

MISSIONARY

PREMILLENNIAL

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# The Baptist Examiner

Baptist Is Our Middle Name

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

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## THE ADVANTAGES OF BEING A CHRISTIAN

by Sam Wilson

Mark 8:36; "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I believe the text implies that there are advantages to being a Christian. Certainly it teaches

this thought real to saved and lost alike.

In a previous article I wrote about the disadvantages of being a Christian. I write this article about the advantages of being saved. I leave it to the reader to decide which outweighs which. I am convinced in my soul that the advantages far outweigh the disadvantages. In reality, only saved people can be proper judges in this question. Only saved people have experienced both lives and are thereby qualified to give an answer to this question.

Let us now define the word advantage; 1. Circumstances that are favorable to an end. 2. Superiority; gain or profit. I assert without apology that according to these definitions, being a Christian places one in an advantageous position. I also feel it is important to define the word "Christian". We live in a time when this word needs clarification. I was asked the other day what the difference is

(Continued on Page 4 Column 3)

## CHRISTMAS, IS IT SCRIPTURAL?

by Raymond Waugh  
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Sadly and tragically, this is that time of the year when we hear quite often, "I'm Dreaming of A White Christmas."



Raymond Waugh

This song has sold millions of records. It brought even greater fame to one who already was one of the world's so-called great

(Continued on Page 6 Column 1)

## FIXED THINGS

by Doug Newell  
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Isaiah 46:9-11, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the



Doug Newell

east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Ecclesiastes 3:1, "To every thing there is a season, and a time to every purpose under the heaven."

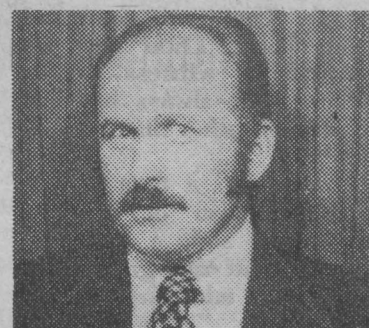
We can rest assured that all things are fixed and settled in the heavens and on the earth. Everything that happens, happens by the predetermined and forordained counsel of God. God controls all things as we are told in Ephesians 1:11, "In

(Continued on Page 3 Column 3)

## THE HERESY, ABSURDITY AND EVIL RESULTS OF THE UNIVERSAL INVISIBLE CHURCH THEORY

by Eldon Joslin  
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In writing this article, I can speak from experience. I had the opportunity to see the effects of this theory in action because I was raised in a home where this was believed, taught, and practiced. I would like to first



Eldon Joslin

establish that this is a theory. As we study the New Testament and what it states about the Church, we should realize that the word Church comes from the greek word "ecclesia." This Greek word if it were properly translated would have never been translated Church. An English word that far better describes what is meant by "ecclesia" is Assembly. If you

(Continued on Page 10 Column 2)

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## THE HATED DOCTRINE OF ELECTION PART II

by T.B. Freeman  
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Most people who quickly speak out against election do not realize what ignorance they do manifest. For first, it reveals clearly they have not so much as looked up the word "election" in a common dictionary as to



T.B. Freeman

ascertain the meaning. Secondly, they further reveal the fact that they have never studied the subject from the Scriptures, and thirdly, if there be a few who have made a study of this doctrine and willfully rejected it, it is a sign of an impenitent and un-renewed heart for, "whoso despiseth the word shall be destroyed" (Prov. 13:13). Carnal reason rejects divine revelation. There are places in God's Word where man better lay

(Continued on Page 6 Column 5)

## TOTAL INHERENT CORRUPTION

by Wil Bang  
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"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that



Wil Bang

doeth good, no not one" (Romans 3:10-12).

What is the Biblical description of man, all men; God's definition of humanity as it is by conception, birth, and continuance without Christ? To those who are without knowledge of God's appraisal, our findings will be shocking. Many will be appalled, even insulted, as their bosom fills with antagonistic disgust. They shall find God's assessment of man revolting. This reaction comes from a refusal to appropriate sin for what it is as viewed by Scrip-

(Continued on Page 9 Column 3)

## THE DEAD MADE TO LIVE

by Wayne Cox  
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"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Tonight I want us to think together on the subject, "The dead made to live." Now Jesus is not talking about the resurrection. In verse 28 of the same chapter He does introduce the

resurrection of the body, but verse 25 is not even remotely related to the resurrection of the body. It has to do therefore with the impartation of life to those who are destitute of spiritual life — "The dead made to live."

There are five things suggested in this text, perhaps more, but five things in particular to which I would direct your attention this evening: (1) The dead spoken of are the spiritually dead. (2) The dead shall hear the voice of the Son of God. (3) And they that hear

shall live. (4) Who are they that shall ultimately hear? (5) The effect of hearing.

Religionists everywhere assail Baptists because of their position on the condition of lost men outside of Jesus. We take the position that those who have not experienced the work of the Holy Spirit in regeneration are spiritually dead. For example, in Ephesians 2:1, the religionists mutilate and abuse this text to no end. When Baptists quote and read this text, they retaliate

(Continued on Page 8 Column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## A TIME TO KEEP SILENCE AND A TIME TO SPEAK

"...a time to keep silence, and a time to speak" (Ecc. 3:7). Ecclesiastes 3:1-11 teaches us that God is sovereign over all things, and that it is vanity to form plans and purposes without considering this. In these verses, some things relate to God's predestinated time for certain things, while others relate to the proper time for men to do certain things or to refrain from doing them. My text is of the latter category. We learn that men should consider the situation and should speak or not speak according to the appropriateness thereof.

There are times to keep silence. The Bible has much about keeping quiet, and about

talking too much, at the time, and saying the wrong thing. "In all labour there is profit: but the talk of the lips tendeth only to penury" (Prov. 14:13). "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). "And that ye study to be quiet, and to do your own business..." (I Thess. 4:11). Many other Scriptures could be cited showing the need, profitability, and virtue of silence. Let us look at some of the times when the child of God should be silent.

It is always a time of silence instead of using bad, vile, wick-

ed, filthy language. Oh, the garbage can that some men's mouths are! (maybe I should apologize to the garbage can) It seems that some men — and God help us, some women — cannot open their mouths without pouring forth language that is not fit for the ears of man. One always wonders about the education of such people. It surely looks like, if they knew good English words, they would not use the filthy, meaningless ones they do. It always offends me when a person does not have enough decency and respect to use proper language in the presence of others. Men often will not show any respect for

(Continued on Page 2 Column 1)



Things that are highly esteemed among men are often abominable in the sight of God.

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## TIME

(Continued from Page 1)

women, children, or preachers as they spout forth their vile language. I would be in favor of passing a law that a person would not be allowed to use bad language in the presence of another without that other's consent; and that one could be arrested and jailed for so doing. I tell you that a man is violating my rights when he forces me to listen to his wicked, filthy language. I have no respect for the man — and especially for the woman — who will not curb his tongue in the presence of others. "Let no corrupt communication proceed out of your mouth..." (Eph. 4:29). Oh, what a good word is this from our God! Any man who takes God's name in vain, or who uses any sort of bad language will have to answer to God for every word thereof.

It is a time to keep silence instead of telling a lie. Oh, it is always time to keep silent unless speaking forth the truth. "These six things doth the Lord hate...a lying tongue...A false witness that speaketh lies... (Prov. 6:16-19). My friend, God hates a lying tongue. The ninth commandment reads, "Thou shalt not bear false witness..." (Ex. 20:16). It is always better to keep quiet rather than to tell a lie.

It is always a time to keep silence instead of being a talebearer and a gossip. "Thou shalt not go up and down as a talebearer among thy people..." (Lev. 19:16). And the Lord does not here distinguish between bearing true tales or false tales — just don't be a talebearer at all. Listen to this word, "Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth" (Prov. 26:20). Hear the Word of God again, "And withal they learn to be idle, wandering about from house to house; and not

only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13). No computer known to man can total up the damage that has been done by talebearers and gossipers. Such people are one of the worst blights upon society.

Let me suggest that you ask some questions about a tale before you repeat it. Is it true? If you are going to tell something that will hurt someone else, surely, you should know for yourself that it is true. Is there a real need for telling it? If not, keep it quiet. Is it kind to tell it? Will it help or hurt? Would you want someone to tell it on you if it were you instead of someone else? Don't forget the golden rule, for it surely applies to the matter of tale bearing. Is it for God's glory for you to tell it? Here is an acid test. If telling a tale will hurt some, if it will do no good to any, if it is not to the glory of God, then by all means let it die within your bosom and tell it not to another soul. There would be few things that would prove a greater blessing to the world than if all talebearers and gossipers were immediately smitten with dumbness and for-



Joe Wilson

bidden to learn sign language.

It is a time to keep silence when we are angry, and our speech would be colored by our anger. Few men are capable of speaking correctly when angry. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32). Oh, how we need to guard against anger. And when we are angry, we need to just keep quiet until we have control of our spirit and can speak properly. Not one person in a million is capable of speaking properly while angry. Let us learn to control our anger, and when we cannot do that, let us control our tongue until our anger subsides. I can not say too much along this line. Most of us can recall with sorrow times when we have spoken in anger, and wish that we could recall those bitter and hasty words. Remember that a word spoken can never be recalled. How much better to keep silence in times of anger.

It is a time to keep silence when we know not what to say. "For he wist not what to say..." (Mk. 9:6). Poor Peter. His hasty speech was frequently getting him into trouble. He knew not what to say, and he did not have control enough to just keep quiet, so he said the wrong thing and was rebuked by the Lord. My friend, there is nothing wrong, when you don't know what to say, in just not saying anything. Rather it is wise to do this.

It is a time to keep silence when one would imagine or pretend to be speaking in tongues. Oh, that these "unknown tongue speakers" would be silent. There was a gift of tongues in the days of the New Testament. It was not an ab-

surd, unknown gibberish. It was speaking in a real tongue that others knew, but that the speaker had not learned. It was speaking in a real language. These people who speak in a tongue that no one knows — who speak in a gibberish — are not honoring God. They are sinning against God. They would do far better to keep silence. However, even the gift of tongues — the speaking in a real language that one had not learned — which was real in Bible days — this gift has ceased. "...whether there be tongues, they shall cease" (I Cor. 13:8). There is no gift of tongues today. No one has it. No one speaks in tongues in the Bible sense today. It is either a work of the flesh or a work of demons when folk pretend to speak in tongues. It is better to keep silence than to speak in tongues in the sense that holy-rollers do today.

It is a time to keep silence for women when the church is assembled. Yes, it is. "Let your women keep silence in the churches: for it is not permitted unto them to speak...for it is a shame for women to speak in the church" (I Cor. 14:34-35). It is a time for a woman to keep silence rather than to disobey God and preach in the church. It is a time for a woman to keep silence rather than to lead in prayer in the church. It is a time for a woman to keep silence rather than to testify in the church. Yes, women are to keep silent in churches relative to speaking (they can sing). The fact that times have changed, and that so-called Baptists have changed on this point does not mean that the Bible has changed. Women can teach children and women in the Sunday School. Women can sing in the church service. Other than this, women are to keep silence in the church.

It is a time to keep silence rather than to preach false doctrine. Preaching false doctrine is a sin against God and man. One might say that the preacher believes what he is preaching. That does not make any difference. If he is preaching false doctrine, it would be better for him to keep silence. Let me say to the preacher of false doctrines what Job said, "O that ye would altogether hold your peace! and it should be your wisdom" (Job. 13:5). Many preachers would be better off (and so would those who hear them) if they would quit the ministry and get a job digging ditches or whatever. It is a terrible thing for a man to stand before others, claiming to be a spokesman for God, and to speak lies in the name of the Lord. How many have been misled by false preachers! Many there are who think they are saved, but are headed for hell. They have listened to false preachers. Many live and die believing contrary to the Bible. They have listened to false preachers. False preachers, shut up. It would be your wisdom to keep quiet. It is better to be quiet than to tell a lie, and all false preachers are liars — they are telling lies to their hearers. It would be better if the Campbellite preachers would shut up. It would be better if the Catholic priests would shut up. It would be better if the Arminian preachers would shut up. It would be better if the Hardshells would shut up. It would be better if the Holyrollers would shut up. I could go on and on. It is a time for silence rather than to preach false doctrine.

Now, let me move to the se-

cond part of my message. There is a time to speak. Oh, it would be to our great wisdom to know when to keep silence and when to speak, and to act accordingly. One can sin so much with the tongue. One can sin by speaking when he should not. One can sin by being silent when he should speak. Let us pray for divine

wisdom to know when to keep quiet and when to speak.

It is time to speak when you can say a kind, encouraging and helpful word to someone. "The Lord God hath given me to the tongue of the learned, that I should know how to speak a

(Continued on Page 3 Column 1)

## FROM THE EDITOR

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

I do not desire to write in full detail on this subject, but just to set forth some things that are involved in church authority. My text certainly sets forth the principle of church authority. The matter of having a business meeting in the church is involved in church authority. I recently heard a tape of a sermon preached at a Bible Conference in our city. The preacher was telling how much trouble he had over business meetings, and how he finally just stopped having them. The congregation seemed to think this was very funny, and laughed approvingly. Well, when this preacher stopped having business meetings, he stopped being a Baptist — if he ever was one. One cannot believe in and practice church authority without business meetings.

Of course, many preachers are against business meetings because they desire to be in total control of the church. Business meetings hinder their popery domineering of the church. Many preachers seem to feel that the Lord started the church so that they could have a little kingdom to rule, or a stage upon which to perform. They think it is fine for the itsy, bitsy, unimportant, puppy-dog like, members to pay all the bills. But they do not want these members to interfere with the pastor's running of the church. A Baptist Church should forthwith get rid of a pastor who does not want to have business meetings.

Church authority involves the right of every member to vote in the business meeting. We say that a church is an assembly of Scripturally baptized believers. We say that every member is a part of the church. Then if we do not let every member vote, we are not practicing church authority. The Bible and Baptist way is church authority, with every member having the right to vote and each vote counting the same. I would like for some of those who believe that some of the members are not to be allowed to vote to explain how their practice is consistent with their professed (I emphasize "professed") belief in church authority.

Church authority involves the right of any member to get anything he desires before the church for a vote. The church should not allow any man or any group to act the part of a screening committee to keep members from getting things before the church. In many churches, one cannot get what he wants before the church unless the pastor, the deacons, or some group approves of such. This is high-handed dictatorship and not church authority. When church authority is properly practiced, any member of the church — man, woman, or child — can get anything desired before the church. Of course, the pastor might try to explain a matter to a member and try to dissuade him from bringing a matter before the church; but any member should be able to get a matter before the church if desired.

