

To make a man, begin with a boy.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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SOME OF SATAN'S COUNTERFEIT DAYS

By ROY MASON
Aripeka, Florida

meeting with the disciples following the resurrection. After His as-

Christian groups still meeting on that day. The day on which Christ revealed Himself as alive from the dead was considered a proper day to meet and to worship and to rejoice in the truth of a risen Savior. The early "Church Fathers" reveal in their writings that the first day of the week was the worship day of Christians back in their time. An example is found in the epistle of Polycarp who was baptized by the apostle John. Justin Martyr who lived following the days of Polycarp testifies to the same in his writings. The Adventist claim that the Pope changed the sabbath to Sunday is a falsehood, for Sunday (as the world calls it) was observed as the Christian worship day long before the first Pope ever saw the light of day.



ELD. ROY MASON

cension, the disciples continued to meet on that day. Later we find

Roman Catholicism, which is a debased form of Christianity, dotes on "days." They have all sorts of "saints' days," and even have "All Saints Day" just in (Continued on page 6, column 1)

Another Great Season Of Fellowship At Va. Prison

By JOE WILSON
Winston-Salem, N. C.

About a year ago, it was my privilege to go to Richmond, Va. to the State Prison and baptize Carl Harris into the membership of our church. Brother Harris has been a tremendous blessing to me and to our church since that time. He writes us often and sends much more than a tithe to help in the work of the Lord. He is a faithful reader of TBE and other sound literature. I believe that he is a faithful soldier in prayer for his church and the missionaries we support and other work of the Lord. I believe that his consistent testimony to the Lord and God's Word plays a part in the story I am about to tell.

On Saturday, February 8th, ten people climbed into my Volkswagen, and we headed for Richmond, Va. about 4:00 A.M. That was a heavy load, but we made the trip without any trouble. The fellowship there and back was simply wonderful. We talked about the things of the Lord, about the truths of His Word that mean so much to us, and about His precious church. God has brought together here at Grace Baptist Church a small number of people who are bonded together in the Lord, and it is a great privilege when we get to have time together for fellowship.

Our church had earlier voted

to receive Brother Fred Ogle into our church by baptism. Brother Ogle is an inmate at the prison in Richmond, Va., and had expressed the desire to be a member of our church. Now note this: At Brother Snyder's suggestion, and by my request, the church voted me the authority



ELD. JOSEPH WILSON

not only to baptize Fred Ogle, but anyone else who might want to be baptized at the same time if I saw fit to do so. The church authorized those who travelled with me to welcome the new member into our church.

We arrived in Richmond much (Continued on page 5, column 2)

THE TRUE IDENTITY OF UNIDENTIFIED FLYING OBJECTS

By EVANGELIST
HAROLD BRUNSON

Turn in your Bibles to the second chapter in the book of Acts, and I shall begin reading with verse 16 and read through verse 21. My subject is "Satan, His Emissaries, and the True Identity of Unidentified Flying Objects."

I want to read one newspaper clipping titled "In Washington," July 31, 1968.

"A group of prominent scientists told Congress Monday these unidentified flying objects may be visitors from other worlds. Whatever they are, the six scientists at a symposium sponsored by the House Science Committee agreed it is time to stop laughing off the hard core group of unexplained unidentified objects and start long term government backed programs to understand them. Those appearing at the symposium included Dr. J. Allen Hight, Director of Northwestern University Dearborn Observatory, Dr. James E. McDonald, Senior Physicist of the Institute of Atmospheric Physics at the University of Arizona, and Dr. Robert M. L. Baker, Jr., of the Computer Corporation in California.

"The scientists agreed that too many sightings have defied analysis to rule out the possibility of surveillance by beings from outer space. 'This is a possibility I take very seriously,' McDonald said. 'If there is even a chance of surveillance, we should explore this. If the earth was being watched, it was being watched by a society so advanced that its technology would be indistinguishable from magic to earth men.' He also said, 'Many ufo sightings were reported up and down the Eastern seaboard around the time of the Northwest power blackout late in 1965. The blackout was precipitated by a power failure, the cause of which has never been identified. There is a puzzling and slightly disturbing coincidence here, he said.'

So, all who believe in unidentified flying objects are not kooks. People from some of the highest societies from the standpoint of technology in all the world have reported seeing unidentified flying objects. Tonight by the help

of the Lord I want to tell you my conviction concerning Satan, His Emissaries, and the True Identity of Unidentified Flying Objects.

In the book of Acts, second chapter, I shall begin reading verse 16 and read through verse 21. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke."—Verse 19.

I. Satan

In John 12:31, and John 14:30 and John 16:11, three times in the same book, Jesus called Satan "the god of this world or the prince of this world." The Greek word for prince is "archon" which means a governmental ruler of this world. In II Corinthians 4:3-4 Paul calls Satan the "god" of this world. Now listen! "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

So I take my stand by the Lord Jesus Christ and by the chiefest of the Apostles to tell you that the governmental ruler, the prince of this world, is none

other than the Devil himself! In Ephesians 6:12 Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers



HAROLD BRUNSON

of darkness of this world, against spiritual wickedness in high places," or as the Greek puts it, "in the heavens."

Every preacher in this church

building tonight will stand by my side and tell you that our warfare is not against flesh and blood, but according to God's Word, is against principalities and powers. Not only principalities and powers, but against the rulers of the darkness in this world, and against the spiritual wickedness in the very heavens above.

Now I believe that Satan has headquarters in this world. I do not believe that he is omniscient as is God. The word, "omniscient," for you young people, means that God is all-knowing. Neither do I believe that he is omnipotent, as is God Almighty, which means He is everywhere at the same time. Because Satan is not as wise as God, because he is not omnipresent it becomes necessary for the Devil to have headquarters somewhere in this world. Do you believe that?

And I can tell you exactly where his headquarters were in the days of John the Apostle. They were at Pergamos, "I know thy works." (I would remind Park Place and every other church represented here tonight that God doesn't have to ask, God knows the works of this

church and every New Testament Church on the face of His creation tonight). Now listen, "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth," or even where Satan's throne is.

Twice in this verse of Scripture we are told that Satan had headquarters in this world, and I believe tonight that Satan still has his headquarters from which he operates on the face of the earth. I do not believe they are in Pergamos tonight. I have my convictions as to where his headquarters happen to be, and I know that he still operates from his headquarters with his emissaries. Satan has an elaborately organized and highly systematized empire of evil with which he touches every nook and corner of this world. You can mark it down, the Devil himself will do his best to thwart the service in the house of God tonight.

That's why Paul oftentimes must have used the statement he used with the Corinthians when he said, "Lest Satan should get an advantage of us for we are not ignorant of his devices," II Cor. 2:11. That's what Paul must have meant when he said in II Corinthians 11:14, "And no marvel; for Satan himself is transformed into an angel of light."

II. THE EMISSARIES OF SATAN

Now in Romans 8:38-39 Paul mentions ten things which can not separate us from the love of God which is in Christ Jesus. You count them as I quote them. "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." I praise God tonight that nothing can separate a child of God from Christ Jesus!

Now why did he mention the (Continued on page 5, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Three Women: Eve, Mary And Another That is A Character"

"Many daughters have done virtuously, but thou excellest them all."—Prov. 31:29.

I have been planning to preach this sermon for quite some period of time. I felt an impression a few weeks ago, but since I was referring to Mary in the sermon, I passed it by then because I was afraid that somebody would think since I was talking about Mary, that I was preaching a Christmas sermon. You know we put things off, and I guess that has been true as far as I am concerned in regard to this message. I picked up a little poem of

recent date, entitled WHEN?, that I think is pretty well characteristic of all of us:

"As soon as I'm out of college
And pay the debts I've carried;
As soon as I've done my Army stint,
As soon as I've gotten married;
As soon as I get my promotion,
As soon as the house is built,
As soon as my psychiatrist
Says I'm freed of guilt—
As soon as I've paid the mortgage,
As soon as the kids are grown,
As soon as they've finished college,
As soon as they're on their own.

As soon as I've reached retirement,

As soon as I'm getting ahead
As soon as I draw my pension,
As soon as I am dead!"

I think that this is just about the way that most of us go through life. We decide we are going to do something, that is, as soon as certain events take place, but the first thing we know, we are dead.

Well, I don't want to die without preaching this sermon. I have had it in mind for a long, long period of time. So before I die, (Continued on page 2, column 1)

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"Three Women"

(Continued from page one)

I want to preach to you concerning three women — Eve, Mary and another woman that is quite a character.

EVE.

I would like to read to you concerning Eve:

"And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him. And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed."—Gen. 2:18-25.

When I was a little boy, I fell heir to a dollar Ingersol watch, and it kept pretty good time. I suspect that some of you remember the old dollar Ingersol watch of the years gone by. I used to hold it up to my ear and listen to it tick, and I don't know how

many times I wondered just what it was that made it tick. I think the greatest yearning that I had, was to take the cover off, and get inside the case, and find out what made that watch tick. I wasn't satisfied until one day I took the back off and looked down inside, and I saw what I thought was a hair. I reached down and pulled, and of course I found out later it was the spring. It didn't tick anymore. But I had found out what made it tick.

