

GOD'S LIMITED ATONEMENT

by Raymond Waugh, Sr.
P.O. Box 5435
Midland, Tx. 79704

First, let me say that God is not limited in that He cannot save. Rather, he is Sovereign, Omniscient, and Omnipotent. Very simply, He is God without beginning and without end! ETERNALLY SOVEREIGN! Second, we shall note in these few words that God's Atonement is limited to His elect. He saves whom He will! He saves them when He will! God

(Continued on Page 9 Column 1)



Raymond Waugh, Sr.

HOW ONE CAN DISTINGUISH A SCRIPTURAL CHURCH

by John R. Gilpin, Sr.
(Now In Glory)

"Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:5). One lesson I learned in my



John R. Gilpin, Sr.

early life was to always respect my elders, and if I had no other reason for respecting this text, I would do so because it was spoken by Paul as an aged servant of the Lord Jesus Christ. He was writing to young Timothy, and like Timothy, I should respect what Paul, the aged, has to say.

(Continued on Page 9 Column 5)

**HURRY!
PLAN NOW
ONLY
THIRTEEN
WEEKS UNTIL
CALVARY
BAPTIST
CHURCH'S
BIBLE
CONFERENCE
Y'ALL COME!**

Many parents need a good spanking.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 58, NO. 4

ASHLAND, KENTUCKY, FEB. 22, 1986

WHOLE NUMBER 2479

TWENTY QUESTIONS PERTAINING TO AN UNLIMITED ATONEMENT

by Ronald Stonis
R.R. 1, Box 848
Rockport, Maine

It has been my experience over the years that the man who professes to be a "moderate Calvinist" (a so called "four-pointer"), and consequently rejects the doctrine of particular redemption (limited atonement), has not given serious thought to the following questions. If he did, perhaps he just might reconsider his faulty position in holding to only four points of the five point system known as T.U.L.I.P. These are crucial questions, as far as this writer is concerned, and they must be answered by those who call themselves "moderate Calvinists."

1. When we go back to the Ark, and consider it as a type of



Ronald Stonis

Christ (or a type of salvation), can it be proven unequivocally that the Ark could have held the entire human race at that time — should they have repented?

If it cannot be proven, (and to this writer's knowledge,) it has never been done, then can we accurately say that the Ark offered a place of refuge and safe-

ty for the whole human race potentially?

If therefore, the Ark could not have held every human being on the face of the earth at that time, then could it be possible that the Cross may have been limited too?

2. When we go back to Numbers 21 and examine, in detail, the events of the serpent lifted on the pole, can it be dogmatically proved that the provision by Moses was potentially for every Israelite? The answer to this is, of course, in the negative. The reason for this is that if you examine the passage carefully, you will discover that some Israelites died before the provision was ever made! If this is true, and it is, then can we not say that the provision in John 3:14-16 was

(Continued on Page 6 Column 4)

A SOVEREIGN ELECTOR

by Bob Belanger
704 Liberty Hall Rd.
Lot 22.
Goose Creek, S.C. 29445

Luke 4:25-30, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath. And rose up, and thrust him out of the city, and led him unto the brow of the



Bob Belanger

hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."

This text is a part of a sermon the Lord Jesus preached on the sabbath day in the synagogue at Nazareth. Our Lord had read a portion of Scripture from Isaiah 61:1-2 which is prophecy concerning Himself as being the

fulfillment of it. Now at this reading Luke 4:22 declares that all in the synagogue "bare him witness, and wondered at the gracious words which proceeded out of his mouth." For, you see, our Lord had here declared the beginning of the age of grace in saying, "This day is the scripture fulfilled in your ears" (v. 21). Christ had declared Himself as the "Anointed One," the Christ of God; but while these mused and wondered at Him, the silence was broken by the words, "Is not this Joseph's son?" The wonder of Jesus ceased at this point, and began a series of events that ultimately led to the rejection of Christ by national Israel. Those who "wondered at his gracious words" now became skeptics. Jesus, know-

(Continued on Page 3 Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE BESETTING SIN

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith..." (Heb. 12:1-2).

Let us think a little of "the race that is set before us." This does not refer to salvation. Salvation is by the free, effectual, and everlasting grace of God. Salvation is not obtained by the strenuous efforts of man

such as would be involved in a race. We need to praise God that salvation is a free gift of the grace of God. If salvation depended upon our strenuous and continued efforts, such as in a race, we could never know that we were saved until the race was over. Many (all, really) of us would never be saved, for we are not capable of such activity. Oh, I do often stop and thank my God that salvation is by free grace.

The race here is the Christian life and service. When we are saved and given spiritual life, we

are to then be engaged in the race, that is, in living clean and holy for the glory of God, and in serving Him to the utmost of our God-given abilities. Oh my brother, we need to pay attention to the figures of speech used in the Bible to describe Christian life and service. It is a race. It is an athletic contest such as wrestling or boxing. It is a battle. Christians are soldiers. These pictures mean something, and what they mean is far different from the way in which many view this matter of being a

(Continued on Page 2 Column 1)

(USPS 042-340)

A BROKEN SPIRIT

by T.B. Freeman
5010 Panther Ln.
Mims, FL. 32752

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise (Psalm



T.B. Freeman

51:17). "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of

(Continued on Page 8 Column 3)

THE REIGN OF DEATH AND GRACE CONTRASTED

by Wil Bang
304 Holtz Ln.
Cary, N.C. 27511

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin, that grace



Wil Bang

may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 5:21-6:2).

In Romans chapter five, verse 21, we come in contact with two different phrases: 1.) sin hath reigned unto death, 2.) grace reigns through righteousness. The two phrases both have the word "reign" or "reigned." They are important words and we must understand their meaning in order to properly ascertain the reign of death and the reign of grace.

Reign is a Greek word "basileuo," which means to be in force, to predominate, to prevail. It goes without saying,

(Continued on Page 5 Column 4)

(USPS 042-340)

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41105-0071.

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

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

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

PUBLISHED BI-MONTHLY with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or secure subscriptions each \$ 4.00
BUNDLES: 10 to 50 copies to one address \$30.00 for each 10 yearly; 60 to 100 copies to one address \$25.00 for each 10 yearly.

FOREIGN: Same as in the United States.

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

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

POSTMASTER: Send address changes to The Baptist Examiner, P. O. Box 71, Ashland, Kentucky 41105-0071.

BESETTING

(Continued from Page 1)

Christian. Many think that Christian life and service are very simple and easy matters. They think that no demands are made and no sacrifices required. They think that Christian life and service demand no, or little effort. That it does not really matter what we do in this respect. Brother, if a worker put no more into the job than the average professed Christian does into his Christianity, he would soon be fired. If the athlete put no more into the athletic contest than the average professed Christian does into Christian life and service, he would soon be released from the team, and would be the cause of his team suffering defeat. If the soldier put no more into the protection of his country than the average professed Christian does into Christian life and service, the country would soon go down in defeat. Brothers and sisters, why is it that we who realize the importance of real effort in every other field of human endeavor, fail to see the same need in our Christian life and service? Yes, Christian life and service is like a race, and we should lay aside all encumbrances, put forth every possible effort, and continue such until life's race is over and we enter into glory.

Note that we are to, "lay aside every weight." As the racer will lay aside every thing that would slow him down or hinder his racing his very best, so the Christian is to act in the race of the Christian life. How foolish it would be for a runner to carry a hundred-pound weight in his arms, or wear the very heaviest of clothing as he runs the race. It is likewise very foolish for the Christian to carry about with him in his life those things that hinder his being the best Christian he can.

However, in this sermon, I do not want to deal with the whole matter of different weights that hinder the Christian in the race

Because Jesus was born in a stable is no reason we should make the church look like a barn.

of life and service, but to deal with the one thing of "the besetting sin." Now there is much difference of opinion on this subject. I do not pretend to any infallibility, but will give what I believe to be the meaning in this matter. Some are convinced that the besetting sin is the old nature that is still in the believer. Of course this is a great hindrance to our living as we should. It is true that every



Joe Wilson

believer still has the old nature with all the evil that he had before salvation. We will all have this old, sinful nature with us until the time of death or of the rapture. Then, praise God, we will be done with it forever. This old nature is, doubtless, our greatest hindrance in running the race set before us. But I do not believe that this is what is meant by the besetting sin.

Very many whom I have read say that the besetting sin is that of unbelief. They arrive at this by the close connection with chapter eleven which says to much about faith. Unbelief is a great hindrance in our Christian life and service. We cannot run the race as we should when hampered by lack of total and complete faith in God. Still I do not believe that unbelief is the besetting sin.

I believe that the besetting sin may be a different sin with different believers. This sin is that sin which causes one the most trouble. It is that sin to which one is more prone than other sins. It is the sin that seems to be able to more easily entrap one and get the best of him. Please note the word "easily." This sin seems to get the best of one with little trouble. He falls into this sin more frequently. It causes one more trouble than any other sin in his life. Now, there may be more than one sin in the individual's life that fits this description. But usually there is one sin, or maybe a few sins, that seem to cause each individual more trouble than do other sins. So, in this matter of the besetting sin, I am talking about that one sin that seems to cause you more trouble than any other sin in your life.

Of course, this will be different with different Christians. Many may have the same sin as the besetting sin, but there will be many who have a different besetting sin from others. I know that in the depraved heart of the old nature there is the seed, the potential, the possibility of any and every sin. But it is also true that individuals differ as to the specific sins to which they are more prone. This is true even of the unsaved. One man is a drunk. Another is a thief. Another is a sex pervert, etc. Even among unsaved people, there is a difference in the sins to which one is more prone. So it is true of the believer. There are some sins to which I am prone, which cause me great difficulty, which get the best of me more easily. There are other sins that bother me very little—I do not

even feel an inclination towards them. Of course, I give God and His grace the credit for this. Still it is true that some sins do not bother me greatly, while others give me much difficulty. Let me illustrate. Shortly after I came here as pastor, a doughnut shop was opened across the street. One day I told the girl there that I wish they had opened a liquor store rather than a doughnut shop. She seemed shocked until I explained that a liquor store did not bother me, but that doughnut shop was causing me a lot of trouble. So I do believe that the besetting sin will vary with the individual. You may not be bothered much with the sin that gives me so much trouble. I may rarely even think about the sin that so easily besets you. So understand that, by the besetting sin, I refer to that sin which causes you the most trouble — which most easily gets the best of you — which you fall into more frequently.

I now suggest some things to do about this besetting sin. Remember that, in order to run the race set before us, we need to lay aside our besetting sin. Might I suggest that this command to do this implies the possibility of doing it. Can I not draw from this Scripture the fact that there is the possibility that I can get the victory over my besetting sin. Yes, praise the Lord, this verse implies this possibility. I can get the victory. I can lay aside this besetting sin. I can reach the place where it does not cause me the difficulty that it has in the past. Oh, to have this victory and to be able to run a better race!

Let us identify our besetting sin. Let us not make any excuses for it. Let us be sincere and honest as we approach a real battle with our besetting sin. Let me pray about this, "Oh, dear Father, show me my besetting sin." However, it is very likely that I do not need much prayer to identify my besetting sin. Likely, I already know just what it is. But still, let me face this matter of identifying my own peculiar, particular besetting sin. What is that sin into which I fall the most easily and the most frequently? What is that one sin that causes me the most trouble? Is it impure thoughts? Is it greed and covetousness? Is it a hateful disposition? Is it a lack of love, consideration, and thoughtfulness concerning others? Is it an unruly tongue? Is it temper? Just what is it? Be thorough here. Give the matter much thought. Identify your besetting sin. When I was in the Navy, in the Air Force branch, we would have classes on identification. By the hour we would study our planes and the enemy's planes. It was of the utmost importance that we could properly identify an approaching plane. So it is in the Christian warfare. We need to know our enemy, know all about the enemy that we can.

Let us identify the associates, occasions, and circumstances connected with our besetting sin. What other things are associated with this sin? Upon what occasions does this sin most easily defeat me? What surrounding circumstances are frequently connected with my fall into this sin? Now, my friend, this is a very important matter. If we would obtain the victory over our besetting sin, it is most important that we come to know the things, occasions, and circumstances connected with our falling into this sin. I am sure you are aware that there is a connection between all these matters in your own life. There

are things that prepare the way for you to fall into a certain sin. There are places where you will more easily fall into a certain sin. There are occasions upon which you are more liable to commit this sin. There are circumstances that frequently lead to your committing of a certain sin. Let us identify all these things.

Now, a most important matter: let us declare a war to the death against this besetting sin. Early in this new year, I am calling on each reader to declare war, a war to the death, a war to the victory over his besetting sin. Dear reader, as I write this sermon, I am pausing to endeavor to do the thing that I am asking you to do. We need to

fight against sin. Oh, we give in too easily. We do not do battle against sin. We do not war against the enemy of our souls. Let me make a statement for your consideration. I make it hesitantly. I make it subject to later revision if necessary. I make it asking for your thought and comments about it. We are never defeated by the sin we are fighting against. It is only when we cease to fight that we are defeated by that sin. Is this a true statement or not? What think you? Have you ever gone down fighting? Were you struggling against the temptation, praying for God's help against it, and still it got the best of you; and you fell into that sin? Now,

(Continued on Page 3 Column 1)

FROM THE EDITOR

WHEN A DOCTOR BECOMES A "HIT" MAN. "Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen" (Deut. 27:25). I suppose that all of us are familiar with the term, "hit man." I am sure that most of us would consider such a person to be one of the lowest forms of human life, to be one of the most wicked of men, and to be enraged in one of the most wicked and despicable occupations. The "hit man" is that one who hires out to another person to murder someone for that person. This man usually does not even know the one he is to murder. He has no hard feelings of any kind against his victim. His victim has never wronged him in any way. The "hit man" just goes out and kills an innocent human being in cold blood, simply for reward.

The Bible says that the man who does this is under the curse of God. His act is condemned by the Bible. He is a murderer in the sight of God. Unless he finds forgiveness and cleansing through the blood of Jesus Christ, he will be judged and punished in eternal hell fire by God. The Bible says that all the people are to say "amen" to this judgment of God. Now, the only people who do not say amen to the curse of God upon such a man are those who are deliberate rebels against God and His Word. In fact, people who will not say "amen" to God's curse on such people manifest a kindred spirit, at least a sympathetic one with the "hit man." Everyone ought to say "amen" to such a curse. Everyone ought to be against such a person and such a crime. Surely, the Supreme Court of the land, and every one involved in law enforcement in any capacity should be against such a person and such a crime.

