

# SUMMER BOOK SALE

## Man Says, "Stay In" Whereas God Says, "Come Out"

H. WINFIELD GRAHAM  
Donegal, Eire

Reading the New Testament you will find that every young convert had to abandon the religious community in which he had been reared. Idolaters separated from the heathen temples. Disciples of John the Baptist turned away from their teacher, and his following dwindled (John 1:37; 3:30). Jews, when they were able to lay aside the chains of prejudice, came out from the synagogue and temple with its divinely appointed ritual. One and all were gathered together as one flock, churches of God, churches of Christ, churches of the Saints. From such churches the gospel was sounded forth (1 Thes. 1:1,8).

Modern worldly wisdom and satanic ingenuity have discovered another way more pleasing to the flesh in the believer, less repulsive to the ungodly and more profitable to the Devil's interests. So young Christians are counseled to remain in the religion in which they were reared, in which they had been kept in the dark about their need of salvation, where the gospel was not preached and where conversion was denounced. They are to remain and be a testimony. This means that a Unitarian who has been saved by the Son of God is to remain where the truth of the Trinity is not held. The converted Roman Catholic is to continue at Mass and to bow down to the host. The convert from Jehovah's Witnesses is to stay under the soul de-

(Continued on page 5, column 2)

## THE IMPORTANCE OF BIBLE CONVICTION FOR SINS OF LIFE

By BOB NELSON  
Ada, Michigan

JUDE 15

Two young men went through a long, bitter court trial charged by a barrage of witnesses and evidence in a combination charge of murder-robbery. Both made the



ELD. BOB NELSON

appearance of being innocent. In the final day of the trial the wife of the slain man took the stand to testify. Her broken-hearted testimony caused one of the accused young men to break-down and confess the truth. The jury gave the verdict guilty of second degree murder. The confessed boy stood up and said, "Your honor what is the difference between first and second degree murder?"

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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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## Compromising Baptists

PREACHED AT CALVARY'S 1969 CONFERENCE

ELD. JOE SHELNUTT  
Benton, Arkansas

"For I am a great King, said the Lord of hosts, and my name is dreadful among the heathen."—Mal. 1:14.

In a congregation such as this, with this many people attending, I am sure there are a lot of lost souls. I never like to be presumptuous and assume that because you are attending this Bible Conference, you are already a saved person. Our objective, of course, ought to be clear. We have an objective. We wish to see souls brought savingly to the Lord Jesus Christ without any apologies. Because of compromising Baptists, oftentimes our objective becomes dim, our sights are lowered, our hopes are obscured, our faith is weak, and we don't know exactly how to begin.

Perhaps we could begin with preachers, because there are a host of preachers here, and some perhaps are compromising Baptist preachers. We could begin with some churches represented here—some compromising Baptists of various churches. I believe that each of us personally, might take this message to heart and again reaffirm in our hearts the knowledge of our objective, the purpose of God's plan, and the results we have seen because of it.

The Bible is a wonderful book. We all know that. We love the Word of God and we believe that God's truth is not just simply enclosed in it, but it is totally God's Word. When the Lord speaks, He speaks to His people, and He has something to say. The examples that He set for us, and the sorrows that came because of disobedience, and a rebellious mind of those children of Israel in the Old Testament, cer-

tainly ought to be examples to us.

They, also, had an objective and I think chiefly it was to declare a positive message that all the heathen thereabout might see them as God's trophies of grace; that He might show them as



ELD. JOE SHELNUTT

jewels assembled; that they might shine brighter than the stars in the heavens that the heathen might know that God is, that God loves His people, and that God has no limitations in His grace toward His people.

I believe that every one of us ought to leave nothing to chance in our own personal lives. Let us make our calling and election sure. Therefore, we ought to be sure that we clearly understand what is revealed and promptly do it—we must clearly understand what God says and do it, but do it promptly.

Then we should clearly seek to know the dark things—what is

not completely or perfectly revealed in God's Word. We should wait upon the Lord. He will let you know if you need to know.

Then when things are true, conscientiously practice these things.

This would, of course, eliminate compromising Baptists. It would take care of the true purpose and intent toward God. The church of the Lord Jesus Christ could not be less than His own dearly beloved, the Bride of Christ, and that church must have a positive message.

We might approach our subject on the things that Baptists do not, but I want to take it upon the basis of the things that Baptists do, or can do, and will do. The message is positive. Salvation is by the grace of God. God in His own purpose and in His own plan, has wrought salvation freely to His people; and this salvation, a positive message, is so exact, and so concise, and so clear to those that see it, that there can never be any question. It is a thing clearly revealed. Those that believe on the Lord Jesus Christ have the assurance of the Spirit of God that they know whom they have believed, and they are persuaded that He is able to keep that which has been committed unto Him.

God's message ought to have a positive result. I say this in all sincerity, many of our brethren evidently have the tendency to assume the Hardshell position.

It was my unusual privilege to meet a young teacher here. I presumed that he was coming to the service yesterday, but he was looking over the schedule for some of the classes that he would attend this fall here at the school. (Continued on page 6, column 5)

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With this issue we are happy to announce our annual summer book sale beginning immediately, and lasting until further notice in this paper — until we reduce our stock, which may be one week, or one month, or it could be even longer.

As our readers know, we have been printing a four-page paper for several months and have not had room to advertise our books. We carried no book ads at all in order that we might conserve space for the articles that needed to be printed. In this period of time we have sold very few books, but we have bought heavily, and have many books on hand. We want to move a great number of them at once and thus we are happy to announce this sale.

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Please allow postage for the books you order, which generally amounts to 25c per volume.

Many of you say that you have been waiting for this book sale. Well, here is your opportunity to buy the best of books that you can find anywhere, at the lowest possible prices. See page 3.

## THE COMING KINGDOM OF THE MESSIAH

By ROY MASON  
Tampa, Florida

One of the first things I learned after I became a church member and started in Sunday School, was that the disciples and others of Christ's day were deceived about their kingdom expectations. They thought that Christ would reign over the earth—that He would sit on a literal throne and rule over a material kingdom. This, so I learned, and the teacher backed it up with Sunday school literature, which was wholly erroneous. The poor disciples were deceived, for Christ's kingdom IS WHOLLY SPIRITUAL. Yes, I learned that, but later as I studied the Bible, I HAD TO UNLEARN IT, for IT IS NOT SO!

Where do people get this "spiritual Kingdom" stuff? Mainly from Satan's false interpretation of JOHN 18:36, "Jesus answered, my kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . but now my kingdom is not from hence." To make this passage deny that Christ shall sit upon the throne of David in Jerusalem and rule over the world, is to set the passage in contradiction to an immense body of Scripture. Certainly Jesus didn't mean to contradict the Old Testament predictions concerning Him, nor did He mean to contradict His other teachings, so this Scripture must not teach an entirely different doctrine.

What Does John 18:36 Mean? (Continued on page 5, column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor John K. Giloin

### "WANTED! WANTED!"

"And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched."—1 Samuel 10:26.

If you go back to this portion of Bible history, you will find that Israel was electing her first king. Prior to this, Israel has been governed by a theocracy — that is by the rule of God. They didn't know anything about kings. All that they had ever seen of kings was when kings were on dress parade. They had looked off in a distance and they had seen kings in this way, but to know anything about them particularly, they did not. Now they turn from a theocracy to a monarchy — from the government of God to the government of man. And thus they choose for themselves their first king in Saul. Actually when they did so, the Word of God says

they were rejecting God. When they set a king over them, they were turning their back upon the theocracy and upon God's rule over them. Nevertheless, that was their desire and the children of Israel selected Saul to be their first king.

It seems rather conspicuous that when they started casting lots that the lot fell upon a certain tribe, the tribe of Benjamin. And as they narrowed it down, little by little, ultimately the lot fell upon Saul. When they looked for him, they couldn't find him. He was head and shoulders taller than anyone else, and it looked like they ought to have been able to see him any place. Yet Saul wasn't present. The Word of God says when they started to look for him, they found him hiding among the stuff; that is among

the baggage, the tents, the wagons and all their equipment. Apparently Saul was a very modest young man and as this was a very unusual experience where they had chosen him as the first king, thus rejecting God and God's government over them, he had hidden. The Word of God tells us that when they searched him out, when he was hiding among the baggage, as he stood up and the people saw him head and shoulders above everybody else, they shouted, "God save the king." Then the Word of God tells us that Saul went home to his father's house and when he left, there followed him a band of men whose hearts God had touched. It is my desire that in our church there might follow me a band of folk whose hearts God

(Continued on page 2, column 1)



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## "Wanted! Wanted!"

(Continued from page one) has touched.

### I

#### FATHERS LIKE ABRAHAM.

I wish, beloved, in our churches today that we had fathers like Abraham. Abraham was an unusual father. The Word of God tells us he was such an unusual father that when God was planning the destruction of Sodom by fire that He said, "I can't hide this from Abraham for the simple reason that I know Abraham will guide his children right."

Listen:

"For I know him, that he will COMMAND HIS CHILDREN and his household AFTER HIM and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."—Genesis 18:19.

