

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 52 NO. 13

ASHLAND, KENTUCKY, MARCH 21, 1981

WHOLE NUMBER 2318

"STOREHOUSE" TITHING WILL PUT EVERY TRUE BAPTIST CHURCH ON ITS FEET FINANCIALLY

Most people desire to be blessed; God tells us how, and in no uncertain terms.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room enough to contain it. And I will rebuke the devourer for your sake, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts" (Mal. 3:8-12).

Robbing God of the tithe ran current with having departed from God: "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them, saith the Lord of hosts. Return unto me, and I will return unto you" (Mal. 3:7).

Backsliders do not tithe, neither do worldly-minded Christians. These always find an excuse for their failures; but God indicts them as blacksliding God-robbers.

I never knew a spiritually-minded Christian, if he had been properly taught, who was not a tither. Soul winners are always tithers.

In no other connection does God challenge His people as in this connection; in no other connection does God say, "Prove me"; in no other promise to bless as in this, "if I will not open unto you the windows of heaven and pour you out blessing that there shall not be room enough to con-

tain it."

In no other connection does God so fearfully indict His peoples as in this, "Ye have robbed me"; in no other connection does God pronounce (Continued on Page 4 Column 5)

THE SUPERHUMAN TASK OF BEING A BAPTIST PREACHER

Have you ever tried to preach one hundred and four sermons a year to the same congregation?

Have you ever tried to lead a prayer meeting week after week when nine hundred and fifty of the one thousand were absent?

Have you ever tried to visit in five hundred homes in twelve months?

Have you ever tried to lead when no one would follow?

Have you ever tried to get a little man to do a big job?

Have you ever tried to carry the weight of a lost world?

Have you ever tried to love when others hate, or praise when others condemn?

Have you ever tried to bind up broken hearts or re-establish broken homes?

Have you ever tried to sympathize with and help fallen men and women when others seemed not to care?

Have you ever tried to smile upon the empty collection plates and realize that the world is moving away from God?

Have you ever tried to pour out your very soul to get men to give themselves to Christ and get no response?

If not, then you cannot know what it means to be the pastor of a Baptist Church.

—Lawson H. Cooke

RUMMAGE SALES

by Hollace H. Combs

I was asked a question a few days ago as to what I thought of rummage sales for the church. I trust that my condensed answer may prove a blessing to at least a few readers of this paper.

The Winston (college edition) Dictionary, 1942. Rummage (Fr. arrumage, storage). 1. A thorough search, made by turning things over in a disorderly way. 2. Rubbish; things accumulated by ransacking.

Storage, means things stored or packed away.

Rummage sales for the church are usually made by the members making a thorough search among their clothes closets and storage spaces for DISCARDED clothing and "what have you," such as old shoes and clothes out of style and date, misfits, etc. I have never known of people selling their best pair of shoes, best hat, best dress, best suit, etc., at a rummage sale.

When you see a sign on a business house announcing a rummage sale, you expect to see odds and ends, left overs and "junk" on sale. The same principle is true with church rummage sales. Firsts are never offered, but only seconds and thirds.

Now for some logical reasoning and scriptures: The PURPOSE of church rummage sales usually is to raise money for the church or a Sunday School class. The Scriptures tell us how to raise money for the ministry. Has God ever asked for our rummage or its proceeds. NO, but HE DEMANDS OUR FIRSTFRUITS.

Num. 18:12. "All the BEST

(not rummage) of the oil, and all the BEST of the wine, and of the wheat, the FIRSTFRUITS of them which they shall OFFER UNTO THE LORD..."

Deut. 18:4 (supporting the ministry). "the FIRSTFRUIT also of thy corn, of the wine, and of thine oil, and the FIRST of the fleece of thy sheep, shalt thou give Him."

Lev. 27:26. "ONLY THE (Continued on Page 5 Column 2)

The Baptist Examiner Pulpit

A Sermon by John R. Gilpin

THE SECURITY OF THE SAVED

When I was seventeen years old, I was called into the ministry. For the past ten years, I have been trying to preach the Gospel. All of these 27 years have been spent in school: grammar, high, college, seminary, and the school of practical experience. During these years of schooling, I have learned only three lessons that are really worthwhile.

I was born a totally depraved, vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of the school. I had numerous disputes with other students. Some of these disputes ended in blows. I did not know why it

was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psa. 58:3).

Then I read Psalm 51:5, which says:

"Behold, I was shapen in iniquity, and in sin did my mother conceive me."

Later, as a beloved brother of the cross read:

"For we have all sinned and come short of the glory of God" (Rom. 3:23).

"All that the Father giveth me shall come to me..." (John 6:37).

I want to dispel some beliefs that have arisen among some groups that hold to election, and to point out this text that says, all the Elect shall come to Christ.

Some have the mistaken idea that the Elect can live and die without even knowing Christ. Our text says this is not so; everyone that is divinely chosen shall at sometime in their life come to the Lord Jesus Christ. No one can go to Heaven except they be saved during their life time. No one can be saved except through the Lord Jesus Christ, for it is written, "No man cometh unto the Father, but by me" (John 14:6). The conclusions are as follows:

1. Heathen that never hear the gospel are eternally lost.

If there are elect among the heathen, God will send a preacher, they will hear the Gospel and be brought to Christ. He that chose them also chose the means and the instrument, and predestinated the means of their salvation. Without coming to Christ the heathen (or anyone else for that

matter) can not go to Heaven.

2. The sinner is to be told to look to Christ.

The sinner should not look to election but to Christ. After that a person comes to Christ they can look back and see that it was because they were elect and that they were drawn by God's irresistible power. The sinner is told to rest upon the finished work of Christ and not upon election.

The Saviour is Christ; election secures the salvation, but is not the Saviour. He alone is the Saviour. Therefore, sinful men and women should be pointed to Christ.

3. There is no power in Heaven or Hell that can prevent the Elect from coming to Christ.

God will save His people, in spite of all opposition, but He will not save them any way. He will save them His appointed way and nothing can prevent it. His appointed way is through the Lord Jesus Christ. The Elect must and shall be brought to Christ. All the Elect will be saved in God's predestinated way.

4. A loose life on the part of God's people does not prevent the Elect from coming to (Continued on Page 5 Column 3)

WHY BE AGAINST THE UNISEX DRESS?

by Herb Evans

Pittsburgh, Pa.

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God" (Deut. 22:5).

It is indeed noteworthy that as Christian preachers and laymen become more liberal in their attitudes toward unisex clothing (trousers on women, necklaces on men, etc.); that there is an alarming increase in homosexual boldness and promiscuity in our country. Now, many Christians will argue that this relationship cannot be proved; and we must agree that they are right, for we are making a spiritual judgment. However,

those who would argue this point cannot prove that the removal of the Bible and prayer from the public schools has anything to do with the drugs, the rebellion, and the immorality in these same schools; for this is also a spiritual judgment. Nevertheless, righteousness still exalteth a nation and sin is still a reproach to any people. We are commanded to judge righteous judgment, and Christian history remembers and honors the spiritual giants who have stood up and exposed and condemned the sins of their time. Personally, we cannot see how Christians can militantly oppose homosexuality and its deviate life style without exposing its deviate dress style.

Because It Is Identification With Evil

"Transvestism is a form of behaviour in which a person has a compulsive desire to dress in the clothes of the opposite sex." Robert B. Greenblott, M.D.

If it was not for the word "compulsive" in the above quote, many Christians would find themselves classified under a very embarrassing label. To be found so close to a sin, that is but a step away from the sin of homosexuality, is too close for comfort. The alternative, of course, is to abstain from the very appearance of evil!

Because It Is Disobedience

"The woman shall not wear..." (Deut. 22:5).

The trick today, if you do not choose to tithe or to observe certain moral precepts of the Bible, is to place them under the law (or to relegate them to another dispensation); or in the case of Deuteronomy 22:5, to say that it is ceremonial law; because the prohibition against wearing wool and linen together (verse 11) is found within its context.

(Continued on Page 3 Column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in
ASHLAND, KENTUCKY, where all
subscriptions and communications
should be sent. Address: P.O. Box 71,
Zip Code 41101.

PUBLICATION POLICIES: All matter for publica-
tion should be sent to the editor. All manuscripts
sent should be typed and double spaced. All such
material becomes the property of TBE and will not
be returned unless requested by the writer. We
reserve the right to edit and condense all materials
sent to us for publication. Church news items must
reach us one month prior to publication.

The publication of an article does not necessarily
mean the editor is in complete agreement with the
writer, nor does it mean he endorses all this person
may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated
any article published in the paper may be copied by
other publishers, provided they give a proper credit
line stating that such was copied from this publica-
tion, and the date of publication; provided that such
materials are not published for profit. If we are not
on an exchange list with the publication copying, it is
requested that a copy of the issue containing the
articles be sent to our address. All copyrighted
materials may not be copied without written con-
sent.

PUBLISHED WEEKLY, except last week of
December, with paid circulation in every state and
many foreign countries.

SUBSCRIPTION RATES

One year.....\$4.00; Two years.....\$ 7.00
Five years.....\$14.00
CLUB RATE: 15 or more.....each \$3.00

When you subscribe for others or
secure subscriptions.....each \$3.00
BUNDLES: 10 to 50 copies to one address \$20.00 for
each 10 yearly; 60 to 100 copies to one address
\$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE?—Notify us three weeks in
advance. The post office does not forward
second class mail unless the addressee guar-
antees the forwarding postage. They charge
us 25c for each "change of address." Please
save us this expense and the post office time.

Entered as second class matter March 4,
1978, in the post office of Ashland, Kentucky,
under the Act of March 3, 1879.

