

WHAT'S THE TROUBLE?

G. RUSSELL EVANS
Norfolk, Virginia

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 1:13).

God has blessed America among all nations. In our haste and greed, have we forgotten? We have a problem — real trouble: the decay of our national morality! The Roman philosopher Cicero warned his countrymen two thousand years ago: "It is impossible to know the truth and not be held responsible." We know the truth and we are responsible!

When Alexander Solzhenitsyn, the exiled Russian author and Nobel prize winner, visited America for the first time two years ago,

he electrified listeners with his ringing denunciation of communism. He named names, places and events in tracing the ruthless rise of communism which he equated with "the West's fantastic greed for profit and gain." He called the world situation "catastrophic" and asked, "Is it possible or impossible to warn someone of danger?" He pointed to our skyscrapers and affluence which seemed to say it can't happen here, and quoted a Russian proverb: "When it happens to you, you'll know it's true."

Solzhenitsyn got standing ovations. But who else was listening? Not President Ford, not Vice President Rockefeller, not Secretary Kissinger. They were invited, but too busy to attend. Later, Mr. Ford

declined to see Solzhenitsyn at the White House, too. The real reason was detente: He didn't want to offend the Kremlin. These "leaders" confused detente with appeasement. Detente means avoiding hostilities and lessening tensions. Appeasement includes giving in. This was giving in. Mr. Ford made a mistake. It cost him many votes in the 1976 election.

This is one tragic example of the deterioration of our moral fiber. What's our trouble? Our trouble is not inflation, not big government, not huge welfare rolls, not crime in the streets, not corrupt politicians, not liberal clergymen. These are the results of our trouble.

These "results" are all planned and are caused by a lack of morality! Inflation is robbery by a gov-

ernment unwilling to operate within its means. Big government is permitted by an apathetic public. Huge welfare rolls help the politicians get re-elected. (Those who vote for a living now outnumber those who work for a living). Corrupt politicians finagle illegal contributions, rip-offs and pay-offs. Crime in the streets is largely the product of permissiveness in schools and homes. Liberal clergymen pontificate to destroy free enterprise, ambition and initiative by taking from the haves and giving to the have-nots — on a silver platter.

We can't blame national leaders because we voted them into office — and sold out a great deal of our freedom in doing so. We can't blame the mainline churches, be-

cause church supporters accept their liberal theology — and lose much of the personal commitment to Jesus in doing so. We can only blame ourselves. Do we really care?

We are talking about jeremiads — gloom and doom conditions which are tolerated because of apathy and indifference, just as the Judeans did in the days of the Prophet Jeremiah.

It is possible that America could cease to exist. Richer and more powerful nations, in their day, have been sabotaged and enslaved. For example, Babylon was the richest and strongest nation of its time. But it weakened from lust and affluence, and the Medes and Persians easily overran it and (Continued on page 4, column 3)

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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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WHOLE NUMBER 2135

BY LAW AND GRACE

By ALEXANDER CARSON
(1776-1844)

Perhaps there never was a man owning the divine existence, so full of the opinion of human merit, as not in some respect to have recourse to the grace of God. Even Tindal, whose god is more limited in his powers than an earthly father or master, speaks of a gracious god. They who deny the atonement of the Son of God in the proper sense of the word, speak, notwithstanding, of grace and mercy. On the other hand, few of the multitudes who speak of salvation by grace, hold the doctrine in such a view as to exclude law and merit. The scheme of salvation which commands the approbation of the greatest part of what is called the Christian world, is that which represents an interest that the atonement to be procured is by the condition of good works.

In opposition to all these, the

apostles declare salvation to be purely of grace, the free gift of God through Jesus Christ. The apostle Paul not only asserts sal-



ALEXANDER CARSON

vation by grace, and not by human merit, but declares that salvation by grace and works, is a contradiction in terms. "And, if by grace, then is it no more of works, otherwise, grace is no more grace. But if it be of works, then is it no more grace, otherwise, work is no more work" (Rom. 11:6). "For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise" (Gal. 3:18).

This is so obvious a dictate of common sense, that it is strange to find any professing to believe the Scriptures and missing these incongruous elements. Yet, these things thought so inconsistent by the apostle, have been found perfectly reconcilable by others; and what Paul looks upon as a contradiction, they have considered as a scheme, beautifully harmonizing the attributes of God, and the moral agency of mankind. God is just and gracious in the atonement, while man is entitled to the benefit of this and the reward of eternal life, by his repentance and new obedience. This is the darling scheme of the wise and the unwise. The bold conclusions of the Socinian and Arian are embraced only by a few hasty speculationists. They are never likely to be the refuge of the generality of mankind.

But let us see how the admirers (Continued on page 6, column 3)

The Peculiar People Of God

DON SHOCKEY
Memphis, Tennessee

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

INTRODUCTION

Brothers Paul and Peter say in our Scriptures we as the elect of God are a peculiar people. Let's examine for a minute this word "peculiar." In our present day language if I were to accuse a person of being peculiar, I would infer that they were "odd" or "strange." But in the sense that these brethren use the word, there is an altogether different meaning attached. In fact, the word translated peculiar comes from two Greek words: a noun "laos" and (Continued on page 6, column 1)

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A Sermon By Joe Wilson, Sr.

WHAT THE HOLY SPIRIT TEACHES IN THE EFFECTUAL CALL

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 3:10).

John 16:8-11 informs us that when the Spirit comes, He will reprove the world of sin, of righteousness, and of judgment. I understand this to describe the effectual and saving work of the Holy Spirit upon the world of God's elect. I understand that the "reproving" here is the effectual teaching of the Holy Spirit causing

the elect to know these truths. In John 6:45 we learn that there is a teaching work of the Father, and that those who are thus taught will and do come to Christ in saving experience. I take it that the Father sends the Holy Spirit to do this teaching work.

In Matthew 16:16,17, we learn that if one believes and knows that Jesus Christ is what He claims to be, and if one knows Him as Lord and Saviour, that such a one was not taught this by human endeavor, but has been effectually taught by the Father. Salvation is not by decision and action of man. Salva-

tion is a revelation given by God. Men do not learn saving truth in human schools with human teachers, but must be Divinely taught.

In I Corinthians 12:3 we learn that if one is enabled to savingly say that Jesus is Lord that such a one has been effectually taught this truth by the work of the Holy Spirit. Men are unable to know who Jesus really is and to trust Him as such, apart from the Holy Spirit.

In my text we are taught that if one is so taught as to really know the truth about Jesus Christ (Continued on page 2, column 2)



FRED T. HALLIMAN

others do. I suppose also, that most people, if asked on the spur of the moment to quote or name their favorite verse of scripture, would almost automatically quote John 3:16 and this is a beautiful portion of the Word of God, although generally grossly misunderstood and/or applied.

I wonder how many that will be reading this have ever given any real serious thought to the passage of scripture found in I John 1:7-10 and especially, in verse 7. I used to read verse 7 very casually-like and with a more or less Pharisaic attitude, very near bor-

dering on what is found in Luke 9:11. I would often thank the Lord that I was really walking in the light, meaning by this, whether expressed verbally or just in thought to myself, that I had all but reached the pinnacle of spiritual perfection. I would often think that, at the very most, I had only one or two more rungs to ascend to reach the top of the ladder of perfection. Beloved, I freely admit now, that I had just about reached a pinnacle alright, but instead of it being that of spiritual perfection, I was just about ready to rest after reaching the pinnacle of stupidity and ignorance — I had not the slightest idea of what the Lord was talking about in I John 1:7.

However, as I have tried to walk with the Lord over the years, and I believe that I have picked up a few points over the years that have taught me how to better understand this verse of scripture and to keep more closely in step with my Lord. He has taught me something about the real meaning of this scripture and took some of the shock out of what was eventually to be revealed to me.

Without good shock absorbers on my vehicle here, it would be almost impossible to ride over these rough roads. They do not take the bumps out of the road, but they do take the main shock out of them as the car travels over them. So likewise if, when we were first saved, the Lord were to turn the full spotlight upon us suddenly and we could truly see just what filthy sinners we were, yet, even after being saved, it would be more than we could bear. But the Lord takes some of the shock out of this by revealing to us day by day how unworthy we are of His marvelous grace.

Let us quote I John 1:7: "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The best way that I know how to explain the real meaning of that scripture is by way of illustration of a young man that had been invited to a (Continued on page 7, column 3)

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Editor's Note: I personally knew
Elder G. E. Jones. He was one
of the most able expounders of
Bible prophecy in his day. Above
is listed only some of his books as
he wrote many others. I have all
that he wrote. I would not sell any
of them at any price. We are able
to offer these through his wife
who still has a limited supply of
them. If you want one, I would
advise you to order now.

THE BAPTIST EXAMINER
AUGUST 27, 1977
PAGE TWO

(Continued from page one)

and about salvation, such a one
will ask for and receive God's
salvation.