Abraham was the kind of father that guided his household in the service of the Lord in such a manner that God said, "I have to tell this man, Abraham, what I am about to do."

There are not many fathers like Abraham. I turn to the Word of God and I find the story of a father who shirked his responsibility. In II Kings 4:19, we have the story of a man who took his son who miraculously was a gift from God, out into the field at harvest time. When the boy had a sunstroke, shirking his responsibility he said, "Take him to his mother." And he sat on his mother's knees and laid on her lap until noon time when he died.

In the New Testament we have the story of another father that seemingly shirked his responsibility. In Matthew 4:21, we read that the Lord Jesus came by where there were men fishing — James and John, and called them, and they left their father, Zebedee, and the nets and followed after Jesus.

Later on the Word of God would indicate to us that the father who stayed with the nets when his boys began to preach, was still with the nets. After awhile the mother came to Jesus and said, "I have a little request that I want to make. Grant that my two sons, James and John, might sit, one on the right hand and the other on the left hand of you in Glory." Of course, we realize that it wasn't much she was asking for — just the best. She was about like the average mother — she wanted the best for her children. When she came, there was not a hint that Zebedee was concerned about spiritual things. It refers to her as the mother of Zebedee's children in

Matthew 20:20. Now notice. When the boys were called into the ministry, Zebedee stayed with the nets. Later on when the boy's mother made this ambitious request, where was Zebedee? I guess he was still back there with the nets — at least, he wasn't spiritually inclined.

The Word of God tells us of this father in the Old Testament who shirked his responsibility and of Zebedee who apparently wasn't spiritually inclined in the least. You can look into life and find hundreds of thousands of fathers just like these — fathers who shirk their spiritual responsibility.

Would to God, beloved, that we might have fathers like Abraham who loved God — who commanded his children — who taught his children — who spiritually instructed his children to such an extent that God said they would follow him even after Abraham was gone.

### II

#### MOTHERS LIKE HANNAH.

If pastors would have a band of people to follow after them in their ministry, they would want not only that there should be fathers like Abraham but they would desire mothers like Hannah. The Word of God tells us something about Hannah in the book of I Samuel. The Word of God is very explicit in regard to her. She was a childless wife — no children had been born to her family. Elkanah, her husband, apparently loved her very greatly and was a good husband. He said, "I am sorry that we have no children but I have been better to you than all the children in the world."

Let's read it.

"Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"—I Sam. 1:8.

"And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life and there shall no razor come upon his head."—I Samuel 1:11.

She said, "Lord, I am just praying for a boy." No baby had been born into their family. God had not blessed them with a child. She said, "Lord, if you will just give me a man child, I will give him back to You, and there will never come a razor on his head." He was to be a Nazarite to God from his birth, and never was to have his head shaved.

But did she do it? Lots of people make promises to God when they want something. When they get their request granted, they forget all about those promises. How many times in life people have promised God something when they are in trouble and when the trouble passes and the sun shines, and the sky clears, they forget all about their promise to the Lord. Not so with Hannah.

"Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord, And he worshipped the Lord there."—I Samuel 1:28.

This is what she said when she took the child into the temple and turned him over to Eli, the priest. She said, "Here he is. Here is my little boy that I stood out here and prayed for when you accused me of being drunk, and I told you that I was not, but I was a sorrowful woman because I had no child. Now the child has been born and here he is. He has grown now to the extent I can turn him over to you in the temple and he can serve the Lord all the days of his life."

Would to God, brethren, we had mothers like Hannah. Mothers that love God, who pray for their children before they are

born and when they are born keep the promises made to God, and lend their children unto the Lord.

### III

#### BOYS LIKE JESUS.

If pastors would have a band that follow them, they would want not only fathers like Abraham and mothers like Hannah but they would want boys like the Lord Jesus Christ.

The Word of God tells us something very unusual about Jesus.

"And he went down with them, and came to Nazareth, and was subject unto them."—Luke 2:51.

Notice. "Was subject unto them." That is the kind of a boy that Jesus was. I dare say, He never referred to Joseph as "the old man." I dare say, there never was a time in his life that the Lord Jesus Christ was anything but an obedient child. It says he went down to Nazareth with them and was subject unto them.

Pastors would like to have boys in their church that would be subject to their parents like the Lord Jesus Christ.

### IV

#### GIRLS LIKE THE ISRAELITISH MAID.

Not only would pastors want fathers like Abraham and mothers like Hannah and boys like Jesus, in the band to follow them, but they would want girls like the Israelitish maid who had been captured by the Syrians, but who faithfully served the Lord even though she had been carried into a far away country.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on

that she had had back in Israel.

One day she said, "Would to God that my master, your husband, were over there in the land of Canaan. There is a prophet there that would cure him of his leprosy." Notice. She did not say there was a king, but she said there was a prophet that would cure him of his leprosy. Oh, the faith she had in God, that God would use that prophet!

I thank God when anyone has a testimony for the Lord, but especially when one has a testimony for the Lord away from home. This little girl was miles away from home. She had every reason in the world to forget about her training. She had every reason in the world to forget about her early teachings. But instead, when she was miles away from home she says, "I know of a prophet that could recover him of his leprosy through the power of God."

### V

#### BROTHERS LIKE NEHEMIAH AND HANANI.

There were, I say, in the days of Saul, a band of men who followed with him whose hearts the Lord had touched and all pastors would like to have that as pastor. They would like to have fathers like Abraham, mothers like Hannah, boys like Jesus, and they would like to have girls like this little servant girl from the land of Canaan. Then they would like to have brothers like Nehemiah and Hanani.

"That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he was a faithful man, and feared God above many" — Nehemiah 7:2.

That is Nehemiah speaking. Nehemiah was one of the restoration prophets. Ezra came back to Jerusalem and built the temple and then Nehemiah came back to Jerusalem and built the wall around the temple, and restored civil authority in the land. The book of Nehemiah is a record of what he did. After he had built that wall around the city, he gave his brother, Hanani, whom he had said was a faithful man and feared God above many, charge over Jerusalem.

Pastors would like to have brothers in a church like Nehemiah and Hanani, brothers who served God together. You can not say that Nehemiah was not a faithful man of God, when we see him as he built that wall around Jerusalem in spite of the opposition that came from Tobiah and all the people who were opposing his building of this wall. How they ridiculed him and made fun of what he was doing, and even many of his own people certainly did not work with him. Yet Nehemiah kept at the task until the wall was finished. And then he took his brother and put him in as a ruler over the civil authority of the city.

Pastors would like to see brothers like Nehemiah and Hanani who served God together.

I think of some families I have known through the years gone by where there have been brothers who were like this. There is a family in Southeastern Kentucky that I think exceedingly highly of — the Mitchell family. Brother Bill is pastor of a church at Williamsburg, Kentucky. At Corbin, Kentucky there are two more of these brothers, one of which is pastor and the other I think, is treasurer of the church. I like to see brothers serve God together.

I think about a family that I have known for the past thirty years — the Savage family down in Alabama. They have been unusually kind to me. I don't suppose that any preacher ever found greater spirits than some of these of the Savage family. How I thank God for my recollection of them. Ten brothers in the family, and the majority of those brothers are devout in their services of God.

Brethren, pastors would like to have brothers like Nehemiah and Hanani, like the Mitchell boys and the Savage boys and hun-

dreds of others that I might mention that serve God together.

### VI

#### SISTERS LIKE MARY AND MARTHA.

And then, pastors would like to have some sisters in their churches like Mary and Martha who received the Lord Jesus Christ not only into their homes, but into their lives as well.

"Now it came to pass, as they went, that he entered into a certain village and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard his word."—Luke 10:38,3.

Two great individuals were Mary and Martha. Of course, they were different. Martha was the type that bustled around getting dinner. Mary was the kind that sat at the feet of Jesus. It didn't make too much difference to Mary whether the house was clean or not. I don't mean to say that she was slothful but there were other things that were more important to her than housekeeping. And I can see Martha — everything about that house had to be perfect. I can see her as she walked in that day wiping her hands on her apron and she said, "I wish you would send Mary out here and make her help me get dinner. Here I have preachers for dinner and my sister is sitting in there at your feet listening to you talk when she ought to be out here in the kitchen."

They were different all right. But, brethren, they had received Jesus, the Word of God says, into their house and into their lives. Pastors would like to have sisters like Mary and Martha who not only received Jesus into their lives but into their home as well.

### VII

#### MEN IN HIGH PLACES LIKE DANIEL.

Pastors would like not only to have fathers like Abraham, mothers like Hannah, boys like Jesus, girls like the Israelitish maid, brothers like Nehemiah and Hanani, and sisters like Mary and Martha but would like to have men that were in high places like Daniel.

What a man of God Daniel was! Do you remember it is said of Daniel that when his enemies tried to find something against him, they couldn't find anything at all except one thing. The one thing they found against Daniel was the way in which he served his God. That was all they could find against him.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Daniel 6:5.