Church authority involves the right of each member to vote as she or he feels led by the Lord. If one person must vote as another person tells them to, then that person might as well not have the right to vote. If church authority means that each member has the right to vote — and it does — then each member has the right to vote as he or she sees fit. If the wife must vote as the husband tells her to, why should she have the right to vote at all? Usually there will be no problem in these matters, but we might as well take away a person's right to vote as to dictate to them how they shall vote.

Church authority involves the fact that no one person and no group has the right to dictate to the church. It involves the fact that each member of the church has one vote, and each vote counts the same. Therefore, any one member has the same authority in the church that any other member has.

I do not mean to deny the authority of the pastor. However, that is an authority of leadership and an authority of preaching the Word. It is not a dictatorial authority so that he can run the church as he pleases.

Church authority involves the majority rule. Any member of the church can get anything desired before the church. The matter is clearly set forth. The church votes on it. The majority rules.

Church authority involves that each member be subject to the church. The individual has a right to his opinion on a matter. Each member has the right to see that his or her opinion is presented to the church. But when the church votes, then every member is to go along with that vote and the whole church is to go forward in harmony with the decision of the church. Of course, a church could be wrong in a matter, and this would pose some further problems. I will say that if an individual feels that the church is wrong in its vote, that member should go along with the church or seek membership elsewhere. I do not mean that the must agree with the vote, but that he must go along with the church in its action.

Church authority involves that, when the church has voted, then what is voted on will be put into practice. It is denial of or rebellion against church authority when the church votes on a matter and that matter is not carried out according to the vote of the church. Each individual, and the church as a whole, is to put into practice that which has been voted by the church. Sometimes, the church will just ignore what has been voted on, and folk will go on as if the church had not voted. This is contrary to church authority.

Brothers and sisters, let us practice what we preach on church authority. I may write more on this later. It is a very important subject. I do find that oftentimes a church or an individual in the church, does not practice what they say they believe as to church authority.



## TIME

(Continued from Page 2)

word in season to him that is weary..." (Isa. 50:4). My friend, there are weary souls all about us. Let us seek to speak a kind and encouraging word to such. I look back down the path of my past life. I think of many who came to me at just the right time and spoke a word in season to my soul. I remember such with thanksgiving. Oh, I hope that I can do this for someone else. I would rather say a good, kind, encouraging word to some brother or sister than about anything I know of. I do want to be a blessing and a help to others. Let us be concerned for others. Let us consider them. Let us pray for them. Let us go to them and give them a kind word from time to time. There are times when a kind and helpful word is a medicine to the weary soul. It is time to speak when I can say something kind and helpful to a weary soul.

It is time to speak when we are praising God. Oh, how we fail in rendering to our God the praise that is due Him. The Bible has so much to say about this matter. Psalm 50 is the praise Psalm, using the word thirteen times in six verses; but the Bible is filled with exhortations to and examples of praising our God. A song says, "I don't praise enough..." True, but it is also true that I don't praise enough. God has done so many wonderful things for each one of us. Oh, He has earned our praise. He deserves our praise. It is time to speak when we speak forth our thanksgiving, gratitude, and praise to our God.

It is time to speak when we are praying to God. Here is one of our greatest failures in our Christian life. We don't pray enough. It is a marvellous privilege. It is a sacred duty. It is a great need. God has done wonderful things in answer to prayer. God tells us to pray, asks us to pray — and still we do not pray. It is one of our greatest privileges, yet we fail to pray. Failure to pray is a sin in and of itself. Also, failure to pray is at the bottom of many of the other sins of our lives. How much more we would know, how much more we would do, how much better we would live; if we only prayed more. It seems that God has gone out of His way to exhort and encourage us to pray, and still it seems that we just almost will not pray as we should. It is time to speak when it is time to pray.

It is time to speak in Christian fellowship about the things of the Lord. "Then they that feared the LORD spake often one to another and the LORD harkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name" (Mal. 3:16). Christian fellowship, how sweet it is! I thank God that Jesus is always with me, yes, I do. But I also thank the Lord for brothers and sisters in Christ with whom I can have sweet and blessed fellowship. We don't do this enough. We waste a lot of time with the people and things of this world that we could spend in talking to brothers and sisters in Christ about the things of the Lord. Why talk about the weather, politics, sports, the economy and world affairs with the unsaved when you could be talking about the things of the Lord with a dear brother in Christ? We could help one another and help ourselves by

cultivating more and more of speaking to one another about the Lord. It would help all of us, and help our churches so much, if we would have more Christian fellowship.

It is time to speak when moral issues are at stake. God's people are to have high moral standards. God's people are to take a stand. God's people are to speak out on the moral issues of the day. It is a shame and a reproach on Christians when people of the world speak out more on moral issues than God's children do. Let us speak out against drunk drivers. Let us speak out against pornography. Let us speak out against smut on T.V. and at the theaters. Oh, let us speak out against permitted near nudity in public places. Let us speak out against sin of every kind. God's people are not taking the public stand against sin and on moral issues that they should. It is cowardly to be silent on such issues. God's people should stand up and be counted on the side of right and decency. God's people should speak publicly, in the press, and at the polls on moral issues.

It is time to speak when doctrinal issues are at stake and under discussion. We should not stand silently by while others speak out against the truths that are dear to our soul. Those who teach false doctrine will speak out. They will go from house to house speaking out. They will stand on the streets speaking out. They will publish their heresies by every possible means. It is time that Sovereign Grace, Landmark, Missionary Baptists speak out on the doctrines that differentiate them from others. We are not ashamed of what we believe — or are we? Many times, we will let others speak out for their false teachings and against the truths we believe, and we are silent. It is time to speak out on all the truths of the Word of God.

It is time to speak in giving the gospel to the unsaved. Oh, this is surely one of our greatest failures. We are not Hardshell in theology, but we are often Hardshell in practice. We believe that the Holy Spirit uses the gospel in giving life to dead sinners. We know that this is the teaching of the Bible. We know from observation and from our own experience that this is the way of life for the unsaved. But we are far too often totally silent in giving a witness for Jesus Christ before the unsaved. I do not know why it is that the unsaved will speak out their filth in our presence; but we are silent as the tomb in speaking out the gospel. We act as if we are ashamed of the gospel. They are not ashamed of their talk — and they should be. We are ashamed to speak for Christ — and we should not be. Let us begin at once to practice the Missionary Baptist doctrine that we preach. Let us begin at once to speak out the glorious gospel to the unsaved around us.

How important is this matter of the tongue! One can do more harm with the tongue than any other member of the body. One can do more good with the tongue than any other member of the body. We can hurt others or, we can help them by how we use our tongues. Let us study this matter. Let us pray about this. More important, let us begin to obey the Word of God on this matter. Let us learn when to keep silence, and let us do this. Let us learn when to speak, and let us do this. Let us never speak when we should not. Let us not hurt others and

bring reproach to the Lord by a misuse of our tongues. Let us speak when we should. Let us praise God, pray fervently, speak kindly and encouragingly to others; and let us give the gospel far and wide. Oh, that we would dedicate our tongues this day to the good of others and the glory of God. God bless you all.

## FIXED

(Continued from Page 1)

whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." God has fixed all things. Whether He causes it or allows it to happen permissively, God controls all things. These things are fixed and cannot be changed. You have heard that prayer changes God. This cannot be. Psalm 33:11, "The counsel of the LORD standeth for ever, the thoughts of his heart to all generations." What God has foreordained shall stand, and He has ordained all things. Let us now consider some of the things that our God has fixed.

His Word is fixed. Psalm 119:89, "For ever, LORD, thy word is settled in heaven." Man can argue about, fuss about, or hate God's Word all he wants to, but this won't change it. He can distort, abuse, misuse, or whatever he wants to do with it; but beloved, God's Holy Word shall stand throughout the endless ages. Praise our great God that cannot and will not change. God's Word is settled or fixed and cannot be changed. I Peter 1:23-25, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." There are those who are continually looking for new doctrine, but they search in vain. God's Word has not changed. It is man that changes. When you find a doctrine that no one else has ever seen, you had better be mighty careful of it.

II. The creation of Heaven and earth was a fixed thing.

Isaiah 45:18, "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

God created the heavens and earth in their predestinated time. The creation did not happen by chance. There was not a big bang and suddenly the heavens were there. No, beloved, these things were fixed in eternity past, and came about at the predestinated time. Ecclesiastes 3:11, "He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." When God created the world He knew all that would take place in it. Do a little study of creation and you will find that it was done with a plan in mind. That God was fulfilling a purpose that He purposed in eternity past. Yes beloved, creation was a fixed thing.

III. Man's life is a fixed

thing. Understand and know this, that man does not determine his own destiny. Our lives are a fixed thing. Ecclesiastes 3:1-2, "To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die..." We have no control over our lives as to when we will be born or when we will die. This is already settled. There is no changing this. Not only are we powerless as far as this is concerned, but we don't control our lives in between, either. Our birth, life, and death are fixed or settled as far as God is concerned. No matter what happens in a man's life God has a sovereign purpose in it. No man, lost or saved, is out of God's control. Pharaoh is a good example of how God uses a man to fulfill His purpose. Romans 9:17, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Pharaoh had no control over his own destiny. It was no accident that he was born of a royal family and became Pharaoh over Egypt. God raised him up for that purpose. On the other hand, Moses was raised up by God to lead Israel from the bondage of Egypt and Pharaoh. God controlled the lives of these men just the same as He does ours. Whether He causes us to do things or allows us to do them, He controls our lives.

IV. Christ's death was a fixed thing. Ephesians 3:11, "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Christ's death was the eternal purpose of God. He did not look down one day and decide to redeem mankind by the death of His son. This was God's purpose long before man was created. Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world." We were not saved on a whim, but by God's eternal purpose. The day our Lord offered Himself up as a sacrifice, nothing happened by chance. Every thing was going as scheduled. The death of Christ was fixed in eternity past. When Judas betrayed Christ, that was a fixed thing. It was prophesied in Psalm 41:9, "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."

It was a fixed thing that Jesus would be spit upon and scourged. Isaiah 50:6, "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." Every thing concerning the death of our Lord went as He had planned. Not only His death, but His resurrection was also fixed. Luke 24:6-7, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, the Son of man must be delivered into the hands of sinful men, and be crucified and the third day rise again."

V. Salvation is a fixed thing. Acts 13:48, "And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

Jesus died only for the elect, and all of the elect must be saved. You see it's already fixed, it

cannot be changed. It must happen. God chose a people to save, and they will be saved. Notice who trusted Christ in this verse. Only those that were ordained to eternal life. The Bible tells us that those that God chose are His sheep, and that all of His sheep will be saved. John 10:25-28, "...I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. 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." A man is spiritually blind when he can read these verses of Scripture and still say that man controls his own destiny, or decides for himself whether he will be saved or not.

VI. Hell is a fixed thing. Hell is fixed for Satan and his demons. Matthew 25:41 "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Yes beloved, one day Satan and his demons will meet their final doom in the lake of fire. No more will the child of God be tempted by him. No longer will he attack us. Someone asked me one time if I thought that Satan could be saved one day. I told him, according to Scripture his fate is fixed. Now, not only is hell fixed for Satan and for the demons, but it's fixed for all sinners not saved by God's grace. Romans 9:22, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessel of wrath fitted to destruction! There is a hell fixed for the ungodly. There's no escaping it. If Jesus Christ did not pay for your sins on the cross, you are bound for hell. God knows who is going to hell and who is not. There are vessels fitted for destruction, and there are the vessels of mercy, all of these things are fixed or settled.

VII. Heaven is fixed. John 14:1-4, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know; and the way ye know." Isn't it wonderful that heaven is a fixed thing, that our salvation is secure and that we are safe in the arms of Jesus. John saw the new heaven and the holy city come down from God. We don't have to hope that there is a heaven, but rather we know that it's waiting for us.

In closing let me say that all things are fixed. We only looked at a few of the things that are settled in heaven. Our God rules and reigns, and does as he pleases. He does, always has, and will continue to fulfill His sovereign will. May we think upon these things, and know and believe that "...All things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:18).



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Please explain Psalms 105:15. Explain "touch not." Explain who is referred to by "anointed."

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Psalms 105:15: "Saying, Touch not mine anointed, and do my prophets no harm."

Let us answer the second question first. I believe a study of the context will show that reference here is not only to what we commonly think of as prophets. I think the term anointed has reference to all those who have been saved by God's wonderful grace. I don't think it refers just to those who had been anointed with oil for special positions in Israel. In one sense all saved people are anointed. We are anointed with the Spirit of God. I believe this verse is applicable to all saved people of the past, present and future. God loves His people. He watches over His people and protects them. In our text God has issued a warning about afflicting His elect. I think people today had better take notice as to the way in which they treat the children of God. God is saying to them, "touch not mine anointed." If a person is saved, he is the anointed.

The first question asks, what is meant by "touch not". Certainly, we will all agree that more is involved than a simple physical touching of one of God's people. I believe the reference is to any action that is detrimental to the Child of God. This means physical persecution. God have mercy on those who have physically afflicted His people. How hot hell will be for these persecutors. I believe this includes verbal persecution. The old adage, "sticks and stone may break my bones, but words will never harm me" is not true. Many of God's people have been destroyed by the verbal abuse and lying of lost people. I believe this is included in "touch not mine anointed." I feel that anything that is done to harm one of God's sheep in any way, shape or form is covered by this verse of Scripture.

It would behoove all of us, lost and saved alike, to be very careful about how we treat God's people. May God bless you all.

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The anointed of this verse are those who have been set apart by God for some special service. A perfect example of this is

found in the trouble between David and Saul. "Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee: and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed" (I Sam. 24:10). David had made it clear that he would not harm Saul, even though he had plenty of reasons to do so, because he was the Lord's anointed. David also said that nobody could do so and not be guiltless. "David said to Abishai, destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless" (I Sam. 26:9).

Anyone who is called of God for special service is God's anointed. Preachers who are pastors, missionaries, evangelists, or whatever their calling is have been set apart for this purpose. They are therefore anointed.

"Touch not" means simply, don't do anything to hurt them. David said that if you do you are guilty, and that guilt is before God. You are hurting one of His servants. That is a dangerous thing to do. It is the way of the world to attempt to hurt God's people. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed" (Ps. 2:2).

You can hurt them by using physical force against them, or you can hurt them in other ways. Gossip, backbiting, spreading false tales against them or even telling true tales that have been forgiven will hurt them.

When a young man came to David and told him how that Saul had tried to kill himself and asked him to finish the job, David rebuked him. "And David said unto him, how wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" (II Sam. 1:14). You had better be afraid to say or do anything against one of God's servants.