This morning, I would like to take Sister Eve apart, and find out what made her "tick." I look back at this second chapter of Genesis and I read it with a profound respect for all woman-kind, especially when I recognize the fact that Eve became the mother of all humanity. Do you realize that Eve was your grandmother — maybe a good number of generations ago, but Eve was your grandmother. We read:

"And Adam called his wife's name Eve; because she was the mother of all living."—Gen. 3:20.

There wasn't anybody living in the day of Adam and Eve but that Eve was the mother thereof. Don't you imagine she was a wonderful person? I am satisfied that she was the most beautiful woman that ever lived. I am satisfied that she was the most perfectly proportioned woman that ever lived. Those perfect sizes today—36-24-36—no woman ever had the size that Eve had. Beloved, why shouldn't she have been perfectly sized? Why shouldn't she have been perfect so far as beauty is concerned? She came from the hand of God. She had to be the most beautiful woman, with the most perfectly formed body of any woman that ever lived in the world.

I think about the beauty contests that are held today, and all the young girls that vie to become Miss America or Miss Universe. If you take the beauty and the physical perfections of every one of them, and lump them together in one person, you couldn't begin to find anybody who had the beauty and physical perfection that Eve had. She came from the hand of God; whereas every one of us come from the flesh. She had to have a perfect figure and a perfect face. She had to be the most beautiful woman that ever lived.

Eve was created for a particular purpose, and that was to be company for Adam. She wasn't there to manage the home, nor was she put there to work out away from the home. Rather, she was put into Adam's home for one purpose—namely, that she might be company for Adam, to be a help meet. Listen:

"And the Lord God said, it is not good that the man should be alone; I will make him an help meet for him."—Gen. 2:18.

God caused a deep sleep to fall upon Adam and he slept. Then He took from the side of Adam a rib, and from this rib he fashioned woman. As I have often

said, she was not taken from his head to rule over him, nor from his feet to be trampled upon by him, but from his side to walk equal with him, from under his arm to be protected by him, and from near to his heart to be beloved by him. God took this rib and made Eve, and presented her—the most beautiful, the most perfectly fashioned form this world has ever seen — to Adam for one purpose, and that was, that she should be company to Adam. God loved Adam so much that He couldn't see Adam living here in this life by himself, and He made Eve to be an help meet for him.

However, in the course of time, Eve listened to Satan. She was the first woman that listened to Satan, but she wasn't the last, and she will not be the last that pauses, and tarries, for conversation with Satan. She was the first that ever held a conversation with the Devil, and as a result of that fatal conversation, she brought sin into the world. This is the woman that was the most beautiful woman—the most perfectly formed woman — the woman who was created for one purpose—that she might be company for a man.

Eve brought sin into the world. It was through our Grandmother Eve that sin was injected into the spiritual blood stream of humanity. Of course, I realize that Adam was the head of the race, but if it hadn't been for Eve, you wouldn't look like you do today. If it hadn't been for Eve, you wouldn't be the type person that you are. An old Negro boy down south, pretty well summed it up, correctly when he said, "I tell you, that old man Adam and that old lady Eve sure done messed up this world."

They have, beloved. If it hadn't been for Eve having that conversation with the Devil, whereby she brought sin into the world and thereby she injected sin into humanity—if it hadn't been for that, Adam and Eve never would have lost Paradise. They would have remained in the Garden of Eden, and would be there yet in God's garden — a perfect man and a perfect woman, in a perfect garden under the benediction of Almighty God.

There was only one bright spot in the life of Eve after she brought sin into the world, and that was, she was to bear One that would be a Redeemer. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." — Gen. 3:15.

You can't tell me that Eve looked the same after she sinned. You can't tell me she was that same beautiful creature she had been before. Beloved, sin has its influence upon the human body, and Eve didn't look the same, she didn't act the same, and she wasn't the same after sin. The only bright spot in her life afterwards was when she looked forward to the day that she, or a daughter, or a granddaughter, or a great granddaughter, or one of her descendants was going to bear the Christ child as a Redeemer of humanity. That was the only bright spot in the life of Eve after she had sinned.

I wouldn't be a bit surprised but that every woman for four thousand years afterwards, thought as she went to her marriage altar, it could be that she would be the one that would bear the Christ child. I dare say that there never was a Jewish maiden, but that she looked forward with expectancy and hope, thinking that she might be the one that would produce the Christ. It was the one spot of brightness. It was the one ray of hope that came into the life

of Eve after Eve had sinned.

II

MARY.

We read:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her."—Luke 1:26-38.

Eve was the mother of all humanity, but Mary became the mother of the only Saviour of humanity. Four thousand years passed by from the time that Eve sinned until Mary conceived and brought forth the Christ child. The thing that strikes me so favorably and forcibly about Mary is her lack of rebellion. The angel said unto her, "You are going to conceive and bear a son," and she said, "Behold the handmaid of the Lord; be it unto me according to thy word." She wasn't rebellious.

She faced the loss of her fiancé. Matthew 1, would indicate that Joseph to whom she was legally engaged or betrothed, even considered putting her away privily, when he learned that she was to bear a child. I say that Mary faced the loss of her fiancé.

She faced the loss of her reputation. She is about to bear a child. The announcement has come to her from an angel of God that she is going to bear a child. Her reputation is at stake.

More than that, she faced the possible loss of even life itself. Had Joseph done that which the law allowed him to do, he could have seen to it that she was put to death, when he realized that

she was to bear a child. Leviticus 20:10 tells us how that Mary might have been stoned to death, and legally, in the eyes of the law, had Joseph seen fit to do so.

I say then, beloved, here was Mary facing the loss of her fiancé, facing the loss of her reputation, and facing the loss of life itself, but yet she said, "Behold the handmaid of the Lord, be it unto me according to thy word."

I tell you, I never thrill over reading of any individual like I thrill when I read the story of Mary's response to the angel of God. It is easy for me to say today that she faced the loss of her fiancé and her reputation, and even life itself, but that was a harder matter for her than it is for me to say this today. She willfully accepted that which was told her by the angel of the Lord, and instead of being rebellious, she was even willing to become the mother of the Lord Jesus.

Oh, what a contrast between Eve and Mary! Eve was rebellious. She thought, "God hasn't treated us right. He is holding back something from us. We could be gods ourselves if we were to eat of the forbidden fruit of the tree." She listened to Satan. She became rebellious to what God has said when God would not allow them to eat of the fruit of that one tree in the garden. In contrast, Mary shows no rebellion. Instead, Mary willingly submits to the will of God, and says, "Be it unto me according to thy word."

So, beloved, as Eve had led the world away from God, Mary brought into this world the way to God. Jesus Himself said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Even on the night that Jesus was born, the angel of God said: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

I am saying to you, Mary brought into this world the way back to God.

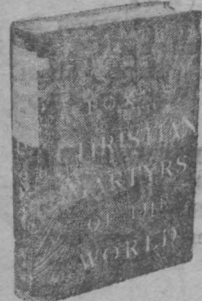
Oh, what a contrast between the two: Eve, rebellious; Mary, on the other hand, willing to be used of the Lord. Eve, leading the world away from God; Mary bringing into the world the One that would bring an elect portion back to God. What a contrast between these two women!

III

THE THIRD WOMAN.

Oh, her name slips my memory. I don't know who she is. Isn't it strange how your memory fails you sometimes, particularly at a convenient moment? Just now my memory fails me as to who that third woman was, that I was going to talk about. Maybe, I'll recall her name before I finish this message.

Well, since I can't call her by name, I'll just tell you a little bit about what women ought to (Continued on page 3, column 1)



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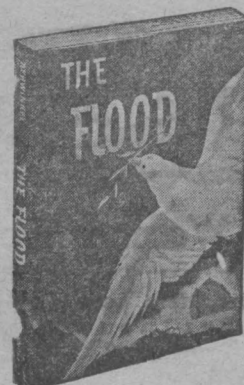
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POSTPAID

"Three Women"

(Continued from page two)
be like today. It may call to mind the name of that third woman.

Women are to occupy a position of silence in the church. Our Lord has not left us in any doubt, for He says:

"Let your women KEEP SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or SPIRITUAL, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be IGNORANT, let him be ignorant."—I Cor. 14:34-38.

A few years ago, a man who was then president of the Southern Baptist Convention, Brother Robert G. Lee, pastor of the Bellevue Baptist Church in the city of Memphis, Tennessee, was asked his opinion relative to a woman's position of silence in the church. The man who sent the question to Mr. Lee, sent him a copy of my paper in which I had said some things relative to a woman's silence. Mr. Lee just sorta passed it by in his reply, and said that it had nothing whatsoever to do with us today — that a woman is just as free to speak today as a man, in the church of the Lord. Then I read what he had to say in response to my sermon. The man who sent me Mr. Lee's reply said, "Brother Gilpin, here is the reply of one whom I consider to be one of the greatest men in the world today. He is one of the most spiritually minded men in the world."

