

THE CRY OF THE UNSAVED

by Wayne Cox
4747 Violet
Memphis, TN. 38122

"And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way" (Mark 10:46-52).

The subject this morning is not one that is unfamiliar by any stretch of the imagination, because you have heard it discussed many times, I'm sure. It is the cry of the unsaved in these verses I have just read in Mark 10.

Now I don't want any of you to get the idea that this preacher believes, as the modern world

(Continued on Page 8 Column 2)

by Willard Willis
368 Yankee Rd.
Monroe, Ohio 45050

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the



LORD which exercise loving-kindness, judgment and righteousness, in the earth: for in these things I delight, saith the LORD (Jer. 9:23-24).

Those who glory in wisdom, might and riches are very near-sighted. Their problem is that they cannot see far enough ahead. They are like a person trying to look through a fog.

(Continued on Page 4 Column 5)

THE MERCYSEAT

by C. D. Cole
(Now in Glory)
Copied from TBE
December 1, 1931

"And over it the cherubims of glory shadowing the mercyseat (propitiatory)..." (Heb. 9:5).

"Whom God hath set forth to be a propitiation (mercyseat) through faith in his blood..." (Rom. 3:25).

"And his is the propitiation (mercyseat) for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2).

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (mercyseat) for our sins" (I John 4:10).

If our theme was the mourner's bench, we would have no text, for there is not so much as a hint, in all the Bible, for the use of a mourner's bench, in an effort to win souls to the Lord Jesus Christ. Nothing about it in history until a comparatively late date. Its advocates can plead neither age nor Scripture for its use. Old time religion never heard of the mourner's bench method in evangelism. Because some Baptists, in some sections, since 1794, or thereabout, have used it, does not make it an ancient custom. Our children might, with equal propriety, refer to some custom of ours as "old time religion."

But, custom in religion, like fashion in society, is hard to break away from. In this matter we try to be considerate, and at the same time firm and uncompromising for what we honestly

(Continued on Page 6 Column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 58, NO. 22 ASHLAND, KENTUCKY, NOVEMBER 29, 1986.WHOLE NUMBER 2499

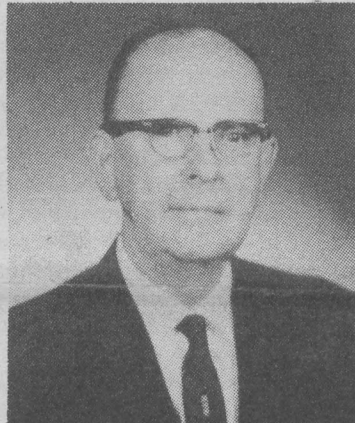
SCRIPTURAL REASONS FOR A PRE-TRIBULATION RAPTURE

E. G. Cook
(Now in Glory)

It seems there are at least three different teachings concerning the rapture of the saints. They are the pre-tribulation rapture, the mid-tribulation rapture, and the post-tribulation rapture. I lived more than three score years before I ever heard of the mid-tribulation rapture or of the post-tribulation rapture. In fact, I have never known of but one mid-tribulation advocate so far as I know. And I understand this dear beloved Brother got to studying his Bible one day, and

that dear old Book converted him back to pre-tribulation.

I am thankful that our ques-



tion concerns Scriptural reasons for a pre-tribulation rapture, because, so far as I am able to see, there are no Scriptural reasons for the other two. I am not saying there are no Scriptural reasons for them. But I am saying that if there are such reasons, I have not been able to find them.

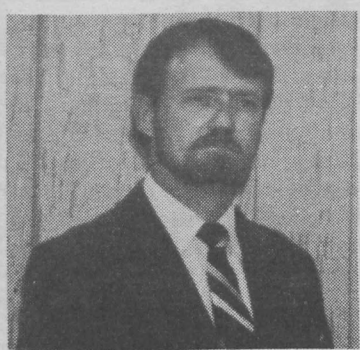
But to get to the task before us, we see in Revelation 1:19 that our Lord told John to divide the Book of Revelation into three separate and distinct parts. He left no room nor place for any overlapping. He said,

(Continued on Page 9 Column 5)

CHARISMATICS FANATICS

by Bob Belanger
704 Liberty Hall Rd. No. 22
Goose Creek, S.C. 29445

"But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."



(Matt. 15:13-14).

Beloved, the time has now come, and indeed, has long been, that we should weep over our beloved America! In years now long passed, America had been greatly used of the Lord God to abundantly and bountifully bless its citizens, and multitudes around the world. America gave freedom of religion to the oppressed people of nations. America, gave flight to the world from Kitty Hawk. America gave light to the world from the "Wizard of Menlo Park," Thomas Alva Edison. America bridged the gap between many by such men as

(Continued on Page 11 Column 1)

THE LIMITED ATONEMENT: THE TRUE POSITION

by Doug Newell
Isaiah 53:4-6, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray;



we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

There are different views and positions by various men and organizations, concerning the atonement that was made for sin. The one position believed by most people is that Christ died for the whole world. That the atonement was made for all

(Continued on Page 3 Column 4)

YOUR PASTOR'S PERSONALITY AND HIS CHARACTERISTICS

by Frank Beck
(Now in Glory)

Part 3 - His Education
Frank Beck

In developing your pastor's personality, his education is a sharp factor.

I suppose that it can be said that the average pastor has spent four years in college and four years in seminary. That is just the start of his education. There are volumes of books he longs to learn from, and new ones ever flowing from the press. There are magazines of theology that pile month after month on his desk. This takes money and time and toil. Most churches could give their shepherd more money, certainly more time, and would profit from it in the sermons delivered to them.

However, an educated man is not necessarily a wise man. And men have been wise who were not looked upon by the world as being educated. Education may be in itself a corpse if the rich, warm, invigorating blood of wisdom flows not through its veins. Education may be the rails but it is only the train of wisdom that brings in the needful cargoes of life. True, the body helps, and the rails are of

(Continued on Page 9 Column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A WALK THROUGH THE VALLEY:

THE DEATH EXPERIENCE OF A CHILD OF GOD

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me..." (Psa. 23:4).

There will be a generation of believers who will go to heaven by way of the rapture. They will not die. It may well be that some living today will be in that company. With this exception, we are all going to die. If our Lord does not come in the fairly near future, all of us must die. Death is certain. "...it is appointed

unto men once to die..." (Heb. 9:27). The Bible has much to say about death.

The Bible emphasizes that death is coming. Then, there is the uncertainty of death. We know it is coming, but we do not know when, where, or how it will come. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The Bible teaches us again and again that we do not know when we are going to die. This should move us to be ready at all times.

Just this morning the phone rang in my study. (One never knows what the ring of the phone may herald) Reggie Moore, pastor of Temple Baptist Church in Appalachia, Va. was on the phone. He called to tell me that brother Ray Bishop had passed away with a sudden heart attack. What a shock! I had preached a meeting in Appalachia just a few weeks prior. Brother Bishop was there every service. We had some good fellowship. I told him goodbye,

(Continued on Page 2 Column 1)

The prayer closets of God's people are where the roots of the church grow. A church made up of unconverted members is a trap door to Hell.

The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III,
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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

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

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

PUBLISHED EVERY 2 WEEKS with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year \$ 6.00
Two years \$11.00
When you subscribe for others or
secure subscriptions each \$ 4.00

BUNDLES: 10 to 50 copies to one address - \$30.00 for each 10 yearly; 60 to 100 copies to one address \$25.00 for each 10 yearly.

FOREIGN: Same as in the United States

PLANNING TO MOVE? - Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 30¢ for each "change of address." Please save us this expense and the post office time.

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

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

WALK

(Continued from Page 1)

left for home, never dreaming that would be the last time I would use him in this life. We just never know. Since death is facing every child of God, and since we do not know how soon we will be called upon to go through this experience. I want to tell you what I believe the death experience will be for the child of God. I believe that my text (Psa. 23:4) tells us what the death experience will be for the child of God. As we face this experience we need to know what it will be like. It should be a comfort and a blessing to us to know this. Also, this should be a comfort to those who have lost saved, loved ones in death.

The commentators are in much conflict over the meaning of "shadow of death" in my text. Many believe that this refers to any and all of the dark and sad experiences of life. The Hebrew word used may slightly favor this interpretation. And it is certainly true that the believer does not need to fear in the dark experiences of life, because the Lord will be with him in such. Other commentators refer this phrase to the experience of death itself. Others refer this phrase to all of the dark experiences of life, including death. I think that a slight majority might take this interpretation. Whatever position one may adopt relative to "the shadow of death", I certainly believe that my message on "The Death Experience Of A Child Of God" falls well within the scope of this Scripture. I am sure that this Scripture, and my sermon thereupon, accurately describes the death experience of the believer. We will take this Scripture apart and carefully and prayerfully examine it part by part.