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Psalm 105 is relating God's dealings with the children of Israel from the time of Abraham to that of Moses. The writer recalls how God made a covenant with Abraham, which He also confirmed unto Jacob. He tells how that as they journeyed from one nation to another, "He -- suffered no man to do them wrong: yea, he reproved kings for their sakes; Saying, Touch not mine anointed, and do my prophets no harm" (Psa. 105:14, 15).

The "anointed" here are the children of Israel. God had set them apart for His service. They

were to Him as kings, prophets, and priests. As His people, they were separate from all other people. The "touch not" is a word of warning to any one who would bring harm to those whom God had chosen for His service. When David came upon the sleeping King Saul and Abishai, David's companion, wanted to slay Saul, David said, "--Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless? David said furthermore, As the LORD liveth, the LORD shall smite him, or his day shall come to die; or he shall descend into battle and perish. The LORD forbid that I should stretch forth mine hand against the LORD's anointed:--" (I Sam. 26:9-11).

Although this is primarily said concerning Israel, "touch not mine anointed", is a word of warning to all who would do harm to any of God's elect. I am afraid that we, yes, even God's own people often "touch" -- bring harm to His "anointed" speaking evil against that one. James tells us, "Speak not evil of one another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11). "Who art thou that judgest another man's servant? (Rom. 14:4). Paul wrote, "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). James gives us the reason for all this strife among brethren, "From whence come wars and fightings among you? come they not hence, even of your own lusts that war in your members?" (James 4:1).

Jesus issued a very stern warning which we should heed before we "touch" one of His "anointed". He said, But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea" (Matt. 18:16).

## ADVANTAGES

(Continued from Page 1)

between a Christian and a "born again" Christian. What a shame when Christianity has sunk to such a level that this question needs to be asked. By Christian I mean a person who has been quickened by the Holy Spirit. A person who has been led by the Spirit to repent of his sins and believe on the Lord Jesus Christ as his personal Saviour. I mean a person that has love for God in his heart. I mean a person that professes to be like Christ and then goes out and lives like it. By the term Christian I do not mean every person that says he is saved, but those who say it and act like it. Bearing in mind these two definitions, let us examine the advantages of being a Christian.

tages of being a Christian.

Our last article listed the criteria lost people use to determine that being a Christian is a disadvantage. Let me briefly list the proper criteria for judging a matter. First, we must examine the subject from a spiritual standpoint and not just physically. People need to realize that spiritual things are far more important than the physical. There are a lot of such emphasis on the physical and not enough on the spiritual. Secondly, we must think about heavenly things and not earthly things. Oh, that God would make us more aware of heaven and the joys thereof. We need to be more concerned with laying up treasures in heaven than we are with our bank accounts here on earth. Thirdly, we must examine a subject with eternity in mind and not just the present. How little thought people give to eternity. We are always concerned with what can benefit us now and give too little thought to that which can benefit us in eternity. I will assure any person, that with eternity in mind, it is a tremendous advantage to be a Christian. Lastly, we examine this question with the thought of what is best for the loved ones in my life? We must also give thought to God and His honor and the glory He is due. Based upon the preceding criteria, let us proceed to prove that being a Christian is a great advantage to anyone in the world.

The first advantage of being a Christian is that I know my sins are forgiven. There should be no joy compared to this joy. To know your sins are forgiven by God is a great blessing indeed. If this were the only advantage to being a Christian it would be sufficient to overrule any disadvantages that might be mentioned. To know that through Jesus' blood my sins are all forgiven by God places me at an eternal advantage. The Bible tells me my sins are forgiven because of Jesus' blood. The Holy Spirit tells my soul that my sins are forgiven. A saved person will tell you that he would not trade this knowledge for anything the world has to offer. If you are as concerned about your sins as you should be, then being a Christian would be a great advantage to you.

The second advantage of being a Christian is that I am now justified before God. Let men think me disadvantaged all they wish. Being justified before God, based on the shed blood of Jesus Christ, is an advantage that no one can take away from me. Most men are too worried about justifying themselves before men and give little concern to their state before God. I insist that it does not matter what your state is before men if you are not justified in God's sight. To stand before God just as if you had never sinned is a great advantage that comes with being a Christian.

The third advantage to being a Christian is that it delivers me from the power of sin. That is not to say that I, or any other Christian, live without sin; but that sin no longer has dominion over us. Yes, Christians do still sin after saved, but they do not sin anywhere near as often. The sins that they once loved and adored are now hated by their souls. They no longer think of sin as being fun but rather as an abomination against God. As a child of God, one is delivered from the sinful vices that haunt and destroy the lives of men. Things such as alcoholism and drug addiction are conquered by

the Spirit of God. If your life is run by sin, then being a Christian would be an advantage to you, as God would remove this curse from you.

The fourth advantage to being a Christian is that God is able and will remove worry and fear from being a dominant portion of your life. The worst mistake made by lost people is that they have no fear of God. It is no wonder when we think about the God that is preached from most pulpits today. The God of most churches is not a God to be feared, but a God to be pitied. I assure you this is not the God of the Bible. The God of the Bible is a God that man had better fear and reverence. One of the major curses on our present world is that of worry. The Bible teaches us that Christians have nothing to worry about. That is not to say that no Christians worry but it is to say that they should not worry. To be a worrier is to be in sin. The Christian has promises from God that condemn him when he begins to worry about earthly things.

God has instructed us to seek the kingdom of God and His righteousness and that He would add earthly things for us. The Bible tells us we are not to take thought about our food, clothing, and shelter; but to be concerned with serving Him. God has promised that He will work all things out for the good of those who love God and are called according to His purpose. Being a Christian is a big advantage in that it gives contentment where fear and worry used to be.

The fifth advantage to being a Christian is that it gives one a peace that the world cannot understand. The world is looking for a peace they will never find outside of Jesus Christ. Men are seeking to calm their troubled souls by alcohol, sex, and drugs; but no peace comes to them. Read and study about Solomon and how worldly pleasures brought no peace to his soul. There is no feeling in the world better than to know you are at peace with God. People talk about being at peace with themselves and those around them. That is a fading and a false peace except it be based upon Jesus' shed blood. The Bible says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The Bible also tells us that there is no rest for the wicked. The peace that comes to a regenerated soul is sufficient advantage to make being a Christian worthwhile.

The sixth advantage to being a Christian is that I have a friend that surpasses all friends. As the Proverb reads; "there is a friend that sticketh closer than a brother." Jesus is not like earthly friends who will often times desert you when things are not going just right. Jesus is not a friend that is only there when He needs something and never there when you are in need. Jesus is the type of friend that will never leave nor forsake you. A lost man cannot and never will understand the relationship between God and His saints. The relationship between the saved and God makes being a Christian a great advantage. Christians are never alone. Christians are never without help in a crisis. If you need a good friend, I invite you to Christ. He is a friend like no other. May this advantage be yours.

The seventh advantage to being a Christian is that I now

(Continued on Page 5 Column 4)



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Is there a lapse of time between the rapture of the saints and the beginning of Daniel's seventieth week?



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In the prophetic calendar, the Tribulation is the next event after the rapture of the Saints. Looking at Daniel 9 we see a break in the continuity of the 70 weeks of years of prophecy. This break comes between week 69 and 70. The 69th week of years ends with the death of Christ and is past. The events of the 70th week of 7 years with Antichrist making a treaty involving Israel and then breaking it after 3½ years have not yet occurred. Now, since the event closing the 69th week is long past and the event marking the start of the 70th week has not yet taken place, there is a gap between the 69th week and the 70th week. We are now living in this gap era. The gap will end at the time of the Rapture. Then, at any time after that the Tribulation Period of 7 years can begin. Daniel 9:24-27 and Revelation 8:8, 10 seem to indicate that the Tribulation Period will begin immediately after the Rapture. God did not bring His wrath upon the Antediluvians until after Noah prepared an Ark. After the ark was constructed, God said in Gen. 7:1 And the Lord said unto Noah, come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. As soon as they were safe in the ark the rain started, the flood came and destroyed those left. God did not pour out His wrath upon Sodom until Lot and his family were safely outside the city. Then He destroyed everyone. According to History, in A.D. 70 Jerusalem was destroyed by Titus and his Roman army, however, it is said that all Christians escaped into the mountains before the battle took place. This is a type of the Rapture and the beginning of the wrath of Almighty God.

GOD BLESS

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Is there a lapse of time? Meaning, does the Lord begin immediately dealing with the Jewish nation, or does He deal with the Gentile nations before Daniel's seventieth week begins? It is my understanding of the Scripture on prophecy, that there will not be a lapse of time between the rapture of the saints and Daniel's seventieth week.

I would consider that what is meant by lapse of time is that the Lord will deal neither with

the Jewish nation nor the Gentile nations, but will allow Satan and sin to just run rampant for a while. I do not believe this to be the case.

It is my understanding of prophecy that when the saints are raptured, the Lord will begin dealing with Israel and many Jews will be saved during the great tribulation period. The hand of God now, is withdrawn from the Jews as a nation, but during Daniels seventieth week He will begin to be merciful to them again. Time is not now counted with the nation Israel. The Lord is calling a people out from among the Gentiles for His name. When the fullness of the Gentiles is come in, then the Lord will remove the blindness in part that has happened to Israel, (Rom. 11:25). I do not think there will be a lapse of time between the fullness of the Gentiles coming in and the beginning of Daniel's seventieth week.

Daniel's seventieth week is a prophecy of the seven years of tribulation that shall come on this earth spoken of by Christ. (Matt. 24:15). It will be a time of terrible and great tribulation such as the earth has never known nor ever shall be again, (Matt. 24:21). It should be plain to the Bible student that Daniel's seventieth week is a prophecy of the time of tribulation spoken of by Christ. It is said in the Scripture (Rom. 11:26)—that the Lord will turn away ungodliness from Jacob. That is, God will remove the partial blindness and thus remove the rod of punishment from Israel. The Scriptures also teach that the Lord will come out of His place and punish the inhabitants of the earth for their sins, (Isa. 26:19-21).—This Scripture also teaches that there will be a resurrection of the saints and also the rapture of the living saints. Then in the 21st verse of this reference is a prophecy of the punishment of the wicked of the earth for their iniquity. This is evidence it seems, enough to prove that there will be no lapse of time between the rapture of the saints and Daniel's seventieth week.

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Let's begin by establishing the meaning of the terminology in the question. The term rapture is a theological term referring to the joy and great happiness experienced by the saint at the return of Christ in the air for them; as those who have died in Christ are resurrected, and the living saints are translated and caught up to be with their Lord at the beginning of Daniel's 70th week.

Daniel's 70th week is a Bible term referring to the seven year period of great tribulation upon the earth wherein God has determined to prepare His peo-

ple Israel for their Messiah's return to the earth with His saints in great power and glory to establish His kingdom at the end of the tribulation period. Thus Jesus Christ's second coming is in two phases.

Associated with the first phase of His return wherein the resurrection and the rapture take place is the judgment seat of Christ, or the "Bema". Read I Corinthians 3:9-15 and II Corinthians 5:10. The saints shall be rewarded according to their labors as servants of God while they lived upon the earth. At this time their position in the kingdom shall be determined. Now to answer your question.

According to Luke 14:14, the judgment seat of Christ begins immediately after the rapture, because reward is associated with the resurrection. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just". And in I Corinthians 4:5; II Timothy 4:8; Revelation 22:12; rewards are associated with the day in which Christ comes for His saints. Therefore at the same time the judgment seat is taking place in heaven and the Saints are being made ready for the kingdom; the earth and her inhabitants are being prepared through the judgment of the tribulation for the kingdom of the coming King. Thus there is no lapse of time between the rapture and the tribulation period.

May God bless you.

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"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Daniel 9:24).

This verse outlines for us in six (6) points the purpose of Daniel's vision of the seventy weeks. The vision of Daniel relates wholly to the Jews as a people. In verse twenty-five of Daniel 9 the total of the time referred to is sixty-nine. Second, that there is a space of time between the sixty-ninth and seventieth weeks. I believe that there is a space of time between these two weeks beginning with the Messiah being cut off (crucified). Verse twenty-six says not for Himself would He be cut off, but I believe it was for His chosen people. This space is referred to as the time of or the dispensation of grace. It will continue on until Christ returns.

Daniel moves from the cutting off of the Messiah to the people of the prince in the middle of this verse. The prince that is mentioned there is the same

prince that is mentioned in Ephesians 2:2. This is the devil, Satan or the Antichrist. There is never any mention of the Church or the Gentiles. The seventieth week begins in verse twenty-seven. We must look at the book of the Revelation of John to further understand this prophecy.

The Revelation of John is in chronological order. Chapter one is the salutation by John. Chapter two and three are the messages to the churches. At the end of verse twenty-one of the third chapter, the Church as well as all the saved are raptured out of this world. The fourth chapter of First Thessalonians gives us a detailed look at how the rapture will take place. Then the man of sin will be revealed and the seventieth week of Daniel will begin. Only the Spirit of God and His people prevent this from happening now. "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (2 Thess. 2:6-8)."

There is no lapse of time between the rapture of the saints and the beginning of Daniel's seventieth week. The lapse of time is between the crucifixion of our Saviour and His glorious return. The benefit is that the times of the Gentiles might be fulfilled and we might look for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Maranatha.

## ADVANTAGES

(Continued from Page 4)

have communion with God. This is an advantage that lost people do not have. "God heareth not sinners." A Christian is never without someone to talk with. God is never too busy to commune with His people. There is no problem that I can not go to Christ and talk about. There is no care so small that He will not be concerned about it. To be able to commune with God through prayer is an advantage that only saved people have.

The eighth advantage to being a Christian is that I have a never-ending supply of spiritual strength. The apostle said, I can do all things through Christ which strengtheneth me." In this world in which we live we need a large degree of spiritual strength. There are so many battles that must be fought, and we do not have sufficient strength on our own to fight them. It does not matter when or where we may need this strength, God is always there to supply us. It is sad that we as Christians have neglected this strength so much. Few of us have even begun to tap this great source of strength. This is a strength that lost people do not and cannot have. May God enable us to use this strength. This spiritual strength is another of the advantages that belong to Christians.

The ninth advantage to being a Christian is that I have an inexhaustible supplier of my needs. Notice that I did not say my wants, but my needs. Many so-called preachers today are perverting what the Bible teaches about God being our supplier. God never promises

great wealth or fame. He does promise that He will supply that which we need in order to serve Him best. The best thing about this supplier of our needs is that He knows our needs better than we do. God knows that which is best for us and will supply accordingly. What an advantage! A supplier of needs that knows all about that which I need and never runs out of provisions.

The tenth advantage to being a Christian is that I will never have to suffer in hell for my sins. I know I deserve hell. I know that I was born a sinner and did nothing but get progressively worse.