A doctor should be the last person in the world to be involved in slaying an innocent person for reward. Why, we go to the doctor for our health. He has sworn to endeavor to do good to men. His profession is that of healing. Why, if you can't trust your doctor who can you trust? Who would have thought that the noble profession of medicine, dedicated to the physical good of men, would ever become one of the most murderous of organizations? Who would have thought that a doctor would become a "hit man"? Why, we had always thought of a doctor as a beaming, smiling, kindly person who did his best to help us get well. Now, however, a multitude of doctors have joined with the lowest of men; with the lowest, bloodiest, and most cruel of occupations — that of the "hit man."

Who could be more innocent than a baby in its mother's womb? Understand that all men are guilty before God. But our text is speaking of slaying one who is innocent before men, and undeserving of the cruel death administered by the "hit man." Surely, we will all agree that the unborn baby in its mother's womb has not committed any crime worthy of death. Surely, to kill a baby in its mother's womb is the murdering of an innocent person. No one could be more innocent.

Why does the doctor (some of them) murder this innocent baby in its mother's womb? Why, for reward, what else? The baby has done nothing to the doctor. The doctor has nothing against the baby. The doctor has no hard feelings against the innocent baby in its mother's womb. The doctor just kills the unborn baby for reward, for financial gain. I would like to ask a question. What crime could be more heinous than that of killing an innocent person for reward?

Now, the doctor who does this is a murderer. Dress it up however you please, get all the courts in the world to sanction it get lying and hypocritical preachers to defend it, get all the public opinion in its favor you can; abortion is still murder, and the doctor who performs it is a murderer. Those who assist the doctor are aiding and abetting in murder. The mother and the one who pays the bill are assisting in murder. All who are involved in this abortion in any way are guilty of being involved in the murder of an innocent human being. Anyone who does not agree with me in this is opposed to the Word of God, and is in agreement with one of the worst of crimes: that of killing an innocent person for reward.

Yes, the doctor who performs an abortion is a "hit man." He is a criminal of darkest hue. Many doctors have far surpassed Al Capone and a multitude of other notorious criminals in deeds of murder. One of the noblest of professions has become the shelter of many of the worst of murderers. Men may approve, applaud, or just remain silent; but God says that such a person is under His curse. Doctor Abortion, you may have the sanction of the courts, the approval of society, and the money of those who aided you in your crime; but you also are under the curse of God Almighty. You may be a respected member of society. I did not say "respectable" for that you surely are not. I said "respected", for some men are so morally debased as to not recognize you for the criminal you are. You may not be a criminal in the eyes of human law, but you must yet stand before the bar of God. He will judge you according to His Word which says in so many words, you are a "murderer for hire." Oh, what an awful thing it is when a doctor becomes a "hit man."

If you want to follow Christ, you must follow Him to the ends of the earth, for that is the way He is going.

BESETTING

(Continued from Page 2)

is it not really true that, before you fell, you had ceased to fight and to pray against that sin? Well, agree or not, this is worthy of our consideration. Let us, here and now, this very moment, (pause as you read) declare uncompromising war against our besetting sin.

Now, let me give you some helps in this war. Let me suggest some means and methods of prosecuting this warfare. Beware of and shun its associates, occasions, and circumstances as best you can. Seek for victory over the sins that make it easier for you to fall into this sin. Beware of doing the things that frequently are connected with your doing of this sin. Let me illustrate. "Remove thy way far from her, and come not nigh the door of her house" (Pro. 5:8). Oh, what a sure remedy is this against the sin of adultery. So long as a man will stay away from such a woman, he will not fall into this sin. This is very simple, very apparent, yet it is very important. Know the occasions on which you more easily fall into your besetting sin, and avoid all such occasions as far as you possible can. Learn the circumstances surrounding your falls into your besetting sin. Then try to avoid those circumstances as much as possible. Does watching certain TV programs incite you to lust? Don't watch those shows. Does attendance at certain places promote sin in your life? Stay away from those places. Does being in the company of certain people make it easier for you to sin and harder for you to do right? Stay away from those people except when absolutely necessary. Dear friend, if you would obtain the victory over your besetting sin, you must avoid the associations, occasions, and circumstances that lead to that sin.

Next, in this war against one's besetting sin, there is great need to find the remedy against such sin, and to apply this remedy. There are things that help against sin. Study your own life and its experiences. Note that there are times when you fall into your besetting sin. Note again that there are times when you are tempted to that same sin, but do not fall. Study the things that helped you to stand at those times when you did stand. Learn from your own experience the things that help you to have the victory over sin at those times when you do have victory.

Let me next suggest that you improve your whole spiritual life. Let us compare physical health. We know that the improving of the whole physical health will aid in the matter of any individual and specific sickness. I believe that the same is true in the spiritual realm. If we will seek to improve the totality of our spiritual health, we will have more power against any specific sin — even against our besetting sin. Therefore, anything you do that will improve your whole spiritual condition will aid in this war against the besetting sin.

Pray against your besetting sin. Dear friend, prayer puts one in touch with the power of God; and the power of God is sufficient for every battle. Identify your besetting sin, declare war on it, and prosecute this war in the spirit of prayer. Why not begin every day with prayer, and in this prayer pray specifically against your besetting sin. Pray something like

this, "Oh God, I have this sin that so easily besets me. I have fallen into it so many times. It is a great hurt to my spiritual life and service. Dear God, please give me victory over this sin this day." Then, pray something like this several times during the day. If you come face to face with the temptation to this besetting sin, cry mightily to God for victory over it. Yes, pray against your besetting sin. Let me make a statement for our consideration, even if we do not totally accept it. One never falls into a sin while he is praying against it. Think on that. Study that. I believe that we can accept this statement. I believe that our experience will be in harmony with this statement.

Now, another very important thing in this war against your besetting sin. "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Make much of God's Word. Oh, my friend, if you would be strong, if you would overcome, if you would have victory over your besetting sin; you must make much of God's Word in your daily life. Study the Bible daily. Make your soul strong by continual feeding on the blessed Bible. There is power in the Word of God. The Bible is the sword of the Spirit. When Jesus faced the devil in His time of temptation, He defeated the devil by quoting the Word of God. We have that same Word of God. Let us use this sword in our battle against our besetting sin. Dear brother, if you are weak in your study of the Word of God, you will be weak in your battle against your besetting sin.

Depend upon the Holy Spirit in your battle against your besetting sin. Oh, my brother, we are weak — so very weak. But, we are indwelt by the Holy Spirit of God. Every believer is indwelt by the Holy Spirit. The Holy Rollers and the Priesthood of the Church men are totally wrong in teaching that the Holy Spirit does not indwell every believer. "...your body is the temple of the Holy Ghost which is in you..." (I Cor. 6:19). That "body" is not the church, but it is the physical body of the believer. Now note this verse, "...because greater is he that is in you, than he that is in the world" (I John 4:4). My brother, my sister, the Holy Spirit is in you. He is in you for several purposes. One of those purposes is to make you strong in your battle against sin. Yield to the Spirit, grieve not the Spirit, be filled with the Spirit, walk in the spirit, "...and ye shall not fulfill the lust of the flesh" (Gal. 5:16). The Holy Spirit can and will give one the victory over the besetting sin. Depend not upon your own strength, but, "...through the Spirit do mortify the deeds of the body..." (Rom. 8:13).

Let me give you a great verse of Scripture that has meant much to me. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). Is it not clear from this verse that one can have victory over his besetting sin? It surely is. Let us seek for that way of escape that God has provided for us and obtain the victory over the besetting sin.

Let me add one other word about how to war against the besetting sin. Don't ever give

up. Don't ever quit. Declare, this very day, a war against your besetting sin, and never give up in this war until you obtain the victory, even unto the end of this life. It is when we give up that we are defeated. It is when we quit fighting that we fall into our besetting sin. Keep on fighting, my brother, keep on fighting.

Now, it is very important that we obtain victory over our besetting sin. It is important to one's spiritual growth. How can we grow stronger and stronger if we are continually being defeated by this besetting sin? It is important to one's testimony. If the world sees a child of God repeatedly falling into some sin — the same sin over and over, surely, one's testimony and influence with those who see this is marred greatly. It is important in order to have power in our life and service for God. Continual defeat by this besetting sin will weaken the total spiritual life and rob one of God's power in life and service. It is important to and for the glory of God. It is a mark against the glory of God when we are continually overcome by some sin we seem to say by this that God is not able to give us the victory. When we do have victory over our besetting sin, it gives glory to God, for we testify that it is our God who has given us this victory.

Let us think a little of what a victory here could mean to our total spiritual life and service. Often, in a war, there is one battle that turns the tide; one victory that prepares the way for total victory in the war. Often there is one battle upon which the whole war turns, for victory or defeat. Can we even begin to imagine what a victory over our besetting sin would accomplish as to our whole spiritual health and life? "Each victory will help you another to win." Yes, victory here may well lead to many, very many, other victories in our lives. Dear friend, I assure you that I cannot over-emphasize the importance of what I am saying in this sermon. I wonder if we could even begin to imagine what it could mean to our churches. If every member of a church would declare war on his besetting sin — and win that war by the grace and power of God — think what the multiplied total of these individual victories would add to the total spiritual life of the church. Let me urge this upon you, let each one of us, desire, strive for, and pray for victory over our besetting sin, and a consequent improvement in our total spiritual life and service. May God bless you all.

SOVEREIGN

(Continued from Page 1)

ing their intents, recognized that they did not receive His words, and again refers to Himself as a prophet (v. 24) whom they would not receive but whom others would. Thus in so doing Christ had spoken against proud Israel and in verses 25-27 He reminds them that in the days of Elijah and Elisha, God had visited the Gentiles as a testimony against them. He had declared that while they would view Him only as "Joseph's son," the Gentiles would receive Him as the Christ. Thus He had declared that the despised Gentile would also be a recipient of grace, and that from among them would be an election of grace. These things provoked the wrath of the self-righteous whose trust was in the law and their own nationality to save them, and thus we read of their

attempt to kill the Lord Jesus. It is also very striking to notice that this attempt to murder the Lord followed very closely on the heels of Satan's temptation of Christ. Satan having been defeated by Christ would now enter the synagogue!

What stirred so much hatred among the Jews on this sabbath day was the fact that Christ had also spoken of the Father's and His choice of the Gentile, therefore mingled in this wrath against our Lord was the hatred for the doctrine of election, for we find election implied in the words of Christ to them. "...Many widows were in Israel... but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow... Many lepers were in Israel... and none of them was cleansed saving Naaman the Syrian." God had looked upon Israel in the days of these prophets and saved none among them with like infirmities except these two Gentiles that He had chosen. A similar example of electing grace is portrayed for us in John 5 during the very ministry of the Lord Jesus Christ. Notice John 5:2-3 & 5, 8-9.

"Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered... And a certain man was there... Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked..." Herein is symbolized for us Christ walking among the great multitudes of depraved men. "Impotent," man without power to save himself. "Blind," man unable to see the way of salvation. "Halt," man unable to come to God of his own will or power. "Withered," man without life as a barren waste land unable to produce good fruits or works as a dying land. Such verily is the nature of the depraved creature called man. Yet mercy walks among them. Grace in the form of Christ points the finger of unconditional election and says, "Rise, take up thy bed, and walk."

For what cause did the Lord Jesus choose the impotent man out of the many who suffered in like manner? Why was it that He chose the widow woman of Sarepta; Naaman the Syrian? Why did He choose Matthew at the seat of custom, or Zacchaeus in the tree, or Paul on the road to Damascus? For what cause was Abraham called out of Ur of the Chaldees, or Lot delivered from Sodom? Beloved, because these and a multitude more than can be numbered were elected, chosen of God to be heirs of His sovereign saving grace. These, beloved, are the elect. These are of God's own choosing.

C.H. Spurgeon stated that election is "God's ancient choice of His family." C.D. Cole said that election means the destiny of man is in the hands of God. "All who love the doctrine were once haters of it, therefore they have nothing in which to take pride." J.R. Graves stated, "All men are by nature Arminians (believe in the free-will of man in taking part in one's own salvation); and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart."

Election is often called the "hated doctrine" and part of the "cause is that men learn from this

doctrine that God cannot and will not be worshipped according to the dictates of conscience. Unconditional election speaks to man of his utter helplessness to save himself and declares that salvation is solely by and of the Lord. Ephesians 1:4-5 declares: "According as he hath chosen us in him before the foundation of the world... Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Ephesians 2:1 adds further, "And you hath he quickened who were dead in trespasses and sins." Romans 2:4 says that "the goodness of God leadeth thee to repentance." And that our new birth was caused not "of the will of the flesh, nor of the will of man, but of God." John 1:13.

It is most highly proper and fitting that the word "elect" is first used in the Word of God in association and as a designation of the Lord Jesus Christ. Isaiah 42:1 speaks of the Lord Jesus Christ in prophecy as the coming Messiah and states: "BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth." Yea, He is the elect servant of the Father; but to what purpose and cause? It is He, Jesus the Christ, the delight and pleasure of the heavenly Father, that made election possible. Christ declared in John 17:2, 6, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I have manifested thy name unto the men which thou gavest me out of the world." The heavenly Father, Scripture declares, elected that His only begotten Son should be His Servant and His Salvation for the elect chosen from among the lost wrecked and ruined dead sinners, even the race of mankind. Christ, as the Father's choice, as His Elect, is the very cause for the existence of the doctrine of election. For without a Saviour there is no salvation. Therefore the election by the Father could not have come to be without the full accord of the Son. Election of the elect, then, took place before the world was. The election of the saved has always been in the mind of God since He is unchanging and unchangeable. Election was first displayed in His Son, then in the elect Angels. Yet, for what purpose did the Lord create elect Angels?

Hebrews 1:14 provides one of the answers. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Now isn't that a good question? It's a question with an answer! God created elect angels to minister to those that someday would be saved. Notice that Hebrews 1:14 speaks in a future tense, but why? Since the angels minister to those "who shall be heirs of salvation," does this not imply sovereign unconditional election, eternal election to salvation? When the Father called His Son, "mine elect," and when He appointed ministering spirits, it was because He had you in mind also. Can we grasp the meaning here? Can we understand the love and care the Lord God has for you, His elect? Who indeed can know the depth of the riches of His grace?

(Continued on Page 4 Column 4)

No one is saved by buying a Bible he does not read, and no one is saved by reading a Bible he does not obey.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is the "Babylon" of Revelation 18?

