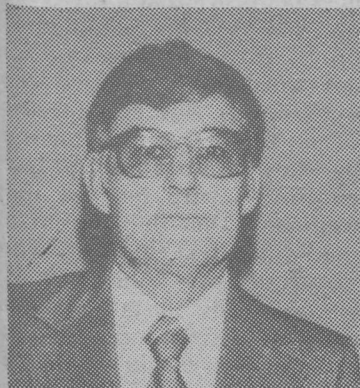


THE BLOOD

by Ray Brown

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

Notice what the verse is saying "by his own blood." The writer is pointing back to the Levitical priesthood. He is



Ray Brown

speaking of the Levitical system of sacrifice of goats, heifers, sheep, lambs, and all of those types of animal offerings.

He entered in by His own blood. It's not talking about the earthly temple and the earthly tabernacle in which they had offered up sacrifices and offerings daily. There would be no reason, because when Jesus Christ died on the cross of Calvary the veil was rent from top to bottom.

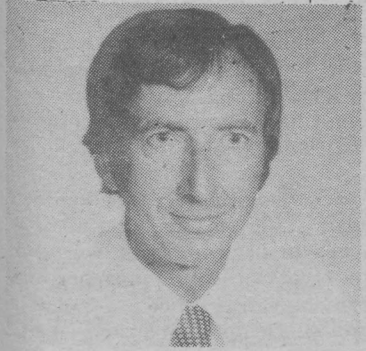
(Continued on Page 8 Column 4)

THE HEAVENS ARE ASTONISHED

by Ron Boswell

"Be astonished, O ye heavens, at this..." (Jeremiah 2:12).

Jeremiah was a man called of the Lord to preach His Word. To give you an introduction into



Ron Boswell

this text, I want you to notice in chapter one of Jeremiah, we find that God revealed something to Jeremiah. In Jeremiah 1:5, God said this, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the

(Continued on Page 3 Column 4)

HURRY!
ONLY ELEVEN
WEEKS UNTIL
CALVARY
BAPTIST
CHURCH'S
BIBLE
CONFERENCE
Y'ALL COME!

by Doug Newell

Proverbs 14:34) "Righteousness exalteth a nation: but sin is a reproach to any people." Let me say at the outset that I am glad and thankful that I am an American. There is no other country that I would rather be a citizen of. Some other country's landscape or location might seem attractive, but give me the U.S.A. any day. Dear friends God has been merciful to this great land. There is much joy in being an American. You can look around you and see that America is a great nation. Look around and see that God has blessed America. God, in His sovereignty, has raised up this great land of ours to fulfill His eternal purposes and plans. One needs only to read the history of our country to see that it was God that established it. It was the Lord who enabled a small group from England to rise up

and defeat England that we might gain our freedom. Through the ages God has used small groups that He might be



Doug Newell

glorified in them. Yes, God has blessed America. God always blesses those who seek His will. "For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. 2:6). It is said that, in the year 1787 Ben Franklin called for a recess of three days after trying for

several weeks to frame the constitution. When they returned after three days they drafted our constitution. The Lord had given these men the knowledge to draft the constitution. Never before had such a government been established. God blessed America because she sought Him for wisdom. America was founded with the Bible open and being used. It is also recorded that Ben Franklin quoted the following Scripture before that three day recess. "Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain" (Psa. 127:1). The Lord has blessed this land because she sought His divine leadership.

I suppose the greatest blessing that we have is our religious freedom. In the amendments to the constitution, article I, we have the guaranteed right to

(Continued on Page 7 Column 5)

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The Baptist Examiner

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

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ABORTION, THE CHRISTIAN, AND THE STATE

by John Robbins

I'm pleased to be able to speak to you tonight about an issue that concerns all of us, the murder of millions of children each year. Approximately 1.6 million American babies will be murdered by their mothers and doctors this year. Four times as many Americans will be killed by abortion as by cancer in 1984; 10 times as many will be killed by abortion as by strokes; and 14 times as many will be killed by abortion as by pneumonia and pulmonary diseases.

When we compare the number of abortion deaths to

the number of deaths by non-medical causes in the United States, the abortion statistics become even more appalling. 44,000 Americans will die on highways this year; 36 times that number will die in hospitals and abortion clinics. 25,000 adults were murdered in 1984; 64 times as many unborn children will be murdered. The number of deaths from all causes except abortion in 1984 was almost 2 million. When we include abortion deaths, the number almost doubles to 3.6 million.

Perhaps some historical perspective would also give us a

better understanding of how popular this form of murder has become. In the 210 years of our national history, from 1775 to 1984, 1.2 million Americans have died in 9 wars. 1.2 million American babies die every nine months, 4,400 each day; 183 each hour. This month of October more Americans will be killed by abortion than were killed during World War I.

Worldwide, experts tell us that from 30 million to 55 million little murders are committed each year. The people and government of the Soviet Union alone murder 12 million

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THE THEOLOGY OF A DYING THIEF

by Sam Wilson

Luke 23:39-42, "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed



justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

(Continued on Page 5 Column 5)

THE WAY OF CAIN: THE WAY OF THE WORLD: THE WAY OF GOD

by John M. Alber

"Woe unto them for they have gone the way of Cain" (Jude 11). Who is Cain? What is the way of Cain? Why is this so important that Jude had to mention it in his short Epistle? Would we not be in a pickle and a half without the book of Genesis and especially the fourth chapter? Of course we would. Thank God that He has



John M. Alber

given to us a book that is thorough and complete. Thus, the fourth chapter of the book of Genesis gives the answer to these questions.

Cain was the first born of Adam and Eve. He was the older brother of Abel. Like his brother, he was a very religious person. But unlike Abel, he was a very self-centered person who wanted his own way. That became evident when God required of the two brothers to bring a "blood sacrifice" and place it before Almighty God. Therein, the biblical account of Genesis four gives to us a two-fold story: man's way to God, and the only way in which God will accept man. From that time until now, the world has only known of two different kinds of religions - man's and God's.

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(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

REJOICE NOT AGAINST ME O MINE ENEMY

"Rejoice not against me, O mine enemy: when I fall, I shall arise..." (Mic. 7:8).

There are many ups and downs in the Christian life. Surely, we can all say "amen" to this. Thank God there is an "up" after every "down", but we will be "up" forevermore.

There are many titles I could give this message besides the one given above. We could all it: THE FUTILITY OF OUR ENEMIES' REJOICING. Or: HE WHO LAUGHS LAST LAUGHS BEST. Or: YOU CAN'T KEEP A GOOD MAN DOWN. Or: YOU CAN'T WHIP A MAN WHO WON'T STAY DOWN. All these are illustrated by our text, but we will

just use the words of the text. Let us look at some things that are taught in this text.

The believer has many enemies. Now this is a strange thing, but it is true. Believers are the salt of the earth and the light of the world. (Matthew 5:13, 14). They are the best people in the world. They preserve the world from falling immediately under the wrath of a thrice Holy God. If the world could see with spiritual sight, it would thank God for believers. Believers are not the drunks, harlots, gays, criminals, troublemakers, etc. in the world. Believers love the unsaved, witness to them, treat them kindly. The only hope this world

has at present is what the grace of God does in and through the believer.

Yet, the believer has many enemies. Now, I say that this is not a strange thing. Considering the wicked condition of the world, it is not strange that it is an enemy to the child of grace. Jesus said, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). So, looked at in this way, it is not strange that the world hates us.

Satan is the enemy of the believer "...your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

(Continued on Page 2 Column 1)

Keep thou my feet. I do not ask to see the distant scene; one step is enough for me.

The Baptist Examiner

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

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no "let up" in this war. Every believer is a front line soldier and on the battlefield, and the battle is going on now and will go on until our Lord comes for us or we go to Him. I desire to make this clear. We may be cowards. We may not be putting up much of a fight, or even no fight at all. We may be weak-kneed, compromising, sissified, yellowbellied, pussy-footing cowards, but we are on the battlefield and the enemy never lets up.

The believer has many a fall, "...let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). The Christian life is one of ups and downs. David is a good example of this. See him killing a lion and a bear. See him killing Goliath.



Joe Wilson

sin again, and again, and again. These falls, especially the falls into sin, bring much sorrow to the heart of the believer. He weeps over these falls. He groans in them. But he has them, many and frequent. Praise God, some day they will all be over forever.

The enemy rejoices over the falls of the believer. Often the unbeliever stands secure and is not in trouble as other men are. He has much prosperity and little trouble. He thus often rejoices over the fall of the believer and mocks the believer for his trust in God. The unbeliever does not know the sorrow of falling into temptation and into sin as the believer does. The unbeliever rejoices in temptation, and seeks it out, and plunges headlong into sin and delights therein. The enemy rejoices over the believer's fall into sin. Sometimes, he has tempted the believer and rejoices to see the success thereof. The believer's life has been a condemnation to the unbeliever, and so he delights in the fall of the believer and mocks him therein. The unbeliever hates God and hates the people of God, and delights in all that seems to be contrary, dishonoring, and hurtful thereto.

not the language of boastful youth, not the language of boastful pride, not the language of vain confidence in the flesh — it is the languages of God-given and God-sustained faith in God's Word. Look out, mine enemy, I am going to get up and come at you again.

Now, these ups are an evidence of genuine salvation. Those who fall and stay down are not truly saved. If you are saved, Satan may knock you down. But if he knocks you out, it is evidence you were not saved. The true believer has his ups. The true believer rises from every fall. God will bring the true believer up from every fall. Yes, He will. The true believer falls. He is wounded. He is battered. He is groaning. But wait. Jesus Christ is his successful intercessor. He prays before the throne for the fallen believer. His prayers are always answered. The Holy Spirit moves in power in and upon the fallen believer. He began a good work in the believer in the effectual call and He will continue it (Phil. 1:6). The fallen believer stirs, there is life yet in him, for the life given him is eternal life. The fallen believer is getting up. He is on his knees. He is on his feet. He is back in

the battle, going after the enemy again. His God has raised him up.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job. 17:9). Job expresses it in different language. But it is the same truth taught in Micah 7:8. It is the doctrine of the perseverance of the saints. It is a true doctrine. True saints will fall, but they also will arise and go at it again. They will hold on their way. When a professed believer falls and stays down, it does not prove that a saved person can lose his salvation. It proves that the fallen one was not truly saved. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I John 2:19). My text in Micah 7:8 states the doctrine of perseverance, that the true believer can know that he will persevere and rejoice therein. Perseverance is not the way one obtains salvation; but it is the evidence that one is truly saved, and not just a false professor. If you are truly saved,

(Continued on Page 3 Column 1)

REJOICE

(Continued from Page 1)

What a subtle, powerful and persistent enemy is this. He is wiser than we are. He is more powerful than we are. He never sleeps or grows weary or lets up in his battle against the believer. The world of unbelievers are enemies to the believers. "Marvel not, my brethren, if the world hate you" (I John 3:13). We are to be their friends. We are to love them, witness to them, be kind unto them, help them in any way we can. But we must always beware of them and never let our guard down, even when they act friendly, and do nice things for us, and they themselves think they are our friends. We must not forget that they are under the influence and control of Satan, that they have no understanding of spiritual things, and even when they mean to be friendly, they prove to be our enemies. Sometimes, the believer's worst enemy may be the "friendly" unbeliever.

And oh, how sad it is to say this: sometimes believers act as enemies to the child of God. This is almost too much to cope with. We can stand against Satan and his host of wicked spirits. We can stand against the unsaved world. But when our brothers and sisters in Christ turn on us and speak against us and seek to do us hurt, it becomes at times almost unbearable.

These enemies act against us in many ways. They persecute us whenever and however possible. They tempt us in so many ways to sin against our God. They oppose us in every possible way. They use the sharp edge of ridicule against us. Our enemies are not dormant. This war is not a cold war. We are on the battlefield. There is no rest from this war. There is no "behind the lines" in this war. There is

See him writing sweet songs to God's eternal glory and the great good through the ages to God's people. See him as a great king. Look again. See him in his great sin of adultery and murder. Sometimes he was up. Oh, he was a giant himself for God. Sometimes, he was down and brought reproach upon God and gave God's enemies occasion to blaspheme, (II Sam. 12:14).

Peter is a good example of this. See him walking on the water. See him making that great confession in Matthew 16:16. See him preaching in power on the day of Pentecost. See him in the book of Acts preaching and performing miracles and standing bold as a lion against the enemy. Look again, see him fearful in the waves. See him afraid of a little maid and denying his Lord. See him at Antioch, failing to stand true because of fear in Galatians 2. He was sometimes up-greatly blessed and used by God. He was sometimes down-bringing dishonor upon the Lord and influencing others to follow his bad example.

There are many more examples of this in the Bible. But we learn this by observing others around. We see them up, rejoicing in the Lord, serving the Lord in a mighty way. We see them down, failing the Lord, dishonoring the Lord, and miserable in their down condition. We see this same thing in our own lives. No one must prove it to us. We have experienced such. We have had many a fall in our Christian experience. Some of us yet bear bruises suffered in a fall in our Christian life.

The believer may fall into sore affliction and terrible trials. The believer falls into the seven times heated furnace of temptation. Oh, how the battle rages. How the fire burns. Sometimes — far too many times — the believer falls into sin. Yes, we love God and we delight in the law of God after the inward man, and we desire to live right and to God's glory — yet we do that which we hate and fail to do that which we love, and fall into

The believer shall rise from every fall, praise God! There are ups and downs in the life of the believer. This is always true in every case. No believer is always up. No believer lives above sin. He has fallen, he will fall again and again. This is often a disappointment and a sore trial to the child of God. But, pay attention to this; there will surely be ups in the believer's life. There will be ups of high and glorious spiritual experiences. There will be times of great spiritual feasting and delighting in the lives of God's children — and I mean here and now. There will be days of heaven on earth. There will be ups when the soul is thrilled beyond all words, and it is joy unspeakable and full of glory. It is not all down. It is not all falls. It is not all trials, troubles, and groanings. Oh, praise thee Lord, there are times when we dwell on high and holy ground, and we feel the presence and power of our God in special ways. And hear this, there is an up from every fall in the believer's life. Satan and sin can get us down, but cannot keep us down. We rise from every fall. The false professor may fall and stay down. But the true believe will get up. Knock me down, O mine enemy. Laugh at me if you will. But I am going to get up and come at you again. I may be down, but I am not out. I will not stay down. When I fall, I shall arise. Oh, my hearts jumps with joy as I write this.

Now, understand that the believer is not here boasting in his own strength. He knows that if left to himself, the battle is over and the victory won by the enemy. Oh, no, he is not boasting in self. But the believer here is believing God's Word and is holding onto that Word with God-given faith. The believer knows he will get up because God has said that he would. The believer will not give up. He cannot give up. He has the root of the matter in him. He is blessed with the grace of persevering faith, and he knows this. The language of my text is

FROM THE EDITOR

"For if the trumpet give an uncertain sound who shall prepare himself to the battle?" (I Cor. 14:8).

It was suggested to me some months ago that I should have allowed a brother to publish in The Baptist Examiner a series of articles on a subject with which I greatly disagreed. It was recently implied to me by another brother that he felt sure I would have published an article with which I disagreed. I desire to make it known that I will not publish in this paper material with which I greatly disagree.

Let me mention two minor exceptions before I go on. I may infrequently publish articles mentioning minor points on which I disagree. I am a dichotomist, but I would publish an article teaching trichotomy (probably). I believe that the Holy Spirit indwelt O.T. saints, but I might publish an opinion to the contrary. Then, in the Forum, I will often publish minor things with which I am in disagreement. These are two exceptions to what I am saying in this article, and they relate to what I consider minor things.