Education is an extremely im-
portant matter. We are just at any
moment of time the sum total of
what we have been effectually
taught. To be effectually taught
in any realm is when we learn
what we are taught and act accord-
ingly. There is much we can learn
that is important in a sense and
good, but that we can do without.
There is one teaching that is in-
comparably above all other teach-
ing in importance and which we
cannot afford to be without. It is
the effectual teaching of the Holy
Spirit unto the experience of sal-
vation. But I do say that if one is
so taught as to graduate into the
experience of salvation, the Teacher
must be a Divine Being with
supernatural power.

The necessity for the teaching of
the Holy Spirit lies in the spiritual
ignorance of the natural man. On
the subject of this ignorance, Pro-
verbs 20:12 informs us that the
hearing ear and the seeing eye are
the result of the effectual and
creative work of the Lord. Oh,
my brother, the natural man will
never hear or see what we preach
unto him unless he is enabled to
do so by the Holy Spirit. We may
speak ever so eloquently and per-
suasively, but he cannot hear. We
may speak ever so plainly, but
he cannot see. Ephesians 4:18 in-
forms us that the unsaved man
has the understanding darkened,
being alienated from the life of
God through the ignorance that is
in them, because of the blindness
of their heart. The mind of the
unsaved is dark and blind and he
is in total ignorance about spiri-
tual things. God, who commanded
the light to shine out of darkness
must shine in His heart if he is to
see the glory of God in the face
of Jesus Christ.

I Corinthians 2:14 informs us
that the natural man receiveth not
the things of the Spirit of God; for

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for "new life."

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they are foolishness to him, neither
can he know them, because they
are spiritually discerned. Now the
unsaved man may know much in
the areas of human wisdom and
earthly things. But he knows ab-
solutely nothing at all in the realm
of the spiritual. The unsaved man
has no understanding of his lost
condition. He knows nothing of the
nature of his need of how great
that need is. He knows nothing at
all about how God saves sinners.
He knows not the person and glory
of Jesus Christ. The scene is so
beautiful, but he is blind and can-
not see it. The song is sweet be-
yond words, but he is deaf and
cannot hear it.

Furthermore, the unsaved man
is totally unable to learn spiritual
truth. The subject is beyond his
comprehension. His condition is
that of the woman to whom I
witnessed and she said "I don't
know what you are talking about."
She was telling the truth. She did
not know and no unsaved one
knows what we are talking about

"Receiving the end of your
faith, even the salvation of your
souls" (I Pet. 1:9).

I don't know any theme in all
the Word of God that seemingly
thrills my soul more, or means
more to me than the study of the
theme of salvation. Every time
I start to study it, I find there
is so much said in the Word of
God about salvation that it is im-
possible to cover it in any one
message. There are so many out-
standing texts on the subject of
salvation. For example, the prop-
het Jonah said:

"SALVATION is of the Lord"
(Jonah 2:9).

Also we read:

"Mine eyes have seen thy SAL-
VATION" (Luke 2:30).

This was spoken at the time
that the baby Jesus was being
presented into the temple and the
Word of God tells us that as He
was held in the arms of one of

when we talk to them about Jesus
and salvation. The unsaved man
has no desire to know about these
things. He has no interest at all
in the subject. The mere human
teacher is utterly unable to teach
such a one. No matter how dedi-
cated and concerned the teacher
may be. You see a person cannot
be taught that which he has no
capacity to learn and no interest
in. Thank God for the Holy Spirit
as a teacher. Thank God for His
teaching ability. Many times the
human teacher of human subjects
is frustrated and unable to "learn"
the student the subject. But, praise
God! The Holy Spirit is never de-
feated in His teaching ministry to
the elect. Human teachers can only
teach one, they cannot learn him.
But the Holy Spirit can "learn"
you so that you know what He
teaches and act accordingly.

Now ponder this carefully. There
is a relationship between knowl-
edge and salvation. One does not
have to know much to be saved.
Praise God for this. But one does
have to know some things to be
saved. We are not hardshells. We
do not believe that men are saved
apart from an effectual hearing
and learning of some truth.

Some old writers used to teach
that saving faith was made up of
three ingredients: Knowledge, As-
sent, and Reliance. They had
much truth in this. One must know
certain things. One must give men-
tal assent and belief to those
things. One must rely upon those
truths if one is ever saved. You
cannot believe savingly in what
you do not know. You must hear
the gospel and believe that it is so
in the facts it states, if you are to
trust that gospel in salvation. So
one must know some things in
order to be saved. But one does
not have to be an accomplished
theologian in order to be saved.

My brother, I exhort you to be
careful in saying of any individual
"he is not saved." Especially, do
not say this just because he does
not know as much theology as
you do or even because he is in
error on some points of theology.
If one realizes he is a sinner and
is enabled to trust Jesus Christ as
his own personal Saviour, such a
one is saved and saved forever.
But I do hasten to add that after
one is saved awhile, he should
know more and more and more of
the things of the Word of God. He
should not remain a baby on and
on. The effectual call is the be-
ginning of an educational process

the faithful, that this individual
referred to Jesus as "thy salva-
tion." Salvation, then, would ap-
pear to us not to be a creed, not
to be a tenet, and not to be a
group of things that we believe,
but salvation is a Person — the
Person of the Lord Jesus Christ
Himself.

The word "salvation" is used
again at the time of the conver-
sion of Zacchaeus. We read:

"And Jesus said unto him, This
day is SALVATION come to this
house" (Luke 19:9).

We have another reference to
salvation when the Apostle Peter
says:

"Neither is there SALVATION
in any other; for there is none
other name under heaven given
among men, whereby we must be
saved" (Acts 4:12).

When you read this, you can't
help but see that by inspiration
the Apostle Peter declares to us

that the only way that salvation
can be ours is through the Lord
Jesus Christ.

The Apostle Paul says:
"For I am not ashamed of the
gospel of Christ: for it is the pow-
er of God unto SALVATION to
every one that believeth, to the
Jew first, and also to the Greek"
(Rom. 1:16).

Notice again:

"In whom ye also trusted, after
that ye heard the word of truth,
the gospel of your SALVATION"
(Eph. 1:13).

Here is a text that says that
you heard the truth, you trusted,
and salvation became a reality.

Notice another outstanding text
relative to salvation:

"And that from a child thou
hast known the holy scriptures,
which are able to make thee wise
unto SALVATION through faith
which is in Christ Jesus" (II Tim.
(Continued on page 3, column 1)

that goes on and on until in eter-
nity we shall know as we are
known.

Now to the subject. I desire to
be careful in this subject. I would
not want to add anything not nec-
essary to salvation, or leave out
anything that is. I approach the
subject around four S's. I am not
a fan of homiletic alliteration as a
rule, but will use four S's in this
matter. In the effectual call, the
Holy Spirit teaches one some
things about **Self**. The natural man
has a very flattering opinion of
himself. As Proverbs 20:6 informs
us that most men will proclaim
every one his own goodness. As
the Pharisee in prayer thought he
was the best man he knew and
used the name of God to brag on
himself. But, in awful and startling
contrast to man's opinion of him-
self, the Bible tells us that man
is from head to foot full of
wounds and bruises and putrifying
sores. That there is none that do-
eth good, no, not one. That man's
heart is deceitful above all things
and desperately wicked. Now, in
(Continued on page 5, column 3)

pre-millennial coming of Jesus
Christ. Anyone feeling led of God
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should read who desire to know
some facts about the rapture
question.

The editor wishes to sincerely
thank all the churches and indi-
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We did not have to skip a week
in July as we expected. Thank the
Lord and His faithful people! I
pray that we never shall. Be as-
sured that we at the Calvary Bap-
tist Church desire to do nothing
more than serve our Christ and
His people in getting out those
things most surely believed among
us.

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Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



WHY YOU NEED SALVATION

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Why . . . Salvation

(Continued from Page Two)

Listen again:
"For the grace of God that bringeth SALVATION hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

Paul is saying that the grace of God brings salvation, and that salvation teaches us three things. It teaches us that we should live soberly, righteously, and godly — as unto ourselves; righteously as unto our fellowmen; and godly as unto Him with whom we have to live.

So many people say that if a man is saved by grace that he can do anything that he wants to do. No, beloved, the Word of God says that that same grace that brings salvation, teaches us that we are to live soberly, righteously, and godly in this present world.

I have taken time to read to you these eight Scriptures by way of an introduction that you might see how that salvation is mentioned so many times, and how that salvation is magnified in the Word of God. Now let me give you four reasons why you need salvation.

I

THERE IS A GOD.

You need salvation because there is a God. Believe me when I say there is a God. Listen:

"He is" (Heb. 11:6).

In other words, God is, or God exists.

"But there is a God in heaven" (Dan. 2:28).

I say the first reason why you need salvation is, there is a God. If the evolutionist and the atheist are right — if the agnostic, the skeptic, and the infidel are right, then you don't need salvation. If there is no God, then you don't need salvation, but because of the fact there is a God, then you need salvation.

What kind of a God is He? We are told that God is a God that is absolutely infinite. Listen:

"GREAT is our Lord, and of great power; his understanding is INFINITE" (Psa. 147:5).

Beloved, we need salvation because there is a God, and God is an infinite being.