The Baptist Examiner Financial Report

Balance,	
January 31, 1981 ..	\$2,621.07
Receipts	4,371.07
Total	6,922.14
Expenses:	
Labor	934.03
Printing	1,806.78
Postage	787.36
Supplies	14.25
FICA on Labor	270.80
Total	
Expenses	3,813.22
Balance,	
February 28, 1981 ..	\$3,178.92

SECURITY

(Continued from Page 1)

have been no better off than I
was; I was already in a state of
indecision. Then, one night I sat
in a Baptist Church and heard
the Scripture:

"The blood of Jesus Christ
His Son cleanseth us from all
sin" (I John 1:7).

Like a drowning man grasp-
ing at a straw, I laid hold of this;
and sang that night with others
that trusted in the same Saviour:
"Happy night, happy night,
when

Jesus washed my black heart
white;
He taught he how to sing and
shout, and be a Christian out
and out,
Happy night, happy night,
when
Jesus washed my black heart
white."

Then I could say with Paul:
"I know whom I have
believed" (II Tim. 1:12).

There was no guess-work
about this. I could say with
Naaman:

"Now I know there is no
God in all the earth, but in
Israel" (II Kings 5:15).

As my second great lesson, I
had learned that I was a sinner
saved by grace.

I was so happy in the Lord

THE BAPTIST EXAMINER
MARCH 21, 1981

PAGE TWO

that I felt this experience just
could not last. I concluded that
it must end some time. But, lo,
it has not ended; but has grown
sweeter with each passing day.
Thus I learned my third great
lesson—that I was saved eter-
nally, and could never be lost.
This was the greatest lesson of
all. Now with Paul, I say:

"Being confident of this
very thing, that he which hath
begun a good work in you will
finish it until the day of Jesus
Christ."

—Phil. 1:6.

Or, with Peter:

"Kept by the power of God
through faith unto salvation
ready to be revealed for the
last time" (Pet. 1:5).

Or still again with my blessed
Lord:

"No man is able to pluck
them out of my Father's
hand" (John 10:29).

It is this third lesson I set
myself to the task of proving.

The problem of the oldest
book in the Bible—the book of
Job—is the eternal security of
the believer. The Devil was the
first preacher of apostasy when
he lied to God, saying that Job
would apostatize under his dif-
ficulties. God gave the Devil
more advantage with Job than
the Devil ever has had with a
believer since. Job had no one to
intercede on his behalf—no
Christ to pray for him that his
faith fail not, yet we hear him
declare:

"Naked came I out of my
mother's womb, and naked
shall I return thither; the
Lord gave and the Lord hath
taken away; blessed be the
name of the Lord" (Job 1:21).

If the Devil couldn't cause
Job to "fall from grace" under
adverse circumstances, without
a high priest to intercede on his
behalf, how can the Devil cause
a believer to "fall from grace"
today, when each child of God
has an intercessor pleading for
him in glory?

Thus God proved through
Job that the Devil lied when he
preached apostasy.

In a sermon a short time
before his death, W. H.
Griffith-Thomas said:

"(1) Physical life is the union
of body with spirit.

"(2) Spiritual life is the union
of spirit with God.

"(3) Eternal life is the union
of the spirit with God.

It is the last of these that I am
interested in just now. And at
the outset, let me say that I do
not mean to say that a Christian
will never fall into sin. To say
that one never sins is to brand
one's self as a liar:

"If we say that we have no
sin, we deceive ourselves, and
the truth is not in us" (I John
1:8).

A child of God may, through
Satan's subtlety, fall often into
sin, but a fall does not always
kill. Many have fallen from
great heights and lived to tell the
story. Many also have fallen in-
to sin and lived to tell of their
redemption through grace alone.

"Rejoice, not against me, O
mine enemy; when I fall I
shall arise; when I sit in
darkness, the Lord shall be a
light unto me. I will bear the
indignation of the Lord,
because I have sinned against
him, until he plead my cause,
and execute judgment for me.
He will bring me forth to the
light, and I shall behold his
righteousness" (Micah 7:8, 9).

David committed adultery
and then murdered a man to
cover it. Surely no one puts a
premium on these two black
sins. Yet by and by we hear him
say:

"The steps of a good man

are ordered by the Lord; and
he delighteth in his way.
Though he fall he shall not be
utterly cast down: for the
Lord upholdeth him with his
hand" (Psa. 37:23, 24).

Peter likewise fell when he
denied the Lord and punctuated
his denial with profanity. Still
the fall didn't kill him, and
presently we hear him speak:

"You who are kept by the
power of God through faith
unto salvation ready to be
revealed in the last time" (I
Pet. 1:5).

I grew up on a farm where we
used to raise cattle, sheep and
hogs. In preparing the hogs for
the show ring at the fairs I used
to wash them weekly, trim their
nails and polish their bristles.
When I had finished, I used to
say, "Now, Mr. Hog, stay
clean." Did he mind? Im-
mediately he would make his
way to the first convenient
mudhole and lay down on one
side. Then, as if not content
with the damage done, he would
roll over to completely ruin my
hour's work. Why was the hog
content in the mud? It was his
nature and he was only acting
accordingly.

I saw a pet lamb fall into the
same mud-slough one day.
Strangely, the sheep did not
wallow therein, but got out at
once, acting very much ashamed
of himself. Why didn't the sheep
wallow there as the hogs did dai-
ly? He was a sheep and it was
contrary to his nature.

Whenever one falls in sin and
wallows there, it proves he has
never been saved—the old hog
nature is just manifesting itself,
in spite of church membership,
baptism, and reformation.
God's dear sheep may fall in sin,
but he won't remain there long,
but ashamed of himself, will
seek out the Lord, confess his
wrongs, and repent of his sins.
Accordingly I say that a saved
sinner can never lose his salva-
tion since:

1. He is kept by the power
of God. Jude 24 — "Now unto
him that is able to keep you
from falling, and to present
you, faultless before the
presence of his glory with ex-
ceeding joy." I Peter 1:5 —

"Who are kept by the power
of God through faith unto
salvation ready to be revealed
in the last time." Hebrew 7:25
— "Wherefore he is able also
to save them to the uttermost
that come unto God by him,
seeing he ever liveth to make
intercession for them." II
Tim. 1:12 — "For I know
whom I have believed, and am
persuaded that he is able to
keep that which I have com-
mitted unto him against that
day." These texts teach us
that day." These texts teach
us that the power to keep lies
outside the sphere of personal
ability, and that God keeps us
from the power of external,
internal, and infernal agen-
cies. When the jewel of my
soul is surrendered to God's
keeping, He is responsible
for my eternal security.

"Firm as His throne the pro-
mise stands,

And He can well secure,
What I've committed to His
hands,

Till the decisive hour."

I would be unsafe to at-
tempt to walk the streets of
any town with \$1,000 in my
pocket. I hand it through the
bank window to the cashier
and he keeps it since he has
the ability to do so. I haven't

Most Churches are full of
willing people, some willing to
work for the Glory of God, while
some others are willing to leave
them.

the power to keep my salva-
tion, since the Devil is
stronger than I, but I can
commit myself unto God, who
is "able to keep." Then do I
realize:

"There is therefore now NO
CONDEMNATION to them
which are in Christ Jesus who
walk not after the flesh, but
after the Spirit" (Rom. 8:1).

2. The Devil can not take
one out of God's hand.

The Devil exerts a powerful
influence. He has had 6000
years' experience. Yet he can go
no farther than God permits
him. God permitted Satan to
touch Job's property but he
could not harm a single hair of
Job's head. Cf. Job 1:12. Later
God permitted him to touch
Job's body, but he could not
take his life. Cf. Job 2:6. Since
Satan can go no farther then he
is permitted of God, a believer
can never be lost, for God will
not permit the Devil to pass the
sacred precincts of God's saving
grace.

"But he that is begotten of
God keepeth himself, and
that WICKED ONE
TOUCHETH HIM NOT" (I
John 5:18).

If Satan can overcome one of
God's children, he can overcome
all. If he has the power to get all
and yet allows one to go to
Heaven, would not that one be
saved by the grace of Satan? Yet
the Bible plan of salvation is by
the grace of God through faith.

"For by grace are ye saved
through faith; and that not of
yourselves: it is the gift of
God" (Eph. 2:8).

3. Each of the redeemed in
a new creation.

"Therefore if any man be in
Christ, he is a new creature
(creation)" (II Cor. 5:17).

This world and all that is
therein is God's creation. Can
man create that which God has
created? Perish the thought!
Each of the redeemed is created
of God. Since that which has
been created can not be un-
created, then each believer is
eternally secure.

4. Each believer is born of
God. "Whosoever believeth
that Jesus is the Christ is born
of God" (I John 5:1).

When a child is born unto this
world it can never be unborn.
Since that which is born can not
be unborn, then everyone who
has been "born again" is forever
saved.

The Bible speaks of the
natural birth or the first birth; it
speaks of the spiritual birth as
the second birth; there is none
other birth spoken of. If one
might be lost after being saved,
he would be lost eternally as the
Bible does not mention the third
or fourth, or any birth after we
are once born of God.

John R. Gilpin, Jr., is my son
since he was born such.
Regardless of what he does he
will always be my son. I am a
child of God, by the new birth
(John 3:7). I shall always be a
son of God (I John 3:2), ir-
respective of what the Devil may
do in my life.

5. The saved are born of in-
corruptible seed.

"Being born again, not of
corruptible seed, BUT OF IN-
CORRUPTIBLE, by the
word of God, which liveth and
abideth forever" (I Pet. 1:23).

The first chapter of Genesis
ten times declares that
everything produces "after his
kind." According to this law of
Genesis, the new nature which is
born of God is incorruptible.
Since one is born of incorrupti-
ble seed, either the theory of
evolution that like begets unlike
is true (God forbid), or else our
salvation is eternal.

6. By the new birth each

child of God partakes of the
divine nature.

"Whereby are given unto us
exceeding great and precious
promises; that by these ye
might BE PARTAKERS OF
THE DIVINE NATURE" (II
Pet. 1:4).