CLYDE T. EVERMAN

108 Burdsall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



In Revelation 17, we have a very good description of the Babylon of Chapter 18. In verse one she is said to be, "the great whore that sitteth upon many waters." In verse 15 we are told that the many waters, "are people, multitudes, and nations, and tongues." In verse two she is said to have committed fornication with the kings of the earth and the inhabitants of the earth have been made drunk with the wine of her fornication. Verse four tells us that her dress is of purple and scarlet, decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. Verse five gives her name as, "Mystery, Babylon the Great, the Mother or Harlots and Abominations of the Earth." Verse six tells us she is, "drunken with the blood of the saints and with the blood of the martyrs of Jesus." In verse 18 she is referred to as a city, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." Verse nine tells us this city rests on seven mountains.

From a study of these two chapters we see that the Babylon spoken of here is a false world religious system as well as a political system which controls the governments of the world. From the description given of this woman it is easy to identify her. She is the religious system which has dominated the political powers of the world for hundreds of years. She is the religious system whose leaders' robes are of purple and scarlet for their prime colors. That religious system which has more wealth than most countries of the world. She is the system that has given birth to many, many false systems and from which came many of the abominations of the earth. She is the system which has put millions of God's saints to death. She is the system whose headquarters is in a city that rests on seven mountains.

The only religious system which fits this description is the one that is in the city of Rome. She is the Roman Catholic system. When this system is complete she will consist of all the false churches. This system is called Babylon for her abominations and wickedness had its origin in the ancient city of Babylon which was noted for her wickedness. It can be clearly shown that much of the Roman customs and practices can be traced to ancient Babylon. For a period of time this Babylon of

Revelation will ride high on a world wide government (the scarlet colored beast), but this shall not last, for in verse 16 and 17 we are told that God will use this political system in bringing about her destruction. "these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will."

Chapter 18 gives us an account of how God will completely destroy Babylon the great. "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" (Rev. 18:8).

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR
Grace
Baptist Church
Gladwin, Michigan



Revelation 18:2: "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

I think the questioner is concerned with whether or not "Babylon" of chapter eighteen and "Mystery Babylon" of chapter seventeen are one and the same. I will state from the outset that I do not believe they are.

Without going into detail, I think Babylon in chapter seventeen is used figuratively. I have no doubt in my mind that the reference there is to the system of Roman Catholicism. An examination of the description given of this "Harlot" can be of no other person or organization. I will not take space to enter into all the details about the description there, but the colors alone mentioned there are the colors of Catholicism. Surely this old whore is drunk with the blood of Baptists. Surely, her cup is full of filth and fornication. I say all this to show that I do not believe these two Babylons to be one and the same. I believe that this Romanism will serve for a season as the religion of the Anti-Christ, but then it will be discarded and destroyed. Revenge on this murderous organization is coming.

Let me now state what I believe Babylon to be in chapter eighteen. I believe this to be the literal, rebuilt city of Babylon. I believe it will serve as the commercial capital of the kingdom of the Anti-Christ. We notice that in chapter eighteen it is referred to as a literal city. Let us look and compare Babylon in chapter eighteen with Babylon in chapter seventeen. Babylon in chapter seventeen is called a woman; in chapter eighteen it is called a city. The woman is called "MYSTERY BABYLON"

which makes it something different than just a city. The city is literal in chapter eighteen. The woman is destroyed by the ten kings; the city is lamented over by the kings of the earth. The woman is destroyed in the middle of the tribulation and the city at the end. What is Babylon in chapter eighteen? It is the literal rebuilt city from which the Anti-Christ will have his head. May God bless you all.

Doug Newell
Rt. 2 Box 170
South Shore, Ky.
41175

PREACHER
Calvary
Baptist Church
Ashland, Ky.



The Babylon mentioned in this chapter is the Roman Catholic Church. She and the city in which the Vatican is located, Rome, shall be destroyed. This chapter is but a fulfillment of the prophecy found in chapter 17. Chapter 17 describes her as "...MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Few will disagree that this describes the Catholic Church. Surely, she is the woman who is drunken with the blood of the saints. She has been a great persecutor of God's people down through the ages. Now the Lord is going to take vengeance on Rome. The Lord is not going to let the Great Whore get away with persecuting His people. Verse 16 tells us of her future destruction. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This verse tells us that the beast and his ten kings will destroy the Catholic Church. These are the same upon which the whore came riding. The Catholic Church and the beast will work side by side until the Lord lays on the beast's heart to turn on her. "For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Now I have no doubt that the Babylon of chapter 17 is the same Babylon as that of chapter 18. I know that there are some who believe that the Babylon of chapter 18 is the reconstructed Babylon of old. I don't believe this and I will explain why. I want you to notice some comparisons of Scripture found in these two chapters. Both chapters speak of a woman who has committed fornication with the kings of the earth. They both describe a whore. They are both described as being clothed in scarlet and decked with gold, precious stones, and pearls. We know that scarlet is the color of the

Catholic Church. Both are said to have found in them the blood of the saints and martyrs of Jesus. These Scriptures are enough to convince me that the Catholic Church is being described in both chapters. In verse 13 it is found that Babylon was merchandising men's souls. This describes the Catholics in that they claim they can purchase men's souls from purgatory. There is too much comparison between the two for me to believe that the Babylon of Chapter 18 is not the Babylon of chapter 17. Another thing I would like for you to notice is the first two verses of chapter 19. "And after these things I heard a great voice of much people in heaven, saying Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

This verse tells us without a doubt who was judged in the previous chapter: the great whore. God, through His eternal will uses the Beast and his ten kings to destroy the Catholic Church. The whole city of Rome will be destroyed. All of her great riches will be destroyed. All of her wealth will amount to nought. Rome will burn, and in heaven they will cry Alleluia. Her smoke will rise up for ever and ever. If you read this and are involved with this whore, I warn you to come out of her and be not partakers of her sins.

SOVEREIGN

(Continued from Page 3)

Election is displayed in His very creation as He determined the number of the stars and exactly where they would take their seats in the heavenlies. Election determined where the Sun, Moon, and Earth should dry land should appear. To what boundaries the oceans and seas should not exceed. What nation should be where, what forms of plants and animals should be in each part of the earth. Beloved, what makes one to differ from another in simply the act of selection or election. All of His creation declares Him to be a sovereign, electing, creator, therefore contrary to the popular reasoning of men the Lord does not elect to salvation on the basis of one's decision, but has elected because He is the author of election. Mark 13:20 tells us that the elect are of His own choosing. I Thessalonians 1:4 further adds, "Knowing brethren beloved, your election of God." That is, not only are the saved elect, but within the elect is a true body of Christ known today as the Baptist Church, which is also elected of God, and in which every born again believer should be a member.

Of His election Christ declared in John 3:18. "...I know whom I have chosen" and again in 15:16. "Ye have not chosen me, but I have chosen you." "For many be called, but few chosen;" Matthew 20:16. Though we are unprofitable servants of the Lord. He has set His heart upon us in a most personal way, and while we were yet in sin, Christ died for us, declaring, "It is finished," the elect whom I

have chosen shall now be eternally secure and none shall pluck them from my hand.

Election teaches total depravity for if it were not so, election would not have been necessary. Election therefore must of necessity be unconditional since that which is dead cannot live again of its own power. Election teaches limited atonement for the blood of Christ avails but for the elect. Election teaches irresistible grace for it is by grace that the elect are made to see their condemned condition. We are reminded, and should never forget that "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" II Thess. 2:13. Because of His election of the saints, we are set apart by the Holy Spirit of God to be drawn by irresistible grace. Election teaches preservation of the saints because it is an eternal election by an eternal God who "worketh all things after the council of his own will." Since there is an election, it makes sanctification a necessity, for it is impossible that one should be elect of God without being sanctified of God.

The Lord Jesus declared, "rejoice because your names are written in heaven." (Luke 10:20). Revelation 13:8 tells us where and when our names were written in heaven. Listen: "...written in the book of life of the Lamb slain from the foundation of the world." Now the Arminian would have us to believe that God is sitting in heaven with one hand on a quill and the other hand alongside His ear waiting for someone to raise his hand in acceptance of His Son. Once this God sees that hand and hears the "I will," He takes his quill and writes that free-will name in His book under the column entitled "elect." So much for such "cafeteria style" Christianity. It may be humorous to mock the god of the Baalites but it is indeed most pitiful when we consider the grievous error and sin wrought in Arminianism. How, since the Lamb was slain in eternity past in the mind of God, were our names then written in heaven? Elected or "chosen in him before the foundation of the world." Whatever our reasoning may be, whatever argument or debate we may have in regards to the doctrine of election, this can only be the right and proper conclusion.

Now, lest we become "puffed up" in ourselves with such knowledge that is indeed too high for us, we must consider the purpose of election. II Thessalonians 2:13 declares we are "chosen to salvation." That's a declaration of a great need we all have. It is a declaration of conditions which most assuredly must be met in order to be considered elect of God. Such conditions are repentance and faith. One must absolutely be "born again." All are not God's children as the world leads many to believe, for we were all by nature the "children of wrath." It is the "Spirit that quickeneth, the flesh profiteth nothing." It is the Spirit of God, the Holy Spirit that causes us to be convinced of our sins. Man believes the Gospel because of election, not in order to obtain election. We are made willing "in the day of his power" and by Him we become the "whosoever will." We should strive to ever be mindful that were it not for (Continued on Page 5 Column 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What, if any, relationship do the laws to Israel in the Old Testament have to men today? I refer to laws such as things one cannot eat, agricultural and social laws? Is there a principle in these laws that does apply to men today?

DAVID S. WEST
Rt. 1, Box 271,
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
N. Church
Charleston, S.C.



The law given to the children of Israel to abstain from certain meats does not apply to us today. Paul said in I Corinthians 6:12, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." Paul meant that he could eat meat, or he could refuse to eat it if he so desired. There was not a law that bound him to eat certain meats or herbs, or hindered him from refusing to eat certain meats or herbs. If eating a certain kind of meat was offensive to his brother, then he would not eat it lest he offend his weaker brother. The very fact that eating certain meats was an offense to the weaker brother is evidence enough to show that it is not binding on men today. If it was binding on men today, it not only would be wrong or appear wrong to the weak; but would be wrong to anyone. The reason it was an offense to the weaker brother was because he had not come to a knowledge of the truth concerning these things. As men grew in grace they learned that the law of eating or not eating certain things was not in effect.

Notice that Paul said in I Corinthians 6:12, "I will not be brought under the power of any." He surely could not have said this if the eating of certain things was binding today.

During the days of the early church there were certain things, that if a person ate, he would offend his weaker brother. Though it was lawful for him to eat; yet it would not be expedient, that is to say, suitable because of the offense. There is a good lesson here that we should seek to live the kind of life that would be pleasing to the Lord; live so that men may see our good works and glorify our Father.

If eating meat grieves our weaker brother then let us not eat it. We are not to grieve our brother for whom Christ died. Let us not destroy our weaker brother, that is, his faith. Meat, within itself, is not sinful. There is no sin in pork. There is no sin in one eating meat or herbs. I refuse to eat meat or herbs. I refer to meats forbidden in the Old Testament, will not help one to get rid of sin.

When the Lord commanded Peter to arise, kill and eat (Acts 10:13); when a sheet was let down from heaven with all kinds of meat in it, Peter said, "Not so, Lord: for I have never eaten anything that is common or unclean." I know that the Lord showed Peter by this

that He was going to save Gentiles, even though they were unclean in the eyes of the Jews. This was a lesson to Peter to do that which was right.

There are those who today refuse to eat certain meats. In I Timothy 4:3, "Forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." Therefore, if I want to eat pork, and I thank the Lord for it, there is not anything wrong with eating it. If a person wants to eat possum and potatoes, and he thanks the Lord for it; there is nothing wrong with it. There is no sin in that meat itself. The Lord said it is good if it be received with thanks.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn
37620

PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



Romans 7:12 says, "Wherefore the law is holy, and the commandment holy, and just, and good." Not all laws given to Israel apply to us today. It is plain from the teaching of Exodus 20: 3-17 & Deuteronomy 5:7-21 that morality is not to be derived from human standards and the verdict of society, but from God and His declarations and one's relationship of subordination to Him. Right and wrong are not determined by the voice of society but by the voice of God.

The Ten Commandments were given that man might know the will of God and His Law for him to live by. The Commandments constitute the regulative core of revelation as to acceptable lines of human conduct. The first table of the law was considered to express man's duty toward God (Exod. 20:3-11), and the second his duty toward his fellow man (Exod. 20:12-17).

The New Testament would seem to follow the division in summarizing the law, for Jesus said that it demanded perfect love for God and love for one's neighbor comparable to that which one has for himself (Matt. 22:35-40). Instead of setting aside the moral law, the New Testament repeats its commands, develops more fully the germinal truths contained in it, and focuses attention upon the spirit of the law as over against merely the letter.

Christians are free from the condemnation of the law, since the righteousness of Him who kept the law perfectly and who

vicariously paid the penalty for the transgression of the law on the part of His people has been imputed to them. The believer is not only declared righteous by God, but is renewed in righteousness and is progressively sanctified as the Holy Spirit applies the Word in his life.

The Christian is under obligation to keep the moral law, not as a condition of salvation, but that he might become more and more like his Father in Heaven, and this because of love for the One who redeemed him.

As to what we can or cannot eat as Christians, I know of nothing we cannot eat. I would like to note a Scripture from the Amplified Bible in Romans 14:14, "I know and am convinced (persuaded) as one in the Lord Jesus, that nothing is (forbidden as) essentially unclean — that is, defiled and unholy in itself. But (none the less) it is unclean (defiled and unholy) to anyone who thinks it is unclean. It says the same thing in our K.J.V. but a little differently.

I Timothy 4:4 says, "For every creature of God is good, and nothing to be refused if it be received with thanksgiving" V-5 says, "For it is sanctified by the Word of God and prayer." You who refuse to eat pork, or any other food that is edible should ponder this. God bless.

SOVEREIGN

(Continued from Page 4)

the Lord choosing us to salvation we would all be as Judas and perish in our sins. Judas, as all men, was responsible to repent, yet his remorse led him not to his knees but rather to a rope whereby he hanged himself. None were and are worthy to be saved, but the great love of God declared an elect unnumbered.

Then election took place that Christ might be magnified in our lives, that we might be "conformed to the image of his Son." That the world might witness that God yet has a people in the world and that Jesus Christ is real. Election is "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Eph. 1:6). Election magnifies the unmerited favor of the Lord displayed through the sufferings of Christ, upon the children of adoption.

The Word of God overflows, as it were, with the doctrine of election and the importance of searching the matter cannot be overemphasized enough that your soul may be blessed with much comfort, assurance, and security. In conclusion I invite your attention to Psalm 65:4 which reads: "Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts." This knowledge of the doctrine of election will give you a blessed life. It is by this we

come to understand Paul's meaning as he says: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose... Who shall separate us from the love of Christ?... For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

You, beloved are eternally secure. You are blessed beyond measure. You are possessed of a love that is steadfast and sure. You are chosen of God; you are His elect. May these things encourage and bless you.