The Baptist Examiner is a ministry of Calvary Baptist Church. Consequently, I would not print in this paper that which I would not allow to be preached from our pulpit. I think it would be foolish to do so. I have often heard a preacher say, upon introducing a visiting preacher, something like this, "You are free to preach what you want to in this pulpit, there are no chains on you here." My position is that a man is free to preach in my pulpit and publish in this paper what he believes, so long as it is in agreement with what I believe. I would be very foolish to try to teach my church certain things that I believe are the teachings of the Word of God, and then allow someone else to preach the contrary. How would I expect my people to be established in the truth if I did this?

I have known churches to have preachers of a different denomination preach revival meetings for them. This tells me that such a church does not care what is preached in her pulpit, or does not believe her doctrines strongly, or knows that the visiting preacher will not preach contrary to their doctrines. Such a practice is a "slam" the character of the host church and the visiting preacher. Well, maybe not a "slam." Maybe it is a true indication of their compromising character.

This is one reason our kind of Baptists oppose union revival meetings. We do not believe in compromising what we believe, or in supporting what we do not believe. I would consider publishing in T.B.E. that which I do not believe to be a similar matter.

I have had men challenge me to debates in The Baptist Examiner. I have refused to do this. A major reason for my refusal has been that I will not print their heresies in this paper. I will debate them in their paper as I do not mind preaching my truth (God's truth) whenever and wherever I can.

When a preacher is, in the main, in agreement with the doctrines we preach at Calvary Baptist Church and print in The Baptist Examiner, I may have that man to preach for us and to write articles for T.B.E.; even though he disagree with us on some important matters. However, he cannot preach or write for us those things upon which we disagree.

I did not print what the brother suggested I should have, which was in total disagreement with my beliefs on the subject. I would not have published what the brother thought I would have when it was in disagreement with our position here.

I consider my position on this matter to be very proper and to be eminently fair to all parties. I hope my position on this is clear to all our readers and supporters. Comments will be welcomed and considered. May God bless you all.

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REJOICE

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you will rise from every fall and keep on keeping on. You won't give up. You can't give up. This also shows the doctrine of eternal security. This is a twin doctrine to that of perseverance. They are joined together of God and let no man put them asunder. He who is eternally secure will persevere in repentance, faith, and holiness. He who does not persevere is not eternally secure, but is a false professor who will end up in hell. But the believer can rejoice in eternal security, for he knows that when he falls, he shall arise. All true believers are eternally secure and will persevere. But the truth of perseverance is the fruit and evidence that one is really saved and eternally secure.

Let us note this. One day, there will come the last fall. From it the believer will rise, never to fall again. He will rise up from that fall, up from this world, up from the place of the enemy's presence and power, up to glory, up to the presence of the Lord. And never again will he fall. Praise the Lord for this. I believe in the ups. I believe there are ups here of high and glorious spiritual experiences. I believe there is an up here from every fall we have. I believe there is a glorious and eternal up for the child of God. I am going to keep getting up and keep going on until I am there. And it is all by the free grace and almighty power of my sovereign God. I am going to make it through. I will arise. Praise the Lord!

Oh, let us boldly face the enemy. He cannot defeat us. We are on the winning side. Fear not, believing child of grace. God will hold you up. Though we fall we shall not be utterly cast down: for the Lord upholdeth us with His right hand (Psalm 37:24). Brothers and sisters, it is a hard battle, it might cost us many a bruise and much difficulty; but the outcome is not in doubt and never has been. Before all worlds began, we were predestinated to be conformed to the image of God's Son. And we will surely be just that. Let not the enemy rejoice. His rejoicing is vain and foolish. But let us who believe rejoice for we know that we shall arise from every fall, even from the last fall and be caught up to be forever with the Lord. May God bless you all.

THE WAY

(Continued from Page 1)

The first way leads unto life everlasting, while the second way leads to everlasting death. Though "the way of Cain" may take on different forms or "theological shapes," it still teaches that man wants to come before almighty God on his terms, and not God's terms.

We just might ask the all important question of the hour, who are the "followers of Cain today?" A simple answer would be, anyone who refuses to come before God as He requires - the blood-sprinkled way. We can conclude that all religions that teach that men can get to Heaven by any other means than Jesus Christ and "The Old Rugged Cross" is "the way of Cain." Whether it be the way of buddha, the way of Hinduism, the way of Islam, the way of Zoroastrianism or the way of

most so-called "Christian groups" that put their emphasis on human works — that way is "the way of Cain." For the most part, most Bible believing folk would agree with what has already been stated but they depart from the basic meaning of the blessed Word of God when it gets down to their particular belief.

The way of Cain takes on many different forms. Religion as such is not of God. God has never established religion! Religion will never take you to Heaven. It is the Devil's lie to trick man into believing that it will save him. It takes on so many different forms and shapes. Why? To convince the mass of humanity that human reasoning and thinking can produce acceptance in the sight of God. The way of Cain is to tell God that He must accept man on man's basis.

Before we can go much further in our discussion of "the way of Cain" — we must find out what "the way of Cain" is today. To do that, one must consider Cain and his younger brother, Abel. They represented two entirely different kinds of people: The lost and the redeemed. Cain is a picture of "the natural man" that can not and does not understand spiritual truth. Abel is a picture of the "regenerated person" that has acknowledged his lost fallen condition, thus putting his faith in a sacrificial substitute. Furthermore, one must note the difference between God's acceptance and rejection of these two men. Abel was accepted not because of his work or his doings, but because God accepted his "blood offerings." Cain was rejected because he refused to come before God in the proper way — "The blood sprinkled way." Thus Cain went about to establish his own righteousness. God could not and would not accept him as righteous! God will not accept anyone who comes any other way than the proper ordained way — "the blood stained way."

Listen now, "Without the shedding of BLOOD, there is no remission." Abel came by the God ordained way. Cain came by the bloodless way. The real difference between these two was not in themselves but in their offerings. One, God had respect unto, the other, God could not and will never have respect unto. Because Abel believed in God's eternal salvation by faith in a sacrificial substitute, he was accepted. But because Cain held to salvation by human works, he was lost. Here is the key to our text: "Woe unto them for they have gone the way of Cain." Matthew tells us what the end of these two ways are. The way of Cain is broad and leads unto eternal destruction while the way of Abel leads unto life everlasting (Matthew 7:13, 14). Thus, it ought to be pointed out that the entire world is going in one general direction: the way of Cain.

Beloved, the followers of Cain believe that salvation is by moral character and good deeds. On that account, the various works within the general public is geared to help out the needy. But "the church of God" was never given a "social gospel" to preach. The purpose of "the church of God" was to preach the gospel of glad tidings. Why? Because the followers of God know as did Abel that salvation comes only by faith in the shed blood of Jesus Christ.

So, with the thinking of Cain,

the social gospel was born. Thus Cain was the founder of humanistic religion. He became the Devil's patriarch in a real sense of the word. The thinking and philosophy of Cain has been, and still is, in total opposition to God's Way. That can be demonstrated in so many different ways. (1). The so-called "Churches of Christ" claim that one must be baptized in order to be saved; (2). The United Pentecostal Church of Jesus Christ claims that you must be baptized in the name of Jesus only and speak in "unknown" tongues in-order to be saved; (3). Many of the Arminian theologians and preachers claim that one must do good works and hold out to the end in order to be saved; (4). The Roman Catholic Church has "seven special Sacraments" that they teach one must have in order to be saved; (5). Many of the Holiness group claim that one must be sanctified holy (sinless) in order to be saved; (6). Most of what is known as Protestants in today's world would claim that good works in some way or fashion is necessary to be saved; (7). And most so-called Baptists are not much better in theology. The Old Devil is a "master of deceit" when it comes to promoting "the way of Cain."

One thing is certain concerning "the way of Cain." Philosophy does not and will not co-operate with truth. But then why would darkness even want to share with light? One expels the other. God is Light and darkness can not comprehend the light - (John 1:5). The way of Cain is to neglect "the way of God." Thus, when the "children of light" are near, and the "children of the Devil" have their evil ways revealed, persecution is the norm. Therefore, it is not a surprise to those of us who love the Lord that the "children of the Devil" have shed the innocent blood of God's people. The reason for this is quite simple. Our very existence serves to condemn the "children of the Devil," because our acceptance in the "blood of the slain Lamb" reminds them that God has no regard unto their sacrifice.

The way of Cain and the way of the world is one and the same. The world will not turn to almighty God in order to have life. The way of Cain has been noted over the years as "man made religion." But religion has never saved a person and will never get the job done. The way of God is in absolute opposition to the way of Cain. The two ways can not and will never exist together.

Beloved, The blessed Word of God says, "Woe unto them for they have gone the way of Cain." That should mean: (1). Great sorrow will be to those who have gone the way of Cain; (2). Much grief will result in following after the way of Cain; (3). Misery will be the outcome to them who follow after the way of Cain; (4). Much affliction and trouble will be the end results of following the way of Cain. Look up the meaning of the word "woe." Here is a warning! The Christian is to be mindful of these kind of people because they will bring misery and affliction upon the true "children of God," and because association with this kind will only tend to cause even more hurt and anguish of heart when the hand of God comes in judgment.

One must put in mind the fact that our Lord started His

Church during His earthly ministry and that the way of Cain only tends to say: "the Local Church is not all that important." You see, Beloved, the way of Cain is to play down the way of God. Thus, many have missed the mark in following the concepts of "the way of Cain." The Local Church is not important! Baptism is optional to those who feel they ought to follow the Lord in "Believer's Baptism." Church membership is a thing of the past. Tithing is not all that important — only the rich should consider it as an obligation. Bible study and personal devotions are not necessary. Attendance in the House of the Lord is for old women and young children. Christian Living is only the preacher's way of getting you to follow him. The list could go on and on. The fact is this: "The way of Cain" has crept into our churches, homes, and personal lives. Hear the words of Jude, "Woe unto them for they have gone the way of Cain." Beloved, it is my opinion that many a church has followed so close to the way of Cain that almighty God has been forced to remove the candlestick. Furthermore, many of God's dear children have lived for so long "the way of Cain, that it has taken hold of their life and there is little if any difference between them and "the children of the world." Oh, that we would see and repent of that way. May the Lord bless you as you think on these words.

HEAVENS

(Continued from Page 1)

womb I sanctified thee, and I ordained thee a prophet unto the nations."

Here we find, was a man, whom before he was ever born, God had ordained his footsteps. He would be a preacher, a prophet of the Lord. God made a revelation to Jeremiah when He called him to preach. He said, Now Jeremiah, I had this planned a long time ago for you, you are to be my preacher.

I believe in a God-called ministry! I believe that God calls His preachers. Only those called of the Lord will ever profit the people. So here we read that God had mapped out Jeremiah's life and his ministry before he was born.

Let us notice a little more about Jeremiah. When God made this revelation, Jeremiah did not want to do it. It is an awesome thing to preach the Word of God. Many a man, when he is felt called of the Lord to preach, just does not want to do it because he feels so insufficient. That is how Jeremiah felt. In fact, Jeremiah raised an objection, listen: "Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child" (Jeremiah 1:6). Jeremiah said, Listen Lord, I am just not mature enough for this work. I am still as a child in the things of God, in my knowledge, and in my discernment. I am just not mature enough for this kind of responsibility.

Then God made another revelation to Jeremiah. Listen: "But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak" (Jeremiah 1:7). You understand, God in His sovereign pleasure would cause Jeremiah to do His bidding. In other words, God is saying to Jeremiah, We are not going to vote on whether you want to do this, because wherever I send

you, you will go and whatever I command you to preach, you will speak. Here was a man called of God, sent of God, and nothing could alter it.

Then He gave Jeremiah a word of encouragement. Listen, "Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth" (Jeremiah 1:8, 9).

This is how that you might know whether that God has called a man to preach. If you are listening to a preacher, you will know if he is sent of God by whether he preaches the Word of God. You may not know it by how he preaches, that is, the manner in which he preaches, but it is known by whether he preaches the Word of God. We find that God put His Word in Jeremiah's mouth, because here was a man called and sent of God and he would preach the Word of God. that is how we know whether a man is called of God, if he is preaching according to this Book, the Bible, or not.

Now Jeremiah was not to have an easy time of it. God told him how he would be received, listen, "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee" (Jeremiah 1:19). God told Jeremiah that he was going to have a rough time, that a lot of people would disagree with him, that there would be a lot of people would disagree with him, that there would be a lot of people that would want to fight with him over what he preached. Nevertheless, they are not going to prevail, they are not going to win. They may make you feel bad, they may hurt you, but they are not going to win. Listen: "...I am with thee, saith the LORD, to deliver thee" (Jeremiah 1:19).

We see here by way of introduction to our text, that Jeremiah was a man called and sent of God. Also, by way of introduction to our text, I want you to know whom he was called to preach to. He was called to preach to the nation of Judah and particularly, in and around the city of Jerusalem. These were people that were religious, they had the Holy Scriptures, they had the Word of God, they had the temple. In the temple, they had the sacrifice that portrayed the Lamb of God. They had all the types and pictures in the Temple that showed the way of salvation. They had the picture of salvation by God's free and sovereign grace through the shedding of the blood of His only begotten Son. They had all of this that portrayed salvation through the Lord Jesus Christ.

You would think, "why would religious people need a preacher sent to them? Why would not Jeremiah be sent out to the heathen that did not have the Word of God? Why would not he be sent out to those that had never heard of these things?" Well, I think therein lies our lesson. God would send a preacher to the religious. When we come to chapter two, we have the first recorded sermon of this preacher, Jeremiah. What did he preach on, this man called and sent of God?

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain Deuteronomy 23:18 especially as to the "price of a dog."
Is it a sin to sell a dog?

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The word "dog" in the Scripture is used in two senses, first in the natural sense as in Luke 16:21, "—moreover the dogs came and licked his sores." It is also used as a figure of speech in which persons are likened unto dogs. To the Jews, dogs were considered unclean, and to call one a dog was an expression of contempt. The Jews called the heathen "dogs." The term "dog" is also used to denote a person that is shameless, snarling, wicked, vile or depraved. In Philippians 3:2 we have the warning, "Beware of dogs, beware of evil workers, beware of concession." This verse is referring to Jewish teachers who taught false doctrines. The apostle called them dogs. In Revelation 22:15 the wicked are referred to as dogs, "For without are dogs, and sorcerers, and idolaters, and whosoever loveth and maketh a lie."

In Deuteronomy 23:17, 18 we are told, "There shall be no whore of the daughters of Israel, or a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God." The word "dog" in verse 18 is used in a figurative sense. It refers to the sodomite in verse 17. Verse 18 is telling us that the gains of the prostitute and also that of the homosexual are not to be brought into the house of the Lord, for, "both these are abomination unto the LORD thy God."

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Deuteronomy 23:18: "Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God."

I think a study of the context will show that this verse has no reference to a literal dog. I do recognize that there are several commentators who might disagree with my answer, or at least not be as settled on it as I am. In order to answer the question relative to the "price of a

dog" let me first establish what I believe a "dog" is in our text.