Beloved, God didn't seem to think so, for God said, "If any man be ignorant, let him be ignorant," and the word "ignorant" here, is the word for "blockhead." In other words, God says that a man that takes the position that R. G. Lee took is nothing but a spiritual blockhead — that is, the man that denies that a woman's place is that of silence in the church is not a spiritual man in any sense of the word.

As one man said years ago, if

God didn't mean what He said, why didn't God say what He meant?

Notice again:

"Let the woman learn IN SILENCE with all subjection. But I suffer not a woman to TEACH, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."—I Tim. 2:11-15.

Paul is writing to Timothy and he says that a woman's place is that of subjection, that she is not to teach publicly, she is not to usurp authority over the man, and she is to be in silence for two reasons: One is, Adam was created first. The priority of creation is the first reason for silence in the church. The second reason is that Eve was deceived. Adam wasn't. He sinned with his eyes wide open. He knew he was going to die. Eve thought she was going to be a little god. She was deceived. Because of the priority of creation, and because Eve was deceived, God says that a woman is not to teach men, and she is not to usurp authority over the man, but to be in silence.

There is a promise though. While she is unable to speak herself, she may bear a child that will be a preacher. While she may not be able to speak out publicly in church, she may bear a son and thereby will live in the life of that son. The word for "saved" when it says that she shall be saved in childbearing, is the word "compensated." She may have to keep silent today, but she may be compensated by the bearing of a child whereby that child will speak in her place.

The Word of God tells us something else about women and that is they are to dress modestly.

We read:

"In like manner also, that women adorn themselves in MODEST APPAREL, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—I Tim. 2:9, 10.

Of recent date, I was at the airport in Huntington and I saw there a sight that I had never seen before. I thought that I had

seen some short dresses in life. They say there are three kinds of short skirts — the mini, the maxi, and the "don't bend over." There were four girls that got off the plane that evening that were wearing skirts which were well beyond the "don't bend over" stage. I have observed a few dresses of the type that is called mini skirts, but these four girls, if they had on a skirt at all, it was invisible. I say to you frankly, if they had on a skirt at all, it wasn't noticeable.

Speaking of these modern short skirts, I'm compelled to say the mini skirt came into being 30 pounds and 30 years too late. Many times when I face an audience of even supposed-to-be Christian women, I see knee-caps — and more. And to tell you the truth, in lots of cases, I've seen better bones in soup.

A lot of Christian women think that is the way they have to dress, because it is the way people are dressing today. I want to tell you, God says that the position of any woman, is that she is to adorn herself in modest apparel. You can't tell me that it is modest apparel for women to wear the kind of dresses that the majority of women wear today.

God says that women are not to try to look like a barn that has had a fresh coat of paint, but she is to be dressed in modest apparel, with shamefacedness and sobriety. I have a conviction that Christian women are far from pleasing the Lord in the way the majority of them dress, and in the manner of the make-up that they wear.

One man asked me sometime ago what I thought about a Christian woman wearing make-up. I said, "The only answer I have is the answer that is given in II Timothy." He said, "I know that answer, but that doesn't suit me." He said, "If my wife didn't wear make-up, she would look like a scare-crow." I said, "Well, if you know that to be true, why ask me? I can't change her appearance by a statement as to her wearing make-up. You'll just have to put up with your scare-crow."

It is rather interesting that the Word of God even tells us that a woman is to wear a head covering. Strangely, it appears here in the Word of God. Listen:

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head; but every woman that prayeth or prophesieth with her head uncovered dishonoureth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have

power on her head because of the angels."—I Cor. 11:3-10.

Notice: God, then Christ, then man, then woman. The head of the woman is man, the head of the man is Christ, and the head of Christ is God. With that as a premise, He says, "Every man praying or prophesying, having his head covered, dishonoureth his head." Who is the head of the man? Christ. Brethren, if you pray with your hat on, you dishonor your head; you dishonor the Lord Jesus Christ.

I was walking along the street one day with Evangelist T. T. Martin. Right in the middle of the street, he stopped and said, "Brother Gilpin, I feel like we ought to stop and pray." I would rather have gotten to the sidewalk. I would have felt much safer to have prayed on the sidewalk than I would right there in the middle of the street, but He put his arm around my shoulder and reached up and pulled his big hat off and held it by his side, and we stood there in the middle of the street and prayed. I think he did right. I am not saying he did right praying in the middle of the street, but I think he did right in pulling his hat off.

"Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." Note the word "head" is used twice. It is a play on words. If a woman prays or prophesies with the head that she has on her shoulders uncovered, she dishonors her head, her husband, for it is as though she were shaven. The woman that goes to church, or prays, or prophesies, or does anything of a spiritual nature, without a hat on, might just as well have somebody take a razor and shave her head like a convict.

I tell you, beloved, this, to me, is a serious thing. I believe what God says in His Word.

He goes further and says, "For this cause ought the woman to have power on her head because of the angels." Angels go to church to learn; you ladies ought to be mighty careful to have something on your head, which shall be a sign of your husband's authority over you.

The Word of God says that you are not only to have a hat on, but you are to have long hair. Listen:

"Doth not even nature itself

teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering. But if any man seem to be contentious, we have no such custom, neither the churches of God."—I Cor. 11:14-16.

Notice, it is just as wrong for a man to have long hair, as it is for a woman to have short hair. Paul said, "We haven't any custom that would allow such. If a man be contentious, let him be contentious about it. There is no custom that will allow men to have long hair, and there is no order from God given to the churches that would allow a woman to have short hair."

Notice also woman's position of subjection.

We read:

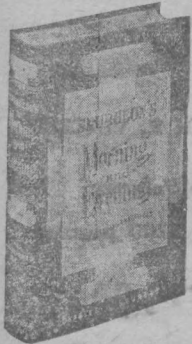
"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and HE SHALL RULE OVER THEE."—Gen. 3:16.

"But I would have you know, that the head of every man is Christ; and THE HEAD OF THE WOMAN IS THE MAN; and the head of Christ is God."—I Cor. 11:3.

"Likewise, ye wives, be in subjection to your husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation, coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sarah obeyed Abraham, CALLING HIM LORD; whose daughters ye are, as long as ye do well, and are not afraid with any amazement."—I Pet. 3:1-6.

Some years ago, I read this passage of Scripture and I said, "That is exactly what God says, and that is the position that every woman should take. Her husband

(Continued on page 5, column 1)



MORNING AND EVENING

By

C. H. SPURGEON

744 PAGES

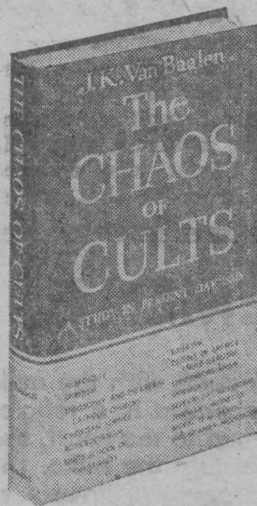
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PAGE THREE



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The Baptist Examiner FORUM

"What is the meaning of 'endure' as found in Mark 13:13?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



Jesus was seemingly speaking to the disciples concerning the period of the Great Tribulation, and He was looking away down toward the end of this age. A careful reading of this passage and the contexts in the different gospel accounts will make this clear. To ignore everything else that relates to salvation in the New Testament, one might conclude that salvation is to be the reward for enduring the awful persecution to the end. Since this would contradict the entire teaching of the New Testament concerning salvation, it evidently does not mean this. Salvation is not reward for works of any kind. "Not of works, lest any man should boast." (Ephes. 2:9)

I do not see but two possible meanings. One is that enduring to the end is the mark and evidence of a truly saved person. The other is that these words are meant to remind those who endure awful persecution and suffering for Christ's sake that there is something just ahead of death that makes any kind of suffering worth while, and that is salvation. Such has always been the great sustaining truth to me. No matter what kickin' and cussin' I get, I am saved—I am a child of God, and just out yonder is salvation in its ultimate meaning, with all the glories that God has for me.

AUSTIN
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There are three things concerning this verse that we must understand, or we shall never comprehend the meaning of word "endure" as it is used in Mk. 13:13. (1) To whom are the words of this chapter addressed? (2) What is it that they are encouraged to endure to the end of? (3) What is it they shall save providing they are successful in enduring to the end?

The identity of the people to whom the Lord was speaking is revealed in verse 14.

"But when you shall see the abomination of desolation spoken of by Daniel the prophet, stand-

ing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains."

The people of Mark 13 will live during the rise of abomination of desolation (Anti-Christ) spoken of by Daniel. In studying Daniel's prophecies we are brought face to face with the tribulation of Daniel's people, who are the Jews. Read Dan. 9:20-27. The Spirit in prophesying through Daniel did not show Daniel this age in which we are now living. Therefore his prophecies were wholly Jewish. So, when our Lord spoke of the abomination of desolation, He was referring to the Jew.

Further proof that this chapter is spoken only to the Jew is revealed in last portion of verse 14 which says, "then let them that be in Judea flee to the mountains." He did not say that we who live in Ohio should flee to the mountains — rather in Judea. May I ask each of you, who are the people that will reside in Judea during the rise of the abomination of desolation? It will be the Jews who have been regathered from among the nations of the earth. Thus Mark 13:13 is referring to the Jews.