When one is saved the nature
of God is placed within. Would
it be possible for God to die and
for Divinity to have an end? We
shrink at the thought. Until God
might die, the believer will not
die, as each believer has a
nature like the nature of God. If
the child of God has something
of the nature of God, then would
not something of the nature of
God be lost if the child of God is
lost?

7. If the death we inherit
from Adam is eternal, then
the life we inherit from Christ
is eternal.

"That as sin hath reigned
unto death, EVEN SO MIGHT
grace reign through
righteousness UNTO ETER-
NAL life by Jesus Christ our
Lord" (Rom. 5:21).

Surely no one will deny that
we are eternally dead in Adam.
Cf. Eph. 2:1. "Even so" we are
eternally alive and secure in
Christ.

8. Each of the saved is hid
with Christ in God.

"For ye are dead and your
life is hid with Christ in God"
(Col. 3:3).

We shall let a piece of paper
one inch square represent my
soul. The backs of my Bible
represent God and the pages
thereof represent Christ. I put
the paper inside of my Bible and
close it. I open it and turn the
pages of the Book. The piece of
paper is so small in comparison
with the backs and pages that I
can not find it. I am thus hid
"with Christ in God." How,
then, can Satan rob me of my
salvation?

9. Believers are sealed unto
the day of redemption.

"Who HATH ALSO SEAL-
ED US, and given us the
earnest of the Spirit in our
hearts" (II Cor. 1:22).

"And grieve not the Holy
Spirit of God, whereby YE
ARE SEALED unto the day of
redemption" (Eph. 4:30).

The Holy Spirit Himself is the
seal. We are securely kept by
Him until "the day of redemp-
tion." The day of redemption is
the time of Christ's second com-
ing. Cf. Luke 21:28; Rom. 8:23.
We are, therefore, eternally
secure in Christ, for no one can
reverse the sealing sealed by the
King.

"And a stone was brought
and laid upon the mouth of
the den; and the king sealed it
with his own signet and with
the signet of his lords; that
the purpose MIGHT NOT BE
CHANGED concerning
Daniel" (Dan. 6:17).

"Write ye also for the Jews,
as it liketh you, in the king's
name, and seal it with the
king's ring: for the writing
which is written in the king's
name, and sealed with the
king's ring, MAY NO MAN
REVERSE" (Esther 8:8).

10. The covenant between
God and Christ secures the
righteous.

"Then thou spakest in vi-
sion to thy holy one, and
saidst. I have laid help upon
one that is mighty; I have ex-
alted one chosen out of the
people. Also I will make him
my first born, higher than the
kings of the earth. My mercy
will I keep for him forever-
more and my covenant shall
stand fast with him. HIS
SEED also will I make to EN-
DURE FOREVER, and his
throne as the days of heaven.

(Continued on Page 6 Column 3)

UNISEX

(Continued from Page 1)

Since grace always lives above the law (when it comes to morality - Matt. 5:28), one of the pet arguments can be immediately dismissed.

The wool and linen prohibition, to be sure, is a ceremonial law. Linen is manmade and signifies the righteousness of the saints (Rev. 19:8). Wool is formed by God and signifies His imputed righteousness. They both are to remain distinct from one another and are not to be mixed together. Moreover, the prohibition against sowing diverse or mingled seed (verse 9) signifies the mixing of God's Word with some other word; or the Gospel of Christ with another gospel. The prohibition against plowing an ox with an ass (verse 10) signifies the unequal yoke of a believer with an unbeliever. Now, if the prohibition against wearing the opposite sex's clothing in verse 5 is ceremonial; then what is the spiritual or symbolic significance of this so-called ceremonial instruction???? Furthermore, while we are dealing with the context; why does the incest of verse 30, the rape of verse 25, the adultery of verse 22 to 24, and the apathy and laziness of verse 1 to 4 go unnoticed by the contextual critics? Does the wool and linen of verse 11 make these instructions ceremonial? Moreover, does the wool and linen of Leviticus 19:19 make the holding of grudges in verse 18 and the lying carnally with a bondmaid in verse 20 ceremonial? The women shall not wear!

Because It Is An Abomination
"All that do so are abomination unto the Lord thy God" (Deut. 22:5).

The sin of wearing unisex clothing is called an abomination unto the Lord thy God, classifying this abomination with other moral abominations such as homosexuality (Lev. 20:13) and adultery (Ez. 22:11). The moral abominations of the Bible have never been abrogated, rescinded, or done away with and will still be in force at the time of Revelation 21:27. Strange as it may seem, the attire of a harlot is never called an abomination; smoking is never called an abomination; even long hair on men is never called an abomination. Certainly, these things are wrong and are condemned by certain Scriptures, but they are never called abominations. Our priorities are just not in the right order. Unisex clothing, the abomination that disgusts the Lord, should also disgust Christians.

Because It Is Immodest
"...women adorn themselves in modest apparel..." (1 Tim. 2:9).

Clothing was instituted by God (Gen. 3:21) to hinder and to prevent sin—not to encourage it. Any clothing that accents or emphasizes or exposes the woman's buttock, breasts, crotch, or delicately formed thighs (Isa. 20:4; 47:3, 4) is not only immodest, but is downright sexually provocative to the lusts of sinful men. Pants on women, not only appeal to the lusts of men by emphasizing these private parts; but they also appeal to the Lesbian society when they are placed in a masculine context.

Because It Is A Stumbling Block

"It is good neither to eat flesh, nor to drink wine, nor

anything whereby thy brother stumbleth or is offended or is made weak" (Rom. 14:21).

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak...when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother offend" (1 Cor. 8:9-13).

Paul's attitude greatly differs from the attitude of certain brethren (and sisters) who, instead of protecting a weaker brother from stumbling, flaunt their so-called liberty in front of them. The fact remains that if there is the slightest sexual provocation or evil identification; the Christian's duty is to protect the brethren by abstaining from all appearance of evil and avoiding anything whereby his brother stumbleth or is offended or is made weak.

Because It Becomes A Double Standard

What follows, after the relaxing of the Christian dress code in public, is a situation where the churches begin to look like burlesque shows. To remedy such a sorry situation, pants and pantsuits are condemned in church services and then winked at in public (literalism not intended). All this after the people have been told repeatedly not to live one way in church and another way in the world, an obvious double standard (more correctly a double double or quadruple standard). Of course, the Scriptures are never used to condemn women wearing pants in church services; for there are none. That is...unless you use the Text that also condemns the public wearing also; the Text that checks unisex Deuteronomy 22:5.

Recently, a young convert related to us an episode where a Christian woman went into a pizza shop and found pictures of men dressed up in women's attire on the wall. The lady pitched a "righteous indignation" fit, vowing to take her business elsewhere. I commended her action, but reminded him that if she wears "men's" clothing (pants); she is just as guilty. There is no Scripture that condemns effeminate clothing on men that does not condemn masculine clothing on women. Prohibiting one without prohibiting the other is a double standard.

Objections

"But it gets cold outside." Wear a long dress and heavy stockings! "But they are not in style." Be not conformed to this world (Rom. 12:6). "Well, how about wearing that which pertaineth unto a man underneath that which pertaineth unto a woman? The woman shall not wear! "Well, you can't participate in certain sports, wearing a dress, without being immodest." Then don't participate; wear culottes. Be a lady! don't replace immodesty with an abomination! The woman shall not wear!

"But the women and men all wore robes back then." Are you sure about that? Women wore veils that wrapped about their bodies (Gen. 24:65; 38:14; Ruth 3:15). Women's garments were not only distinct from men, they were distinct from each other: woman's garments (Deut. 22:5); widows; garments (Gen. 38:19) and the attire of an harlot (Pro. 7:10).

Men wore robes (Pharisees wore long ones - Lk. 20:46) or



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Colossians 2:11-15

Intro.: Paul has set forth a declaration of Christ as the sum total of "all the treasures of wisdom and knowledge" (Vs. 3) and that He is "the fulness of the Godhead bodily" (Vs. 9), and that it is in Him that we are complete (Vs. 10). He has shown our relationship to Christ as believers and has exhorted the saints to walk in Him rooted and built up (Vs. 6, 7), then he gives a note of warning in regard to false and vain traditions of men and the rudiments of the world (Vs. 8), and now in this lesson he explains in more detail the experience and the expression of salvation.

VERSE 11

"In Whom." The great and glorious Lord Jesus Christ whom he has exalted in the previous verses. This is why it is so vital that "I know whom I have believed," not just what I have believed. "To as many as received him" (John 1:12). Herein is the "all spiritual blessings" (Eph. 1:3). It is not in baptism or in the church, but in Him.

"Also." This is true along with what we have already said. There is more involved in salvation than most professing Christians realize.

"Ye are circumcised." All born-again believers, whether Jew or Gentile. This, like baptism in our day, was greatly misunderstood. The orthodox Jew depended on his physical circumcision or the fact he was a descendant of Abraham to have favor with God. He knew nothing of the spiritual circumcision of the heart.

"With the circumcision made without hands." The circumcision not accomplished by or performed by man. When the angel said, "that which is conceived in her is of the Holy Spirit" (Matt. 1:20) it can apply

mantles or outer garments and all that pertaineth unto a man (Deut. 22:5). Moreover, only men girded up their loins (Job 38:3; 40:7).

Men and women did not wear the same clothing or the Scripture would not be there in the first place. There was a clear distinction between their clothing.

"Weil, my trousers have the zipper in the side, and men's trousers have the zipper in the front." (Even that has changed - We knew it would). Imagine a man wearing a dress with the zipper in the front and you have the answer to your objection. The woman shall not wear! Neither shall a man put on! That's equal rights!

Conclusion

We need to quit closing the barn door after the horse is gone. Imagine a fundamentalist who will either license or ignore scanty dress on Christian women. Then, after society degenerates into mass fornication, because the salt loses its savour; he begins to lift his voice, like a trumpet, against the fornication and even joins in a fight against it. Oh, yes, there will be Christians who will say that the "scanty" clothing did

(Continued on Page 5 Column 3)

spiritually to the circumcision made without hands or of the new birth which is from above. Consider also "the stone cut out of the mountain with hands" (Dan. 2:45) and the altar to be built out of stone not cut with human instruments (Ex. 20:25).