I believe the verse is not speaking of a literal dog but of a figurative dog. The dog figure representing a homosexual. I think it speaks of those who engaged in sodomy for hire. Verse 17 reads: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." I feel there is a definite relationship between verse seventeen and verse eighteen. We know that a whore is mentioned in both and I am convinced that God uses the term "dog" to refer to a sodomite in verse seventeen. The world can think what they will about homosexuals, God calls them dogs. The world's view will not change God's view. The world's view should not change the view of God's people. Our thoughts towards them should be the same as God's. We are not to be tolerant or sympathetic toward them. We are to speak out against their terrible sin. We are, however, to give them the gospel and work towards their salvation. I make no apology for my God calling these people dogs. I must stand on God's side and agree with His Word. Let us not be swayed by modern thinking.

Now let me briefly deal with the question about the "price of a dog." I do not think it wrong to sell a dog. I think if you sell a dog, the profit from that sale should be given to the church in the form of a tithe and offering. The price referred to in our text is that of a homosexual prostitute. This is my interpretation of this verse. I think it is the correct one. May God help us stand against homosexuality. May God bless you all.

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In order to understand verse 18, we must also read verse 17. "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God."

God is telling Israel that their sons and daughters are not to enter into prostitution, either male or female prostitution. Since all Israel were to bring their tithes into the house of God, they would bring their ill-gotten tithes in.

The Hebrew word that is translated "dog" can also be translated "male prostitute". The last phrase of verse 18 bears this out as we see what it says, "...For even both these are abomination..." It is obvious that the word "both" is referring to the "whore and sodomite" of verse 17.

Verse 17 tells us that the sons or daughters are not to become prostitutes and verse 18 tells us that to do so would require the price of such activities to be brought into the house of God, which is abomination.

The word "dog" in this verse does not refer to the animal at all, and therefore does not teach that it is wrong to sell a dog.

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Deuteronomy 23:18, "Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God." In verse 17, it was commanded that there be no whore or sodomite found in the land of Israel. God has no respect for the gay community, and neither should we. This is a vile and wicked practice, and those who practice this should not be allowed any rights whatsoever. People talk about gay rights. These pervers have no human rights at all. They gave up their human rights when they started acting like dogs and other animals. Verse 18 deals with the money that is made in whoredom and sodomy. Thou shalt not bring the hire of the whore into the house of the Lord. In other words, the money the whore makes and offers to the Lord would not be accepted. God does not accept or approve of whoredom. Now the price of a dog in this verse is referring to the sodomite who was mentioned in the previous verse. The word "dog" comes from the Hebrew word "keleb," which means by euphemism, a male prostitute. The dogs mentioned here are the same as those mentioned in Revelation 22:15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Thus it is with the whore and the sodomite: God would not accept their vows. God has stamped His disapproval on the humans who act like animals. Now don't get mad at this preacher for calling them animals. The Lord is the one who calls the sodomite a dog. They like to be called gay, and don't like the name sodomite; the name they got from those filthy, vile people in Sodom; whom God destroyed because of their wickedness. Let me hasten to say that there are none too wicked to be saved. What they do is as about as filthy as you can get, but the whore and the sodomite can be saved, when the Spirit of the Lord grants them the faith to trust Christ. Now when they trust Christ they will give up this wickedness.

The price of a dog refers to the sodomite. It does not refer to

the animal. The selling of an actual dog is not referred to here. Thus, it is not a sin to sell a dog. It would be no different than selling any other animal..

HEAVENS

(Continued from Page 3)

Well, we have it in Jeremiah, chapter two. I believe that Jeremiah's title to this sermon, could well be taken from the twelfth verse where it says, "Be astonished, O ye heavens, at this..." I believe his title could well say, "The Heavens are Astonished."

When he says, the heavens are astonished, he is talking not only about the stars and the moon, but he is also talking about those that inhabit the heavens, the created beings, the angels, the archangels, and the many, many hosts of created beings. He is saying they are astonished at something. I believe this may well have been the title to his sermon.

That is what I want to speak to you about in this message, "The Heavens Are Astonished." Why are the heavens astonished? The first reason I want to give you why the heavens are astonished is: they had left God out of their religion.

I. They Had Left God Out Of Their Religion.

"Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof..." (Jeremiah 2:6, 7). That ought to be enough to astonish anyone.

Here we see the Israelites were slaves, and God went down and redeemed them and led them forty years in the wilderness. God put shoes on their feet made of badgers' skins and those shoes never wore out. Could you imagine a pair of shoes lasting you forty years? Not only that, but they never had any other shoes. In other words, when a little boy got his shoes, or a little girl, that shoe grew with the foot because that is the only shoes they ever had. Can you imagine shoes like that? One pair of shoes that were put on your feet when you were a little child and when you were forty years old, that same pair of shoes would still be sufficient. That is the kind of shoes that God made them.

God also made them clothes that did not wear out. Could you imagine having a pair of trousers that would last for forty years, could you imagine having a shirt that would last for forty years? Could you imagine having a jacket that would last for forty years? If you are a lady could you imagine having a dress that would last for forty years, that would never wear out?

God led them safely, though many enemies rose up and these enemies were more powerful and stronger than they, God made them victorious over every enemy that raised its hand against them. All that time, He fed them, all those forty years. He brought them into the promised land, a good and pleasant land. In spite of this, they forgot God. They left God out of their religion. Is it any wonder that the angels in heaven were

astonished? You say, what a terrible thing for these people to do. Well, you know it has been that way throughout history, religious people have left Jesus out of their religion.

In Jesus' day it was the same way. Listen: "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matthew 15:7, 8). Do you not see, here were people that said, Oh yes, I believe! Oh yes, I am a Christian! Certainly I believe in Christ! He said, your heart is far from me. You can give lip service to being a Christian and your heart be far removed from the Lord Jesus Christ. In the secret recesses of your heart you say, I will not have this man to reign over me.

Notice further what He said about them in verse 9. "But in vain they do worship me..." (Matthew 15:9). Here are people that actually worship the Lord Jesus Christ and when they die they are cast into Hell. They worship Him, the Bible says, "...in vain..." Could you imagine that? Yet, there are multitudes today that go to a place of worship and they attempt and practice some form of worship of the Lord Jesus Christ, but they know Him not. Unless God has made a revelation to you and you have been brought to trust in His Son as your only hope for heaven, you are going to go straight to hell. You will have worshipped Christ during your lifetime and it will all be in vain.

Notice further, Matthew 15:9, "...teaching for doctrines the commandments of men." That is always a bad sign, when people are more interested in tradition and what men think and say than what the Bible says. They are more interested in tradition than they are in what God says about it. Tradition is the guide instead of having their life regulated by God's Holy Word. I would say it is a bad sign in a person when that is their attitude. That is the way it was in the days of the Lord Jesus Christ, when He walked upon the earth and preached among men.

In Matthew 13, He gives us a picture of outward Christianity and how it will grow in the latter days. It will be a picture of Christianity without the Lord Jesus Christ. Listen, "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matthew 13: 31, 32).

Now, you will notice from this, a small beginning. Christianity began with a very small beginning. The Lord and twelve disciples, that was the beginning. In the book of Acts, after Jesus was resurrected from the dead, you find one hundred and twenty names in the upper room. There may have been a few more scattered here and there that believed on Him, and trusted in Him, but there were not many. It was indeed a small beginning.

Then you look in history and how much outward Christianity

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Who constitutes the great multitude of Revelation 7:9-17?

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There is a lot of confusion as to the great tribulation referred to in these verses. It is not an ordinary tribulation. I believe this is the great tribulation Christ speaks of in Matthew 24:21. We all have trials, and sorrow, and difficult times but such is not "the great tribulation" spoken of in the Scripture in the question. Christ said there had never been such nor ever would be.

The word "great" is used in several different ways in the Scriptures. But in Matthew 24:21 it comes from a Greek word which means greatest or very great, exceeding great. Also this is the same word that is used in Revelation 7:14, and it means exceedingly great, high, strong, unusual, irregular; meaning that it is not regular, not normal tribulation, but out of the ordinary. It is a tribulation that comes as a result of God's wrath being poured out without mixture (Rev. 14:10). To be poured out without mixture means that there is no mercy, or grace, or goodness at all in it, or mixed with it. And so it will be a great and terrible tribulation.

Now, the great multitude are the ones who come out of this great and terrible tribulation. They are redeemed saints of God. Having washed their robes and made them white in the blood of the Lamb means that they were saved by the blood of the Lord Jesus Christ. This multitude refused to take the mark of the beast in their hands or their foreheads. Many were beheaded for the witness of Jesus and for the Word of God. (Rev. 20:4). And many which loved not their lives unto the death (The Martyrs death). (Rev. 12:11).

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The one hundred forty four thousand are the elect Jews saved during the tribulation time; they were numbered, and rather a large number at that. We think of Israel as being a very small nation, but when we read God's Word, we find that He hasn't forgotten His elect nation. We see from the first eight verses of this seventh chapter of Revelation that there were twelve thousand Jews chosen from each of the twelve tribes of Israel. I believe these are to be witnesses to His saving grace and results in this vast number being saved.

In verse nine we find another group which I believe to be elect Gentiles that are saved out of every nation, kindred, and tongue; who have believed for their soul's salvation by the preaching of the everlasting gospel. These saints had suffered much during the tribulation time, but now their suffering is over and we see them before the throne of God, giving Him praise. They hungered and thirsted for want of food and water during the tribulation time, but verse sixteen tells us that they are happy now. Look at verses sixteen and seventeen. Revelation 7:16, 17 says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

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This great multitude is the elect of God, saved out of the great tribulation period through the shed blood of Jesus Christ. They were quickened by the Holy Spirit, and granted repentance and faith in the gospel as proclaimed by the angel in chapter 14:6 and the 144,000 Jews that were sealed.

This multitude will dwell upon the earth and worship Christ during the millennial reign in their mortal bodies. The pre-tribulation saints will have already been translated, and will be ruling and reigning with Christ in glorified bodies.

HEAVENS

(Continued from Page 4)

has grown. You look today at its gigantic proportions, how that it fills our nation and seems to fill many nations. I am talking about "the outward manifestation" of Christianity. Then you will notice that it becomes such a big tree that the birds of the air come and lodge in the branches thereof.

Now, using the symbols of parables, that He uses in the other parables, it was the birds of the air that came and snatched away the Word of God, the good seed out of the soil. "And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up" (Matthew 13:4). We have a picture here of the birds of the air as the emissaries of Satan, that dwell in the branches of Christianity today.

We notice further, in Matthew 13:33, "Another parable spake he unto them; The

Kingdom of heaven is like unto leaven..." Leaven, in the Bible, is a picture of sin and type of sin. All right, so you have it being like leaven, "...which a woman took, and hid in three measures of meal..." So a woman took this leaven and she hid it. She did it in secrecy because it was a deceitful act. That is the way it is with Christianity, it has been leavened through and through with error. I say "the outward form." I know there are many that hold the truth and there are many that are saved, but in the outward form it has become an ungainly growth and gigantic in proportions and filled with leaven through and through.

Let me show you another picture from the Bible. In the book of Revelation, chapter 3, we have a message to the Church of the Laodiceans, in verse 14, "And unto the angel of the church of the Laodiceans write: These things..." What is He writing to the church? Verse 20, notice it, "Behold, I stand at the door, and knock..." Listen, JESUS IS ON THE OUTSIDE OF THIS CHURCH, knocking to get in. Is it any wonder that the heavens would be astonished at such a thing? Here is a group of people that profess to worship the living Christ and yet He is on the OUTSIDE of the building knocking to get in.

I remember a lady that I knew in England. She went to a church where they were having a special service. The preacher had taken his text from the words of the angel that met the women when they went to the empty tomb to find Jesus and He was not there. The angel said to them, "He is not here..." (Matthew 28:6). The preacher took this for his text, "He Is Not Here." She said, as she sat in that building and looked at those people and knew the dead formality of those people, she realized that the text was literally true, Jesus was not there.

It could be said of many places of worship up and down our land, "He is not here"! For most people, a church is simply a social club. No wonder the heavens are astonished at such a sight! Could you imagine the angels in heaven? Could you imagine the archangel Gabriel? Could you imagine the heavenly host as they gaze down on the average place of worship in our nation? Could you understand why they would not be astonished at what they see? That is the first reason I believe the heavens are astonished.

The second reason that the heavens are astonished is because:

II. THEY FORSOOK CHRIST.

"For my people have committed two evils; they have forsaken me — the fountain of living waters..." (Jeremiah 2:13). This water was provided by God, don't you see, they did not do anything to make the living water come out of the ground. God provided this! Just like He provided the Lord Jesus Christ as salvation, just like He provided the Lamb of God to die on the cross for the sins of His people and to take

their punishment and to come out of the grave on the other side of the judgment.

It says, that they forsook the living waters. They forsook God's provision. They forsook God's only hope for them to be saved. Is it any wonder that the heavenly host were astounded at such a thing? The foolishness of such a thing. How foolish to forsake the living waters.

You say, "Well, people would not do that to the Lord Jesus Christ." Listen: "From that time many of his disciples went back, and walked no more with him" (John 6:66). Here is the Son of God walking in the flesh, the Lamb of God, pointed out by John the Baptist. He is preaching perfectly, flawlessly, and the Bible says many went back and walked no more with Him. Could you imagine the attitude of sinful men and women towards the Lamb of God without spot and without blemish? He is God's answer to sin. He is mankind's ONLY hope and these sinful men and women walked back. They went no more with Him. Would not that be enough to astound all the angels in glory?

They have forsaken the provided way. Let me illustrate this with the Apostle Paul. He was a man who wrote most of the New Testament, a great preacher, who had a great revelation of God. What a blessing it would be to labor with a man like this, to work with him to sit and talk with him and fellowship with him about the things of God! You say, "Yes, that would be a wonderful thing, to help this ambassador of the Lord Jesus Christ." Listen to what happened in II Timothy 4:10, "For Demas hath forsaken me, having loved this present world..." Here was an individual who loved the world more than being with a servant of God. Look at Demas packing his bag. He is heading out for worldly pleasure. He leaves the apostle all alone. Could you imagine the astoundment in Heaven at such an action? Yet that is exactly the way people do today, no better than Demas. Once you forsake the ONLY way, there is nothing left, bringing us to the third point in my message. The reason for the astonishment of the heavens.

III. THEY HEWED THEM OUT WRONG WAYS

First they forsook the living waters, God's provided way, but then what they did next was even worse, listen: "...and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13). They forsook the provided way and now they work for salvation. They hewed them out cisterns, broken cisterns and that is the way it is with everybody that is trying to work their way to heaven. They have forsaken God's provided way and they are laboring and working to get there. They have hewed out cisterns and the Bible says they are "...broken cisterns, that can hold no water."

You might have hewed out some cisterns, but they are not going to hold any water. God says they will not hold any water! That is like everyone who believes baptism has something to do with salvation. They have hewed out a cistern and it will not hold water. If you are trusting in baptism, some religious rite that you are going to do, some ritualistic activity that you are going to take part in, you have simply hewn out broken cisterns and they will not

hold any water. When your life is over, you will be cast into hell itself.

Everyone that ascribes to works for salvation, is in this class. It is enough to astound the heavenly host as they look upon the Blessed of God who died for sinners and rose again from the dead and they see sinful men and women who say, "That is not good enough for us, we have to add our works to what He has done." They want to add their baptism, their church membership and their activity. You will split hell wide open if you do this. It astounds the heavenly host that you would even attempt to do such a thing.

Do you not understand, you are astounding the heavens. Stop at once and trust Him today as your ONLY HOPE FOR HEAVEN. Cast your all upon Him and His Sacrifice, shelter under His atoning blood. May God make Jesus your only hope for heaven. May God grant that you would forsake the cisterns that you have hewn out. May God bless you is my prayer!