The only thing they could find against this man was the way in which he served God. Brethren, that certainly isn't true of men in high places today. You can find plenty against the majority of men in high places today. I thought this past week of the crowd that we have elected from all over the United States to 'misrepresent' us in Washington. When I say 'misrepresent,' that is exactly what they have done. I think about a U.S. senator from Kentucky, who is a member of a Baptist Church. I have actually seen him on the streets of Ashland when he was so drunk he did not know where he was. I remember taking him to his room in the hotel and putting him to bed to get him off the street because he was so drunk. How pathetic that a man like that would be a supposed representative of our country! First of all, it is pathetic for a man to be a Baptist and to be like that! That is not like Daniel.

There is a crowd of men that followed after Saul of whom it is said, "God touched their hearts." Pastors would like to have men like Daniel.

### VIII

#### PREACHERS LIKE PAUL.

If pastors want men to follow after them — to go along with them like the men with Saul did, they would want preachers like Paul. Listen to him when he went to Corinth.

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Just A Few Left!

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Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." — II Kings 5:1-3.

We have to see in this the providence of God, the predestinating purposes of God. Here was a little girl who had been picked up as a captive when a band of Syrian soldiers had gone out by companies into the land of Israel. They had stolen this little girl and brought her home. I imagine she was an unusually attractive child or they never would have brought her home. She got into the family of the commander-in-chief of all the Syrian army whose name was Naaman. He was the captain of the host of the king of Syria. And this little girl was so attractive they brought her home and she became a servant girl in the family of Naaman, and waited upon Naaman's wife. But, brother, though she was in a heathen home — though she was waiting upon a heathen woman, and though she apparently loved the new folk she was living with, she still loved God. They couldn't get her away from the teachings



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# The Baptist Examiner FORUM

"Does Hebrews 6:4-6 teach the security of the believer or the possibility of apostasy?"

**ROY MASON**  
RADIO MINISTER  
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This passage is often quoted as proof that a saved person can "fall away" or apostatize. But those who present the passage as proof don't quote the whole passage. They don't because it says too much for them for it says that such persons could NEVER BE RE-**SAVED**. "It is impossible . . . to renew them again unto repentance." Then the reason is given. The reason is that they would have exhausted the means that God provided for salvation, and thus Christ would have to be crucified all over again in order for such to be saved.

But notice an important thing. The passage DOES NOT SAY that the saved shall fall away. It says, "IF THEY SHALL FALL AWAY." That "IF" makes it a hypothetical question. As much as to say, "If a person could fall away and lose salvation, he could never be resaved."

Then the writer says, (verse 9) "But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." This makes clear that the writer does not expect them to do those things "that accompany" (or go along with) salvation. Thus the passage is an encouragement to believe in the security of the believer.

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I am persuaded that the best answer to this question would be to give this Scripture to you in some of the other translations. I believe that in the original it would be completely self explanatory.

The ASV says, "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good Word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

The Williams version says, "For it is impossible for those who have once for all been enlightened and have experienced the gift from heaven, who have been made sharers of the Holy Spirit and have experienced how good God's message is and the mighty powers of the age to come, and then have fallen by the wayside — it is impossible, I say, to keep on restoring them to their first repentance, since they continue to crucify the Son of God to their detriment and hold Him up to contempt."

The New English version says, "For when men have once been

enlightened, when they have had a taste of the heavenly gift and a share of the Holy Spirit, when they have experienced the goodness of God's Word and the spiritual energies of the age to come, and after all this have fallen away, it is impossible to bring them again to repentance; for with their own hands they are crucifying the Son of God and making a mock of His death."

These verses are written in the form of a supposition. And the gist of them is, what would be the result if a saved person could fall away and become lost? The answer is a resounding one. We are told in no uncertain tone that if a person could fall away and be lost it would be impossible for him to ever be saved again. That is because it would require our dear Lord to die again for that person. His death on Calvary was sufficient to save His people just one time. Are you not glad that we are told in I Peter 1:5 that we are kept by the power of God?

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Let us examine this portion carefully as it is a portion that is sorely mistaught. We must remember that in all study of the Bible we must examine the Scripture in such a way as to determine the reason why it is used as it is. We also need to find to whom it is written.

This particular Scripture is written to saved people. This is revealed in two ways. First by examining verse 4. Notice, please, that it is speaking to "those who were once enlightened." The Greek word for once is "Hapax" which means once for all. It is the same word as used in Hebrews 9:26, "... but now once (Hapax) in the end of the world hath He appeared to put away sin by the sacrifice of himself." We know that all the Scriptures relating to Christ teach that His death is once for all, never needing to be repeated. So you see that the text is telling of those who were "once for all" enlightened. Not only does the word "Once for all" show that this speaks of the saved, but also the fact that it is talking to those who were once enlightened. The Bible teaches us that we are in darkness because of sin (John 3:19) and Colossians 1:13. The word that is enlightened is in the Aorist tense which, according to Crosby and Schaefer's "An Introduction to Greek" on page 30, expresses a single act (that is, not continued or repeated) in past time. Since the word "enlightened" is something that occurred one time and the word "once" is "once for all," the only conclusion we have is that those included in this passage are those who have received the "light" or the Lord Jesus. "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." (John 1:4,5). Note, that if a man comprehends the light he must be translated from darkness to the kingdom of Christ (Colossians 1:13). Moving on in verse 4 we read that those who were once enlightened, also, "have tasted of the heavenly gift." "Have tasted" is also of the Aorist tense — a single act. Now Christ is the heavenly gift (John 3:16), and to taste of Christ and not eat would be inconceivable

even if we did not have the first phrase, "once enlightened." We also see that these people "were made partakers of the Holy Ghost." We are told that God's children are made worthy of being partakers of the inheritance (Colossians 1:12). Now, my friends, dare anyone to say that God would make a person to be partaker of the Holy Spirit and then indicate that this was speaking to those who were not saved? This too, is in the Aorist tense — a single act.

The second way that we find that this is speaking of the saved is by the passages before. Hebrews 5:11-6:2 is speaking to "Babes in Christ." The reason for this Scripture is to try to cause the "babes" to grow. These people were afraid that their foundation was insecure (Hebrews 6:1) and naturally were afraid to build on that foundation. The apostle (Paul, I believe) is showing to them that they need not fear the foundation of the Lord Jesus Christ which is complete and perfect.

Now we come to the supposition. In view of the fact that this portion is written to the saved, we cannot say as some do, that this is about those who "sin away the day of grace." In the first place I do not believe there is any such thing as sinning away the day of grace. If the Holy Spirit reveals to anyone any part of the Salvation of the Lord — **he will be saved.** God does not begin the work of salvation in a man and not finish it. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2).

What then, is the meaning of this supposition? This is a supposition that is an impossibility. It is used in the same sense as the supposition used in I Corinthians 15:13,14: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." Now, it is a known fact that Christ rose from the dead, therefore the deduction is correct but the supposition is impossible. In the same sense, the supposition of the passage in question is also correct but impossible. The deduction that if a person could fall away he could not be renewed is correct; but it is impossible for them to fall away. Why is it impossible to fall away? Because we are born of God (I John 5:1) and it is impossible to become unborn.

These babes in Christ had been told by false teachers that they might fall away. The apostle wanted to show that those who teach "falling from grace" are not teaching the true lesson, for if it were possible to fall away it would be impossible to be renewed or saved again.

Let us learn with those to whom Hebrews is written. We need not fear to learn the stronger doctrines of the Word of God because our foundation is secure.

The apostle is not teaching apostasy, but the fallacy of apostasy.

**AUSTIN FIELDS**  
PASTOR,  
Arabia Baptist Church  
Arabia, Ohio



These verses do not teach apostasy. Neither does any other portion of God's Word. Rather they are emphasizing the security of those whom God has saved by His grace. To understand their teaching, it will be necessary for us to first determine to whom they are spoken. Let us turn to Chapter 5, verses 13:14 to settle this issue.

"For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those

## For Whom Did Christ Die?

"The Father imposed His wrath due unto, and the Son underwent punishment for, either:

1. All the sins of all men.
2. All the sins of some men, or
3. Some of the sins of all men.

In which case it may be said:

- a. That if the last be true, all men have some sins to answer for, and so none are saved.
- b. That if the second be true, then Christ, in their stead suffered for all the sins of all the elect in the whole world, and this is the truth.
- c. But if the first be the case, why are not all men free from the punishment due unto their sins?

You answer, Because of unbelief. I ask, Is this unbelief a sin, or is it not? If it be then Christ suffered the punishment due unto it, or He did not. If He did, why must that hinder them more than their other sins for which He died? If He did not, He did not die for all their sins!"

JOHN OWEN, Chaplain to Oliver Cromwell and Vice Chancellor of Oxford University.

who by reason of use have their senses exercised to discern both good and evil."—Heb. 5:13-14.

In these verses, the Spirit is distinguishing between a babe in Christ and a full grown man. Then, in chapter 6 verses 1-3, we hear him exhorting those who are babes, to go on to perfection (fully grown), and not to go back to repentance, for in salvation they had turned from dead works (false doctrines) to Jesus Christ as the only way of salvation. These were things of the past and were never to be repeated. Then in verses 4-6, the Spirit gives further clarification as to why they could never be repeated.