REIGN

(Continued from Page 1)

that the word "reign" has the same thrust in both phrases. In the "reign of death" it carries with it predominating force which will prevail in those that remain alienated. The word does not diminish in strength or power when it is applied to the grace of God. We must embrace the position that the reign of death is so powerful in its tyranny, that men are completely immobile to do anything but the bidding of sin in their members. When we come to the "reign of grace," however, the word "reign" is reduced in the vocabulary of most, and takes on a completely different aspect with regard to its usage. The Scriptures teach that the impact of the word "reign" is not reduced but rather, of necessity, when dealing with the reign of grace; it is advanced by phraseology equalizing "much more." We have such illustrated for us in the fifth chapter of Romans — verse 9, "Much more than being now justified;" verse 10, "...much more being reconciled...;" verse 15, "...much more the grace of God...;" verse 17, "...much more they which receive abundance of grace;" verse 20, "...where sin abounded, grace did much more abound." Enough said concerning the particular position of the word "reign." It does not lessen in strength when applicable to the reign of grace.

The reign of death is predominated by bondage, estrangement, love of sin, hatred of God, judgment, and condemnation. The continuing reign of sin will lead to the eternal vengeance of God. The reign of sin is ungodly, unholy, and obnoxious in the sight of Him with whom we have to do.

The reign of grace is predominated by deliverance and liberty, a freedom from sin, a reconciliation, hatred of sin, a love for God and His Word, a life of holiness toward God, and it will be completed by the virtues of God through Christ Jesus in a final and total salvation.

Under the reign of death, the unregenerated man is held in bondage. His depraved nature is totally strapped by the cords of his iniquity. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins" (Proverbs 5:22). Those who are under the reign of death, cannot hear the words of our Lord Jesus Christ, nor can they understand them. "They are not subject to the law of

God, neither indeed can be... but 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" (Rom. 8:7; I Cor. 2:14). There is a voice, however, that has demanding control, and those who are under the reign of death are the servants of sin and slaves of the wicked one. "Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do... Jesus answered them. Verily verily, I say unto you. Whosoever committeth sin is the servant of sin" (John 8:43, 44a, 34).

The alienated man is imprisoned in a bond of iniquity. "For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:23).

Authoritatively, the Scriptures demonstrate that ye are the servant of whom ye obey. Today there is a deluge of professions because Christianity is immersed in a multitude of diabolical concessions. However, the true test of one's spiritual position in this life is not what he says, but what he does. To whom does he render service? To whom is he in bondage? Is he the bond-servant of Jesus Christ or is he a slave in the reign of death? Paul put it like this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

Be it noted that true, God-wrought righteousness carries with it obedience. In the reign of death there is disobedience to the Word and the will of God. In the reign of grace there must be, of necessity, obedience unto righteousness. In this is God glorified. Men, as stated before, are either bond slaves of Christ or the devoted servants of Satan. "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (II Peter 2:19).

Under the reign of grace, the saint of God hears a voice. It is not the voice of Satan or of sin, but rather the voice of his Master. He is set at liberty, delivered from the dominion of sin and death — something that Paul said was an absolute necessity with regard to the reign of grace. "For sin shall not have dominion over you: for ye are not under the law; but under grace. What then? shall we sin because we are not under the law, but under grace? God forbid" (Rom. 6:14, 15). Jesus declared very much the same. He instructed His people that those truly who were His would give evidence by obedience. "My sheep hear my voice, and I know them and they follow me" (John 10:27).

When one is under the reign of grace, he has been delivered from the reign of death. He has been delivered from the power of the reign of death, because he is now under the influence and power of the reign of grace. "Giving thanks unto the Father, which hath made us

(Continued on Page 6 Column 1)



QUESTION: — Who prophesied that a meat eating animal would eat straw?

ANSWER: — Isaiah, Isaiah 65:25. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock:..."

REIGN

(Continued from Page 5)

meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12, 13). By reading these verses, we become vastly aware that it was Jesus Christ who delivered us from the power of darkness. That carries with it a reigning ability which supersedes anything prior to the coming of that power. The bondage of iniquity rent asunder, obliterated, destroyed; the reign of grace leading the recipient of mercy into the position of devotion and light. Such was the purpose of the coming of the Son of God — to give deliverance, to recover His precious elect and set them free from the bondage of iniquity. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). "And ye shall know the truth, and the truth shall make you free... If the Son therefore shall make you free, ye shall be free indeed" (John 8:32, 36). The Apostle Paul declared the same thing. We cannot be the servants of sin and of righteousness. When we were the servants of sin, we were free from righteousness. When we became the servants of righteousness, we were made free from sin. "Being then made free from sin, ye became the servants of righteousness" (Rom. 6:18). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). This great liberty which we have received of our Lord Jesus Christ is a liberty for service and not iniquity. There is not now a freedom given to man to commit sin indiscriminately. The word of Paul would not allow that, for he said it's not possible to continue in sin once we have been separated therefrom.

If our sovereign God hated iniquity to such an extent before the death of His Son, what must be the hatred of that same iniquity after the death of His Son? Certainly, I would not want to give the impression that God's hatred of sin will increase, but it is the conviction of this writer

that the sins of the saints are more injurious to the cause of Christ than the wickedness and treachery exhibited daily by the alienated and the reprobate.

The liberty then is for service as servants of God. "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Peter 2:16). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

The reign of grace has no room for continued obnoxious rebellion. Paul said it was not possible for the recipients of mercy to remain in the mercenary acts of ungodliness and estrangement. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6:1, 2).

The liberty to which the saint has been delivered is not illustrated by malicious acts of filth and degradation, but rather it is surrounded by consecrated devotion which is supported by grace, rendering the dominion of sin powerless.

Under the reign of death, there is estrangement and alienation from God. A total separation from His holy precepts. That men are that way from the womb is only a confirmation of Scripture. "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies" (Psa. 58:3). By virtue of his inherent depravity, the natural man is without Christ. He is alien from the commonwealth of Israel, a stranger to the covenants of promise and he has no hope. He is without God in this world. Having the understanding darkened and being alienated from the life of God through the ignorance that is in him because of the blindness of his heart. (Eph. 2:12, 4:18). The natural man's enmity and his alienation is only aggravated as he lives on in this world — a life filled with wicked works. You were sometimes alienated and enemies in your mind by wicked works. Paul when dealing with this subject, told the Romans that they were enemies of God prior to that grace which overwhelmed them and took them from the bondage of one reign and placed them into liberty of the other. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10).

The reign of death then is dominated by alienation and estrangement. However under the reign of grace there is reconciliation. Note again, Col. 1:21, "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Romans 5:10 magnifies the grace of God by adding "much more being reconciled." When consulting II Cor. 5:18, we see the same is true. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

The Lord Jesus Christ, in all His magnificent glory, abolished and destroyed the reign of death. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:15, 16).

The sacrificial death of God's Christ was necessary. There was no other manner by which to reconcile the elect unto God. "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:17).

Under the reign of death we saw estrangement and alienation. Contrasted is the reign of grace — reconciliation, a being brought back to the God of Heaven. What a glorious position one is in when he is in the reign of grace.

Under the reign of death there is a hatred of God and a love of sin. Wickedness is sweet says the book of Job (20:12). Such ignorance dwells in the heart of the natural man. He will preserve the sinful degradation. He will hide it under his tongue. He will spare it and will not forsake it. Still and yet the Scriptures assert that, by this same ungodliness, the meat of his bowels is turned; and it is the gall of asps within him.

So demented is the mind and heart of the natural man that he will cleave to that which will cause him the eternal vengeance of a Holy God. We find in Psalm 52 that the natural man loves evil rather than good, and lying rather than to speak the truth. The natural man will leave the paths of the upright and walk in the ways of darkness. He will rejoice to do evil and delight in the ways of the wicked (Prov. 2:13, 14). Jeremiah said they are wise to do evil; to do good they have no knowledge (Jere. 4:22). They hate the good and love the evil (Mic. 3:2). All of this is but the condemnation of the reprobate. "And this is the condemnation, that light is come into the world and men love darkness rather than light, because their deeds were evil" (John 3:19).

Under the reign of grace, things are much different. There is a love of God and a hatred of sin. "I will set no wicked thing before mine eyes; I hate the work of them that turn aside. It shall not cleave to me" (Psa. 101:3). Under the reign of grace there is a hatred of ungodliness and a love of God's precepts. "Through thy precepts I get understanding; therefore I hate every false way" (Psa. 119:104). "I hate vain thoughts; but thy law do I love" (Psa. 119:113). Under the reign of grace, although the recipient of that grace might be charged with not having the proper love, it is never right for a man who is born again by the grace of God to compromise and make concessions with wickedness. We must hate every false way. The man who is under the reign of grace will hate every false way. "For my mouth shall speak truth; and wickedness is an abomination to my lips... The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way and the forward mouth, do I hate" (Prov. 8:7, 13). Paul put the conclusion of the whole matter in the book of Romans. "For I delight in the law of God after the inward man" (Rom. 7:22).

Can we fail to see the contrast? It is beyond our understanding. For those who love iniquity, for those who will not forsake every false way and

hate it, they are the ones who are still under the reign of death. Under the reign of death there is nothing but judgment and condemnation, and the eternal vengeance of God throughout all eternity never diminishing in its power or its thrust, never to be abridged or abated, never to be turned away — a just recompense for a life of wickedness.

Under the reign of grace, however, there is hope. There is more than hope. There is assurance that the righteousness of Jesus Christ has been imputed to the recipients of God's electing mercy. Those for whom Christ died do not have the virtues in and of themselves to function as holy, consecrated children of God. But, the grace that has saved them is the same grace that will preserve them. That grace which is handed to the child of God, through the vicarious death of Jesus Christ the Lord, carries with it power and strength of such a vast magnitude that it destroys the bondage of sin and iniquity. It obliterates the writing of the law and the ordinances and sets them aside, rendering the recipients of God's mercy completely in subjection to the will of the Author of the reign of grace.

May Jesus Christ our Blessed Saviour be pleased to burn these things deep within the fiber of our being, and may we rest assured He that began a good work is able and just to finish it until the day of Jesus Christ.

TWENTY

(Continued from Page 1)

also limited? If not, why not? Those who object, must explain the Greek usage of a participle in John 3:16 which could be accurately translated: "...that all believing ones should not perish, but may have everlasting life." This fits the Numbers 21 passage perfectly since one may assume that all those who repented, looked at the serpent! The serpent appears to have been provided for those who repented!

3. If indeed, election is limited, and no one will deny that it is, and if it be true that only the elect will ever be called sovereignly by the Holy Spirit; then is it not also true that the atonement would have to be limited? Otherwise, do we not have the persons of the Godhead working at cross purposes to each other? For example; does not the Holy Spirit quicken only the elect to Christ to actual salvation? Then how, in the name of heaven, can the atonement if unlimited, assist the non-elect in coming to Christ? Do we not have Christ dying for the non-elect, as a substitute, mind you, and yet the Holy Spirit refusing to save them because they have not been elected? In other words do we not have the Father choosing His elect, the Son dying for all (entire human race), but the Holy Spirit only carrying out the Father's will? Rather inconsistent isn't it? Yet this is what the moderate Calvinist must believe unless he is not a genuine "four-pointer" after all!

4. If Christ died as an actual substitute for the whole human race, i.e. He was punished for them in the same way that He was punished for the elect; then would it not follow that the non-elect are punished twice? (once in Christ, and the second in Hell!)?

5. In Job 23:13, it is written: "But he is of one mind, and who can turn him? And what

his soul desireth, even that he doeth" Even the LXX (septuagint translation) translates the word "desire" by the Greek word "thelo," a word for wishing or willing. The question is this: is not this an unconditional truth throughout both Old and New Testaments? In other words, is it not true here that whatever God desires, even that He does? If so, then we must conclude that God has a will that does not contradict itself. God the Father cannot desire something and it not come to pass! The implications of this are far reaching, of course. The moderate Calvinist says that God "desires" for the whole human race to be saved, but it will not come to pass since it is left up to man to exercise faith in order to be saved. Thus, in the end, God's will (desire) is frustrated, and He is pictured as totally helpless in this matter. Rather, we say, according to Job 23:13 that God does not have two contradictory wills, but what His soul desires even that He does! Therefore, in light of this truth, I Timothy 2:1-6 must be interpreted to mean that God will most certainly have "all men" (i.e. all classes of men) to be saved in the most certain sense that they will definitely be saved! But, even further, consider question number six:

6. Has the word "ransom" (antilutron), as it appears in I Timothy 2:6 ever been used for anyone other than a believer? A word study reveals that it has not. Since it is used for only believers, then I Timothy 2:4-6 cannot be used as a proof text for unlimited atonement, especially in light of the context where "all men" could well mean "all classes of men." see vs. 2.

7. Is II Peter 2:1 really an iron-clad proof text for an unlimited atonement? The moderate Calvinist thinks so! But the question here is, why does the Holy Spirit insert the word "Despotes", meaning "sovereign ruler" instead of the normal word for "lord" which is "kurios" in the Greek? In addition, why is it that only in this passage the technical word for "price" is left out in connection with the word "bought"? In all other Salvation contexts where the Greek word "agoradzo" (to buy) is used, the technical word for "price" is found. For one example, we find in I Corinthians 7:23 the words, "...you were bought with a price..." Could it be that Peter is using this word "bought" in another sense? Is it possible that Peter is making an indirect reference here to Deuteronomy 32: 5 & 6? If so, then Peter's meaning is that God, as sovereign ruler or owner, purchased Israel, and hence the verse has nothing to do with a New Testament salvation context.

8. Since the believer is declared to have "died with Christ" in Romans chapter six, then can it be said that the non-elect died with Him also? If so, why then are they not made free from sin, even as we, the elect?

9. Why does Isaiah 53:11 (a context used by unlimited redemptionists) state so explicitly that the Messiah would "justify many because He shall bear their iniquities?" Would this not teach a limited atonement? We believe it does!

10. In I John 2:2, can it be proven that the term "whole world" must mean every human being? Is there, at least a possibility that it could mean a reference to the Gentile world?

(Continued on Page 8 Column 1)



Willard Willis

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each porch were palm trees" (Ezek. 40:16).