I know there is an eternal hell that all men deserve to spend eternity in. Ah, but thank God, I also know that by the sovereign and free grace of God I will not be there. What an advantage! Lost soul do not be deceived, God will indeed cast you into hell except, by working of the Spirit of God, you repent of your sins and believe on the Lord Jesus Christ. The pain, weeping, wailing, gnashing of teeth, fire, brimstone and torments are realities. Thank God, being a Christian places us in an advantageous position in that we will never have to face that awful place. If this were all there was to being a Christian, I assure you it would still be worth it. I ask you in all sincerity, is this advantage yours?

The eleventh advantage is that I can now live life at its best while I am here on this earth. I know lost people will not believe it, but the life lived by a Christian is a life filled with much more joy and happiness than the life lived by a lost man. Lost people do not understand the great enjoyment that saved people get out of Spiritual things. Things like going to church, reading the Bible and prayer bring joy to the life of Christians. Until you have lived life as a Christian, you have not truly lived. The spiritual pleasures of being saved far surpass the physical pleasures of the lost man.

The last advantage that I will mention is that as a Christian I will spend eternity in heaven. Perhaps this is the supreme advantage. Heaven, the place of the saint's hope fulfilled. In heaven I will be delivered from the very presence of sin. To be finally delivered from this earthly foe will be a great joy of the saint in heaven. Heaven is that land of great and indescribable beauty. The Bible says little about heaven in a descriptive sense, perhaps because of our inability to comprehend it. I do know that it will be a place of great beauty. Heaven is a place of perfection, perfection of the soul and the body. There will not be any physical or mental handicaps in heaven. Heaven will be a place where there will be great reunion with those gone before us.

Heaven will be the place where we can meet the great men of God's Word face to face. Best of all, heaven will be the place where we will finally see Jesus face to face. How our hearts should long for that day. I remember Daddy telling me about the words of Bill Dudley to him shortly after Bill had learned he was dying of cancer. He told Daddy he was one up on him because he was going to see Jesus first. I would to God that

(Continued on Page 6 Column 1)



## IS "THAT" IN THE BIBLE?



QUESTION: — Who built the first city and what was its name?

ANSWER: — Cain, Enoch, Genesis 4:17 "And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

## ADVANTAGES

(Continued from Page 5)

we loved Jesus as much in living as many do in dying. Beloved, heaven makes being a Christian a big advantage. Heaven causes all the supposed disadvantages to fade away. If you have a desire for heaven to be your eternal home then being a Christian would be a great advantage to you. Lost people have no desire for heaven. Sure, they want to escape hell, but they do not want to have to go to heaven to do it.

I will mention one blessed thing about these advantages. Praise God! They cannot be taken away from us. There is no chance of these advantages ever being forfeited. There is no chance of all these advantages not becoming realities. God has secured these advantages, and they are all eternal. That is an advantage in itself. Earthly riches are temporal and will sooner or later all pass away. The advantages of being a Christian will last as long as God lasts, and that is for all eternity.

In closing let me make a few comments. First, I assure you, and any truly saved person will assure you, that the advantages of being a Christian far outweigh the disadvantages. A saved person will assure you that there is nothing on this earth he would trade his salvation for. It is my prayer that the Holy Spirit will show lost souls that the advantage rests in being a Christian and not in being lost. That the joys of being a child of God far surpass the joys of not being one. May God speak to your heart. For those who are saved, may God reveal to us how truly advantaged we are. May we realize that is by His free grace, and may we live our lives giving honor to His name for all the advantages of being a Christian. May we live lives that show the world we are advantaged in spiritual things. May God bless you all.

## CHRISTMAS

(Continued from Page 1)

entertainers. Now that he is no longer with us, this song yet brings even more notoriety to other famed singers of our day who repeat it for their listeners. On occasion, perhaps, it doubtless still brings tears of emotion to the eyes of many.

We, however, must ask the question, is it Scriptural? Even

more, is it of God? Can such a song bring glory to our Lord Jesus Christ, our Heavenly Father, or the Holy Spirit of God? Or, in finality, is it a word of mortal and sinful men and an attempt on the part of godless men to dishonor our God?

This certainly is the season when some men exploit the so-called "Birth of Jesus" for their own godless gain! Some of the religious callously and crassly exploit the supposed "Birth of Jesus" for their own worldly gain! All of these doubtless have "consciences which have been seared as with a hot iron." All such, needless to say, despise God's Word!

So, we ask another question! Is what men and women are doing in connection with what is being called their "Christmas Celebration" really bringing glory to God? Or is the "Christmas Celebration" unholy, unscriptural, and clear evidence that men delight in the things of this world.

Let's get down to the real "nitty gritty" of the situation. Has the Lord Jesus Christ ever been in "Christmas"? Or is all of this "Christmas Celebrating" just the fantasizing of men, women, and children who have been deceived by Satan? Can it be that these have "sold their souls for a mess of pottage," as one in a distant day? We need to ask ourselves these very crucial questions, dear friends!

Our eternal welfare literally hangs in the balance! God advises us to "look to ourselves, that we lose not those things which we have wrought, and that we receive a full reward." Therefore, we need to find ourselves some real answers. We need to find ourselves some Scriptural answers.

Let us, then, ask ourselves a most pointed question in connection with the "Christmas Celebration." Namely, was Jesus born on December, the 25th? Search, as we may, most men agree that Jesus could not have been born on December, the 25th? Why, then, would men insist on "celebrating" His birth on this day? Quite obviously, those who do, find much delight in indulging in "A Big Lie"!

If the "Christmas Celebration" is, in fact, "The Big Lie," who, then, originated it? If it is "The Big Lie," could it have been originated by God who is Holy and who is Good? Could the "Christmas Celebration" have been originated by our God who cannot lie? Or is "The Big Lie," even the "Christmas Celebration," the work of "The god of this world," even Satan?

What does our Lord Jesus Christ say about "The Big Lie" or any other such lie? His Words, it seems to me, are rather explicit! Almost 2000 years ago, He said to some of His enemies, "Ye are of your father, the devil, and the deeds of your father, ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it. And because I tell you the truth, ye will not believe me." Herein is the tragedy of "The Big Lie"! Obviously, it is one of Satan's devices!

Since Jesus was not born on December the 25th, then all who would celebrate this day as the day of His birth are indulging in "The Big Lie." Therefore, all who indulge in "The Big Lie"

are serving "the father of lies" — not the Lord Jesus Christ! Their use of His Name, then, is "in vain"! Needless to say, they forsake the Word! They delight in "the god of this world"!

Even more, every so-called "Christmas Sale" of the season — whether indulged by saints or by sinners — is "abject worship" of "the god of this world," even Satan. It should be obvious to all that "the giving of gifts" in "the celebration of His birth on December the 25th" likewise, is service to "the god of this world," even Satan. Similarly, we can know that "every candle that is lit," "every decoration that is spread," and "every song that is sung" — whether by saints or by sinners — to celebrate December, the 25th, as the birthday of Jesus is an obvious indulgence of "The Big Lie" in blatant service to Satan, "the father of lies"! Such celebrating may seem good! Sadly, however it is so godless!

Most men, however, apparently have no interest in such truths! Even now, I can hear the cries of opposition! One dear soul says, "my mother was a wonderful Christian, and she celebrated Christmas." Another comes forth with an equally plaintive plea, "My father was a wonderful Christian man, and he celebrated Christmas"! Still others cry that their "Christian teachers," their "Christian school principals," and "all of their Christian friends" celebrated Christmas! Their further cry is, "If all of these good people celebrated December the 25th as the birthday of Jesus, how can the Christmas celebration be so wrong?"

The question, dear friends, is not "How can it be so wrong?" We inquire, rather, "Is it right?" We make an even more important inquiry, "Is it Scriptural?" In view of these questions, perhaps it would be good also to ask, does the "celebrating of Christmas" as "the birthday of Jesus" bring glory to God the Father, God the Son, and God the Holy Spirit? Or, is the "celebrating of Christmas" as "the birthday of Jesus" manifest evidence that Christians around the world delight in serving Satan, "the father of lies"? Is it not a tragedy, my dear friends that men prefer Satan to our Lord?

Is what men are indulging as the "Christmas Celebration" something designed by good men in service to God? Or, is the "Christmas Celebration" indulged by men something designed by evil men who are in the abject service of Satan? In finality, can it be that the "Christmas Celebration" really is "a religious racket" indulged by multitudes who have little or no interest in the things of God or the Word of God? Really, an exploiting of something Holy for godless, unholy, and evil purposes?

Since there is not one word of Scripture to justify any of the "Christmas Celebrations," we can know that men who resort to such have no interest in truth. In the world, some men advertise their unscriptural "Christmas sales" and "unload" their "Christmas Merchandise" at "discounted prices." The multitudes then make their "mad rush" to have their part in "The Big Lie" of the "Christmas Celebration." The "Churches of The World" put on their advertised "Christmas Celebrations" and once a year, at least, many of the peoples of earth "make a mad dash" to join in the celebra-

tion of Satan's "Big Lie even 'Christmas.'"! These find so much delight in such! They proclaim, "Yea, hath God said"!

Truth, however, whether in the day when it caused Jesus to lose His Earthly Life on Calvary's Cross, or today, still comes with a very high price tag. Let it ever be remembered that God tells us, "The whole world lies in the wicked one," even Satan. Therefore, we should not be too surprised that most men always choose "The Big Lie"! These, needless to say, for this season, at least, have no interest in the Word of God or the things of God!

Yet, for any honest person, any Scripturally informed person, and any faithful Christian, the evidence is in, I believe! First, Jesus was not born on December the 25th. Therefore, anyone who celebrates His birthday on December the 25th, proves that his delight is in "The Big Lie" — not in Scriptural truth. Second, God very clearly condemns the "celebration" of so-called "Holy Days." Certainly, the "Christmas Celebration" is a rank pagan "Holy Day." God's Holy Word is clear, "Ye observe days, months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain."

It should be noted right here, perhaps, that the Lord's very own servants can walk afar from the faith and from the truth. Therefore, we are not calling in to question the salvation of those who are "Celebrating Christmas."

Rather, in the experience of Peter, we see how far from the truth a child of God can drift or wander. One moment, Peter was declaring, "Thou art the Christ, the Son of the Living God" and hearing, in response, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven." In another moment, Peter was rebuking the Lord Jesus and hearing, "Get thee behind me Satan, thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men."

So, I believe that our Lord must speak similarly to every believer, every truly born again one, who is indulging in "The Big Lie," even the "Christmas Celebration." We can know beyond any doubt that Satan, "the father of lies," is the originator of all "Christmas Celebrations." Therefore — regardless of who the "celebrant" may be — we can know that all who indulge in the "Christmas Celebration" are attempting to glorify "the god of this world," even Satan — not the Lord Jesus! Even "the best of intentions" cannot make "unscriptural wrongs" to be "right"!

There is a really incalculable tragedy in all of this! Many men who are standing in places of supposed religious leadership as Christians, preachers, pastors, and priests both indulge in and promote the "Christmas Celebrations," even "The Big Lie." In most instances, I would suppose, these know the truth concerning the satanic and pagan origins of the "Christmas Celebration." For a moment, however, they become "teachers with itching ears"!

I do not doubt that all such pastors, preachers, and priests are "grieving the Holy Spirit of God." By His Grace, God has alerted them to the truth concerning the paganism of the "Christmas Celebration." Sadly, tragically, and piteously, however, these prefer to delight in "The Big Lie" of Satan rather

than take a stand for the truth as God has provided it for them.

As Peter decided that Jesus need not die, these prefer to believe "The Big Lie." Rebelliously, they continue on in their "Christmas Celebrations." How very sad it is that these and multitudes of others wait until their pagan holiday, December the 25th, to sing the beautiful "Joy To The World," "Silent Night, Holy Night," "O Come All Ye Faithful," "The Messiah," and other such wonderful testimonies concerning our Lord.

Announce the word for all to hear! All preachers, all pastors, all priests, and all peoples who are indulging in Satan's "Christmas Celebrations" do blaspheme the Name of Him whom they are pretending to honor! Since Jesus, our Lord, has never been in "Christmas" or "The Big Lie," we can know that the whole of "The Christmas Celebration" is a mockery of Him who hung in innocence and in ignominy on Calvary's Cross.

How is it with you today dear ones? Are you grieving God's Holy Spirit? Even more, are you going to persist in "The Big Lie," even your "Christmas Celebration," and blaspheme the Lord of glory? As a Christian who knows the truth and as one who knows the Lord Jesus Christ in saving faith, are you going to continue to mock our Lord Jesus who died for us on Golgotha's Brow? Or, will you, even this day, hear the plea of our Savior, "Come out from among them and be ye separate, saith the Lord"?

God has made HIS WAY clear! Will you walk with Him today?

## HATED

(Continued from Page 1)

aside his carnal reason and say, "the Lord he is God," let every man be a liar and the Word of God the truth. People are so quick to say, I believe in predestination, but I don't believe God would be just in choosing from eternity, some to life eternal and leaving others to be lost. This statement always shows denial of the sovereignty of God, and preference of human wisdom and carnal reason to the Word of God, in the person who makes the statement. Such a statement not only reveals ignorance, but a dark spot in the heart. We ask the question, if all have sinned and come short of the glory of God (Rom. 3:9-18), why would God be unjust if He had sent all to Hell? Do not all deserve punishment, since all have sinned? Why then fall out with God for having mercy upon whom He would and saving them for Christ's sake who bore their sin and paid the penalty? Is our eye evil because God is good?

Election is the doctrine that, from all eternity, God, who was absolutely sovereign and independent of any counsel from any source other than the Godhead, elected a certain number of Adam's fallen race to eternal life, justifying them through Christ Jesus who died for them, and leaving the rest of Adam's fallen, sinful, race to be justly punished. He did not choose all of Adam's fallen posterity, for had He done so, and paid their penalty with the blood of Christ, why would they not all be saved? Perhaps you will say, because of their unbelief. Well, if that be the case, we ask the question, for how many of the elect's sins did Christ die? Did He die for all

(Continued on Page 7 Column 5)



## STUDIES IN EZEKIEL

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"Moreover the word of the LORD came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it" (Ezek. 35:1, 2).

God, in the previous chapters, promised that Israel would be restored — that His sheep would all be returned to their homeland — that they would be at peace to the extent that they could sleep in the woods — that He would cause the showers to come down in his sermon — that the tree of the field would yield her fruit and the earth yield her increase. He promised further that He would set up one shepherd over them, even His servant David.

These promises all apply to God's people Israel. The question naturally arises regarding those who are not included in these promises. What about Edom (Esau), Jacob's brother? Why is Israel (Jacob) restored while Edom (Esau) is devastated? The answer is found in the following passage:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the father, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen.

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:4-15).