Thus, it becomes clear from the context that these verses are spoken to babes in Christ, and are therefore not to be interpreted as spoken to unregenerated sinners. The purpose of these verses is to assure those who are unlearned (babes) that their standing before God is an eternal one and that it is not based upon human merit but upon the sacrifice of the Son of God.

The Comforter assures these babies of eternal life by giving forth some characteristics of those who have become the property of God.

So, He speaks of those who were once enlightened. The initial work of the Spirit is to enlighten and bring to life those whom God has elected unto salvation. No one can say that a dead sinner is enlightened, for enlightenment is a characteristic of those who are spiritually alive. He further states that they have tasted of the Heavenly gift. The Heavenly gift is Jesus Christ. No unregenerated man has ever tasted of Him, but we who are saved have feasted on Him as a sacrifice for our sins.

"I am the living bread which came down from heaven: if any eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:51.

Another characteristic was that they were partakers of the Holy Spirit, which I believe refers to the sealing by the Spirit until the day of redemption. Read Eph. 4:30. Not only that, but those of us who are saved are to eat the Word of God, for the Spirit had already referred to the milk and meat of the Word. We are to taste (eat) the Word so that we might grow. This is also a characteristic of the saved for the unsaved cannot believe the Word of God.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8:47.

Then to sum up His argument, the Comforter adds that they have tasted powers of the world to come. Surely this is the power of the resurrection which is revealed to us through the Word of God which we have tasted.

Having enumerated some of the characteristics of the saved, the Spirit, by using a supposition, shows forth to the babes in Christ the impossibility of apostasy for

in verse 6 he says "if" (suppose) they (babes in Christ) should fall away, to renew them again to repentance, seeing (would) they crucify to themselves the Son of God afresh (over). I would have you notice the word again, which indicates that they had repented once. Therefore, he reasons to lay the foundation of repentance once more would demand that Jesus Christ be crucified again, and if one could fall away it most certainly would put Christ to an open shame. Having shown forth what would take place by supposing one were to fall away, the Spirit assures us in verse 5 that it is an impossibility for a babe in Christ to fall away.

Therefore, these verses teach that when one is saved, he is eternally the child of God, and that it is impossible to apostatize.

## "Wanted! Wanted!"

(Continued from page two)  
"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—I Cor. 2:1-4.

That is the kind of preacher Paul was. I am so thankful that in God's providence He has blessed me with many friends in the ministry and I am so glad that many of those friends are just like the Apostle Paul. I contend that the crowd of men who come to our Bible Conference each year are men like Paul. I speak of the preachers who come as our speakers. I speak of those others, who are not speakers, but who listen. They are men like Paul and I thank God for them.

We have a man in the Old Testament who would run Paul a mighty good race. In fact, brethren, he would run Paul neck and neck as far as his service for God is concerned, and that was Jeremiah. The Lord called Jeremiah but Jeremiah said, "Lord, I can't speak. I am just a child I can't speak. I can't do anything for you."

Listen.  
"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."—Jeremiah 1:7,8.

God said, "I am going to be with you. Don't you be afraid of their faces; regardless of how they look don't you be afraid of them. You just go ahead and serve me."

They put him down in the dungeon. They let him down in the mire and let him sink down (Continued on page 5, column 1)



## Books For Sale

(Continued from page 3)

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The Baptist Church Manual —Brown .....	.25
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Five Points of Calvinism —Beck .....	.50
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## "Wanted! Wanted!"

(Continued from page 4)

so that he couldn't get out of it. Another day they whipped him publicly. Yes, Jeremiah had a hard time, but, brethren, he certainly stood up for the things of God.

I would like to have preachers follow me like Paul in the New Testament and Jeremiah of the Old Testament.

### IX

#### SERVANTS OF GOD LIKE BARNABAS.

In the band of men to follow the pastors, whose hearts God has touched, I would pray for servants of God like Barnabas. The majority of people can't be preachers like Jeremiah and Paul. The majority of folk are not going to be men in high places like Daniel. Most of us are ordinary individuals. The best we can be is just servants of God. Pastors would like to have men to follow them whom they know will stand with them in the church and elsewhere — men like Barnabas as a servant of God. Listen.

"For he was a good man, and full of the Holy Ghost and of

faith; and much people were added unto the Lord."—Acts 11:24.

Would to God, brethren, it could be said of those whom we know, that many people were added unto the Lord because of their testimony.

### X

#### LOVERS OF THE BIBLE LIKE THE BEREANS.

Saul had a band of people to follow him whose hearts God had touched and pastors would like to have always a band of people to follow after them whose hearts God has touched also.

Pastors would like to have fathers like Abraham, mothers like Hannah, boys like Jesus, girls like the Israelitish maid, brothers like Nehemiah and Hanani, sisters like Mary and Martha, men in high places like Daniel, preachers like Paul in the New Testament and Jeremiah in the Old Testament and servants of God like Barnabas, but above everything else and this includes everybody, pastors would like to have lovers of the Bible like the Bereans.

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."—Acts 17:11.

Pastors would like for their church members to be Berean Baptists. When I say Berean Baptists, I mean Bible reading Baptists. God says this crowd at Berea searched the Scriptures daily. Would to God that you were a Berean Baptist, a lover of the Bible like the Bereans.

### CONCLUSION

I started this message with the idea of a handbill in mind. You have seen wanted posters where someone is wanted. When you go into the post office there are mug shots, thumb prints, and the descriptions of probably a dozen criminals that are wanted. I started out with that thought in mind in preparing this message. These are the men pastors want. Pastors do not offer a reward for them; but each will be rewarded by the Lord and each will be blessed by God.

May the Lord bless you!



## In . . . Out

(Continued from page one)

stroying teaching of that system. The Episcopalian is to attend the teaching of baptismal regeneration. The Presbyterian is to listen to the teaching that the Christening of an infant signifies and seals its ingrafting into Christ and its engagement to be the Lord's. They are all to support financially the spread of these anti-christian doctrines, to encourage those who denounce the gospel, to associate in religious activities with the enemies of Christ. They are to feed their souls on chaff, drink of the living waters from the poison bottle and learn divine truth by hearing false doctrine. And all this is witnessing for Christ! It is, in fact, open disloyalty, blatant denial of Christ and downright disobedience to the word of God.

But, says one, we must mingle with people in order to bring the gospel to them. Certainly so, but we are not to do evil that good may come. We can contact the drinker without sitting down with him at the bar, the dancing enthusiast without frequenting the dance hall, the immoral person without visiting the dens of vice and the religious people without partaking in their false religion.

But, says another, did not Christ and the apostles frequent the synagogue and the temple where all was not right? Certainly they did. But remember that the Jewish religion was of divine origin and established by the Old Testament. Which of the religions mentioned above can claim this? Then, both the Lord and His apostles went to the synagogue because there was liberty to read and expound the Scriptures. Can one imagine them listening with-

out protest to false doctrine? They went in and preached the very doctrine that was rejected in the synagogue. Christ spoke of God's favour to the Gentiles, provoked the wrath of hearers and was thrust out (Luke 4:27-30). The apostles preached that Jesus was the Christ and that God had raised from the dead the one whom the Jews had crucified (Acts 17:1-3). They were also cast out. They went to the synagogue, preached the gospel and some were saved. Then the preachers were rejected and left, but they did not go out alone, they took the young converts with them (Acts 19:8,9). Christ went into the Jewish fold, called his own sheep by name and led them out; among the Gentiles the same happened and there was one flock and one shepherd (John 10:3,4,16). We repeat that Christ and His apostles did not go in to listen to the soul-destroying teaching of ungodly men but to proclaim the whole truth of God which would save sinners and bring them out to be disciples of Christ. If a "synagogue" can be found where there is liberty to do just that, it may be entered.

When young Christians remain in association with the evils we have mentioned above they defile their souls, spoil their spiritual appetite and deprive themselves of all spiritual activity. They do not bear witness to Christ, nor to the gospel for their mouth is shut.

But why is such counsel ever given by preachers to their converts? Often it is because the preachers themselves have a guilty conscience and are walking in disobedience to the Word of God in this matter. Naturally they do not wish their spiritual children to get ahead of them. Some are seeking the friendship of the ungodly religious leaders with the vain hope of thus furthering the gospel. Before the mind of others is the dream of popularity and the avoidance of that which is the result of whole-hearted discipleship, the reproach of Christ (Heb. 13:13).

It has often been noted that the advocates of the policy of young Christians remaining in the religious community in which they were reared, are themselves forced to admit its failure. Knowing well that spiritual progress is almost impossible in the churches they form meetings, societies, missions or unions where there can be some fellowship, testimony and teaching. They thereby admit to use a phrase of the late W. P. Nicholson, "that live chicks cannot thrive under a dead hen." Their way is completely illogical as well as unscriptural. If the so-called churches are of God no outside organism is required. To add to what God has established is to question His wisdom and His ability to care for His children. In the New Testament churches all that is necessary is provided through the ministry of those whom Christ has gifted, the care of the elders, the Holy Spirit's power and the Scriptures. There is the place of fellowship, of worship, of teaching, of training and of gospel activities. It is the only thing established by Christ and all the energies of the Christian should be devoted to its edification and extension. These human organizations are the halfway house of men who are not willing to go the way of whole-hearted obedience to the Word of God, lest they lose the favour of the clergy. They seek to serve two masters and end up by earning the scorn of the one for their duplicity and the disapproval of Christ for their lack of obedience.