THE BAPTIST EXAMINER
NOV. 29, 1986
PAGE TWO

"Yea." The reality of that blessedness described in my text is not a matter of uncertainty. It is not that about which one need to be in any doubt at all. The wonderful and blessed truth of this Scripture is as sure as the Word of God can make it. One can face death unafraid, knowing that this Scripture will prove true in his death experience.

"Though." David is not here expressing any uncertainty as to the fact of death itself. It is not "if" I die but "in spite of the fact" that I am going to die. The Old Testament saints did not have the promise of the rapture of he saints as we have it today. We do not know that we will die. We may go in the rapture. The Old Testament believer knew that he must die. David, inspired by the Holy

Spirit, is here telling that of which the believer can be sure in spite of death, and even in the very experience of death itself.

"Walk." The experience of "Walk." The experience of death for the child of God will not be a terrified running. It will not be a desperate, but losing struggle. It will not be a hard and difficult journey over forbidding and rough terrain. Death for the child of God will be a pleasant and comfortable walk; a calm and peaceful walk. Walking is such an easy and enjoyable experience. It is not tiring nor strenuous. Many saints of old, even as Isaac (Gen. 24:63), delighted in quiet and peaceful walks. I have read of many who told how rewarding and pleasant such walks were. This describes the death ex-

perience of the child of God.

"Valley." Death is not a labored, up and down journey through mountainous country. It is not a struggling through the hot sands of a desert land. It is not a frightening walk through



Joe Wilson

wooded areas where one might easily lose his way. Death, for the child of God, is a pleasant walk through a beautiful and peaceful valley. I am saying that death will be easy for the child of God. It may well be - it often is - that through doubt or lack of knowledge, or even unbelief - it may be that the believer has great fear of the coming experience of death. But I verily believe that when it does come, death will be a pleasant, easy, enjoyable experience for the believer. I believe that in that hour faith will be strong, doubt will flee, and the child of God will walk joyfully through the valley.

I ask the reader to compare II Kings 2:11 with Luke 16:22. The first tells of the homegoing (Continued on Page 3 Column 1)

FROM THE EDITOR

"...unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). I have been asked to write an editorial on how to deal with cool treatment (sometimes icy cold) from other Christians. I feel uniquely qualified for this task, as I have had more than my share of such treatment; and I do feel that I have finally learned (at least somewhat) how to deal with it.

First, let me say that all such treatment is a sin on the part of those who do such. My text tells us to love one another "fervently." Yet, Christians often do not have this kind of love for one another. How many Scriptures could we quote enforcing the duty of brotherly love between Christians? I doubt that any duty is more frequently mentioned in the Bible as to our attitude towards and treatment of other believers. Surely, lack of love for others, resulting in cool treatment is one of our major sins today. I do emphatically state again that cool treatment of a brother or sister in Christ is a sin against the Word of God. Those guilty of such should really examine themselves before the Lord.

This cool treatment is a very grievous sin. It dishonors the Lord. It harms Christian testimony before the world, see John 13:35. Love for one another is our badge of discipleship showing the world the reality of our salvation. It also greatly hurts our brother whom we treat in such an unchristian way. I have often been hurt by the attacks of my enemies. But I honestly say that some of the greatest hurt I have known in my Christian life has been the cool treatment I have frequently received from brothers and sisters in Christ. I bear many scars received from such treatment. I have often wept over such treatment. The hurt of such treatment is greatly intensified when it comes from those who have, in the past, been very dear and close friends; or when it comes from those, who for varying reasons, should certainly not do such. When one is treated coolly by one with whom he has labored long in God's service, or with whom he has had close fellowship in the past, or one who has no real cause to give out such treatment - I say that hurt is greatly multiplied.

Brothers and sisters, we are members of the one family of God. We should be very careful about the feelings of each other. We should never disregard the feelings of one another. We should never do anything - unless we have great, good, and satisfactory (God-approved) reasons for so doing - that would hurt the feelings of another Christian.

Now to my subject of how to handle such cool treatment from other Christians. First as to this, we should never do anything to cause another to treat us in such a way. We should be very careful of our treatment of others. We should never give one a justifiable reason for treating us coolly. I will not plead total innocence in this matter. Doubtless, in the past, I have deserved such treatment from others, though I doubt that even this will justify another in giving such treatment. Still, I do not pretend to total innocence in all such matters. But let me hasten to add to this. I try to be an honest man - honest with myself, with God, and with others. I have many faults and failures, but I do consider myself to be an honest man. I am so opposed to dishonesty among God's people - I have been so hurt by dishonesty - I suppose this has increased my passion for and determination to show honesty. In all honesty, I add to my confession above the statement that I have seldom deserved the cool treatment I have often received. Further, I will add that it has been a long time since I have felt that I really deserved such. I am saying that, in all honesty, I do not at all feel that I have deserved cool treatment that I have frequently received in the last several years. I say again that we should never do anything that would give another any real reason to treat us coolly. I add that I do not believe that even the doing of such would justify the other for giving cool treatment.

Some years ago I received the following advice as to how to deal with cool treatment from others. I was told to ignore it. Well, I find this impossible to follow. It might be good advice, but who can ignore cool treatment from those who have in the past been such warm friends?

I have been given this advice: don't let it bother you, don't care. Well, I can't follow this advice either. It does bother me. I do care. I have often said that a preacher needs a tough hide; but I don't have one, and I don't know where to get one or how to manufacture one. And frankly, I don't want one. I do not desire to reach the place where I do not care how my brothers and sisters feel about me and treat me. I would rather go on caring, go on loving, go on being hurt now and then; than to just not care at all.

I have been given this advice. It might be good advice. It might even be the best advice. It is, "kill them with kindness." Just bubble over with them. Just barge right in, talk with them whether they

want to or not. Just act as if nothing is going on, as if they were not treating you coolly, just bubble and foam all over them until they can't stand it and respond in kind. This may be good advice, but I have found it very hard, almost impossible for me to follow. I just cannot ignore cool treatment. I just cannot act as if it isn't there. I just cannot be exactly the same as when I was treated so warmly. And I am not at all sure that one should do this. I am not at all sure that, when a brother or sister wrongs you, that you are to act as if this were not so. Furthermore, I am not at all sure that this will work. I have tried it at times to the best of my ability; and it has failed. Still, I will not argue totally against this advice as to how to handle cool treatment from others.

Let me tell you how I have decided to handle cool treatment. I have tried this, and it worked wonderfully well with me. God so blessed therein, that I have rejoiced greatly over the matter. If I am invited to go to a place, or have some reason for going to a place where I fear some cool treatment - I, first of all, seek to know the Lord's will as to going. I consider, do I have some friends there who will want me to be there? Do I have a real desire to see and fellowship with these friends? Do I feel a spiritual need to go there? Do I feel that I can serve the Lord in some way by going there? Do I feel, and this is the most important point, that the Lord wants me to go there? Considering all these matters carefully and prayerfully, I make my decision as to going.

I decide before leaving home, that I will do my best to speak to everyone at this place or meeting. I will try to do this very early in the meeting. I will not snub anyone present. I will go out of my way and do my best to speak to everyone present. I will speak to everyone in a warm, friendly, spiritual manner as best I can. Then, after doing this, I will leave it up to those present as to our further fellowship and talking during the remainder of my time there. If it seems clear that some do not desire to talk with me, do not desire my fellowship; I will leave them alone. I will not force my fellowship upon them. I will not treat them badly. I will just leave them alone. Then, those who want to talk with me further, who want to fellowship with me further; I will give them all the talk, all the fellowship, - warm, sweet, and spiritual fellowship that time permits. I will be nice and friendly to everyone. I will not force myself on those who make it clear they do not want me to bother them. I will have all the good, warm, blessed fellowship possible with all who show by their response that they desire such.

If I should go to a place where I was not expecting any cool treatment, and received it; I would behave in the same way as stated above. I will do my best to love those who treat me coolly. I will pray that God will help me to have the right attitude towards them, and to give me wisdom and grace in treating them properly.

There is one more matter that I think may come up at times in dealing with cool treatment from others. There may be times when one should ask the brother or sister, "Why they are treating you so cool?" One might ask, "Have I done anything to offend you or to cause you to be so cool towards me?" One might tell the other, "You are treating me very cool, I don't understand why, please tell me why." Doubtless, there will be times when one should personally, pointedly rebuke another for cool treatment. I suppose that I would shrink from this rebuking of another more than from other courses of action; yet in certain situations, I am sure this would be the thing to do.