A further contrast is seen in the following passages between Israel and Edom. "And coming, Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: Meddle not with them; for I will not give you their land, no, not so much as a food breath; because I have given mount Seir unto Esau for a possession. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD

thy God hath been with thee; thou hast lacked nothing" (Deut. 2:4-7).

You and I, when reading these passages, should keep in mind the following passage: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11).

Israel and Edom, physically and spiritually speaking, are two separate groups. God's physical Israel today encompasses all Jews. His spiritual



Willard Willis

Israel encompasses all of the elect. There, of course, are multitudes of Jews who are among the elect.

You will recall in the above reading from Deut. 2:4-7 that we, in type, are to pass through this world, buy food and water from the world, but we are not to meddle with them. We, in other words, are not to learn their doctrines or absorb their habits. We are not to be conformed to the world. It is as stated in the following passage: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

It is true that "mount Seir," that rocky, desolate and deserted strip of country just south of Palestine, was the dwelling place of the Edomites. We, however, are mistaken if we confine our text to only that deserted strip of land. We, in fact, must see the entire false system in the world today. I'm convinced of this fact because Ezekiel, in the chapter which precedes this chapter, is dealing with the end time and the regathering of all Israel. The word "moreover," in fact, at the beginning of the chapter before us, shows clearly that the reference is most certainly not to be confined to mount Seir. We, of course, know that those of mount Seir and all the other Israel haters in the area are to give an account to the Almighty.

"And say unto it, Thus saith the Lord GOD; Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the LORD" (Ezek. 35:3-4).

The enemies of God's Israel, whether physical or spiritual be concerned, are in for a lot of trouble. Those, in fact, who would harm spiritual Israel would do well to read the following passage: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by

whom the offence cometh! (Matt. 18:6-7).

Mount Seir and all of those who are represented by Mount Seir can look for complete desolation. It is as stated in the sixteenth chapter of Revelation where we read of grievous sores, blood, as that of a dead man in the sea, blood proceeding from water fountains, rivers of blood, the sun so hot that it will scorch people, pain which will cause people to gnaw their tongues, severe thunder, lightning and earthquakes, or as our text (35:4) states: "I will lay thy cities waste." This fact is confirmed by the following passages. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" (Rev. 16:19-20).

"Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end: Therefore, as I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee; sith thou hast not hated blood, even blood shall pursue thee. Thus will I make mount Seir most desolate, and cut off form it him that passeth out and him that returneth. And I will fill his mountains with his slain men: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword. I will make thee perpetual desolations, and thy cities shall not return: and ye shall know that I am the LORD" (Ezek. 35:5-10).

Edom (the descendants of Esau-Jacob's twin brother) had a perpetual hatred of Israel. It is the same hatred which is being manifested today by Israel's neighbors and people through out the world. Many of Israel's neighbors, in fact, consider it to be a great honor to kill a Jew. They, as is stated in verse six, have "not hated blood," that is, they have delighted in the killing of Jews. This animosity dates back to Genesis 3:15 where we read:

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

Edom not only had a perpetual hatred of Israel, but they exercised their hatred at a time when Israel was defenseless; that is, "in the time of their calamity." They are also charged with attacking God's Israel "in the time that their iniquity had an end," or at a time when they had already suffered enough for their sins.

We observed from verses six through nine that God considered Edom's attacks upon Israel as an attack upon himself. He, therefore, promised to take drastic steps in bringing them to a state of complete desolation. These things, of course, occurred for our learning. They, according to I Cor. 10:11, are for our instruction. We are to learn that Edom today, that is, all of those people and systems which persecute God's people, have attacked God. It would therefore have been better for them if they

had never been born, or it would have been better for the if a "millstone" were hanged about their neck and they were drowned in the depth of the sea.

History has recorded how that approximately fifty million Baptists were killed by Edom (Catholic Church) during the dark ages. History also records how that they have a perpetual hatred of Baptists. The end result therefore can only be as described in Revelation 18:5-8: "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

"Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the LORD was there: Therefore, as I live, saith the Lord GOD, I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the LORD, and that I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your mouth ye have boasted against me, and have multiplied your words against me: I have heard them. Thus saith the Lord GOD; When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, even all of it: and they shall know that I am the LORD" (Ezek. 35:10-15). The Edomites wanted their country and Israel's too. Their desire was to make the two into one. Worldly churches today have followed this same path. They have tried to make the world and the Lord's church synonymous. The plan of the Edomites failed, because, as verse ten states, "the LORD was there." The Lord, of course, is also the sustaining power of His church. He will prevent the gates of hell from prevailing against His church.

You will observe that God considered all that the Edomites had said against Israel as being said against Him. His retaliation therefore was to be on this basis. This same truth is still applicable today, since our God is the same God which they served. We, in Ezekiel 35:11, have a statement which is very similar to Revelation 18:6. Ezekiel 35:11 reads: "...I will even do according to thine anger, and according to thine envy which thou hast used out of thy hatred against them..." (Ezek.

35:11). "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (Rev. 18:6).

### HATED

(Continued from Page 6)

sin or just part of them? If His blood was only shed for part of our sins, then how can the blood of Jesus Christ, God's Son cleanse us from all sin? (I John 1:7). Did Christ die for the sin of unbelief? Does not every believer in Christ have within his flesh a carnal nature of

unbelief? (Rom. 7:18). Is there such a thing as a believer in Christ who never realizes it to be a fact that he sins in spite of himself. He will at time doubt, and, "whatsoever is not of faith is sin" (Rom. 14:23). Christ, our dear Lord said, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31). He explains what that sin is in the following verse, "And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). The fact that some do not believe on the Lord Jesus Christ reveals the fact they are condemned already, and that they are not God's elect. This is the mark of the elect that they do believe on Christ (Acts 13:48). "...and as many as were ordained to eternal life believed." How can this be explained on any other grounds than election? It cannot be. I never have heard one single person explain this Scripture who denies election. Did not our Lord say, "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). Does this not explain why the lost or non-elect do not believe on Christ? That explains (John 3:36), "And he that believeth not the Son shall not see life, but the wrath of God abideth on him." God only gives saving faith to His elect. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). You see, the things He is talking about here are in the past tense. He gave them the power to become the sons of God. Next, He reminds us, this was not by the will of the flesh, nor by the will of man, but of God. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). We declare by the Word of God that no man can receive Christ, the gift of God, savingly, effectually, unless it is given him of God. "...A man can receive nothing except it be given him from heaven" (John 3:27). "For unto you it is given in the behalf of Christ, not only

(Continued on Page 8 Column 1)



## HATED

(Continued from Page 7)

to believe on him, but also to suffer for his sake" (Phil. 1:29). Hear our Lord again, "And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:65). We do not believe anyone can believe on the Lord Jesus Christ out of an unrepented heart. "men loved darkness rather than light, because their deeds are evil" (John 3:19). Jesus said that this is the condemnation. Repentance to salvation is by the effectual working of the power of the Holy Ghost. Professions short of such is but mockery. This is what has filled churches full of non-elect members having a form of godliness denying the power thereof. "...Ye must be born again" (John 3:7). Any sect denying instantaneous conversion, has but a form of godliness denying the power thereof. (II Tim. 3:5).

My objector says, if Christ died for all of Adam's fallen race, why do not all have a chance to be saved? Those who believe in election believe in a limited atonement. Those who deny limited atonement and believe in a universal atonement, can not in reality believe in election. The popular conception today is that Christ died for every one of Adam's fallen race. We do not believe there are any contradictions in God's Word when it is rightly divided. Neither should we take indirect Scriptures and try to prove direct and plain Scriptures untrue, as so many do. We believe in taking all the Bible, not just what suits our carnal mind, and ignoring or rejecting the rest as millions are doing at this time. Isaiah 53 reveals the fact that Christ's death was decreed, and purposed for the elect. Verse 5 says, "...he was wounded for our transgressions." This was speaking of the elect. The pronouns, we and us, can but refer to the elect, in this chapter. In verse 12 it tells us, "...he bare the sins of many," it does not say everybody, but many. "So Christ was once offered to bear the sins of many..." (Heb. 9:28). To be sure, there are mysteries in our subject we cannot fathom, as blessed Paul came to say, "O, the depth of the riches..." (Rom. 11:33). In the places where the Scriptures use the word "all," that would seem to be speaking universally, usually are speaking of the elect when we study closely, and many times we have to read the verse above, or verse below to discern this fact. The same case with the word "world." There is the world of ungodly (II Peter 2:5), which the elect are not of (John 17:14). The world of ungodly hates the world of God's elect, as we see in this Scripture. When we read John 1:29, "Behold the lamb of God which taketh away the sin of the world," this means He takes away the sin of the believer or the elect. This world of ungodly are given to destruction for their sins. They will truly be punished with eternal fire. Here we ask the question, when Christ died, did He die for those already in Hell? If so, why was it necessary for Him to have done so? Did He die for those

He knew would go to Hell? If He did so, why was it necessary? Can we think God would do unnecessary things? Would God have punished His Son for a man's sins and then punish that man for whom Christ died, in hell? If Christ paid the debt for every man, why then will not every man go free? Will God collect a debt twice? God is a just God. We believe the debt against every believer is paid in full by the blood of Christ, and since that is true, by this offering the believer is positionally perfected forever (Heb. 10:14). There is then nothing to be laid to the charge of God's elect (Rom. 8:33).

"Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8). Is this blessedness for all men, or limited to the elect only? We believe to the elect. Romans 5:18 would tell us the free gift came upon all men unto justification of life. This does not mean every man is justified, but rather all mankind, as upon Jew and Gentile and all the elect as it explains clearly in the following verse which says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many (elect) be made righteous"

(Rom. 5:19). The objector to election and the eternal security of the elect, would, regardless of ever so plain Scriptural proof, reject the truth; it is not in them to believe the truth so they use the Scriptures to their own destruction. Wisdom is justified of her children. Christ gave His life a ransom for many (the elect) (Matt. 20:28). This explains I Tim. 2:6. He gave Himself a ransom for all the elect, out of both Jew and Gentile, for verse 7 of I Timothy 2 declares Paul the Apostle was ordained a teacher of the Gentiles. Close study reveals that the apostles used the word "world," and the word "all," in connection of both Jew and Gentile together making up the world of God's elect. The Pharisees said of Christ, "...behold the world is gone after him" (John 12:19). Can we think they meant every person from Adam to the last man? Surely not, let us always make a close observation of words in the Bible as to discern their meaning.

John 3:16 does not mean that God is not limiting His love. Neither does it teach that God never hated anybody. For the Scripture plainly tells us that God hated Esau (Rom. 9:13). Whether this appeals to men or not, it is the truth they need to hear and know. It is not what they like, always, that works for their good. The natural man despises the deep things of God. The natural man receiveth not the things of the Spirit of God, "for they are foolishness unto him" (I Cor. 2:14). It is not true of election? The natural man receives it not. Therefore this blessed doctrine is not popular with the great masses of religious people who have not the Holy Spirit to discern truth from error. How quickly does the unscriptural man grab for the false hope. It is the delight of carnal minds to believe that their own doings can avail them a hope of Heaven, and to think they can turn the will of God to subjection of their own flesh wills. It was the case of Balaam who tried to change God's will seven times, but found it impossible. It was therefore God's will that Christ would shed His

blood for many (Mark 14:24), which Christ did and arose again to justify many, that is the elect.

But does not election lead one to fatalism? Fate is heathen, an irresistible, irrational power determining all events with no manifest connection with reason or righteousness. Certainly such is not the doctrine of election. Arminianism which would accuse election of being fatalism, leaves everything up to chance.

That God has no choice in the matter of salvation of mankind, that He has just left it all up to man. This would seem to me to be far more fatal than to think the plan of God in saving whom He will of Adam's sinful and fallen race, justifying them through the sufferings and blood of Christ and bringing them home to glory would. If a man draws a blue-print and thus builds a house by the plan he has purposed, would we call such fatalism? The same principal is that of God in His plan of election. He worketh all things after the counsel of His own will. Who would dare call such fatalism but a fanatic? Someone says, if I believed that God already pre-planned everything in the way of saving the lost, I wouldn't try to win souls, or preach the gospel. Well the same old argument is offered by those who deny eternal salvation. They say, if I believed I was eternally saved, I would just live like the Devil. All these arguments reveal two serious things in the one who handles this talk. First, it reveals ignorance in the Word of God; and second, it reveals a graceless heart. This is a good sign that such a one needs to be born again. In God's purpose of election, He ordained to save the lost through preaching the gospel. His purpose cannot fail. If then He ordained Jonah to preach, Jonah must, and will certainly preach. If we have eternal salvation, we are also new creatures (II Cor. 5:17).

Someone says, but will not the knowledge of election destroy one's zeal for the lost? If ignorance in God's Word is what it takes to produce zeal, such must be zeal without knowledge. If our zeal is only of the flesh and such that the truth of God's Word will kill, let such hypocritical zeal die, blessed be God. Say, brother, if your zeal is such that it will not stand the test of God's truth, surely it is not sufficient to make a poor sinner alive. There is a religious zeal of the flesh, that would be far better for the good of men if it be frozen and cast into the pit. Zeal without knowledge has carried the martyr's sword for the true saints through the ages. Now, dear brother, if you have a holy zeal wrought in your heart by the Holy Ghost, fear not that knowing the truth of God's Word will hurt, or destroy it in the least degree. It will only serve as the wind that fans the flame. For example, take a look at George Whitfield, John Bunyan, Jonathan Edwards, Charles Spurgeon, John Calvin, Saint Paul, and our blessed Lord Jesus Christ. Alas, there is no argument that will stand against the truth.

Election is the glorious foundation for all included in the redemption of the elect. Many will talk of eternal redemption and vow they are eternally saved, and yet deny the very grounds, and foundation to eternal salvation. Take the purpose of God out of your salvation and nothing is left but uncertainty.

"If the foundation be destroyed what can the righteous do?" (Psalm 11:3). The fact that from the beginning, or before the foundation of the world, God who cannot fail, purposed within Himself, to bring all the elect home to glory without fail, is the Scriptural grounds for the certainty of our salvation. The death of Christ and His resurrection did not happen by mere chance. It took place because it was afore purposed by God Almighty, for the means of our redemption. Nothing is left to chance, blessed be God. God does not run His business on such a loose scale. The same thing is true concerning believers in Christ. It is not by chance, but certain that all that the Father gave to Christ, will come to Him (John 6:37). He worketh all things after His own will, thank God, not just a few things, but all things (Eph. 1:11). The descending of the Holy Spirit was not by chance, but by the purpose, and promise that cannot fail.

## LIVE

(Continued from Page 1)

by saying this: "The Scriptures nowhere use the expression 'spiritually dead.'" Granted. But the implication is there just the same.

"And you hath he quickened (made alive), who were dead in trespasses and sins" (Ephesians 2:1).