What is it that these Jewish people are encouraged to endure to the end of? The Lord in referring to this period of time, which He encourages the Jews to endure to the end of, calls it the "great tribulation."

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21.

The prophecy of Mk. 13 does not refer to the Gentiles, nor the time of the Gentiles — rather it refers to the Jew and his troubles during the time of great tribulation. For him (Jew) to endure to the end he must be able to flee, and must not be cumbered with that which would hinder his flight to the mountains. Read Mk. 13:15-23. If he is hindered and this slows down his flight, he shall be overtaken and slaughtered by the armies of the Anti-Christ. He must endure to the end of tribulation or else he will be slain.

This brings us up to the third part; what is it he will save, providing he is successful in enduring to the end? I would that you would read and study carefully the following remarks, because it is on this point that many are confused. That which the Jew will save because he flees to the mountains is not his spiritual life. If they were to flee to every mountain in this world, their actions would never save them spiritually. I realize that we who are saved, are saved as a direct result of enduring, but not our enduring, rather it was Jesus Christ who endured the cross, in order that we should

be saved. Read Heb. 12:2. Those for whom He endured the cross, He maketh to endure forever. Read Ps. 89:29. The reason that they shall endure forever is that they are kept by the power of God. Read I Pet. 1:5.

In the chapter and verse under consideration we find the Jew in Judea fleeing from the invading armies of the Anti-Christ, and those who successfully escape, by fleeing to the mountains save their lives. It is a physical life that they save — not a spiritual.

Thus the verse reads, "And ye (Jews) shall be hated of all men for my name's sake: but he (Jew) that shall endure unto the end (tribulation period), the same shall be saved (physically)"

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Oftentimes we find it hard to understand certain doctrines in their relationship with others. This ought not to be true. We ought to believe that a Sovereign God chose us before the foundation of the world, and quickened our dead spirit at the time of our salvation. We ought also to understand that this same God tells us to believe. The fact that our belief is directly involved with the work of God should make us rejoice.

Not only are we responsible to believe, so are we responsible to persevere to the end. We are told constantly that we will reach the final redemption "if we continue." (See John 8:31; John 15:9) We are told that entrance into the kingdom is through tribulation. Paul preached at some of the cities "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." (Acts 14:22)

Revelation 2:7 and 11 tells us that the ones that overcome will eat of the tree of life.

Now, my friends, just as we are told to persevere we are also told that we cannot — within ourselves. The Apostle Paul, who told us to persevere, told us that even he sinned. "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do." (Rom. 7:18, 19).

This, of course, would cause us to be very concerned, except that we know that the God of our salvation is also sovereign in His promises to us. He tells us that we will overcome. "For whatsoever is born of God OVERCOMETH THE WORLD: and this is the victory that overcometh the world, even our faith." (I John 5:4) Again He tells us that "Whosoever is born of God doth not commit sin." (I John 3:9) This, according to the Greek, means "does not continue in sin."

Since we know that God does the saving, we know that the salvation that He gives is a perfect salvation. This assures us that it lasts throughout eternity. "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."

How is this to be accomplished? The same God that makes us able to believe, also makes us able to persevere. As Paul said in Hebrews 10:39, "But we are not of them who draw back to

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perdition; but of them who believe to the saving of the soul." Why aren't we of them who draw back? Because we are preserved.

"Withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me." (Ps. 40:11)

"The Lord shall preserve thee from all evil, He shall preserve thy soul." (Ps. 121:7)

"The Lord preserveth all them that love Him." (Ps. 145:20)

As you can see He preserves His people. He also preserves the way of His people. "He keepeth the paths of judgment, and preserveth the way of His saints." (Prov. 2:8) Again we read, "For it is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:13)

We are sealed by the Holy Spirit. "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." (II Cor. 1:21, 22)

Yes we are responsible to persevere, and we do because we are preserved by God and sealed by His spirit.

L. G.
COOK

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Birmingham, Ala.



The word "endure" here in Mk. 13:13 is from HUPOMENO which has quite a few different shades of meaning. It means to bear up courageously, as under suffering or persecution. It also means to wait for, as we wait for the return of our Lord. There are several other meanings of this Greek word, but none of them should give comfort to the works salvationist. The idea that salvation from sin can be obtained by a person's holding out faithful to the end of life is foreign to the entire context in which this word is found.

In the first place, the context shows clearly that our Lord was talking about His people, the Jews, who will be living during the awful tribulation that is to come upon this old world after

this church age has run its course. When that time comes the saints of this age along with those of the Old Testament age will have been raptured. Therefore, this particular Scripture is not dealing with us in the church age. The disciples had not asked our Lord anything about this church age, and therefore, this church age was not under discussion here at all whatever. The statement before us has to do only with the elect Jews during the time of Jacob's trouble.

So, let us notice who it is that is being admonished to bear up courageously under something, or to wait for something here by our Lord. In the first part of this verse He says, "Ye shall be hated of all men for my name's sake." This shows that these people are already saved when this time comes. Lost people are not hated for Christ's sake.

The word "end" here does not mean the end of their life, but rather it alludes to the end, or consummation of the terrible tribulation time. And the word "saved" is from SOZO which means to be delivered from danger in the material realm of to be delivered from the bondage of sin in the spiritual realm. Here this word cannot possibly mean deliverance from sin, because these people are already being hated for Christ's sake. And that most definitely means they have already been saved from their sins. So this word "endure" simply cannot mean holding out faithful to the end of life in order to be saved by any stretch of the imagination.

Appreciated Letters

I have enjoyed the paper for a number of years now. It was sent by Bro. Noel Davis from North Carolina. I don't always agree with everything, but I do with most. It is a very thought provoking paper.

Dale West
(Mexico)

I find this wonderful (small yet the largest) next to the Bible. This paper is a Baptist paper. It lifts me up. It helps me to understand the teachings of the Bible.

Hilo Goins
(Kentucky)

WORD STUDIES

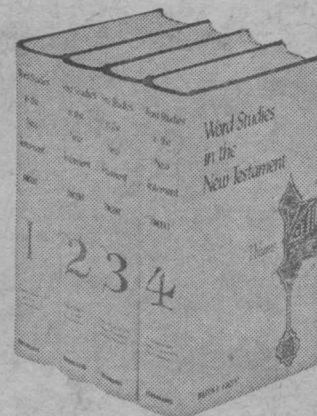
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THE BAPTIST EXAMINER

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PAGE FOUR

"Three Women"

(Continued from page three)
should be recognized as her lord." I said, "Whatever Abraham said, Sarah said, 'Yes, my lord.'" After the service was over, a woman said to me, "I am not going to make any man lord of my life." She didn't, for God took him two or three weeks later, and put him down in the ground. She wouldn't make him lord of her life, so God just took him out of her life.

Beloved, I believe that this means just exactly what it says — that the woman is to be in subjection to the man.

Years ago, I was marrying a couple. I always try to joke with people to relieve the tensiety of any situation. An older lady came along with this couple. I realized his older lady wasn't getting married, but I said to her, "I guess you are the bride." She most sarcastically said, "I wouldn't marry the best man on earth." I didn't say anything more. I let her alone. I went ahead and married the couple. I read to them the Word of God, which says:

"Wives, submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." — Eph. 5:22-25.

I filled out the marriage certificate and bid them goodbye, and they went on their way. Ten days later there was a knock on my door, and there stood that woman. She came from northern Ohio. I said, "I thought you said you wouldn't marry the best man on earth." She said, "I heard what you read to my daughter when she was being married. I knew that my marriage had been a failure, and I knew that I had been responsible for it. I tried to fight it for the last week, and I couldn't. Our divorce was my fault. I hadn't been the kind of wife that I should have been. I hadn't been in subjection to my husband, for I had bossed and nagged him. I sought him out this week, and begged him to remarry me, and give me an opportunity to prove to him that I could be the kind of wife the Word of God says that a woman should be." I married her to the man that she said she would not be married to — not to the best man on earth.

One woman said, "I have done everything I can to help him. I have aggravated him, and I have fussed at him, and I have picked at him, and I've nagged him, and I have done everything I can to help him." No, you haven't beloved. The Word of God says that you are to be in subjection to your husband.

Notice again:
"Wives, SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS, as it is fit in the Lord." — Col. 3:18.

"For he sent letters into all

the king's provinces, into every province according to the writing thereof, and to every people after their language, that EVERY MAN SHOULD BEAR RULE IN HIS OWN HOUSE, and that it should be published according to the language of every people." — Esther 1:22.

Beloved, when I read these Scriptures, I come face to face with the fact that I am alarmed at the exceeding drift on the part of America. I think that one of the causes of the drift away from God is this lack of subjection on the part of women unto man.

One woman said, "I am willing to make him the head of my home when he is right, but when his is not right, he can't be the head of the home." I said, "Who is deciding whether he is right or not?" She said, "I am."

Now what was she doing? She was the head of the home all the time.

What does God say? Listen:

"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." — Prov. 21:9.

A fellow is better off sitting up on a chimney outside his house, on a cold zero night, than to live in a nice house, when the woman is a brawling woman, that controls the home.

