

# The Baptist Examiner

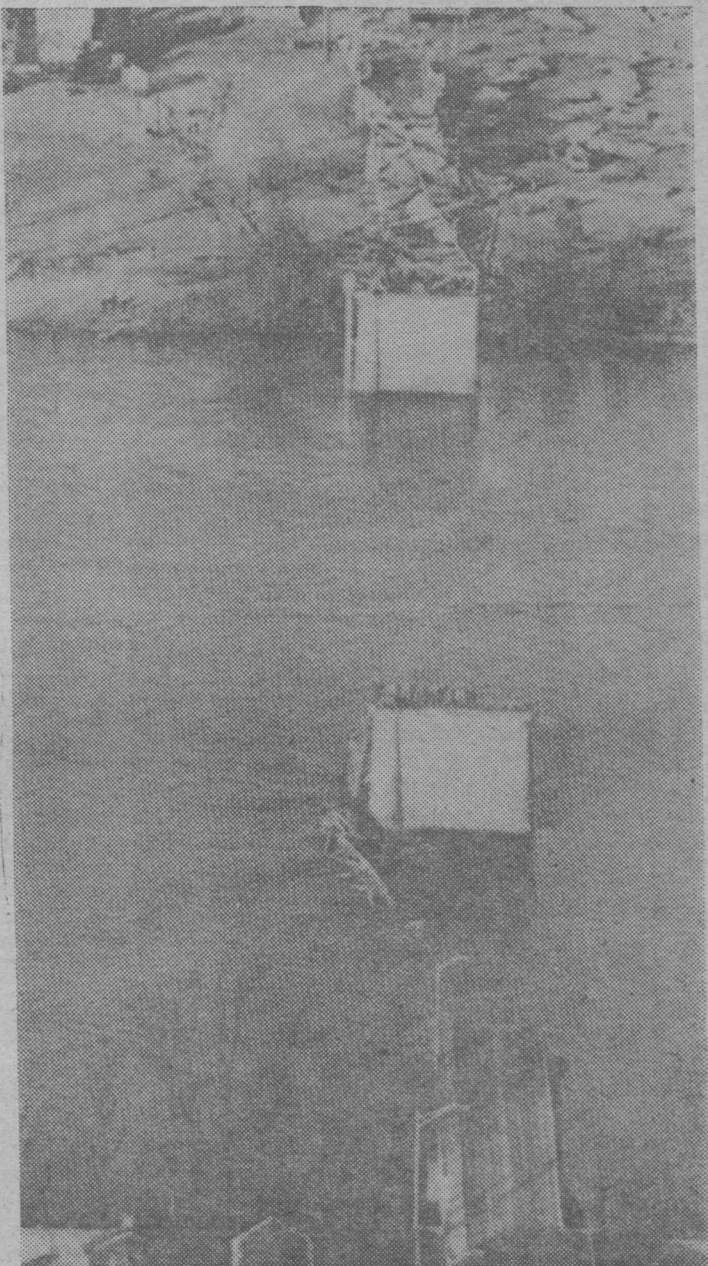
Paid Circulation In All States And In Many Foreign Countries

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

Vol. 36, No. 48 ASHLAND, KENTUCKY, DECEMBER 30, 1967 WHOLE NUMBER 1517



This photo was made from the West Virginia side of the river, looking toward the State of Ohio, and shows the twisted wreckage of the span of the Silver Bridge after it fell. When this portion of the ramp fell, many cars were crushed beneath it.



This is all that is left of the Silver Bridge — a 1700-foot suspension span across the Ohio River. In this aerial view, we are looking into Ohio from the West Virginia side of the river.

Let's Take A Look At God's Providence In The ...

## Collapse Of Silver Bridge

Our nation has been shocked and saddened by the collapse of the Silver Bridge, across the Ohio River, joining West Virginia and Ohio, which was located only a short distance from our town.

Of course, it is unknown as to how many cars and trucks were on the bridge, and how many people have been drowned. It is seriously estimated that there were approximately 75 cars and trucks that went into the water, with probably 100 folk who have lost their lives. Our sincerest sympathy flows out to each family where there has been a loss of life. Of the 25 bodies that have been recovered at the present writing, I have only known one of them. Not only to his family, but to the families of all those who are unknown to us, we extend our sincerest sympathy.

It is well for us to remember that God is a God of Sovereignty.

"The king's heart is in the hand of the Lord, as the rivers of water: HE TURNETH IT whithersoever he will." (Proverbs 21:1).

I contend that before the foundation of the world, this which we call catastrophe, was planned in the mind of God, and God's will has been done.

"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." (Romans 8:28).

This definitely presents to us the providence of God.

I have gone over this bridge many times, and it might as well have fallen when I was on it. One of my young friends crossed the bridge safely five minutes before it collapsed. One man, working in Ohio, yet living in West Virginia, always hurried home in

the afternoon. Yet, on the day of the collapse of this bridge, he came out of his place of work and tarried at his automobile for some period of time. Ordinarily, he would have been in a hurry to have gotten home, and he even said that he wondered why he wasn't in a hurry that day.

Another man, whom I knew, who would have been on the bridge ordinarily, found one of his tires — a new tire at that — flat when he came to his car. He fussed about having to fix the flat tire, but before he had it fixed, he knew the reason, in that the bridge had already collapsed. These individuals just might as well been on the bridge, and now buried beneath the tons of wreckage, had it not been for God's providence.

The redemptive work of Christ has often been likened to a bridge.

In other words, Christ, by his redemption, has bridged the gap between earth and heaven.

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1:51).

Christ is a bridge of life, whereas the Silver Bridge was a bridge of death.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought LIFE and immortality to light through the gospel." (II Tim. 1:10).

When the Silver Bridge was built forty years ago, it was at a cost of approximately \$2,000,000.00.

The bridge which joins heaven

and earth did not cost one penny. To be sure, it cost God His Son, and it cost Jesus His life, but it has cost us nothing.

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord." (Romans 6:23).

The Silver Bridge was approximately forty years of age.

The bridge which means most — that is, the redemptive work of Jesus — was built in eternity past. It was then that God planned our salvation.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from THE FOUNDATION OF THE WORLD." (Rev. 13:8).

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go

into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from THE FOUNDATION OF THE WORLD, when they behold the beast that was, and is not, and yet is." (Rev. 17:8).

"According as he hath chosen us in him BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before him in love." (Eph. 1:4).

It is now necessary that another bridge be provided to take the place of the Silver Bridge.

Such will be erected at the earliest possible date. However, there is no other bridge necessary to get to heaven than that of Jesus Christ.

"Jesus saith unto him, I AM THE WAY, the truth, and the life: no man cometh to the Father, but by me." (John 14:6).

"Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved." (Acts 4:12).

When this Silver Bridge was built, it was a toll bridge.

This was true for a period of time until it paid for itself. The bridge which joins heaven and earth through Jesus is not a toll bridge. Salvation is free.

"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." (Isaiah 55:1).

"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).

"Thanks be unto God for his UNSPEAKABLE GIFT." (II Cor. 1:3).

### The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

#### "THE KING'S MEN"

(Preached Thanksgiving Morning, 1967)

"The seed royal." — II Chron. 22:10.

Our text takes us back to the days when kings reigned in Israel.

It is speaking about the time when Athaliah murdered her own grandchildren, and the Word of God says that she destroyed all of "the seed royal" of the house of Judah. I want to use those three words, "the seed royal," and I want to talk to you about "The King's Men."

Several weeks ago, I was in northern Ohio to preach, baptize, and organize a church. On the way up, I saw a large moving van.

It passed us while we were stopped, and I didn't quite get the name nor the town it was from. I think it was the King's Transfer and Van Company from Oklahoma City. I am not positive as to that part, but the thing that impressed me about this van was the slogan that was written under their name and address — "Call the King's Men." Now that didn't mean anything perhaps to most of the people who saw it that day, but as I rode on my way, I got to thinking about that slogan, "Call the King's Men." It dawned on me that I am one of the King's

men, and that you are one of them, and that everybody that is saved is a child of the King. My mind went still further that day to God's Word, where David said:

"The Lord IS KING for ever and ever." — Psa. 10:16.

A little later on, as I still meditated concerning this slogan, my mind went to the book of Jeremiah, which says:

"But the Lord is the true God, he is the living God, and AN EVERLASTING KING." — Jer. 10:10.

The balance of that day, as we were driving from about the center (Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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There are nearly 900 pages, divided into 28 chapters with approximately fifty invaluable illustrations. The chronological table at the end of the book is worth the price of the book itself.