Well, if they had been made alive, He certainly was not talking about being made alive in the flesh; for how could they have been dead in their sins if they had not been alive in the flesh to commit them? Thus, one can obviously see the inconsistency of the religionist position.

Now Paul said that these Ephesian brethren at one time were dead and that God had given life to them. I know what it says: "And you hath he quickened, who were dead in trespasses and sins." What kind of death is he talking about? He is talking about spiritual death. He defines it in verses 11 and 12 of the same chapter in Ephesians 2, and the Apostle John corroborates what Paul introduces here: "He that hath the Son hath life" (I John 5:12). Now he wasn't talking about physical life; men that live in this world have physical life whether they know Christ or not. A lost person is just as much alive in the flesh as is a child of God. The Apostle John is talking about being void and destitute of the spiritual life: "...he that hath not the Son of God hath not life" (I John 5:12).

Well, if he did not have life, then what was his condition? What is, therefore, the extreme opposite of life? It has to be death. They stand diametrically opposed to each other; therefore, John is actually saying that the man who does not have the Son of God is dead spiritually; he is without Christ, without life. Now may I remind you once again that the Divine Spirit of God — if one is honest enough to want to try to understand the Bible — makes it plain as to what kind of death and what kind of life He is defining or describing: "He that hath the Son hath life (hath, present tense, don't you see it?) and he that hath not the Son hath not life." Do you see it?

Well, he certainly has physical life, that isn't the argument; but he is saying that the

man who is without Christ is spiritually dead. Then, if he has not spiritual life, what other conclusion can one draw? We are driven irresistibly to this conclusion: A man without Christ is spiritually dead; there are lots of dead men walking. No doubt, there are some dead folk here tonight; however, I trust it might please the Holy Spirit to impart life in your dead hearts.

Paul writing to the Colossian brethren in the Epistle to the Colossians 2:13 points out there was a time when their Colossian brethren were dead; and when they were in that dead condition, God had quickened them and had forgiven them all their trespasses or sins: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13).

Now he is talking to saved folk but pointing out to them there was a time when they were dead, and it was before they had been forgiven, before they had become the recipients of Divine forgiveness. So the death spoken of in the text refers to those who are spiritually dead.

The second thing that I want you to see is what Jesus said in the text; "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25).

Religionists say, when Baptists introduce this text, "Did you not know that God is no longer speaking to man? How, then, are we going to hear the voice of the Son of God?" Yet in Luke 10:16, Jesus said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Jesus said, "He that heareth you heareth me," and Jesus is saying in the second part of the text, "The dead shall hear the voice of the Son of God: and they that hear shall live."

Now He is not talking about the actual, literal voice of Jesus, but He is talking about the voice of those whom God calls, those whom God saves and who witness to the lost. God is speaking in and through them, and "they that hear shall live." There it is. "They that hear you," Jesus said, "hear me."

That is why, beloved, it is so important as to our conduct in the house of God when one is teaching the Word of God or when one is preaching the Gospel of Jesus Christ; for it is as if God were speaking to you. You always remember that. Always remember that what a preacher is preaching the Gospel and a Sunday School teacher is teaching the Word of God, it is as though God's Christ, Himself, were speaking to you: "He that heareth you," said Jesus, "heareth me."

Now notice the third thing: only those who hear shall live. "And they that hear shall live," said Jesus. Now He didn't say that all were going to live; He predicates the living upon the hearing, and there are certain restrictions placed upon the sentence: only "they that hear," said Jesus, "shall live."

You know people get the idea that when Christ spake a parable He did it every time in order to enlighten those to whom He was preaching. But that isn't the truth. Not every time that Christ spake a parable

(Continued on Page 9 Column 1)



# LIVE

(Continued from Page 8)

did He speak that parable in order to further enlighten the multitudes, but He spake it in order to further darken their hearts.

Now, if you deny that, you deny God's Word. In Matthew 13:13, this is pointed out. In the context, the disciples asked the Master why He spake to the multitudes in parables, and He answered them, first, by pointing out that unto them it was given to understand the mysteries of the kingdom, but it had not been given to others. In verse 13 He said, "Therefore, speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

Now, they had ears with which to hear, but they heard not; they had eyes to see, but they saw not; they had hearts with which to understand, but they perceived not.

Now Jesus said in the text, "They that hear shall live." Not they that do not hear. Then again, in John 8:43, Jesus said, "Why do ye not understand my speech? even because you cannot hear my word." Turn there and read it; in fact, I insist upon you following me in this discussion. He was talking to the Pharisees. They were religious, devoted to their religion, devout as to their religious observances, but notice two things that Jesus said to said to them in verse 43: "Why do ye not understand my speech? even because ye cannot hear my words."

The word "hear" commands our attention; it doesn't just mean the hearing of the ear altogether: it means the hearing of the inner ear, the spiritual ear, (not the ear that we see with our eyes—we will notice that in another thought tonight—"...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). him, neither can he know them because they are spiritually discerned" (I Cor. 2:14).

Who is the natural man? The man spoken of here is the man that is natural in the sense that he has not been regenerated, the lost person, the man without God, without Christ, without life. Now, Paul said that man could not understand the things of the Spirit of God; for they are spiritually discerned. It takes the spirit in a man having been regenerated by the Spirit of God to understand the things of the Spirit of God.

You know a lost man trying to tell you what the Bible teaches can confuse you if you don't know one thing about what it teaches. Do you know why we have so many renegade Christians, so many so-called religious institutions today? It is because lost men started them, that is exactly right. Men that were lost, who knew nothing about the truth of God's Word, originated and introduced these man-made religious institutions that feed on fear and fear alone.

You know I love repetition, I suppose. I use certain verses enough but you can't avoid them, they are in the Bible. About repenting for example: you know in order for a man to be saved, he has to do some repenting and that repentance is granted, but notice he has to repent from dead works. Who has dead works? A dead man

(Hebrews 6:1). So the man who wants to be saved must first repent from dead works; he must come face to face with the inevitable fact that he is filthy in the sight of God, that he must rid himself of his own dead works. He must change his mind about them. When he gets to the place where he recognizes the truth that he cannot save himself he cannot assist God in saving him, that no overt act on his part has anything to do with his salvation, he falls upon the cross. This doctrine drives egotism out of men, abases man and exalts God.

Last, but not least, what is the effect of hearing? It is through the hearing and call of God that men are saved. II Timothy 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

That is not nearly it; that is it. What kind of calling? It is an holy calling. Why is it an holy calling? Because it is from God and of God. What is this call? It is the Gospel, of course. Now the Gospel deals with Christ and his finished work. You want to read the part of the Bible that defines the Gospel. I Corinthians 15 and the first eight verses is where you will find it.

The Gospel is the proclamation of the death, burial and resurrection of Jesus for men's sins: that is the Gospel. Everything that is preached is not the Gospel, but that is. What is that which they are to hear? The call of God. What is the call of God? The proclamation of the Gospel. What is the effect of hearing? "They that hear shall live."

John 6:47, Jesus said, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." I believe that. But someone will say, "He didn't actually mean that. He is speaking about the natural life." But He didn't say that!

"Well," someone might say, "He means that you might have life after awhile." He didn't say that either. He used the present tense, right now when he believes; not going to have later, but have it right now; "He that believeth on me hath everlasting life." He has it now when he believes.

The Lord Jesus, in His marvelous prayer, had this to say: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2, 3).

"...that he should give eternal life to as many as thou hast given him (now these are the ones who hear) and this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know God is to have eternal life. What did He say in John 6:45? They that hear and learn of the Father (that is, they that come to know God) have eternal life.

This last text and then I am through. In I John 5:11, John said, "And this is the record, that God hath given to us eternal life, and this life is in his Son."

What is the record, John? What is God's record? "This is the record, that God hath given to us eternal life, and

this life is in his son." You go back there and read the context and you will notice one thing: the person who says that life is for a little while, or life ends, or God may take it from you, or that you may lose your spiritual life, denies God's record and gives God the lie. God gives us eternal life and this life being eternal can never be forfeited. So God's record is that God has given to believers eternal life-life that shall never end.

Do you have this life? May God in His infinite wisdom and by His sovereign grace impart life to you who are destitute of life. May God have mercy on you. Amen.

## TOTAL

(Continued from Page 1)

tures. "Sin is really and originally all that is ugly. Nothing else is ugly except as a result of its connection with sin. The ugliness which it creates is its own blot. It has deranged the whole structure of the soul and morally ulcerated man from head to foot." (Gleanings From the Scriptures, A. W. Pink).

The proper definition of fallen man is quite lengthy, even in its abbreviated form. It will be my desire to request satisfaction from them who must be them ost celebrated authorities in human history, that being the penman of Sacred Revelation.

None righteous; unprofitable. This is somewhat humiliating. Most assuredly contradictory to the basic human conception man has of himself. However, this is most general and does not really tell us what we need to know. Yes, there is more, much more.

Man, as it is stated, is abominable, filthy, altogether filthy, the whole head is sick. From the sole of his foot to the top of his head, there is no soundness, but rather it is full of wounds and bruises and putrifying sores. Man stinks and is corrupt. He is filled with a loathsome disease. Evil and madness are in his heart while he lives. He loves darkness rather than light. He hates the good and loves the evil. All men are liars. Their tongue and heart are deceitful, their tongue being coated with iniquity. The poison of asps is under his lips. His throat is an open sepulchre. His teeth as sharp as arrows. They are less desirable than a rotten corpse, a decaying body, a dead animal. This permeating stench makes one back up because of its horridness, but it's not near as foul as the inherent corruption of the natural man.

To go on is needless, for it is evident that the case against the natural man is settled. He is totally and inherently rotten, polluted in his own blood, and expelled as warm vomit in the day of investigation.

Total inherent corruption simply means that man is completely adverse to anything good, and that by the natural process of conception and birth, he is rotten from the womb and life is only a display which Scriptures suggest. What we see is depravity in all of its filthiness.

"There are different degrees of enormity, but every act of man is sinful" (Ibid., A.W. Pink).

"Depravity is total, reaching to all the faculties of the soul. It is universal, taking in all men by nature and it is inherent, by which we mean it is the result of original sin, transmitted by natural generation or physical birth" (Definitions of Doctrine,

C. D. Cole).

"Total depravity means that man is depraved or corrupted in all the faculties of his being. it is not a question of degree, but of extent" (Ibid., C.D. Cole).

When you begin to talk about the total inherent corruption of the natural man, the opposers of this doctrine immediately clang and clang that not all men are depraved. Some are very highly moraled, while others exercise the vast magnitude of their iniquities. It is futile to talk in terms of this nature, for the fact remains that every man is thoroughly and totally corrupt. He may not exercise that vulgarity to the degree that his neighbor does, but anything that is not done in faith is sin, and the unregenerated man does nothing in faith. Even his good morality is ungodly, foul, and vulgar.

All men by nature are sinners. Because God in His restraining grace has not allowed all men to burn in their own lust, as we read in Romans chapter one, simply goes to show that God is merciful. For if He were to remove His hand of restraining grace from the natural man, every man would be the most vicious and foul sinner, exercising every sin to its fullest degree. Ungodliness would run rampant and there would be no means of restraint.

Depravity is a doctrine fully asserted in the Word of God. "The Truth of God teaches that man, through the Fall, is in a state of spiritual death and alienation from God. He is depraved and defiled in his nature. His understanding, will and affections are under the power and love of sin. By total depravity is not meant that all men are equally wicked, nor that any man is as thoroughly corrupt as it is possible for a man to be. But there is common to all men a total alienation of the soul from God, so that no unregenerated man either understands or seeks after God. No such man ever makes God his portion or God's glory the chief end of his being" (Arminianism - Another Gospel, Ergatees).

What is meant then by total inherent corruption is simply that all men are equal from the standpoint of depravity. All men may not equally display that depravity. But the truth remains, each and every man born from the womb of a woman, save Jesus Christ, is totally, inherently corrupt.

"Our English word 'depraved' is taken from depravetus which means twisted, wrenched, from the straight line. The root of this word is pravus - crooked, bad. Total depravity connotes that this distortion has affected all of man's being to such an extent that he has no inherent power of recovery left to restore himself to harmony with God, and that this is the case with every member of the race" (Ibid., A.W. Pink).

The evidence is sufficient: to argue that man is not depraved is to deny the Word of God. The next question which must be approached is, why? How is it that man became what he is as described by Scriptures? He was not that way when God created him. How is it that now every man, every being of the whole human race is so detestable, wretched, foul and vulgar? Wherein lies the answer?

"And God said, Let us make man in our image, after our likeness..." (Gen. 1:26). Man, as fashioned by the Creator, is diametrically op-

posite to his departure from the womb. The writer of Ecclesiastes found the origin of man righteous — God created him without sin. "Lo, this only have I found, that God hath made man upright;..." (Eccl. 7:29). The Prophet Isaiah, however, observed that man's condition had undergone such a radical change that only terms of disdain could begin to annunciate his wicked and immoral position. "...for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb" (Isa. 48:8).

The difference between man when created and the way he is now is sin. "Wherefore, as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (for all sinned in Adam, Rom. 5:12). The image of God departed, and in its place there is found the obstinate, rebellious and depraved image of fallen man. The sin of Adam brought in a curse on all men, and all the creation was blighted and made destitute by the wicked and evil deed of insurrection. Death was made subject to vanity, swallowed up, and assigned to a bondage of corruption. By the blatant, stupid maneuvers of lust and greed of discontented man, sin immersed the glories of God into a pool of alienated human stench.

"The sun, moon, and stars shall not always be compelled to look down on a world offering hourly insults to their Maker." (Commentary on Romans, William S. Plumer).

The declaration of God is the conclusion of the whole matter. "And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth" (Gen. 6:12). Sin against God is the reason for man's total inherent corruption.

Human conception dispels to its progeny, the diseased and demented, position in which it exists. Natural life does not digress from innocence to raving depravity. But rather, the very instant that the semen and the egg unite, the conception is thoroughly permeated with sin. More hateful and harmful than a malignant cancer, there develops in the womb of woman a vile and alienated specimen of life. Only the propitiation of the Lord Jesus Christ can redeem the offspring of mankind. The life that exists before birth is already a depraved, separated vessel of wrath, fitted for destruction, unless God in mercy, chose the being before the foundation of the world, to be a vessel of honor. Having young children of my own, and one of them having no capacity of understanding because of tender months, he will ascertain nothing because it is beyond his apprehension. When he develops into mature years, his case will remain the same. That is, unconscious to the thrust of Holy Writ, until God in His grace quickens his dead soul.