In contrast with man's: "Stay in," we have God's: "Come out." To those in connection with heathen religions it is: "Come out from among them, and be ye separate" (2 Cor. 6:17). To those linked to the Jewish religion the exhortation is "Let us go forth unto him (Christ) without the camp, bearing his reproach" (Heb. 13:13). To any who may be in Babylon (the harlot mother Rome, with her harlot daughters) corrupt Christendom, the command is: "Come out of her, my

people, that ye be not partakers of her sins" (Rev. 18:4).

Man says: "Stay in." God says: "Come out." We ought to obey God rather than men" (Acts 5:29).



## The Coming Kingdom

(Continued from page one)

The correct rendering of the passage goes like this, "My kingdom is not (ek) according to, this (kosmos) world order." He did not mean that his kingdom will not be in this world, but that it will not be "according to this world order." What are the kingdoms of "this world order" like? They are based on crooked politics, graft, greed, and skullduggery of every sort. The world teeters on the brink of war today, not because the people of the world want war, but because of governments run by men who have lust for power, and who are ready to resort to any vile thing in order to have their way and advance their interests.

Christ's kingdom will be as far different from this as daylight is different from dark. Christ's saying here was not designed to deny that He will rule over this world, or that He will sit upon a literal throne and rule a literal kingdom. It was a denial that His kingdom shall be of the same wicked order followed by the evil kingdoms of this earth, ruled as they are by devil-dominated men. But let us look into other Scriptures, and see what they say about the kingdom of the Messiah:

1. **Isaiah foretold his rule over a literal kingdom.** (Isa. 9:6-7). This reign is to be on the throne of David. The throne of David is as literal as any earthly throne ever known to this world.

2. **The angel foretold the earthly rule of Christ on David's throne.** (Luke 31:3-33). Did the angel who announced the birth of Jesus know what he was talking about? Was he sent from the very throne room of God with a mistaken idea? How foolish to assume such! The angel announced that He would be given the throne of His father David, and that He would rule over the house of Jacob (all the 12 tribes) forever, and that He would have a kingdom everlasting in duration.

3. **Jesus did not deny that the** (Continued on page 8, column 2)



## Conviction For Sin

(Continued from page one)

The judge explained it. The boy said, "I am guilty of first degree murder, let justice reign." The other boy admitted his part in the robbery but would concede no farther.

This illustration indicates that amongst mankind some individuals will confess to their sinfulness and acts of sin to a certain degree, depending on how truly convicted they are of their sins. Everybody's life includes things which cause dissatisfaction and shame. Likewise, everyone has a bad conscience about some things in his past life. But how far will one go in acknowledging his sinful state? The perplexing religious situation is that many individuals mindful of their bad conscience have in a time of distress called on Jesus to soothe their agitated conscience and to request help that they might have confidence again. Thus, when some preacher spoke about sin this person had his conscience troubled and he responded to the church invitation because the minister said that God would, like a great fairy godmother, solve all their troubles. In mass evangelism it would appear to this writer that the bulk of the people come forward to have their conscience soothed by the fact they made some kind of a decision.

Now we come to the heart and core of this message, is there a difference between feeling like an all around flop and the Biblical conviction of sin that leadeth to salvation? The answer to this

question will also vividly reveal as to whether you believe completely in the sovereign grace of God or a half-salvation based upon your feeble efforts.

### Sin Must Be Stressed

Common sense tells us that before a man can be saved he must realize that he is completely lost. The truth of Luke 19:10 proves this as it says, "For the Son of man is come to seek and to save that which was lost." In other words Jesus saves only lost sinners. No individual will come to Christ unless he sees his need of a Saviour. It is utter folly to hear present day dispensationalists tell us that the moral law of God (Ten Commandments) has no place in our day of grace because it was only for the Mosaic economy. Or, when we speak about the Sermon on the Mount with its great demands these people tell us that this is not for us but for the millennium. Frankly, I am at a loss as to how an unsaved person is to be brought to a place of recognizing his sinful condition if God's standard of righteousness be not stated. These Plymouth Brethren dispensationalists smugly say, "It is not the sin question but the Son question for our dispensation." The Word of God makes it plain that both the sin and Son question must be reckoned with. For example, we read in I John 3:4,5: "... for sin is the transgression of the law. And ye know that He was manifested to take away our sin..." In order to preach on sin we must set forth the Ten Commandments, the Sermon on the Mount, all the teachings of Jesus, all the writings of Paul, yea all the counsel of God revealed in the Scriptures. No sinner can truly be saved until he realizes that he has no leg to stand on and the best righteousness is nothing but filthy rags before God.

### Conviction Must Be Clarified

First, sin is not a social shortcoming. Upon the assassination of President Kennedy the editorials in newspapers reminded us that our nation as a whole was guilty of this crime. Even popular religious leaders laid this charge at the door of every individual American. Likewise, as our crime rate spirals upward other leaders say we are guilty of allowing such. While it may be true in some way that one might be guilty because of silence yet social sins cannot be classified as conviction.

Secondly, conviction of sin is not the mere guilty feeling of a bad conscience. Everyone has his share of skeletons in his closet. From the time we acted-up in school, cheated, lied, stole the neighbors apples on up into somewhat more serious juvenile deeds, none is free from this guilt. Thus, somewhere along life's journey you have sinfully committed wrongs without making restitution and if you reflect upon these, guilt may arise. Certainly, this is not to say these are not sins, nor is such guilt to be called merely psychological. But these general feelings are not to be classified as conviction of sin. On this same score the feeling of wanting more satisfaction within, the peace of mind for yourself is not the conviction of sin. Many radio evangelists with their flowery appeal, make Christ to be a super-psychiatrist who can solve their problems if the listener will just say a prayer, look to Christ, and write a letter with a dollar enclosed. Now let us look positively at this matter of the conviction of sin. As I just said, it is not the rebukes of a bad conscience, nor a desire or feeling for a better life, but it is a realization that your **personal relationship with God is completely wrong.**

(1) You become very aware of having offended God, rebelled against His authority, challenged His will, defied His sovereignty, and done despite to His name. This is far different from being (Continued on page 7, column 1)



# The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

The "falling away" which characterises our day was referred to by the apostle when he said, "For the time will come *when they will not endure sound doctrine*; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3,4). That time has arrived! Church-goers today will not endure "sound doctrine." Those who preach the total depravity of man, who insist upon the imperative necessity of the new birth, who set forth the inflexible righteousness and holiness of God, and who warn against the Eternal and conscious torment awaiting every rejector of Christ, find it almost impossible to obtain a hearing. Such preachers are regarded as puritanical pessimists, and are not wanted. In these degenerate times, the masses demand that which will soothe them in their sins and amuse them while they journey down the Broad Road. The multitude is affected with "itching ears" which crave novelty and that which is sensational. They have ears which wish to be "tickled," ears which eagerly drink in the songs of professional and unsaved soloists and choiristers, ears which are well pleased with the vulgar slang of our modern evangelists. Concurrent with this "Falling away" we may note,

### 3. The Laodicean state of Christendom.

In Revelation two and three we have seven Epistles addressed to the seven churches in Asia. These Epistles — in keeping with the nature of the book in which they are found — are *prophetic* in their scope. They record the sentences of the Divine Judge who appears in the midst of these churches (see 1:13-20) inspecting and passing decisions. They contain a *panorama of the Church's history*. They give us a complete outline of the entire course of the Christian profession in this Age. That course is one of failure, declension, of going from bad to worse, until at the end a condition is reached which compels the Lord to utterly repudiate that which bears His name. We cannot now do more than hurriedly trace the order of thought and point out the leading features in these seven prophetic pictures. (*These Epistles to the seven churches in Asia* (Rev. 1:11) *were addressed to churches which were in existence when John wrote the Apocalypse and therefore their local application was to these historic assemblies. But that these Epistles have a wider, a prophetic application and signification is clear from several considerations. In the first place the number of the churches here addressed — seven — is significant. There were other churches in Asia besides those addressed, but they are here ignored. The fact that Christ addressed Himself to seven, never more nor less, seems to argue that, in harmony with the uniform significance of this numeral, a complete outline of something is here presented. In the second place, there is some "mystery" connected with these seven Epistles as is clear from our Lord's words in Rev. 1:20. This is further borne out by the call which is sounded in each Epistle — "He that hath an ear, let him hear what the Spirit saith unto the churches" — intimating that they contain a special message heard only by those who are attent to the 'still small voice.' In the third place, the order of these Epistles (in their contents) corresponds exactly with the history of the professing church and this agreement cannot be a mere coincidence, but must be due to Divine design.*)

The first of these Epistles is addressed to the church at Ephesus and is recorded in Revelation 2:1-7. In it we have viewed the originating cause of the declension which began in the apostolic age. "Thou hast *left thy first love*" (vs. 4) — the cooling of the church's affection for Christ was the source of all the evil that followed. There was much outward zeal, but *the heart* was not right, and where love declines evil practices soon follow. Even so was it at the early date contemplated by the first of these seven Epistles, for at Ephesus we learn there were "false apostles" (vs. 2) and "Nicolaitanes" whose deeds were "hateful" to Christ and the Ephesians themselves (vs. 6). "Remember therefore *from whence thou art fallen*, and repent" (vs. 5) shows the beginning of the downward path.