There are a lot of good books that have been written relative to Paul's life and writings. However, I think that many of them will definitely take a back seat when compared to this one. Irrespective of the books you may have concerning Paul, you do not have a complete Pauline library unless you have this book on your shelf.

The price of the book is \$5.50 and of course, it may be ordered from our book store.



### "The King's Men"

(Continued from page one)

tral part of Ohio to the extreme northern part, the thought of the King's men, the King's children, and the King's people kept running through my mind. As a result, my sermon that I bring to you this morning was born.

I

WE ARE THE KING'S CHILDREN.

Maybe it has never dawned on

you that you are a child of the King, but that is true. We sing sometimes, "I am a child of the King, a child of the King." Would to God that you and I might realize every day of our lives that we are the King's children.

We are the King's children because of election. Listen:

"According as he hath CHOSEN US in him before the foundation of the world."—Eph. 1:4.

Actually, I have been a child of the King in the mind and purpose of God before the foundation of the world.

Then, too, I am a child of the King on the basis of creation. This logically follows election, because election preceded creation. We read:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16.

In the light of this verse, I do not believe in the theory of evolution in any sense of the word. I believe that God created this world and everything that is in it, and I have a definite conviction that all of us are the King's children not only by election, but subsequently by creation.

Notice another Scripture:

"Have we not all one father? HATH NOT ONE GOD CREATED US?"—Mal. 2:10.

Not only are we the King's children on the basis of election and creation, but logically we are the King's children on the basis of sanctification. Listen:

"For by one offering he hath perfected for ever them that are SANCTIFIED."—Heb. 10:14.

This would tell us that we were sanctified before we were perfected, with the offering of the Lord Jesus Christ.

I have to believe that. I have to believe that God began a work in me before I was redeemed. If I didn't believe it, I would have a dead man believing. I insist that a corpse is just as capable of getting out of his casket, laying aside his shroud, closing the casket lid, and walking out of the building, unaided and unassisted, as an unsaved man is able to believe without the sanctifying, quickening, regenerating work of the Holy Spirit to precede his belief. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will PERFECT it until the day of Jesus Christ."—Phil. 1:6.

I am glad that God never begins anything, and then quits. I am glad that God never begins to save a man and then turns him loose and lets him go to Hell. I am glad that when God sanctified us by the Holy Spirit, thus regenerating us, and marking us off that we should be saved in time, I am glad for this truth — He never lets up until He has finished the task.

As I have said many times, a child may be conceived in the womb and in the process of life that child may never be born. There may take place what we call a miscarriage, whereby that child shall never come to birth. But there will never be one single spiritual miscarriage with God. Rather, we have this assurance, that He who has begun this good work in you, will finish it unto the day of Jesus Christ.

We are the King's children by redemption. You and I who are saved, are the recipients of the redemptive work of the Lord Jesus Christ. We read:

"He sent redemption unto his people."—Psa. 111:9.

Notice, it was God who sent redemption, and He sent it to His people.

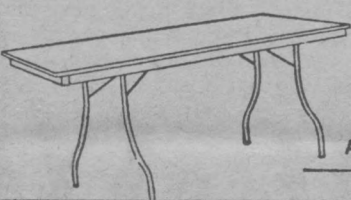
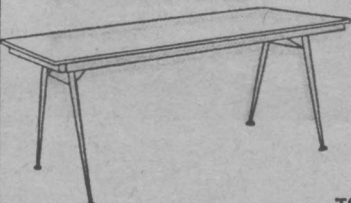
We don't talk in terms of a general atonement. We don't talk in terms of God offering redemption to the world, so that everybody who wants to be redeemed, can be redeemed. Rather, this text says that He has sent redemption to His people — to the crowd that He elected — to the crowd that He has sanctified.

Notice again:

"Being justified freely by his grace through the REDEMPTION THAT IS IN CHRIST JESUS."—Rom. 3:24.

"Neither by the blood of goats

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and calves, but by his own blood he entered in once into the holy place, HAVING OBTAINED ETERNAL REDEMPTION for us."—Heb. 9:12.

All that the blood of goats and calves could produce in the Old Testament was an annual redemption. But thanks be unto God, we don't rejoice for an annual redemption, as did the Jews in the Old Testament, but we rejoice for an eternal redemption in the Lord Jesus Christ.

We are the King's children by adoption. Listen:

"Having predestinated us unto the ADOPTION OF CHILDREN by Jesus Christ to himself."—Eph. 1:5.

"For ye have not received the spirit of bondage again to fear; but ye have received the SPIRIT OF ADOPTION, whereby we cry, ABBA, FATHER."—Rom. 8:15.

I thank God that I am an adopted child of the Lord Jesus Christ. As far as my flesh is concerned, I wasn't always a child of God. I couldn't always say that He was my King and that I was a child of the King, but there came a time when I was adopted into God's family.

Can you think of anything more wonderful than for a childless home, where God has never blessed them with a child — can you think of anything more wonderful than for that home to take some little orphan — some little waif, and adopt that child into their home to be a part of their family? My God did that for me in Jesus Christ. I would never have been a member of His family. (Continued on page 3, column 3)

## OLD LANDMARKISM

### CHAPTER III.

The "ecclesia" of Christ a single congregation — Not universal, national or provincial — Was independent of all other bodies.

"The church which is at Cenchrea." — Rom. 16:1.

"Salute . . . Nymphas and the church which is in his house." — Col. 4:15.

"Ubi tres ecclesia est, licet laici." — Tertullian.

"Ea quae est in quoque loco ecclesia." — Irenaeus.

All congregations were [in the 1st and 2nd centuries] independent of each other." — Gieseler.

Several important marks of a true church I pass for lack of space, and because not so essential to this discussion—e. g., the perfect equality of its ministers, the purely democratic and executive character of its government — that I may notice more length what I will call the

### FOURTH MARK OF THE DIVINE MODEL.

It was a Local Organization, a Single Congregation.

Now, there are three theories concerning a church, and upon one or the other of these all organizations claiming to be churches are built; but, according to Bishop Doggett, only that one can be a Christian church that is in all respects conformed to the scriptural model, so particularly described by the inspired writers. Let us examine these theories:

The first is the Catholic or Universal church theory. According to this, there can be but one church, of the denomination adopting it, throughout the world. No single congregation is a church in any sense, but an infinitesimal part of the universal idea. The Greek Catholic Church is formed upon this theory, having the Grand Patriarch at Constantinople for its Supreme head.

The Latin, or Roman Catholic Church, is constructed upon this idea. No local congregation in one place is a church, but only a minute part of the great whole, the seat of which is at Rome, and the absolute governing power, the Pope.

The reader will notice that, according to this theory, (1) that word can not be used in the plural — there is but one Roman Catholic, and but one Greek Church in the world; (2) that the local congregations are not churches; and (3) that these universal churches never were, and never can be, assembled in one place for any purpose.

The second is the National or Provincial theory. This is like the universal, only limited. All the local congregations in the nation, province or country, in some way associated, constitute one church of that nation or province.

The Church of England is an illustration of this theory. Thousands of local societies scattered throughout the empire of Great Britain are not churches, but only parts of the one great state church, of which the reigning king or queen and Parliament is the supreme head, determining the faith and enacting the laws for the government of the body.

The Old School Presbyterian Church of this country conforms to this idea. Before the division of the Old School body, all the local bodies in the United States, with all the Presbyteries and Synods, constituted but one church, of which the General Assembly was the central head and ruling power.

The Methodist Episcopal Churches of America also illustrate the provincial theory. There are only two Methodist Episcopal Churches in these United States, the one North and the other South. Before the division there was but one. The local societies to which the members, but not the ministers, belong, are in a sense churches — have none of the prerogatives of churches. They have no voice in determining the doctrines they must believe; they can not elect their own ministers to teach them, nor can they dismiss them when they prove inefficient, or discipline them should they fall into the grossest vices; they are not even allowed to hold the titles to the houses of worship which they build and pay for with their own money; and no acting minister, circuit rider, presiding elder or bishop belongs to one of these local societies to which the lay members belong; but these ministers belong long to the Annual Conference; so that if the local societies are indeed churches, the ministers do not belong to a church; if they are not, the members do not belong to any church!

But this point needs no argument, since it was forever settled by the Supreme Court of the United States, in accordance with the instructions of the bishops, North and South, that no Methodist society is a church in any sense, or even a constituent part of the Methodist Church. Of this "church," the General Conference, which meets once in four years, is the supreme head and all-governing power, and, according to the above cited decision, is alone the Methodist Church; but, strange for a church, no minister or member is, or can be, a member of it, save the bishops only, except appointed by some Annual Conference!