Let me insist upon the fact that I believe in God: There was a time when the only reason that I could offer for my belief in God was what I saw in nature. That was enough. To me, what I can see in nature roundabout me proves that there is a God. I have always felt sorry for the person that doesn't have an eye for nature, especially that boy or girl that has been brought up in town, who knows nothing whatsoever about nature. To me, nature tells me that there is a God.

I go back to the time in the Old Testament when David stepped out of his tent in the nighttime,

and looked up into the sky, and saw the moon as it took its place in that pale blue Syrian sky above him. He saw the stars as they filed out one by one, to become the golden sentinels of the night. I hear David as he says:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psa. 8:3,4).

Then the next morning, when David had awakened from his sleep, as he would begin his day, as he stepped from his tent again and looked out across nature to see the sun as it came up as a ball of fire in the horizon, and to see nature roundabout him, as the brook maybe was babbling and as the grass was growing, he said:

"The heavens declare the glory of God; and the firmament sheweth his handywork" (Psa. 19:1).

I say to you, like David, both of night and in the morning, by day and by night, I see evidences of God's presence every day. I tell you. I believe in God first of all because of what I see in nature roundabout me.

But that is not the only reason why I believe there is a God. There was a time when that was the only reason that I could have given you why I believe in God. But there is a greater reason today, and that is, I believe in God because of my personal, intimate, actual experience with Him. So far as I am concerned, I believe there is a God because of my experience with Him.

Let's look at it from this standpoint: Brother Jim Everman and I have been very close friends for a great number of years, and I think most highly of him. His knowledge of the Word of God, and his love for the Lord is that which would thrill the soul of any man who is saved. Now suppose you were to try to convince me that Jim Everman doesn't exist. You might argue with me, and might use all the laws of logic whereby you would try to prove that Jim Everman does not exist. When you had finished your argumentation, I might not be able to put my finger upon the weak spot of your argument, but I would still know you are wrong. I would still know that Jim Everman exists because of my personal experience with him.

Beloved, you might try to argue with me that there is no God. You might say, "Brother Gilpin, God does not exist. There is no God. I am an infidel, an atheist, an agnostic, a skeptic, a rank unbeliever. I do not believe there is a God." You might have a system to prove that to your own satisfaction, but when you have finished with your argument, although I might not be able to put my finger upon the weak spot of your argument, I would still know that God exists because of my personal experience with God.

I say to you, I believe in God. Since I believe there is a God in view of what I see in nature and

IS "THAT" IN THE BIBLE?



Question:

"OF WHAT TRIBE WERE 42,000 MEN KILLED BECAUSE OF THEIR INCORRECT PRONUNCIATION OF ONE WORD?"

Answer: The tribe of Ephraim, Judges 12:5-6: "And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay; Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan: and there fell at that time of the Ephraimites forty and two thousand."

in view of my personal experience with Him — in view of that, then that is Reason Number One why you need salvation. If there is a God, and if that God is infinite, as the Word of God reveals, then you need salvation.

II

THE BIBLE IS GOD'S REVELATION.

The Bible is not an ordinary book. It is God's Book. It is the Bible, and it is God's revelation of Himself to us. Listen:

"Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

This was Jesus Christ speaking, and He says, "Search the Scriptures." He actually throws out a challenge — "Search; you'll find that the Scriptures are they which testify of me."

Beloved, the Bible is a revelation of God. Every time you open it — every time you read from it you are reading God's revelation of Himself. Listen:

"And that from a child thou hast known the holy scriptures, which are able to make thee WISE UNTO SALVATION through faith which is in Christ Jesus" (II Tim. 3:15).

Beloved, I insist that the Bible is God's revelation of Himself, and it is through the Bible that we know about God. Didn't Jesus say:

"If it were not so, I would have told you" (John 14:2).

If the Bible were not true, if the Bible were not God's revelation of Himself, then Jesus Christ would have told us so. He would have made us wise, for He said, "If it were not so, I would have told you."

We find the Lord Jesus Christ making a similar statement when He said:

"And the scripture cannot be broken" (John 10:35).

Mark it down, it is God's revelation of Himself, and it cannot be broken.

How many times have you heard the Bible preached from in years gone by? How many times have you gone to church and a verse of Scripture has been quoted to you? How many times have you picked up the Bible yourself and read it and there has been a verse of Scripture that has stuck in your mind? Beloved, that is God's way of revealing Himself to you. I say then, you need salvation first because there is a God, and in the second place, you need salvation because the Bible is a revelation of God.

GOD'S REVELATION SHOWS

THE BAPTIST EXAMINER
AUGUST 27, 1977
PAGE THREE

THERE WILL BE A JUDGMENT FOR SIN.

The Bible shows us that there will be a judgment for sin. We read:

"And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

We are busy people and we live by appointment. Sometimes we make appointments that we don't keep. Ofttimes we make appointments and then break them. Ofttimes we are providentially hindered from keeping appointments after they have been made, and it becomes necessary that we break those appointments.

Here is a woman that says she has an appointment with a hairdresser. Here is a man who says that he has an appointment with a doctor. Here is a man who says that he has to hurry because he has an appointment with his broker. Beloved, we live by appointments. But those appointments oftentimes we do not keep. But there is one appointment that we are all going to keep: "It is appointed unto men once to die, but after this the judgment." God, in the Bible, which is a revelation of Himself to us, tells us that there is going to be a judgment.

The Apostle Paul preaching on Mars Hill the most learned sermon that he ever preached, to a crowd of the most learned people that he ever spoke to, said:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will JUDGE the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30,31).

He says that right now, God is just winking at sin. That is to say, God is just passing it by. God is just letting people go on to sin, and sin, and sin, and do whatever they please. He is letting them get by with it, but He has appointed a day when they are going to be judged for their sins. Sinner friend, remember, it may be that you are doing very well now, but God has appointed a day in the which He is going to judge you.

I remember a man, nearly fifty years ago, who was an infidel, and who on his farm has raised one field only by Sunday work, and the rest of his crop, he raised by working it during the week. When the fall of the year came, he found that the field that he worked on Sunday had produced more corn than the field that he had worked during the week. He sat down and wrote a letter to the county paper and told the story how he worked one field on Sunday — how he planted it, plowed it, hoed it, and harvested it on Sunday, and the yield was greater than the field that he plowed and worked during the week. He asked, "How do you

account for that in the light of your editorials?" The editor very wisely turned the letter over on the back, and wrote these words: "God doesn't make final settlement in October."

Mark it down, God is just winking at sin. He is allowing you to do as you please. Sinner friend, you can go on and live any kind of a life that you want to now, but remember this, God has already ordained a day, called the judgment day, when you are going to meet every sin of your life. God's revelation, this Bible, shows me that there is going to be a judgment for sin.

Listen again:

"Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:24).

This verse says that there are two groups of men going to judgment. One man sends his sins ahead of him in judgment, the other goes to judgment ahead of his sin. Now what is the meaning of this? The man who is saved has already sent his sins ahead of him in judgment, and they have been judged in the Person of the Lord Jesus Christ. Jesus Christ has paid for those sins. Jesus Christ has already suffered for the sins of that man. The man is free from sins as his sin debt has been paid, because those sins have been sent ahead of him. The other man—the unsaved man—the man who lives and dies with his sins about him, goes up to the judgment bar of God, and looks about him, and there are all his sins trailing behind him. The sins of his youth, the sins of young manhood, the sins of young business life, the sins that he has committed down through life are all right behind him — all those sins have followed him up to the judgment bar of God.

I tell you, beloved, there are two ways whereby your sins can be handled: you can either send them ahead of you with Jesus Christ, or you can leave Jesus Christ out of your life and meet every one of those sins at the judgment bar. That is the third reason why you need salvation — namely, God's revelation of His Bible shows us that there is going to be a judgment.

IV

FOLLOWING THIS JUDGMENT WILL BE A HELL OF FIRE.

You need salvation because following this judgment will be a Hell of fire for the man who is outside the Lord Jesus Christ. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which

(Continued on Page 8, Column 1)



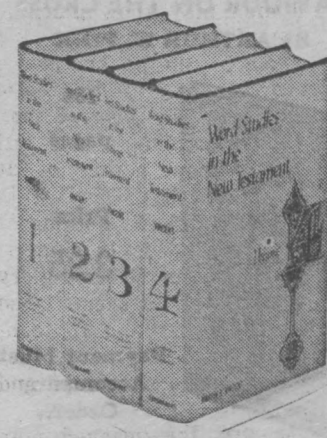
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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"What about a professed Christian who commits suicide, talking about going to be with the Lord?"

E. G. COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



This is a subject that requires prayerful study. I John 3:15 says, "Ye know that no murderer hath eternal life abiding in him." This verse of Scripture would indicate that a person who kills anyone has no eternal life abiding in him. But II Peter 1:20 says, "Knowing this first, that no prophecy of Scripture is of any private interpretation." This simply means that we are not to take any one verse of Scripture and formulate a doctrine from it without taking into consideration other Scriptures that deal with the same subject.