I have tried the method dealt with at length above; and have found it to work very, very well with and for me. I have not tried the method last mentioned, but do think that there are times when it should be done, and plan to use it at appropriate times in the future. I do know there have been times when I have just kept quiet, but I wanted to rebuke and question the offending party; and feel even now that I should have. Oh, brothers and sisters we need God-given wisdom and grace, don't we?

Well, I have dealt with a matter that should never come up. If we all obeyed the Scripture at the head of the editorial; such a sad, God dishonoring, hurtful thing would never occur. But these things do come up, and we must deal with them in some way or other. I have mentioned some suggestions I have received. I have told of how I have dealt with such and plan to do the same frequently in the future - it worked so well for me. I have mentioned a course of action that maybe should be followed at times. Maybe some of my readers have some criticisms or some suggestions as to this matter. Comments will be welcomed, courteously received, thoughtfully and prayerfully considered; and if answered at all, will be answered in Christian love. Yours for a better fellowship between God's children, especially those of like faith and order.

WALK

(Continued from Page 2)

of Elijah. "...behold, there appeared a chariot of fire, and horses of fire, and parted both asunder; and Elijah went up by a whirlwind into heaven." Do you think Elijah was terrified of this experience? Do you not believe it was a wonderful and glorious experience for him? Now read of how Lazarus went home, "And it came to pass, that the beggar died and was carried by the angels into Abraham's bosom..." Was not this also a blessed experience? Elijah went home by a rapture, as will all believers living when Jesus comes. Lazarus went home by way of death. But the death experience of Lazarus was as easy, comfortable, and blessed as was the rapture experience of Elijah. It was a pleasant, easy walk through a peaceful valley.

"Through." There are two ends to this valley. There is this end: life with all its trials, sorrows, and troubles. There is the other end. No child of God will remain in the valley, nor fail to make it "through" the valley.

The believer will go "through" the valley to the glory beyond. Oh, the other end of the valley - see the light shining from the glory there. Why, I think that light shines upon the valley itself, lighting it up for the pilgrim on the last stage of his journey home. I do verily believe that many, if not all, believers, in the hour of dying, have seen the glory at the other end of the valley and have anxiously and joyfully made that trip through the valley. The believer will go "through" the valley to loved ones already there. We have buried our saved loved ones. We have wept by their graves. We have missed them greatly; sometimes so, these many years. But they are not "gone", they are just "gone ahead." They are waiting for us at the other end of the valley. Oh, we have missed them so much. Often, we desire to hurry through the valley so as to see them again. I do not know that I can prove this; but I just believe that may be the Saviour has told them ahead of time of the due date of our arrival in glory, and that when that hour arrives they will be gathered at the other end of the valley, waiting for us. Oh, what a day that will be! The believer will go through the valley into the glorious presence of the Saviour. He will see him face to face. Surely, such a glorious prospect will make the trip through the valley to be a wonderful one. Why, as I write this, it makes me almost anxious to reach that valley, to make that journey, to enter that glory, to see loved ones gone before, and above all, to see the Saviour. However, in this message I am emphasizing not only that the other end of the valley will be wonderful, but that the journey through the valley will itself be a blessed experience - wonderful, not only in where it conducts us, but in and of itself.

"Fear no evil." Come, child of God, look death in the face. There is nothing to fear. Death cannot hurt the child of God in any way. There will no evil come upon him in his journey through the valley. Death is no loss to the child of God. Death is great gain to him. "For me to live is Christ, and to die is gain" (Philip. 1:21). Do we believe the Bible? Then, we know that death is great gain

for the child of God. He loses all his trials, sorrows, troubles, problems, and all that is bad. He gains freedom from sickness and pain. He gains freedom from sin. He gains the large and blessed fellowship of the saints gone before. He gains the Saviour's presence. Listen, death is all gain, all good, for the child of God. "...with Christ; which is far better" (Philip. 1:23). This Scripture is written on a tombstone on a grave in Big Stone Gap, Va. In that grave was laid the body of my oldest son. Praise God for this Scripture.

"...Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God", "...saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them" (Dan. 3: 25,27). I know that this was not the death experience for the three Hebrews, but there is much here that is applicable to that experience. The Son of God will be present with one as he walks through that valley even as He was with these three in the fiery furnace. As the fire did not hurt them in any way, so death will not harm the child of God. Why then, should a saved person fear death? Such fear is needless, groundless, and dishonoring to the Lord. There is nothing about death that can hurt the believer.

"Shadow." This word emphasizes the above portion of this message. A shadow cannot hurt one. To be afraid of a shadow is foolish. It is a needless fear. Death can no more hurt a believer than the shadow of a bear, a lion, or some great monster can hurt. Our Saviour has gone down into the valley. He has grappled with the monster of death. He has defeated death for His people. He has pulled the sting. He has clipped the claws. He has removed the teeth. He has won the victory over death, hell, and the grave for all of His blood bought people.

"For." It is very important as to what is the ground of our confidence and lack of fear - very important. I have heard some unsaved people boast loudly of their lack of fear of death. But what meaneth such vain talk? What is the ground of their lack of fear? Men not fearing something often does not mean that there is nothing to fear. It often shows one's ignorance of that which should be feared. Though unsaved men, in this life, while young and healthy, may boast of a lack of fear of death I sincerely doubt that this courage will hold up when they go through that experience itself. Oh, when the truth dawns on them, when they face death itself, when they see the reality of eternal, burning hell at the other side of death experience; I am sure that they will then fear death with a great horror. It is good to be unafraid when you have good reason for such lack of fear. It is foolish to have no fear when you have every reason to have great fear. What is the ground of your lack of fear? David bases His lack of fear on the Word of God and the God of the Word. David's knowing that he will have no fear in that hour is based upon God given assurance that the Lord will be with him in that experience.

"Thou art with me." No human companion can or will go

with us through that valley. There is no one here who can go there with you. Two believers may die in the same bed and at the same moment of time, yet each will go through that valley alone so far as human companionship is concerned. I stood by the bed of my dying son those last few hours. I was there, close to him, touching and kissing him now and then; but when the time came for him to go through the valley, I could not go with him. But, praise God, he was not alone. The death bed is a time of parting between loved ones, still the believer will not go through the valley alone. As I stood by Steve's bed as death neared, I saw the fear leave his face, I saw a wonderful smile of peace and joy come in fear's place. I knew that he saw One I did not see. I knew he was ready, even anxious to go. I could not go with him, but Jesus could and did.

Jesus will be with the believer in the experience of death. He will be there in a real and manifest and felt way. The believer will feel that blessed, comforting presence. Please notice the grammatical change from the second to the third person in this verse. The third person grammatically is the person spoken about. The second person is the person spoken to. Note that in the first three verses of this 23rd Psalm David had been talking about the Lord. But here is designed to teach us of the exceeding closeness of the Lord in the hour of death, "selah."

How pleasant it is to walk through a beautiful valley with one you love. This is what the death experience will be for the child of God. It will be a pleasant walk through a peaceful valley with a beloved and wonderful friend, Praise the Lord! Praise the Lord! Who need fear such an experience? What a wonderful experience it will be. Why, when our faith is strong and we see death as it really is, we will say with Paul, "...having a desire to depart, and to be with Christ, which is far better" (Phil. 1:23), yes, we will. Let me say it again. Death for the child of God will be a pleasant walk through a peaceful valley with a beloved and wonderful friend. Our salvation experiences in time will close with this event, and this will usher us into the much more glorious experiences of eternity.

But, wait a minute, I am not finished yet. The unsaved must also die. Their death experience will be so utterly different from that of the child of God. Their death will be a terrifying, horrible experience that will usher them into the burning flames of eternal hell. What a difference! What makes this great difference - or better, who makes this difference? My friend, Jesus is the difference. He is the difference between the death experience I have described in this message and that horrible one mentioned at the close thereof.

In the first verse of this Psalm David said, "The LORD is my shepherd..." This being the case, he could describe his coming death experience as he does in verse 4. But if the Lord is not your shepherd, you cannot use this verse to describe your death experience. "The ungodly are not so..." (Psa. 1:4).

It is my sincere desire - I pause now to pray this - that this message will be a comfort to those who have lost loved ones, a comfort and encourage-

ment to the saved as they face death, and a warning to the unsaved to, "...Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31). May God bless you all!

LIMITED

(Continued from Page 1)

of mankind, that it is there, and all man has to do is just reach out and take it. This may sound good to the depraved heart and mind, but there is not one ounce of truth in it. There is no portion of the Word of God that teaches such a doctrine. The Bible teaches that God has a chosen people, and that all whom God has chosen will be saved; and all of these in like manner, through faith in the Lord Jesus Christ. Now the true position on the atonement requires us to believe that Jesus suffered and died only for the elect of God. To believe otherwise you have to throw away a large part of the Word of God. To believe otherwise you have to deny the plain teachings of God's Word. I will in this article prove that Jesus did not die for the whole world, but for a particular people.