"In putting off the body of the sins of the flesh." In physical circumcision only a small portion of the flesh was cut off, but in spiritual circumcision the whole body of sinful flesh is removed, both internally in regeneration and externally in glorification.

"By the circumcision of Christ." Here is the circumcision made without hands. It is that provided through Christ "Who was cut off out of the land of the living for us" (Isa. 53:8) as He bore our sins in His own body (1 Pet. 2:24). "He was wounded for our transgressions and bruised for our iniquities" (Isa. 53:5).

VERSE 12

"Buried with Him in baptism." When Christ "died for our sins" and "was buried," it was our death and burial. The broken laws' judgment fell on our Substitute. Therefore when the child of God is baptized or immersed in water, he is portraying in a picture this truth. Water baptism can no more remove the guilt of sin than circumcision or the sacrifices in the Old Testament (1 Pet. 3:21; Heb. 10:1-4).

"Wherein also ye are risen with Him." Thank God, "I am crucified with Christ: nevertheless I live" (Gal. 2:20). The believer has been reckoned as if he died to sin and in water baptism the believer states not only His faith in the death, burial, and resurrection of Christ to save him, but also, that he is rising to walk in a new life (Rom. 6:4), a life of faith (Gal. 2:20). He moreover states, even if he died physically, he will, or his body will experience a resurrection (1 Cor. 15:51-57).

"Through the faith of the operation of God, Who raised Him from the dead." How wonderful the same power, which raised Christ from the dead and has raised us to a new life, will also raise our dead bodies, or change us if we are alive when He comes back. We, like Abraham, when he offered up Isaac, can have absolute assurance in "the operation of God" (Heb. 11:17-19).

VERSE 13

"And you, being dead in your sins." This brings out the necessity for the spiritual resurrection and circumcision spoken of in verses 11 and 12. When sin entered, it brought death (Rom. 5:12), and condemnation (John 3:18) and separation, but when Christ entered, He brought life (John 10:10), and justification (Rom. 5:1) and communion or fellowship. This state of spiritual death is upon the whole human race by nature (Eph. 2:2, 3).

"And the uncircumcision of your flesh." Covered with corruption and filth from head to toe (Isa. 1:6).

"Hath He quickened together with Him." God breathed into us the breath of

life and we became a living soul. (Compare Gen. 2:7 and Ezek. 37:1-10). God is the Author, Jesus Christ is the source and the Holy Spirit is the power of this quickening and the Word of God is the Sword of the Spirit used in operating on sinners.

"Having forgiven you all trespasses." Our resurrection and the removal of the grave clothes of sin is accomplished by the grace of God.

VERSE 14

"Blotting out the handwriting of ordinances that was against us." The holy and perfect law of God, which we had broken, in justice demands execution against sin and cannot lessen these demands, or God would have to abdicate His throne. Therefore, if the sinner is freed, the penalty must be paid. This is what Jesus accomplished on our behalf. He removed the curse of the law by redeeming us (Gal. 3:13; Rom. 5:21).

"Which was contrary to us." We were at variance to the law and could in no wise be subject to it (Rom. 8:7, 8). It rubbed us the wrong way and brought to the surface the dirt in our hearts and sin became exceedingly sinful (Rom. 7:5-13).

"And took it out of the way, nailing it to His cross." The thundering and lightnings of Sinai are gone and the child of God has peace with God through the Lord Jesus Christ, for the penalty of the law is removed. It can no longer bring any charge against God's elect (Rom. 8:33, 34). "There is therefore no condemnation." One ancient mode of cancelling bonds was by striking a nail through the writing, and this was done spiritually by Christ on the cross so we will never be brought to condemnation (John 5:24).

VERSE 15

"And having spoiled principalities and powers." Although the law came by the dispensation of angels, grace and truth came by Jesus Christ; so angelic worship, like going under the law for salvation, is both futile and fatal. Christ is the only mediator between man and God (1 Tim. 2:5). (Read again ch. 1:16-18). Further, Christ conquered the forces of evil angels, or fallen angels who were used of the Devil.

"He made a shew of them openly." Christ publically displayed His power over all (Mark 4:41).

"Triumphing over them in it." We have the victory through our Lord Jesus Christ (1 Cor. 15:57).

Conclusion: This is why Christ says to the weary and the heavy-laden, burdened by sin and facing the execution of God's holy law, "Come unto Me and I will give you rest" (Matt. 11:28). Thank God, this is the experience of all of God's elect (John 6:37).

(EDITOR'S NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 17400, Missouri Rd., S.E., Ft. Myers, Fla. 33908.

The devil's never too busy to rock the cradle of a sleeping saint.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

If a professing believer has been troubled for years with jealousy and hate toward another believer; should he avoid that person to overcome these sins?

JOSEPH M. WILSON
Route 3
1450 Old Hollow Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist Church
Stanleyville, N.C.



CLYDE T. EVERMAN
108 Burdsall Ave
Ft. Mitchell, Ky.
41017

Lay Member
Calvary
Baptist Church
Ashland, Ky.



condition. No! he is not lost, but he certainly has lost any testimony or reward that he might have. To spend even a few minutes in hatred and jealousy is to lose hours of spiritual growth and love. Proverbs 14:30 says of envy (which is the same as jealousy); "A sound heart is the life of the flesh, but envy the rottenness of the bones." To yield to jealousy is to yield to Satan. "Do ye think that the Scripture sayeth in vain, the spirit that dwelleth in us lusteth to envy... Submit yourselves therefore to God. Resist the devil, and he will flee from you" (James 4:5-7).

We are told in Scriptures to lay aside such things as hatreds and jealousies. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby (I Pet. 2:1, 2). Again we are told to put on Christ which does away with such things. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ, and make not provisions for the flesh, to fulfill the lusts thereof" (Rom. 13:13, 14). No spiritual person allows such things to be a part of his life. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3). "For where envying (jealously) and strife (hatred) is, there is confusion and every evil work" (James 3:16).

The person that has allowed such a terrible sin to be a part of his life is miserable and cannot have a true love and peace. I suggest that such a person get on his knees and ask - no, beg - forgiveness and stay there until it is gone from him.

There are times when two people just can't get along together. I suggest that they part and serve God in their own way, praying for one another as they serve in separate conditions.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



On the contrary, he should have as much intercourse with the person as possible, having aforesaid crucified the vindictive spirit in himself. "Be not overcome of evil, but overcome evil with good" (Ro. 12:21). It is difficult for me to conceive of a truly born-again person hating any person for an extended period of time. Nothing dwarfs the soul and spirit like hatred, and to hate a believer is to be in a frightful

state. God forbid! God has given us some very strong and graphic language on the subject. "He that saith he is in the light, and hateth his brother, is in darkness even until now... He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John 2:9 & 11). "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I John 3:15). "If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" (I John 4:20).

The norm for a person saved by grace is to be gracious. Paul speaks of the pre-regenerate state, saying, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). To the redeemed he says, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Instead of avoiding the brother, Christ says, Go to the brother who has trespassed against you, and discuss the matter (Mt. 18:15). Go in meekness and with a sincere desire to be reconciled, and it is very likely the result will be the gain of thy brother. "Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath" (Eph. 4: 25 & 26).

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Well should such a believer have been troubled much in conscience for as many years as he has pondered and nourished such a jealousy and hate against a fellow member of the assembly (church). Yet, in too many cases, the person so hated may not be knowledgeable of such injustice toward him.

However, in the Old Testament, much is said against the sin of jealousy. In dealing with this sin, a "jealousy offering" was required to be brought under the strict scrutiny of the high priest in order to determine the guilt or innocence.

So, relative to the Father's concern for His own, Jesus said: "Take heed that ye despise not one of these little ones" (Mt. 18:10); that is, one of My humble fellow-disciples, especially, since so much notice and care is taken of them both in heaven and in earth, as being under the custody of His angels, who are ministering spirits. "sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14). Too, we are told that "in heaven their angels do always behold the face of My (Jesus) Father, Who is in heaven" (Mt. 18:10). Knowing this, then, should

deter everyone from having any charge of such jealousy and hate harbored in his heart against a fellow-member of the church, in that it shows contempt for God's concern over His own.

Hence, since God so loved His own that He gave His own Son to redeem them from their sins; also, since the Son, in obedience to the will of the Father, in love, took upon Himself the indignities of "the offense of the cross" in their stead, who are we, then, as mortals, that we should, without a just cause, deliberately despise, grieve, and offend such whom both the Father and the Son are so concerned about?

Consequently, in Matthew 18:12-14, Jesus appeals to His disciples and makes them judges of themselves in their consideration of how He and His Father care for their own as determined "before the foundation of the world" (Eph. 1:4). In this, He asked: "How think ye" (Mt. 18:12).

Then, forthwith, Jesus delineated the manner of approach which should be followed, step by step, regarding discipline and forgiveness in the assembly. Jesus said: "Moreover, if thy brother trespass against thee, go and tell him his fault between thee and him alone." In other words, treat it first as strictly a private matter; don't shout it "from the house-top." Then, "if he shall hear thee, thou hast gained thy brother" (Mt. 18:15). But, remember, he must be approached gently without unworthy and irritating insinuations and in the dignity of love for the brother.

Continuing, Jesus said: "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Mt. 18:16). The matter is now a little less private; yet, the same brotherly spirit still persists, though gently and prayerfully.

Continuing further, Jesus said: "And if he shall neglect to hear them, tell it unto the church assembly; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Mt. 18:17).

This decision is final and binding, as related in Matthew 18:18-20. But how little this method of procedure is adhered to in the churches!

STOREHOUSE

(Continued from Page 1)

such devastating curses as in this connection, "Ye are cursed with a curse."