There are those who seem to think there is just no way for a person who commits suicide to ever be with the Lord. But in Judges 16:30 we see that Samson committed suicide and mass murder all at the same time. But still we see in Hebrews 11:32 that he made the Lord's honor roll. So let us go slow on this subject. The motive, or reason for suicide has all to do with it. In our day I am persuaded that no child of God commits suicide while in his right mind. But I am also persuaded that a child of God can lose control of his mind, commit suicide and still go to be with the Lord. We know that one man committed suicide and is now with the Lord. And in Malachi 3:6 God says, "I am the Lord, I change not."

ed, and said, "I've found the Saviour. I wouldn't think of such a thing as taking my own life. When I go into the presence of the Lord, I don't want Him to say, 'What are you doing here? I didn't send for you!' When I go, as I shall soon, I want it to be at His call."

In the same town, I visited another sick man who did the same thing, only he tried more desperately to knock himself out. He swallowed all his medicine, and later, he took a jar and broke it over his head, trying to kill himself. His wife had a desperate time keeping him from suicide. An old friend of his, a devout Christian, talked to him about Christ and salvation, and led him to trust Him. That simply transformed him.

My experience has been that real genuine Christianity will keep a person from suicide, and in my judgment, when a person commits suicide, they cast doubt on any Christian profession that they have ever made, for a person to talk about "going to be with the Lord" when they are contemplating self-destruction is to reveal a very questionable attitude. The Bible says, "Thou shalt not kill." Why shouldn't that apply to killing one's own self?

JAMES HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



I must confess that I don't know as much about this subject as I would like.

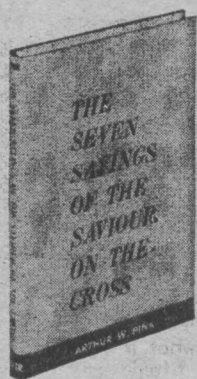
The only thing that I can say is that I do not believe that any one can die before his time. "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted" (Eccl. 3:1-2).

There were some occasions where God's people wanted to die but God wouldn't let them. "But he himself (Elijah) went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, I, Lord, take away my life; for I am not better than my fathers." Needless to say, God still had a work for him and he did not die.

Simeon was ready to die when

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he saw the Lord because he felt that he had reached all the blessings that he could hold. "Then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word" (Luke 2:28,29).

Paul desired to die and be with the Lord. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:23,24).

There is only one account, that I know of, of one of God's servants who committed suicide. "And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead were more than they which he slew in his life" (Judges 16:30).

I am sorry that I can't tell you more about your question, but that is all I know about it.

PAUL TIBER

PASTOR
NEW TESTAMENT
BAPTIST CHURCH
*272 Euclid-Chardon
Road
Kirkland, Ohio



Personally, I cannot see how a suicide can produce a right standing before God; especially, when he is unrepentant such as the example given in this question.

Yearnings for Heaven are vital and good, but to take one's own life to get there sooner is a fallacy.

Paul, the apostle, wished to depart this life in order to be with his Lord, but he was not foolish enough to engage in a self murder (Phil. 1:23).

Murderers, among others, are said to have their part in the lake of fire which burneth with brimstone (Rev. 20:8).

My opinion is that an instance such as the one here described is an example of one who is merely a professing Christian who possesses no substance.

What's The Trouble?

(Continued from page one)

enslaved its people. The same for Rome. When pleasures and prestige became more important than patriotism and hard work, the vandals invaded and conquered them.

Let's look closer to home. How smart is a nation which: Provides more protection for the criminals than for the victims? Allows its government to squander billions on deficit spending, foreign aid and a bloated bureaucracy? Subordinates its national defense to provide more welfare for those able but unwilling to work? Permits foreign competition to take over world leadership in its most vital industries? Subsidizes its mortal and sworn enemy by providing technology, wheat and industry so the enemy can concentrate on weapons of war?

In consideration of our question, "What's the Trouble?" (and its answer), we are not neglecting the mainline churches, or the National Council (NCC) or World Council of Churches (WCC) — one or more of which would:

Create a new world order (meaning socialism).

Reduce America's defenses in favor of more welfare,

Coddle the homosexuals and lesbians,

Surrender the Panama Canal, Abolish prisons and the death penalty,

Support communist, terrorist liberation groups everywhere, and Pass the Equal Rights Amendment (to hasten the destruction of the Christian family), to name only a few. There are hundreds of similar policies and programs which are supported by the above named church bodies.

Over the past months, our articles have attempted to "zero in" on some of the details of permissiveness and immorality. Space never permits complete coverage. Nevertheless, in keeping with our theme of "the trouble" (decaying morals), let's update a few "events":

A new member of the NCC's Governing Board is Episcopalian George McGonigle of Houston, who gives us the "inside" on the Governing Board's real power. The real policy makers are the "program unit committees" made up of NCC staff officials who draw up the resolutions and policy statements which Board members routinely rubber-stamp. Mr. McGonigle is fighting this as a minority of one against the other 239-plus Board members.

Side-by-side in our files are two revealing stories. One details the pleas of NCC President William P. Thompson, UN Ambassador Andrew Young, and several liberal U.S. Congressmen for human rights in South Korea; and denounces President Park Chung Hee for his persecution of 19 citizens arrested for collecting signatures on a petition. The other story tells of the sickening communist blood bath in Southeast Asia following U.S. withdrawal: at least 250,000 ruthlessly murdered, including orphans, nuns, the aged, and any who cooperated with the Americans. The NCC, the UN and the U.S. Congress have been mostly silent about this story. Why?

This double standard carries over into a number of "events." The United Methodist Church (UMC) has supported and provided money for more liberal abortion laws (to take away the lives of unborn children) and has, on the other hand, promoted abolition of capital punishment (to give life to convicted murderers). This double standard (or hypocrisy) would apply to the suspension from the NCC of Archbishop Valerian Trifa, accused of helping massacre Jews under the Nazis and of lying to U.S. Immigration authorities. Public opinion caused this action by the NCC which, at first, refused to recognize the charges or do anything about them.

The NCC and its member denominations should be happy to learn that the liberal Associated Press, through ignorance or bias, now slants all its news stories on the Panama Canal toward Panamanian sovereignty. The Carter administration apparently does not object, having offered through its

AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

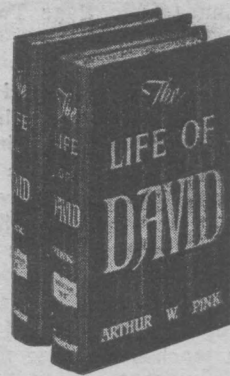


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negotiators, the aging Ellsworth Bunker and his conflict-of-interest assistant Sol Linowitz, one billion dollars for use of the waterway until the year 2000. The UPI now reports that Panama demands five billion dollars for use of "its" waterway. This is strange. The Canal Zone and the Canal are U.S. territory, bought and paid for in 1903.

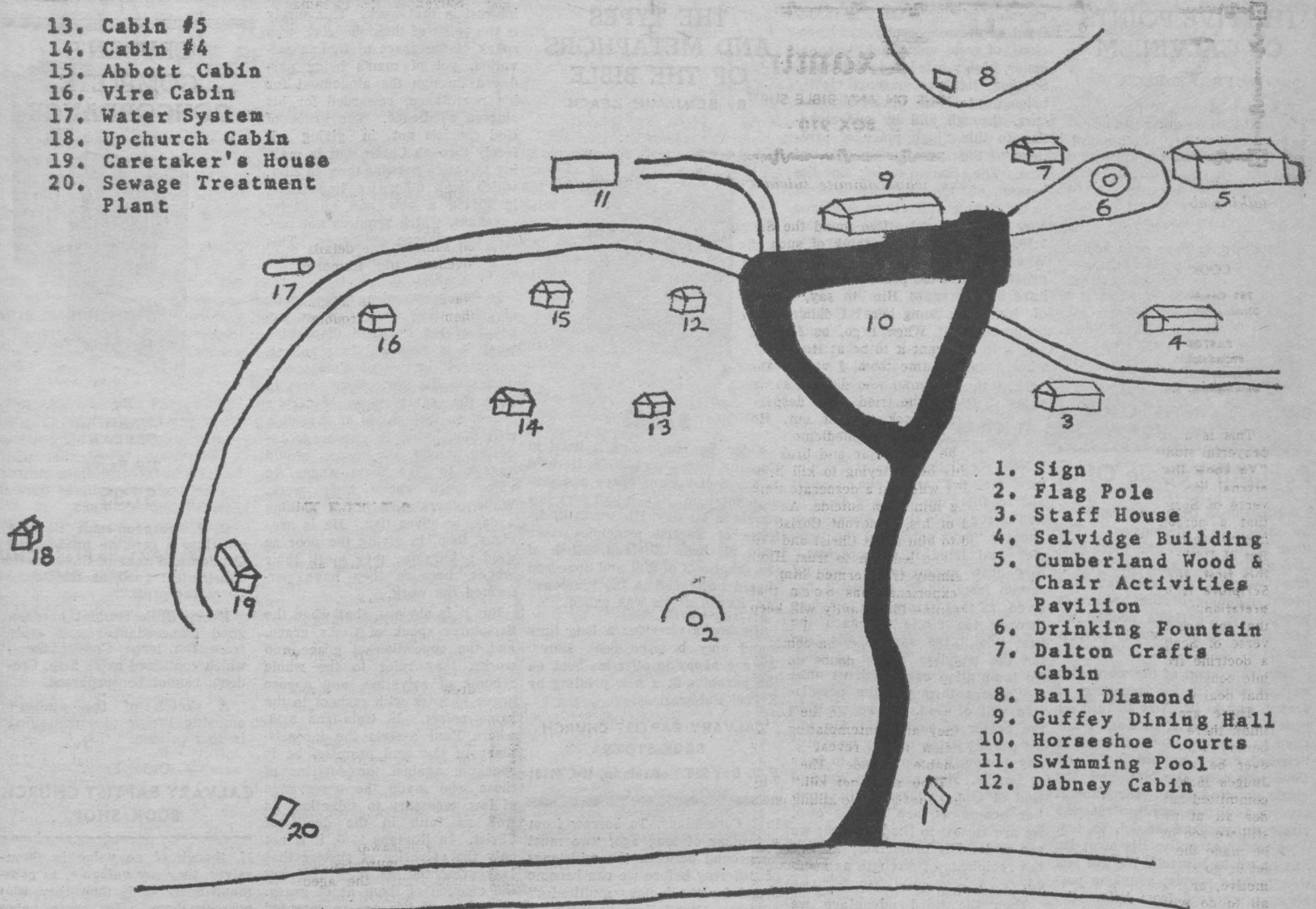
Peggy Billings of the UMC's Women's Division deplored Anita Bryant's crusade against the homosexuals, calling it "the garden path of bigotry . . . extremism . . . the pretense to represent God's will" . . . the show biz quality of Anita Bryant and the titillation of sex." But this latter part? Isn't that what heterosexuality is all about? Billings' characterization sounds crude, and is an attack on Miss Bryant (the revealer) rather than on what she is revealing.