THEOLOGY

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We break into the midst of the story of all stories, the Biblical account of the death of the Lord Jesus Christ. We who know God should rehearse this story in our minds often. This story should touch our hearts with a mixture of sorrow and joy; sorrow at the sufferings of Jesus, but joy at what this suffering brought to us in the form of redemption. In the midst of this marvelous story we have a story about two thieves who were crucified with Jesus. (By the term story, I do not mean to imply something that has been made up or invented; but I refer to an actual event.) It is this story of the two thieves and their relationship with Christ that I wish to write about. We want to examine these thieves' theology, especially the theology of the thief that was saved.

Let me get this article going with a story. Once there was a preacher who was urging a young man to repent of his sins and believe on Jesus Christ as his Lord and Saviour. The young man kept putting the preacher off, but the preacher was persistent. Finally the young man being annoyed said to the preacher, "Just leave me alone, I'm going to be like the thief on the cross." The preacher paused a moment and then replied, "which thief?" So many people are thinking they are going to be like the thief when they forget there were two thieves. Their probability of being like the one who died and went to hell is much greater than their being like the thief whom Jesus saved and took with Him to paradise. I forget who it was, but one writer said: "God gave us one death-bed conversion that we might have hope, but He gave us only one that we might not presume."

It is very presumptuous for you to assume God will grant you a death-bed conversion. You presume too much by thinking you can live your life in great wickedness, be a constant hater of God and all that He stands for, be a lover of sin; and then presume upon God, as you lie

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THEOLOGY

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dying, that He will forgive you. If salvation were not totally by the workings of a sovereign God, your opportunity for a death-bed conversion would be none. Because God is the complete determiner in who is saved and when they will be saved, there is hope for those who go to their death bed without Christ. If it were up to man, there would be no such hope. You are also very presumptuous in assuming you will have the opportunity for a death-bed conversion. Millions die without such an opportunity. You are very presumptuous to think that God owes you forgiveness as you lie dying when you had no desire or concern for spiritual things while you were alive and healthy.

I want us to notice that in two ways we are all like these two thieves. First, in that we are all thieves. By this I mean we have all robbed God of glory that is His due. We have taken to ourselves the glory that belongs only to God. In this sense, we all deserve to perish for being thieves. The second way we are all like these thieves is that we are all dying. Each day we live and each breath we take is moving us that much closer to death. This is a reality about which few wish to think. This is a reality to which every human being should give much thought. It is a reality for which all men should prepare.

I would urge all readers of this article to consider both of these thieves. They serve as an eternal example to all humanity. Both are eternal and are living today either in heaven or hell. The same will one day be said about each of us. Let us not glory so much in the saved thief that we forget about the thief who died and went to hell. He is as much a part of the Bible as the thief who died and went to heaven. He serves as much as an example of what can be as the thief who was saved.

We want to look at this subject with four major points. 1. The thief's theology relative to himself. 2. The thief's theology relative to Jesus. 3. The origin of this new theology. 4. The end result of the theology.

I. HIS THEOLOGY RELATIVE TO HIMSELF. What man believes about himself and his relationship towards God is theology. People need to realize that it is not their relationship with the world that is important, but their relationship with God. People make much to do about being at peace with the world and at peace with themselves. They should be concerned about being at peace with God.

I'm sure that both thieves had ideas about themselves. I hear the thief that died and went to hell telling his sad story. It seems as though every criminal has a sad tale about the reasons he is in trouble. I hear him tell others that he does not deserve the punishment he is about to receive. He tells them he has a good heart and just happened to make a mistake. He tells about how he had a rough childhood, and that is the reason he turned to a life of crime. He tells about how everybody does it. He talks about those who are richer than he, and could afford a better at-

torney getting off free while he must be put to death. He blames society, his parents, friends, or even his partner; but will not take the blame himself. Doesn't that sound like a lot of people we know? I'm sure that, for a while, this was the attitude of both thieves. However, we see the attitude of the one thief changes. We want to now examine his theology after the Spirit of God began to change his opinion of himself.

We notice first of all that this thief began to realize that he was a sinner. What a forgotten message this is in most pulpits today. Men are told how good they are, not how filthy and vile they are in the eyes of God. Beloved, realization that a man is a sinner is the beginning evidence that the Spirit of God is at work. This thief is no longer concerned so much about his sin against the state, he is concerned because he knows he has sinned against a holy and powerful God. He knows he has offended a higher power than the state. He realizes he is a sinner by nature, choice and practice. He does not look for others to blame but knows he must give an account for himself. He realizes he has been an enemy of God from his birth, and has done nothing to improve that relationship. He knows that in his whole life, he has never done one thing pleasing to God. His whole life has been a failure. He has violated God's law, holiness and His character. I ask you a question; have you ever been made to feel as this thief felt? I warn all of you who know not Christ that your state is the same as this thief's. You are a vile, wretched sinner that is an enemy to God. Until you come to realize this you are doomed for an eternal hell. Do not think that because you are not a blatant and open sinner that you are any less a sinner. We can divide sinners into three categories: the very wicked, the ignorant, the moral. All men do not sin to the same degree, but I will assure you that all men are sinners.

The second thing this thief began to realize was that he deserved to be punished. He told the other thief that they were getting just what they deserved. I am convinced this thief began to realize that physical death was only the beginning of the punishment he deserved. He knew that he must answer to God for the crimes he had committed against Him. He knew he deserved to go to hell. He knew that if something did not happen, in a few hours he would be in the torments of hell. Few people believe they deserve to go to hell. Few think they have ever done anything so bad as to deserve that much pain and suffering. This is because their standard is far below God's.

The third thing he realized was that there was life after death. This is proven by his request to be with Christ when He entered His kingdom. Most people do not want to think about life after death. Most operate on the assumption they will live forever. They seem to think that death is for someone else and not them. We often times assume that because we are young and healthy, we are not near death; but that is not always true. I assure you, death is coming. The when, where, and how are controlled by a sovereign God. You had better understand that. You had better understand that there is life

after death. You will live for all eternity in the glories of heaven, or you will suffer that second death which is eternity in the torments of hell.

That brings us to the fourth thing this thief learned. He learned that hell is an awful place. He learned that it is not just a fairy tale or ghost story, but a real place where he would spend eternity except someone redeem his soul from that horrible place. Perhaps he knew of Jesus' teaching that hell is to be feared above all things. Words cannot tell of the horrors of this place. After a thousand years, one will only begin to be able to partially explain the torments of this place. After a thousand years, he will still have an eternity to suffer for his sins. Beloved, this thief realized that in a few short hours, he would be screaming in the burning flames of hell. What a horrible thought! If you are lost, do you have it? You should, for it is a true thought. Is hell going to be your eternity? It is, except God intervene and save your soul.

I ask you to examine the theology I have mentioned concerning the thief. Do you or have you ever had this kind of theology about yourself. If you haven't, then you know not Christ, and hell will be your destiny, except you come to a belief in this theology.

II. Let us now notice this thief's theology relative to God. We find that early in our story both thieves had the same theology relative to Jesus. They both thought He was an imposter, a fake, fraud, and a hypocrite. They joined the rest of the crowd in mocking Jesus. Even though they were dying, they still manifest how truly depraved men are. In their dying hours they find pleasure in Christ's misery. But, as we read the story we find that one of these thieves' attitude towards Christ changed. I assure you this change was not made by himself. Man does not of himself, suddenly come to a new theology relative to Christ. This change in his theology is evidence that the Spirit of God is working. Let us notice his new theology relative to Christ.

First, he realized that Jesus was not just a man. He knew that Jesus, though He had the appearance of a man, was God incarnate. He knew that Jesus was the very God that he had offended all of his life. We live in a time when even many religious leaders deny the Lordship of Christ. This will not excuse any from not recognizing that Jesus is God. All men will confess that He is Lord: the question is, will it be now or will it be just before He casts you into hell? No person will ever be saved until their theology relative to Christ includes the fact that He is God.

The second thing he realized about Jesus was that He was perfect and had never committed a single sin. He attested to the other thief that Jesus had "done nothing amis." He no longer thought Christ to be an imposter, but saw Him as the perfect Son of God. Certainly this knowledge came about by revelation of the Holy Spirit. A man that denies the Deity of Christ will go to hell.

The third thing he realized about Jesus was that his hope for all eternity depended on Jesus dying for his sins. Brother, there is no more important subject to be preached than the necessity of a substitutionary death by Jesus Christ. The thought of a substitutionary death may not appeal to the

pride of man, but I assure you that it is his only hope. He knew that his sins must be paid for, either by himself in hell, or by Jesus at Calvary. A sinner must be brought to this point before he will ever be saved. He must know that his hope for time and eternity rests in Christ dying for his sins.

The fourth thing he realized was that Christ would rise from the dead and set up a kingdom. This is great evidence that this thief had heard the gospel of Christ preached. All this theology is only possible through the Spirit of God revealing it to this thief by the preached Word of God. Whether people believe it or not, Jesus will come again. Jesus will judge and cast into hell. Jesus will set up a literal kingdom. Is it not amazing how much theology this thief learned about Jesus?

The last thing I mention about this thief's theology is that he realized that Jesus loved him and that, because of a gift from God, he loved Jesus. This Jesus that he had earlier mocked and scoffed, he now loved. He was caused to realize that, from all eternity, he had been the object of Jesus's love. He did not want to enter the kingdom of God just to escape hell, but he actually wanted to be with Jesus throughout all eternity. Oh, the joy to know Jesus loves you and to know that you love Him. Is there anything to equal that feeling? I ask you what is your theology relative to Christ? May it be like this thief's.

III. The next point we wish to discuss is the origin of this new theology. This is a much maligned point in our day. Most people think that this theology came about simply because the thief changed his mind all by himself. Beloved, this is pure heresy. Not only is it heresy, but is blasphemy against many major Bible doctrines. Let us notice a few things about this thief.

First, I ask the question: What could this thief do? He is suspended in mid-air, hanging on a cross with a sentence of execution upon him. This thief could not "come up front" and get saved as many like to speak about. This thief could not be baptized, for he was bound to a cross. There is nothing this thief could do that would bring him salvation.

I assert that this thief serves a classic example of salvation by grace. What a great display of God's love, mercy and grace! This thief would never have the opportunity to do anything for God. He would not be able to join a church, pay a tithe, or witness to the lost.

He was about to die and his opportunity to serve God would be over. Why would Jesus save such a man? Beloved, because the Father had chosen this thief before the foundation of the world, because the Son was about to give His life for the sins of this thief, because the Holy Spirit is now working effectively in the heart of this thief. Jesus could have said, "No, you waited too long; or what have you ever done for me?" Jesus loved this thief, so He promised him an eternity with Him in paradise. Little did this thief realize that his fate had been determined by a Sovereign and loving God before he was ever born. He did not realize that it was not an accident that he was then hanging at the side of Jesus. Beloved, his salvation was in the hands of a sovereign God, and I know of no better place for it to be.

I do want you to understand

that this thief did not come up with this theology on his own. Man would have to be a fool to believe that this thief changed his mind about Christ and came up with this theology all by himself. Read I Corinthians 12:3, Acts 13:48 and Matthew 16:17. They will tell you that this knowledge does not come from within a man, but rather is a gift from God. God was the origin and producer of this new found theology.

I will not, and I urge other preachers not to play games with people's souls. Don't lie to people in the name of trying to get a profession. Our message to lost souls must be that they are hell bound and hell deserving sinners. We must tell them that they are lost and helpless to do anything about it. We must tell them that their only hope rests in a sovereign God. Let us do the preaching and leave the saving up to God.

IV. The end result of this theology. The fact of the matter is, that the end result is not yet over. Both thieves are still experiencing the fruits of their earthly theology. Death did not end things for them, but simply brought about an eternal beginning.

The saved thief is still in heaven reaping the benefits of his God-given theology. He has been in heaven about two thousand years now. He has been with Jesus all those years. He has not experienced any of the pain or torment he experienced while on earth. He has not committed one sin. He has shed no tears. He has not been sick one day in all those years. He has not felt the hurt of losing loved ones, for there is no death there. He has been happy and possesses an indescribable peace that we cannot yet comprehend. This is the result of his dying theology. He never has to worry about being evicted, for he now has an eternal home. If your theology is the same as his, then your result will be the same. There is no other theology that will bring about this result.

Let us notice where the lost thief's theology got him. It may have made him more popular with the crowd that watched him die. The only joy any person with his theology can have is earthly and temporal. This thief has been for about two thousand years suffering the pains of an eternal hell. He has been weeping, wailing, and gnashing his teeth in pain and torment. He has seen nothing but total darkness for all those years. He no doubt has had many memories of his dying day. He no doubt remembers his friend telling him about Jesus in the middle of them. He probably remembers Jesus making a promise to the other thief. He remembers well his mocking and cursing Jesus while they hung on crosses side by side. The reality has now sunk in to him that hell is his eternal home. He knows that there will be no more chances, but that he is doomed for all eternity.

In closing, I ask you all a question, which thief? The grave will work no change. The theology you die with will be the determining factor in whether or not you spend eternity in heaven or hell. We will all join one of these two thieves in eternity. Which one will you join? If you are lost, may God impart to you the same theology He imparted to the one thief who is in paradise with Him today. If you are saved, then praise and thank God for so great a gift. We have

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"Afterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tabernacle" (Ezek. 41:1).

We have all gone to famous places where a guide has directed us through the house and informed us regarding that which was before us. I, for example, have been to Abraham Lincoln's home in Springfield, ILL. where a guide directed me to where Abraham Lincoln sat, slept, etc. I have also been to Andrew Jackson's home near Nashville, Tenn. where I was given a similar tour. The chapter before us is also informing us of a house. It is God's house among men. We, as we tour God's house, should remember that our God has dwelled in different houses upon this earth. He, in fact, dwelt in the holy of holies in the Tabernacle. Later He dwelt or tabernacled in His Son - the Lord Jesus Christ. Today He dwells in His church. The record before us shows that He is to dwell in a future temple.

We, in the chapter before us, observe as Ezekiel is brought to the temple itself where he is given the dimensions of the posts and the doors, both of the holy and the most holy place. He is then led to observe the wall of the house, its side-chambers, the widening about of them, and their doors. He is then led to the building before the separate place, its doorposts, narrow windows, and galleries. He is then led to observe several ornaments of the house. Later he is brought to the altar of incense. Last of all, in this chapter, Ezekiel is privileged to observe the decorations and lights on the doors, porch and side chambers of the temple and sanctuary. Keep in mind that the Lord's church is the temple of God today and that it is from His church that His message goes out into the world. His church is to be the light into all corners of the earth. The new temple will serve the same purpose. It, in fact, will not be a dead sea, or a dead end, but it will be the hub of the earth. It will be a light which will light every corner of the earth.

We are informed by our guide (v. 1) that the posts of the temple, being six cubits (approx. nine feet) broad on either side, will be equal to the breadth of the Tabernacle; that is, the breadth of the Tabernacle which Moses was commanded to construct. These posts were the posts of the door of the temple. They, in fact, stood on either side of the door. One stood on the north side while the other was on the south side.

The fact that the breadth of these posts is compared to the entire breadth of the old tabernacle, or God's dwelling place, shows that God's dwelling in His future house will be on a much larger scale than it was in His old house. He, in fact, will reach out to more people and His blessings will not be able to be compared to those that surrounded the old tabernacle. The future kingdom, in fact, will be as stated in the following passages: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will

set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people" (Ezek. 37:26, 27).