God's challenge to tithe is accompanied with the invitation to "return to the Lord," with the promise that God will "return unto them."

A Seven-Fold Challenge and Promise

In the foregoing text there is a seven-fold challenge and promise:

1. It is an act involving a high resolve, "Bring." This is in perfect accord with Paul's language in I Corinthians 9:9, "Every man as he hath purposed in his heart, so let him give, not grudgingly, nor of necessity, for God loveth a cheerful giver." This is hilarious giving, giving with the same delight as one receives.

The bringing of the tithe is on the first day of the week, "Upon the first day of the week" (I Cor. 16:1). This is the day God's people are to meet for worship. Perhaps no resolve of man is more worthy than this; certainly (Continued on Page 5, Column 1)

This person's problem reminds me of a problem we had when I was a boy on the farm. We had a pest in our cornfield called Johnson's grass, which choked out the corn if left alone. If it was cut off at the top of the ground, in two or three days it was right back growing as strong as ever. The only way to get rid of it was to pull it up by the roots. For a person to avoid the other person is only cutting the problem off at the surface.

The person, who has this problem, should examine his/her self in the light of I John 3:14: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

In Ephesians 4:31, 32 we are told to, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you (pulled out by the roots) with all malice: And be ye kind one to another, even as God for Christ's sake hath forgiven you." In verse 22 of the same chapter we are commanded, "That ye put off concerning the former conversation (manner of life) the old man, which is corrupt according to the deceitful lusts." By a study of the entire fourth chapter of Ephesians, we see that this jealousy and hate comes from the old man, the Adamic nature, which we still have, even though we have the new nature. Verse 24 tells us to put on the new nature, "Which after God is created in righteousness and true holiness."

In Galatians 5:19-21 we have a list of the works of the flesh. Note that hatred, envyings, and strife are included in that list. In verses 22 and 23 the fruit of the Spirit is listed, which includes love, longsuffering, gentleness, and meekness.

From these Scriptures, we see that for a Christian to avoid another Christian will not overcome these sins. They can only be overcome by putting off the old man and putting on the new.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



A professing believer that has been troubled for years with jealousy and hatred toward another believer is in a terrible

"He that loveth not knoweth not God; for God is love" (I John 4:8).

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him: (I John 3:15).

If a professing believer does truly hate another believer, he needs to be saved. I can not say this too strongly, and it certainly is the teaching of the Word of God. When one is saved, the love of God is shed abroad in that person's heart.

Now I will say that it may be possible for a professed believer to have jealousy towards another believer. I will further say that a professed believer may have an attitude towards another believer that is much like hate, and the guilty party may really feel that this is hatred. I suppose that is what the question is referring to.

My answer is that avoiding such person has nothing to do with overcoming these sins. First, dear one, be sure that you are saved. For such an attitude long continued in is a very bad sin, and does not speak well of the one possessing such. Then I suggest that you go to the Father and confess this sin. Do not spare yourself. Do not make any kind of excuses for your sin. Do not blame the other person for your sin. Confess this sin as a terrible sin unto the Father. Ask Him to forgive you for this sin. Ask Him to deliver you from this sin. Continue in prayer for deliverance, long and repeatedly until you are delivered. God will deliver you from such. As surely as the Bible is the Word of God, and as surely as God has saved your soul, God will deliver you from this sin.

Let me suggest something that God has enabled me to practice when I have had bad feelings towards a brother or sister in Christ. I go before the Lord and pray for that person. It has never failed that when I sincerely prayed for such person, when through praying, my attitude towards them was different than before.

Now, avoiding this person is no remedy at all for the sin in your heart. But if you will do as I have stated, you will be delivered from this sin. I urge you to do this. Let me say that hard and sinful feelings towards a believer is a boomerang. You throw it at others and it returns upon your own soul and robs you of the peace and joy you should have in your Christian life and service. It hurts you far worse than it hurts the other. You are helping no one. You are hurting yourself. May God bless any to whom the above can apply!

STOREHOUSE

(Continued from Page 4)

no act of man necessitates a higher resolve. It involves both the time and means of man. The temptations to neglect this sacred duty are powerful; in this the devil is alert. That is the reason for the daring challenge, and the abounding promise.

2. It is an act of rare devotion, "Bring ye all the tithe." The word "all" implies rare devotion. This is a whole-hearted devotion. It is an act of devotion in response to God's promise that "ALL things work together for good to them who love the Lord, who are the called according to His purpose" (Romans 8:28). It means bring the fullness of the best to the Lord in worshipful adoration and devotion.

3. It is an act of reasonable proportions, "The tithe"; the tenth of one's income. It runs parallel with Paul's admonition in I Corinthians 16:1, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him." Laying by in store is in process of preparation for Sunday's offering. Since it is God that gives all we have—life, and that which sustains life, food, clothes, water, air, health—it is but reasonable that God expects us to return to Him the tithe. This is all the more so, since it is through Christ that we have redemption and the hope of eternal life; in Christ, God gave His best that we might inherit eternal glory.

The tithe should be a love gift by all the redeemed of the Lord, and especially those who make a pretense of loving and serving the Lord.

4. It is an act of spiritual worship, "into the storehouse." Giving should be a part of every man's worship. Giving should be the individual worshipping God with tithes and offerings. The storehouse is "my house," God's house. Giving is an index not only to one's sense of love and gratitude, but to character and devotion. It is a sorry type of worship that ignores giving.

5. It is an act supplying a vital need, "That there may be meat in mine house"; that is, that every need of the church might be supplied. The tithe will supply such need. For instance, there is not a church in existence that has ten members who are wage-earners, who tithe their income, but can have a pastor on the field whole time, preaching every Sunday, conducting the midweek services, visiting the sick, burying the dead and marrying the young, and living on an equality with the ten members who tithe, and then have a tenth of his income to give back into the church with which to pay the janitor.

6. It is an act of sublime faith, "Prove me now herewith." This is a faith that trusts. It is a faith that says: "I believe God, and am willing to trust Him."

7. It is an act bringing assurance of divine blessings, "If I will not open unto you the windows of heaven and pour you out blessings that there shall not be room enough to receive them."

There is no insurance like that of tithing. It is the means of laying up treasures in Heaven. It places that part of one's earnings above the hands of thieves, and beyond the reach of destructive factors. It is a form of time deposit that can be drawn upon here with interest and is reserved in Heaven for all time to come.

I knew a mother left with five children, with a small farm,

heavily mortgaged. She was true to the trust reposed in her by the Lord. She reared and educated everyone of the five children, has seen them all happily and successfully married, has her farm clear of debt, and recently sent in a check for \$47 payment of her current tithe.

The Tithe and Grace

The excuse that the Christian is under grace, and not law, hence not supposed to tithe, should be an excuse scorned by a person redeemed by God's free grace. To begin with, the Tithe originated 500 years before the law was given, it was incorporated in the law because it was a fair and worthy principle; it was commanded by Malachi, not as a law, but as a principle. The tithe was commended by Jesus, implied by Paul, and practiced by all consistent Christians.

RUMMAGE

(Continued from Page 1)

FIRSTLING of the beasts, which should be the LORD'S FIRSTLING..."

II Chron. 31:5, "And as soon as the COMMANDMENT came abroad, the children of Israel brought in abundance the FIRST FRUITS of corn, wine, and oil, and honey, and of all the increase of the field; and the TITHE of all things brought they in abundantly."

Ex. 34:26, "The FIRST of the FIRSTFRUITS of thy land thou shalt BRING UNTO THE HOUSE OF THE LORD thy God..." Also, Ex. 23:19.

Study Neh. 10:35-39; Deut. 26:2; Lev. 23:10, 17; Ezek. 48:14; 20:40, and many others. God only promises to bless the firstfruits. He must be first in our lives and not second.

Prov. 3:9, "HONOR the Lord with thy substance, and with the FIRSTFRUITS of all thine increase; so shall thy barns be filled with plenty...; Ezek. 44:30, "...ye shall also give unto the priests (ministers) the FIRST of your dough, that he may cause the blessing to rest in thine house."

God does not even want the rummage of our lives, but expects first place. Matt. 6:33, "But seek ye FIRST, the Kingdom of God and His righteousness..." Rom. 12:1, "...present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." Did God offer rummage to the world? No! He offered His ONLY BEGOTTEN Son that whosoever believeth in Him should not perish but have everlasting life. He offered the FIRSTFRUITS freely. I Cor. 15:23 "...CHRIST THE FIRSTFRUITS..."

Then to His children He gave the firstfruits of the Spirit. Rom. 8:23, "And not only they, but ourselves also, which have the FIRSTFRUITS OF THE SPIRIT..." Since He gave us only the best of everything, and so freely, how could we be so ungrateful as to offer Him our rummage. God forbid!

On the return of the prodigal son (Luke 15:22) the father said to his servants, "Bring forth the BEST ROBE (not rummage), and put on him..." God clothes us with the best robe—the righteousness of Christ. clothes us with the best robe—the righteousness of Christ.

A PARABLE

A certain man and wife had ten children. The children desired to raise some money for

their father and mother, so they placed the following advertisement in the town paper: RUMMAGE SALE to be held Saturday on Market Square, sponsored by the children of Mr. and Mrs. John Doe of this city. Proceeds will go to help their beloved parents."

How would you feel to be one of those children? Would you help your brothers and sisters to have a public rummage sale for your parents? You would not if it could be avoided. You would not want the family name to be disgraced and dishonored by such practice. If you offered anything for sale it would be the best or among the best. You love your parents, and because of that love, you would likely manifest it by GIVING them a portion of your best. If we REALLY LOVE the church as we should, we would gladly support it from the best of our earnings.

God said, "HONOR the Lord with the FIRSTFRUITS," (Prov. 3:9). Do not dishonor Him with second-fruits. To put God second is to dishonor Him. If we would be ashamed to have a public sale of our left-overs and seconds to raise money for our parents, how much more ashamed should we be to do it for the church of Jesus Christ, the greatest institution on earth, and purchased with the greatest price. The Church is not a "Cheap-John" institution.