In the second Epistle addressed to the church in Smyrna and recorded in Revelation 2:8-11, we have a prophetic picture which describes the conditions that prevailed from John's time till the beginning of the fourth century A.D. — a period of persecution and martyrdom. Here we are shown a Judaizing Christianity spreading within the church, and mention is made of the "synagogue of Satan" (vs. 9).

In the Epistle to the third church — Pergamos (Rev. 2:12-17) — we find the progress in evil is still more marked. The prophetic application of this Epistle carries us on to the days of Constantine when the church and the world joined hands. This unholy alliance was foreshadowed by the name of the church addressed, for Pergamos signifies a "marriage." Here we read of "Satan's seat" (vs. 13—Greek "Satan's throne"). Here, too, mention is

again made of the Nicolaitanes, but whereas in Ephesus it was the "deeds of the Nicolaitanes" (vs. 6) that were mentioned, here it is the "doctrine of the Nicolaitanes" (vs. 15) — false practices had now become articles of faith. Observe that at first the church "hated their deeds" (vs. 6), here their evil beliefs were tolerated and cherished.

In the fourth Epistle — to Thyatira (Rev. 2:18-29) we have disclosed a yet fouler condition of ecclesiastical corruption and are carried forward to the rise of Roman Catholicism, which is here termed "Jezebel" — "Notwithstanding I have a few things against thee because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not" (vss. 20,21). That "space" began at the Reformation period and has lasted till now, but the Papacy is still unchanged.

In the fifth Epistle addressed to the church in Sardis (3:1-6) we are brought down to the days of Martin Luther and his contemporaries, when many of God's people were delivered from Popery. Observe here "Thou hast a name" (vs. 1). That name was "Protestantism" which defined both their claim and testimony. But note further, "Thou hast a name that thou livest, *and art dead*." Thus it has proven: so it is today. Protestantism is now nothing more than a "name," *its vitality has long since departed*. How this latter-day condition was anticipated by the very terms of this Epistle may be seen by the language of verses 2 and 3 — "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore *how thou hast received, and heard, and hold fast, and repent*." Alas! that this admonition passed unheeded. "But, are *all* within the circle of Protestantism now spiritually dead?" it may be asked. No; and mark the prophetic accuracy of this Epistle — "Thou hast a few names *even* in Sardis which have not defiled their garments" (vs. 4)!

In the sixth Epistle addressed to the church in Philadelphia (3:7-13) we are brought down to the last century. Three things are to be noted here. First, Philadelphia signifies "brotherly love" and it was during the last century particularly that this Christian grace was acknowledged and displayed. Not until the nineteenth century was the truth of the Unity of the Church recovered and the common brotherhood of believers practically owned. Second, the Lord sets before this church an "open door" (vs. 8), a door which He had opened Himself. This was the "door" which led to the Foreign Mission field, and it was not until last century that age-long barriers were so wonderfully removed by God and world-wide evangelism made practically easy. Third, "Thou hast a *little strength*" (vs. 8) accurately describes the condition of the church during the last hundred years.

We turn now to consider at a little more length the seventh Epistle, addressed to the church of the Laodiceans (Rev. 3:14-22). This Epistle portrays *the last state of the professing church on earth*, a state characterized by high pretensions and self-sufficiency, but so utterly nauseous to Christ that He declares "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, I will *spue thee out of My mouth*" (vss. 15,16).

The word Laodicea means "the rule of the laity or people." It is the people's church, not Christ's, for notice He is *outside* (vs. 20), standing and knocking for admission. Its condition is described as "lukewarm:" it is neither one thing nor the other, partly hot and partly cold. How accurately this describes the present day condition of the professing church! A condition of mixture — mixed up with the world, claiming to be heavenly and yet clinging to everything that is earthly; bearing the name of Christ and yet misrepresenting Him and putting Him to an open shame. Much religion but little life. Much activity but little vitality. Much doing but little accomplished. Much display but little power. Neither hot nor cold; neither out and out for God, nor out and out for the Devil. "Lukewarm," as though hot and cold water had been poured into the same vessel. This is exactly what we have in the churches today — intense worldliness and wickedness veneered over with humanitarian and religious pretenses.

Another characteristic of Laodicea is the spirit of *boasting* — "Thou sayest, I am rich, and increased with goods, and have need of nothing" (vs. 17). Loud and lofty are the pretensions of the professing church, but how shallow they really are! There is much ostentatious parading of resources, but it is an empty profession. There is self-conceit, showy attainments, architectural display, intellectual acquirements, influential numbers, *but Christ is excluded!* In this church (see the Epistle), unlike all the previous ones, there is nothing whatever in it that Christ commends — sad commentary upon its true condition! But this is merely negative: there is much in it that He condemns — "and knowest not that thou art wretched, and miserable, and poor, and blind," (Continued on page eight, columns four and five)

## Compromising

(Continued from page one)

I told him why we were here and asked him to attend. He said, "I might be there. I don't know. But from what he had to say, I understood clearly that he was a Hardshell Baptist. I said, 'Come; this is a Missionary Baptist enterprise. This is a conference where many of God's men will preach the blessed truths of the redeeming love of Christ.'"

We have a positive expectation of things. But every message I preach, I preach Jesus wholly. I don't compromise on that. When Jesus saves, He saves to the uttermost, and He saves completely those whom He deals with. There is never any question about the redemption that takes place in the heart.

I am not saying that Satan does not tempt us sorely. I am not saying oftentimes doubts begin to arise about the purposes and plans of God. I am not saying that we always have a clear understanding of what God's intentions and purposes are in our lives, but I do say that the results are so positive that we know we are saved people.

We must see a positive demonstration of it. Say what we may, there isn't any way to avoid a positive desire for a demonstration of God's work of grace. God's people must see it. Actually, with the heart men believe unto righteousness. God doesn't have to be told that we know, and we don't have to, in our hearts, be told that we know, but we must demonstrate it to other people.

Can you not see that God's work and God's Word cannot compromise? The clear message of the gospel ministry of the gospel of His grace brings a positive result. Jesus saves and it brings a positive demonstration. Therefore, God has chosen in His infinite wisdom to leave with His church the beautiful ordinance of baptism. It demonstrates beyond any question or doubt the whole story of God's love, and those that believe that Christ died for them, and was buried, and rose again for their justification, can convincingly demonstrate unto others the truth as it is, by this baptism.

It is a demanding thing that we have a positive service. All of these things that God has given to His churches are very clearly set forth in God's Word. I agree with you that often times there are questions. There have been questions of messages already preached. In my mind there is a dark understanding of it. I don't say that it is because the brethren are wrong, but I do say that it demands a great deal more study. There are some thoughts and some particular practices and ideas in various localities that vary so grossly, which we don't understand, and we ask God to give us wisdom and knowledge concerning them. But once we learn the truth, we must conscientiously practice it.

What can we say about compromising Baptists? The objective is so clear, the message so perfect, and the results so definite that we ought to take the positive side every time. All of us compromise some things. I could tell you the things I have seen wrong in some of us, but the things that I know that I am clean and clear of, I could linger upon. By the same token, I realize I am what I am, and that, by the grace of God. I realize the infirmities of the flesh. I understand (Continued on page 7, column 2)

THE BAPTIST EXAMINER

JULY 11, 1970

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## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

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Write Brother Burket frequently. His address is:

Elder William C. Burket  
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Farmington, N. M. 87401

## Conviction For Sin

(Continued from page five)  
at odds with your neighbor or friends. A great need arises in your heart to be restored to fellowship with your Maker. If you do not get reconciled, you realize that wrath, judgment, pain, retribution and a haunting future awaits you. A cry comes up out of your heart to get back to God. This can be seen in the prodigal son's reply, "Father, I have sinned against heaven and before thee." (Luke 15:19). It is well to notice the order: he had sinned against heaven, that is God, and then his earthly father. Even David as a believer when convicted of his sin said, "Against thee, thee only, have I sinned and done evil in thy sight." (Psalm 5:4). True conviction makes the relationship of God of prime importance.

(2) The next aspect of true conviction will be the **experimental** knowledge of one's **sinfulness**. By this I would propose to mean, the awful corrupt state of the sinful soul is experienced by the convicted person. I do not mean one act or several acts of sin but a full consciousness that our condition before God is vile. Possibly David had this in mind in Psalm 32:5 when he said, "... Thou forgavest the iniquity of my sin." Only the Spirit of the living God can bring conviction so a man will confess his utter depravity, the wickedness of his sinful heart and perversity of nature. Almost any person will in some fashion tell of his short-comings but only a regenerated person admits defilement. Let me remind you that this is not a "one shot deal" that happens the time you made a decision for Christ but rather it is a consciousness that you will be aware of the rest of your life on earth, that aside from the grace of God, you are a vile wretched sinner.