The word atonement is found only one time in the New Testament. Romans 5:11, says, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The word atonement is translated from the Greek word "katallasso", which means reconciliation. Thus when Jesus performed the work on Calvary he reconciled a people unto God. Now had He died and suffered for the whole world; logic would prove that all of mankind was reconciled to God and no man would stand guilty before God. But this cannot be true, for there are men still going to hell every hour. The Bible teaches that men are going to hell. The Bible tells us of the great white throne judgment where multiplied thousands will stand before God and be judged for their sins. My beloved friends even logic should tell us that the atonement was not made for all, but for a limited number. The sacrificial death of Jesus Christ was the payment of a debt that was owed, and thus it reconciled those for whom He paid the debt.

The Arminian view of the atonement completely does away with the proper meaning of the word. They say that Christ paid the debt for all men, and that reconciliation was made for them at Calvary. They say that Isaiah 53 applies to all of mankind and yet they still believe men can go to hell. The Arminian has not spiritual sight as to the true teaching of the atonement. You are spiritually blind to the Word of God if you can read Isaiah 53 and still believe in a universal atonement. We read that Jesus was wounded for the transgressions of a particular people. He was wounded for them. He was bruised for the iniquities of that people. The chastisement of that people was laid upon Jesus. In other words Jesus suffered the hell that those for whom He died deserved. Verse 6 says, "the Lord laid on him the iniquity of us all". It was not the physical suffering that made the atonement, but rather the fact that Jesus suffered our hell. During that dark period of three hours on the cross, God turned His back on the Lord Jesus Christ. During this time all of the sins of all the elect were laid

on Jesus, and He suffered and paid for those sins. Again logic should be enough to tell us that Jesus did not die for everyone. Notice further in Isaiah 53:10-11, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seen, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

The soul of Jesus suffered for an atonement for the elect. Jesus must needs to have suffered in this manner for God to be satisfied. In order for one to be justified, Jesus must have suffered for him. Now this verse tells us that Jesus justified many on Calvary. It didn't say that all would be justified, but that many would be. The many referred to here are the elect of God. These are those whose iniquities Jesus bore.

There are countless other Scriptures which could be given to prove the limited atonement doctrine. Jesus said in John 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep". The sheep are the chosen of God. All that God chose to save from the foundation of the world are his sheep. All of those who were not chosen to be saved are not sheep. This tenth chapter clearly tells us this. Verse 15 says, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep". Again Jesus knows the Father, and the Father knows Jesus. Likewise Jesus knew the sheep when He laid down His life for them. Verse 26 says, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:" Jesus died only for His sheep. Jesus loves only the sheep. God does not love everyone as some say, but He loves the sheep. God did not love Esau a little less than He did Jacob, but He hated him just as the Bible says that He did. I could go on and on with Scriptures proving that Jesus made an atonement for a particular people. From Genesis to Revelation this is a prominent doctrine. When I read of the flood and the ark, I see the limited atonement taught. When I read how God dealt with the Jews, I see the limited atonement. You simply cannot escape this doctrine in the Word of God. You either have to ignore it, not believe it, or misrepresent it to get away from it.

I would like to deal with a controversial issue among our brethren in the rest of this article. Those with whom I will disagree believe as I do, that the atonement is limited. They believe that Jesus only died for the elect, and that only the elect will be saved. I am glad they believe this for this is the true doctrine of the Word of God. I am glad when anyone rejects the awful heresy of the universal atonement. The controversy among the brethren is this. Some are saying and have said in the past that, "the atonement

(Continued on Page 4 Column 3)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 - ASHLAND, KENTUCKY 41105-0060

Explain I Cor. 11:14-15. Is it wrong for a man to have long hair?
Is it wrong for a woman to have short hair?

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

Deacon
Calvary
Baptist Church
Ashland, Ky.



During my life time I have heard these questions asked many times, but the answers have not always been the same. Many, many years ago: I remember that the general belief among Bible scholars, with few exceptions, was that the long hair of the woman was the covering mentioned in verse 5 of this chapter. Back when girls began to "bob" their hair it was as if they had committed the unpardonable sin. Someone in a book classed them with bossy wives and women preachers. Many parents threatened to disown their daughters if they had their hair cut.

But as time passed, more and more of the girls and women had their hair cut, even the wives and daughters of those who were strongly opposed to the practice. As this was taking place, many began to change their belief on the covering of verse 5. It came to mean an external covering such as a hat, veil, or scarf of some kind.

Is it wrong for a man to have long hair? The Bible gives the answer, "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him." Is it wrong for a woman to have short hair? The Bible says, "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." The question now arises, how long is long and how short is short? As we do not have the answer to this question, each individual must be, "—fully persuaded in his (her) own mind." Also we read in Romans 14:22, "Happy is he (she) that condemneth not himself/herself in that thing which he (she) alloweth." For those who think it is wrong, the Word tells us, "—but to him that esteemeth any thing to be unclean, to him it is unclean."

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



I Corinthians 11:14, 15: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

Finally it has happened. I have an easy forum question. Usually when I get a new list of

forum questions I skim them to look for the easy and the hard ones. Every time I think one is going to be easy it turns out more difficult than I thought. (an evidence of my weakness and God's greatness) If all I do is answer this question, there is no way it can become difficult. Let me now begin my first easy answer.

The first question is: "Is it wrong for a man to have long hair? Let me answer this with a very strong "yes." The Bible is clear on this as far as I am concerned. Some might argue that it says it is a shame, and not a sin. I answer that with, "He that knoweth to good and doeth it not, it is sin unto him." Surely, if we know that something will bring shame to us as God's people; we also know that it is a sin for us to be guilty of such a thing. I know the question will arise concerning, how long is long. If you have to ask if your hair is too long, then it probably is. Many will also say that Jesus had long hair. That is a fictitious statement, based on the lying, so-called pictures of Jesus. The custom of Christ's day was to wear your hair cropped on top of the head. I believe that Jesus went along with that custom. It amazes me how that many will use this lie to excuse their long hair, but they are not anxious to follow Jesus in other areas that are clearly spelled out in the Bible.

The second question deals with a woman having long hair. To this I say just as strong a "yes" as I said concerning the man's short hair. Again, we have to deal with the question about how long is long. The same principle applies to the woman. If she has to ask, then her hair is probably too short. We also must hear all the excuses women make. They say short hair is easier to manage. They say it is cooler in the summer. They say it looks better on them than long hair. Will any of these excuses satisfy God? I think not.

Let me mention one other thing briefly. The hair is not a sufficient covering for a woman when she comes into the church. Some will argue against the woman's obligation to have her head covered in the assembly by saying her hair is all the covering she needs. Let me refute this. If this is true, then the man cannot come into the assembly unless he is bald. Read the chapter and see if I am not right. Either verses 3-10 teach a woman is to have a covering on her head other than her hair or a man must only come if his head is shaven. I will also mention that there are two different Greek words used to describe the covering of hair and the covering that should go on the hair. The Bible plainly teaches that because of the woman's position relative to the man; and because of the angels, that she is to have her head covered.

Let me say this in closing. Now don't get angry with me. If you fail in any of the above mentioned things, you are a deliberate rebel against God's

Word. Consider that. Don't say it is not important; it is. May God help us to realize that "little things" are important in serving him. May God bless you all.

LIMITED

(Continued from Page 3)

of Christ was such that it could have saved infinite worlds, had God chosen to do such". Now listen to me closely so you won't mistake what is being said. I do not believe that the sufferings of Christ on Calvary were enough to save all of mankind. I do believe that had God chosen to save all men who ever lived, Jesus would have been able to pay for all of their sins, being God. But I cannot and will not believe that Jesus suffered any more than that which was required to satisfy God. Those that disagree with me must read this into Scripture. You cannot point out to me any Scripture that would prove such a doctrine. On the other hand I can with Scripture back up what I am saying. Some might say, "What difference does it make, if we all believe in a limited atonement anyway? Well I think it does make a difference because you must throw out some truth and you must take from God's justice and holiness to teach such a doctrine. One argument is that it limits the value of the blood of Christ. I can't see where this interferes with its value at all. I think that if there is any interfering, it is done when men attack the justice of God. I think we must all agree that God is a just God. The justice of God requires that men answer for sins in hell. I think we all will agree that God will not allow sin to go unpunished, and that men will receive just exactly what they deserve. I believe when a man goes to hell he suffers for the sins he committed while here on earth. I believe he will only suffer for his sins. I also believe that some in hell will suffer more than others because of the justice of God. In other words one that dies young will not suffer as much as the one who lives for years and years sinning against God. It will be a personal thing. Men will stand before God, and books will be opened; and they will be judged out of those things which are written in the books. So God is a just God. You will get what you deserve when you face Him in judgment. Now when men say that Jesus suffered far more than was necessary, they are calling God unjust. Isaiah 53 said that our iniquities were laid on Him. Jesus took those sins to Calvary and there He suffered for them for the elect's sake. He didn't suffer more than was necessary or required. God forbid that we should say that God dealt with His own precious Son unjustly. God forbid we would say that God will give men what they deserve and then demand more of His son. Listen, brethren, you better think over what you are saying when you take this position. In order for you to go this route you have

already tampered with the justice of God. And to go the way you are going with must tamper with other teachings also. Brethren what will you do with I Timothy 2:5-6? It says, "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time." The word ransom means a corresponding price, or an exact penalty. In order to say that Jesus suffered enough to save infinite worlds of people, you must remove this Scripture from the Word of God, for the two do not agree.