The windows in the passage before us obviously signify that the light from heaven will be upon those who inhabit God's house. They, in other words, will be full of understanding, or intense wisdom. They shall know God's will and walk accordingly. They, in other words, will hear His voice and follow Him. The passage before us also informs us that palm trees will be engraven upon the posts. The message from the palm trees, no doubt, is that the righteous shall flourish like the palm trees in the courts of God's house. It is as stated in the following passage: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon" (Psa. 92:12). The message, then, which the engraven palm trees convey, is that of triumph. Believers, in fact, are to be pillars in the temple of our God, and shall "go no more out."

"Then brought he me in to the outward court, and, lo, there were chambers, and a pavement made for the court round about: thirty chambers were upon the pavement. And the pavement by the side of the gates over against the length of the gates was the lower pavement" (Ezek. 40:17, 18).

We, in these passages, take note of the pavement which the Word intimates will be made of porphyry stone. This stone has the appearance of burning coals. These facts intimate that the sparkling glories of this world will be kept under foot as one draws nearer to God at His house. The fact that the pavement to God's house is so glorious, intimates the beauty or the extent of the beauty that is within the house. The same reasoning may be applied to the street of gold in the New Jerusalem — the street which leads to the many mansions that our Lord has gone to prepare for us.

"Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court without, an hundred cubits eastward and northward. And the gate of the outward court that looked toward the north, he measured the length thereof, and the breadth thereof. And the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And their windows, and their arches, were after the measure of the gate that looketh toward the east; and they went up unto it

by seven steps; and the arches thereof were before them. And the gate of the inner court was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. And there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. And there was a gate in the inner court toward the south: and he measured from gate to gate toward the south an hundred cubits" (Ezek. 40:19-27).

The above passages show very clearly that Ezekiel received all of these specifications directly from God. Ezekiel, as is true of you and one, could never have put all of this together without a direct revelation.

The gate that looked toward the north and south along with their particulars are very much the same as the gate which looked toward the east, "after the measure of the first gate" (v. 21). It is to be noted, however, that each gate and its particulars are repeated for each direction. We see that the rich who came from the east were no more welcome than the poor who came from the north and south, or the less civilized nations. The New Jerusalem, in fact, will have twelve gates, three towards each quarter of the world (Rev. 21:13); for many shall come from all parts of the world to sit down there (Matt. 8:11).

It is also to be observed that there were seven steps which will go up to each gate. They, in other words, will advance from step to step, or from strength to strength. They will advance in grace and holiness, adding one grace upon another.

"And he brought me to the inner court by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches round about were five and twenty cubits long, and five cubits broad. And the arches thereof were toward the utter court; and palm trees were upon the posts thereof: and he going up to it had eight steps. And he brought me into the inner court toward the east: and he measured the gate according to these measures. And the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. And the arches thereof

were toward the outward court; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. And he brought me to the north gate, and measured it according to these measures: The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth was five and twenty cubits. And the posts thereof were toward the utter court; and palm trees were upon the posts thereof, on this side and on that side: and the going up to it had eight steps. And the chambers and the entries thereof were by the posts of the gates, where they washed the burnt-offering" (Ezek. 40:28-38).

Our observation of the outer court ended with the south side of it and now our observation of the inner court begins with the south side. It proceeds to the east and then to the north. You will note that the west is bypassed, since there is no gate to the west. This fact applies to both the outer and inner courts. I, however, do not know why there is no gate toward the west.

There are to be seven steps which will lead to the gates in the outer court. There, however, are to be eight steps which will lead to the gates in the inner court. The obvious teaching is that the nearer we approach to God, the more we should rise above this world and the things herein. The people who worship in the outer court must rise seven steps, while the priests who worship in the inner court must rise eight steps. They, in other words, must exceed the others by one step. The more God gives, the more He requires.

Let me point out again that the structure of the temple is very important, yet the structure is not as important as that which is taught, believed and practiced there. We are to see then that the message before us relates not only to the exact structure of the temple, but also to the exactness of the manner in which God requires that He be worshipped. This exactness today is laid before us in what we know as the Bible. Herein is how God expects us to build during our stay among men. We are to be sure then that we add nothing to, or take anything away from the material which God has given us to build with.

"And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the trespass-offering. And at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. And the four tables were of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the

instruments wherewith they slew the burnt-offering and the sacrifice. And within were hooks, an hand broad, fastened round about: and upon the tables was the flesh of the offering" (Ezek. 40:39-43).

The sacrifices in the temple before us appear to contradict the teaching set forth in the book of Hebrews where it said that our Lord fulfilled all the types which were set forth by the various sacrifices. How, then, can sacrifices be maintained in the coming temple of God? The answer is that the sacrifices will perform the same function which the Lord's Supper now performs. The Lord's Supper takes nothing from the death of our Lord, but is only a memorial of the same. The sacrifices in the coming temple will serve the same purpose. They will be reminders to Israel of the suffering their Lord and Saviour incurred for them. This fact is confirmed by the fact that we find no description of the altars of burnt-offerings in the midst of the court until chapter 43:13. That which we really have is the one altar exchanged for a multitude of tables-where they will partake of Christ as their spiritual sacrifice. The sacrifices, according to verse thirty eight, are to be washed, intimating that we draw near to God's altar with everything in readiness. We, in fact, must wash our hands, or confess our sins.

"And without the inner gate were the chambers of the singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. And he said unto me, This chamber, whose prospect is toward the south, is for the priests, the keepers of the charge of the house. And the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok among the sons of Levi, which come near to the Lord to minister unto him. So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square; and the altar that was before the house" (Ezek. 40:44-47).

The fact that there will be singers in the inner court (v. 44), shows that such will be a time of joy and happiness. It will be a time when the benefits of Christ are known by Israel and a time when they will say so by songs of praise to the Lamb who was slain. It is as stated in the following passages: "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; show forth His salvation from day to day. Declare His glory among the heathen, His wonders among the people. For the Lord is great, and greatly to be praised: He is to be feared above all gods" (Psa. 96:1-4).

The reference to the sons of Zadok is a reference to the time when Zadok was chosen to depose the house of Ithamar from the priesthood. The reason for the change was because Abiathar had joined the rebellion of Adonijah. The "sons of Zadok", then, speak of the bad

being deposed and the good set up. It will surely be so in the new temple. The inner court, which will be the court of the priests, will be, according to verse forty seven, fifty yards square. The altar in this court will be "before the house" and is to be placed in the midst of the court, over against the three gates. The altar, in fact, will stand in a direct line with the three gates of the outer court. This fact means that when the outer gates are open, all the people will become spectators to the service done by the priests at the altar.

"And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were pillars by the posts, one on this side, and another on that side" (Ezek. 40:48, 49).

The temple itself is called "the house," just as Mr. Reagan is called "the President." He is the only one, and the temple is God's only house on the earth. Before God's house will be the porch. The porch, in fact, must be crossed before entrance can be made into the house. We, in other words, are not to run hastily into God's presence. We are to enter into His Presence soberly, gravely and gradually. We are also to enter joyfully. Entrance, in fact, to God's house must be made by way of the outer court after ascending seven steps. One will then travel through the inner court after ascending eight steps. One will then travel across the porch after ascending the stairs to the porch. On the porch are to be pillars — pillars which no doubt speak of the stateliness and strength which are to be found in God's house.

BOOK REVIEW

We have two new books available. They are both by Ivor Powell. One is "Bible Windows." The other is "Bible Highways." These books give many illustrations that can be used in preaching. Many of these are from the Bible incidents and characters. These are the very best illustrations a preacher can use. I feel that I need to use more illustrations in my preaching. When rightly used, these add much to a sermon. I feel that Biblical illustrations are the very best. These two books could be helpful to the preacher, and the Bible student along these lines. These are paper back books of over 150 pages each. The price for each book is \$5.95. Remember that the profit goes into our ministries.

TWENTY

(Continued from Page 6)

well as those of Jewish descent? Why would John, the Apostle, write the words, "and not for our sins only, but also for the sins of the whole world"? Why not just say that Christ was the propitiation for the whole world? That clause would have been unnecessary, unless John is attempting to tell us that Christ was not only the satisfaction for the Jews (speaking of himself and the other apostles — see 1: 1 & 2), but for Gentiles in the world too! In addition, why did John say that Christ "is" (Greek word "estin") the propitiation for the whole world? If Christ was the satisfaction for the entire human race, then why are not the non-elect "drawn" to Christ? The simple answer to this is that Christ was the actual satisfaction for the sins of the Jews and the Gentiles, and therefore some Jews and Gentiles, the world over, will be saved!

11. This is an interesting one for the moderate Calvinist. Why in John 10:11 did Christ say that He gave His life for the sheep? Can it be said that Christ gave His life for the whole human race here? If "sheep" there in John 10:11 refers to the entire human race, then why did Jesus say in verse 16: "and other sheep I have which are not of this fold..."? Please note that He already has these sheep! They were His by election! Christ says that He "must" bring them. Is it not clear then, that John 10:11 teaches a limited rather than an unlimited atonement? Let the reader be the judge.

12. Going back to the "Day of Atonement" for Israel in Leviticus 16, for whom specifically was the atonement? In other words, can it be said that the atonement, on that day, was also (potentially?) for the Hittites, Amorites, Canaanites and the other surrounding nations, or was this strictly for Israel? If it was for Israel then what about the antitype? Is not Israel a type of the elect? And if so, then Christ made certain provision only for His elect!

13. Can the word "kosmos" (the Greek word usually used for "world") ever be used to refer specifically to Gentiles? We answer, yes, in Romans 11:12! Then, is it not up to the one who is going to prove an unlimited atonement for the whole human race to also prove that "kosmos" must refer to the same in each given context where it is used? This, the moderate Calvinist cannot do!

14. Is "unbelief" the only basis for condemnation in the New Testament as the moderate Calvinist proclaims? (John 3:18). If so, then what about Romans five and the sin in Adam? Is not this still a basis for condemnation? If not, why not? We say that it is, in fact, our sin in Adam is the basis for unbelief in John 3:18!

15. If God or Christ loved the non-elect in the same manner (equally) as He does the elect and died equally for all, then why did He not pray for them in John seventeen? Please answer!

16. In light of question number 15, was the love of God equally shared by both Jacob and Esau? If not, (Rom. 9:13), then does it not come of necessity to conclude that God's love is discriminatory? (see Psalm 5:5

which would have to refer to the non-elect wicked)

17. As Adam was the federal head of the entire human race, was Christ the same over His race? (according to Romans 5:21). or, putting it another way, is the "all" in Adam the same exact number as the "all" in Christ of I Corinthians 15:22? We answer, it is not. This is obvious. If this can be accepted in I Corinthians 15:22, then it also ought to be seen in Romans 5:12-21 that Christ was the federal head over His people and therefore it was His one act of death that would bring them to life!

18. In Matthew 7:23, it is written that God sends the lost to hell saying "I never knew you." What does that statement from Christ mean? Isn't it a strange matter that Christ should die for those He never knew? We believe that this is just another verse to prove that Christ did not have any intimate relationship with the non-elect, and therefore did not love them. The natural conclusion would be that He also did not die for them.

19. If Christ died for those in hell who went there before He died, how can they be condemned for "unbelief" (in Christ) of whom they never heard?

20. If Christ said in John 6:39 that "...of all those which he hath given me, I should lose nothing," then why did He lose a multitude of persons who are now in hell? The obvious answer must be that He had no intention of saving those who

BOOK REVIEW

We have a new book in our book store. It is "S.B.C. House on the Sand?". It is by David O. Beale. It is a paper back book and sells for \$4.95. This is a book that should be in the library of every Baptist preacher, maybe even of every Baptist. This book is a rather thorough, well-documented exposure of the Southern Baptist Convention. And surely this monster needs exposing. Mr. Beale gives some good material on the historic background relative to the S. B. C., the conflict in the Convention, and the schools and men with whom he deals in the book. Mr. Beale tells much of that which is terribly wrong in S.B.C. schools. Mr. Beale deals with many of the men in the S.B.C. showing the wicked, anti-biblical teaching of many of them. He shows us much that is wrong with S.B.C. literature.

I have long felt that the so-called Conservative Movement within the S.B.C. was nothing more than a smoke screen to deceive and hold on to the many conservatives in S.B.C. churches. These so-called Conservative men in places of leadership just have not, and likely will not, take a real stand against the wicked, blasphemous, infidelic liberalism in the Convention. I wish every member of every S.B.C. church would read this book. Brethren, the time is long past when every Bible believer should get out of a S.B.C. church. Get your church out of the Convention, or get yourself out of that church. I very highly recommend this book to every reader of The Baptist Examiner. We need to be informed on these matters. Some of our people are being taken in by some of the seeming Conversionism in the S.B.C. today.

were not given to Him from the Father. Therefore, why would He not have died for them?

Conclusion: These questions are ordinarily left unanswered by most moderate Calvinists because they cannot be adequately answered according to consistent rules of grammar and interpretation.

This writer used to be in the camp of the moderate Calvinist and once took a position against "limited atonement." I must confess I was surely ignorant at the time, and can certainly understand why the moderate Calvinist believes as he does. He just has not thought through his position.

In conclusion, we say that the moderate Calvinist position is very faulty and is inconsistent with the other four points of Calvinism. All five points in the system known as T.U.L.I.P., stand or fall together. You cannot have one without the others. You certainly cannot have four points without all five. To say that Christ died for the entire human race as a substitute for their sins, and yet to have the Holy Spirit only draw the elect, puts the entire Trinity at cross purposes. This is folly. The only consistent solution is to hold to all five points of Calvinism or to drop them all.

It is very interesting to note that history has shown us that those who compromise just one point in the system usually will drop another, and then another, until total Arminianism is adopted. This writer contends that this is the direction that all moderate Calvinists will take in years to come. It is just a matter of time.

SPIRIT

(Continued from Page 1)

the LORD, that he might be glorified" (Isaiah 61:3). "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15)... "but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word (Isaiah 66:2). A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Ezek. 36:26).

The absence of tears from most pulpits and pews today gives me great concern. Nearly fifty years ago when I began preaching there were but few in the pulpits who preached with dry eyes. It was not anything out of the ordinary to look over the congregation and see people with tears in their eyes, and with a prayer ascending to God in a whisper for the preacher and their lost loved ones. Sadly to say this spirit seems to have almost disappeared from our church assemblies today.

Jeremiah was called the weeping prophet. Isaiah also was a weeping prophet. (Isaiah 22:14). The Apostle Paul was a weeping preacher (Acts 20:19, 31). He writes his last letter to Timothy saying, "Greatly desiring to see thee, being mindful of thy tears (II Tim. 1:4). Our Lord Jesus Christ was a weeping preacher. One of the greatest and shortest verses in the Word of God is found in John 11:35 which says, "Jesus wept." See Him sitting there on the Mount of Olives, overlook-

ing the city of Jerusalem where He was soon to be crucified. Hear his mournful cry as He wept. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23: 37).