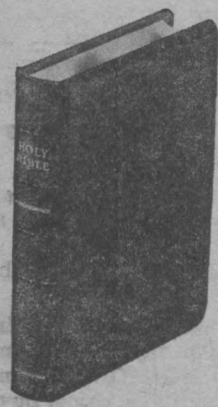
Let it be borne in mind that, according to this theory of church building, (1) "ecclesia" can not be used in the plural, and (2) the church can not be gathered into one place to discipline its members or to observe the ordinances.

The third is the Baptist, or scriptural theory; viz., the church is a local organization. This implies that the primitive model was a single congregation, complete in itself, independent of all other bodies, civil or religious, and the highest and only source of ecclesiastical authority on earth, amenable only to Christ, whose laws alone it receives and executes — not possessing the authority or right to enact or modify the least law or ordinance, or to discipline a member, save for the violation of what Christ himself has enjoined. This church acknowledges no body of men on earth as council, conference or assembly as its head, but Christ alone, who is invisible, as "head over all things" to it.

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

DECEMBER 30, 1967

PAGE TWO



## Modern Churches Omit "Obey" From Marriage Rites

The marriage vows of Lynda Johnson to Captain Charles S. Johnson on December 9 omitted the promise to obey. The Episcopal marriage ceremony no longer calls upon the woman to obey her husband. And neither do the marriage vows outlined in the Methodist "Discipline," the Presbyterian "Book of Common Worship" and the books of many other denominations. The promise to obey has been removed from such books in a vain effort to accommodate the modern mind and to ease the conscience of loud-mouthed, domineering women.

Even though religious marriage ceremonies have discarded the promise to obey, these religious leaders responsible for such changes have not changed the word of God which is settled forever in Heaven. The Bible still says that women are to submit themselves to their husbands as

unto the Lord because "the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). It seems to me that a new sense of the need for obedience would be a welcome sight in these days of anarchy. A renewal of stressing the place assigned to woman in the home by the Bible would do much to check the rate of marital problems and would eventually strengthen respect for authority in other areas of our national life.

—Bulletin, First Baptist Church  
Henleyfield, Miss.



### CONFERENCE IMPRESSION

GREAT!! We'll be back next year, the Lord willing, but next time I'll do my best to leave small children behind.

David Shortt  
Dartmouth, Nova Scotia, Can.

## Old Landmarkism

(Continued from page 2)

**PROOFS.—1. The term *ecclesia* itself.**—The Holy Spirit selected the Greek word, *ecclesia*, which had but one possible literal meaning to the Greek—that of a local organization.

**2. New Testament use.**—It is used in the New Testament 110 times, referring to the Christian institution, and in 100 of these undoubtedly refers to a local organization; and in the remaining 10 instances it is used *figuratively*—by synecdoche—where a part is put for the whole, the singular for the plural, one for all. In each of these instances what is true of all the churches is true of any one—e. g., Eph. 1:22; 3:10; 21:5, 23, 24, 25, 27, 29, 32; Col. 1:18. There is no occasion whatever for any *misapprehension* attaching this use, nor is there one passage that affords the shadow of a ground for the idea of an invisible church in heaven, any more than for a huge universal, national or provincial church on earth, but a multitude of passages preclude the idea.

**3. *Ecclesia* in the plural.**—It is used in the plural thirty-six times, which fact is demonstrative that the universal or provincial idea was not then known.

**4. The *ecclesia* of the New Testament could, and was required to assemble in one place.**—This is impossible for a universal or invisible church to do. It was often required to assemble. (Matt. 18:17; I Cor. 11:18; 14:23.) Discipline, baptism and the Lord's Supper could only be administered by the assembled church.

**5. *Ecclesia* in a single city and house.**—"Unto the church of God which is at Corinth" (I Cor. 1:2); "the church which was at Jerusalem" (Acts 11:22); "the churches of Asia salute you," Aquila and Priscilla salute you much in the Lord with the church that is in their house" (I Cor. 16:19). "Salute . . . Nymphas and the church which is in his house" (Col 4:15); "and to the church in thy house" (Philem. 2). Now a complete church was composed of the members of these individual households, and, probably, a few others, and were wont stately to meet in the houses of these brethren for worship and the transaction of business, and it is certain that it could have been nothing else than a *local society*.

**6. Historical testimony.**—The earliest writers knew nothing of an invisible, universal or provincial church.

CLEMENT, A. D. 217.—"To the church of God which sojourns at Rome;" "To the church of God sojourning at Corinth."

EUSEBIUS referring to this epistle says: "There is one acknowledged epistle of this Clement, great and admirable, which he wrote in the name of the church of Rome to the church of Corinth; sedition then having arisen in the latter church. We are aware that this epistle has been publicly read in very many churches—both in old times, also in our day."

IRENAEUS, A. D. 175-200.—"For the churches which have been planted in Germany do not believe or hand down any thing different; nor do those [i. e., churches] in Spain; nor those in Gaul; nor those in the East; nor those in Egypt; nor those in Lybia; nor those which have been established in the central regions of the world."

TERTULLIAN, A. D. 150.—Expressed the idea of a Christian church in his day in these words: "Three are sufficient to form a church, although they be laymen."

GIESELER.—Of the churches of the first and second centuries, says: "All congregations were independent of one another." Vol. 1, ch. 3.

MOSHELM.—"During a great part of this [second] century the churches continued to be, as at first, independent of each other; . . . each church was a kind of little independent republic." Vol. 1, p. 142.

DR. OWEN.—"In no approved writer for two hundred years after Christ is mention made of any organized, visibly professing church except a local congregation." By Crowell, in "Ch. Man," p. 36.

No fact is better established than this, and therefore the various Catholic and Protestant organizations can lay no just claim to be patterned after the apostolic model; and, according to Bishop Doct's axioms, should not be considered or called Christian churches.



This is more of the wreckage from the Silver Bridge as it is being pulled from the river. A workman signals a crane as it removes this bit of wreckage from the river. Two bodies were found in this automobile.

## "The King's Men"

(Continued from page two)

ily if I hadn't experienced adoption into His family.

Here is a man driving down the highway and he sees a little ragged, dirty street urchin standing by the curb. By some motive that prompts this individual, that is known only to him, he pulls his car to the curbing, steps out, and says to the little street urchin, "What is your name?" He says, "I don't know, Sir." "Where do you live?" and he names some place back up an alley behind some stairs that he calls home. "What is your father's name?" "What is your mother's name?" "I don't know, Sir." "What is your people's name?" "I don't know, Sir." "Would you like to go home with me and be my boy?" "I don't know, Sir." Reluctantly, he gets into this rich man's car and goes home with him. The rich man gives him a haircut, buys new clothes for him, and sends him to school. This boy becomes a part of the family, and eats at the table of this rich man. One day this man takes him down before the court, stands him up before the judge and the court, and says, "I want to adopt this child, to be my child." Through a legal process, this child that was born into the family of another man, then becomes a part of the family of this man who adopted him. When this boy goes to school, he signs his name the same as his wealthy benefactor. He rides in the same automobile as his wealthy benefactor. He eats at his table, he enjoys all the bounties of this man's home, and when this man dies, that child will inherit what this rich man has, just

the same as if that child had been born into his home. What has happened is, that this child has been adopted into that man's family.

I thank God that when you and I were more ragged—when we had only our own rags of self-righteousness; when we were more filthy, because we were dirty and filthy, morally and spiritually, in the sight of God—I thank God that the Lord Jesus Christ took the initiative and adopted us. We didn't make the proposal, but He adopted us into His family. I am thankful I am one of His children because I am adopted.

I was born a child of wrath, and I would have remained a child of wrath if God, who had already created me, and who had elected me, and who had sanctified me, had not become my Redeemer and adopted me into His family. I would still be a child of wrath if God hadn't adopted me.

### II

#### AS SUCH, WE HAVE SOME UNUSUAL PRIVILEGES.

We are clothed in royal apparel. Remember: we are children of the King; we are clothed like the King's children; that is, we have royal apparel.

We find reference to royal apparel in the Word of God. For example, in the case of Herod, when he made his speech, the day he became food for worms, we read:

"And upon a set day Herod, arrayed in ROYAL APPAREL, sat upon his throne, and made an oration unto them."—Acts 12:21.

In the book of Esther we also have reference to royal apparel. Listen:

"Let the ROYAL APPAREL be

brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head."—Esther 6:8.