It is not our desire to intrude upon the decrees of God with respect to the salvation of infants, imbeciles or those in so-named heathen areas where the Scriptures are or at least once were non-existent. This we must

(Continued on Page 10 Column 1)



## TOTAL

(Continued from Page 9)

leave with God. What we shall declare, and that without reservation, is that every child, before its entrance into this life is inherently polluted. A sinful mother and a sinful daddy can only produce sinful infants.

Our children do not inherit spiritual graces. These are of God alone. But children do receive from their father, Adam, that depraved diabolical nature with which we do gender. "Behold, I was shapen in iniquity: and in sin did my mother conceive me." "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 51:5 & 58:3).

The heart is depraved and out of it comes the issues of life. Well did that Old Testament saint tell us to guard, watch, keep the heart with all diligence. From the cradle to the grave, the natural man's heart is depraved. Or, as it has been aptly stated, "from the womb to the tomb" man is inherently corrupt. I know the imagination of a man's heart, that it is evil from his youth. (Gen. 8:21).

"Foolishness is bound in the heart of a child..." (Prov. 22:15). The book of Ecclesiastes is rich with instruction, and the writer of that Book made the statement that the heart of the sons of men is full of evil and madness is in their heart while they live. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Eccl. 9:3; Jer. 17:9). There is as much said about the age of accountability, giving the impression that until a child reaches a certain age, his depravity is less aggravated than that of his later years. That's false. We were conceived in iniquity. We are all wicked, evil, estranged, ungodly, and separated. The non-elect are condemned, and that already. The same is true with every reprobate that shall ever be condemned.

The heart is depraved. Look at the extent of that depravity. Mark 7:20 declares, "And he said, that which cometh out of the man, that defileth the man. For from within, out of the heart of men..." (Everything wicked and evil comes from the heart of man.) "...proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within and defile the man." The heart of man is depraved, and as a result everything he does is likewise depraved. An estranged and wicked heart can only manifest its present condition. The verdict is irreversible and of exceptions there are none.

Our conclusion, based upon the information supplied by the God of Heaven, must be advanced as follows: All men by nature are totally, clearly, willingly, depraved and such is the nature of everyone. That nature will remain the same until overpowered by a Holy and Gracious God whose only begotten Son destroyed the enmity and made propitiation for the elect of God through His vicarious life, death, burial, resurrection and intercession in

behalf of those God gave Him before the foundation of the world, the Spirit of God quickening and leading His chosen in the pathway of righteousness. If these decrees are not effecuted, all men are the same - totally, equally, eternally immoral and vessels of wrath, never to realize deliverance from the eternal vengeance of a Holy and Just God. Who has caused us to differ, and what have we that we did not receive from the bountiful goodness of Jehovah God!

## HERESY

(Continued from Page 1)

would go through your New Testament and everywhere you see the word Church try replacing it with the word Assembly, you will never find a case in which it will not fit. The reason we call this teaching a theory is because there can be no mystical, invisible, universal Assembly. You might say that there is; then, tell me when and where this Assembly ever met. What business or work has it ever accomplished for our Lord? I contend that you have never seen it meet or operate; so, we will have to agree that this group or body of believers are only out there in the figment of some heretics mind. Some might say that it does not have to meet; I believe that the word Assembly itself requires that it meet.

I am quite aware that the Electronic Evangelist and others who have followed after the doctrines taught by the Puritans, Protestants and Catholics do not want to be attached to any one denomination so that they can appeal to as many as they can. They have helped this monster that was created by the Catholic Church in the same way that Darwin and others created the evolutionary theory and helped it to grow very large. The universal, invisible Church is most certainly a theory. No one has ever proved its existence and it can not be found anywhere now. The Lord surely did not have this in mind when He said "I will build my Assembly." He was speaking of a group of believers already assembled and being added to. The day of Pentecost was not the birthday of this Assembly but rather the day that our Lord through the Holy Spirit empowered it. Christ states in Hebrews 2:12 that which was prophesied by the Psalmist in Psalm 22:22 "in the midst of the assembly will I sing praise unto thee." How could our Saviour have done this had the Assembly been established at Pentecost after He had left this earth? If you will recall with me, we find our Saviour singing in the assembly the night they took the Lord's Supper. The only Assembly that we can find and establish in the New Testament is a local one. The invisible, universal is not found in the Word of God. So, we will conclude our discussion agreeing that such a thing since not found in the Word of God can only be a theory.

Let us establish the fact that if there were an organization that was universal and invisible and all of the saints were in it, we should not call it the Church when the Bible in John 1:12 calls it the family. This verse tells us that all who receive Christ as their Lord and Saviour become sons of God. There are a lot of great blessings that the Scripture tells us are received by the family. The family is a great organization and we are not go-

ing to take the time to show all of these benefits and blessings. Those in the family have been elected and called of God are justified and have eternal life to name a few. Some may not like this, but to get into the Assembly is more difficult than getting into the family and heaven. Salvation gets one into the family, but to get into the Assembly one must be saved and then baptized and accept the rules, regulations, and the responsibility that comes when one joins the Assembly.

In the book of I Corinthians, Paul makes a great attempt to prove that the Assembly is local by illustrating it in Chapter 12 as a body. When I met the girl that is now my precious wife, I did not find her head in California, her arms in Missouri, her legs in Florida and her feet in Alabama. I found all of her in one place. This is the same way that it is with the body of Christ. This body could not accomplish anything if it is scattered all over this world. The way that it is able to bring honor and glory to our Saviour is by coming together and meeting and bringing honor and glory to Him as it worships. Some are confused and say that Christ can only have one body. Well we should notice that three different assemblies are called the body of Christ in the Scriptures. They are the assembly at Rome, Romans, 12:5; the Assembly at Corinth, I Corinthians 12:27, and the assembly at Ephesus, Ephesians 1:22-23. I am satisfied with this but for someone that is not, let me add this thought. A man should be the head of his wife, the head of his family, and he could also be the head of several other organizations, for example, if he is a pastor he would be the head of the Assembly. Just because we have only one head does not mean that there cannot be many bodies for which that head is responsible.

For anyone to believe this theory of the universal invisible church just seems to me to be quite absurd. An example that should cause one to realize this is that in many cases when the word Church is translated from the Greek we find it translated in the plural. Now if we have a universal, invisible Church, why would the Scriptures refer to local assemblies in the plural. My friend, it just does not seem to me there is much logic in that. I have always wondered how a preacher can get up before a local Assembly and preach to them about an invisible Church. This pastor is receiving his living from a local group of people while telling them they are members of some mystical body. If I were a member of an Assembly and had a pastor preach a message on that subject, I believe I would ask him to resign and let that mystical body support him.

There are times we take the Word of God and because we can not determine for sure exactly what we believe about that passage, we develop an opinion. For example: were the sons of God men or angels in Genesis 6? Who wrote the book of Hebrews? We might put all of the evidence together and say this is what I believe; although

we would be quick to admit that we are not 100% sure. Our conclusion is based on the fact that all things are not known, and the answer is partly based on me thinks and not thus saith the Lord. I do not know of many that would brand me a heretic

for this type of action as long as I did not become dogmatic on these issues. Where heresy comes in is when the Scripture is clear as to its meaning and teaching of a particular doctrine. When we refuse to come to the truth possibly because we do not want to offend someone or because we do not want to submit to truth, we have let the seeds of heresy become cultivated in our spiritual garden. For example, we know that baptism is taught in the Scriptures, we know that it can only be done by immersion in water, and that when one receives this baptism it is not for salvation. Baptism is done only as the means that one may be brought into the Assembly. To fail to hold to this and receive someone into the Assembly that had not been scripturally baptized would constitute heresy. Many people decide what they think is right and how God should do a certain thing, and then they hunt for Scriptures that they think will prove it. Many have decided that all Christians should be in the Church even though the Scripture does not teach this. The terms Church, Body, Bride, Family and Kingdom are not all equal, and we need to learn the difference.

We see that one of the evil results of believing in the universal, invisible Church is that we are accepting heresy. One reason that should make us aware that we are accepting heresy is that the masses of the people in Christendom love this doctrine. They love to say that all Churches can come together in love and can join together because we are all in the same body. People who are not members of true Assemblies do not realize the difference, and they are offended when we say that we cannot join with them in meetings that are not under any particular Church authority. Not too long ago one preacher held what he called a world wide communion service. He had his followers to gather in civic centers across this country and other lands and led them in a communion service over a movie screen. Those who participated in this service were not in any way under any kind of control of this organization. Another reason the masses love the universal doctrine is that there is no responsibility. In an Assembly, there are rules and there can be discipline. In this invisible - universal Church, there are no rules, regulations and no responsibility. It is no wonder the depraved mind of man would want to belong to such an organization as this.

We must realize that there is a Church that believes these doctrines of an invisible and universal Church and has attempted to put it in practice. This is the Catholic Church. They began in the wrong way when they took Matthew 16:18 and made Peter their first Pope and thus he became the ruler over this universal body made up of local bodies. The Protestants have tried very hard to duplicate this in their churches. True Baptist have never believed this doctrine and never will. Those who believe that there are both the universal invisible Church and local Assemblies are compromising; they want to have their cake and eat it too. You cannot not have both. I know that Scofield and other taught this, but the Scripture does not teach both; it only teaches us of the local Assembly. One of the tests that I like to use to help me to know

whether a doctrine is right or wrong is by simply asking the question, who gets the glory? Ephesians 3:21 "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." I have a question for the universalist. How can glory come to Christ in an organization that no one can control or even know who the members are, where they are and what they are doing? Glory does come to our Lord and Saviour through the workings of the local assembly. In a local assembly His saints gather week after week showing their faithfulness in service and love for Him. I trust that as you read this article, you will see your need for showing your love for this same organization that Christ loved and purchased with His own blood. As I have stated in this article, you do not have to be a member of a Baptist Assembly to be saved and get to heaven. I would say that you have not followed our Lord in all of His commandments until you have, and you are missing a great many blessings by not helping one of His true assemblies. I have not tried to prove that all the Scriptures that those who believe in the universal invisible Church are being used wrong. That is being done issue by issue in this paper. I trust that you will study these doctrines and trust that the Lord will bless you to come to these same conclusions. I thank you for your time and attention. Pray for us.

## THE PERPETUITY OF THE LAW OF GOD

by Charles Spurgeon

(Continued from Nov. 2nd Issue).

II. I come to show, secondly, that THE LAW MUST BE FULFILLED. I hope there are some in this place who are saying, "We cannot fulfil it." That is exactly where I want to bring you. Salvation by the works of the law must be felt to be impossible by every man who would be saved. We must learn that salvation is of grace through faith in Jesus Christ our Lord, and not by our own doings or feelings; but this is a doctrine no one will receive till he has learned the previous truth, that salvation by the works of the law can never come to any man of woman born. Yet the law must be fulfilled. Many will say with Nicodemus "How can these things be?" I answer, the law is fulfilled in Christ, and by faith we receive the fruit thereof.

First, as I have already said, the law is fulfilled in the matchless sacrifice of Jesus Christ. If a man has broken a law, what does the law do with him? It says, "I must be honoured. You have broken my command which was sanctioned by the penalty of death. Inasmuch as you did not honour me by obedience, but dishonoured me by transgression, you must die. Our Lord Jesus Christ, who is the great covenant representative of His people, their second Adam, stood forward on the behalf of all who are in Him, and presented himself as a victim to divine justice. Since His people were guilty of death, He, as their

(Continued on Page 11 Column 1)



He who is not liberal with what he has deceives himself when he thinks he would be liberal if he had more.

## LAW OF GOD

(Continued from Page 10)

covenant Head, came under death, in their place and stead. It was a glorious thing that such representative death was possible, and it was only so because of the original constitution of the race as springing from a common Father, and placed under a single Head. Inasmuch as our fall was by one Adam, it was possible for us to be raised by another Adam. "As in Adam all died, even so in Christ shall all be made alive." It became possible for God, upon the principle of representation, to allow of substitution. Our first fall was not by our personal fault, but through the failure of our representative; and now in comes our second and grander representative, the Son of God, and He sets us free, not by our honouring the law, but by His doing so. He came under the law by His birth, and being found as a man loaded with the guilt of all His people, He was visited with its penalty. the law lifts its bloody axe, and it smites our glorious Head that we may go free. It is the son of God that keeps the law by dying, the just for the unjust. "The soul that sinneth, it shall die," — there is death demanded, and in Christ death is presented. Life for life is rendered: an infinitely precious life instead of the poor lives of men. Jesus has died, and so the law has been fulfilled by the endurance of its penalty, and being fulfilled, its power to condemn and punish the believer has passed away.

Secondly, the law has been fulfilled again for us by Christ in His life. I have already gone over this, but I want to establish you in it. Jesus Christ as our head and representative came into the world for the double purpose of bearing the penalty and at the same time keeping the law. One of his main designs in coming to earth was "to bring in perfect righteousness." "As by the disobedience of one many were made sinners, so by the righteousness of one shall many be made righteous." The law requires a perfect life, and he that believeth in Jesus Christ presents to the law a perfect life, which he had made his own by faith. It is not his own life, but Christ is made of God unto us righteousness, even to us who are one with him. "Christ is the end of the law for righteousness to everyone that believeth." That which Jesus did is counted as though we did it, and because He was righteous God sees us in Him and counts us righteous upon the principle of substitution and representation. Oh, how blessed it is to put on this robe and to wear it, and so to stand before the Most High in a better righteousness than ever His law demanded, for that demanded the perfect righteousness of a creature, but we put on the absolute righteousness of the Creator Himself, and what can the law ask more? It is written, "In his days Judah shall be saved, and Israel shall dwell safely, and this is the name wherewith he shall be called."

The Lord our righteousness." "The Lord is well pleased for his righteousness' sake: he will magnify the law and make it honourable." Ay, but that is not all. The law has to be fulfilled in us personally in a spiritual and gospel sense. "Well," say you, "but how can that be?" I reply in the words of our apostle: "What the

law could not do, in that it was weak through the flesh," Christ has done and is doing by the Holy Spirit. "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Regeneration is a work by which the law is fulfilled; for when a man is born again there is placed in him a new nature, which loves the law of God and is perfectly conformed thereto. The new nature which God implants in every believer at the time he is born again is incapable of sin: it cannot sin, for it is born of God. That new nature is the offspring of the eternal Father, and the Spirit of God dwells in it, and with it, and strengthens it. It is light, it is purity, it is according to the Scripture the "living and incorruptible seed which liveth and abideth for ever." If incorruptible, it is sinless, for sin is corruption, and corrupts everything that it touches. The apostle Paul, when describing his inward conflicts, showed that he himself, his real and best self, did keep the law, for he says, "So then with the mind I myself serve the law of God." Romans vii. 25. He consented to the law that it was good, which showed that he was on the side of the law, and though sin that dwelt in his members led him into transgression, yet his new nature did not allow it, but hated and loathed it, and cried out against it as one in bondage. The newborn soul delights in the law of the Lord, and there is within it a quenchless life which aspires after absolute perfection, and will never rest till it pays to God perfect obedience and comes to be like God himself.