Thomas Brooks wrote that a sanctified heart is better than a silver tongue. I believe the great need of the hour is pressing for a return to more hearts that have been softened to tears of humility and the grace of a boundless compassion. Job said, "For God maketh my heart soft" (Job. 23: 16).

A broken spirit then is a precious thing in God's sight. God says it is something He will not despise. God seeth not as man seeth. Man looketh on the outward appearance but God seeth the heart. Tears that flow from a contrite heart are His delight. "Blessed are they that mourn: for they shall be comforted" (Matt. 5: 4).

Man's spirit should be broken, because of his sin. Have you ever been made to weep over your sins? Have you experienced Godly sorrow in repentance toward God? Hardness of heart goes hand in hand with an unrepentant heart (Heb. 4:7). Our spirits need to be broken by the preaching of the cross of Christ, when we survey the wondrous cross on which the prince of Glory died. How can we consider the sufferings of Christ on our behalf without being touched in the heart? This is beyond my understanding. Consider broken-hearted David and Peter who wept bitterly over their sins. Think of Christ, dear hearts, dying for you, the just for the unjust, bearing your sin in His own body on the cross of shame and misery. Does it not reach your heart with Godly sorrow?

God's people should have a broken spirit for lost souls. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

Why does God value a broken spirit? First of all because it is the work of His sovereign grace (Ezek. 36:26). It is a repentant heart, wrought by the grace of God. It is a believing heart (Rom. 10:10). It is a prepared heart, for the preparations of the heart are of the Lord.

What are our service and works worth without this grace? "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). God softens our hearts in preparation for His service. The clay is marred in the hands of the potter. Our prayers must be seasoned with tears of a broken spirit. As He says to Hezekiah: "...I have heard thy prayer, I have seen thy tears" (Isaiah 38:5). The voice of tears is announced by the Psalmist David saying.... "for the Lord hath heard the voice of my weeping (Psalm 6:8). How about our preaching, what does He say? "They that sow in tears shall reap in joy" (Psalm 126:5). Our singing too should be within the heart softened with grace (Eph. 5:19).

In preparation for revival we are admonished to humble ourselves under the mighty hand of God with a broken spirit. Hear the Word of our God crying through the prophet Joel. "Therefore also now, saith

the LORD, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12).

Jeremiah the prophet cries concerning the nation of Israel as to their restoration saying. "They shall come with weeping, and with supplications will I lead them" (Jer. 31:9). The prophet Zechariah also tells us of this glorious time of the conversion of Israel saying, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zec. 12:10).

The need for revival today in our Lord's Churches is so urgent and imperative. Some will say, "we are so near the coming of our Lord that we can't have a revival." I agree we are in perilous times, and I believe in the proximity of the return of our Lord, and I am "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). However, let us not say we cannot have any more revivals, but let us remember God's unfailing promise in II Chronicles 7:14, for that which was written in the past was written for our admonition. "If My people, which are called by my name, shall humble themselves, and I pray, and seek my face, and I turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Is this Scripture not in harmony with the admonition of the apostle James? "Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness" (James 4:9).

Now consider the blessings of God upon those who have the grace of a broken spirit and a contrite heart. First of all God says, "He is nigh unto them." Next He says, "He saveth such." Then He tells us "He dwells with them," and that "He revives them."

Those then who are endowed with this sovereign grace at times have their fainting spells and often need revival. Such as Abraham did when he said, "O that Ishmael might live before thee." God said, Genesis 17:18, "Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac..." O what comfort we do get from God's own Word. How about David? After God had twice delivered him from Saul, in a miraculous way, he fell into a lapse of faith and said, "...I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines" (I Samuel 27:1). God watched over His erring child of grace and brought him to the throne.

Elijah was another fainting child who, under the trial of discouragement, prayed to die, and God revived him in such a way that he never did die. Jonah fainted and wished to die, but God spared him and did not forsake him. Jeremiah was minded to give up the ministry saying, "Then I said, I will not make mention of him, nor speak any more in his name. But his

(Continued on Page 9 Column 1)

The fact that you do not live up to the light you have is proof that the heathen cannot live up to their light.

SPIRIT

(Continued from Page 8)

word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). This reminds me of an occasion some years ago after preaching a sermon. I felt I had made such a failure that I would never try to preach again. Getting started on my journey home from church, I said to my wife, thinking she would give me some word of comfort; I think I will quit the ministry. She said, "Well, when did you ever begin anyway?" God used this answer to break my spell, and I fell into a spell of laughter and was ready to preach again, praise the Lord!

The great preacher, John the Baptist, seemed to have had a fainting spell while in prison and sent disciples to our Lord saying, "Art thou he that should come, or look we for another?" "Jesus, answered and said unto them. Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." This was all John needed to revive his troubled spirit. (Matt. 11:4-6).

Is it not so that even our Lord Himself had His Gethsemane insomuch that... "there appeared an angel, from heaven, strengthening him."

It is my heart's desire and prayer to God for you, my friend, if your heart is like stone; that our God of all grace and mercy may give you a new heart to know and trust Him as your Lord and Saviour. "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). "If any man thirst, let him come unto me and drink" (John 7:37). "...And whosoever will, let him take the water of life freely" (Rev. 22:17). Amen.

ATONEMENT

(Continued from Page 1)

demonstrates this for us! His Word is forever final!

One of the most familiar scriptures in the Word of God is that of John 3:16. It reads in the most familiar of all translations, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

It is quite probable that some suppose that John 3:16 means that God loves all who have been born, all who are born, and all who will be born! Some may even suppose or believe that when Jesus died on Calvary that He died for all who have been born, all who are born, and all who will be born.

It may be that this is something your ministers have preached to you across the years or that which your Bible teachers have taught you. There are many today who exploit such believing and such teaching to their own ungodly and unscriptural purposes.

We hear their sayings! Perhaps you can recall some of them. We hear them on the radio and television. We see their little plaques. Some very devoted folk have choice phrases on the walls of their homes, in prominent places in their churches, and some even have them

in conspicuous places in their cars. Some wear badges or necklaces bearing these "catch phrases." Although there is not a word of truth in such, we hear them saying that "God loves you, and so do we," "God loves everyone," or "Smile, God loves you," ad infinitum and ad nauseum! Did you know that all such "Catch phrases" are unscriptural and that they have been designed by Satan? Sadly, they are being promoted by Satan through some who are called Christian and some who may be Christian. Hopefully, we shall demonstrate that God does not love everybody.

Those who get caught-up in such untruths have some real problems. First, God states absolutely, "Jacob have I loved, but Esau have I hated" (Romans 9:13). The Greek word for "hated" is MISEO. Wherever it is used in the Scriptures, IT ALWAYS MEANS "HATED"! There is no instance in which it means to "love less"! "Jacob have I loved, but Esau have I hated" is eternally final! Second, God explains that "The whole world lieth in wickedness" in "in the wicked one," even Satan. Very simply, when Jesus prayed before His Trial and His crucifixion, we learn in John 17 that He did not pray for the whole world of men. In fact, He said very plainly, "...I pray not for the world, but for those whom thou hast given me" (John 17:9).

Third, one dear man for whom I have had a great deal of respect took violent issue with this. I believe that he was a saved man. On several occasions I shared pulpits with him in North Carolina and Kentucky. He, nonetheless, had a real problem with God's sovereignty. He had a deep dislike for "Calvinism"! This had a terrible effect on the rest of his thinking. Too, he had a part in excluding "Calvinism," as he called it, from one of the Fundamental Schools. He was opposed to the sovereignty of God and the depravity of man. Understandably, then, he opposed the Scripture with regard to God's Election, Predestination, and Limited Atonement. He really had "A Limited God." God, however, wants us to know that He saves only His Elect. We read that "Behold the Lord's hand is not shortened, that it cannot save" (Isaiah 59:1). This friend of mine, tragically, had joined forced with the noted Protestant Philosopher — Theologian who supposed that God was "finite," and that He was "limited by the Given" which He supposedly produced.

This preacher-editor and I had some discussions over coffee, and we corresponded on occasion across some 20 years. So, I know that he believed that Jesus died and arose. I know, too, that he believed that God had saved him from his sins. Therefore, I look to that day when I shall sit with him in glory and again discuss the beautiful truths of God. He was a very literate man and edited one of the influential fundamental papers.

Sadly, however, this man could not preach "the whole counsel of God" because of his hatred for Calvinism and his bitterness toward Calvinists. Therefore, when it came time in his life to give some answers regarding what God says about Hell, he had a real problem. He had to reach deep into his carnal mind for his answers. Though

he had been saved by a Sovereign God and Elected from everlasting, I believe, his theology was in very bad condition, and his understanding was in sad array. Consequently, his doctrinal conclusion was violent. Others, sadly, have reached a similar conclusion. As far as I am able to determine, however, he is the only Baptist whom I have known in these 45 years to ever come to the conclusion that "Hell is an awful monument to God's inability to save some of the lost."

If you read my message on "Irresistible Grace," you may recall my words. I said that "God saves whom He will, and He saves them when He will." Truthfully, and truly, God is Sovereign, and He, alone, is Sovereign! If this dear man had ever studied John 3:16 in context, and in the light of the rest of the Word of God, he never would have reached such a conclusion. He would have seen that God, in His use of "world" (KOSMOS) has reference to a particular people; and, truly, a particular "whosoever"! This is a proper application of the term. The Greeks, in their use of the term "world" (KOSMOS), were making reference to something that was "properly ordered," or "something in particular." We get our word, "cosmetic," for example, from it.

God's "whosoever," then, is not an all-inclusive term or a universal, blanket word covering all mankind! Rather than referencing "everyone" or "everybody" — those whom He hates and those whom He loves — the word pertains only to those who are His Elect. It pertains only to those who will believe and be saved! We should be able to see this quite clearly in John 13:1. Here we read, "Now before the feast of the passover, Jesus, knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." Already, we have noted in John 17:9, "I pray for them. I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine..."

Looked at from another perspective, anyone who knows anything at all about the Word of God can know that God does not love everybody who has ever been born, who is born, or who will be born. Jesus dramatizes this truth most graphically in John 8 and verses 42 and 44. "Jesus said unto them if God were your Father, ye would love me: for I proceeded forth and came from God... Ye are of your father the devil, and the lusts of your father ye will do... he is a liar, and the father of it." If we read the Scripture aright, I believe that we can declare absolutely that God had no love for the rich man who "had died and gone to Hell," and "in hell he lifted up his eyes, being in torment." There is nothing in the conversation between the rich man and Abraham to indicate God loved the rich man! Further, you will notice that God is not criticized by any of those involved in the conversation for sending the rich man to hell!

Not one time did the rich man question God's judgment in consigning him to hell. My dear friend of many years apparently never comprehended this truth. To me, however, it seems very

very clear.

Another very dramatic evidence that God does not love everyone is found in His dealing with Judas Iscariot. Jesus, as you may recall, chose this man as one of His Apostles. God had His holy purposes even in this. Jesus explains that Judas Iscariot was "the son of perdition" from the beginning. In other words, from everlasting Judas Iscariot has been "the son of perdition." As "the son of perdition," he, I believe is the Antichrist, and he is predestined to go into "the lake of fire and brimstone." The Lake of Fire and Brimstone.

If we follow through with our study of Judas Iscariot, we discover that, as "The Son of Perdition," he was, is, and shall be, in climax, the Antichrist. Clearly, he is "the beast that was, and is not. Needless to say, God had no love for Judas Iscariot. He certainly is not included in the "world" or the "whosoever" of John 3:16.

Whom, then, does God love? Perhaps, we need an explanation of John 3:16. The words are, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Very simply, dear friends, God loves His elect ones, and we may be assured that these will believe! God explains in Jeremiah 31:3 that His is an "everlasting love." That is, those whom He loves, He has loved forever, and He will love them forever!

That God has loved His Elect from before the foundation of the World is detailed specifically for us in, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us... by Jesus Christ to himself, according to the good pleasure of his will." Let it be shouted from the housetops! Let it be announced from the regions of space! Let it be proclaimed in Heaven!

Let all heavenly and earthly voices proclaim without ceasing the wonder of the at-one-ment which God has for His elect. Let it be known that when Jesus died on calvary's cross that He died for His elect and that they will be saved. The atonement or the at-one-ment, is that reconciliation which God effects, then, "by grace through faith in Jesus Christ." It is the eternal prerogative of God's design for those who are elect and will be saved.

In His Sovereignty, God declares, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son... and whom he did predestinate them he called, and whom he called he also justified, and whom he justified, them he also glorified." Therefore, if you are one of His elect, you have believed on the Lord Jesus Christ or you will believe. Your belief in the Lord Jesus Christ is proof positive that from everlasting, you have been the elect of God. Herein, God provides us knowledge of His Holy Word! Knowing this, you can understand that Jesus did not die for those who go to Hell. You will be able to comprehend that Jesus did not die for the rich man or the thief on the cross who "railed upon Him," or any other doomed person!

You will comprehend that

Jesus did not die for Judas Iscariot. Rather, you will be able to understand the Word wherein we learn that at death Judas Iscariot went to "his own place." We learn, too, that it is from there that he will be resurrected, so that "the people will marvel that his deadly wound is healed." Finally, he will be revealed as "the beast" — the Antichrist — and, then, at the beginning of the millennium, together with his "false prophet," he will be "cast into the lake of fire."

Thankfully, the Word of God is beautifully explicit and wonderfully implicit. "God so loved" His elect, if you will, that when they believe they are saved. Thankfully, when one is saved, that salvation is forever.

How is it with you dear friends? Can you believe, as Peter, that "Jesus is the Christ, the Son of the living God," and be saved forever? Or, are you doomed to burn forever in the "the lake of fire and brimstone" where Judas Iscariot and all of the doomed will spend eternity?

God's will in this is my only desire! "The gospel of christ is the power of God unto salvation to everyone who believes, to the Jew first, and also to the Greek." If you are the elect, you will believe. If you cannot or if you will not, then Hell will be your eternal doom.

HOW ONE

(Continued from Page 1)

Likewise, the apostle Paul was writing under inspiration, so that every word which he gave was verbally inspired, and therefore I ought to accept it from that standpoint, too. Thus, irrespective of age, I ought to accept the counsel which Paul gave concerning this present generation when he said that there would be those who would have a form of godliness but would deny the power thereof.