This was a suggestion that was made whereby Mordecai was to be honored by wearing the king's apparel. Then a little later, we read:

"And Mordecai went out from the presence of the king in ROYAL APPAREL of blue and white, and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad."—Esther 8:15.

Beloved, that is wearing royal apparel, but I have more royal apparel than that today. I am glad I am not wearing blue and white, with a golden crown on my head. I am glad I am not wearing royal apparel like Herod did on the day that he became food for the worms. I have a greater apparel than that, for I am clothed in the righteousness of Jesus Christ. Listen:

"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."—II Cor. 5:21.

The day that Jesus died on the cross He reached down and picked up my sins, and your sins, and the sins of all of the King's children, and took those sins, and put them on His Son, Jesus Christ. The day that He saves us, He takes the righteousness of the (Continued on page 5, column 1)



LET'S EXAMINE SOME OF THE PROBLEMS OF . . .

# MARRIAGE

ELD. BOB NELSON  
Saline, Michigan

I Cor. 7:28—"Nevertheless such shall have trouble in the flesh; but I spare you."

## INTRODUCTION

Not too many days have to pass in the life of any pastor until he receives a phone call from some distressed person saying, "Pastor . . . , I am wondering if I could come over and talk with you real soon. My husband and I are having domestic trouble." Usually these people are outsiders and not church members. Church members will avoid their pastor like a plague because they feel their image of being good Christians would be ruined if he knew their marriage was falling apart at the seams. Besides this, some preachers use poor judgment and use their counselling cases for illustrations, and what couple wants their case to be exposed?

God has called the writer of this article to be a preacher of the Gospel and not a marriage counsellor, or a self-appointed psychiatrist. Nevertheless, I must face reality. Biblical Christianity has answers to the ever-growing marital situations that arise; therefore, let me deal with some of these troubles.

## 1. THERE WILL BE PROBLEMS.

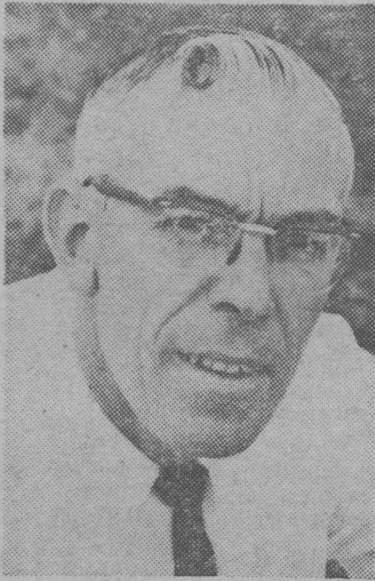
The Apostle Paul, even though not married when he wrote this (but perhaps a widower), made it clear and definite that every marriage would have to endure some problems or troubles. Some young couples think their problems will all be solved or disappear once they get married. They indeed have no Scriptural warrant for this, let alone actual experience. Give them a few weeks of married life and they will change their minds.

The first reason why we can expect marriage troubles is that we, even though saved, have an Adamic, **depraved nature**. Our human nature is bent towards sin and self-centeredness. God in His mercy and grace brought us under conviction, made us see our awful wicked estate, implanted new divine, eternal-spiritual life into our soul, but He did not take away that old inherited carnal nature, (Rom. 7: 18-24, I John 1:8) when He saved us. This old Adamic corrupt nature of ours is ever eager to create trouble in our lives.

Secondly, we not only have a personality affected by sin, but we have normal **adjustments to make**. Each mate in the marriage is from a different family background. Each family has different traditions, different values, and even different habits and religious views. These habits and ways of life should not be minimized because in the case of many marriage troubles they are big issues. The food you eat, the way you sleep, how clean your body or house is, the kind of entertainment you like, the speed with which you do things, and etc. are vital areas of adjustment. Some people treat these matters as if they were part of God's divine way of life. Every couple will have to work out compromises on these matters and if they won't or don't, then they will have troublesome issues for life.

Thirdly, the human personality is a complicated bit of machinery, thus we do not understand ourselves. King Solomon said, ". . . how can a man then understand his own way?" (Prov. 20:24). Most of us do not know our own strengths and needs. People do a lot of talking about free-will but if they ever tangled with a sociologist or psychologist they would soon find out that they are nothing but a product of their own

homelife and situation. If you were brought up in a home that was unhappy and full of hostility, then by normal influences of molding, your personality has hostile characteristics. If your parents were anti-social and withdrawn, then there is a strong probability that your personality carries the same features. If your parents spoiled you by lack of discipline then you have an obvious built-in belligerent disposition. When the Lord saved you He did not revamp your personality so as to change all these learned behaviors. He did impart new spiritual life and by progressive sanctification the Holy Spirit will reveal these unChristian ways and give you power to overcome them. This does not come



ELD. BOB NELSON

easy. I am not in the least suggesting that you seek out a marriage counsellor or psychiatrist to solve your problems. Actually what records there are, prove they have very, very little success in salvaging marriages because most people go to them too late. What I am saying is, that frequently you say and do things that are a product of the home you came from, it is wrong, and by the grace of God you need to change and alter your ways. Most people are not aware of these powerful forces in their life.

## 2. THE SERIOUSNESS OF DOMESTIC DIFFICULTIES.

I believe that there are three serious results from a Christian home that is encountering marriage troubles. First, it is a **reproach** against our Lord Jesus Christ. God has designed marriage to be "honorable" and a blessing. Marital difficulties make it a curse! What a terrible testimony to the power of Christ in our lives if we tolerate and promote fighting in the home. Secondly, if you have children in your home and you allow fights to exist between mates, you are making an idelible mark on them. During parental disagreements the children suffer. If the public school teacher writes a note or talks to you that your child is experiencing emotional troubles, or having a reading problem, or is extremely hostile, then you had better start doing a bit of soul-searching because these are definite signs of difficulty in the home. Or even if your child is a late aged bed-wetter, my guess is that mom and dad are going through the stormy sea of matrimonial troubles. In many home-conflicts the parents use the children as a pawn so as to make the other mate step in line. Thirdly, when you encounter trouble in your marriage, you lose the peace of God that Christ gives. The joy of your salvation is clouded out. Soon you are unable to pray and read the Bible with any real meaning. Such a condition prevents you from being a good Christian, mate, or parent.

## 3. SYMPTOMS, DIAGNOSIS, AND REMEDIES FOR MANY MARITAL TROUBLES.

The first matter that we must face up with is that too often we have over-simplified the solution

to marriage problems. When a couple gets embroiled in a serious squabble the usual rote answer is: "Pray about it and both come to church next week." Now surely this is all well and good but it does not necessarily face up with a lasting solution if all that is done be merely prayer and church attendance. Even Joshua was told by the Lord on one occasion to get off his knees and do something about a situation. (Josh. 7:10). In all probability each mate will pray that the Lord will be on their side and straighten the other mate out. Some frothy evangelists tell the crowds to come forward if they have a need. The result is that some folk come for help so they can pay off their covetous bills they have incurred, others for a cure to their self-made problems, and etc. The evangelist forgot to make it clear that the chief symptom was due to their sinful, self-centered nature and actions, and that only by self-denial and repentance, with faith in Christ could they be saved. Unhappy couples need to be ready and willing to face up with their condition before a solution can be had.

In some cases the husband should be awakened to the fact that he is an arrogant, over-sexed inconsiderate person. His wife ought to be brought to a place where she sees what a sloppy-looking creature she is. Also, that her whining martyr-complex, plus her "I am tired" disposition is repulsive to everyone. We need to be reminded that it takes two to get married and likewise, it takes two to be involved in marital difficulties. This man ought to be told that sex-conduct is a learned behavior and this natural drive can be subdued and controlled like the hunger drive. If the woman is sloppy and sick she ought to wash-up and go visit a good physician.

## 4. EXHORTATIONS OR SUGGESTIONS.

(1) **Maintain constant communications** with each other. People can live in the same house under the same roof yet not talk with each other and share things together. "Confess your faults one to another and pray one for another." (James 5:16). Drop your guard with each other. Be humble! You ought to take time out at least once a day if possible and talk intimately one to another about your home-life. This is the greatest therapy for any marriage. The difficulty with most marriages is that instead of talking with each other during time of troubles each one goes off to the corner and pouts. Thus, they shut off a chief means that God uses to solve problems. "Don't go to your relatives' house in the day of trouble," (Prov. 27:10), but rather share your feelings with your husband. Also, mother should not side-in with her

daughter but rather send her back home to love her husband (Titus 2:4).