Jas. 1:17, "Every good and every perfect gift is from above and cometh down from the Father of lights..." Tho' we are disobedient, yet He gives and promises the BEST to His children.

Try opening a rummage sale by singing, "Give of Your BEST to the Master," and see how difficult it will be for you to continue the sale.

Would your parents appreciate you more for giving them \$10 from your daily earnings or, for giving them \$10 from your regular earning or, for giving \$10 from the sale of rummage? May we exalt the church above any institution or organization and keep it on the high plane in which our Lord left it.

Reprinted from Baptist Progress, September 21, 1944.

UNISEX

(Continued from Page 3)

not have a thing to do with it and say that you can't prove it. Nevertheless, the chickens do come home to roost, and we are ready to stand before the judgment seat of Christ with the confidence that we had nothing to do with it. Are you (Rom. 14:23)???

ELECTION

(Continued from Page 1)

Christ.

Many preachers exhort God's people to live holy so as not to swell the population of Hell. They say that loose living will prevent the salvation of some.

This is not true; loose living causes the way of truth to be evil spoken of, but does not hinder men from being saved. When David sinned, God did not say that He had caused some to slip off into Hell, but that he had "Given great occasion to the enemies of the Lord to blaspheme" (II Samuel 12:14). We certainly believe in exhorting God's people to live clean and holy lives, but not by way of a falsehood.

Our text shows the falsehood of such teaching, for it says all

"PRAY FOR GOD'S PREACHERS EVERYWHERE"

God forbid that I should so sin,
By neglecting to pray and make supplication,
For God's faithful preachers, His ordained men,
Who preach the Christ of eternal salvation.

Oh, those soldiers, so courageous and brave,
Whom God has placed at the battle front!
Against whom the enemy rants and raves,
And of Satan's attacks, they bear the brunt.

For they are the shepherds of God's flocks,
Who feed His sheep and watch o'er their souls;
To keep the flock faithful to Jesus, their Rock,
With their eyes upon Him, is the Pastor's goal.

But these are dark days in which we're living,
Perilous days which try men's souls;
For material gain and television
Have caused many sheep to grow distant and cold.

Only a few will endure sound doctrine,
Many seek preachers to tickle their ears;
God's truths to them seem false and mocking,
Fables of men they had much rather hear.

Brothers and Sisters, is it any wonder then,
That God's dear Pastors should often grieve
And become discouraged, when Satan begins
To enter their flocks and the sheep deceive?

Let us, then, be much in prayer,
Constantly, earnestly, often with tears;
Pray for God's Pastors everywhere,
And for their flocks, 'til Jesus appears!

Mrs. Frank Parrish
Courtland, Virginia

the Elect shall come to Christ.

5. The importance of preaching the gospel can be seen by our text.

Jesus said it was to be preached to every creature. So then, anyone that can qualify as a creature, has a perfect right to hear the Gospel. Paul counted himself to be in debt, concerning those that had not heard the Gospel (Romans 1:14). He felt he owed the preaching of the Gospel to every creature.

The preaching of the Gospel is God's ordained method to bring the Elect to Christ. The following references are given for the consideration of the Bible student: Romans 10:14-17; I Corinthians 1:21; Ephesians 1:13; II Thessalonians 2:14; Titus 1:3.

VIII. The Doctrine of Election is to be contended for.

Many do not preach election as it's presented in the Scripture. Some excuse themselves by saying it is too difficult a doctrine. I agree that it is a difficult doctrine, but do we not read that a man of God ought to "STUDY" so that his lack of knowledge will not make him ashamed (II Timothy 2:15). Let me give some reasons why the doctrine of election is to be preached, taught and contended for.

1. To withhold this doctrine is to rob the people of God.

Surely a man that robbed the people of God of money would be ill thought of. How much more then to rob the people of God, of that which is more valuable than silver and gold.

God intends this doctrine for the comfort of His poor and afflicted people. Many saints of God could testify of the comforting power of this doctrine. What better comfort when the trials of life come than to know our election of God, that we are loved with an everlasting love.

Surely nothing can comfort

the heart more in times of illness, sadness, poverty, when forsaken, when persecuted, when dispare comes, and the multitude of trials seem to overwhelm us.

I say I would rather a man put his hand in my pocket and take my money, than to withhold from me this glorious doctrine.

God must have known how much we needed this doctrine, because He certainly wrote much of it in His Book.

2. To not preach Election is to be unfaithful.

"It is required in stewards that a man be found faithful" (I Corinthians 4:2).

"He that hath my word let him speak my word faithfully" (Jeremiah 23:28).

"I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

To be unfaithful with the Word of God is a sad thing indeed. All that is in the Bible should be preached and taught, regardless of what the result might be. The preacher is not responsible for how the word of God is received, but he is responsible for declaring the full counsel of God. Since election is taught throughout the Scriptures, it is a part of the full counsel of God; Election is not to be sold for peace or popularity, but to be preached, or else we are unfaithful.

3. God's people are to know this doctrine.

The revealed will of God is that His people be taught this doctrine. Christ taught it to His disciples, the Apostles preached it, and God recorded it in His Word. Clear proof that God would have His people know about unconditional election. To withhold this doctrine is to say we know more than God, it is to be disobedient to God and to rob His people.

4. Election gives God's people a good reason for living holy lives.

After all, should not God's Elect live clean and holy lives. We should not submit to sin. (Continued on Page 6 Column 1)

ELECTION

(Continued from Page 5)

seeing God has chosen us. Seeing we are the objects of Divine favour we ought to strive against the flesh. We ought to be long suffering with others, seeing that we have been loved with an everlasting love from before the foundation of the world. In short, should not God's Elect live like the Elect of God?

5. Election gives encouragement in the Lord's service.

Many times the work of The Lord does not prosper as we would like it to. We tend to get discouraged and then remember that God has an Elect and He will save them. What an encouragement to keep on in The Lord's service, for we know His work can never fail.

I remember having a special preaching service in Tennessee. Brother Jago Washer was to do the preaching. We had spent all day knocking on doors preaching the Gospel and inviting the folks to the evening service. When the service began, there was not one visitor present. Brother Washer said during the sermon, that when the service began he was discouraged, but after preaching a while on electing grace he was no longer discouraged but rejoicing.

6. Election reveals salvation to be on purpose and not accidental.

I do not believe any Christian could rejoice in an accidental salvation. I say that God saved me on purpose. He planned to do it and He planned it a long time ago. God wants us to rejoice in our Salvation and how could we rejoice in an accidental event. Election gives us a salvation that is on purpose.

7. Election glorifies the Triune God.

The object of the Christian is to glorify God. Surely this is the desire of every saved person. Election gives God all the credit and all the glory, for our salvation. Election abases man, gives him no credit, no glory and no part in his salvation. The crown is put on the right head, the praise given to the right one.

This is the most important reason of all why election ought to be preached and contended for. Through this doctrine God is glorified and none can deny it.

IX. Objections to the Doctrine of Unconditional Election.

The objection to the doctrine of election falls into three categories and all three are based upon a misunderstanding of the Scripture. I say there are three mis-conceptions that cause objections to this God-Honoring doctrine.

1. Misconception that 'all' as used in the Bible refers to all the race of Adam.

In Scripture the word ALL, when referring to men being saved, means: All kinds, all classes, all ages, all races. An elect from every nation, kindred and tongue, but never all men without exception. In short, it means all the Elect, but never includes the non-elect.

The truth is seen in Titus 2:11: "For the Grace of God that bringeth salvation hath appeared to all men." The ten verses that come before this one, talks about all kinds of people: aged men, aged women, young men, young woman, servants, masters. In other words, all

classes of people. The text says that the Grace of God does not offer salvation, but brings it to all it appears to. The following two verses tell us that this same grace teaches the same ones, how to live and to look for the coming of Christ. The conclusion is that "ALL" in the text refers to all the Elect among all classes of people.

2. Misconception of the way that "WORLD" is used in the Bible.

It should be understood by the Bible student that to the Jewish way of thinking, there were on the earth just two classes of people, Jew and Gentile. The word "world" is often used to show that Christ was not just a Saviour of the Elect among the Jewish race, but also among the Gentile. In short, this election among both Jews and Gentiles would make Christ a world wide Saviour, or Saviour of the world.

The word "WORLD" as used in Scripture does not mean every individual in the world. This can be seen from its use in Luke 2:1: "There went out a decree from Caesar Augustus, that all the world should be taxed." All the individuals that were not under the dominion of the Roman empire, were certainly not included in this use of the word "WORLD."

The Pharisees (who for all their many faults and sins) did know the scriptural use of words, said of Jesus: "Behold the world is gone after Him" (Luke 12:19). They did not mean that every individual had gone after Jesus, but that He had a following among both Jews and Gentiles. This is emphasized in the next verse, which says that some Greeks came to Jesus.

We must always see how a word is used throughout the Scriptures before we can build any doctrine around a word.

3. Misconception that Man's Will is free.

Man's will is bound by his nature. It cannot act contrary to human nature. Therefore, the will of man is bound by his very nature. So then, it is not free, but limited and bound by a nature that the Bible says is evil, deceitful and desperately wicked. There are some things that the Bible says the will of man cannot do.

a) It cannot have anything to do with salvation, for we read: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:16).

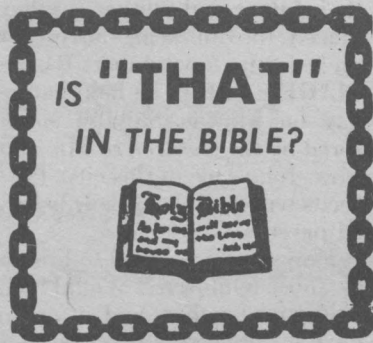
b) It cannot bring the new birth, for we read: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

c) It cannot bring the sinner to Christ, for we read: "Ye will not come to me that ye might have life" (John 5:40).