This which is begun in regeneration is continued and grows till it ultimately arrives at absolute perfection. That will be seen in the world to come; and oh, what a fulfilment of the law will be there! The law will admit no man to heaven till he is perfectly conformed to it, but every believer shall be in that perfect condition. Our nature shall be refined from all its dross and be as pure gold. It will be our delight in heaven to be holy. There will be nothing about us then to kick against a single commandment. We shall there know in our own hearts the glory and excellency of the divine will, and our will shall run in the same channel. We shall not imagine that the precepts are rigorous; they will be our own will as truly as they are God's will. Nothing which God has commanded, however much of self-denial it requires now, will require any self-denial from us then. Holiness will be our element, our delight. Our nature will be entirely conformed to the nature and mind of God as to holiness and goodness, and then the law will be fulfilled in us, and we shall stand before God, having washed our robes and made them white in the blood of the Lamb, and at the same time being ourselves without spot, or wrinkle, or any such thing. Then shall the law of the Lord have eternal honour from our immortal being. Oh, how we shall rejoice in it! We delight in it after the inward man now, but then we shall delight in it as to our risen bodies which shall be charmed to be instruments of righteousness unto God for ever and ever. No appetite of those risen bodies, no want and no necessity of them shall then lead the soul astray, but our whole body, soul, and spirit shall be perfectly conformed unto the Divine mind. Let us long and

pant for this. We shall never attain it except by believing in Jesus. Perfect holiness will never be reached by the works of the law, for works cannot change the nature, but by faith in Jesus, and the blessed work of His Holy Spirit, we shall have it, and then I believe it will be among our songs of glory that heaven and earth pass away, but the word of God and the law of God shall stand fast for ever and ever. Hallelujah! Hallelujah! Amen.

## APPRECIATED LETTERS

I wanted to let you know that I enjoy The Baptist Examiner. A friend had it sent to me, and when my subscription expires, I will renew it. The articles are fine, they come from strictly Bible believing men. We have so much Tommy-rot today... I like reading The Baptist Examiner. There was an article recently about Christmas... it was a masterpiece... Yours in Christ.

Marion Jones, Ellaville, Ga.

We are sending money for another year of The Baptist Examiner. We really enjoy this paper so much and have learned some good things being taught in your paper... May the Holy Spirit guide you in all that you do is our prayer.

John and Janell Welch  
Brownwood, Tex.

## ANNOUNCEMENT

Elder Edward Graff has resigned as pastor of the Calvary Baptist Church of Logansport, La. He is available for preaching and pastoring wherever the Lord might open the door. I do not have his present address at the moment. If someone or church should be interested, contact me and I will try to reach brother Graff. The church is now looking for a pastor. Any interested preacher may contact Curtiss Lum at 318 697-5550.

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There will be a New Year's Bible Conference at the First Baptist Church of Alexandria, Ky. The church is pastored by Elder Carl Morton. The church is located at 104 Washington St. The services will be on December 30th — January 1st. All who can are invited to attend.

## DIVINE INSPIRATION

The Book of Life  
Gives divine inspiration,  
So life can be enriched  
Through God's plan of formation.

The richness of the Spirit  
Strengthens the soul,  
And we're never empty-handed  
When His choices are in control.

His divine influence  
Gives one insight and prudence,  
To perform their efforts wisely  
And satisfaction is their assurance.

Sometimes adjustments are required  
To allow His design to make amends  
So the spirit can flow through  
For His alterations to transcend.

Patience must be a commodity  
And humility must intervene,  
With courage to gain balance  
As God o'er shadows between.

Copyright 1984

This poem was written by the editor's grandson, Stephen Joseph Wilson.

## WHY JESUS HAD TO DIE

I know that Jesus had to die,  
I know that He was crucified.  
He died to save us from our sin,  
He is the One on whom we depend.  
If we love Him and believe very well,  
We will go to heaven, and not to hell.  
If we love Him and if we believe,  
We will be in heaven, and we'll never leave.  
We have to love and to obey,  
We have to love and to pray.  
We want Him to save us,  
It is in Him we trust.  
He died for us to be saved,  
It is for us His life He gave.



## A REWARD ROMAN CATHOLICS HAVE NEVER BEEN ABLE TO CLAIM

Thousands of copies of the following leaflet have been distributed for the past thirty-five years in North America. And the writer has never been called upon to pay a single reward. Frequently, Roman Catholics have taken the leaflet and with great confidence have said — "I shall secure a Bible, and be back in a few days for my reward." They have either not returned or have returned only to acknowledge that the doctrines of their church cannot be upheld by Scripture.

\$50 REWARD to any one who will produce a text of Scripture proving that we ought to pray to Mary.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Virgin Mary was born without sin.

\$50 REWARD to any one who will produce a text of Scripture to prove that Saint Peter had no wife.

\$50 REWARD to any one who will produce a text of Scripture to prove that priests ought not to marry.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Pope is the Bishop of Rome.

\$50 REWARD to any one who will produce a text of Scripture to prove that the pope is the Vicar of Christ or the successor to Saint Peter.

\$50 REWARD to any one who will produce a text of Scripture to prove that the wine at the Lord's table ought to be taken only by the priests.

\$50 REWARD to any one who will produce a text of Scripture to prove that there is such a thing as the sacrifice of Mass.

\$50 REWARD to any one

who will produce a text of Scripture to prove that the priest's use of images was recommended either by Christ or His Apostles.

\$50 REWARD to any one who will produce a text of Scripture to prove that there are more mediators than one, between God and men.

\$50 REWARD to any one who will produce a text of Scripture to prove that we ought to pray to the saints or for the dead.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Pope is infallible.

\$50 REWARD to any one who will produce a text of Scripture to prove that baptism "cleanses from original sin, makes us Christians and children of God, and heirs of the kingdom of heaven."

\$50 REWARD to any one who will produce a text of Scripture to prove that unbaptized children after death go to a place called "Limbo," or that there is such a place.

\$50 REWARD to any one who will produce a text of Scripture to sanction the baptism or blessing of bells.

\$50 REWARD to any one who will produce a text of Scripture to prove that a man should be persecuted and cursed who conscientiously leaves the religion in which he was born, to accept that of Jesus Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Bible should not be read by everybody.

\$50 REWARD to any one who will produce a text of Scripture to prove that priests have any right to forbid the people going to hear the pure gospel of Christ preached.

\$50 REWARD to any one who will produce a text of Scripture to prove that a man sins

(Continued on Page 12 Column 1)

## SEVEN OFFENSES

The top seven offenses in public schools in 1940 and 1982: 1940: 1. talking; 2. chewing gum; 3. making noise; 4. running in halls; 5. getting out of turn in line; 6. wearing improper clothing; 7. not putting paper in wastebaskets.

1982: 1. rape; 2. robbery; 3. assault; 4. burglary; 5. arson; 6. bombings; 7. murder.

THE BAPTIST EXAMINER  
NOV. 30, 1985  
PAGE ELEVEN



## TUNE IN TO THE CALL TO CALVARY

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

### REWARD

(Continued from Page 11)

when he leaves a false religion to accept the religion of Jesus Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that Christ did not believe in freedom of conscience and freedom of speech.

\$50 REWARD to any one who will produce a text of Scripture to prove that any one is justified in blindly submitting to priests, bishops, or pope.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Church of Rome is the first church or the oldest church.

\$50 REWARD to any one who will produce a text of Scripture to prove that the Church of Rome is the Church of Christ.

\$50 REWARD to any one who will produce a text of Scripture to prove that there is salvation in any other way but through faith in Jesus Christ, the Lord, who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

\$50 REWARD to any one who will produce a text of Scripture to prove that any man is safe who delays the salvation of his immortal soul. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" (Matt. 8:36).

\$1500 REWARD to any one who will produce the required texts of Scriptures on the above questions. Jesus said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

The Holy Scriptures are the only infallible source of truth that God has revealed for our salvation, and the only and absolute rule of faith. As a religious guide they are clear and complete.

### INTENSE

(Continued from Nov. 16th Issue)

an age. It is good to live in a time when the idea is to work. It is a noble privilege to live in such a period. But our danger is that we shall not care for Christian truth, and that in our fancied superiority to all mere emotion we shall shrink away from those great sentiments, that passionate Christian feeling, which alone will stir us to do intense, loving and persevering Christian activity.

4. One more lesson. Concern for the salvation of others, such as Paul here expresses, must have had some good ground in the nature of things. Ah! my friends, you cannot tell me that the man who wrote those words thought that everybody was going to be saved at last. If he did not believe in divine mercy and divine love; if he did not believe in the salvation that is in Jesus Christ — in the glory and the power of His grace, and His everlasting intercession — then who ever did? He did believe in these. And yet do you think a man could have felt that passionate distress to which he here gives such strong utterance, if he

had thought, as so many well-meaning people think now-a-days, that God is so good and merciful, that somehow or other, maybe not at first when they die, but sometime or other, it will be well with everybody at last? Paul did not think so. He could not have thought so. And I venture to say Jesus Christ did not think so. If we are determined that we will cling to certain ideas, because they suit our natural feeling, then I am persuaded we must turn our back upon the authority of the Word of God. There must be some ground for such concern as Paul felt. I shrink from telling what it is. I think of the awful terms which the Scriptures themselves sometimes employ, — the images of horror, the words of everlasting fire — and I do not wish here and now to speak of them. But there must be some ground for this passionate concern for men's salvation which Paul expresses. And if men ought to feel so, and if devout people do feel so with reference to others, then tell me how those others ought to feel as regards themselves? My friends, who do not care anything about your souls, you must be madmen and irresponsible, or else you ought to care.

I humbly confess today, in behalf of my Christian hearers,

that we do not feel on this subject as we ought to feel. It is only now and then that we catch glimpses of the reality. "Life is oft so like a dream, we know not where we are," and we do not realize things, and so we do not feel the concern we ought to feel. We are wanting in our duty to you in this respect. And yet you do not know how much concern we do feel. Many and many a time have persons who are here today, when they found themselves in the presence of those they loved, wanted to say something, their very life has trembled with the desire to say something, and they have shrunk back. Maybe they were afraid they would meet no sympathy. This may have been true in some cases. And yet, my brethren, I suspect it has sometimes happened that you shrank from speaking when that very one you loved was secretly wishing that you would speak, but from a like shrinking to yours, perhaps from a fear that you would suppose he cared more than he did or from a strange sensitiveness with regard to the feelings that lie deepest in our hearts, would offer you no encouragement. But I venture to say to such as are not Christians, there are those that do feel a deep yearning, an unutterable concern sometimes for your salvation, and O, my friends, you ought to feel concern for yourselves.

### TASTE AND SEE!

"How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth" (Psalm 119:103).

A colporteur in north Italy came upon an orchard bearing attractive-looking ripe fruit, and seeing the owner, offered him, at a very low price, a copy of the Bible, at the same time commending it for its great worth.

The owner of the orchard said, "You tell me that your Book is the Word of God, but that doesn't prove it so."

To this the Christian worker made no direct reply, but stood admiring the fruit trees loaded with their luscious fruit, then said, "What fine-looking pears!

But what a pity they are of such poor quality!"

"What!" exclaimed the owner of the orchard, "poor quality! It is evident that you have never tasted them! Pick one or two and try them!"

The colporteur did as he was bidden, and after eating one said, "Yes, you are right," smacking his lips at the same time; "the pears are excellent; but, sir, you must deal with my Book as I have dealt with your pears. Taste, and you will see that the Word of God is good."

(Copied from The Young People's Magazine, September, 1985, Vol. 50, No. 9).

### A SABBATH WELL SPENT

A Sabbath well spent,  
Brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow.

A Bible well read,  
Our souls are then led,  
To seek a bright mansion in heaven;  
But the Bible despised,  
Its teaching unprized,  
Our souls wander on unforgiven.

The Saviour received,  
Obeyed and believed,  
Will fill us with joy and with gladness;  
But the Saviour refused,  
His patience abused,  
Will land us in sorrow and sadness.

Lord help us, we pray,  
To keep holy Thy Day,  
Thy word to delight in for ever;  
The Saviour to love,  
His mercy to prove,  
The naught from God's love shall us sever.

Sir Matthew Hale

### A LITTLE TALK WITH JESUS

A little talk with Jesus —  
How it smooths the rugged road,  
How it cheers and helps me onward  
When I faint beneath my load.

When my heart is crushed with sorrow  
And my eyes with tears are dim,  
There is naught can yield me comfort  
Like a little talk with Him.

I tell Him that I'm weary  
And I fain would be at rest;  
That I'm daily, hourly longing  
For a home upon His breast.

And He answers me so gently  
In sweet tones of tend' rest love,  
"I am coming soon to take you  
To my happy home above."

It is this that I am wanting:  
Just His lovely face to see,  
And I'm not afraid to say it:  
I do know He's wanting me.

Yes, He gave His life a ransom  
Just to make me all His own  
And He can't forget His promise  
Madeto me, His purchased one.

The way is often dreary  
To that yonder far-off clime,  
But a little talk with Jesus  
Helps redeem the passing time.

Yet the more I get to know Him  
And His grace and love explore,  
Only swells in me the longing  
Just to know Him more and more.

I cannot live without Him  
And I would not if I could  
For He is my daily portion,  
Living water, vital food.

He is altogether lovely —  
No one can with Him compare  
He's the Chief among ten thousand  
And the Fairest of the fair.

Oh, I often feel impatient  
And I mourn His long delay,  
For I never can be settled  
While He yet remains away.

So I wait a little longer  
For His own appointed time,  
And I glory in the knowledge  
That such hope is ever mine.

In my Father's perfect dwelling  
Where the many mansions be  
I will sweetly talk with Jesus  
And He there will talk with me.

Author Unknown

### GRATITUDE

(This poem was written on January 14, 1983  
The Sunday no one took me to church)

Written by William T. Pelphrey

I thank you dear Lord for the Past;  
It seems to be going so slowly;  
But now it is gone so fast;  
It seems like a dream in the morning  
When the day is dawning at last.  
We fear to release it; we dare not retain it;  
It stands like a broken mast.

I thank you dear Lord for the now,  
It seem to be here to stay;  
Yet when the day is over  
We know it is gone for aye.  
We feared to release it;  
We shunned to retain it  
Like a treasure that's given away.

I thank you Dear Lord for the Future,  
It seems so far away  
With all its prospects and threats;  
But we know with Jesus as pilot  
There will ultimately be no regrets;  
We know it will last forever  
Through Eternity with Him who knows best.