(2) **Seek a forgiving attitude with each other.** If God remembered your sins in the same manner that you do, then you would be a sure candidate for hell, (See Ps. 130:3). God demands and commands that we lovingly forgive our partners for their sins. In fact the way you forgive your mate and seek for reconciliation is the expression of your appreciation for God's grace in your life. (Eph. 4:32).

(3) **work for reconciliation.** Too many people have been brain-washed with TV and Hollywood's version of marriage and divorce. It is a misnomer to talk about "falling in love." This term was unheard of until about 1895. Today it is supposed to be something that takes place when boy meets a girl. Some mystical spell takes hold and he can't eat or sleep until he marries the girl. What a farce! It would appear that in the previous 6,000 years of recorded history that marriages existed without this mystical Hollywood charm. A better word than "falling in love" would be "growing in love."

The film industry has people remarrying and finding happiness. This is not what the sociologists have found. On the contrary most all second marriages are unhappy affairs. In fact, they are more often a step to the third marriage.

A happy marriage comes by real effort of exercising loving deeds and denying yourself of unneeded things. The wife will be quick to accept her husband as the head of the home. The husband will begin to love his wife as though she were his own body. (Eph. 5:21-29).

In closing let me say that if you are experiencing difficulty in your marriage, by all means sit down and have some heart to heart talks. Lay bare your souls one to another. Ask God's help to see yourself as your mate sees you. Pray for grace to change.

If you are not a Christian, then I hope that your difficulties will cause you to see what a wretched sinner you are before God and how futile life is without Him. May God give you repentance and faith to trust in His Son Jesus Christ that your sins may be washed away and that new life may be imparted to you.

For The Last Day Of The Year

## What Then?

When the great, busy plants of our cities  
Shall have turned out their last finished work.  
When the merchants have sold their last order  
And dismissed every last tired clerk,  
When our banks have raked their last dollar  
And have paid out their last dividend,  
When the judge of the earth wants a hearing  
And asks for a balance . . . what then?

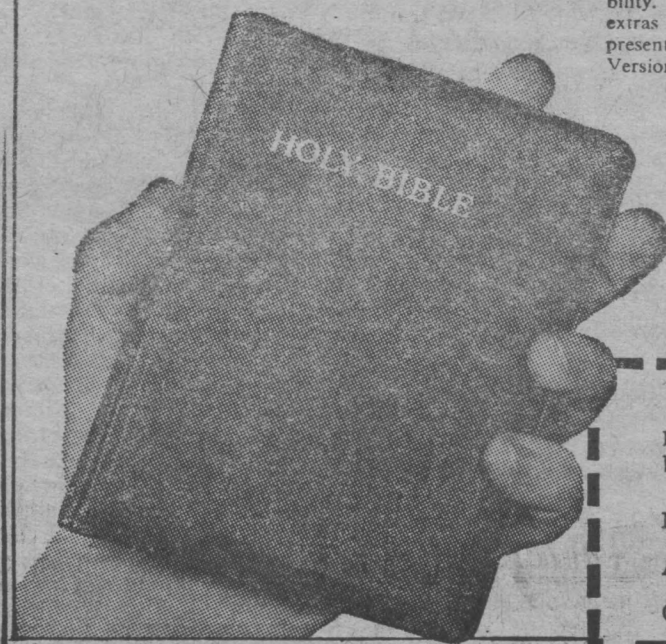
When the choir has sung its last anthem  
And the preacher has voiced his last prayer,  
And the people have heard their last sermon  
And the sound has died out in the air,  
When the Bible lies closed on the altar  
And the pews are all empty of men,  
When each one stands facing the record  
And the great book is opened . . . what then?

When the actors have played their last drama  
And the mimic has made his last fun,  
When the movie has flashed its last picture  
And the billboard displayed its last run,  
When the crowd seeking pleasure has vanished  
And gone out in the darkness again  
When the trumpet of ages has sounded  
And we stand before Him . . . what then?

When the Bugle call sinks into silence  
And the long marching columns stand still  
When the captain repeats his last orders  
And they've captured the last fort and hill  
When the flag has been hauled from the masthead  
All the wounded afield have checked in,  
And the world that rejected its Saviour  
Is asked for a reason . . . what then?

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## "The King's Men"

(Continued from page three)

Lord Jesus and puts it over on us, so that we are clothed in royal apparel — the righteousness of the Lord Jesus Christ. When God looks down upon me today, He doesn't see me clothed in my filth and sin. He doesn't see me as the filthy, filthy sinner that I am. Rather, He sees me clothed in the righteousness of the Son of God. It thrills my heart to know that I made a trade one day. I didn't propose it. I had nothing at all to do with it, except that I was the recipient. But I made a trade one day, whereby my sins were put on Jesus Christ, and the righteousness of Jesus Christ was put on me. I might say it this way, that Jesus Christ went to the cross and suffered exactly what John Gilpin ought to have suffered. Hell, and now God treats me exactly like Jesus Christ Himself ought to have been treated, for God has clothed me in the righteousness of His Son.

I don't know any teaching in all the Bible that has ever thrilled my soul like the doctrine of the imputed righteousness of Jesus — that His righteousness was imputed to us.

We find the Apostle Paul saying: "Follow peace with all men, and holiness, without which no man shall see the Lord." — Heb. 12:14.

The word for "holiness" here is similar word for "righteousness," and it says that without righteousness no man can see the Lord. Beloved, if it depended on you, you would never see the Lord, but thank God, we are clothed in the imputed righteousness of Jesus Christ. Without this righteousness, no man can see the Lord.

We are a royal priesthood. Listen:

"And from Jesus Christ, who is the faithful witness, and the first-gotten of the dead, and the prince of the kings of the earth, into him that loved him, and

washed us from our sins in his own blood, And HATH MADE US KINGS AND PRIESTS unto God and his Father; to him be glory and dominion for ever and ever. Amen." — Rev. 1:5-6.

What has He done for us? He has loved us, He has washed us from our sins, and He has made us to be kings and priests. So I can say that as a second privilege of being a child of the King, I am enjoying a royal priesthood.

Notice again:

"But ye are a chosen generation, a ROYAL PRIESTHOOD, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." — I Pet. 2:9.

In the Old Testament, no man could approach God for himself. Any man who wanted to come to God, came through a priest. If he wished to make an offering — if he wished to have a sacrifice offered in his behalf, it was a priest who acted for him. The high priest himself could only come into the presence of God once a year in the Holy of Holies in the tabernacle. One day Jesus Christ went to the cross, and as He died, the Word of God tells us that the veil of the temple was ripped from top to bottom, signifying that the way into the Holiest was open not to the priest alone, but to every individual who was a believer in Jesus Christ. Now, every one of us who are saved have a high priest in Jesus Christ, and we ourselves are believer-priests under Him. We are a royal priesthood.

I don't have to go to "papa" and whisper in his ear and tell him the sins of my life, with the hope that he in turn will go into the presence of God in my behalf. I don't have to live in fear thinking maybe that "papa" might fail in some respect to tell God about all of my sins. But now I come to God myself, through Jesus Christ. Oh, how it thrills my soul to know that Jesus Christ is my High Priest today, and that I am a believer-priest under Him.



This is more of the wreckage of the Silver Bridge at the scene of the bridge collapse. The demolishing of the bridge could not have been more complete, nor could the wreckage have been greater as this photo shows.

Another privilege is that of prayer. We never would have been able to pray if we had not become children of the King. I don't believe that an unsaved man has any expectancy of God hearing his prayer. The only way that we can expect to pray is as we are children of the King.

The Psalmist David said: "Save, Lord: let the king hear us when we call." — Ps. 20:9.

Who is going to hear us? The King. We are the King's children, and we have the privilege of prayer.

When Solomon dedicated the temple, he said:

"If MY PEOPLE, which are called by my name, shall humble themselves, and PRAY, and seek my face, and turn from their

wicked ways; then will I HEAR FROM HEAVEN, and will forgive their sin, and will heal their land." — II Chron. 7:14.

I thank God that we have the privilege of praying — talking to Heaven with the royal line open. It is one of the privileges that belong to the King's children.

Another privilege is that we have a royal law. Listen

"If ye fulfill THE ROYAL LAW according to the scripture, thou shalt love thy neighbor as thyself, ye do well." — James 2:8.

Do you realize that this law is a law that only God's children have — that thou shalt love thy neighbor as yourself? Can an unsaved man love his neighbor as himself? You know as well as I that the old selfishness that is within us, even after we are saved, is mighty hard to deal with, and the only way that we are able to deal with it is because of the presence of God. Before you are saved, you don't have God in you, and you can not love your neighbor as yourself — not until God becomes a part of your life.