We challenge the Bible student to use a concordance and study the word "WILL" as used of a man, to see how impotent the will of man is.

To use any or all three of these misconceptions is to put contradictions in the Word of God. We know that there are no contradictions in the Bible, for we read: "God is not the author of confusion" (I Corinthians 14:33).

If there is confusion it must rest in the minds of those reading the Bible, rather than in the Scriptures themselves. To cast aside these three misconceptions will clear up the confusion concerning election.



Question:—Whose steps were washed with butter?

Answer:—Job's, Job 29:6. - "When I washed my steps with butter, and the rock poured me out rivers of oil;" This was a sign of plenty.

SECURITY

(Continued from Page 2)

If his children foresake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness, WILL I NOT UTTERLY TAKE FROM HIM, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89:17, 27-34).

This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement, and yet, declares He will not withdraw His loving kindness nor suffer His faithfulness to fail.

11. The covenant between God and the righteous secures them.

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM, TO DO THEM GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME" (Jer. 32:40).

In this covenant two ideas are noteworthy: God will not turn away from the righteous; the righteous shall not depart from God. Certainly this can mean nothing but the eternal and final security of the believer.

12. Christ's statement at the judgment.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity" (Matt. 7:21-23).

Christ will say to the lost, "I never knew you." Yet, the Scriptures emphatically declare that He intimately knows each believer:

"My sheep hear my voice, AND I KNOW THEM, and they follow me" (John 10:27).

"Nevertheless the foundation of God standeth sure, having this seal, THE LORD KNOWETH THEM THAT ARE HIS" (II Tim. 2:19).

Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life when saved, or else Christ will tell a

falsehood at the judgment!

13. The promises of Christ secure each believer.

"Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"All that the Father giveth me shall come to me; and him that cometh to me, I WILL IN NO WISE CAST OUT" (John 6:37).

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and NO MAN IS ABLE to pluck them out of my Father's hand" (John 10:28, 29).

"Who shall also confirm you UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ" (I Cor. 1:8).

"Being confident of this very thing that HE WHICH HATH BEGUN A GOOD WORK in you WILL FINISH IT until the day of Jesus Christ" (Phil. 1:6).

All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless. If the promises are valueless, then the whole Bible is valueless and Christ, God, the Holy Spirit, and Christianity are valueless. If one fails, all must fail. However, we prefer to "let God be true, but every man a liar," (Rom. 3:4) for—

"He has never broken any promise spoken, And will keep His promises to me."

14. He promises eternal life to His sheep.

"My sheep hear my voice, and I know them, and they follow me; and I GIVE UNTO THEM ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

Every saved believer is one of God's sheep. Christ Himself is the Shepherd. No sheep can ever stray so far, but that the Good Shepherd will bring him home again.

"And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors saying unto them, Rejoice with me: FOR I HAVE FOUND MY SHEEP WHICH WAS LOST" (Luke 15:5, 6).

God's dear sheep may fall into the mouth of the roaring lion, even Satan (I Pet. 5:8), but the Shepherd will deliver therefrom. (I Sam. 17:34,35).

15. When a believer is saved, he possesses eternal life.

"Verily, verily, I say unto you, he that believeth on me hath EVERLASTING LIFE" (John 6:47).

"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life" (John

5:24).

"And this is the record, that God hath given to us ETERNAL LIFE, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11, 13).

The life Christ gives us is eternal—never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Matthew 25:46, "everlasting" describes the punishment of the wicked. In Romans 16-26 "everlasting" describes the character of God's existence. In II Timothy 2:10, "everlasting" describes the duration of Christ in glory. In II Peter 1:11, "everlasting" describes the duration of Christ's kingdom. Then, as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this, shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

16. All things work together for the good of the believer.

"And we know that all things work together for good to them that love God" (Rom. 8:28).

The truth of this comforting statement demands that our salvation be eternal, for this could never be true if a believer could lose his salvation.

17. Christ becomes the believer's surety.

"By so much was Jesus made a SURETY of a better testament. WHEREFORE he is able also to save them to the UTMOST that come unto God by him, seeing he ever liveth to MAKE INTERCESSION for them" (Heb. 7:22, 25).

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an ADVOCATE with the Father, Jesus Christ the righteous; And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2).

Christ's work in Heaven today is that of intercession. He is the lawyer who represents each believer at the bar of God's supreme court. I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in my behalf in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads "guilty" to the charge and pays the fine that I may go free. In the court of Heaven, I am charged with innumerable offenses by Satan (Rev. 12:10). The Son of God is my lawyer (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood:

"He is the propitiation (sacrifice) for our sins" (I John 2:2).

Hallelujah! For such a Saviour!

18. God promises never to forsake His saints.

(Continued on Page 7 Column 2)

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

LONDON (EP)—Mr. Ian Paisley, making a dramatic show of Protestant force, secretly gathered 500 men into a military formation on a bleak hillside in Northern Ireland last week and vowed that they were prepared to fight "to the death" against reunification with the Irish Republic.

"This is only a small token of the many thousands of men who are pledged to me, and I pledged to them, to stand together at this time of grave trouble in Northern Ireland," declared Paisley, who is a member of the British Parliament and a leading political figure in the Protestant majority in the province.

The midnight demonstration, which prompted angry allegations that Paisley was forming a private army to fight Roman Catholics in Ulster, was the latest reflection of heightened tensions in the province. Sectarian violence increased after a Christmas lull, and last week prisoners who favor reunification threatened to stage a new hunger strike in support of their demand for political status.

Paisley, a towering fire-and-brimstone preacher who has been leading Protestant activists for years, said his latest show of strength was prompted by the recent signs of a diplomatic reconciliation between Dublin and London, which many Ulster Protestants see as a threat. Although some politicians in London dismiss Paisley as a rabble-rouser, he is widely regarded in Belfast as one of the two or three leading politicians in the province.

WASHINGTON (EP)—Among the many changes being made at the White House by President Ronald Reagan is the elimination of a presidential assistant for religious liaison. According to a spokeswoman for Elizabeth Dole, assistant to the president for public liaison, White House relations with the nation's religious communities will be reassigned to an office with a larger agenda. Dole's representative said the assignment has yet to be made to a specific member of the president's staff.

Speculation about the post had previously centered on likely candidates for the religious liaison position, a post held during the final 20 months of the Carter administration by Southern Baptist minister Bob Maddox. Although numerous past presidents assigned staff to deal with the religious communities, Carter is believed to have been the only chief executive to elevate the task to the level enjoyed by Maddox. An assistant in Dole's office emphasized, however, that the change does not signal a decision to neglect public relations with religious organizations.

One possible explanation for the decision to abolish the position may be Reagan's desire to avoid a direct confrontation with leaders of the religious right, the fundamentalist coalition which claimed major credit for the new president's election. Such a face-off would unquestionably result if the post of religious liaison were not offered to one of their own. By

abolishing the position, the theory goes, the president will offend neither the religious right nor mainline denominations.

OAK RIDGE, Tenn. (EP)—The superintendent of Oak Ridge schools says he opposes pre-game group prayers by high school athletes, but thinks schools should not tell students when they can or cannot pray. Superintendent Robert Smallridge offered silent meditation last week as an alternative to high school team prayers, like those which brought national attention at Oak Ridge High School's football squad last fall.

"I tried to be as clear as possible," Smallridge said. "This is my interpretation of the law pertaining to the situation. If religious activities or prayers by students were in any sense a formal or organized activity which became part of the school program and took place in school facilities or on school grounds, there would be a problem. On the other hand, what students do spontaneously or informally is another matter. We can't control that, nor do we want to. The schools cannot and should not be in the business of telling individual students they can or cannot pray."

The superintendent echoed an opinion by state Attorney General William Leech, who wrote in November that coached team prayers are unconstitutional. School officials requested the opinion, which is non-binding, after Arvin Quist, an Oak Ridge parent, challenged the legality of the pre-game prayers.

However, two weeks after Leech, a former high school football coach, issued his opinion, Oak Ridge football coach Emory Hale led his kneeling players in prayer before the state championship game with Germantown, which received national media coverage. Oak Ridge won 13-0. Hale was out of town and unavailable for comment on the superintendent's views.

SECURITY

(Continued from Page 6)

"Thou shalt keep them, O Lord, thou shalt PRESERVE THEM from this generation forever" (Psa. 12:7).

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Through he fall, he SHALL NOT BE UTTERLY CAST DOWN, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forever more. For the Lord loveth judgment and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off."—Psa. 37:23-28.

"Ye that love the Lord, hate evil; he PRESERVETH THE SOULS of his saints; he

DELIVERETH THEM out of the hand of the wicked" (Psa. 97:10).

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body BE PRESERVED BLAMELESS unto the coming of our Lord Jesus Christ. Faithful is he that called you, WHO ALSO WILL DO IT" (I Thess. 5:23-24).

"And the Lord shall DELIVER ME from every evil work, and WILL PRESERVE me unto his heavenly kingdom" (II Tim. 4:18).

The saints are God's believing children. These He promises never to forsake. Since God is continually present with the believer, the believer is eternally secure with God.

19. Christ's blood cleanses from all sin.

"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).

"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" (I John 1:7).

"Who gave himself for us, that he might REDEEM US FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

Christ died as a substitute for every believer. His death paid for all sin. His blood cleanses from ALL sin (past, present, and future).

By His death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant of the universe. Perish the thought! Our God is just; yea, above all, He is merciful!

20. The righteous are secure, because of Christ's prayer.

"I pray for THEM; I pray not for the world, but for them which thou hast given me, for they are thine, and now I am no more in the world, but these are in the world, and I come to thee Holy Father, KEEP through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I KEPT THEM in thy name: those that thou gavest me I have kept and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. Neither pray I for these alone, but for them also WHICH SHALL BELIEVE on me through their word; Father, I WILL that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:9, 11, 12, 15, 20, 24).