Two teachings have been removed now to support such a doctrine. Will there be more? Yes, I see another, I see Jesus as He hangs on the cross and cries out, "it is finished". When Jesus cried this He not only meant the suffering for sins was complete, but that the exact amount of suffering was finished. Jesus had our sins upon Himself. He knew how many sins, what sins, and every sin the elect would commit. He took those sins and suffered for them. Jesus had us on His mind, when He took our sins, He suffered like no one will ever suffer. He suffered the real pain and anguish that we would have suffered in hell. He went through this torment and separation from God until He cried out, "It is finished". He was saying He made the atonement by suffering for every sin of the elect. No more or no less.

To believe that Jesus suffered more than necessary does away with the substitutionary death of Christ. Jesus was a substitute, or one who took the place of others. The limited atonement teaches that Christ took the place of His people, so that they would not have to suffer. To say that Jesus suffered more than was necessary would do away with the substitution thought. Listen brethren, I think to head down this road, you are travelling away from the whole idea of a limited atonement. This teaching, though held by some men that are respected among our kind of people, cannot be found in the Bible and should therefore be left alone. I see no reason at all for men to hold to such a teaching, and if promoted it may cause trouble among sovereign grace believers.

Brethren I will not and cannot condone a teaching that says Christ suffered more than was necessary. If God up and decided today that He wanted to save one more person, (of course this is not possible) but if it were possible: the sacrifice that Jesus made would be of no value to him. In order for this one to be saved, Jesus would have to come and make an atonement for him. Jesus paid for the sins of an elect people. He paid the exact amount that was owed to God and then He cried, "It is finished". Brethren don't tamper with this wonderful old doctrine of the Word of God. You won't dishonour the blood of Jesus Christ by believing the Bible and what it has to say about the atonement. Christ has received much glory unto Himself by what He accomplished on Calvary. He redeemed a people unto God when He made that atonement. Yes, the atonement is limited. Limited as far as for whom it was made. It was also limited in suffering, for Jesus only suffered for the sins of His people and no more. I know that if God had chosen to save all

men He could have, but He didn't and I am going to believe the Bible and rejoice in the Word of God, and praise my Saviour for evermore for the limited atonement.

GOD

(Continued from Page 1)

They are dipping a cup of water from the ocean while thinking that they have dipped it all. We know that multitudes fall into this category by the fact that they devote all their time to either wisdom, might or riches.

We can be sure that all wise, rich or mighty people who have died and gone to hell, would love to live their lives over. They would like to come back from their abyss of torment and live a life in which God was first in every aspect of their life. We can be sure that they are all very ashamed of themselves for living as they did while they lived among men. They are now aware of the fact that the few years they spent on the earth were but a cup of water from the ocean when compared to eternity. They, however, while they were here, looked only at the cup and spent all of their time being concerned with it. These men and women, if it were possible, would gladly return to the earth and live their lives at the lowest level if they could but understand and know the Lord God.

I consider myself to be very honored and very fortunate in that I understand and know Him. I, of course, don't have perfect knowledge, but I am grateful for that which I do know. I'm very happy that my convictions are such that I would not trade my knowledge of Him for earthly wisdom, might or riches.

This brings us to ask, what does it mean to understand and know Him? First, it needs to be pointed out that the masses of people in the world do not know God. They think they know Him, but in reality, He is unknown to them. Paul, in the following passage, found the same to be true of those in Athens, Greece. "For as I passed by, and beheld your devotions, I found an altar with this inscription, to the unknown God. Whom therefore ye ignorantly worship, Him declare I unto you" (Acts 17:23). The first words of wisdom which Paul passed on to the people of Athens was that God had made the world and all things therein. "God that made the world and all things therein" (Acts 17:24). Millions today do not know that God made the world and all things therein. They believe that the earth evolved and that all things upon the earth have resulted from the process of evolution. I'm sorry to say that there are millions of church going people who hold to this same lie. I could never believe that evolution could bring about finger nails, toe nails, a nose immediately above the mouth, a tongue immediately inside the mouth. I could never believe that ears would have evolved on the sides of our heads so that we could turn our heads to hear, or eyes on the front of our heads so that we could look in various directions. Our bodies, without question, have been designed which means that there had to be a designer.

Paul continued to inform the people of Athens that God also sustains all the things He has

(Continued on Page 5 Column 3)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 60 — ASHLAND, KENTUCKY 41105-0060

Should we tell the sinner to accept Christ?

JAMES A. CRACE
1862
St. John's Rd.
Ludlow, KY
41016



PASTOR
Bethel
Baptist
Church
Ludlow, KY

Please read Ephesians 1:3-7. The Bible teaches that we are made accepted of God, in the beloved of our Lord. (v.6) "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Nowhere in the Holy Scripture is man told to accept Christ.

First of all, Christ is not held up for the acceptance or rejection of man. To place the eventual success or failure of the greatest Person and work of all time and eternity upon the fickle will of man is blasphemy! Christ did not die in ignorance of the eventual outcome of His death. What did He state concerning His work? "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

How should He accomplish this? Read John 17:2, 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." A sinner comes to the knowledge of Christ by the illumination of the Holy Spirit. The natural man receiveth not the things of the Spirit of God; but through the regenerating power of the Spirit, honoring the Gospel, he comes to a saving knowledge of Christ. He receives Christ as his Saviour. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Co. 1:21). The Holy Spirit uses the Word to quicken the spiritually dead sinner. Then follows repentance toward God, and faith in Christ. To tell an unregenerated sinner to accept Christ and thereby perform a spiritual act, is like telling a physically dead man to accept life, and thereby perform a physical act. To tell a sinner to do this is telling him to do something he is not capable of.

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



PASTOR
New Testament
Baptist Church
Bristol, TN

I am a firm believer in sovereign grace and have been for over thirty years. I believe all five points of grace including reprobation, but this does not hinder me giving an invitation to lost people. My usual invitation is, "if the Holy Spirit is leading

you to make a move, obey God." Sometimes I tell the lost to believe on the Lord Jesus Christ. Paul and Peter did that; it's a Bible invitation.

Personally, I see nothing wrong with telling the sinner to accept the Lord Jesus as Saviour. I know and realize that he can not do this unless the Holy Spirit makes him willing. Therefore, I leave it in the power of the Holy Spirit to draw him or leave him be. I am not afraid of getting the non elect into the kingdom of God. Only the elect will hear and believe.

Webster's elementary school dictionary defines the word "accept," to receive or take willingly (a thing offered). To receive with favor; approve.

Now, if the Holy Spirit has made one willing with conviction, he can receive or take willingly that which is offered. Jesus said in Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The invitation was limited to those who labour and are heavy laden. Jesus again gave an invitation in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The invitation here is limited to "Whosoever believeth in Him."

When the Philippian jailor asked how he could be saved, Paul and Silas gave him instructions as to what he should do. Acts 16:31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." Now Paul and Silas knew that he couldn't believe until the Lord made him willing, but they told him that this was the proper way.

Now, if we tell the sinner, after giving him the Gospel, to believe and accept Christ as his personal Saviour; we would be in our rights. However, if you don't like the word "accept", use simply, believe on the Lord Jesus Christ. Always remember this, the Holy Spirit will only call whom He will.

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



PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC

How can we just indiscriminately tell sinners to accept Christ? How can we know that when we ask a sinner to accept Christ if he knows the importance of the question?

It is necessary that we proclaim the gospel to sinners. In doing this we tell for what purpose Christ died. We need to lay the sinner low in the dust of humiliation by the preaching of God's Word. We need to let the sinner know by the Word of God that he is nothing but dust, yea, and more, let him know that he is nothing but a worm. And that he is nothing and less than nothing (Isa. 40:17).

Then we, in the next place, tell why Christ died, for whom

He died and how He died. It is true that Christ died for sinners; the worst kind of sinners, the most ungodly, wicked, terrible sinners that are fit subjects of hell. For such Christ lived, for such Christ died and rose again. It is our duty to show that Christ is the sinner's substitute. In this He takes the place of the sinner, those for whom He came to die.