"And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits" (Ezek. 41:2).

It is interesting and instructive to observe that the door will



Willard Willis

be twice the size of the door to Solomon's temple. God, in other words, will reign from His house with open arms. His door will be wide, indicating that fellowship with Him will be on a grand scale, or as Ezekiel 37:27 states, "...I will be their God, and they shall be my people." We also observe from the chapter before us (v. 2) that the length of the temple is to be forty cubits while the breadth is to be twenty cubits. The building, then, is to be approximately sixty feet from east to west and thirty feet from north to south. The door, then, is wider than that of Solomon's temple, but the temple structure is the same. We are to see then that the same God who dwelled in Solomon's temple will dwell in the future temple. The only difference is that the door will be wider, that is, His blessings toward the people will be on a much larger scale. "Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits" (Ezek. 41:3).

Our guide has now brought us to the door of the holy place. The veil had once hung here - the veil which our Lord rent from the top to the bottom. It is said that the door into the holy place is seven cubits. Seven, in the Scriptures, is a complete number. This fact indicates that the entrance into God's presence will not be hindered by a veil or by a narrow door. Our Lord Jesus, by His death and resurrection, has opened up a seven cubit wide door into God's most holy presence. "So he measured the length thereof, twenty cubits; and the breadth twenty cubits before the temple: and he said unto me, This is the most holy place" (Ezek. 41:4).

We must not overlook the fact that God, in speaking to Ezekiel, is speaking to the entire house of Israel. He is revealing to Israel the extent of the blessings which await them. The holy place will be 20 x 20 (approx. 30' x 30'), or an exact square. The New Jerusalem, according to Revelation 21:16, will also be an exact square. The apparent message which we are to receive from the exact square is that of durability. God, in fact, will not be moved from His residence and His people will rest in total security. They will never lack or want for any good thing.

"After he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side" (Ezek. 41:5). The wall which surrounds the holy of holies - God's dwelling place, will be six cubits thick. This fact, no doubt, speaks to us of the durable and lasting salvation of the Lord - the salvation which was paid for and sealed at Calvary. It is as stated in the following passages: "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 26:1, 60:18).

The width of the side chambers, according to verse four, will be four cubits and these will be round about the house on every side. These chambers will be for the priests to lodge in. They will also store the attire of the priests (See Ezek. 42:13, 14). The chambers, which are in God's holy presence and where the priests go in and out of, may represent the Lord's churches where we are in God's presence. The church is also the base of our operations or witnessing for the Lord. "And the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house" (Ezek. 41:6).

Here we are to learn that the chambers or lodging places will be three stories with thirty in every story, or a total of ninety. The teaching obviously is that God will dwell among His people. They shall dwell in His presence where nothing can harm them, or take away from the benefits of His presence. He will walk hand in hand with them continually rather than now and then. It will be similar to, "In my Father's house are many mansions... I go to prepare a place for you... that where I am, there ye may be also." It is stated in verse six of the chapter before us that the ninety chambers entered into the wall, but that they had not hold into the wall. This fact means that the structure of the wall projected outward. There, in other words, were buttresses in the wall on which the lodges will rest. This kind of structure speaks to us of the firmness of God's spiritual house. It, in fact, rests upon God, who is our thick wall and buttress.

"And there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst" (Ezek. 41:7). Our text states that there was an enlarging, which means that the chambers, as they rose up in stories, were larger and larger. Those, for example, in the middle story were larger than those in the lower story by one cubit. The "winding about" still upward to the side chambers,

refers to the winding stairway which will ascend upward to the chambers. The fact that the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst, means that the chambers, which are here called the house, will become broader and broader as they ascend upward. They will increase from the lowest chamber to the highest. They, in fact, will ascend from four cubits on the lower story to six at the top. "I saw also the height of the house round about: the foundations of the side chambers were a full reed of six great cubits" (Ezek. 41:8). Here, again, the "height of the house," according to John Gill, refers to the chambers rather than the temple proper. The chambers will not be as high as the temple, since there must be room left for the windows through which light will enter the temple.

The passage before us gives the foundation of the side chambers as "six great cubits." The reference is not to the lowest story, since they were but four cubits. The reference, therefore, is to the third story which is to be six great cubits. The second story, of course, will be five cubits.

The cubits referred to are called "six great cubits," or a "full reed." A great cubit is one hand breadth (Ezek. 40:5) larger than the common cubit of eighteen inches. The six great cubits equal one full reed of ten feet. John Gill says regarding "the foundations of the side chambers": "These foundations signify the same as the twelve foundations of the wall of the New Jerusalem; and which are no other than the one foundation Christ, ministerially laid by His twelve apostles; and who is the only foundation of His church and people, and is a pure one." The thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within" (Ezek. 41:9). The reference here is to the outside wall of the chambers north and south. The wall will be five feet thick and made of stone. The reference to "that which was left" is a reference to a void space which will not be built upon. It will be a space for those dwelling in the chambers to walk in. It, in fact, will enable one to walk from chamber to chamber.

Keep in mind that all of our Lord's churches today perform the function of the little chambers. Those, in fact, who will dwell in the little chambers, will always be in the presence of the Lord. The same applies to those who are in our Lord's churches, since His churches are His temple. The walking space therefore between these little chambers, speaks of fellowship as far as the Lord's churches are concerned today.

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an opportunity this thief did not have. That opportunity is to live on earth a season in which we can serve God and witness to others about Christ. May we make full use of that opportunity. May God bless you all.

AMERICA

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worship as we please. What a great blessing this is. This is one of the reasons that I am thankful that I am an American. Many people, all over the world, don't have this privilege. My, what a shame it is when Baptist don't attend the church services. How a Baptist can sit home week after week and never think about going to church is beyond me. Baptists have not always had the liberty that we have. Now, this word liberty should mean a lot to all Americans, but it should mean more to Baptists. Baptists have suffered since the days of Christ and even in this land of ours. When the Colonies were being established, two religious groups came from England; the Puritans and the Presbyterians. These two groups had suffered persecution in England. When they arrived here, they established their territories, and established, by law, their religious beliefs. Along with these two groups came the Baptists. Now, Baptists have never joined in with the Catholics or her harlot daughters, nor shall they ever. This, of course, resulted in the persecution of the Baptists. J.M. Carroll, records in his book "The Trail Of Blood" much persecution against the Baptists. In Virginia, 30 preachers were put in jail and their only crime was preaching Jesus Christ. Hundreds of others were persecuted by the Protestant organizations. Yes beloved, I thank God that He gave those men the knowledge and wisdom to draft the Constitution. The separation of Church and State means so much to the Baptists. At one time this paper could not have gone forth. At one time the writers of this paper would have been on the Protestant's "hit" list. Yes, God has blessed America. I thank God that I am an American.

I'm going to say some things now that are troubling me about our country. Notice in our text, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Sin is a reproach to any people. Sin is the cause of the troubles that we have today. Please know that the purpose of this article is not to run our country down. Rather, I write this because of my love for it. We must remember that God has blessed this land because of righteousness. But what about the days ahead? If we continue, as a nation, to grow more wicked, and be more open about our wickedness, will God continue to bless us as He has in the past? Do you think that the Lord is obligated to bless this land? I want you to notice what Isaiah said in Isaiah 1:3-4, "The ox knoweth his owner, and ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward." Notice also in verse 9, "Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom and we should

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AMERICA

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have been like unto Gomorrah." This vision was given to Isaiah concerning Judah and Jerusalem. This verse doesn't deal with our country directly but we can learn from it. Israel didn't consider her master. They had become a sinful nation. I believe the United States can learn from this. Our country was established with an open Bible. Today our government has seemingly closed it. I'll tell you beloved, when any nation forgets the Lord and doesn't consider Him, that government is headed for trouble. We need to pray that our government officials will seek the counsel of the Lord. And if they won't, we need to pray that the Lord will give us men that will. The bible teaches us that we are to pray for them. (I Timothy 2:1-2). **"I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."** Oh! That the Lord might be pleased to give us godly men to run our government.

There are a few sins that I want to deal with in this article. These sins are a reproach to this country. The first is the sin of murder. Yes beloved, this land of ours has given men the right to murder. I'm talking about the awful sin of abortion. The act whereby a doctor is given consent by a pregnant woman to kill her unborn baby. Can you believe that our great land that was founded with an open Bible would allow such a thing to happen? Of all the barbaric crimes committed since man has been on the earth, this is one of the most horrible. Is there a more wicked deed done than the slaughter of thousands of innocent babies? May God help us. Brethren, we need to stand up against this awful crime, and even ask for the death penalty of those who kill innocent people. Now, the abortionist says he is not killing people because they are not born yet. This is totally anti-scriptural. Notice from God's Word. Jeremiah 1:5, **"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."** Jeremiah was not a "thing" or an "it" while he was in the womb of his mother. He was a person and God recognized him as such. These killers will deny the plain teaching of the Word of God. Notice now in Luke 1:15, **"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."** Now, some might try and argue with this and say that he was filled with the Holy Ghost after he was born. This is not so. Luke 1:39-42. **"And Mary arose in those days, and went into the hill country with haste, into a city of Judah; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with**

the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb." Notice that the inspired Word of God refers to John as a babe. This word comes from the Greek word "brephos" which means an infant or a young child. John was not referred to as an "it" or "thing." The Scripture tells us that when Elisabeth heard the salutation of Mary, John the Baptist leaped in her womb. He was filled with the Holy Ghost in his mother's womb. No man can be truthful and say that John wasn't a person.

Many might say, "why get involved?" Many say "let the wicked go their way." Dear friends, it's our responsibility to become involved. If we don't warn the people, who will? What's going to happen when they want to kill our children after they are born? There is no difference, killing is killing. Let us shout long and loud over this thing. Let's, with the authority of the Word of God, pronounce these doctors (so called) and mothers (so called) killers. That is what they are; ruthless, cold-blooded killers.

Another sin that is a reproach to our country is the sin of homosexuality. This awful sin which once was kept behind closed doors has come out from behind the doors into the streets of America. Again, it is hard to believe that this could happen in a God fearing nation. The homosexual will claim that he has a right to act as he does. That he has a right to act like an animal in front of decent human beings. The Bible is also very plain on this subject. God has no use for the homosexual. I really should use the word sodomite. That's what they are. They don't like to be called that because of what happened in Sodom, but that is what they are. They are the same kind of people that the Lord destroyed with fire and brimstone. This tells us what the Lord thought of their actions. Decent people should not have to put up with the sodomite. No parent should send his child to school if that child has to have a teacher who is a sodomite. These people have no right to be around children. No man should have to work with one. No community should have to accept them walking their streets. I'll tell you, it just scares you to death to let your children out of your sight just for a moment's time. Every day in this nation, children are being kidnapped, molested, and even murdered because the sodomite is an accepted part of our community. Maybe this should tell us something. Maybe if laws were made to keep these people off the streets, we wouldn't have to worry so much. America needs to wake up! There is absolutely no excuse for these things to be happening in our country.

Another sin that is a reproach to this country is her fascination with the Catholic Church and her Babylonian practices. America, as I've already stated, was founded with an open Bible. The Catholic Church discourages the use of the Word of God. Now, it doesn't make good sense to turn from the Lord and His Word and to dabble in heathenism. It is disgusting to me that, night after night, we have to hear about the Pope on the news. In our newspapers we continually read about the church (so called). The news media is fascinated with Catholicism. Let me show you

some quotes from some of the Catholics. These are taken from Brother John R. Gilpin's book "Sermons on Catholicism." (1). "All human power is from evil, and must therefore be standing under the Pope." (2). "The Supreme Pontiff, by Divine right, has the fullest power over the whole world, both in ecclesiastical and in political matters." (3). "Heretics may not only be excommunicated, but justly put to death." (4). "Chief duties of Christian Citizens, that Catholics owe complete submission and obedience of will to the Church and to the Roman Pontiff as to God Himself." This is what America is fascinated with, heathenism. These are the very people that have beheaded Baptists down through the years. I think that we might learn from Revelation 17:7, **"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."** To the flesh, the Catholic Church is fascinating. With their scarlet robes, and all of their wealth and such. Marvel not dear friends. She is doomed for destruction. She will not stand but fall and the fall of her will be great. Let us fight with all of our strength to keep her out of our government. Let us stand as one nation under God, and never do away with the separation of church and State.

Another sin that is a reproach to this land is the pornographic market. Now some will claim that our constitution protects the sellers of pornography. I will guarantee you that those men who drafted the constitution had no idea that man would stoop so low. They did not set up that law to protect the pornographer. Those men were godly men who counseled with the Lord. No, the pornographer has found a way to sneak his filth into the community.

Another sin we might mention is the lack of judgment. Our government was set up to see to it that justice prevailed. The laws and the judgments were set up according to the Word of God. When a man commits cold-blooded murder, he is to be sentenced to death. Yes beloved, I believe in the electric chair. The law has become slack in this. Our court systems are allowing murders to walk free, or maybe just spend a short time in prison. There is nothing unbiblical about capital punishment. (Exodus 21:12), **"He that smiteth a man so that he die, shall be surely put to death."** This is God's way of dealing with murderers and it should be ours. Those that argue that capital punishment is wrong are arguing with the Lord.

There are many more things that could be mentioned. There is much open sin in our nation that is a reproach to us. Now I realize that the lost have no regard for the Word of God. I know that most people think these issues are not much to be upset over. God's people should know differently. God's people should speak out against these sins. America is at stake.

Again, let me say that I love America. And it's out of this love that I plead for the brethren to pray for our land. May God bless America, and you as you serve Him.

Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Col. 3:13).

BLOOD

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This grave access to the holy of holies. There was no more faring and trembling concerning the holy of holies. There was no longer only one person permitted to enter into the holy of holies. This made the way open for all believers. They could come into the holy of holies and plead the blood of Jesus Christ. So it wasn't the earthly tabernacle the writer is speaking of. When Jesus died He went in behind the veil and sprinkled His blood upon the mercy seat. To get a better view of what the writer is saying read Hebrews 9:12. We need to understand a little bit about the course of the work of the high priest.

"And he shall take a censer full of burning coals of fire from off the altar before the LORD..." (Lev. 16:12). This is the brazen altar. This is the biggest piece of furniture in the tabernacle. It would almost hold all of the other furniture. It had four horns on it. Two on one end and two on the other end. They would take the sacrifice and tie its legs to these horns, cut its throat, and catch its blood. This is what it is talking about. **"...and his hands full of sweet incense beaten small, and bring it within vail"** (Lev. 16:12).

He would go from the brazen altar and in one of the vessels he would catch some of the blood and in another vessel he would take some of the hot coals off of that ever burning brazen altar, which pictures Calvary. He would then go to the holy place. Before the holy place there was the golden table of incense. He would take some of the incense from the table and he would go into the holy of holies. Verse 13: **"he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not."** He put the incense on the brazen altar and had the blood in the vessel. He took the incense that he took up off the golden altar, which means prayer, the perfection of God, and which means intercessions to God. This smoke would make a perfume and it would go up into the nostrils of God. He had the vessel with the blood in it which typified and represented the blood of Jesus Christ, the types and shadows of the blood of Christ. But yet, he said he had to put the incense upon the hot coals. The hot coals were a picture of the almighty wrath of God. Fire always pictures the wrath of God. The incense was the prayer that was offered up. This pictures Aaron pleading the blood as the atonement of the sins of God's people for a year for Israel. Another thing that it represents is that the cloud of the incense may cover the mercy seat that it upon the testimony that he die not. This also speaks of the perfection of God's lovely Son who was to come. We understand and fully realize that everything in the temple pointed to two things. The perfection of God's Son or His work. The incense was the picture of Aaron offering up praises unto God for the perfection of the sacrifice. The sacrifice was primarily to the one that should come. Jesus Christ, to take away the sins of God's people. Verse 14: **"he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger**

seven times." This was an offering for Aaron. Aaron went in as a high priest once a year but not without himself a sacrifice. You have a repeat of the same thing when they took another sacrifice. After Aaron gave a sacrifice for himself, he went through the same course again for the children of Israel, so that God would put away their transgressions for a year. This was a picture of the coming of Jesus Christ and the shedding of His blood upon the cross of Calvary.