CONCLUSION

Oh, yes — I just happened to think of that third woman—YOU.

I am awfully afraid that a lot of us are a lot like Eve. Mighty few of us are like Mary. Would to God that you might leave this place resolving in your heart to let the Word of God be final in this respect in your life. We joke a lot about the position of man and woman, husband and wife, but this isn't any joking matter. This is what God says within His Word. My prayer for you is that, in this respect, you should make the Word of God final in your life, just the same as you would make the Word of God final in the matter of baptism, the Lord's Supper, or anything pertaining to the church of the Lord Jesus Christ.

Richmond Prison

(Continued from page one)

earlier than we expected, and earlier than the set time for the baptismal service. We entered the prison, and the Chaplain arranged matters, so that we could visit briefly with the men, and then go on with the service. I would say that the Chaplain was very kind and considerate throughout the arranging for the service, and during our whole visit there. I am sure that without his kind cooperation, we could never have had this service, and our church is deeply appreciative to him for this.

Brother Jimmy Page, a member of Calvary Baptist Church has authority from his church to teach a class there in prison. Recently Brother Carl Harris, a member of our church, requested and received authority from our church to assist in this class. There are five men meeting there

in this class to study the precious Word of God. And believe me, these men seem to be deeply and truly taught in the Word. The five men are: Jimmy Page, Carl Harris, Fred Ogle, Luther Hilton, and Gerald Bishop. These men need the prayers of the readers of this paper.

Well, it was quite an experience to enter those prison walls. We went through one set of iron bars, then went through another set which closed behind us before a third set opened. My wife remarked that it was quite a strange feeling to be locked between those two sets of iron bars. There we were, four men and six women, locked up behind prison walls. We knew that we could not get out unless someone let us out, but of course we did not know the real feeling of those imprisoned there for we knew we would soon be out. Yet it was a strange experience.

There was one very amusing experience while entering through these iron gates. All of the ladies had to open their

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purses and let the guard look them over. Boy, you know what a mess a woman's purse is usually in. I was much amused at the embarrassment of our ladies, and I personally guarantee you that if we ever take this trip again, our ladies will have spick and span purses.

Well, then we entered the prison chapel, and there these five men were waiting for us. What a joy it was to see them. Of course, I knew Carl better than the others, and it was just a tremendous blessing to me to shake hands again with this dear brother. I had met Fred and Jimmy before, and then to meet the other two who meet in the class. I know that it was a blessing to them to meet members from our church, and to our folk to meet these men. What a joyous time it was as we were all introduced one to the other, and shook hands and talked together about our Lord. I am sure that the angels looked on in wonder at such a glorious scene. Tears fill my eyes as I write of this, and relive those wonderful moments of fellowship with these precious jewels of our Lord.

God is a sovereign God and knows just how to work all things according to His pleasure. I had been there a few minutes, and Brother Luther Hilton came to me and said that he wanted to be baptized into the fellowship of our church. He had talked to Carl about it and they both knew that we could not, and would not baptize them, without church authority. Luther would not have wanted us to, nor even permitted us to. I think that he was just presenting a request to me, hoping that it could be taken care of later. You should have seen the joy of the Lord flood Luther and Carl's faces when I told them that our

church had already granted me authority for just such an occasion, and that we could go ahead with the baptism at that time. I tell you, Luther lit up all over like a light. Ah, me thought I saw a light about him not altogether natural, but coming from the inner glow of the Holy Spirit. Luther, Carl, and I rejoiced awhile in the sovereignty of God who had planned all this from eternity and worked it out at the appointed time.

I talked with Fred and Luther about the doctrines our church stands for, and about what our church would expect out of them as members, while in prison, and when they are released. These men have a real shining testimony for the Lord, and an exceedingly deep and true knowledge of God's Word. They manifested a sincere desire to be members of the church and to be worthy members.

Then we assembled for the service. Six prisoners were present, the Chaplain, some guards, and the ten in our group. We sang "Amazing Grace." What else could we sing at such a time? I read Eph. 2:8-10 and commented that surely it was the grace of God that brought us together in that place, at that time, and for that purpose. I read some Scriptures on baptism and explained them briefly, emphasizing that baptism is not for, but follows after salvation, and that I was there to administer this ordinance by the authority of our church.

Then I went down into the water, and had the glorious privilege of administering the precious ordinance of baptism to Fred Ogle and Luther Hilton. Surely this is one of the most wonderful privileges a minister ever has. When acting by the authority of the church, the minister buries in beautiful baptism, professed believers in the Lord Jesus Christ. These men were happy beyond words to describe, the privilege to thus become a part of the Lord's church.

After the baptism, we quickly changed our clothing, and went back out to the auditorium where the members of our church, that were present, welcomed these new members into the church. Again tears come to my eyes. What tongue can describe, or pen write the joys of such a time as this. Surely, only in glory will we know joys more precious than these!

After this, we fellowshiped briefly, and then it was time to part. We went out through those iron gates to the outside world and to a freedom we do not deserve. These were left behind those prison walls until God sees fit to set them free. But I am sure that we left them with an added joy that they did not have before, and I know that we left with added joy ourselves.

The trip back home was one of rejoicing and fellowshiping together. The blessing that we all had that day will be remembered through all eternity.

So there they are behind those walls. Three members of our

church, one member of Calvary Baptist Church, and one that we trust God will deal with greatly in the days ahead in these things. He said that he was saved, and our prayers are for him in the further things of the Lord. There behind those iron bars, these men have a freedom that most on the outside do not have. A liberty in Christ that is worth more than worlds of precious things. They have a joy there that most on the outside do not have — a joy unspeakable and full of glory. I beseech you to join me and our church in prayer for these men, that God will give them strength to live to His glory in the darkness of their present condition, and to be used to spread His Word there. Some of them may be released in the near future, while some have a good bit of time left. Pray that God will greatly bless them, use them, and then release them from prison when He sees fit. Here are some precious jewels of the Lord which will be His when He comes to make up His jewels. Oh, glad day, may it soon come, and may the light of that coming day lighten our pathway until the day break and the shadows flee away. God bless you all.

U. F. O.

(Continued from page one)
third word, (angels). Think! I take this premise: no righteous angel would want to separate a child of God from the love of God which is in Christ Jesus. In fact, I believe that every child of God has at least one guardian angel that goes with him everywhere he goes. Hebrews 1:14 says "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" God's children, everyone of them, has a guardian angel tonight!

I go a step farther tonight. I'll say that a guardian angel not only keeps you from danger, seen and unseen, but that guardian angel will stand by your dead body until it has been placed in the grave. You say, "Prove it." Jude nine, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Michael the archangel had an argument with the devil over the body of Moses, and until God buried Moses, stood there and with his might guarded Moses until God buried him! Amen!

That's one reason no one has to tell you to be quiet when you walk into a funeral home or place where lies a corpse where was housed the spirit of a child of God. Angels are present! The point I am trying to emphasize is that no righteous angel would want to sever a child of God from Jesus Christ.

Then why did Paul mention it? If there are not other angels besides righteous angels, this word "angel" in Romans 8:38 is a su-

(Continued on page 6, column 2)

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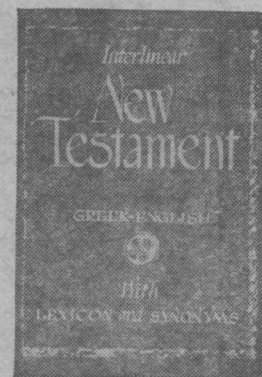
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PAGE FIVE



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Counterfeit Days

(Continued from page one)
case some saint has been overlooked. The Word of God does not warrant the observance of any of these days.

The Devil Through Romanism Has Counterfeited Resurrection Day. The first day of the week, called Sunday, was the day on which Christ revealed Himself as alive from the dead, and that day was "resurrection day" to the early Christians. The early churches knew nothing whatsoever about "Easter." Later, Roman Catholicism encountered the pagan religion of the Teutonic tribes of northern Europe. They had a goddess called "Eostre." She was the goddess of Spring and the sunrise. They had a big celebration in her honor—a night of drunkenness and revelry, climaxing with the dawn and the sunrise. (Here is the origin of the "sunrise" Easter service. Those people loved that all night drunk with its sex orgies, and they didn't mean to give it up. Catholicism took over this Easter celebration, seeking to give it a Christian significance. They made it to symbolize the resurrection of Christ. There was no definite agreement for quite awhile as to the exact day for the Easter celebration, and the Roman Catholic Church was split into two sections—eastern and western—before the Roman division settled on the date. Thus the Greek Orthodox Church today has a different Easter. Easter as observed by the Roman Catholic Church and all her copyists, including most Baptists, comes on the first Sunday following the first full moon following the Spring equinox. Satan by means of Easter cancels out 51

resurrection days a year, and substitutes a day named after a pagan goddess. Easter of course had nothing whatsoever to do with the resurrection.