It was from the love of God and of Christ that Christ laid down His life for the sheep; sheep that were lost and could not find their way into the fold.

The modern day evangelists have cheapened the Word of God. They disregard the power of God in salvation (Psalms 110:3). They do not declare that none can come to Christ except it be given to them of the Father. They do not know, or if they do know, they do not preach that none will come, for they have no will to come, unless drawn by the Spirit of God (John 6:44 & 65).

The modern day evangelists seemed to have forgotten what God said in His Book in John 6:37. They, for the most part, avoid reading or quoting the first part of this verse which says "All that the Father giveth me shall come to me..." They are willfully ignorant of the eternal covenant of grace whereby God gave some of the fallen sons of Adam to His Son, Jesus Christ. Those that are given will come to Christ in God's own time. They will come in the day when God's power makes them willing to come. Sinners will not come in their own power, for they have none. Sinners have no strength to come to Christ, therefore they must be brought by the power of God.

GOD

(Continued from Page 4)

made. We may safely state that it requires just as much to maintain this earth and inhabitants as it required to create them. The keeping of the sun and the moon at a proper distance from the earth, the keeping of the oceans and seas inside their banks, the causing of the grass and trees to continue to grow and the water to flow, is nothing less than God's maintenance of the earth. It is also God who keeps our hearts beating. We can be sure that our hearts would not make one more beat if our God did not sustain them. Paul continued his exhortation on Mars Hill by informing the people that God made of "one blood all nations of men for to dwell on the face of the earth" and that He "hath determined the times before appointed, and the bounds of their habitation". Paul proceeded to emphasize that God does not need anything and that He does not dwell in temples made with hands.

May we, as we go forward in this message, seek to learn all we can about God. Let us, in fact, go back before creation and learn that God existed before there was any other life or existence of anything. This fact is borne out by Genesis 1:1 where we learn that "In the beginn-

ing God created the heaven and the earth". We are to understand then that before creation there was no earth to concern our God. There was no Russia, America or any other country for our God to attend to. There were no angels to sing sweet songs to Him and no universe to be upheld by Him. There was God and only God for all the trillions of years that have gone before us. That period, however, was not called time and thus did not have any years, since eternity is not reckoned in years. Our God lived all alone in eternity past and during all of this period He was in need of nothing. He was self-sufficient, self-contained and self-satisfied. If God would have been in need of anything, He would simply have spoken it into existence.

It becomes obvious from that which we have said and that which Paul said in Acts 17:25, that God does not need me or any one else. He didn't need us a billion years ago so why would He need us now? We, in fact, learn from Malachi 3:6 that God never changes. He, in other words, has not changed from His no-need-status one billion years ago to a need-status today.

Someone has said, in essence, that the air does not need the bird, the water does not need the fish and the plant does not need the soil. The bird, on the other hand, cannot live without the air, the fish cannot live without the water and the plant cannot live without the soil. The same applies to God and ourselves. He does not need us, but we cannot live without Him. Paul, in fact, in Acts 17:28 said: "For in Him we live, and move, and have our being..."

We can be assured then, that God was never under any obligation to create. Why then did He create? We may say that such was the result of His own sovereign pleasure. It was that which He had determined to do from all eternity past. Creation was one of the workings of His own counsel and will. "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. 1:11).

Does God need us? Does He lean heavily or lightly upon us? Is He wringing His hands because of us? The answer will be found in the following Scriptures:

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance (scales): behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing, and they are all counted to Him less than nothing, and vanity. To whom then will ye liken God? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no obligation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? Have ye not understood from the foundation of the earth? It is He that sitteth upon the cir-

cle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity" (Isa. 40:15-23).

It becomes very obvious that the God of heaven and earth is far above us and there is no way of knowing Him unless He reveals Himself to us. This fact is borne out in the following passage! "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). There is one vital point relative to God which most people are not aware of. It is the fact that God, according to the Holy Scriptures, has decreed all that the future shall hold. This fact is taught all through the Scriptures. The Scriptures, in fact, reveal that our God has left nothing to chance or blind fate. God, according to the Scripture, has even numbered the hairs of our head and the number of days we will spend upon the earth. He even sees every sparrow that falls to the ground. We may say that every thing existing, whether it be distress, persecution, peril or sword, death, life, angels, principalities, powers, things present, things to come, height or depth, and all other creatures are the result of God's decree.

It appears at times that things are not in accord with God's plan, but I can assure you that such is only an appearance. The wheels in a clock also appear to work against each other, since some go one way and some another. We know, however, that such is only an appearance, since they all work together for the purpose of keeping accurate time. It also appears that some of God's works are contrary to other of His works, but such in only an appearance. God, in fact, has even pre-destinated those whom He will save. It is as stated in the following passages: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren" (Rom. 8:29). "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4, 5).

We may go so far as to say that God does not love every one in the world. I'm aware that John 3:16 states that "God so loved the world", but the word for world in this passage is "kosmos" and refers to mankind in general rather than mankind without exception. Most people will answer "yes" if asked if they believe that God loves every person in the world. They, however, will answer "no" when asked if God loves all those who are in hell. Their answer, however, presents a contradiction, since Malachi 3:6 informs us that God does not change. We also know from John 13:1 that those our Lord

(Continued on Page 6 Column 1)

GOD

(Continued from Page 5)

loved, He loved unto the end. We see, then, that when the Bible speaks of God loving the world, it is not referring to the world without exception.

I said in the outset of this message that the multitudes are not acquainted with the God of the Bible and that which we have said thus far shows such to be true. Let us, at this point, read a portion of our text again: "...Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth: for in these things I delight saith the Lord." Paul, in Acts 17:23, informed the people of Athens that they were ignorant relative to the manner in which they were worshipping God. He said, "Whom therefore ye ignorantly worship." We, in order to dispel ignorance from the worship of God, must know something about God's knowledge. We, in fact, must understand that our God knows everything that there is to know. We must understand that God knows everything possible, everything actual, all events, all creatures. We must understand, too, that God's knowledge is not limited to the present, but He also knows the past and the future.

The trees in the Garden of Eden were not able to conceal our first parents from the eye of God. No human eye saw Cain kill Abel, but God saw it all. Sarah laughed relative to the fact that she was to have a son in her old age. You will recall that God heard her laugh. Achan, you will recall, took a wedge of gold and hid it very carefully, but God saw where he hid it and brought the entire matter to light. David, like a cat, tried to cover up his sin with Bathsheba, but God saw it all and brought the entire matter out in the open. God also says to you and me, "...Be sure your sin will find you out" (Num. 32:23). We see then that we must know something about God's knowledge in order to dispel ignorance from our worship of Him.

I, as I write these lines, am in the upper peninsula of Michigan, looking out the window of my rented cottage across Lake Superior. I know that our God knows how many cups of water are in that great lake. He knows how many great waves have dashed on the shore before me for the past several days. I suppose there are millions of small colorful stones which have washed up on the shore before my cottage. God, however, doesn't say, "I suppose", but He knows exactly how many stones there are.

You and I, as believers, can rejoice because of God's knowledge. We can rejoice, because His unlimited knowledge, according to Job 23:10, means that He... "knoweth the way that I take." We can also rejoice because "he knoweth our frame; He remembereth that we can dust" (Psa. 103:14). We can also rejoice because He knoweth them that are His. He, in fact, knew Zachaeus and called him to come down from the sycamore tree. He knew me even when He walked among

men and He knew and remembered me when He hung on the tree. I'm sure that He did not live and die for strangers, but for those whom He knew, yea for those the Father gave Him to die for.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). (Our Lord, in this passage, used the pronoun "them", but He could, if He had chosen, called each of us by name).

The infinite knowledge of our Lord and God should cause us to stand in awe before Him. His knowledge, in fact, transcends that of the wisest man on earth, or that of all the wise men combined. None, or all together can even begin to measure up to Him. Not one of us or all of us know what tomorrow will bring, but He knows tomorrow as well as He knows yesterday. The following passage shows that not one thing we say, do, or think escapes the eye of our God.

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3).

The fact that God knows every thing should cause the unbeliever to tremble, since all of his deeds shall be remembered and brought to light in the day of judgment.

It becomes obvious from that which we have said that to know something about God's knowledge increases our ability to worship Him. This same truth can be applied to His foreknowledge. We have been considering God's knowledge which, of course, includes His foreknowledge, or knowledge of events before they occur.