Dr. Benjamin Spock, the child-rearing "expert" who taught permissiveness with children for many years and recently admitted he was wrong, came out for the homosexuals, saying in effect that the homosexuals wouldn't influence a child's sexual development. Maybe Dr. Spock is wrong again. He has already lost a certain amount of credibility. Besides, there are many studies to refute this stand. Anita Bryant took a Biblical stand against the homosexuals; but Billy Graham didn't, telling the messengers of the 120th Southern Baptist Convention, in effect, that God didn't call him to do so.

Our "trouble" is the erosion of national morality. Dr. Edward Teller, the famous scientist, believes that the USSR has already (Continued on page 5, column 1)

Faith is not believing that God can; it is knowing that He will.

13. Cabin #5
14. Cabin #4
15. Abbott Cabin
16. Vire Cabin
17. Water System
18. Upchurch Cabin
19. Caretaker's House
20. Sewage Treatment Plant



1. Sign
2. Flag Pole
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4. Selvidge Building
5. Cumberland Wood & Chair Activities Pavilion
6. Drinking Fountain
7. Dalton Crafts Cabin
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10. Horseshoe Courts
11. Swimming Pool
12. Dabney Cabin

PLOT MAP OF MT. VIEW BAPTIST CAMP — WHERE INDEPENDENT BAPTISTS FROM ALL OVER AMERICA WILL MEET SEPTEMBER 2-5, 1977



FOR CHRISTIAN GIRLS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

A CHRISTIAN GRANDMOTHER WRITES TO A YOUNG CONVERT

Dear Nancy:

Just can't tell you how happy we are that you have received Christ as your Saviour. He knew all men had sinned and needed a Saviour. So He came here without sin and died for all who would trust Him to save them. I know you did. He wants to talk to you by your reading the Bible each day and He expects you to talk to Him. Thank Him each night for all the good things He gives us. Ask Him to help you live for Him. Confess

(tell Him) the wrong things you do and ask Him to help you not do them again. He will hear your prayers. He's in Heaven where He went up in a cloud and is sitting on the right side of God's throne to talk to His and our Father anything we talk to Him about. I know you want to be kind and good. I'm going to ask God to help you, too. Wish I could have been there Sunday night.

Lots of Love,

Grandma

What's The Trouble?

(Continued from page 4)

won the Cold War; and that detente allows us to accept defeat in an inoffensive manner. Solzhenitsyn calls detente "a carefully created and criminal illusion," and warns "if we do not do our duty now, we will live to damn detente in communist torture chambers."

The events we have been describing, and many similar ones, make up a kind of blue print. A kind of assembly line revolution. The patterns are being carefully cut and fitted to complete the master plan for conquest and capitulation of America. There are signs of a religious awakening. This can save us. If Christians do not become informed, concerned and willing to take stands on the devastating issues of our time, and

do not correct errors on the part of the leadership of our mainline churches, then our churches are going to become nothing more than pleasant social organizations and gathering places. And worse, the churches will be leading us into socialism!

Creeping socialism is destroying our freedom (our precious gift from God). Our all-powerful, all-controlling government has become basically atheistic because it is replacing God. And unfortunately, our church hierarchy is too busy with social programs and liberation theology to realize this — or to care.

It is up to us to destroy the blue print and the patterns for the assembly line revolution. Our greatest assets are God and His promise of freedom. Paul told the Corinthians: "For he that is called in the Lord, being a servant, is

the Lord's freeman: likewise also he that is called, being free, is Christ's servant."

"No man escapes when freedom fails,
The best men rot in filthy jails;
And they who cried 'Appease, appease'
Are hung by men they tried to please."

—Author unknown

Holy Spirit Teaches . .

(Continued from Page Two)

the effectual call, the Holy Spirit teaches the sinner the truth about his filthy, vile, wicked, and depraved condition.

The rich young ruler had not learned this when he said that he had kept all these things from his youth. The Pharisee had not learned this when he thanked God that he was not as other men. But the publican had learned this when he said, "God, be merciful to me a sinner." Job learned this and abhorred himself and repented in sackcloth and ashes. Paul finally learned this and referred to himself as chief of sinners. Oh, hear me! no man will come to be saved as long as he has a high opinion of himself. Jesus came not to call the righteous, but sinners to repentance. The great Physician came to heal the sick. And no man by nature will ever know and believe the awful black truth about himself. In the effectual call, the Holy Spirit teaches one the truth about himself.

Then there is the subject of Sin. Fools make a mock of sin. The unsaved mock, laugh about, make light of, excuse, and cover up their sins. Romans 7:7,13 teach us that man does not know sin but by the Holy Spirit using the Law of God and teaching him the reality of sin. The Holy Spirit teaches one the fact of sin. Teaches and convicts of specific sins against God. Teaches the awful blackness of sin so that the convicted sinner does not laugh and make light of his sins. Teaches the sure and aw-

ful punishment of sin. The convicted sinner believes in Hell, believes he deserves to go to Hell, is exceedingly fearful of such. Oh, if there is a lesson this generation needs to learn, it is that of the truth about sin. And if one is elect, and if one is brought to an experience of salvation, they will be brought to such through a learning of the reality of sin. To the elect being brought to salvation, sin becomes a heavy burden, too heavy to bear, and relief must be found and will be found in the salvation of Jesus Christ. In the effectual call, the Holy Spirit teaches the truth about sin.

Then there is the subject of Salvation. The man who is taught the theories of men about salvation is more ignorant than the one who has been taught nothing at all. And, hear me. Men must be taught the truth about salvation if they are ever saved. And they must be taught effectually by the Holy Spirit. Man must be taught that salvation is not of self and not of works. They must be taught their utter helplessness in this matter. Until so taught, they will never savingly trust the Saviour. The Holy Spirit shuts every door in the sinner's face but the door

which is Jesus Christ. The sinner must be taught that salvation is all of God. The Holy Spirit does not teach Arminianism. One must be taught that salvation is all of the mercy and grace of God. In the effectual call the Holy Spirit teaches the truth that salvation is by the sovereign and effectual grace of God.

Then the final course taught in the Saving School of the Holy Spirit is the truth about the Saviour. Oh, man must know and believe and trust in the truth about Jesus Christ in order to be saved. Salvation is wrapped up in the Person and the work of Jesus Christ. And one must learn this truth in order to be saved. The Holy Spirit teaches Who Jesus is. That He is God. The sinner must believe this in order to believe salvation. Believing the truth about Jesus is essential to salvation. To trust in a christ different from the one revealed in the Bible is to trust in a false christ and will not save. The Holy Spirit teaches what Jesus did. He was born of a virgin. He lived a sinless life for His people. He died on the cross for the sins of those who will trust Him. He arose from the dead. Oh! this is the gospel. That Christ died for our sins and rose again. One must believe this to be saved. The Holy Spirit teaches this effectually in salvation.

The effectual teaching of the Holy Spirit of these four S's to the unsaved is always accompanied by learning, desire, and saving faith in the effectually called.