I tell you, beloved, I have a law that the unsaved man doesn't have anything to do with. He knows if he crosses the yellow line that he has violated the law of man. He knows if he doesn't pay his taxes on the 15th of April he has violated the law of the government. You couldn't at all convince an unsaved man of what God calls the royal law — that you are to love your neighbor as yourself. It is a privilege that God's children have. It is not a burden. It is not a duty. It is not an obligation. Thank God, it is a privilege that we have to love our neighbor as ourselves, and God gives us the grace to do it.

We have royal provision. A little while from now you are going to sit down at a table and stuff yourself with turkey, and all the things that go along with it, and you will thank the Lord for the blessings that you have today. Beloved, we have royal provision not for just one day out of the year, but for every day of the year, since He provides for us. Listen:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." — Mt. 6:31-33.

There are three things that confront most people — the problem of food, the problem of drink, and the problem of shelter. Jesus said, "Don't you take any thought. Don't be over-anxious about these things. Seek ye first the kingdom of God, and his righteousness, and all these things shall be added un-

to you."

Beloved, we have a royal provision. God said if I would seek Him first — put His kingdom first — seek to lead men to Jesus Christ, and live in the light of the righteousness of Jesus Christ, that all these material things will be taken care of in our behalf.

Let's see if that has been true in the past. Let's go back to the days of Solomon and see if God kept His word there. You know it took a great lot of food to take care of Solomon's household. You have one wife and a few children, and it takes a lot of food to look after that one wife and the few children that God has given to you. But Solomon had a thousand wives. Do you know how many men it took to provide food? It took twelve men as commissioners to provide the food that was used on Solomon's table, and each man had eleven months out of the year to provide one month's food. We read:

"And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision." — I Kings 4:7.

Each man had a month to provide food for Solomon's household, but it took him eleven months to provide the food for that one month, for it took quite a great deal of food. Listen:

"And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl." — I Kings 4:22, 23.

Solomon didn't worry about food, nor the high cost of living, nor the cost of high living. It was all provided for him, just as God provides for us today.

Let's notice Joseph. When Joseph was in Egypt, his brethren became acquainted with him, after being absent for many years. He sent for his own father to come to Egypt to live with him. He said to his brethren, "When you go back home, forget all about the furniture you have. Forget all about everything you have. Regard not your stuff. Every one of you drive a wagon back home and bring your families here to Egypt." Did they do what Joseph said? Listen:

"And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way." — Gen. 45:21.

Joseph didn't send them away, and say, "I hope you are able to salvage something on the way. I (Continued on page 6, column 3)



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This is the scene of the Ohio River disaster. Only the piers of the fallen Silver Bridge, which spanned the Ohio River between Kanawha, Ohio, and Pt. Pleasant, West Virginia, show above the water after the disaster of December 15. This photo was made from the Ohio side, looking toward Pt. Pleasant, West Virginia. At the left is a railroad bridge, but the Silver Bridge is no more.

## Collapse

(Continued From Page One)

9:15).

It will be impossible to estimate how many people have crossed over the Silver Bridge during its forty years of service.

However, I can tell you the exact number of those who will travel the interworld bridge. God's Word does not leave us in any doubt, but rather tells us that all

of His elect will come to heaven.

**"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).

"But we are bound to give thanks alway 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."

"Whereunto he called you by our gospel, to the obtaining of

the glory of our Lord Jesus Christ." (II Thess. 2:13-14).

If anyone enjoyed traveling over the Silver Bridge, he was at liberty to tell others about it.

However, neither the State of West Virginia nor the State of Ohio asked anyone to do so. In contrast, we, as God's children, are commissioned to tell everyone about the interworld bridge.

**"And he said unto them, go ye into all the world, and PREACH the gospel to EVERY CREATURE."** (Mark 16:15).

**"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be WITNESSES unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the UTTERMOST PART of the earth."** (Acts 1:8).

While men may worry now about the fall of the Silver Bridge, no one need ever worry about the bridge between heaven and earth falling down.

**"And hath made us kings and priests unto God and his father; to him be glory and dominion FOR EVER AND EVER. Amen."** (Rev. 1:6).

As the song says:

**"Dear dying Lamb, Thy precious blood Shall never lose its power; 'Til all the ransomed church of God Be saved to sin no more."**

## "The King's Men"

(Continued from page five)

hope you will be able to live on the country." Instead, he gave them provision for the way. That's the way God provides for us.

Let's look at Israel in the wilderness for forty years. They didn't have to worry about food. They didn't have to worry about water. They didn't have to worry about their shoes wearing out as they walked for forty years, from Egypt to Canaan. God provided for them every step of the way.

Egypt represents the world we come from. Canaan represents the world we are going to. As God provided for those Jews for forty

years, God is going to provide for you and me until we cross over into the Heavenly gate.

We read concerning the prodigal son as he was coming home to his father, that his father said:

**"Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found."** — Luke 14:22-24.

Notice the provision — a robe. Not just any robe, but the best robe, which refers to the righteousness of the Lord Jesus Christ. Greater than the righteousness of angels, greater than the righteousness of Adam in his unfallen state in the Garden of Eden, greater than the righteousness of any man in this world, we are clothed today in the best robe of all — the righteousness of the Lord Jesus Christ.

Are you worried about your salvation lasting? Are you worried about falling from grace? Are you worried about getting to Heaven after while? Beloved, God put shoes on the children of Israel, that lasted them for forty years — all through the wilderness, and God put shoes on the prodigal son, and I am not worried one particle but that my salvation is going to last until I get home to Glory.

Then God's Word says that at the prodigal's house, they began to be merry. Listen:

**"And they began to be merry."** — Luke 15:24.

Where is the end of this feast? That is the point of it that is so precious — there isn't any end. It says that they began to be merry.

If you will go back in the Old Testament and read the story of King Saul when he went to see the fortune teller, you'll find she killed a calf and fed him, and then he passed out into the night. There was an end to that feast. But when they killed this fatted calf, for the prodigal, they began to be merry. It wasn't the end. In fact, there wasn't any end to this feast.

I am glad that my God has provided for me, and makes provision for me — not only material provisions, but spiritual provisions that will never run out, but will last and last and last.

## THE FUTURE.

I am glad this morning, on this

Thanksgiving Day of 1967, for what I have. I am thankful for all the blessings that I have. But I have something greater out yonder before me. Listen:

**"Now unto the King eternal, immortal, invisible, the only wise God."** — I Tim. 1:17.

What kind of a king do we have? Eternal, immortal, and invisible. Some of these days I am going to reign with Him.

Notice again:

**"And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."** — Rev. 19:17.

Here is the precious part of it — when does He become King of kings and Lord of lords? It is just following the marriage of the Lamb. Some of these days, the King of kings is going to get married. Some of these days, His church is going to be married to the Lamb.

When I say "church," I don't use it like the universal church crowd do. They talk about the rapture of the church. I challenge you to find one place in the Bible where the Scriptures refer to the rapture of the church. It is just not there. It talks about the rapture of the saints, but it doesn't talk about the rapture of the church.

There is going to be a day when His church is going to be married to the Lamb. I believe it is going to be a Baptist bride that He marries.

A man said to me recently, "I love you for what you stand for, but I just can't accept this idea of a Baptist bride. I believe that all the saints will be in the bride." The Word of God says:

**"Blessed are they which are CALLED unto the marriage supper of the Lamb."** — Rev. 19:9.

There are going to be some people that are going to be invited guests at the wedding. I hear them sing "Alleluia." Why are they singing? Beloved, the weight of the ages is lifted off the bride — the persecution that has come, the Ecumenical Movement, all the false churches, and all the heresies that have arisen, are now gone.



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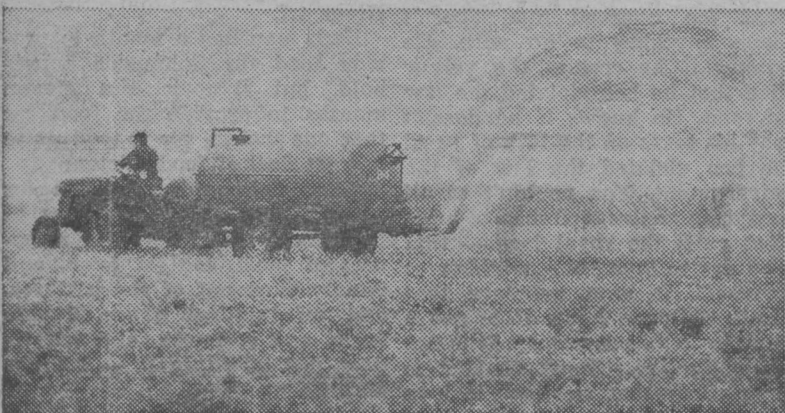
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Four times they sing "Alleluia," and then they look up and see Him — King of kings and Lord of lords.