Good Friday Is Another Satanic Counterfeit. Every year "Good Friday" services are held in various cities and Baptist preachers get up and sob around about the death of Christ on Good Friday, when they by their observance are calling Him a liar. Jesus said that he would be in the grave three days and three nights. He gave one type of this—the type of Jonah. (Matt. 19:39-40). Moreover the statement in substance that Jesus would be in the grave three days and three nights is repeated ELEVEN TIMES in the New Testament. Good Friday gives the lie to every such statement. No one can figure three days and three nights between Friday afternoon and Sunday morning. (As a matter of fact Jesus was not raised Sunday morning but at sundown Saturday). He was crucified on Wednesday afternoon and was in the grave three full days and three full nights as He said He would be. For centuries Baptists refused to symbolize with Rome, but in our day they have flopped. The temptation to "run with a multitude" (to do evil) has proven to be overwhelming.

U. F. O.

(Continued from page five)
perfluous word. And I do not believe the Holy Spirit used one superfluous word in the entire Word of God. In II Peter the second chapter and in the book

of Jude we are told of some angels that sinned. We are told that they are in darkness, and that they are in chains, and yet other parts of the Word of God reveal to us that some of those fallen angels are free to roam as evil spirits or demons. Now you leave here tonight and tell anybody you want to that Harold Brunson believes in the reality of evil spirits in humans because I do, and the Bible teaches it. The only explanation for some of the terrible things that are happening in our nation and around the world... the only explanation is the presence of evil spirits and demons.

Now then, to simplify, fallen angels are evil spirits. Evil spirits are demons, and demons are fallen angels. I believe that demon possession is just as common while I stand preaching January 10, 1969 as it was when Jesus cast them out of the maniac in Gadara in His personal ministry. In fact, I have dealt with people that I knew were demon possessed, and you preachers have too. Now the devil preaches through emissaries and these demons. In I Timothy 4:1 Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." or as the Greek puts it, "doctrines of demons." So these fallen angels or demons have doctrines that they promulgate through the world. Paul did not stop there, he names two of these doctrines: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; FORBIDDING TO MARRY," (That's one of their doctrines, forbidding to marry, or the doctrine of celibacy, the doctrine of the single life) "and COMMANDING THEM TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth."

Now you get your shock absorbers on because I am going to hit you just as straight between the eyes as I can hit you tonight. When Romanism teaches that it is a sin for their priests and nuns to marry, when they teach celibacy they are teaching a doctrine of the devil. Amen! And when they command their constituency to abstain from meats on Friday (of course that

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"THE SONS OF KORAH"

BERTRAND L. TWINN, KENT, ENGLAND

(Reading Psalm 49)

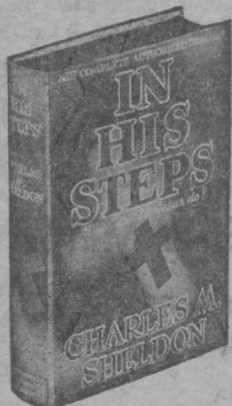
I wonder if any of you do as I do when reading the Bible? As I read, I let my thoughts encircle the subject and try to understand how and why it was written, picturing in my mind's eye the happenings God's Holy Spirit has recorded for our instruction. In that way I find the Bible is full of interesting surprises that prove beyond the slightest shadow of a doubt how wonderfully true God's Word is, historically and spiritually. Let me give you an example: Psalm 49, which was our Scripture reading is headed, "To the Chief Musician—A Psalm of (for) the Sons of Korah." At the time this Psalm was written the Chief Musician in the Sanctuary was Heman, a "Son of Korah" (see I Chronicles 6:33-39 and 25:1-7). The "Sons of Korah" were the descendants of that Korah, who, with others mentioned in Numbers 16, rebelled against Moses and perished as it is recorded in Numbers 26:10-11. "The Earth opened her mouth and swallowed them up together with Korah, but (and it is a wonderful "but") the children of Korah died not." Over 400 years after this incident, as recorded in I Chronicles 6, King David appointed a number of Levites to provide a service of song in the house of the Lord, among whom we find several descendants of the "Children of Korah that died not."

I Chronicles 25 verse 1 to 7 records that a son of Korah "Heman, the chief musician had 14 sons and 3 daughters, all these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps for the service of the King's order to Asaph, Jeduthun, and Heman, so the number of them that were instructed in the songs of the Lord was 288." Less than 12 years later and after King David's death, his son Solomon had completed the building of the Temple at Jerusalem. (B. C. 1004), and at the dedication service these "Sons of Korah," arrayed in white linen and having cymbals, psalteries and harps accompanied by 120 priests sounding with trumpets, the trumpets and singers, were as one in praising and thanking God, saying "For He is good, for His mercy endureth for ever." Then the House was filled with a cloud for the Glory of God filled the House of God" (2 Chronicles 5:12-14). A further 200 years later, that is, over 600 years after their ancestors' death for disobedience and rebellion, the descendants of this remarkable musical family are still mentioned as those, "who stood up to praise the Lord God of Israel with a loud voice on high" (2 Chronicles 20:19). Who of the "Sons of Korah" wrote Psalm 49 and set it to music we are not told. It may have been at the instigation of King David. In I Chronicles 16:7 onward there is a record of a Psalm of Thanks-

giving being delivered by the King "into the hand of Asaph and his brethren" (See I Chronicles 6:38-39). The Levite families designated Korahites, Korathites, and Korites in Bible history were all descendants of Korah, whose grandfather was Kohath, a son of Levi. Kohath was the grandfather of Moses and Aaron, and Moses' son Gershom was the father of Asaph, who was a leader of the choir David's time, twelve Psalms being attributed to him. For more than six centuries the succeeding generations of "the Sons of Korah" offer songs of praise to the sanctuary to the Lord. We can trace them almost up to the deportation and captivity Judah in Babylon, and then without doubt the silence of any surviving of this singing family is explained in the lament of Psalm 137. "By the Rivers of Babylon there we sat down, yea, we wept when we remembered Zion. They changed our harps upon the willows in the midst thereof, they that carried us away captive, required of us a song of mirth, saying; sing us one of the songs of Zion. How shall we sing the Lord's Song in a strange land?"

With the return of some of the exiles to Jerusalem it is highly probable that some surviving descendants of the "Sons of Korah" were included among the singing men and 200 singing women of Ezra 2:65 and among the 245 singing men and women appointed by Nehemiah when he led a company of exiles in restoring the walls of Jerusalem in B.C. 445. (Refer Nehemiah 7:44 and 67 and 12:27-28). As children of God we too are enjoined, and it is our duty as well as a wonderful privilege "Sing unto the Lord" and come before His presence with thanksgiving and singing" "speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In this connection read Psalms 95 to 100 and Ephesians 5:19. The Holy Spirit, speaking through Asaph, the Psalmist in Psalm 50 verse 23 says, "Whoso offereth praise glorified me, and to him I will ordereth his conversation (meaning our walk, conduct and general behaviour) aright; will show the salvation of God."

Much of the rhythm and beauty of arrangement of the Psalms for congregational singing is to us in the translation from ancient Hebrew into modern language—none-the-less I often wish we who claim to be evangelicals would include a Psalm in our Lord's Day singing. There is no weak poetry or distortion of Scripture in any of the Psalms as with some of our hymns. The Psalms will assuredly be sung following the now imminent restoration of Israel, many of which are worded for that day when Christ reigns as King on earth over those restored and redeemed. (Continued on page 8, column



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HOW GOD IS ALWAYS AGAINST THE WICKED

PREACHED AT CALVARY'S 1968 BIBLE CONFERENCE

By LAVERNE GAYLORD
Westminster, Colorado

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:1-3).

I have learned over the years not to take for granted the salvation of any person or congregation of persons; even though they have the privilege of sitting under sound preaching. It is possible for a person to put on an outward appearance of righteousness and to carefully perform religious duties almost to perfection without an inward work of grace. Jesus' description of the Pharisees and scribes is significant in this connection, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23:27-28).

Though it is possible for a person to put on an outward appearance of righteousness, it is impossible for him to change his wicked heart. He can so change his outward life until he can deceive even the most careful watcher of his life, but he cannot make even the slightest change for good in his heart. John Bunyan is an example of this truth. If you want to read a thrilling book, read his testimony, entitled "Grace Abounding to the Chief of Sinners." He tells how he struggled for five years before he was converted, and how for al-

most two years of that time he deceived his neighbors and the church. I believe that there was such an outward change that he even deceived his wife into believing that he was truly a changed or converted person. Yet, he knew in his own heart that he had not experienced regeneration. He knew he was a hypocrite. He knew it so well that he was fearful of going into the church.

Jesus said, "Marvel not that I said unto thee, Ye must be born again." (John 3:7). Joseph Alliene in his book, "Alarm to the Unconverted," has given the best and shortest definition of conversion that could possibly be given of this great truth. He says,



LAVERNE GAYLORD

"Conversion then, in short, lies in the thorough change both of the heart and life." So many have changed their life while their heart remains wicked and deceitful. If conversion is a thorough change of the heart and life, and if that change has not taken place, you are not converted! You are not saved! You are not a new creature! You have not experienced the washing of regeneration, or the sanctification of the Spirit, or the justification that is given by grace through faith. You are still lost! You are in your sins; and you are on the way to eternal torment in the lake of fire!