Now, since these are the things the Holy Spirit teaches to the unsaved in the effectual call; and since the Holy Spirit uses the Word in teaching these things; and since the Holy Spirit is pleased to use the preaching and witnessing of the saved in this work; therefore, we are to preach and witness these truths to the unsaved. Not our sentimental sob stories, or emotional appeals. (Continued on page 8, column 5)

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This book was first printed in the Dutch language in 1660. It was translated into English in 1745. The book contains over 1,000 pages and tells of over 4,011 people who died a martyr's death for their faith.

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THE BAPTIST EXAMINER

AUGUST 27, 1977

PAGE FIVE

THE FIVE POINTS OF CALVINISM

By FRANK BECK

This booklet of 70 pages discusses the Bible doctrines of depravity, election, atonement, grace in conversion, and eternal security. It contains a very helpful index of subjects, as well as an index of the various Scriptures discussed.

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Peculiar People Of . .

(Continued from page one)

an adjective "periousios." The noun means people and the adjective means one's possessions. Put them together and you have the literal meaning of the brethren's words "we are God's people, we are His own, we are His possessions."

The translation of the word also carries with it the meaning of around and to be. Now to turn on your mental TV as to what I am saying, visualize a "dot" with a "circle" drawn around it. We as Christians are the dot and the circle is God. On your mental screen you can readily see the circle monopolized the dot. So, too, does God monopolize His own; He has us all to Himself. We are His own private people, a unique possession, reserved from before the foundation of the world (II Tim. 1:19; Eph. 1:4-6). So then, from the Word of God we see that we have always been circumscribed (surrounded by God), thus we have the doctrine of preservation and perseverance of the saints qualified. This position that we have as His peculiar people has for us many advantages, but I would share with you only three.

IT PUTS US IN A PLACE OF HIGH PRIVILEGE

The words of Brother Peter in the original reads: "Unto you who believe is the preciousness." Peter is saying to us, "the preciousness of God (which is Jesus) is imputed to us as the peculiar people." The Lord Jesus Christ, the Son of God, God the Son, the Apple of the Father's eye Jehovah's Fellow becomes our preciousness in the eyes of the Father just as He has become our righteousness before the Father in regard to the law.

It might do well for us to refresh our memories in regard to the

If you put off till tomorrow what you can do today, someone may invent a machine to do it.

meaning of "precious." It is defined as meaning costly, very precious, of great value, held in equal honor, highly esteemed, cherished. So then, this preciousness rightly belonging to Jesus Christ becomes ours, through and by our elevation to this "high place of privilege," the peculiar people of God. The Son dwelling in the bosom of the Father; closest to the Father's affections, becomes ours as His peculiar people (John 1:18, 29, 32-34; 6:37-39; 17-21). What a display of this marvelous grace of God; that we as sinners have been brought into this place of high privilege. Praise God, brethren, what a "pillow of comfort" to place our heads upon when going through a testing time.

Then the second advantage we enjoy as His peculiar people is

IT GIVES US A PLACE OF PROTECTION

Now recall that mental TV picture, the "dot" within the "circle" and recalling our words of description in regard to them. Then place another "dot" outside of the "circle" and label it, "temptation." Now draw an arrow on your TV screen from "dot" to "dot." Beloved, as that arrow had to "pass through the circle to reach the first "dot," the same holds true for the peculiar people of God. No temptation can reach us until it "passes through" the permissive will of God. As we walk in the center of God's will, He will not permit Satan to "lay upon us" any temptation too great to bear or handle. Thus saith the Word of God (I Cor. 10:13). As His peculiar people we are all His own, we are closest to His affection; we are under His protection; we are the recipients of strength as needed.

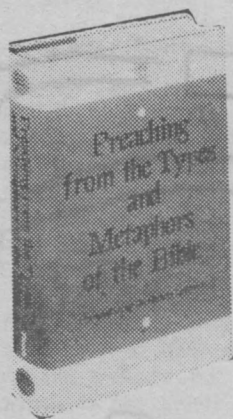
Then the third advantage we have as His peculiar people would be

A PROVISION FOR TIMES OF TEMPTATION

This word "temptation" carries with it two meanings: (1) time of testing or trial; (2) A solicitation (invitation) to do evil. Now God in His omniscience planned the tests; and He also has limited the temptations as we see in I Corinthians 10:13. There is, of course, the well-known record of limiting Satan's tempting in the life of Job (Job 1:12). But the point I would make is that God, in His love for us as His peculiar people, sends the test and permits the tempting. In the case of Job we know it was to disprove Satan's accusation that Job would turn against God. But when it comes home to us, we often wonder "why" and sometimes we never know the reason, but I believe someday we shall. In the meantime when the testings and temptations come, we simply stand firm upon God's Word as we read

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Elder Benjamin Keach lived in England from 1640 to 1704. He held to the doctrines of grace and premillennialism. Keach had very few equals in his day. His works in defense of Baptist principles were read all over England. Much of the greatness of Gill and Spurgeon should be traced to the "famous" Mr. Keach as he was called.

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in I Corinthians. To borrow from a brother of long ago, "we must be ground between the millstones of suffering before we can become bread for the hungry multitudes" (Wuest). (Read Romans 8:28).

CONCLUSION

Christian suffering shows God's love for His saints. God wants to obtain more and more of that saint (or He should) through this route. It is when we are brought up short by sufferings and afflictions that we realize we are not in control. We are not our own, but we are His, bought and paid for; then when we realize this, He is able to meet and overcome all by His grace in our lives. The grace of God for the Christian, that peculiar person of God, is sufficient to surmount every difficulty, comfort every sorrow, and overcome any temptation that might be allowed to penetrate His circle of affection and enter our lives. All this is ours by right of ownership (His) because we have been numbered among the peculiar people of God.



By Law And Grace

(Continued from page one) of this popular scheme reconcile what Paul looked upon as a contradiction. If it is obvious to common sense, that grace and merit are irreconcilable, how can those who have not only common sense, but many that have much good sense and learning, be blind to the contradiction? It seems to me, that they hide the inconsistency from themselves, by viewing the grace of God and the merit of man, as not respecting the same things. Were it not for some thing of this nature, it would be impossible to attempt to reconcile things palpably irreconcilable. The same thing that is given purely of favor, cannot also be given as wages for work. But they contrive to appropriate the grace of God to one thing, and the merit of man to another. The former respects the giving of Christ as a ransom for sinners; the latter respects the terms of obtaining an interest in this ransom.

The atonement is all of grace, but human efforts must obtain an

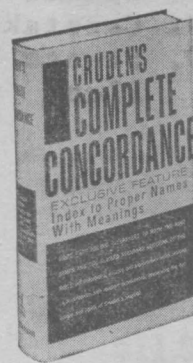
interest in that work. This surely is the spirit of their doctrine, who speak of the grace of God in salvation, yet of man's being pardoned through the atonement for his repentance, rewarded for his sincere obedience. The grace of God consists not in giving all freely through Christ, but in making salvation possible through Him, which was otherwise impossible, in giving a new and an easier covenant, which requires not perfect but sincere obedience. This they call a milder law, the gospel covenant, etc.

In this view, also, some speak of faith itself, as if God, on account of the excellent disposition what it is supposed to manifest, accepts it in lieu of sinless obedience to His law. They seem to have the same view of God's grace, as they would of that of a rich man, who, to encourage industry among the poor, would engage to give them wages, in value much above their work. While others give but a shilling a day, he gives five. He is gracious, then, in giving the poor so good a bargain; they merit their wages, because they have performed the work.

But it is obvious, that when the Scriptures speak of God's grace, and the opposition of grace and works, they refer to the whole scheme of salvation, and oppose grace to work with respect to the same points. In Galatians 3:18, where Paul asserts the inconsistency of law and promise, he is speaking against the doctrine of those who made the observance of law necessary to salvation, as well as faith in the death of Christ. In Romans 11:6, it is not only the salvation of sinners that is represented as of grace, but the election of them as of grace. The heirs of life are represented as chosen, not on account of works that they should do, but altogether out of grace. If so, works of no kind can ever be represented consistently with Scripture as conditions of salvation.

But all the ingenuity of all the learned advocates of this heterogeneous scheme, has never been able either to harmonize it with the Scriptures, or even with itself. If God requires any conditions on the part of sinners, it is impossible that salvation is of grace. However inconsiderable and easy such conditions may be, however short of the value of what is gained, still, when they are performed, they are work, and therefore contrary to grace. When they have been performed, they give ground to glory. If in themselves they are of no value, then they who have them not, are not inferior in moral worth to those who possess them; consequently, they are of no value.

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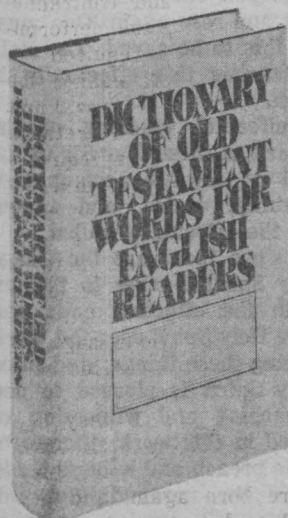
If, though of no value in themselves, they are valuable, as commanded by God, then they who possess them, offer some value to God for their salvation.