(3) The third matter is the convictions of **sins in particular**. Our sinfulness root will reveal itself in particular fruit of specific transgressions. When Zacchaeus came face to face with Jesus, he confessed his sin of extortion and pledged a four-fold restitution. The Apostle Paul faced up with the specific sin of persecuting the church. Isaiah after having a revelation of God said that he was a man of unclean lips. (Luke 19:8, Acts 22:4, Isa. 6:5).

## The Importance of Biblical Conviction

I would ask my own self first of all, am I presenting the truth of God, aided by the Holy Spirit, to bring true conviction so that the hearers will recognize their terrible estate and flee to Christ? Or, am I allowing folk to profess salvation on the basis that their consciences are needing to be soothed, letting them have some type of religious experience so they "feel better?" Or, are some people making a profession of faith in Christ with the idea that they are a moral flop and Jesus the great psychiatrist will help them get through this hour of difficulty? It behooves me to preach the whole counsel of God emphasizing the moral law of God to no end. Before I baptize anyone upon the authority of a church, it is my duty to be sure that this person is born again and trusting in Christ alone. Likewise, when folk question the grace of God, the sovereignty of God, or challenge my right to preach on the decrees of God, then I have a right to challenge them on whether they really believe in the grace of God. Surely, no convicted sinner of clay will dispute a Sovereign God's right to do what He pleases.

## Compromising

(Continued from page 6)  
stand the weaknesses and disappointments that come by the failure, not of God to abundantly supply, but of God's children to abundantly partake.

Some compromise God's Word in such a way that they show little respect or regard for the purposes of God.

Let's deal first with the redemptive purpose. God has, to everyone of His children, expressed Himself in Christ fully. This is what God feels. This is what God does. This is what God brings about as a result of it. He gave the laws. He gave our Saviour to us. He gave Him, that we might be saved, and saved eternally.

Salvation is such a plan. I don't like the word "plan," but for what I want to say, it is the right word. It is such a plan that God ordained it, and God's purpose is encompassed in His plan, and His plan is fulfilled in His purpose. He has planned to redeem His people, but He intended to redeem them by the preaching ministry of the gospel. Without the preaching of the gospel, souls could never be saved. I don't say that God couldn't have done it differently, but I am saying that God has revealed clearly that this is the way He purposed to do it.

If we preach not the gospel, we ought to go to Hell. That is what the Apostle Paul says in Galatians 1:8:

*"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached until you, let him be accursed."*

I don't know of any greater curse or greater condemnation than the fact that men ought to go to Hell. I think that the angel that brings a message that is contrary to the truth of the gospel, if he were privileged to do such, deserves the farthest and deepest part of Hell.

May I say the same thing about God's preachers. If we compromise the least about redemption, which is totally of God's grace, then we have an untruth. We deserve to be accursed, since God has revealed His love.

How does God love His people? I don't know what the word "so" means in John 3:16. I have examined that word a thousand times, but God so loved His people—He so loved those that Christ redeemed, that He gave His only begotten Son, that whosoever believed in Him, shall not perish.

The gospel reveals God's graciousness and God's mercy to the lost. We who are saved assume

a great deal. We assume that everyone of those lost souls already are inclined to be lost. May I say that God, as well as ordaining the means of the preaching of the gospel, ordained that the fields may be lighted by prayer. I never have believed in anything less than prayer. I don't say this boastfully, but I say it humbly, God as my witness, to tell you all the things that God has done for us in our church, by the prayers of the saints. I know that prayer is fixed. Yet I know that God's people are told to pray. Oh, the thrill of the heart to ask God to reveal His grace through the work that He intended through the church, of saving lost sinners!

I don't know how you have felt about it, but my heart has been inclined during the last few conferences that I have been in, to preach to lost souls, and God has given us many souls. God's hand is not short. His arm is not short. We mustn't compromise the truth.

The graces of God are many. We have the gift of God, the preciousness of His eternal Son. We have the precious Word. We have the Holy Spirit. We have the message and the demonstration of the Lord's church, especially designed, planted and sustained by the blessedness of God. I tell you, the Lord Jesus loves His church. He loves to do the things that He intended to do through His church. He will not do them outside of His church, and all the things that are done contrary to that authority, which He intended to do through His church, will be burned in the days to come. They will not last. I would rather one thing be clearly revealed than to do a thousand things not understood. So we cannot compromise the matter.

Salvation is how that Christ died for our sins. How did He die? He did not die as a martyr. He did not die as a hopeless creature. He did not die because He was forced to. He died because He wanted to die for our sins. He died that He might take our place and satisfy God's law, and God's justice, and more than that, God's holiness. Without Christ dying for us, all of these things would never be satisfied. There could be no reconciliation. There could be no atonement. There could be no way to be righteous before God.

The good news that Christ died on the cross is not simply that He died on the cross, but the fact that He died for His people. He died for our sins according to the Scriptures and the wonderful blessed news of His resurrection for our justification.

I have solid rock to stand upon. God never asked for men to totally, and absolutely, and blindly follow Him. Faith is not blind. Faith is evidence of things not seen. It has substance to it. It has stuff, and God's people have stuff and substance and evidence of the truth. We rest upon this fact, that Jesus Christ died upon the cross for our sins personally. There is no compromise there. God makes everyone of us uncompromisingly understand that on this cross in your stead, hangs the eternal Son of God. That is why our hearts are so sure that we have life eternal. We have an eternal Saviour who offered eternal sacrifice for an eternity-bound people; therefore we are eternally saved, for we rest upon the solid rock.

Jesus not only saves, but He comes to bear witness in our hearts affirmatively by His Spirit. We know whom we believe. We wish to share Him. The gift of God is not mine to keep. I say that we could rob God in so many ways.

*"But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof even his meat, is contemptible."*

*"Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of*

*hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord.*

*"But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen."* — Malachi 1:12-14.

Can you not see the awe that has stricken the heart when God's Spirit begins to deal with the heathen—those who know not God? Can you not see His greatness with relation to His own people? Can we compromise the truth as to His greatness: His great power to save, His great power to keep, His great power to sustain, the grace of God that brings to us everything? I say to you that we compromise God and rob Him when we detract from His power and intention.

Let's make clear His intention. Let's affirm again and again the truth of God's revelation in Christ. Let's be conscientiously practicing the things that God gives. Let's preach the message of God's redeeming love, how that God shows it to us in Jesus.

Jesus does save. There is someone going to be saved today. I don't know who or where. I always work this assurance in my heart that someone will be saved, but not every time do I have a profession of faith. But I still believe that someone is going to be saved if the message is taught.

Salvation could never be received, preserved, nor received in any way except through the work of God in the hearts of individuals. He must bring the sinner to Himself, but He knows where they are, and He sends forth the message. He says, "We pray you in Christ's stead, be ye reconciled to God."

We are in a position to tell the truth because it is fully understood by those that know it. I say to you preachers or teachers, if you are not sure you are saved, don't waste the other fellow's time trying to give him something you don't have. Don't go out and talk to a lost sinner if you haven't any salvation in your heart with assurance. If you have a positive Christ and a real person in your heart in Christ, then preach His message.

*"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."*—I Cor. 1:27.

Nothing in logic can possibly equal the apparent weakness of a New Testament Church.

A brother was amazed one time when he came to visit with me. For more than seven years I had been in one spot. I didn't know anything about Calvinism or Arminianism, or anything else; I was just preaching the Word of God. Of course, every time you preach the truth and start through the Bible, you are going to become a Calvinist in your thinking. You can't help it. This man said, "How can you stay so long here and not have any fellowship?" I said, "I don't know. I have tried to have it, but it seems like a lot of our brethren don't seem to understand the fact that Jesus saves graciously." He said, "How do you get any fellowship here?" I said, "You see that study over there? My church is gracious to me. They built me a lovely study. I go in there and I shut the door and I let everybody stay outside and I just talk to the Lord. I never have really lacked for fellowship."

Then he said, "How do you live with such a small congregation?" I said, "I weighed 150 pounds when I started. I weigh 200 pounds now." He said, "You are surely not full time in this work?"

I am somewhat a fan and a friend of B. H. Carroll. I loved B. H. Carroll. Since I wasn't

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mt. Hagen  
Territory, Papua, New Guinea

privileged at the time to attend the seminary, I took his books as my instructor. I have read his books and every lecture he ever put out. B. H. Carroll said, "When you serve Christ, burn your bridges behind you."

May I tell you that I am so sure that the Lord Jesus saves, the Lord Jesus keeps and sustains. I have found that these 20 years have been as positive as God's Word. There isn't any reason to compromise either His message or His mercy, or His grace, or His church, or the ordinances of the future, for we have all things in Christ. He is all sufficient.

There are many prayers that God's people could have. The Lord told us to ask if we are to receive. A lot of us are so proud that we don't ask, for fear we might find out that we need something, and we don't ask the Lord to do the things because He is going to do them anyway.

That was the way Jonah was. He said, "I knew you were merciful. I knew you were going to spare Nineveh. What is the use of going up to Nineveh in the first place? Look at all the trouble you put me to. I have been down in the belly of the fish and came out, and look at all this trouble preaching."