The writer is saying in Hebrews 9:12 that the old, was going to pass away. Behold the new! The sacrifice of goats, calves, and etc. would cease. But Jesus Christ was to fulfill the prophecy concerning this. His blood represented the millions and millions of gallons of blood that was shed. His life represented the millions of lives that were taken when the blood was drained out of those animals, which pictured redemption. God said, **"without the shedding of blood there is no remission."** Where is the blood of Jesus Christ which washed us from our sins, gave us eternal life, and redemption through His blood? Read the account in Hebrews 9:12.

If you would notice, the high priest went to the brazen altar first. Here he slew the sacrifice, the animal. Then he took the blood and the hot coals to the altar of incense, which stood before the holy of holies. Then he went into the holy of holies. Jesus Christ in His earthly ministry and work perceived the beginning of Calvary and saw the beginning of His course in His ministry and work as our heavenly high priest for our sins in the Garden of Gethsemane. This is where it started. Luke 22:24 gives us an account of how His sweat became as great drops of blood.

The word Gethsemane means wine press. The olives were put in a wine press and as you turned the rocks went together to squeeze all the juice out of the olives. This is the beginning of how we see Jesus Christ. As Jesus said, **"that He bore our sins and carried our sorrow."** I believe our sins were placed upon the body of Jesus Christ in the Garden of Gethsemane. I believe this represents the altar of incense. This is where Jesus Christ prayed. This is where the sweet smelling savor went up into the nostrils of God. The Garden of Gethsemane is where Satan and all the armies of hell rose up against the God Man. The Garden of Gethsemane is where the mental sufferings, the physical sufferings, and the spiritual sufferings were placed on the Lord Jesus Christ. Jesus Christ didn't have to have any blood. He was pure. He was the God Man. He could enter in and pray intercessions with God without the shedding of blood, but Aaron couldn't. Remember when Aaron the high priest took the blood and went into the holy of holies, the first thing he saw was the brazen altar. No one was allowed to touch Aaron or speak to Aaron as he did this work that God had designed for him in his course. The blood went for the people. Why weren't the people rejoicing or praising God? Because their sins had not yet been covered. Why? The sacrifice had already been killed. The blood had already drained from the victim. The blood had already been put

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BLOOD

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in the vessel. Aaron had already prayed and made intercession to God at the altar of incense, but the blood had not yet entered into the holy of holies. The blood of Jesus Christ was pure. It was undefiled. Do you think God is going to let any of it waste? Do you think that one drop of that blood ran down the cross and dripped onto the ground on Golgotha's Hill? The only Scripture we have mentioning the blood and the cross is in Colossians 1:20. "...the blood of his cross..." Verse 22: "...the body of his flesh..." God chose the cross as an instrument that would bring suffering and torment upon His Son. God chose that it would be the cross that His Son would die on to bear the sins of God's people.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. 17:11).

There are three things concerning the blood. First of all the blood has to be shed. Secondly, for your salvation the blood has to be sprinkle. Third, for your salvation the blood also has to be offered.

First of all concerning the blood, the blood had to be shed. How did Jesus take the blood into the holy of holies? How did He take it into heaven? The Bible doesn't really say how He took the blood in. A lot of people talk about the blood like it was an accident when Christ died and shed His blood. The only solution that I have is that he bled internally in the stomach. That He took His blood into the holy of holies.

A lot of people say they were saved at Calvary. No, your salvation wasn't consummated at Calvary. Your salvation was consummated when Jesus Christ entered His blood into the presence of God. Without His blood your salvation would not be consummated and confirmed. The children of Israel's transgressions weren't put away until Aaron went into the holy of holies and sprinkled the blood upon the mercy seat.

"For this is my blood of the new testament, which is shed for many for the remission of sins" (Mat. 26:28). Jesus said, "this is my blood of the everlasting covenant of grace." "This is my blood as a token of the faithfulness to God. This blood is a seal of my work on Calvary."

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:20). It doesn't say for many there. In Matthew, it is talking about the whole school of God's elect people. They are on a personal basis with God. "...my blood which is shed for you." Personalized at the very depth of the love of God and the shedding of His blood for the remission of our sins. We can say that this blood was shed for us. That He gave His blood on the cross for us.

Secondly, concerning the blood, the blood had to be sprinkled. "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24). Why does it speak of better things than that of Abel? Because no mortal blood

has ever entered into the portals of glory. Another thing is the value of the blood. Abel's blood was corruptible and full of sin but the blood of Jesus Christ was pure and undefiled. Read the account in Hebrews 9:23-24.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). How are you going to enter in? You don't have the blood if the blood was cast away. If the old rugged cross and the dirt of Golgotha's Hill soaked it up, then you don't have the blood. The blood was already there. This is what the writer is saying here. You can enter in by the blood because the blood is already there. It has already sanctified and cleansed you. It is already there giving witness of your eternal salvation.

"By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:20). His flesh represents the veil that was rent from top to bottom. Verses 21 & 22: "And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." What are the two testimonies from earth to give? Is it not the blood and the Word? "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three are one" (I John 5:6-8).

Third, concerning the blood, the blood had to be offered or confirmed. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24). This verse is talking about the redemption of Jesus Christ. Verses 25-26 "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." He can declare a hell deserving sinner saved and declare him righteous. He can declare him a justified person in His sight. At this time, if God dealt with you, you can be a justified person. You can plead the blood of Jesus Christ. God gives you something that you can plead and something that you can approach Him with. It is the blood of Jesus Christ.

ABORTION

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unborn children each year. Using the most conservative estimates of the number of abortions worldwide, 1 billion unborn children have been murdered since World War II.

Compared with these facts, the atrocities committed by the Nazis, and even those committed by the worldwide Communist movement, seem relatively minor. The victims of Nazism are estimated at 15 million, including 6 million Jews; the victims of Com-

munist since 1917 are estimated at 125 million. But the number of abortions worldwide since 1945 exceeds those combined totals by a magnitude of 7.

But the number of abortions is only part of the problem. Experimentation on living babies is being widely practiced; some of our teaching hospitals have replicated the worst horrors of Nazism during World War II. In 1971, doctors at the Yale-New Haven Medical Center dissected a baby boy without anesthesia. On April 15, 1973, the Washington Post reported that Dr. Gerald Gaull, Chief of Pediatrics at the New York State Institute for Basic Research in Mental Retardation "injected radioactive chemicals into umbilical cords of fetuses... While the heart is still beating he removes their brains, lungs, liver, and kidneys for study." Our scientific priesthood is offering human sacrifices to the great god Science on a scale so foul and bloody that the ancient practices of the pagans seem more humane.

The twentieth century is the bloodiest century in recorded human history. No period of history is more characterized by war, totalitarianism, and mass murder. As Christians we must be concerned to find out how this occurred and how it can be stopped.

The Theological Background

To answer these questions correctly, we must become familiar with the recent history of philosophy and theology. The Supreme Court's infamous abortion decisions of 1973 were not made in a vacuum; the thinking of modern theologians and philosophers made the decision almost predictable. If you listen to the slogans of the mothers and doctors who have murdered babies, and read the Court decisions on this issue, you can hear the echoes of philosophers who wrote their books a century or more ago.

In the 1970's Linda Bird Franke conducted interviews with dozens of women who had aborted their babies. A telltale thread that runs throughout the interviews is the use of the words "feel," "felt," and "feelings."

One woman reported: "I never felt we were doing anything inhumane".

Another said: "I never felt anything about the fetus."

Still others reported: "I didn't have any guilt feelings."

"I didn't really think of it as a baby."

"It's no different from a plant, you know."

"I only thought about myself."

"It's much easier not to think about the fetus, after all... The world would be a lot better place if there were fewer babies in it."

"I really don't have any strong feelings that when a woman is first pregnant that there's any kind of reality about a 'human baby' inside of her. I think that she makes it real if she so chooses."

Listen closely, and you will hear the ideas of Charles Darwin — "It's no different from a plant you know" — Sigmund Freud — "I didn't have any guilt feelings." — The Rev. Thomas Malthus — "The world would be a lot better place if there were fewer babies in it" — and Jean Paul Sartre — "I think she makes it real if she so chooses."

Many of these mothers were

guided by their feelings, not by thought. This is the result of their being taught that life is deeper than logic; that life is green, theory is gray; that the heart has its reasons that reason know nothing of; that experience, particularly emotional experience, is a better guide than thought. All these notions can be traced to various philosophers and schools of philosophy: to Jean Paul Sartre, the existentialist; to Friedrich Schleiermacher and Soren Kierkegaard, founder of modern religion; to Friedrich Nietzsche, and to John Dewey.

All these philosophies have one thing in common: an unmitigated contempt for Christianity. A little bit of that contempt may be seen in these words from a woman who had murdered her baby: "It was not a question of morality. We had no question of this is immoral, or we were killing a fetus, or any of this mythology."

The notions of morality and murder are dismissed as mythology. After all, if the God of the Old Testament is a myth, then the Ten Commandments are no more than Jewish tribal taboos, which we, thank God, have transcended. It is no accident, but an example that ought to frighten us to death, that the nation that first developed higher criticism of the bible and then was influenced by neo-orthodox theologians and their hatred of logic is also the nation that brought Hitler to power in the 1930's. It is not only the 8 million American mothers who have had abortions who have rejected the Bible. Our whole culture has been suffused with errors that must be analyzed and refuted if we are to restore civilization to America.

Modern Religion

For example, the Religious Coalition for Abortion Rights said in 1980: "Several religious denominations, such as American Baptist, Presbyterian, Episcopal, United Methodist, Disciples of Christ, United Church of Christ, Reform and Conservative Judaism, and the Unitarian Universalist Association support this right as a matter of individual conscience and privacy." The American Baptist Churches have officially adopted the statement: "We affirm freedom of conscience for all." The Disciples of Christ denomination has stated that "we affirm the principle of individual liberty, freedom of individual conscience, and the sacredness of life for all persons." The clergy of the United States have rejected the Bible. Their moral authority justifying murder is individual conscience. Objective moral authority, such as the Bible, is dismissed as subjective, and the result is the moral anarchy we see around us. How many times have you heard someone say, "Let your conscience be your guide"? But conscience furnishes no information on which we might base our actions; Scripture alone furnishes that information.

Another central tenet of modern religion is the notion that sincerity covers a multitude of sins: "It doesn't matter what you believe so long as you're sincere." That idiotic idea came from an obscure Danish philosopher, Soren Kierkegaard. His disciple, the Right Reverend Paul Moore, Episcopal Bishop of New York, applies the notion to abortion: "Few if any women make the

decision casually to terminate an unwanted pregnancy. When the decision is made in favor of abortion, it can be as thoughtful and as moral as the decision in favor of childbirth." So if you sincerely believe you are doing right by killing you baby, then you are doing right. Sincerity makes it so.

The Importance of Language

By the grace of God, people's thinking wasn't always as stupid as it is today. Between 1860 and 1880 the nation's regular physicians led a crusade against abortion and succeeded in getting legislation passed by most state governments making abortion a crime. In 1871, before the philosophical irrationalism of the 19th and 20th centuries could affect their thinking, members of the American Medical Association denounced physicians who performed abortions in the following words: "We shall discover an enemy in the camp... we shall witness as hideous a view of moral deformity as the evil spirit could present.. It is false brethren we have to fear; men who are false to their professions, false to principle, false to honor, false to humanity, false to God..." They went on to describe physician-abortionists as "these modern Herods," "educated assassins," "monsters of iniquity," and "wolves in sheep's clothing." The physicians were clear on their moral authority and did not hesitate to impose their beliefs. They wrote: "Thou shalt not kill." This commandment is given to all, and applies to all without exception." They warned of "the uplifted hand of an avenging God (that) will suddenly fall on (the) guilty head (of an abortionist)."

When was the last time you heard anyone described as an "educated assassin" or a "modern Herod"? Today we are too polite, of course, to engage in name-calling, even when the names are accurate. But I don't think what is involved here is courtesy at all; it is, rather, an attempt to evade recognizing the truth of the matter. The A.M.A. said this about the language it used in its 1871 report:

"If our language has appeared to some strong and severe, or even intemperate, let the gentlemen pause for a moment and reflect on the importance and gravity of our subject, and believe that to do justice to the undertaking, free from all improper feeling or selfish considerations, was the end and aim of our efforts. We had to deal with human life. In a matter of less importance we could entertain no compromise. An honest judge on the bench would call things by their proper names. We could do no less."

Neither could John the Baptist or the Apostle Paul or Jesus Christ, if you read the Bible. Yet how many preachers, let alone doctors, engage in calling things by their proper names? Virtually none. The Reverend J. Morgan Smith gave us one reason: the fear of men. In 1880, responding to criticisms by doctors that the nation's clergy were uninterested in abortion, he said: "There are obvious reasons why the pulpit should not always be used to denounce crimes of this nature. To do it continually would be to turn the pulpit and church into a place

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ABORTION

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that many people would not like to visit." One must never offend the congregation. That violates the first rule of homiletics.

Two Modern Religionists

Then there is the position taken by the Chaplain of the U.S. Senate, Dr. Richard Halverson. When asked his view of abortion this was his response:

"It's just very difficult: I don't really know the answer. Perhaps part of the explanation is that all of us hear God's truth a little differently. We hear it in terms of the way we were made, our backgrounds, our genes. The result is that the body of Christ is very diverse. And I suppose there is a sense in which we have to favor individualism within the church."

Dr. Halverson is the former senior minister of a Fourth Presbyterian Church near Washington, D.C., a church that belongs to a presbytery that accepted a minister 4 years ago who denied the deity of Christ.

There is also John Taylor, Anglican Bishop of Winchester, who composed this prayer to be used after an abortion:

"Heavenly Father. You are the giver of life

And you share with us the care of the life that is given.

Into your hands we commit in trust

The developing life that we have cut short.

Look kindly in judgment on the decision that we have made.

And assure us in all our uncertainty.

That you love for us can never change.

Amen."

Quite frankly, I would trade any of these so-called ministers for the doctors of the 1870's. At least they had some sense of what the Bible said.

I hope that you are beginning to see that theology has a direct effect on matters of morality and politics. The theology of the 19th century doctors was much closer to the truth than the theology of 20th century clergymen. The

Anglican Bishop obviously believes and teaches that God is a God of unconditional love. The Chaplain of the Senate, Richard Halverson, whose nomination to that position was applauded by so-called "evangelical" Christians, has made the relationship between his theology and his politics quite clear: "I would say right away that I oppose abortion, but I also believe very strongly that God endowed us with free will and the responsibility for free choice. (1) have no desire to influence legislation."

The Impact of Evolution

Perhaps the idea having the greatest impact on today's thinking is the dogma of evolution articulated during the 19th century.