I. Now, beloved, in this entire chapter, the apostle Paul foretold the future of apostasy. He says concerning them, "This know also, that in the last days perilous times shall come" (v. 1). Therefore, what we have to read and study in this third chapter of II Timothy is nothing more or less than a prophesy as to apostasy concerning the last days of this dispensation. Then, if you will notice in the fourth chapter of this book of II Timothy verse 3, 4, he gives us another forecast as to apostasy when he says; "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears: And they shall turn away their ears from the truth, and shall be turned unto fables." Thus, beloved, in this third and fourth chapter, the apostle Paul foretold the apostasy that was to come upon this world in the latter days of this dispensation.

Over in New York City there was a preacher who used to be a Baptist and then turned Presbyterian, and then like a chameleon turned Baptist again. He was pastor for a number of years of the most fashionable, aristocratic church in America. I'm speaking of

(Continued on Page 10 Column 1)

THE BAPTIST EXAMINER

FEB. 22, 1986

PAGE NINE

HOW ONE

(Continued from Page 9)

Harry Emerson Fosdick. It is known by all that Fosdick is a modernist and that he does not believe the Word of God. On a pedestal in his church auditorium is the image of Darwin. A little farther on is an image of Huxley. A little farther on is an image of Spenser and other evolutionists, modernists, rationalists, and modern thinkers. To me, to see these statues around the auditorium of that building, is a grave indication that we are in the last days that Paul spoke of.

I'll give you another illustration. Down in a southern city they have a school for preachers in connection with the university located in that city. In a class in hymnology, when they were discussing various hymns, the hymn, "There Is A Foundation Filled With Blood," came up during discussion. The professor, talking not to infidels, nor atheists, nor agnostics, nor skeptics, but talking to preachers, said: "That hymn isn't fit to be sung in a slaughterhouse." I say, beloved, this, to me, is a grave indication as to the times in which we are living.

A few years ago the Northern Baptist Convention was in session. W.V. Hinson was then a notable and outstanding figure of the Northern Baptist Convention. He presented a resolution to that body asking that they require of every outgoing missionary that he sign a statement saying, in substance: "I believe the Bible as it is written; I believe the virgin birth, the deity, the blood atonement, and the resurrection of Jesus Christ; I believe the miracles as they are recorded in the Bible; I believe that men need the new birth." Yet, beloved, when that resolution was presented to the Northern Baptist Convention, it was voted down by a majority of two to one. To me, this is a grave indication of the drift of the times and an indication that we are living in the last days that Paul speaks of in this third chapter of II Timothy.

I give you another illustration. A few years ago, possibly twenty years, I was walking down Main Street in Lexington, Kentucky, and I came face to face with a man who had just graduated from the Southern Baptist Theological Seminary at Louisville. It happened that he and I were in college together, and when I met him, I congratulated him on the fact that he had just finished school, and expressed some little measure of regret that I had not been permitted to continue with him and go on to school. What do you suppose he said? He said: "Bro. Gilpin, the only thing you have missed is the doubts." He said: "I never preach a sermon any more, nor do I ever discuss any doctrine out of the Bible but what there is a doubt comes to my mind as to the truthfulness of the message which I preach." I tell you, beloved, that, to me, is a grave indication of the drift of the days: when a graduate of the world's largest Seminary says, on his graduation, "There isn't a doctrine but what the professors have shot it through and through with doubts."

In all of our Southern Baptist Conventions, things are drifting. A man in Canada some time ago said to me: "It looks from Canada as though things in the Southern Baptist Conven-

tion were on a toboggan-slide, going down hill, and somebody has failed to put on the brake." I agree with him. The Lord in giving to us the Commission, told us to preach the gospel. Yet, in our Southern Baptist Convention we are majoring on hospitals and education and ministerial relief. The preaching of the gospel in home missions and in foreign missions is relegated to a secondary place.

In every one of our states, we have so-called denominational organs or Baptist papers. I get the majority of them every week, and frankly, beloved, there is not enough Bible nor Bible doctrine in all of the papers published by the Southern Baptist Convention every week but what a man could read it as he is eating his breakfast every morning. This, to me, is just an indication of the times in which we are living.

But this isn't all. All over the south our churches are cluttered up with organizations. For example, the B.Y.P.U., an organization in which our young people are being told that they are being trained for Christian service. Yet, beloved, they are being trained to go 100 percent contrary to the Word of God, for the Bible, first of all, says: "Let your women keep silence in the churches." Yet, they are being trained by precept, and by example that women are to take an active position in the forefront as far as churches are concerned.

Look again at our own Southern Baptist Convention to get an indication as to the drift, in the light of Paul's prophecy. In this state and in every state of the Southern Baptist Convention, the corresponding secretary of missions and the enlistment men under him, are virtually more or less bosses and the pastors and churches must "toe the mark." You don't find but mighty few preachers and churches today who are free to listen to the Holy Spirit, for the majority of them have their ears to the ground listening to the voice of the corresponding secretary or to some of the enlistment men, just like a galley slave listens to the voice of his master.

I think of my friend, Roy Mason, down in Tampa, Florida, who used an expression recently in which he referred to our Baptist churches as "chainstore propositions." He said that the denomination was planning and organizing every church exactly alike, just like the chain stores are planned and organized alike, with the result that it was making cowards and hirelings out of the preachers, with no room for the Holy Spirit. When I read that in Bro. Mason's paper, I said, "Amen, Bro. Mason, that's exactly right."

The result of all this, beloved, is that our denomination is drifting into an heirarchy, and a Baptist heirarchy is not one bit better than a Catholic heirarchy. Our churches, beloved, are absolutely devoid of freedom as far as the Holy Spirit is concerned. Personally, I long to see the day when every church and every pastor shall be free from the shackles and the hobbles of the denominational machinery: when every pastor and church shall be set free from the shackles, and the blind bridles, and the martingales, and the check-reins and the hobbles; set free, beloved, to listen to the still small voice of God and to preach the glorious gospel of the Lord Jesus Christ.

But, I think this morning, beloved, of Paul's prophecy as to apostasy that I have read to you, and then I remember how that churches all around us and all over the south are practicing open communion, alien immersion, and union meetings. When I think of this, I say, "What under God would T.T. Eaton, J.R. Graves, John A. Broadus, J.N. Hall, and men of that calibre who lived a generation or two ago, — what under God's Heaven would they think if they were to come back and visit our modern churches today?" To me, it is just an indication that we are living in the light of this Scripture which I have read you concerning the latter days.

II. That leads me to say, beloved, in the second place this morning, that my text indicates that there will not only be apostasy, but it says that there will also be a form of Godliness. Listen to it: "Having a form of Godliness."

You know, there are three kinds of churches, — Baptist, Catholic and Protestant. Don't forget that Baptists and Protestants are not alike. They are poles and poles apart. Baptists were the crowd that Jesus started with over 1900 years ago. Alexander Campbell, who never had any love for Baptists, said, "Public monuments of their existence in every century can be produced."

Into every library of any reputation that you enter you will find Ridpath's History of the World. Ridpath himself was a Methodist but he said: "I would not so readily admit that there was a Baptist church as early as 100 A.D., though without doubt there were Baptists then as all Christians were then Baptists." I say, beloved, Christ started Baptist churches 2000 years ago when He said: "I will build my church and the gates of hell shall not prevail against it."

If I had never seen a Bible I would still believe that Jesus Christ established a Baptist church in the days of His flesh and no other.

I say there is a tremendous difference between Baptists and Protestants.

You folk remember Bro. Fred Nowak. Well, I got the best illustration of Protestantism from Fred that I ever had in my life. We used to go out to preach a great deal together and occasionally it was necessary that Bro. Fred and I occupy the same bed. He weighed about 235 pounds and I weighed at that time about 135. That big fat Dutchman could wrap up in more blankets and covers than anyone I ever saw. Every morning I woke up a "Protestant" — protesting because I was frozen to death due to Bro. Nowak's taking all the cover. A Protestant is one that protests. Baptists never had to protest against the Catholics, for Baptists were here before the Catholics ever got here. Protestants are those individuals who have come into existence since the days of Catholicism.

Our text says that we will have a form of godliness. Every Baptist church, every Catholic church, and every Protestant church there is in America today has a form of godliness. That's exactly what it is, — it's a form of godliness of one type or another, yet it is a form nevertheless.

Did you ever stop to think how many different animals there are in the cat family? You take the little fluffy Angora, the Maltese, and the Persian. They

all sound peaceable, don't they? However, there is also the wildcat, and the civet cat, and the ringtail cat, and the bobcat, and the jaguar, and the puma, and the tiger and the leopard and the cougar and also Mr. Pole Cat. They are all in the cat family. Every last one of them have a form of cattiness, but there is a lot of difference. You take that little fluffy Angora with the pink ribbon around her neck, and side by side, Mr. Tiger and Mr. Pole Cat. They are all in the same family but there is a lot of difference in the family traits.

It may be true, beloved, that Baptists and Catholics and Protestants all have a form of Godliness, but, brother, there's as much difference between Baptists and Catholics and Protestants as there is in the cat family between the various species that do make up the members of that family.

III. Now in view of the fact there are so many species of churches, I ask the question: "How can you distinguish a Scriptural church?" My text doesn't leave us in doubt. My text gives to us the one and only infallible rule for distinguishing a Scriptural church: "Having a form of godliness, but denying the power thereof." Any so-called church organization that denies the power of God, places itself thus as being an unscriptural and an anti-scriptural church.

In the plan of salvation there are plenty of churches who deny the power of God because they say that we are saved by works instead of by the power of God. Let's see what the Bible says concerning this: "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" (II Tim. 1:9).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9).

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29).

Now, beloved, there are three Scriptures, and I might multiply them, which tell us that salvation is not a matter of works on the part of man, but is a matter of grace through Jesus. Listen, beloved, any church today who preaches salvation by works, marks itself off immediately that it isn't a Scriptural church because it denies the power of God. Instead of depending upon the power of God for salvation, they are depending upon the works of man. My text says: "Having a form of godliness but denying the power thereof."

Then there are those individuals who, in the realm of salvation, deny that men are saved by grace and say that men are saved by baptism. Do you know there is just one direct question in the Bible as to how a man can be saved, and only one direct answer. Here it is: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

Listen again: "For we are his workmanship, created in Christ Jesus unto good works."

which God hath before ordained that we should walk in them" (Eph. 2:10).

Notice that we are not the workmanship of baptism, but we are His workmanship.

Listen again: "For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).

I say to you my beloved friends, men are not saved by baptism. The thief on the cross never had a drop of water even sprinkled on his head, and yet on his repentance and by his faith, the Son of God stopped dying long enough to say to him: "Today shalt thou be with me in paradise." The man who preaches that you are saved either entirely or partially by water, is denying the power of God. The Bible says that's a test as to whether or not a church is a Scriptural church.

I wish you would notice my text again: "Having a form of godliness, but denying the power thereof." In the majority of the so-called churches, Baptist, Catholic, and Protestant all alike — in the majority of these so-called churches of the church family, there is a heresy preached that a man can be saved today and lost tomorrow. We usually call this "falling from grace or apostasy." What does God say about it? Listen: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand" (John 10:28, 29).

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

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

Yet, beloved, in spite of these Scriptures and a hundred more than we could quote you this morning, the majority of this group of so-called churches of the world preach that a man can be saved and then lost again after he has been saved. And that in spite of what the Word of God says. As such, they deny the power of God.

Thus, beloved, those churches which deny the power of God, are not Scriptural churches. The majority of these so-called churches of the world don't deserve the name of church. They are unscriptural, man-made, Devil possessed, human organizations because they deny the power of God in the matter of God Almighty's keeping ability after that a sinner has been saved.

Note again and see how they deny the power of God. If there is anything today that is clearly taught in this Bible, it is the perpetuity of the church which Jesus built. Listen to what Jesus said: "And I say unto thee, That thou art Peter and up on this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:18).

(Continued on Page 11 Column 1)

HOW ONE

(Continued from Page 10)

Listen again; "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

He refers to the church as continuing age without end. In other words, beloved, that church shall never cease. Yet the majority of these so-called churches of the world deny the power of God in that they say the church ceased during the Dark Ages and it had to be re-begun by Luther and Calvin and other reformers that came on about the 15th century.

Suppose I drop a chip into a stream of water and I lose sight of that chip. That stream flows under ground for a long distance and of course I don't follow that chip through the underground cavern. I merely drop it into the water and that's the end of it as far as I'm able to determine until it comes into sight again over at the other end of the cavern. I know, beloved, that it has had a continuous progress from the time I dropped it into the stream until it comes into sight at the other end of the cavern. Let me say to you that that very thing is true as far as the church of Jesus Christ is concerned. There were Baptist churches in the first century and there are Baptist churches today.

We may not be able to trace them through the period of the Dark Ages, but we know their progress has been a continuous one because they were back yonder and they are here, identically the same. The man who says that the church of Jesus died out in the Dark Ages and that the reformers had to start it over again, denies the power of God, for God says, "I will build my church, and the gates of hell shall not prevail against it."

Now, beloved, you can distinguish a Scriptural church by taking this one criterion: If they deny the power of God, they are anti-scriptural, and beloved, everything in this world today except Missionary Baptists, and a lot of them included, deny the power of God.

IV. My text tells us that there is a form of godliness in a world of apostasy, and it further tells us how we can distinguish which churches are Scriptural and which are unscriptural. Then it goes on to tell us what attitude we are to take toward these unscriptural churches. It says, "From such turn away." In other words, we are to stay away from the unscriptural churches.

That is, if a church teaches salvation by works, or salvation by water, or if a church practices the mourner's bench, or if a so-called church teaches that you can lose your salvation after you have been saved, or if one of these so-called churches teaches that the church that Jesus built did not continue through the Dark Ages, — if such a church is to be found, then the Word of God says, "From such turn away." Just leave it alone.

That's what you will find all the way through the Word of God. Listen: "Can two walk together except they be agreed?" (Amos 3:3).

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them" (Rom. 16:17).

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from

every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed" (II Thess. 3:6, 14).

Beloved, that's just as true of Baptist heretics as it is of Catholic or Protestant heretics. God says that we are to have no company with them that they may be ashamed. Here's another Scripture: "Whosoever transgresseth, and abideth not in the doctrine of Christ, he abideth in the doctrine of Christ, he hath both the Father and hath not God the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bid-deth him God speed is partaker of his evil deeds" (II John 1:9-11).

I tell you this morning, beloved, these Scriptures would indicate what should be the proper attitude of a church or an individual who tries to be Scriptural toward an unscriptural church or an unscriptural individual. It tells us we are to draw a line of demarcation and absolute separation. Otherwise, Baptists would be compromising Baptist truths: we would be recognizing these human organizations as true churches; we would be saying that one church is as good as another, and beloved, one church is not as good as another. A Scriptural church is the only church that stands and amounts to anything in the sight of God.