That is the attitude many of us have. Beloved, don't have such! Just ask the things that would be well pleasing to our God, and I can think of nothing that would be more pleasing to our God today than to ask Him, "Lord, save men. Demonstrate your power in the midst of this congregation. Don't wait until all the things become so formal and cold and reach such a peak that men somehow or other might attribute unto flesh the working of the Spirit. Lord save the people."

So we say with all sincerity, "Ask and you shall receive." God will give it to us.

I have been pastor of the same church for nearly 17 years. I don't know how long I'll be there, (Continued on page 8, column 3)



# Unconditional Election

ELVIS GREGORY  
Columbus, Mississippi

"I believe in Bible election. God votes for you, the Devil votes against you, and you cast the deciding vote." The evangelist (?) cackled like he had laid an egg after "refuting" the Bible doctrine of election with the above illustration. Since this is the Free-Willer's favorite story, several things should be pointed out.

First, this illustration denies that God is even close to Almighty. He desperately wants to accomplish His purpose but is unable to do so.

Second, the reason that God is unable to do what His heart desires is that another being, of equal ability and power, can checkmate Him. This terrible illustration gives the Devil equal power with God.

Third, to add insult to injury, the mighty will of man comes in to break the deadlock between God and the Devil. How God-dishonouring does false doctrine become?

The free-willer may be "unwilling" to admit it, but his theology makes man supreme, the Devil second, and God is third at worst, and tied for second at best. I wonder if these people ever read:

"But he is in one mind, and who can turn him? and what his

soul desireth, even that he doeth." (Job 23:13).

"Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." — (Romans 9:18).

Then, again, a Baptist (?) preacher said to me some time back, "I believe in election like the old Negro preacher said he did." "How is that," I asked. The Negro preacher said, "Only those that 'run' gets elected."

Now this illustration of election, like the first one, may sound good to the natural mind and depraved heart, but it too is far from the truth. The Bible says, "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." (Romans 9:16).

Man hates the doctrine of election, because it takes salvation out of his hands, and makes it of the Lord. To hear some preach one would think that salvation is in a decision, or at the front of the church. Howbeit, true Baptist will always preach that "salvation is of the Lord." (Jonah 2:9).

## The Coming Kingdom

(Continued from page 5)  
kingdom would be restored to Israel. The Jews were a servile

people at the time of Christ. They were under the domination of Rome. Would they ever be on top? That is what the disciples asked (See Acts 1:6-8). Note that Jesus didn't tell them that they were mistaken — He merely told them that He could not give them the TIME when this would come to pass.

4. Paul by inspiration foretold that Christians should rule the world. (See I Cor. 6:2). Not in some vague "spiritual" sense—but actually!

5. James gave the order of events relating to Christ's rule and reign. (See Acts 15:13-17). Note what this passage says: (1) God is now calling out from among the Gentiles "a people for his name." (2) When that is complete, Jesus will return. (3) He will "build again the tabernacle of David which is fallen down." This certainly signifies the revival of the Davidic monarchy. We have in Matthew and Luke an elaborate family record showing the lineage of Christ, and designed to prove that Christ is the proper heir to David's throne.

6. John in vision saw "the kingdoms of this world" become the world kingdom of Christ. (See Rev. 11:15). Note that the proper rendering is, "THE WORLD KINGDOM OF OUR LORD AND OF HIS CHRIST HAS COME AND HE SHALL REIGN FOREVER AND EVER."

## The Redeemer's Return

(Continued from page six)

and naked" (vs. 17). The church is utterly ignorant of its actual and deplorable state. Its leaders are crying "Peace and safety" when "sudden destruction" is upon them (I Thess. 5:3). Un-speakably sad is this. Whilever there is recognition of our condition and our need, there is hope, for recognition and acknowledgement of weakness is the secret of strength (2 Cor. 12:9). But self-complacency is fatal. For self-righteousness there is no remedy. Through self-sufficient and self-righteous the professing church will shortly be "spued out" by the One whose name it bears.

Now observe particularly that this "Laodicean" Epistle is the final one of the series. It sets before us the last state of the professing church on earth. In keeping with this note the time-mark here. The Lord speaks of "supping" (vs. 20). It is eventime. It is the closing meal of the day! The end is at hand. The church is feasting inside and the Saviour is standing outside. Such was what was predicted eighteen centuries ago, and such is what we now witness in Christendom today. Christ is now outside the professing church undesired, unheard, unknown. And, we repeat, this Epistle is the final one of the series, there is no eighth which follow it. The Laodicean condition is the last phase of apostate Christendom. Nought remains but its spueing out. The very next thing we read of in Revelation after the Laodicean Epistle is — "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither" etc. (4:1) which clearly symbolizes the catching up of the saints. But we turn now to consider—

### 4. The Prophecy of the Perilous Times.

This prophecy is found in 2 Tim. 3 and is another delineation of the professing church in the last days. It is particularly to be noted that the verses we are about to consider, describe not mankind in general but Christendom in particular. Note now the several lines in this picture. Lengthy comment is needless.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." "Men shall be lovers of their own selves" — two things, closely connected, are referred to: selfishness and egotism. Self-lovers! Was there ever a time when there was so much self-seeking and self-pleasing, and so little self-sacrifice by professing Christians? "Covetous" — money-lovers. What fortunes are now amassed by those who claim to be not their own but bought with a price! Our average church-member is as greedy and grasping as the worldling. "Boasters" — intellectual boasting — laying claim to the possession of a wisdom and scholarship unknown to our forefathers; ecclesiastical boasting, evidenced in denominational pride; and what is most obnoxious of all, spiritual boasting — the profession of superior piety, the advertising of a "victorious life," "baptism of the Spirit," "sinless perfection," etc. "Proud of their culture, liberality and broadmindedness. How different from the One who said, 'Take My yoke upon you, and learn of Me: for I am meek and lowly in heart.'" "Blasphemers" — Christian Scientists(?), Russellites, Higher Critics, etc. "Disobedient to parents." When was this deplorable sign of insubordination so rife as it is today? Instead of parents ruling their children, children now rule their parents, and, of course, the parents are to blame. This failure to exercise parental authority, this rebellion in the young which will brook no restraint, is the certain forerunner of the downfall of the State, fosterings, as it does, the spirit of lawlessness. "Unthankful" — temporal blessings received as a matter of course without any recognition of their Giver. God's providential mercies unappreciated. Returning of thanks at mealtime, almost entirely a thing of the past. "Unholy" which has reference to the utter absence of separation from the world: the disappearance of the Nazarite spirit.

(To Be Continued Next Week — D.V.)

We ought to be definitely on the affirmative side in every case. We who are the Lord's little creatures in the churches have all the power of God that He has given to us.

"And whatsoever thou shalt bind on earth shall be bound in heaven."—Mt. 16:19.

We have the right to ask Him anything as long as it glorifies His name. Could anything glorify our Lord more than to ask Him to save the lost; to reveal to their hearts the Son of God dying for their sins; to reveal to their hearts that in His righteousness He has redeemed us from our sins and by taking our place, He has placed upon us His righteousness.

What a great exchange! I wonder today if there is someone here who has never come savingly to the knowledge of our Lord. We are praying that God shall open

your hearts now. We are praying that God will reveal unto you that Jesus died in your stead and was raised again, so that you might trust Him and believe on Him. We are asking God to save His people, and in telling you that, we will never compromise. Jesus saves, and Jesus keeps. He is able to save them to the uttermost.

In closing, I feel that we who are not compromising Baptists, but those who believe the affirmative of the message, the truth of God's Spirit, should stand together and perhaps sing so that there might be someone invited to our Christ. If there is someone who has already received Him, may you come openly and publicly to acknowledge Him before this people. You'll not be ashamed of Him if He is yours. That is without compromise.

May God bless you!

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## Compromising

(Continued from page seven)  
but it will be until the Lord says to stop. We had a problem recently. We were financially in trouble. God's people were stealing and robbing and taking that which ought to belong to Him. When the treasurer's report came in, we needed \$400. Everybody was running short except the preacher. I got paid that day. But it made the report look bad. I said, "How much do we need?" The treasurer told me. I said, "Has anybody got \$400 who wants to put it in here?" Nobody had the \$400. I said, "Let's do this. I want everybody to pray and ask somebody to send it to us." I saw a group of giggling youngsters and some oldsters who would have giggled but they were too proud to do it. But there were a few old heads nodding, and I picked them out. I said to them, "Come on and join with me." The next Sunday morning, do you know what we got? We got eight times what we needed. It was the biggest offering I ever saw. We had to ask the Lord to shut it off. God being my witness, that is the truth.

I said that we believe in a policy of demonstration. We weren't asking for this thing because we wanted to spend it. We wanted it for Christ's sake, because it was important. We have motivation. We wanted to see that this gospel was preached. There are a lot of people that are going to share in the blessedness of that giving. We thank God for it. It is true that God is able to do more. We ought not be worried too much about compromising.

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JULY 11, 1970

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GIVE US READERS  
We Will Give Them The Truth