The practice of starving less than perfect babies and aborting infants that amniocentesis says are defective is simply putting into practice the Darwinian notion of survival of the fittest. One of the leading evolutionists of the 19th century, Ernst Haeckel, believed that "We are not bound under all circumstances to maintain and prolong life, especially when it becomes utterly useless." His disciples are found throughout America, from the Yale-New Haven Medical Center to Bloomington, Indiana. Haeckel declared that the "destruction of abnormal new-born infants could not be rationally classified as murder... One should regard it rather, as a practice of advantage both to the infants destroyed and to the community." His thinking and his books, which were enormously popular in Germany at the turn of the century, created the public opinion that made Hitler possible. After all, Hitler began his killing by authorizing physicians to put defective human beings to death. Later the definition of defective was expanded to include Jews, Poles, Gypsies, and others.

We must thank the evolutionists for eliminating the ideas of ethics and the uniqueness of man. Haeckel wrote that the

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there be a schism or division and only in a local church could the members exercise the care for one another which this verse enjoins upon us. "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (I Cor. 12:26).

Certainly this can only apply to a local visible church. It simply cannot be true that the suffering or the honoring of a believer in China could affect men in this way, but this is and should be even more true in the local church. The kind and quality and spiritual condition of each member affects the whole body of the local visible church. Each member should realize this and seek spiritual health for the body's sake.

"Now ye are the body of Christ, and members in particular" (I Cor. 12:27).

Here we learn that the local visible church at Corinth was a body of Christ, and this is true of each and every true church. Let us consider this thought. What kind of body is it that has a foot in China, a leg in Africa, and an ear in America? You would say that would not in any sense of the word be a body. Then neither is the universal invisible church a body, and so cannot be the church spoken of in Ephesians.

A body is that through which the head does its work. The church is the body of Christ, in that it is that institution which He has authorized to do His work in the world and through which He works. Study the books of Acts. It tells much of the Lord's work in the world in this age. Search and see if the Lord works in this book through a universal invisible body, through individual believers apart from the church, or through His churches and the individuals going out as members of and under the authority of true churches linked by succession with the Jerusalem church started by Christ Himself. No man can carefully study the book of Acts and come away believing in universal churchism, or freelandism in the Lord's work. He will be a church authority man if he bows to the authority of God's Word.

"There is one body" (Eph. 4:4). Immediately the universal invisible heretic will jump on this verse and say "See, I told you there was just one church and all saved people are automatically part of it," but he understands not whereof he speaks. There is a oneness of number and there is a oneness of kind. The oneness here is oneness of kind. Now if you say oneness of number and apply it to baptism in verse five you would say that one person baptized one time was all the baptism there was. Then no one else could ever have or need baptism. Of course "one baptism" means one kind of baptism: a baptism that meets all the requirements of God's Word; and that anything else is not baptism. Sprinkling is not baptism, infants cannot be baptized: because there is only one kind of baptism. There "one body" means one kind of body — one Scriptural body — one body bearing the marks of identity as a true body of Christ. This truth destroys all the claims of false churches to be the churches of Christ. According to this verse, there can only be one church recognized as the Lord's church. There is not a Methodist body, a Lutheran body, nor a Holiness

body. Yet, there is one body. Now Baptist churches by their history, their doctrines, their practices are identified as the true churches of Christ. I speak of course of sound Baptist churches and not just anything that calls itself Baptist. If Baptist churches are true churches, then, because there is "one body," other churches cannot be true churches. If I, as a Baptist, should recognize the validity of the claims of others to be churches of Christ, I would immediately and thereby unchurch myself for there is "one body". I fear that Baptists little realize what they do when they have union services, swap pulpits and in other ways recognize other groups as churches. God forbid that I ever should put an organization started by man on the level with the true churches started by our Lord Jesus Christ.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

This verse is one of the greatest descriptions in the Bible of what a local church, as the body of Christ ought to be. Here we see the importance of every member in the body. We see, and oh that we would learn this lesson well — that the increase of the body and the edifying of the body is dependent upon, and in proportion to every member supplying the part which God effectually works in and through him to the good of the body. Even our churches greatly fail to realize this. The local church is a body, and as such it has no useless or unnecessary members. Its complete health is dependent upon each member supplying its part to the good of the whole body. Each member faithful in attendance, each member giving tithes and offerings, each member living a holy, separated life, each member using his talents and gifts in the church for the glory of God, each member a witness to the Lord: oh, what a church such would be, and this is what each church ought to be! how such a church would grow and glorify its risen Lord!

The church in Ephesians is the habitation of God through the Spirit.

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21, 22).

Now as the tabernacle and later the temple was in a sense the dwelling place of God in the Old Testament history, so in this age the local church in a very real and precious sense is the dwelling place of God on earth. The words "all the building" in verse 21 should read "every building." Any Greek scholar will admit that this is the meaning of the original, no matter how he seeks to fit it into his universal church theory. The teaching of these two verses is that every true church is a holy temple in the Lord, and then this is applied in particular to the church at Ephesus. So in these verses the church is pictured as a building. Here again the Holy Spirit chooses a word that wars against the universal invisible theory. What is a building? A building is a local visible assembly or parts organized for a purpose. I sub-

mit this to any fair minded person as a necessary and adequate definition of a building. A building is not masonry here, lumber scattered over the globe, nails here and yonder. They must be brought together and assembled or put together, and for a purpose. So a church is a local assembly of baptized believers organized for a purpose.

Oh! brethren what a precious, encouraging truth is this. Each and every true church no matter how despised, ridiculed, and persecuted by the world — no matter how small and insignificant in the eyes of man — is in a real and wonderful way the special dwelling place of our sovereign Lord. Here is our encouragement to go on. Here is our strength. The Lord is in our midst. Let us think on this. Let this encourage us to be faithful in assembling. The Lord meets with Baptist churches in a special way. We have a promise from the Lord. We cannot meet in vain. He is with us. This should strengthen us in our God given task. No organization started by man — no matter if it calls itself a church, has this promise. It is a special promise of God to His true churches. "A habitation of God through the Spirit."

The church in Ephesians is the instructor of, "principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10).

The angels manifest a great interest in the dealings and the ways of God. They are especially interested in the churches of Christ. The angels attend every service of a true church of Christ. They eagerly and intently observe all that takes place. In this verse we learn that the manifold wisdom of God is employed in His dealings with, in, and through His church. We cannot describe or understand the manifold wisdom of God, and yet here it is employed in the activities of one of His churches. The world may think the church a weak and contemptible thing but the Spirit-anointed eye can see the wisdom and power of an infinite God in true churches of Christ. Now it is not simply because of their great wisdom, or because of their position as the angels of God, but through the church, that the angels learn of this manifold wisdom of God. The church is their instructor in the things of God. They go to school in the assemblies of the true churches and they learn what they could learn nowhere else.

This certainly should throw more light upon our meetings. This should cause us to conduct ourselves properly, to be sound in our teachings and practices in the church. Oh! what do the angels learn in our services? How the angels must be disappointed at what they see if they attend some churches which wear the name "Baptist." As they look upon the unscriptural practices, and listen to the false doctrines being put forth in many a so-called Baptist pulpit today, how disappointed the angels must be. What effect does our lack of respect, our wrong behavior have upon the angels?

"For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10).

Here we see that the angels are especially observing the behaviour of the women in the

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THE CHURCH IN EPHESIANS

by Joe Wilson

Now let us look into the book of Ephesians and see what it teaches about the church. We will find that it does not support the universal invisible church theory as the advocates of that theory falsely claim; rather it completely demolishes that false, rotten heresy and teaches precious and needed truth about the Lord's local visible church.

The church in Ephesians is the body of Christ. "And hath put all things under his feet, and gave him to be head over all things to the church which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). What a wonderful word is this, and how it shows the importance of the church and the Lord's attitude toward His church. It is the "fulness of Him;" it is so important to Him that it is as if He wouldn't be complete without His church. Other verses in Ephesians which set forth the church as the body of Christ are 2:16; 4:4, 12, 16.

This is a word which is greatly misunderstood and perverted by the universal invisible advocates. This word is to them

one of the major bulwarks of their false theory, and yet no word could have been used which more effectively destroys their heresy. Yea, beloved, the proper understanding of this one word forever destroys the universal invisible heresy, and no man can hold that heresy except by a wilful and deliberate rebellion against the meaning of this word inspired by the Holy Spirit to describe the church. A body is most certainly a local visible assembly of parts, organized for a purpose. The thoughts of locality, visibility, organization, and purpose inhere in any honest definition of the word. Now this is what we insist, and what the Bible teaches that the church is.

In I Corinthians 12, the local church is compared to a human body. If this is an accurate comparison, then certainly the church is local and visible. This chapter in I Corinthians speaks of many members, and one body, which is true of every local church.

"That there should be no schism in the body; but that the members should have the same care one for another" (I Cor. 12:25).

Only in a local church could

THE CHURCH IN EPHESIANS

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church. Does she shout? Does she teach a mixed class including men? Does she preach or teach the men? Does she lead the singing? Does she testify or in any way speak in the church? The angels are watching. This is one reason the woman ought to wear a covering on her head in the assembly. She was placed in subjection to man. Not just a married woman to her husband, but women in general to men in general. So she should recognize her God appointed place of subjection, willingly accept it, and put a covering on her head as a sign of her acceptance of this truth and her subjection to her husband in particular, and to men in general. Her covering in this verse is not her hair. This is something she ought to do. Her hair is hers naturally and she of necessity has it, but this is a matter of personal obligation, and so refers to another covering over the natural God-given covering. Further, the fact that a man is not to have a covering proves that this does not refer to natural God-given hair, but to a further or second covering. I believe that God will reward any woman who will obey this matter no matter how distasteful it may be to her personally, and that every woman who does not do this, will have to answer for it at the Judgment Seat of Christ.

Now we do not make this an issue at our church. We do not refuse to let women come, or be members of our church because of this, and we never will. But I do believe that this is a part of the Word of God and I believe this is the proper interpretation of the matter. You dear women, study and see if this be not true. If I am wrong then it doesn't matter, but if I am right in my understanding of this verse, then it does matter. Remember, ladies, the angels are watching you at your local church, and learning from you. What do they learn?

In the next article we will go into the further teachings of Ephesians on the subject of the church, God willing. Please study this book with reference to this subject.

God bless you all.

ABORTION

(Continued from Page 10)

precepts of moral law, like everything else, "rest on biological grounds and have been developed in a natural way." Therefore there can be no independent, intellectual, objective, rational or ethical moral order of the world which could serve as a guide to mankind. It is to biology, not revelation, that we owe moral precepts, and those moral precepts do not forbid abortion or euthanasia.

The rejection of revelation, of Christianity, has always had the same results wherever it has occurred: Mass murder in this world, eternal punishment in the next. Plato and Aristotle endorsed abortion and infanticide, and both forms of murder were common in ancient Greece. In Rome, the father had the power of life and death over his children; today, the mother has that power. It was only the coming of Christianity that ended those practices, and it is only the disappearance of Christianity in the 20th century that has permitted their resurgence. Murder

was permitted not only in Greece and Rome, however. The Chinese, long before the Communists took over, put their baby girls to death. In Madagascar, babies born in March or April, or during the last week of a month, or on a Wednesday or a Friday were exposed, drowned, or buried alive. Paganism has always and everywhere had the same bloody results. It is only in nations that have been influenced by Christianity that infanticide and abortion were, until recently, treated as crimes.

The rise of science and evolution in the 19th century are the primary causes of the mass murder of the 20th century. The British philosopher Bertrand Russell understood this quite well in 1931. He wrote:

"Christian ethics is in certain fundamental respects opposed to the scientific ethic which is gradually growing. Christianity emphasizes the importance of the individual soul and is not prepared to sanction the sacrifice of an innocent man for the sake of some ulterior good to the majority... The next ethic which is gradually growing in connexion with scientific technique will have its say upon society rather than upon the individual. It will have little use for the superstition of guilt and punishment, but will be prepared to make individuals suffer for the public good without inventing reasons purporting to show that they deserve to suffer. In this sense it will be ruthless, and according to traditional ideas immoral, but the change will have come about naturally through the habit of viewing society as a whole rather than as a collection of individuals... (Men have hitherto shrunk from inflicting sacrifices which were to be unjust. I think it probable that the scientific idealists of the future will be free from this scruple, not only in time of war, but in time of peace also. In overcoming the difficulties of the opposition that they will encounter, they will find themselves organized into an oligarchy of opinion such as is found in the Communist party in the U.S.S.R."

Evolution, taught in the public schools, has created a generation of young people, worldwide, who believe that they are animals. Man is merely the most complex of mutants, he is not the image of God. If one believes this, then a great deal follows. Professor Peter Singer of Australia writes with glee of the passing of Christianity, which he calls the "sanctity-of-life" view. He says:

"Whatever the future holds, it is likely to prove impossible to restore in full the sanctity-of-life view. The philosophical foundations of this view have been knocked asunder. We can no longer base our ethics on the idea that human beings are a special form of creation, made in the image of God, singled out from all other animals, and alone possessing an immortal soul. Our better understanding of our own nature has bridged the gulf that was once thought to lie between ourselves and other species, so why should we believe that the mere fact that a human being is a member of the species homo sapiens endows its life with some unique, almost infinite, value?"

"Once the religious mumbo-jumbo surrounding the term 'human' has been stripped away, we may continue to see normal members of our species

as possessing greater capacities of rationality, self-consciousness, communication, and so on, than members of any other species; but we will not regard as sacrosanct the life of each and every member of our species, no matter who limited its capacity for intelligent and even conscious life may be. If we compare a severely defective human infant with a nonhuman animal, a dog or a pig, for example, we will often find the nonhuman to have superior capacities, both actual and potential for rationality, self-consciousness, communication, and anything else that can plausibly be considered morally significant. Only the fact that the defective infant is a member of the species homo sapiens leads it to be treated differently from the dog or pig. Species membership alone, however, is not morally relevant..."

"Ironically the sanctity with which we endow all human life often works to the detriment of those unfortunate humans whose lives hold no prospect except suffering. A dog or a pig, dying slowly and painfully, will be mercifully released from its misery."

A Christian Counter-Attack

How can we fight this evil? The first thing to realize is that we must fight as Christians, not as pagans. That means that we must use Christian language and Christian ideas in fighting the lies of secularists. The unborn child has been called, by both proponents and opponents of abortion, a fetus, a conceptus, potential life, gametic materials, protoplasmic rubbish, the products of conception, a piece of tissue, a part of the mother's body, and a chunk of tissue. There is no reason to use any of these terms. Even the least objectionable obscure the fact that we are talking about children. We ought to be aware that there is a principle of language similar to a law of economics: Bad terms drive out good. We must be careful to use the correct terms to refer to unborn children.

But the matter cannot rest there. As Christians we ought not to appeal to human rights, natural rights, inalienable rights, or the right to life. Not only are such notions not found in the Bible, they are logically incoherent. If man possesses inalienable rights, then no punishment is possible. If a human being possesses an inalienable right to life, then it is wrong to execute a murderer — murderers have rights to life, too. If man possesses an inalienable right to liberty, then it is wrong to imprison him for his crime — criminals have inalienable rights, too. And if man possesses an inalienable right to property, then it is wrong to impose a fine on a criminal or make a thief pay restitution. This explains why some right to life groups also oppose capital punishment and advocate pacifism; they are simply being consistent with their incorrect assumptions about human rights. If they were fully consistent, they would have to oppose punishment of any sort, not just capital punishment, for the ideas of punishment and human rights are logically incompatible. The notion of human rights, logically developed, excludes justice, which is precisely why the Supreme Court made the murderous decisions it did in January 1973.