In bringing this message to a close this morning, may I cite to you two Scriptures: "Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

May God help you to take these two verses of Scripture this morning and thus meet every enemy that arises. May you stand firm for the true church that Jesus built which has been preserved through this present age.

BOOK REVIEW

We have a new book available. It is "What In The World Will Happen Next?" by Ivor Powell. It is not a large book, but does deal with the totality of predicted events from now to eternity. This book takes the Pre-trib., Pre-Mill. position that should certainly be familiar to the readers of The Baptist Examiner. Like many students of prophecy, the author knows nothing of church truth; but he does have a good knowledge of prophecy. In these days when so many are going off on prophecy, this book will be a welcome addition to the prophetic section of one's library. It is a paper back of nearly 200 pages. It sells for \$5.95. Remember that the profit goes into the ministry.

THE LOCAL CHURCH

by Joe Wilson

One of the greatest needs of our day is a Spirit-empowered revival of the truths of God's precious Word. We have had many years of such an emphasis on "soul-winning" to the exclusion of everything else in the Bible, that our generation has lost sight of the majority of Bible truths. The so-called "Union Evangelism" of our day has done more harm to true churches of Christ, has suppressed, perverted, and compromised more doctrines of God's Word, has been the author of more treason against the great commission, has caused more rebellion against the Word of God, than we will be able to comprehend in many a day. It is well nigh impossible today to sit and listen to a sound, serious presentation of the major truths of God's Word.

The truth about the Lord's church is certainly one of the major truths of God's Word. There are few, if any, doctrines contained in the Bible of more importance than that of the church. Its importance is seen in many ways. 1) In our Lord's attitude toward His church. He started it, continues it, loves it, authorized it and none else to do His work, empowers it, dwells in it, and gets glory through it. 2) In Satan's warfare against it. We may not realize the importance of church truth, but Satan does. He has done and continues to do all that he can to destroy the Lord's church and to deceive men's minds as to the truth about the church. 3) In many other ways; in that the church is the pillar and ground of the truth; in that I must serve God as a member of, and under the authority of the church; in that I must answer at the judgment seat of Christ as to my relationship to His church; in the interrelation between church truth and the other truths of the Word of God. The longer I live, and the more I observe, the more I see that a vast amount of heresy in doctrine and in practice has its origin in, and is connected with heresy in relation to church truth. I doubt if any man is able to compute or see completely how much harm is done by error as to the Lord's church.

Satan's warfare against the church today is divided into two great campaigns. One is the innumerable organizations claiming to be churches of Christ. These institutions started by man, governed on the principles of man, teaching mainly the doctrines of man, with no more authority to call themselves churches than the YMCA, the lodges, or some club organized by the neighborhood children at play, yet they all claim equal authority and demand equal recognition with the true churches founded and headed by our Lord. They are each and all man-made institutions, constituted in rebellion against the Word of God, built upon the assumption that Christ failed to keep His promise to perpetuate His church, and warring against the rivals of the true churches of Christ. Satan's other major campaign against the church is the universal invisible theory of the church. This is Satan's masterpiece of strategy against the church. It does more harm to the truth about the church, is the origin of more heresy in doctrine and practice than any heresy in the annals of time. If all men could be brought to

believe in this monstrosity, the true churches of Christ would perish from the earth, but, praise God, this shall never be. Our sovereign Lord who has all power in heaven and earth has guaranteed the perpetuity of His true churches until His coming again.

The enemies of church truth, especially those who teach the universal invisible theory make much of the book of Ephesians. When we preach the truth about the Lord's church as to its being a local, visible assembly of Scripturally baptized believers, Scripturally organized for the purpose of obeying the commands of Christ, immediately some Universal Invisible Church heretic will say, "What about Ephesians?" Well, what about Ephesians? What does Ephesians teach about the church? It is my intention to write a short series of articles setting forth what the book of Ephesians teaches about the church. I feel that this is of great importance. I must say that Ephesians teaches the same thing about the church that the rest of the Bible teaches. The church in Ephesians is not different from, nor contradictory to the rest of the New Testament.

The church in Ephesians is the same church, institutionally considered, spoken of in the rest of the New Testament. It was a local visible church. This is seen in the meaning of the word the Holy Spirit inspired to be used referring to the church. The universal invisible theory contradicts the meaning of the word thus used. The word means assembly and should be thus translated. No Greek scholar worthy of the name will give any other meaning to the Greek word used. The man must have a low view of verbal inspiration who teaches a theory which flatly contradicts the express meaning of the word used by God. Let a man examine every use of the word in the New Testament, and if he comes out with a universal invisible church, it is because he went in with a preconceived opinion, and does not desire to learn what God's Word teaches on the subject. The work committed to the church, the ordinances of the church, the officers of the church all combine to show that the only church known to the New Testament is a local visible church. The church in Ephesians is the church which Jesus started, commissioned and promised to continue and is not a different kind of thing altogether. The church in Ephesians came by direct succession from the local church Christ started during His earthly ministry, and only such churches are the true churches of Christ. The church in Ephesians is a Baptist church. It could not be anything else. All other churches in the world today by almost universal assent started long after the time Paul wrote this epistle. The Catholics are the only false church I know of that even claim to go back that far, and surely any sane, sensible, serious study of the history and doctrines and practices of Catholicism proves that it is not a true church. So you see, this church had to be a Baptist church because that was the only kind in existence at the time Paul wrote. The church in Ephesians is the church Paul established on his third mis-

sionary journey. The account of its origin is given in Acts 19. It was made up of Scripturally baptized believers. Read Acts 19:4, 5. Someone, probably Apollos, had baptized without authority and Paul then baptized these disciples on the authority of the church at Antioch. Read Acts 13:3 and 15:40. Paul then organized them into the church at Ephesus. This church used the home of Aquilla and Priscilla for its meeting house (I Cor. 16:19), and surely a universal invisible church would not use a local visible house for a meeting place. This church had elders whom Paul met and exhorted at Miletus as to their duties in the local church where God had placed them. See Acts 20:17-38.

The church in Ephesians is the church referred to in I Timothy 3:15 as "the house of God" and "the pillar and ground of the truth." It was a church which had a bishop or pastor, and had deacons, which can only be true of a local church. Timothy was at Ephesus when Paul wrote this letter and so the church in Ephesus is the church referred to.

The church in Ephesians is the church to which Christ sent a message in Revelation 2:1-7. It was a church which had a pastor, referred to as the angel or messenger of the church. It was a church which worked much for the Lord which can only be true of a local church. This church at Ephesus had tried false apostles and found them such and exercised church discipline on them and on others which were evil. Certainly, only a local visible church can exercise discipline. The church at Ephesus exercised discipline. Therefore it was a local visible church and not a universal invisible monstrosity. The church at Ephesus was one of the seven golden candlesticks of Revelation 1:20. Now a candlestick is a local visible assembly of atoms organized for the purpose of giving or bearing light. So the church at Ephesus was a local visible assembly of Scripturally baptized believers organized for the purpose of bearing the light of God's Word to all the earth. The church in Ephesus was warned of the possibility of losing its place as a true church of Christ: "Or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). Now this warning can only be applied to a local visible church.

Now this antecedent study of other Scriptures relating to the church at Ephesus shows us what kind of church Paul is talking about in the book of Ephesians. It was a church composed of baptized believers, started by Paul during his third missionary journey, started on the authority of the church at Antioch. It was the church where Timothy was serving God when Paul wrote his first epistle to Timothy in which he referred to this church as a house and spoke of he officers of the church. It was the church in Revelation 2:1-7 which was not a part of a universal invisible church so-called, but separate

(Continued on Page 12 Column 1)

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

LOCAL CHURCH

(Continued from Page 11)

independent of, the other churches in Revelation. Surely, if we desire to learn from God's Word, by thus comparing Scripture with Scripture, we learn that the church Paul writes about in Ephesians is the local church in Ephesus and is not something of an altogether different nature. In future articles, I desire to go into the teaching of the book of Ephesians itself on the subject of the church. This teaching is exceedingly rich and precious. We will see that the

church in Ephesians is the same kind of church spoken of throughout the New Testament and that is a local visible church. We will learn much precious truth about the Lord's church that we should apply to true churches today. I wish you would study the following portions of Ephesians which refer to the church. They will bless your soul and prepare you for further articles on this subject. Ephesians 1:22, 23; 2:19-22; 3:10, 21; 4:4, 12, 16; 5:23-33.



WHERE ARE THE BOYS?

My good friend, David West, of Charleston, S.C. sent me this picture and asked me to run it. These are teen age girls of the Landmark Missionary Baptist Church of Charleston, S.C. David says that they are all pretty and believe the truth. Brethren, one of the great needs of our kind of churches is more teenagers. It is a real problem for a girl or a boy who believes as we do to find a companion of the opposite sex. May God give us more Christian teenagers in our churches. May He enable those we do have to maintain high standards in their seeking of friends of the opposite sex, and especially as they contemplate marriage. Well, I suspect that brother West will be receiving some mail relative to this, maybe asking him for some names and addresses. May God bless these girls, use them to His glory, and give each of

them a good sovereign grace Baptist husband if it please Him.

THANKS!

Lord, I want to thank You,
For all Your Blessing here,
But one thing I especially pray,
You would bless a brother dear.

When I am discouraged,
He gives me a special smile,
And makes my heart rejoice,
And helps that second mile.

And when at the throne of grace,
I ask for him request,
And when my prayer You answer,
I am just as blest.

So thanks again dear Lord,
For that special brother's hand,
It makes the road seem brighter,
To the promised land.

Marilyn Osborne
Mansfield, Ohio

THOUGHT OF THE DAY

Why are men fools for Satan?
For his service brings such grief.
When Jesus stands awaiting,
To give us happiness and relief.

Satan causes life with dread,
Brings darkness with no light.
When we follow Christ instead,
Our loneliness will take its flight.

Satan's folly makes men sick,
Our heart is sadness all the day.
The Spirit of Christ gives a lift,
And Satan's darkness fades away.

Satan pollutes the air we breathe,
Pollutes the water that we drink.
But Christ can set our hearts at ease,
And purify our mind to think.

Evil thoughts pollute our soul,
And we stumble on life's way.
Words of filth are spoken so bold,
Which makes us fall in sinful fray.

Why not in Christ be insured?
For eternal life today?
Let our sinful soul be cured,
With Christ's blood at Calvary?

Ervin Perdue,
Detroit, Mich.

A Preacher On The Fence

"From out of the millions of the earth
God often calls a man
To preach His Word, and for the truth
To take a loyal stand.
'Tis sad to see him shun the cross,
Nor stand in its defense
Between the fields of right and wrong—
A preacher on the fence.

Before him are the souls of men,
Destined for heaven or hell,
An open Bible in his hand,
And yet he dare not tell
Them all the truth as written there:
He fears the consequence —
The shame of heaven, the joy of hell—
A preacher on the fence.

Most surely God has called that man
To battle for the right,
'Tis his to ferret out the wrong
And turn on us the light.

He standeth not for right or wrong
He feareth an offense,
Great god, deliver us from him—
That preacher on the fence.

If he should stand up for the wrong,
The right he'd not befriend,
If he should boldly stand for the right,
The wrong he would offend.
His mouth is closed, he dare not speak
For freedom or against.
The most disgusting thing on earth —
A preacher on the fence.

His better judgment, common sense
They pull him to the right;
Behold him grip that topmost rail,
And hold with all his might;
His love of praise, it holds him fast,
Keeps him from going hence,
Poor man! how fearful will be his plight
A preacher on the fence."

Forum I

Babylon represents paganism in its fullest, and this chapter tells us that God will destroy paganism completely.

Revelations 17 and 18 both obviously represent Roman Catholicism as spiritual Babylon. 17:4 describes the hierarchy of Catholicism: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls..." This same chapter speaks of the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. (verse 6).

Again we see descriptions given in chapter 18. Verse 3 for instance, "For all nations have

drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Practically all nations are ruled either openly or secretly by the Vatican. Even our nation has "diplomatic relations" with the Vatican. Merchants get rich from her. Look at the money that flows into the merchants pockets from such items as little statues to put in your car for "safe driving", at the millions spent at "Christ Mass" time.

Shall we even consider having anything to do with such an organization that boasts of her brutality with God's people, our brothers and sisters, of the dark ages.

We must heed God's warning of verse 4. "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." How can we take part in her pagan holidays such as "Christ Mass" and "Easter"? How can saved people ever defend such actions? "Come out of her", God says.

SPECIAL BOOK SALE 50% OFF

Harmony of Life of St. Paul, Frank Goodwin (p).....	\$ 7.95
Living Messages of the Books of the Bible,	
G. C. Morgan.....	12.95
Our Saviour God, James Boice (p).....	6.95
Poor Doubting Christian, Thomas Hooker (p).....	2.95
The Virgin Birth of Christ, J. G. Machem (p).....	9.95
Life of Faith, William Romaine (p).....	2.25
More Than Redemption, Jay Adams.....	0.95
The Visitors Book of Texts, Andrew Bonar (p).....	3.95
Epistle of St. Paul, J. B. Lightfoot (p).....	8.95
Practical Works of Richard Baxter (p).....	14.95
Stand Perfect in Wisdom, Robt. Gromachi (p).....	5.95
The Intimate Gospel, Earle Palmer (p).....	3.95
Heaven Opened, Richard Alleine (p).....	1.95
Where is Noah's Ark, Lloyd Bailey (p).....	8.95
Biblical Essays, J. B. Lightfoot (p).....	2.95
The Return of Prayers, Thomas Goodwin (p).....	2.95
The Gospels as Taught by Calvin, R. C. Reed (p).....	3.95
Life Problems, G.C. Morgan (p).....	
Because We Have Good News,	
Wallace Fisher (p).....	2.95
The Holy Spirit & Latter Days,	
Harold Lindsell.....	10.95
Religious Imagination, Robert Yount (p).....	6.95
Prophecy in the Ring, Robert Lightner (p).....	3.25
Godliness & Contentment, Marcus Loane (p).....	5.95
Christ's Ambassadors, Frank Coquhoun (p).....	2.50
Understanding the Bible, John Stott (p).....	6.95
Train Up Your Child, Kendall & Elder (p).....	4.95
The Funeral & The Mourners, Paul Irion (p).....	3.25
Treasury of Bunyan (p).....	14.95
A Diary of Readings, John Baillie (p).....	2.95
Beyond Easy Believism, Gary Collins.....	8.95
Christian Progress, John Angell James (p).....	2.45