiding elders, secretaries and church leaders are men like

saves men, and why He works as He does, declaring: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8), choosing "the foolish things of the world to confound the wise," and the "weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised . . . and the things which are not to bring to nought the things that are; that no flesh should glory in his presence" (I Cor. 1:27-29).

that? They are middle-of-the-roaders. They are compromisers. But they could not be anything else and hold their positions as heads of great lukewarm Laodicean churches. Matt. 24:48-51.

Laodicea Rejected

But what does the Lord think of the Laodicean compromisers? He says He is going to reject them. He says He would far rather have them entirely cold and apostate. He says, in His sight, they are wretched, and miserable, and poor, and blind, and naked. Ah, these are strong words, and they certainly mean nothing less than that the great masses in Laodicea are unsaved. Some men who are supposed to be sound, pride themselves because they are broadminded enough to take a middle course. But little do they realize the danger of their position, and little do they realize how greatly they displease their Lord. Oh, come then and let us examine ourselves, Mark 8:36. Are we compromisers? Are we afraid to stand against evil for fear of our bread? Are we afraid to preach some things for fear of unpopularity or criticism? If so, then we are certainly pitching our tents toward Laodicea, and we are standing at the borderland of a condition that the Lord loathes. Matthew 12:30 and Rom. 7, 11, 14; II Timothy 4:1-5.

Faithful Witnessing

The Lord knew that Laodicea would be made up of compromisers, so at the very beginning of His message to this last church, He holds Himself up before them as "the faithful and true witness." Ah, then, let us get our eyes off the fear of man and fix them on Christ. Let us take up our cross and follow Him. Let us be determined to be like our Lord, a "faithful and true witness" no matter what the cost. We know well, that it was Christ's faithfulness in His witnessing that led to His rejection by men, and that brought Him to Calvary and a cross. What if we too must share His rejection, and stand with Him outside the door of Laodicea. If we suffer with Him we shall also reign with Him but if we deny Him, He also will deny us. Remember the Lord said, that we are His witnesses, but God pity us if we are not faithful and true witnesses. A compromiser is neither a faithful nor a true witness. Oh, we know it is hard. The hardest task any preacher on earth has today, is to keep from compromising. Compromise is in the air. It penetrates the whole of Christendom. But compromise means Laodicea, the church where Christ stands without, and may God forbid that we be found anywhere where Christ is not found.

And now just one more warning. The Lord really has some saved people in Laodicea, for He speaks of some among them that He "loves." But what is the message He leaves for those He loves? He says He is going to "rebuken" them and "chasten" them. Oh, reader, if that word "compromise" is in your heart, and in your acts, and on your lips, then look out for the chastening hand of God. "He that hath an ear, let him hear what the Spirit saith unto the churches."

"Come out of her (Babylon) my people, that ye be not partakers of her sins and that ye receive not of her plagues . . . for strong is the Lord that judgeth her."—The Evangel

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