The unconverted person is a miserable person. Many preachers preach concerning the misery that the unconverted shall come to in the end when they pass from this world into the world to come; for they shall fall into that place of endless misery—first, into Hades, then to stand before the great white throne judgment, and then to be cast into the lake of fire that burns with fire and brimstone, where they shall be tormented day and night forever. Now, I believe that the unconverted will be miserable in the eternal ages to come, but I also believe that the Word of God teaches us that the ungodly are NOW miserable because God is against them.

God is now employed or set against the wicked. He is not the friend of the wicked, but is rather their enemy. He has set Himself against the wicked. If God is against you, who can be for you? If all mankind were to join you against God, you would not avail even in the slightest. The wicked are not only without God but God is employed or engaged against them. "If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall inter-treat for him?" (I Sam. 2:25). "Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?" (Psa. 76:7).

Have you seriously thought what it means to have God as your enemy? Where do you flee from His omnipresence? Who can protect you from His omnipotent power? Who can plead your cause before an angry enemy who is of such great strength? What weapons will you use against the Almighty? If you will not forsake your sins and turn thoroughly

and purposely to God and be soundly converted, the wrath of God abides on you! He proclaims Himself against you, as we read in the prophecy of Ezekiel, "Therefore thus saith the Lord God: Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations." (Ezek. 5:8).

I have read the titles of some of the modern books which say that God is for the alcoholic and other wretched sinners. God is not the friend of the wicked no matter what form his sin may take. God is not the friend of anyone who remains in their sins. If God is to be our friend we must be converted. God is not going to change in His nature, therefore the wicked must be reconciled unto God. We must receive a new heart divinely given if we are to enjoy fellowship with God and turn Him into a friend that sticks closer than a brother.

THE FACE OF THE LORD IS AGAINST THE WICKED.

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (Psa. 34:16). "God judgeth the righteous, and God is angry with the wicked every day." (Psa. 7:11). "The wicked and him that loveth violence his soul hate." (Psa. 11:5). "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke they shall consume away." (Psa. 37:20).

HIS JUSTICE IS AGAINST THE WICKED.

"If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives from the beginning of revenges upon the enemy." (Deut. 32:41-42).

God's judgments and justice are so exact that not one will go without its just punishment. He will not by any means clear the guilty. (Ex. 34:41-42). Every sinner is in debt to God, and he must pay that debt or remain in prison until that debt is paid. Of course, we know that the one who is cast into prison can never pay a debt. His only escape is that a Surety should pay the debt for him. Christ is the Surety, the one who is legally responsible, for all of His people. We could not possibly pay the debt we owe to God but Jesus the Christ by His merit and death satisfies the demands of Justice for us.

In His justice, there is no respect of persons, and His justice must fall equally upon all the guilty. Indignation and wrath, tribulation and anger, is upon every soul of man that does evil. (Rom. 2:8-9). Not only must our Surety satisfy the just demands of a just and holy God but He must remove from us even the very guilt of sin. The only way in which this could be done is that we should receive of the righteousness of Christ. God does not just declare us to be righteous but He makes us to be righteous by imputing to us the righteousness of His Son. "For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:21).

God has then declared that according to His holiness He must search out every sin and make sure that every transgression and disobedience receive a just recompense of reward." (Heb. 2:2). In Christ God has provided a way in which He punishes every sin of His people through Christ's death on the cross. With every sin of His people having received a just recompense of reward God is then free to have mercy and forgiveness. He is then "faithful and just to forgive us of our sins." (I John 1:9). All the rest must suffer for their sins in the lake of fire.

Not only is God angry with the

wicked, but he has a fixed habitual displeasure against you. God's nature is infinitely contrary to sin. Therefore He cannot delight in a sinner out of Christ. How detestable is all sin to the very nature of God, for the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. Only that which is without the least impurity will stand in the day of judgment before His holiness.

THE POWER OF GOD IS AGAINST THE WICKED.

There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. He is not only able to cast the wicked into Hell, but He can most easily do it. Jonathan Edwards, in his sermon, "Sinners in the Hands of an Angry God," makes it so clear how that God is angry with the wicked, and that it is not God's love that keeps the wicked out of hell even for a moment. It is only the good pleasure of God that He bears with the wicked even for a moment. It pleases God to be forbearing and long-suffering to the wicked.

How many sermons have been preached that declare that the love of God prevents Him from sending the wicked to hell until they have had an opportunity to believe? There are some preach-

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ers who believe that every person has an opportunity to be saved. Thank God, that He is pleased to be longsuffering toward all, especially toward the elect until they are brought unto Christ. He is not willing that any of His elect should perish, but that all should come unto repentance. God's justice and holiness calls aloud for God to exercise His almighty power to cast the wicked into hell.

HIS WISDOM IS AGAINST THE WICKED. How foolish God would be to allow His enemies to continue forever in a rebellion against His authority? How foolish God would be to tolerate forever those who waste and corrupt His creation! How foolish God would be to waste His goodness upon that which never would become better or profitable! It is according to the counsel of the wisdom of God, who works all things according to the counsel of His will, that the wicked should be destroyed and in their destruction to reveal and to show His power and wrath or the power of His wrath.

HIS TRUTH IS AGAINST THE WICKED. "He that believes not shall not see life." (John 3:36). "The soul that sinneth it shall die." (Ezek. 18:4). "Except ye repent, ye shall all likewise perish." (Luke 13:5). If God were to let one unconverted sinner into heaven it would be against His word. "For thou hast magnified thy word above all thy name." (Psa. 138:2). "Heaven and earth shall pass away, but one jot or tittle of this word shall never pass away." (Matt. 5:18).

THE LOVE OF GOD IS AGAINST THE WICKED. There are some who sincerely believe that if we cannot preach that God loves everyone equally we would

have no message for the wicked. Nor would our message have an appeal for those to whom we preach. If we study thoroughly the book of Acts, the great inspired book on evangelism, we will not find the word "love" mentioned even once. His love for righteousness will not permit Him to love that which is contrary to righteousness. His love for righteousness necessitates that He hate evil. "Ye that love the Lord, hate evil." (Psa. 97:10). Love is the chief affection and fountain of all other affections.

"From love arises hatred of those things which are contrary to what we love, or which oppose and thwart us in those things that we delight in: and from the various exercises of love and hatred, according to the circumstances of the objects of these affections, as present or absent, certain or uncertain, probable or improbable, arise all those other affections of desire, hope, fear, joy, grief, gratitude and anger. From a vigorous, affectionate, and fervent love to God will necessarily arise other religious affections; hence will arise an intense hatred and abhorrence of sin, fear of sin, and a dread of God's displeasure, gratitude to God for His goodness, complacency and joy in God when God is graciously and sensibly present, and grief when He is absent, and joyful hope when a future enjoyment of God is expected, and fervent zeal for the glory of God. And in like manner, from a fervent love to men will arise all other virtuous affections toward men." (Jonathan Edwards in his book, "Religious Affections").

God's special love for His people would necessarily result in an intense hatred for those who make themselves the enemy of His people. God's love for Jacob necessarily resulted in his hatred of Esau, who made himself the enemy of Jacob and Jacob's descendants. This love from which we cannot be separated by life or death results in the separation from the people of God all of their enemies. Therefore the love of God for His people and for righteousness is against the wicked.

God is love and all other affections pour forth from that great fountain. If we suffer the loss of that which we love, we grieve. If we receive that which we love, we are grateful. If there is a possibility of losing that which we love, we fear. If we have a promise of receiving that which we love, we hope. If something that we love is taken away, we are angry. Though God does not have passions as men do, yet His affections are so expressed throughout Scripture.

We are not primarily preachers of the love of God but rather we are to preach righteousness. Noah was a preacher of righteousness. Lot was a preacher of righteousness. The prophets did not preach the love of God but rather that God is righteous in all of His ways and holy in all of His works. Primarily then, our message to the wicked is one of the righteousness and holiness of God because a message of love apart from righteousness serves only to leave them deeper in dullness, stupidity and indifference.

THE GOODNESS OF GOD IS AGAINST THE WICKED.

"Would God be 'good' if He punished not those who will use His blessings, abuse His benevolence, and trample His mercies beneath their feet? It will be no reflection upon God's goodness, but rather the brightest exemplification of it, when He shall rid the earth of those who have broken His laws, defied His authority, mocked His messengers." (Continued on page 8, column 5)

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FEBRUARY 22, 1969

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APPRECIATED LETTER

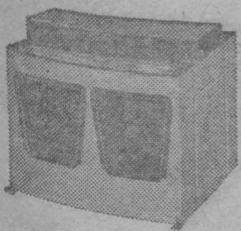
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Sons Of Korah

(Continued from page 7)

ed remnant of the twelve tribes of Israel, and when the redeemed of the nations are reigning with Him, so, why not sing them now and keep our voices in trim? The preservation of the "Sons of Korah" over the centuries is an indication of God's sovereign will for the future of His chosen nation. It is generally accepted that the term "to prophecy" means the foretelling of future events; but that is not its primary meaning. It includes preaching, teaching and praying — to speak forth — and is a gift in the church for the edifying of the children of God as well as for the calling of sinners to repentance and salvation.