Some of these days, His church is going to be married to the Lamb. I am not saying there are not going to be people in Heaven beside Baptists. I believe some of the folk will get there in spite of what they have been taught. They won't get there because of what they have been taught, but they will get there in spite of it. But all the Baptists that are true to the Book are going to be there. I don't say every Baptist is going to be in the bride. I don't know. I don't know if you will be. I say it is a mighty select crowd that is going to be in the Bride of Christ. I can't believe that the Baptist who spends more money on the lodge than he does in his church — I don't believe he will be in the Bride of Christ. I don't believe that the Baptist who doesn't live for his Lord is going to be in the Bride of Christ. I just don't believe that any Baptist is going to be in the Bride of Christ who is not described in God's Word, when we read:

**"And to her was granted that she should be arrayed in fine linen, clean and white: for the it;"** (Continued on page 7, column 1)

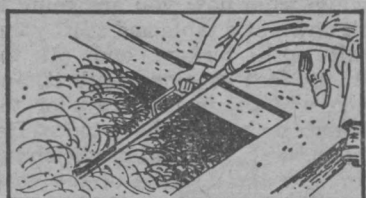
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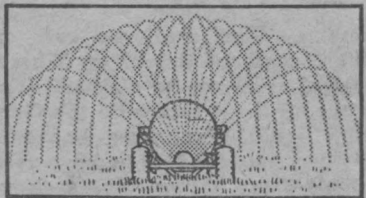
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PAGE SIX



Some people say that they are broad minded, when they have only stretched their conscience.

## "The King's Men"

(Continued from page 6)

fine linen is the righteousness of saints." — Rev. 19:8.

I don't believe that all Baptists are going to be in the Bride; however, there won't be anybody in that Bride but Baptists. Not all Baptists will be in it, but all in it will be Baptists. Nobody but those who have had Baptist baptism, and nobody but those who are members of true Baptist Churches will be in the Bride. That is why I say to you, if I weren't a member of a true Baptist Church I'd run to join a Baptist Church that is true to the Word of God.

What a day it is going to be when the wedding is over! They look up and they see him, King of kings, and Lord of lords.

I thank God for the future that is out before us. I rejoice this morning that I am a son of the King. I am glad this morning for all the blessings that have been given to me. It makes me mighty happy to know that I am a child of the King. However, it thrills me even more when I think about the future, and to know that out yonder I am going to reign with the King of kings, and the Lord of lords.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." — Isa. 32:1.

He is going to reign in righteousness, and you and I as His children shall rule as princes. We are going to rule in judgment at the same time that Jesus Christ reigns.

Aren't you happy when you face the future? Aren't you happy today? Aren't you happy for God's goodness to you? When I look back over this past year and think how good God has been to me, and how many times He has answered my prayers, and the blessings that He has given to me — I'm really happy.

I think of how God has blessed The Baptist Examiner. I think about our radio broadcast, of our new building, of our Bible Conference, and I just say, "Lord, thank you, thank you, thank you!" As I look out yonder in the future, I say, "Lord, thank you for that day when things are going to be far different and far better than what they are today." I am glad this morning that I can look up to Him and can consider myself today a child of the King.

### CONCLUSION

Pilate said:  
"Behold your King!" — John 19:14.

Beloved, I lift Him high before you this morning. I hold Him up so high that everyone of you might see Him and I say, "Behold your King!" He is your King; you are His child. May God help you as a child of God today to live more like a child of the King in the days to come.

I go back to Revelation 1:6, which says: "Hath made us kings and priests unto God," and I remember how it was when the reigning house of France came to an end. King Louis and his beautiful wife, Queen Marie Antoinette, were hurried out to the guillotine, and their heads were chopped off. Then they went back to the palace and began to look to see what else they could find, that they might wreak vengeance upon. They got the little son, who, in the kingdom had continued, would have been the next king over France. They said, "To the block with the king's son!" Then she said, "No, that would just send his little soul to Heaven. Let's make him a child of Hell." So they put him in the hands of old vile the beg, supposedly the vilest woman in the city of Paris. She cut off his curly locks. She took off his beautiful royal clothes and clothed him in rags. She fed him on scraps. She did everything she should to aggravate and torment this little king. But sometimes these tormentors would go too far, and he would shake his curly head, clench his dimpled fist, and stamp his foot, and say, "I cannot do it; I must not do it; I was born to be a king, and I must not debase myself."



Possibly, sixty to seventy-five cars and trucks were on the Silver Bridge when it collapsed on Friday, December 15. This is a view on the Ohio side of the river, which shows the twisted framework of the bridge and the demolished cars resting on the bank of the river. At the left portion of the top of the picture, one car is being lifted out of the river. At least one body is visible in this badly demolished car. Doubtlessly, many of the bodies will never be recovered, and perhaps, some of the cars themselves, will never be accounted for.

MOST PREACHING TODAY PRESENTS . . .

## The Phantom Atonement

KENNETH R. CROWL  
Pastor of Sovereign Grace  
Baptist Church  
Oneco, Florida

Is God a God of confusion? God's Word instructs us to do everything decently and in order. He is a God of complete ORDER. Man has been a rebel against God's order ever since God allowed man to fall. Nevertheless, God could have kept man from the original fall if it had pleased Him to do so. (Romans 14:4) Man's idea that God didn't know, or purpose the fall of man, is that God had planned a perfect earth, and then, big bad Satan came along and overpowered God, and then God had to throw into effect an emergency plan of salvation to try to save man.

Where did Satan come from and where does he receive his power? From God who is Almighty. How then could it be that Satan overpowered God in the garden?

The question is then, was the fall of man an accident, or was it planned? Was it part of God's purpose, or did He have to revise His plans in view of it?

We now look into GOD'S FOREKNOWLEDGE. Just suppose we look at it a moment as prior knowledge of all events. Since God is almighty and none can overpower Him, or stay His hand, how then could God have been thwarted in His plans? He would have known in advance what Satan would try to do, and would have overpowered him in the original fall of man, thus keeping him from being tempted. Then, man would not have fallen at all. "God is either God of all or else He is not God at all." His eyes are everywhere beholding the good and the evil.

I would this morning that every one of us could take this same attitude. We were born to reign with Him. I would that we would take this attitude — "I must not defile myself."

Is there one here that knows not the Lord Jesus Christ as Saviour? Is there one here who has never become acquainted with the King of kings, and Lord of lords? Might it please God to save your soul.

May God bless you!

What about God's PURPOSE? (Romans 8:28 & Isaiah 44:7) God has ordered all events. Did God purpose that Jesus Christ should die on the cross of Calvary as an atonement for sin before the creation of the world? If God then had purposed Man's redemption before man fell into sin, it is evident that God had pre-planned these things at least by His prior knowledge. God's foreknowledge and purpose go hand in hand. If God had foreknown an event that did not fit into His plans, He has the power to have changed it or at least to overcome Satan in it! Since God has perfect prior knowledge of all events, He would have known that Satan would fall through his pride and rebellion, and also know man would fall through the temptation in the garden.

God created a place called Hell as a place of torment and eternal damnation. God's Word says that God has predestined Satan and all his followers to Hell. Do you not see God's omnipotence in this? Can Satan defeat God's purpose? No, a thousand times no! God's purpose shall stand.

Let us now look at UNCONDITIONAL ELECTION for a moment. When did God elect a people for Himself? In time, or in eternity? God's Word says before the foundation of the world, and before the world began. II Timothy 1:9 & Ephesians 1:4 He did not choose us by any foreseen good in us, for there is none that doeth good. (Romans 3:10-12) His election was according to His own good pleasure and purpose. (Ephesians 1:4, 5 and 11) This all took

place even before man was created, or had become a sinful creature. If we had received justice for our wilful sinning we should have perished under the wrath of God. But we received mercy and grace.