Many contend that God elected people to salvation because His foreknowledge informed Him that they would believe in Him. This idea, however, denies that humanity is totally depraved. This idea, in fact, has humanity loving God and coming to God through their own goodness. This idea contradicts the Holy Scriptures, since the scriptures teach that God first loved us and that no man cometh to the Father except he be drawn by the Father (John 6:44). Furthermore, it is taught in I Corinthians 2:14 that the "...natural man receiveth not the things of the Spirit of God..." It becomes obvious that God must take the first step in our regeneration. He therefore does not elect people to salvation because He foresees them coming to Him. John also confirms this fact in John 1:13 which states:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It becomes obvious as we proceed that the determinate counsel of God preceeds His foreknowledge (Acts 2:23). God, in fact, knows the future because He has decreed it. The following passages verify this fact.

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thes. 2:13).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph. 1:4).

I hope, on the basis of that which we have said, that you are more acquainted with God than

you were before. I hope I have said something about His knowledge and foreknowledge that will enable you to honor Him more.

May we at this point continue our study of God by considering His supremacy. I realize that all consider God to be supreme, but do we know just how supreme He is? We, of course, know that His supremacy cannot be measured or weighed, but perhaps we can still increase our knowledge relative to His supremacy.

God's supremacy, when compared with man's power, is more than triumphant. Daniel in the lion's den, the three Hebrew children in the fiery furnace and numerous other events show that man, or all men combined, are no match for the God of heaven and earth. You will recall that on one occasion God caused the sun to stand still and on another occasion He caused it to go backward ten degrees on the dial of Ahaz. We see, then, that God is not only supreme over man, but He is also supreme over nature. You will recall that He also demonstrated His supremacy when He caused the ravens to carry food to Elijah and when He caused the iron to float on water. We see, then, that our God does as He pleases. The following passage states that such is so.

"Whatsoever the Lord pleased, did He in heaven, and in the earth, in the seas, and all deep places" (Psa. 135:6).

The Scriptures also state clearly that our God is supreme over the will of man. This fact is verified by Proverbs 21:1 where we learn that the king's heart is under God's complete control. God, in fact, according to Ephesians 1:11 "worketh all things after the counsel of His own will." The word for "worketh" here means to "work effectually." God's hand, then, is never stayed. His plans are never altered. He is never detoured from the path He has charted.

"The Lord reigneth; let the earth rejoice; let the multitudes of the isles be glad thereof" (Psa. 97:1).

MERCYSEAT

(Continued from Page 1)

believe to be the truth. We grew up under the mourner's bench method, and because of traditional teaching were strongly prejudiced in its favor. In the beginning of our ministry, we tried to use this method in protracted meetings, but were not adept in its use. When we preached the gospel and urged sinners to believe on Christ, we knew nothing else to do but to wait upon God for results. "Who then is Paul, and who is Appollos, but ministers by whom ye believed, even as the Lord gave to every man?" (I Cor. 3:5). We soon discontinued trying to use the mourner's bench, for the following reasons:

1. No mention of its use in the Bible. We ask for only one passage where any preacher invited sinners to the mourner's bench. People need to be careful in their criticism of a man who fails to use a method that is without Scriptural sanction.

2. It seemed to us to be inconsistent to use the mourner's bench method two or three weeks in the year, and an entirely different method the rest of the year. And this is practically what all mourner's bench advocates do. If it will be helpful

in the salvation of sinners to use it a few weeks in the years, why will it not be helpful every time we preach to the lost? This thing has put us into a rut, and many of our people have come to where they expect nobody to be saved except during a protracted meeting when such a method is used.

3. The mourner's bench is not a good place to instruct the sinner. Too much noise and distraction. The purpose of the sermon is the instruction of sinners in the way of life. Of course, if a man is concerned about his lost condition, he will try to find a seat where he can hear the preacher. When a preacher invites sinners forward to be instructed, he is saying this, in effect: "I have preached, but, in my preaching, I have not told you how to be saved; now, if you will come forward to this front seat, I will instruct you in the way to be saved." This implies that he surrendered his opportunity to instruct sinners in the sermon, while the choir was silent, and tried to retrieve it while the choir sang. According to this method, it is easier to instruct a sinner while the audience is singing, than when it is quiet.

4. The mourner's bench is a good place to work up a feeling, and I am constrained to believe that is why it is used. It is a matter of psychology that men will take physical action under music. For this reason music is used in the ballroom and on the battlefield, as an urge to physical action. I would not be understood to mean that there is no feeling in the experience of salvation, but I do mean that there may be a feeling of joy without salvation. Many a soul has experienced a good feeling, by having their fleshly emotions stirred, when Christ had not been trusted at all.

The only Scriptural method of evangelism is the preaching of the gospel. (Rom. 1:16; I Cor. 1:21; I Cor. 15:11). The writer has heard it said more than once that, if nothing more was done than the preaching of the gospel, nobody would be saved. What a denial of the Word of God!

Now, while it is true that the Bible has nothing to say about a mourner's bench, it does have much to say about a mercyseat. We will now propound and answer three questions:

1. What is the mercyseat?

2. Where is the mercyseat?

3. How does the sinner reach the mercyseat?

I. What is the mercyseat? This question supposes an object of misery and danger. It implies that man deserves punishment at the hands of a sin-hating and sin-avenging God. A mercyseat is a place where mercy may be found—a place of propitiation, where the anger of God against the sinner is appeased. If God were only a God of justice, eternal damnation would be the doom of every one of us. But, He is plentiful in mercy as well as mighty in justice, and He has set forth a mercyseat to which hell-deserving sinners may repair for mercy and salvation.

At the head of this article, we gave four passages of Scripture. The first one referred to the mercyseat under the O. T. economy, the place where God made physical manifestation of His presence in the Shekinah glory, and to which His people must make physical approach. The other three passages referred to the mercyseat under this dispensation, when grace shines forth in its full glory. It is clear

that the mercyseat of these Scriptures is not a seat of wood, or stone, or gold, but a person, — even the Lord Jesus Christ, "Whom God hath set forth to be a propitiation (mercyseat) through faith in his blood" (Rom. 3:25). Away from this mercyseat men are in danger of hell fire, for God, out of Christ, is a consuming fire. Poor, weak, frail sinner may find mercy with God only by coming to His Son, who "is the propitiation (mercyseat) for our sins: and not for ours only, but for the sins of the whole world" (I John 2:2). Christ is not a tribal Saviour. There is but one mercyseat for all men. The sinner in China must come to the same seat as the sinner in America. For the Christ rejecter, everywhere, there is "nothing but a fearful looking for of judgment and fiery indignation." Remember that God's anger against sin must be appeased, and this can only be done by rendering satisfaction to His justice. Our good works cannot save us because they do not satisfy the demands of the law. As a means of propitiating God, they are nothing more than filthy rags. Our mourning cannot save us for the same reason. Suppose I commit a crime and am found guilty, will all the crying and mourning I can do satisfy the law and call for my release? Obviously not. Then can it be expected that God's law will be more easily satisfied than man's law? Mourning is not the price, in whole or in part, that the sinner pays for salvation, but the result of a realization of his lost condition. It is the effect of a felt need, and to all mourners we are to say, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

II. Where is the mercyseat? Christ is the mercyseat, but in what capacity? Not in the glory He had with the Father before the world was. Not as a babe in the manger. Not as the sinless man, going about to do good. He said, "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). He here declares the necessity of His death, if many sons are to be brought to glory. He was made perfect as a Saviour through suffering (Heb. 2:10). The mercyseat, therefore, is the sin-bearing Christ. It is Christ in His redemptive work. Here stands a sinner; what is to be done with him? Reason says, "Let him alone." Justice says, "Cut him down." Truth says, "He or I one must perish." Holiness says, "I hate the workers of iniquity." But, Mercy pleads, "Spare him." And here comes Wisdom, leading one like unto the Son of man, and says, "Deliver him from going down into the pit, for I have found a ransom." And, at the cross, Mercy and Truth met together, and Righteousness and Peace kissed each other. Hallelujah!

III. How is the sinner to reach the mercyseat? We now come to the crux of the whole matter of how to be saved. What is the sinner to do to receive the benefits of Christ's death? Certainly, it cannot be thought that the sinner can add anything to the finished work of Christ for salvation. Coming to the mercy seat is coming to Christ. It is the sinner realizing his need of mercy, and looking to Christ for that mercy. It is not a matter of bodily exercise. There can be no physical approach to the mer-

(Continued on Page 8 Column 2)

THE BOOK OF REVELATION

Read Revelation 3:14-22)

As a matter of information, may I say that we have been preaching on the book of Revelation for the last eight weeks. These messages have all been based on the first three chapters of Revelation.