What is found in the Bible, what is logically sensible, and

what these various phrases about human rights are designed to obscure, is the idea of divine law, specifically the Ten Commandments.

It is not because a baby has an inalienable right to life that it is wrong to kill him; it is because God has said, You shall do no murder. Our moral authority is divine, not human. It consists of revealed commands, not invented rights. One of the dangers of using pagan terms — and even Francis Schaeffer did it in his book *Whatever Happened to the Human Race?* — is that of conceding the argument at the beginning. After all, it is on the basis of a theory of human rights — specifically the right to privacy — that the Supreme Court decided a mother has the right to kill her children.

Second, we must recognize that abortion is a religious issue, despite what some leading anti-abortionists would like us to believe. If one were to draw a map of the world showing those nations which Christianity has influenced the most, and draw another map showing those nations where abortion, infanticide, and euthanasia have been outlawed, and hospitals orphanages, and charities most widely developed, the maps would be virtually identical. So when Francis Schaeffer, or the conservative communist Jeffrey Hart, or a Roman Catholic Bishop tell you that abortion is not a religious issue, they are ignorant of the facts. Frequently, anti-abortionists appeal to a common morality that runs through all religions, but there is no such common morality. True, almost all religions, including murderers, condemn murder, at least their own, but each religion, and each person, defines murder differently. Christianity defines murder as the willful taking of innocent human life. Other religions say unborn children and infants are not human. Some societies not only permit murder, they practice it heartily. Ours is one of these. There is no moral consensus, no common morality, and the existence of an active pro-abortion lobby is unmistakable evidence of this, yet some anti-abortionists seem unable to get the point. There is only one moral authority, the Bible, and it is our job as Christians to impose its morality on the society in which we live.

This brings us to the third issue, that of imposing beliefs. Christians have been scared to death by the pagans who argue that one must never impose one's religious beliefs on others. Tell that to the 16 million American babies who have had the religious beliefs of 7 old men on the Supreme Court imposed on them. In any civilized society, religious beliefs will be imposed; morality will be legislated. Civil law is nothing more than legislated morality.

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APPRECIATED LETTERS

Dear Brother Wilson, This letter is written for your encouragement. I love your paper... I love your editorial. I read it several times, and I clipped it and am mailing it to a friend. I believe the way you people do, but I have never been privileged to be a member of your kind of church. ...There is not a church like yours where I

have ever lived. Wishing you a happy year. Sincerely,

Cletas Koch
Bigelow, Ark.

Dear Brother Wilson, Enclosed is a list of names of people to receive *The Baptist Examiner* as you requested. I am also enclosing an offering from our church. We just wanted to let you know that you and *The Baptist Examiner* have always been a great encouragement to us, and a great source of knowledge and instruction as to the teachings of the Lord's Word. You are in our thoughts and hearts daily as we pray for you and the work... May God bless you, your work, and Calvary Baptist Church. Yours in Christ.

Jim and Margaret Boone
Odessa, Fla.

Dear Mr. Wilson, We have been enjoying *The Baptist Examiner* for many years. It has been a blessing in our home. I want to thank you for your faithfulness in continuing such a wonderful, true, doctrinal paper. May God bless you in your ministry... We do not get doctrinal preaching today like we used to get in our Baptist Church... Thank you for *The Baptist Examiner*.

Mrs. Naomi Fields
Sherman Oaks, Ca.

ANNOUNCEMENT

Brother Reggie Moore has accepted the call to pastor the Temple Baptist Church of Appalachia, Virginia. He is now on the field. I pastored this church many years ago. God has kept some ties between me and this church through the intervening years. I think highly of the church. I thank God that He has finally led this church in the selection of a pastor. I recommend Brother Moore to them and thank the Lord for having a part in this. Please pray for this church and their new pastor. Visit them if you ever have the opportunity.

Brother Johnny Pruitt has been called as interim pastor for ninety days of the West Griffin Baptist Church of Griffin, Ga. This is a very fine church. I have been acquainted with them for a long time. I believe that Johnny Pruitt is a very fine, sound, and able preacher, and have enjoyed our fellowship the last few years. Pray for this preacher and church that God will greatly bless them.

Calvary Baptist Church will have its annual Bible Conference Memorial Day weekend, May 23-25. We will have 23 or more preachers. Most of them have appeared in the pages of this paper. There will be great preaching, special singing, and good fellowship. We will furnish lodging for our speakers and their families. We will feed two meals on Saturday and one on Sunday to all who visit with us. Please start making your plans to attend this conference. I am sure that it will be a blessing to all who attend. I am also sure that each one who attends will be a blessing to the conference.

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MARCH 8, 1986
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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

ABORTION

(Continued from Page 11)

The physicians of the late 19th century, if not the clergy, did not hesitate to impose the Sixth Commandment on everyone in society, whether he professed to be a Christian or not. We must reject the notion, and I quote from David Little, Professor of Religion (what else?) and Sociology at the University of Virginia, that "in a pluralistic society, it is simply not appropriate in the public forum to give as a reason for a law or policy the fact that it is derived from the 'Word of God' or is dictated by the Bible." On the contrary, the only good reason for a law or policy is that it is deduced by good and necessary consequence from the Bible.

As Christians we are commanded to do everything in the name and to the glory of God, and to bring every thought into captivity to Christ. The pagans want us to talk like Christians inside the church walls, and like pagans in the halls of government. If a Christian does that, he has betrayed Christ. The Bible claims to have a monopoly on truth, and it is about time that Christians began to talk and act as though they believed the bible.

Abortion and the Constitution

In addition to finding out what the Bible says, all Christians, and especially Christian lawyers, ought to learn a little more about the Constitution as well. There are two doctrines of law that explain why the Supreme Court decisions of January 1973 have been regarded as the law of the land, but there is no basis for those doctrines in the Constitution. The first of these is the notion of judicial review, that the courts, particularly the Supreme Court, have the exclusive power of finding a law unconstitutional. The second is the notion that the Constitution means what the Supreme Court says it means.

To take the second first, Chief Justice Charles Evans Hughes stated in 1907 that "the Constitution is what the judges say it is." On the contrary, the Supreme Court is what the Constitution says it is. We have adopted a Roman Catholic view of the Constitution: The Supreme Court is to the Constitution as the Pope is to the Bible. They — and he — give us the infallible interpretation of the documents. We must return to the original Protestant view which is found in the Constitution itself.

As for judicial review, such different leaders as Jefferson, Jackson, and Lincoln agree that the power of judicial review is not granted to the Supreme Court. I quote from Jefferson:

"To consider the judges as the ultimate arbiters of all constitutional questions (is) a very dangerous doctrine indeed and one which would place us under depotism of an oligarchy. The Constitution has erected no such single tribunal, knowing that, to whatever hands confided, with

the corruptions of time and party, its members would become despots. It has more wisely made all the departments coequal and co-sovereign within themselves.

The Theology of Murder

Finally, we must understand that we do not fight against flesh and blood, but against spiritual wickedness in high places. The pagans are very powerful in America, but they would not be half so powerful were it not for the religionists who teach pagan ideas as Christianity. Working for a Member of Congress, I have the opportunity to see many types of thinking that I might otherwise miss. We get a lot of mail from all over the country, and I would like to quote from one of those letters. It reads:

"A year ago last January, I unfortunately found myself in the position of being pregnant and knowing I could not have the child. I elected to have an abortion because I was making less than \$1,200 per month at the time and knew I could not support myself and a child. I did not want to attempt to go on welfare because I believe that anyone who can work should. No one on the face of this earth can say whether or not I committed murder. ONLY God can or can't. I prayed and prayed for guidance and I found I was led to have the abortion. After the act, I felt very guilty and very depressed. I went to visit a Presbyterian minister who sat and talked with me. He did not condemn or condone. He explained that modern religion had unfortunately adopted the view of situations only having black or white sides with no gray areas. He told me that he served on the board of an agency dealing with mentally retarded children and, in his opinion, it was more of a sin to put these children away to be forgotten rather than to have had them never born. I think about my child often and wonder what he or she would be like. But, I know that my baby is much better off in Heaven with God than on earth with me. Unless you have been through this situation, which obviously you have not, you can never know what it is like to go through with the act. The Bible warns us not to judge lest we be judged. Please, please do not play God and repeal these laws."

Please note this woman's words, for we can learn a great deal from her letter: "I unfortunately found myself... pregnant..." She attempts to obscure her responsibility for the actions that caused her pregnancy: She found herself pregnant, as though she had nothing to do with it. Irresponsibility is one of the central notions of modern theology. After she had sought to assert her irresponsibility, she makes it explicit in these words: "No one on the face of this earth can say whether or not I committed murder. Only God can or can't." Now I wish pointedly to state that anyone on the face of this earth, armed with the truth, can say whether or not she committed murder. She murdered her baby. She confessed to it.

She believes, and at the end of her letter she even misquotes the Bible, that we should not judge

lest we be judged. But we ought to tell this deluded and evil woman, and anyone else who thinks that we must not pass moral judgment on people and their actions lest we be judged, that we will all be judged. It is appointed unto man once to die, and after that the judgment. This woman is demanding a moral blank check in order to get away with what she has done, and she is appealing to our own natural and sinful desires to escape judgment also. As Christians, we must never fail to pronounce moral judgment, to judge righteous judgment, as the Bible says. Only by judging, by distinguishing right from wrong, good from evil, white from black, can we hope to be faithful to the commands of Christ.

But the woman continues: "I prayed and prayed for guidance and I found I was led to have the abortion."

Here is a murder directly attributable to the belief that God gives guidance outside the pages of the Bible. Many times I have heard Christians say that God has led them to do this or that, when what they should have said is that they have a warm feeling or a hunch or an unsanctified desire to do this or that. Perhaps you have heard of people "laying out fleeces" or asking for a sign from God. This is almost as Christian as reading tea leaves or consulting ouija boards. Let me repeat myself: The Bible has a monopoly on truth. It alone furnishes us with guidance, and it says quite clearly, unequivocally, and

repeatedly, you shall do no murder. The failure of modern preachers to teach sola scriptura — the Bible alone — must be blamed for this murder and countless other even more horrible events.

Finally, please note what the woman says about the Presbyterian minister she visited for counseling: "He did not condemn or condone." To that only one response is appropriate: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Now, to answer the two questions I posed at the beginning of this talk: How did this occur? How can it be stopped? It occurred because those who professed Christ have betrayed him. They have been subverted by secular philosophy, by traditions of men, and by principles of this world. This mass murder can be stopped only by Christians who boldly witness to the truth. It cannot be stopped by compromising either our faith or our practice. It cannot be stopped by offering the world a diluted gospel designed to offend no one. "Modern Religion" offends no one but God. Christianity, if boldly, clearly, and fully preached as it was in the 1st century and in the 16th, will once again turn the world upside down — or, more accurately, right side up. Only then will the little murders end.

Copied from
"The Angelus"

SPECIAL NOTICE

by Doug Newell

Greetings in Christ's name and His wonderful grace. On February 5, 1986, Calvary Baptist Church voted me in as their assistant pastor. I was honored by this and feel that the Lord has blessed me in a great way. I have been here about three months with my wife Karen and our three sons Douglas, Joseph, and Stephen. This church is a very fine group of people, and they have made us feel very welcome. Our time with this church has been very enjoyable, and we look forward to the time of service the Lord will allow us to have here. Our church has been having some of the most Spirit-filled services that I have ever attended, and we thank the Lord for this. As a result of this moving of the Spirit the church has become very missionary minded, and we have established an organized visitation program. This program will be a large part of my ministry, and this was one of the reasons the church called me as assistant pastor. It is our hope that, as we take to the streets of Ashland, that we will see many saved and added unto the church. We ask that you pray for us as we preach in this area. Please pray for Brother Wilson as he pastors this church, that the Lord will direct his path and give him wisdom to do this work. Please pray for me as I assist him, that I might be a help to him and the church be blessed thereby. If I can be of help to anyone in anyway, please feel free to call on me.

Along with being called assistant pastor I am now the assistant editor of T.B.E. This job of course comes second to the assistant pastor's job, but it will be a large part of my work. It is my

desire to do the best that I can at both of these jobs, and again I covet your prayers. I believe that the editor of this paper is the most qualified man in the country to edit this paper and seriously doubt that anyone could do a better job. Therefore, I will work closely with, and in harmony with him. I am most happy and honored to be working with Brother Wilson, the church, and to be involved with this paper.

There is something I would like to ask of you concerning this paper. I would like to see many of the brethren start writing for us. Brother Wilson has in the past pleaded with men to write for the paper. I will also ask to please sent material to be used in the paper. I know it might sound like a lot of work, but the pay is good. Many will benefit from your ministry in this paper. There are people out there who greatly look forward to reading the sermons printed in these pages, and our sermons could be of great help and encouragement to them. So send in some sermons to be printed in the paper. If this is not enough, pray the Lord will bless you and reward you for your time and effort. So you see writing for this paper will pay great dividends. We guarantee it. I Corinthians 3:8, "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour."

As assistant editor I will work closely with the editor to make sure that no new doctrines enter the pages of T.B.E. It seems that men are fascinated with new doctrines, but we at Calvary Baptist Church have no interest in or desire to print any new doctrine. We are well satisfied with the old paths that this paper has trod for the many years. It is sad to say that many have left the old paths to chase new doctrines, but we are

thankful that the Lord has enabled us to remain faithful to His Word. Please pray for the church as we put this paper out, that we might remain faithful, and contend for the faith once delivered unto the saints.

This has been written to introduce myself to the readers of T.B.E. I look forward to becoming acquainted with many of you in the future. Again if I can help any of you in any way or answer any questions that you might have, please feel free to call on me. Continue to pray for us, and we will pray for you. In Christ's name.

SPECIAL ANNOUNCEMENT BY THE EDITOR

It is a great joy to me to make the following announcement. Calvary Baptist Church has called Brother Douglas Newell to be her assistant pastor. He has accepted this call. He has also been elected by the church as assistant editor of The Baptist Examiner.

Brother Newell, his wife, Karen, and a son Dougie have been members of our church for a few months now. He has two other sons, Stephen and Joseph. This family has been a blessing to our church since coming with us. They have endeared themselves to our heart. Brother Doug is also our song leader and teacher of the men's class in our Sunday School.

Brother Doug will be in charge of a visitation program at our church. He will assist me in editing The Baptist Examiner. He will visit our members, the sick, and visit in the community. He will be in charge of the services of our church when I am absent.

I believe that having Brother Newell as my assistant is going to be a great blessing to me, to our church, and to this paper. I have needed some help in this work for some time. I appreciate Brother Newell, and I look forward to our serving together in the work of the Lord.

Brother Newell is a very sound young preacher. He is an able preacher of the Word of God. I feel sure that he would be available to hold meetings for other churches from time to time, and I highly recommend him to you.

Please pray much for Brother Newell and for the work that he and I are engaged in. We know that all our efforts will be in vain except the Lord add His blessings. Brother Newell will be glad to serve the readers of The Baptist Examiner in any way. Feel free to call on him.

May God greatly bless this venture. May this paper and especially Calvary Baptist Church be greatly blessed by this matter of having Doug Newell in these positions.

You may write Brother Newell at the address of this paper, or you may write to his home address. This is, Douglas P. Newell III, Rt. 2, box 170-H, South Shore, Ky. 41175. You may call him at (606) 757-4714.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also. And whither I go ye know, and the way ye know. (John 14:1-4).