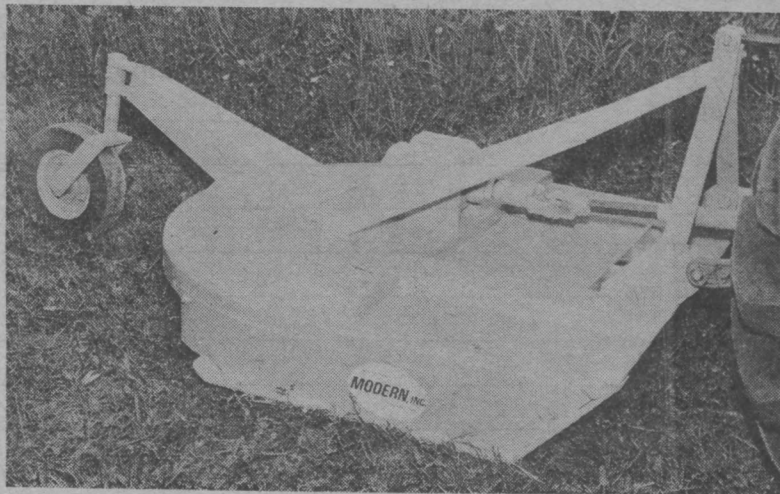
The whole basis of this question is whether man has anything to do in the plan and purpose or means of salvation. It is according to God's plan and purpose and the means is REGENERATION through the living Word. This is entirely a Sovereign act of God which is bestowed upon His Elect. Man cannot regenerate himself, and without being born again, he shall ut-

terly perish. Repentance and faith are fruits or results of regeneration. The natural man cannot receive the things of the Spirit. He hasn't any understanding, and cannot believe before he is born again. One must see Regeneration as a Sovereign act of God in order to understand the purpose of God's plan in Salvation.

Next, we look at DEATH. We know that it is appointed unto man to die. Man has no control in this matter. Some will argue the point, and say that man can shorten, or prolong his days. This is true, yet, the cause and effect is all in the providence of God, and (Continued on page 8, column 1)

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PAGE SEVEN



## "Phantom"

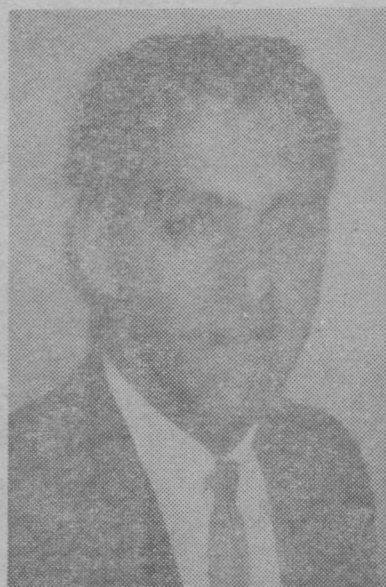
(Continued from page seven)  
God has the appointed time of each person's death pre-planned according to His own purpose, God may use an accident to bring about death, but nevertheless death is no accident any more than the salvation of the Elect comes about by chance or accident. When God told the rich man "today thy soul shall be required of thee," it was as sure as God's Word is true. This man may have fallen down and broken his neck, but one thing for sure, when God sent the death angel, the man could not resist.

**SIN AND RESTRAINING GRACE.** Although God does not directly tempt any man to sin, His agent the Devil does tempt man, and of course man is drawn away of his own lust and falls into sin. God is able to keep Satan away from us by simply building a hedge around us as

He did Job. God knows how to deliver the Godly out of temptation, and the snare of the Devil. (I Corinthians 10:13). In the case of Abimelech and Abraham's wife Sarah, God withheld Abimelech from sinning. With Peter, although Satan desired to sift him like wheat, Jesus prayed and protected him. (Cause and effect are sometimes hard to understand. God's Word tells us to ask for our daily bread and yet He promises to feed us as He feeds the birds of the air and clothes the grass of the field.) God allowed David to commit adultery with Bathsheba, but kept him from committing murder in the case of Nabal and Abigail. (I Samuel 25:26).

I could relate times in my own life when God has kept me from sin through His providence. There have been many times I have sinned, and God always teaches me a lesson by it. He shows me my weaknesses and shows forth His Power and Glory.

**LOVE AND HATE.** God shows us His love in many ways. Comparison is one way. He said "Jacob have I loved and Esau have I hated." (Romans 9:13). Now when we read the history of these two men we find that Jacob was a rascal, and Esau was a better moral man. God gives us a lesson on His elective grace in this story showing us that His love is without respect of persons. He didn't choose us because we were good, yet He loves His Elect even while



ELD. KENNETH CROWL

we were yet sinners, and He keeps us saved though we are yet sinners.

We would not know what love is if everyone loved, and no one hated! We would not know what love is if everyone hated! The same goes for sorrow and happiness, sickness and health, and life and death! Acceptance and rejection! Redemption and reprobation! If you or anyone else has never been sick, I could not explain to you what it is. The same goes for all things. Experience is the best teacher. I can tell you all about salvation but you still wouldn't know what it was unless you had experienced it.

**HONOR AND DISHONOR.** (Romans 9:21-24). God makes some of us vessels unto honor and others vessels unto dishonor. We have another contrast here. God is completely Sovereign in all that He does. Does not the potter have power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

It was God's Sovereign pleasure to raise Pharaoh up and to harden his heart. God will have mercy on whom He will and whom He will, He hardeneth. It was God's pleasure and purpose to deliver the children of Israel out of the land of Egypt and to destroy the Egyptians in the Red Sea.

God is just as Sovereign in salvation. "It is not of him that runneth nor of him that willeth, but of God that showeth mercy." God is able to save those He has chosen and He is able to cast into Hell the wicked lost. "God is angry with the wicked every day."

His wrath abideth on them continually. Jesus describes this in the parable of the "Wheat and the Tares." (Jesus taught in parables so that they could not understand, to whom it was not given.) Does God base this on our belief or unbelief according to foreknowledge, or does He cause some to believe while blinding the rest? (Romans 11:7-8 and John 12:39-40).

Next, we shall examine a verse the free-willers use to try to justify their stand. (II Peter 3:9). The Lord is not willing that any should perish, but that all should come to repentance. Also in Acts, "God commandeth all men everywhere to repent." Would a Holy and just God demand something from one of His creation that He had not given him the ability

to do? No, never. Surely that would be unjust. We know that no man can believe unless he is regenerated and given faith. (Ephesians 2:8). I think it should be plain then that God is here speaking to His elect whom He has, or will give the ability to believe and obey.

The Free-willer has to concoct a **PHANTOM ATONEMENT.** They conclude since "in their imagination" that God is requiring that all men repent, and be saved, that therefore He must make **PROVISION** for their salvation, just in case one of the non-elect should believe. How silly and fleshly and vain is the one who upholds such an atonement. A maybe-Atonement, a by-chance salvation. A hope-so Gospel. Jesus taught that no man would come to Him except the Father **DRAW** him. Now, brother and sister, no man is going to come except the elect, and therefore we don't need a phantom atonement to justify God.

"Who will reply against God and say what doest thou?" Some believe that Christ died for all without exception, even those in Hell. Others believe in a phantom atonement and say they believe that Christ died for the Elect but the non-elect could enter into it, if he wanted to. The Word of God teaches us that God purposed our salvation and Christ purchased our salvation, the Holy Spirit took possession of the purchased soul, made it alive and then washed us in the blood of Christ. None but those whom God has given Christ shall come to Him, and be washed in that precious blood. Those whom God had not given to Christ are predestined to Hell because they are not elected to salvation. Their destiny is sealed.

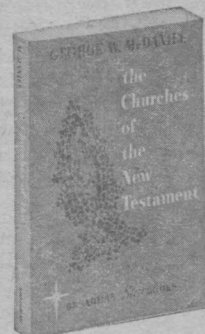
Oh yes, my beloved in Christ, it is a hard doctrine, but I know God would be just in casting my soul into Hell even now, if I did not have the protection of the shed blood of Jesus Christ which He freely bestowed upon me. I was a rebel against God, going away from Him. Hatred, proud, boastful, ungodly, and as wicked as natural flesh can be. Selfish, deceitful, full of sin and iniquity, a walking dead man full of dead men's bones. God had no debt to me to provide an atonement for my sin. Yet, He chose me in Christ before He created anything of this world. So, I come with guilt stained hands and a filthy, sin stained heart. I come because He draws me and makes me willing. I come and am washed in the blood of the Lamb. Praise God, He is no respecter of persons.

## Appreciated Letter

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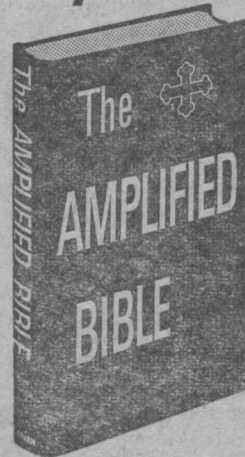
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