This prayer, breathed by Christ, 2,000 years before all present believers were born, secures us eternally with God.

21. The meaning of redemption.

"But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, TO

REDEEM them that were under the law, that we might receive the adoption of sons" (Gal. 4: 4, 5).

The Greek word for redeem used in Gal. 4:4,5, "ex-agerazo," means to "buy out of the market," so that the redeemed are never again to be exposed for sale. Thank Heaven, when Jesus has bought a slave of Satan, the Devil will never again be permitted to even bid for that one, for the redeemed of God is never again to be put up for sale. Hallelujah!

22. Christ promises that the believer shall never thirst.

"But whosoever drinketh of the water that I shall give him SHALL NEVER THIRST" (John 4:14).

Yet in Hell, one of the pangs of the damned is thirst.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24).

If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

23. The Lord will not charge the believer with sin.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will NOT IMPUT SIN (charge sin)" (Rom. 4:5-8).

When Christ died on the cross, God treated Christ just like the sinner ought to have been treated. When a believer is saved, God treats him like Christ ought to have been treated. Thus, our sins are imputed to Christ and Christ's righteousness is imputed to us. Because of this, no sin will be charged against the believer.

24. Links of the golden chain of God's purpose guarantees the security of the believer.

"Moreover, whom he did PREDESTINATE, them he also called; and whom he called, them he also justified and whom he justified, them he also GLORIFIED" (Rom. 8:30).

These are four indestructible links in this golden chain. Both ends of the chain are eternally fastened to the throne of God. As certainly as the believer is chosen in Christ before the world began, step by step the believer will advance to the stage of final perfection. Since it is true that whom He predestinates, He will eventually glorify, how could one of His elect ever be lost?

25. Rewards may be lost, but the soul remains secure.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but HE HIMSELF SHALL BE SAVED; YET SO AS BY FIRE" (I Cor. 3:14, 15).

The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 71
Ashland, Kentucky, 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:
ELDER FRED T. HALLIMAN,
Sovereign Grace Baptist Mission,
P.O. Box 19, Koroba, via Mendi,
Papua, New Guinea.

rewards will be lost, yet he will not be lost! His rewards will perish, but he shall be saved, yet so as by fire.

26. The sure foundation insures safety.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone. A SURE FOUNDATION: HE THAT BELIEVETH shall not make haste" (Isa. 28:16).

"For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

A substantial foundation insures the safety of all concerned. No man can afford to build for eternity upon a defective foundation.

The Lord Jesus is the only foundation one can build upon with assurance.

"My hope is built on nothing less, Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name."

In His Sermon on the Mount, Christ refers to this foundation.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, WHICH BUILT HIS HOUSE UPON A ROCK. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, WHICH BUILT HIS HOUSE UPON THE SAND: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and IT FELL: AND GREAT WAS THE FALL OF IT" (Mt. 7:24-27).

When God reaches down and lifts a poor sinner from the pit, He places him upon a sure foundation, so that in the time of testing, he who is anchored to

(Continued from Page 8 Column 1)

TUNE IN TO
THE CALL TO CALVARY

Station	Time	Dial:	Watts:
WEMM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM

SECURITY

(Continued from Page 7)

the Rock of Ages, can say, "In Jesus I'm safe evermore." Yea, all the combined forces of Hell and earth can not remove him. With sweet assurance, we triumphantly sing:
"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?"

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, on the sea;
As thy days may demand, shall thy strength ever be.

"Fear not, I am with thee; O be not dismayed!
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;
The flame shall not hurt thee, I only design

Thy dross to consume, and thy gold to refine.

"E'en down to old age, all My people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to His foes;
That soul, tho' all Hell should endeavor to shake,
I'll never, no never, no never forsake!"

27. If a believer could perish, then the joy of Heaven is in vain.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

Here on this earth a poor sinner turns from his sins to Christ as a Saviour. Heaven above sees this transaction and is set rejoicing. Emotion stirs all the heavenly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to lose his salvation. Then Heaven has been mistaken, their joy has been premature. Can the omniscient God rejoice, if He foreknew that the repentant sin-

ner could eventually perish in sin? How utterly inconceivable?

28. Nothing can separate a believer from Christ.

Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan?

"But he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT" (1 John 5:18).

Shall temptation?

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that YE MAY BE ABLE TO BEAR IT" (1 Cor. 10:13).

Shall sin?

"For sin shall not have dominion over you" (Rom. 6:14).

Shall the world?

"For whatsoever is born of God OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH" (1 John 5:4).

Shall the believer?

"THEY SHALL NOT DEPART FROM ME" (Jer. 32:40).

As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God.

"Who shall separate us from the love of Christ? SHALL TRIBULATION, DISTRESS, PERSECUTION, FAMINE, NAKEDNESS, PERIL, OR SWORD? AS IT IS WRITTEN, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither DEATH, nor LIFE, nor POWERS, nor THINGS PRESENT, nor THINGS TO COME, nor HEIGHT, nor DEPTH, nor ANY OTHER CREATURE, shall be able to SEPARATE US FROM THE LOVE OF GOD, which is in CHRIST JESUS OUR LORD" (Rom. 8:35-39).

Years ago, at Leicester, England, there was a strike. Property was demolished and homes were ruined in the riot. In one home a lad was playing on the first floor, while his big brother was mending shoes upstairs. Fearing the rioters would break the door down, he stepped to the ladder and called: "Tom, Tom, they are going to smash the door open; make haste and come down." The big brother, a strong, well-built man, put his burly back to the door, while the younger boy went on about his play. Sometimes the Devil comes to this house of mine, and when I fear, lest he take me by force, I rush to the foot of the ascension ladder and cry: "Christ, Christ, make haste and come down: the Devil is about to get me." Like lightning He places Himself at the door of my heart, and there are not enough Devils in all Hell to break the door open, with my "elder brother" standing there.

Write for FREE Book Catalog

CONCORDANCES

Cruden's Concordance - Alexander Cruden	\$ 5.95
Strong's Concordance (Plain)	16.65
(Indexed)	21.95
(Paperback)	12.95

CULTS

Glossolalia - W. J. Burgess	1.00
Modern Tongues Movement - Robt. G. Gromacki	3.50
Tortured for Christ - Richard Wurmbrand	1.75

DEBATES

Barr-Evans Debate (Debate on interracial marriage)	3.95
Debate on Salvation: Is it Conditional or Unconditional - T. S. Dalton and T. R. Burnett	2.75
Crawford-Alexander Debate (Debate on Election and Predestination)	7.95

DICTIONARIES

Davis Dictionary of the Bible	8.95
Webster's Collegiate Dictionary	10.95

DOCTRINAL STUDIES

God's Sovereignty - Elisha Coles	3.45
The Training of the Twelve - A. B. Bruce	9.95
Philippians - H. A. Ironside	4.95
Perfectionism - Benjamin B. Warfield	5.95

GENERAL TOPICS

The Greatest Thing in the World - Henry Drummond	1.25
Textbooks on Trial - James C. Hefley	6.95
Beyond Death's Door - Maurice Rawlings, M.D.	5.95

EVOLUTION AND THE BIBLE

Why Scientists Accept Evolution - James D. Bates and Robt. T. Clark	1.95
Flaws in the Theory of Evolution - Evan Shute	3.50
The Genesis Flood - Whitcomb & Morris	6.95

PAPERBACKS ON VARIOUS TOPICS

Our Favorites (Poems from TBE)	1.00
Revelations About the Rapture - John Dennis	1.95
The Fountain of Life - John Flavel	3.95
The Plan of God - J. I. Packer	.95

PROPHECY

The Coming Prince - Sir Robt. Anderson	3.95
Beyond the Crystal Ball - Merrill F. Unger	2.50
Israel in Prophecy - J. F. Walvoord	3.95

REFERENCE BOOKS

Halley's Bible Handbook	6.95
So many Mansions - Kubo and Specht	5.95
All the Miracles of the Bible - Lockyer	9.95
Life and Times of Jesus - Alfred Edersheim	14.95

SERMONS AND OUTLINES

Beams of Glory - J. E. Cobb	.75
Preaching and Preachers - D. M. Lloyd-Jones	9.95

THEOLOGY

Systematic Theology - Louis Berkof	9.95
Christian Doctrines: A Compendium of Theology - J. M. Pendleton	5.00
A Body of Divinity - Thomas Watson (Paper)	8.95
A Systematic Study of Bible Doctrine - T. P. Simmons	8.95

ON ALL BOOKSTORE ORDERS — PLEASE ADD POSTAGE AND HANDLING

Avoid Delay . . . include Postage and handling with your Order. IF YOUR ORDER IS:

Up to \$5.00	Add \$1.00
\$5.01 to \$10.00	Add \$1.75
\$10.01 to \$20.00	Add \$2.50
\$20.01 to \$30.00	Add \$3.25
Over \$30.00	Add \$3.75

Send All Orders To:

CALVARY BAPTIST CHURCH BOOKSTORE

Post Office Box 71, 3339 - 13th Street

Ashland, Kentucky 41101

KENTUCKY RESIDENTS PLEASE ADD 5% SALES TAX

Write for FREE Book Catalog

At Least Five People To Whom You Can Send TBE

YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P.O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This paper Delivered Every Week — For a Whole Year!
(PLEASE PRINT)

1. _____
(A SINNER)

Address _____ Zip Code _____

2. _____
(A PREACHER)

Address _____ Zip Code _____

3. _____
(A SUNDAY SCHOOL TEACHER)

Address _____ Zip Code _____

4. _____
(A CHURCH MEMBER)

Address _____ Zip Code _____

5. _____
(A YOUNG PERSON)

Address _____ Zip Code _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

GIVE US READERS
We Will Give Them The Truth!

THE BAPTIST EXAMINER
MARCH 21, 1981
PAGE EIGHT