But if these conditions are valuable in themselves, as is generally supposed by the advocates of this scheme, then, according to their value, do they afford God a price for what He gives. If faith, repentance, sincere obedience, are the work of man, or the production of man's own efforts, then his salvation is the fruit of his own labour. If one perishes, because he does not comply with these terms, and another is saved on account of them, then salvation is not of grace, but by human merit. The man who is saved may glory in the success of his efforts. He cannot be said to be saved by grace. He has given value for what he has received; and although it is not full value, it is all that is thought reasonable in his bankrupt circumstances to require of him. God then still de-

(Continued on page 7, column 5)

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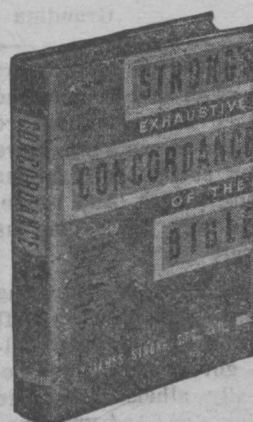
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THE BAPTIST EXAMINER
AUGUST 27, 1977
PAGE SIX

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

A Southern Baptist Church is involved in an abortion operation in Louisville. The largest S.B.C. in Kentucky, Walnut Street Baptist Church, whose pastor is Wayne Dahoney, leased property to Options, Inc., an abortion outfit. It has been operating for over a year. Dahoney is a powerful figure in the S.B.C. and serves on the trustees of the S.B.C. Seminary in Louisville. He is past president of the Southern Baptist Convention.

The American Nazi Party claims to be the "defenders of the white race and the Christian religion."

Jews for Jesus conducted a peaceful demonstration in front of the Nazi headquarters in Chicago, June 22. Three of the fourteen Jews for Jesus were arrested for demonstrating without a permit. We have no doubt that the charges will be dismissed.

The U. S. Postal Service has decided to branch out into the religious fund raising business. Letters are circulating with the postal cancellation motto, "Help the Society of St. Vincent de Paul help the needy." This is another example of government favoritism toward the Roman Catholic Church, for this society is a Catholic charitable operation.

The Postal Service would do well to stick to delivering mail and leave religion and charitable fund raising to private agencies.

PROVIDENCE, R. I. (EP) — Gov. J. Joseph Garraghy of Rhode Island has declared that abortions are "wrong for the poor and wrong for the rich" and said that payments for non-therapeutic welfare abortions in the state should be stopped.

The U. S. Civil Service Commission has ruled that homosexuals cannot be barred from federal employment simply because they are homosexuals.

The U. S. Department of Labor recently issued a directive warning employers who have contracts with the U. S. Government that they must take affirmative action to hire alcoholics and drug abusers. A spokesman for the Labor Department has pointed out that

government-contract employers will be required to find and hire drug abusers and alcoholics just as they are expected to hire other minorities.

The number of Jews who left Arab countries since the creation of Israel in 1948 is estimated at 800,000. Egypt alone had a Jewish population of 66,000, the bulk of whom fled their homes following the 1956 Suez campaign (the rest were expelled after the 1967 war). At present there are about 400 elderly Jews in Cairo and Alexandria.

Egyptian President Anwar Sadat has now said that Egyptian Jews who have left since 1948 are welcome to return.

Ethiopia is now in the hands of the bloody Communists who have murdered around 4,000 people in the last two months without trial. Most American missionaries have already withdrawn from the country.

U. S. Senators Daniel Moynihan and Richard Schweiker, along with a number of Representatives, are pushing for over one billion dollars in annual aid for parochial schools in the form of special tax credits and tuition grants, even though these schemes were ruled unconstitutional by the Supreme Court in 1973.

The Underground Baptist minister Johan Steffen of Alma Ata, Soviet Union, was sentenced to five years of strict labor camp. In protest 200 members of his congregation gave up their identity cards at his trial. Without ID cards they cannot receive their salaries, and thus these families are ready to hunger in defense of their arrested minister.

On March 21, 1977, the Soviet police discovered a secret Bible printing shop in the city of Ivan Gorod, Nowayastreet 6. The police confiscated the printing machinery and arrested the underground Baptist Ivan Loewen and two others. The arrested are held in the city of Kingslep. (JESUS TO THE COMMUNIST WORLD, July, 1977).

On June 24, the U. S. Supreme Court handed down another significant victory for church-state separation. The Court ruled again that state aid may not be given to parochial schools. The ruling came in an Ohio case, with the Court specifically ruling unconstitutional the provision of instructional materials and equipment and field trip transportation to parochial schools.

The FBI has released figures stating that more than 70,000 teachers were assaulted in the nation's schools this past year. At the same time the bill for school vandalism rose to over \$600 million.

Did you know that Southern schools are now generally desegregated while more than 50 per cent of black children outside the South attend schools that are 90 per cent or more black?

CLERMONT, Ga. (EP)—Under an arching oak tree about 50 yards from the smoldering ruins of Christian Hills Baptist Church, 20 or so members set up folding lawn chairs for prayer services two days after arsonists burned the church to the ground — and gutted two others nearby.

Pastor J. Alvin Smith said the Southern Baptist church, which was only partially covered by insurance, would cost \$350,000 to \$400,000 to rebuild, "but we are

going to rebuild."

Center Grove and Zion Hill Baptist Churches in nearby White County were gutted from the fires, which officials said were caused by arsonists and "didn't just happen, but were planned."

CHICAGO (EP)—The City Council in a move designed to place Chicago in the forefront of "an out-and-out war on the spread of pornography," voted 45-0 to adopt an ordinance virtually eliminating the establishment of new adult bookstores, peep shows, striptease parlors and "X-rated" movie houses.

MONROVIA, Calif. (EP) — The number of U.S. Protestant missionaries busy in overseas nations is increasing, following a slump in the 1970's, says Ed Dayton, director of research for World Vision International here.

The current missionary force stands at 37,000, an increase of 8 per cent above 34,000 counted in

and was just about to leave when he heard a voice say, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags. All we like sheep have gone astray, we have turned everyone to his own way and the Lord hath laid on Him the iniquity of us all. But He was wounded for our transgressions, He was bruised for our iniquities. Yet it pleased the Lord to bruise Him and with His stripes we are healed." Then with the burden so heavy, he felt that he was being crushed into the ground. Once again, he heard the voice say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Beloved, just as the young man in this story, there was a time when I thought that I was really dressed up and looked fine in the eyes of the Lord, but over the years as I have been trying to walk in the light and, have upon a few occasions at least, come close enough to that Light to really see myself as my Lord sees me, I am beginning to see how that all our righteousnesses are as filthy rags. The closer I come to that Light, the more I see that is wrong with me. Only when you have come to this point, will you appreciate the last part of I John 1:7 which reads, "... and the blood of His Son cleanseth us from all sin."

The Greek word used for "cleanseth" in this passage of scripture is "KATHARIZO" and while it is used to mean original cleaning, it is also used several times carrying the meaning to continue to clean or keep clean. Let us look at a passage of scripture in II Corinthians. In chapter 6 and verses 17 and 18 we read: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Then without a break in the continuity of the thought, the first verse of chapter 7 reads, "Having therefore these promises, dearly beloved, let us cleanse (KATHARIZO) ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Eld. Fred T. Halliman Missionary To New Guinea



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If nothing else this last verse would tell us that the word *cleanse* means a continual thing. It would be the word "perfecting," which means to fully develop and grow to maturity — not sinless perfection. How are we to cleanse ourselves from all filthiness of the flesh and spirit. "Now ye are clean through the Word which I have spoken to you" (John 15:3).

This same word is used in Ephesians (Continued on page 8, column 3)

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1970, according to the Mission Handbook compiled by the research division of World Vision International. The 1970 decline was the nation's first since the depression years of the 1930's.

The World Vision volume shows there are now 620 Protestant mission agencies working in 182 countries, and indicates a rising trend toward greater use of young people on short-term assignments. About one-fourth of them go on to become career missionaries, says Mr. Dayton.

WASHINGTON, D.C. (EP) — A U.S. Senate committee reports that the Central Intelligence Agency has admitted it had "covert arrangements" with 21 overseas missionaries but that these contacts have been terminated.

New CIA policy forbids similar contact in the future with American clergymen or missionaries.

Atonement Continues

(Continued from page one)

party one night. Being a farm boy, he had worked very late and had chores to do after work. By the time he started preparing for the party, darkness had already arrived and he hurriedly washed up in dim lantern light, put on his best clothes and set off on foot for the party. The night was dark and drizzling rain and the roads were muddy, so he carried along a small kerosene lantern to light his pathway. Along the way he slipped and fell a few times and hurriedly brushed the dirt away continuing on his journey.