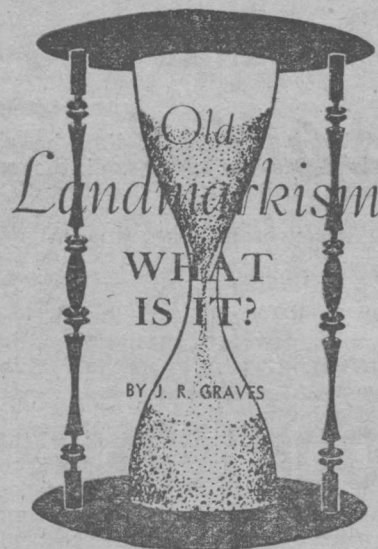
It also includes the making of psalms and hymns or to sing songs of praise to God to the accompaniment of musical instruments. (I Chron. 25:1-3). "Sing unto the Lord all the earth, shew forth from day to day his salvation, declare His glory among the heathen, His marvellous works among all nations." (I Chronicles 16:22-24). Psalm 49, which led to our subject, contains the kernel of the Gospel message and together with other Psalms formed a Gospel hymnal for O. T. worshippers in the Temple, verses 5 to 9 (amplified) reads as follows:

"Why should I fear in the days of evil, when the iniquity of those who would supplant me surrounds me on every side even of those who trust in and lean on their wealth; and boast of the abundance of their riches? None of them can by any means redeem either himself or his brother, nor give to God a ransom for him; for the ransom of their life is too costly, and the price they can pay can never suffice so that he should live on for ever, and never see the grave and corruption." This psalm emphasizes that there is no hope or help to be expected from either man or riches, proving that all need a Redeemer. In verse 15, the Redeemer and Saviour when he exclaims; "But God will redeem my soul from the power of the grave, for He shall receive me."

This is not only an acknowledgement of God's redeeming grace, but firm and unwavering belief in the Saviour's resurrection power. These O.T. saints — a constant remnant throughout O. T. history — would have had no difficulty in understanding N. T. doctrines, or in agreeing with the Apostle Paul when he expounded to the Corinthian saints concerning resurrection power and eternal life. (2 Corinthians 5:1-7). I suggest that this wonderful verse 15 was sung in a triumphant crescendo ending with the long pause — "Selah."

In the longing of their hearts, these singing children of Korah anticipated the Saviour we now possess, and with all O. T. saints who believed God, were saved by that faith. God honours such faith always, whether it be Jew or Gentile, who trusted in the Lord God of Israel, the God and Father of the Lord Jesus Christ. In all ages from Abel until today, such faith is "accounted by God for righteousness." Verse 8 confirms "for the redemption of their soul is precious" for they are God's "special treasure." The end of verse 8 is a warning to the unrepentant that there is no hope of salvation beyond death, when the opportunity for salvation "ceases for ever." The genealogies recorded in the Bible are not without purpose, for the remnant of the tribes and families of Israel are foreknown and reserved under the sovereign will of Israel's covenant-keeping God, and they will be traced and brought home to their Palestinian inheritance in the Kingdom of Christ on earth yet to be established. Who dare doubt that among them will be found the descendants of the "Sons of Korah" to once again sing praises in the sanctuary of the King of Kings in Zion.

"For God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. THE SEED ALSO OF HIS SERVANTS, shall inherit it, and they that love His name shall dwell therein." (Psalm 69:35-36).



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The devil and his demons gave them the power! That is the only feasible explanation.

Now what is the abode of demons? What is their dwelling place? Where do fallen angels live? Where do evil spirits live? We do not have to wonder in a sea of allegorical myths. God's Word tells us where they live. When Jesus cast those demons out of that maniac of Gadara the spokesman for that group of demons "besought Him" that He would not send them out into the deep (or bottomless pit). So the main habitation for demons, evil spirits or fallen angels is the abyss or the bottomless pit.

Now get this! On any subject where the world is in agreement, you can mark it down that God thinks exactly opposite! Amen! For example, the majority of this world believes you can be saved by your works and God says plainly it is by grace or we are not saved at all. On and on and on I could go illustrating. But rather than illustrate, I will give you chapter and verse to prove what I said. To repeat it: On any subject where the world is in agreement you can mark it down that God's revealed Word will be exactly opposite. Isaiah 55:8-9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." God's thoughts are so foreign to the thoughts of the natural man. Do you believe that?

III. THE TRUE IDENTITY OF UFO'S

Now everything that has been written about ufo's from the scientific field has been that there is a possibility that we are being observed from outer space, and that one day there is the possibility that this world will be invaded from outer space. Over Washington D.C. in the vicinity of the Pentagon eight unidentified flying objects were picked up on radar and held on radar for over three hours. To this day they have never been identified. There are hundreds of other confirmed sightings by radar and by respectable, intelligent people that can not be explained away. Now did they come from outer space? That is what some of these scientists would have us believe. But I have already said that whatever the world has an opinion of, God thinks differently. They do not come from outer space. They come from "under" space. In Revelation 9:11 (Now listen, here is that word "angel" again.) "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyn." So Abaddon or Apollyn on both meaning "destroyer," is a king of the demons, and he lives in the bottomless pit. So where are the unidentified flying objects from? They are not from outer space. They are from under space. They are piloted by demons and they are mapping strategy for the invasion of this world during the tribulation. —Copied from Baptist Trumpet

God... Wicked

(Continued from page 7)

scorned His son, and persecuted those for whom He died." (Attributes of God" by Pink.).

The goodness of God so treated by the wicked only serves to harden their hearts the more, preparing them for destruction. That which should cause them to be grateful only causes them to take it for granted and when it is taken away to curse God.

THE MERCY OF GOD IS AGAINST THE WICKED. How merciful it is of God that He will not permit sin and evil to exist side by side throughout eternity. God's mercy upon the repentant requires that the unrepentant should be cast into the lake of fire. God manifested His mercy in the destruction of the enemies of Israel. "But overthrew Pharaoh and his host in the Red sea for His mercy endureth for ever. To Him which smote great kings for His mercy endureth for ever and slew famous kings: for His mercy endureth for ever. And gave their land for an heritage... even an heritage unto Israel His servant: for His mercy endureth for ever." (Psa. 136:15, 18, 21, 22). God's mercy is shown as much in the destruction of the wicked as it is shown in the vessels of mercy before prepared unto glory.

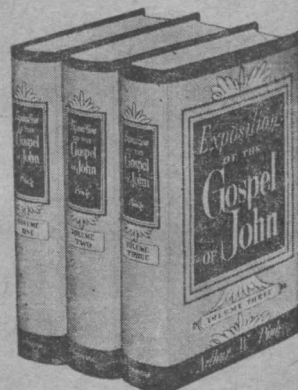
THE LONGSUFFERING OF GOD IS AGAINST THE WICKED. God bears with the wicked and is longsuffering toward them. His longsuffering which should be used by the wicked as time to repent of their sins and to do good, instead they harden their hearts against this goodness and it serves as items to treasure up wrath unto the day of wrath when the righteous judgment of God will be revealed at which time He will render to every man according to his deeds.

EVERY ATTRIBUTE OF GOD IS AGAINST THE WICKED. WHEREAS EVERY ATTRIBUTE IS FOR THE RIGHTEOUS.

"If God be for us, who can be against us." (Rom. 8:31). Even the justice of God is for the righteous. Since God has punished all of our sins in the Surety. God is just to pardon and forgive us all of our sins. Justice will not punish the same sin twice; in the Surety and in us. We should praise God for His every attribute. "Great is the Lord, and greatly to be praised; and His greatness is unsearchable." (Psa. 45:3).

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We Will Give Them The Truth

U. F. O.

(Continued from page six)

is no longer wrong now — it was wrong until two years ago, but it is not wrong now) according to God's Word, they are teaching the doctrines of devils and we had better believe the Word of God. Paul goes on to say that these things, marriage and the eating of meats, have been created to be received among them which believe and know the truth.

In I John fourth chapter... now stay with me! You listen! In the first verse John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." He uses the words, "spirit" and "spirits" and then changes from "spirit and spirits" to false prophets. Do you know why? Because on the stage of human action the person we see is the visible agent or the false prophet. Behind every false prophet is a corp of demons that energize him to do his work.

Sometime ago I went through the Anderson Cancer Clinic in Houston, Texas. I saw one man with his nose gone, his face gone, his lips gone, his chin gone, his eyeballs gone... nothing but bare teeth exposed. I almost had a chill! I could only look for a moment and before I finished walking down that corridor I found myself praying, "Oh God, open the eyes of our medical men that somehow a cure for cancer might be found." Yet there are preachers who will come to Little Rock and milk thousands of dollars from Baptist people and claim that they can heal. If these charlatans and these false prophets could do what they claim they can do, one of the first places they should go is that hospital in Houston, and go to every other hospital in America and when they have made their rounds in the hospitals, they ought to go to every insane asylum to heal the tormented minds of the millions of people there tonight. Yet they are always flushed with finances to carry on their programs, while God's people struggle along preaching the true gospel of Christ. Do you know what the explanation is?

THE BAPTIST EXAMINER

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