After a while, he saw the light in the distance where the party was being held, faintly at first, but, as he drew closer, the light began to become brighter and brighter. As he began to get close enough to the light to note his condition, he could see some dirty spots on his clothes. The closer he got, the better he could see that he was actually filthy and in due time when he came under the full force of the flood light outside of the house, he saw that not only his clothing was filthy, but that he had not cleaned his body good.

In shame and desperation, the young man turned from the house

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By Law And Grace

(Continued from Page Six)

mands of him all the debt which he is able to pay.

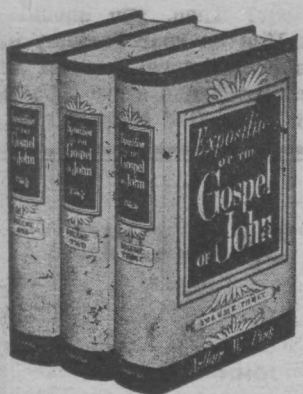
Is this a salvation of grace? If faith, repentance, sincere obedience, are spoken of as the gift of God then it is absurd in that view of them, to consider them as conditions on the part of man. In this view, the man who receives them has no more merit than the man who receives them not. If through faith repentance and sincere obedience are the gift of God, but are given to one rather than another, on account of complying with some previous conditions, it is only removing merit a little farther back, and salvation is the reward of these previous conditions.

On the other hand, if it can be said that salvation is of grace, that eternal life is the gift of God, then it is absurd and contradictory to suppose that the performance of any thing is required on the part of man. It cannot be grace that requires — that will not give without something in return. It cannot be a gift that requires a purchase before it is communicated. No conditions on the part of the sinner can exist in a free salvation. It is of faith that it might be by grace. The pride of man is humbled in the doctrine of the cross. The virtuous sage is able to offer to God, for his salvation, nothing more than the abandoned profligate. If they believe the gospel, they both alike are changed by its power; they repent, are born again, and perform good works.

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The devil would rather have you wear out your soles going to church meetings than the knees of your trousers in praying.

Why . . . Salvation

(Continued from Page Three)
were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

"And death and hell were cast into the lake of fire. This is the second death.

"And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

Following that judgment where you will meet your sins, there is a Hell of fire awaiting every man outside of Jesus. It says that all kinds of sinners—small and great, big sinners and little sinners—will stand before God and the books will be opened to show every man a record of his life, and he is going to meet the deeds which he has done. When a man stands in the presence of God and meets the deeds of his life, then, following, he is going to be cast into a lake of fire.

Notice again:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10-11).

Beloved, following, comes a lake of fire, a Hell of fire, a fire-and-brimstone experience. The Word of God says that it will be the means whereby men will be punished forever and forever, and that they will have no rest day

nor night.

Sinner friend, as I have said before, if you got a good night's rest last night, you ought to thank God for it because it might be the last one that you ever have. That is a horrible thing to tell people, yet it is the most true thing that I could tell you. If you got a good night's rest last night, I would thank God right now for it, for if you were to die before you get to bed tonight, you would never have another night's rest.

You would never have another day's rest. Here is a text that says that they will have no rest day nor night. There are no easy chairs in Hell for you to sit down, whereby you might rest your weary bones. There are no soft pillows nor bed, whereby you might lie down, and go to sleep, and rest your weary body. Yes, this text says that there is no rest for the man outside of Jesus Christ.

CONCLUSION

In view of the fact that there is a God who is infinite, in view of the fact that the Bible is God's revelation of Himself, and in view of the fact that the Bible shows us that there will be a judgment of sin followed by a Hell of fire—in view of all this, don't tell me, that you don't need to be saved. If there were no God, if there were no Bible, if there were no judgment, and if there were no Hell, you wouldn't need salvation, but since there is a God and since there is a Bible, and since there is a judgment, and since there is a Hell, you need salvation.

Is it possible that you could be saved? God tells us how that might be a reality so far as your life is concerned. Listen:

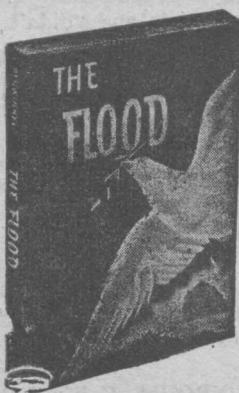
"For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

I don't say to join the church or

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be baptized, although I think that every saved person ought to join Jesus' church, and ought to be baptized. But I say, "Christ is the end of the law."

Do you want to be saved?

Would you like to be saved? If you have desire in your heart to be saved, that desire is there because God has put it there. You would not have a desire if God had not put it there. If you have that desire to be saved, then may I say to you, "Christ is the end of the law for righteousness." May you trust Him, may you receive Him, may you be saved, and may you leave this place realizing that salvation is in the Lord Jesus Christ.

May God bless you!

Atonement Continues

(Continued from page seven)
sians 5:26: "That He might sanctify and cleanse (KATHARIZO) it with the washing of water by the word." This is a continual process that the Lord carries on with His church. This is what Paul meant when he was instructing Timothy when he said, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Beloved, the only way that the Lord's Church (churches) will be clean and continue to be clean is by a continual preaching of the Word of God. Many churches and pastors wait until revival meeting time to get the church cleaned up and straightened out and this is in season all right, but there needs to be a lot of out of season preaching done by the pastor by way of reproof, rebuking, exhortation and doctrine. If more of this was done, there would not be such a mess to try to get cleaned in most churches at revival meeting time. I affirm that cleansing of the Lord's churches is a continual thing.

Before we close, let us look at one more scripture where the word "KATHARIZO" is used. "Draw nigh to God, and He will draw nigh to you. Cleanse (KATHARIZO) your hands, ye sinners, and purify your hearts, ye double minded" (James 4:8). A passage in II Chronicles 15:2, written to the same people and carries exactly the same message and thought, reads: "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Ben-

jamin; the Lord is with you while ye be with Him; and if ye seek Him He will be found of you; but if ye forsake Him, He will forsake you." In other words, the central thought and meaning in both of these passages of Scripture is, if you want the continued blessings of the Lord, you have got to continue to "draw nigh unto Him" and continue to "wash, cleanse, your hands" daily. It is a continual process. None of the passages referred to have anything to do with a sinner being saved, but all refer to a saved person being able to stay in constant fellowship with His Lord which is by taking a frequent bath in the precious Word of God.

When you turn the water off in your shower or step out of your bath tub, you are literally saturated and dripping with the water. While I fall far short of what I should in bathing in the Word of God, it is my desire that I might be found ever dripping in the precious cleansing water of the Word. And while I am in this present body, I know not how that I can escape being contaminated at times by sin and the filthiness of this world, I believe I have successfully demonstrated by the Word of God that I have the promise of our Lord in I John 1:7 of being continually cleansed by His precious blood. Were it not for this I, too, would feel like turning back and hiding from His presence.

Take courage, dearly beloved, for while the blood of Jesus Christ satisfied God when He made the atonement in Heaven, it is ever present and continues to cleanse us and keep God satisfied. What a glorious Saviour is Jesus Christ our Lord!

NOTE: When I sat down to write this article I had no thought in mind nor intentions of discoursing on I John 1:7. My intentions were to give a report on the mission work here. However, as I got to thinking about this passage of Scripture, I got carried away in the spirit and now note that I have no space left for the report.

May I briefly state that the work continues to grow and progress under the leadership of our Lord. We have many discouraging moments, and sometimes problems that seem to surmount beyond our ability to overcome them, and this would literally be true if we continued to depend upon our ability, but then when we have come to the end of our strength, we fall back on II Corinthians 12:9: "And He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities (weaknesses) that the power of Christ may rest upon me."

At this writing, we already have definite plans and are making preparations to go on mission patrol next week. I will be going

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over into the Huli area and expect to be gone for a week or more. This is the area where I talked about putting in a Mission Station, around the first of this year. The people continue to press me to come and patrol in their area with the view in mind of starting a work there. Please pray for us, that we may be led of the Lord in any decisions we make regarding this or any other phase of the work.

Upon my return from this patrol, I will send a report of the work and of the patrol. May the Lord bless each of you.

Holy Spirit Teaches . .

(Continued from page five)

tionalism, or psychology, but the truths of the Word of God and the truths the Holy Spirit uses in saving souls. Again, we are not hardshells. The Holy Spirit uses the Gospel, and uses human instruments in giving the gospel. In running from and fighting against Arminianism—and we should, oh! how we should—but in doing this, let us beware lest we fall into the ditch of hardshellism. Many whom we thought once stood with us have gone the way of hellish hardshellism in their doctrine. Many who reject hardshellism as a doctrine have embraced it lovingly as a practice. But let us go forth with a burdened heart for the lost, sowing the precious seed of the gospel, weeping in prayer to God that He will give an increase.

Have you been effectually taught saving truth by the Holy Spirit? That you are a terrible sinner. That sin is an awful and damning thing. That salvation is by the power and mercy and grace of God. That Jesus is the virgin born Son of God who died on the cross for our sins and rose again. Have you believed these things? Have you trusted Jesus Christ as your Saviour? Then, you should confess Him as your Saviour, follow Him in Scriptural baptism into a true church and serve Him faithfully there. God bless you all.

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