We have found that there were several things wrong with Jesus' churches. At Ephesus, there was a lapse of love. At Smyrna, the devil was at work. At Pergamos, there was a mixed membership whereby the church was sadly composed of both saints and sinners. Thyatira was run by a woman. Sardis had too big a name - a name that it was alive, when actually it was dead. At Philadelphia, all the trouble was on the outside, for since they were living rightly, and preaching rightly, the church was having a hard time being persecuted by a synagogue of Satan on the outside.

In the day when John wrote the book of Revelation, these were seven characteristic churches. I feel sure that through the ages past there have been in every century, churches like these seven. I am sure today that there are many churches just like these. Therefore, these churches give us a good description of what was wrong with the early churches, and they tell us what is wrong with the average church today.

Today we come to look at Laodicea - the last of these seven churches, and I feel certain we will find our study of it just as interesting and helpful as all the studies of the past eight Sunday mornings.

I. It is rather interesting in each of these churches to notice Jesus' revelation of Himself. To each of them, He revealed Himself in the light of their particular needs. Hence, we come to Laodicea. Here we find Him revealing Himself as the faithful and true witness.

This church was in a sad spiritual condition. I doubt seriously if they were a faithful and true witness for God, the Bible, and the things of God, in all this church at Laodicea. Hence, in view of this unspiritual condition, and since apparently there were no faithful witnesses for Jesus there, He thus revealed Himself as the faithful and true witness.

I am wondering about your church this morning. The church of which you are a member, are there faithful and true witnesses to the Lord Jesus, and to the Word of God in your church? I am wondering about the church of which you are pastor. Are there faithful and true witnesses within it? These are days of great apostasy - they are hours of spiritual decension. I feel that many of our churches are like the church we are studying this morning, and that many of the so-called church organizations today are but the spiritual counter-part of the church at Laodicea.

Therefore, it is comforting, stimulating and encouraging to know that Jesus is the faithful and true witness. Though every one else may be false, and even though many of our churches - perhaps even most of them have fallen into an unspiritual state - yet Jesus is still the faithful and true witness. Though many of us may not be faithful and true witnesses, still He revealed Himself as such to this church at Laodicea.

II. Immediately following Jesus' revelation of Himself, we

look for Jesus' commendation of this church. We look to see what good we can find in this church. We want to see that for which they were commended. Yet, when we come to this church at Laodicea, we look in vain. Sad as it is, Jesus offered no commendation to this church at Laodicea. What a pitiable state was theirs! They were so unspiritual, and so far removed from God, that He could offer to them no words of praise, and could find nothing for which to commend them.

I am wondering how many preachers there are today whom Jesus might not be able to commend, or if by necessity, He would be compelled to pass you as He did the church at Laodicea with no commendation.

I think often of the great number of churches that are represented in our Sunday mor-



John R. Gilpin

ning radio audience, and I wonder how many hundreds of these Jesus would treat as He did the church at Laodicea. Sad it was indeed for Laodicea, and sad it is today for any preacher, or church, or church member to be in such a lukewarm condition so as not to be able to earn even one message of commendation for the Son of God.

III. Though Jesus could not find in this church that whereby He could commend them, He did find several things for which to condemn them. When He turned His eye like an x-ray upon this unspiritually lukewarm church, and thus saw through their unspiritual condition, He offered several words of actual condemnation.

First of all, He condemned them because they were lukewarm. Listen to His Words: "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" (Rev. 3:15, 16).

This church at Laodicea wasn't the only one that Jesus has ever seen in a lukewarm condition. There are many of them - hundreds and thousands of them today.

Lots of churches are lukewarm as to their emotions. Though a preacher might preach his life away, there would never be a hearty "Amen" come from any member of the congregation. The reason is that the church is lukewarm emotionally. This is something I can't understand. If a man goes to a boat race, he usually exhibits plenty of emotion. You go to a football game or to a baseball game, and you find an abundance of emotion. People become so enthused that they will throw their hats in the air, and shout at the top of their voices. Or notice a primary election in the summer, or a general election in the fall. There is always plenty of emotion

manifested on these occasions. Yet, the same crowd who exhibit emotion under these ordinary circumstances of life, go to church on Sunday, and is absolutely without emotion. How I thank God for a church where people feel the presence of the Lord, and for those who outwardly express their feelings with a genuine hearty "Amen."

Not only are churches lukewarm as to their emotions, but they are also lukewarm as to their works. In fact, the average church just doesn't do anything. It doesn't do anything particularly wrong, and it doesn't do anything particularly right - it is just lukewarm as to its works. I feel certain after having visited and preached for more than a thousand churches during my ministry - that the average church is just marking time. I am reminded of a church building which has a marble slab over the door, and in this marble is carved these words, "This is the gateway to heaven." In the early days of summer, another sign is hung just over this marble slab, "Closed during the summer months." How true of many of our modern churches. They are absolutely lukewarm as to their works.

And then, beloved, not only are they lukewarm as to their emotions and their works, but they are lukewarm as to their beliefs. Old Job asked a question long ago in which he said: "...is there any taste in the white of an egg?" (Job 6:6).

Doubtless you realize that the answer to Job's question must be stated negatively. There isn't any taste to the white of an egg, and, beloved, there isn't any taste to the average sermon - it is just lukewarm - it is a good flowery essay. It might be a good speech, but as to doctrine, there isn't any flavor or taste there. I visit a lot of churches and hear a lot of preachers preach, and I thank God that we have many Godly, Scriptural, sound orthodox men preaching today. Yet there are hundreds and hundreds who deliver short beautiful essays on Sunday apart from any doctrinal convictions. That's why it is that so many people think that I'm crazy, in view of the things I stand for. They have been brought up and nourished for years on a church diet without any doctrinal convictions back of it - just lukewarm as to their belief and doctrine.

The Word of God gives us two great exhortations: "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3). "Be ready always to give an answer to every man that maketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

This should be our standard. We should always contend for our doctrinal convictions. Yet, many churches are not interested in doing so, and many preachers are not interested in doing so. Many churches would therefore be condemned just like Jesus condemned the church at Laodicea because they are lukewarm as to their doctrinal beliefs.

Jesus also condemned this church at Laodicea because it was self-complacent. They were actually so self-complacent that they had gone on record saying, "I am rich, and increased with goods and have need of nothing" (Rev. 3:17).

They were so self-satisfied

that they felt the need of nothing. Of course, this included Jesus; it included the Bible, it included the Holy Spirit, and it included the power of God. They were so complacent and satisfied with themselves that they went on record that they needed nothing - not even the Lord Jesus, nor the Bible, nor the Holy Spirit, nor the power of God.

This church in its self-complacency reminds me of a modern twentieth century church that I visited some time ago. The church met in a wonderful church building. There was a walnut wainscoting all the way around the room about twelve feet high. Behind the pulpit, the carving on the walnut was perfectly exquisite. Though they had a fine building, the church was doing nothing. They only had one service on each Lord's Day, and no other services during the week, and withal, they felt perfectly satisfied. I have seen dozens of churches just like this one in the last few years, who are absolutely self-complacent, self-satisfied and happy, though doing nothing for the cause of Christ.

After condemning them because they were lukewarm and self-complacent, Jesus proceeded with another message of condemnation because they were indifferent. In verse 15, He declares: "Thou art neither cold nor hot."

They were absolutely indifferent. It reminds me of a text in the old Testament. Listen: "Is it nothing to you, all ye that pass by?" (Lam. 1:12).

I can imagine a child lost in the forest. None of us would be indifferent to an appeal to save that child. I remember a flood situation here in eastern Kentucky a few years ago. No one was indifferent then. I remember several years ago when I was in college, a young man was trapped in a sand cave. Thousands of people all over the country waited and yet so many times the people of God are indifferent to the things of God.

I remember reading a long while ago of an incident that took place in Cor, Ireland. A man was looking at a building. He saw a ladder which was about to fall with two men at the top of it. One of them stepped off on a scaffold, and the other fell. The man who stood gazing up at the building caught the man as he fell, but the weight of the falling body, and the impact of his fall, caused serious injury to the man on the ground. His arms were broken and driven into his sockets, his spine was twisted, while the man who fell was scarcely injured. The latter made over half of his property and half his earnings for life to the injured man. Surely, beloved, the Lord Jesus Christ came to this world and died for us, and because of this, we ought never to be indifferent to the cause of Christ. Yet, Jesus condemned this church at Laodicea because of its indifference, and today, I fear He would have to condemn many modern churches, preachers, and Christians because of their indifference.

He also condemned them because they had no need of God. They said: "I am rich and increased with goods, and have need of nothing" (verse 17).

This meant, of course, since they had need of nothing, then they had no need for God. This is true of the average church. I

remember a church that wanted a young man to become their pastor. They gave him all the inducements that were humanly possible, and all these inducements were purely worldly. When he replied, he commended them because of all the things they had offered him, and then he asked: "But do you have the Holy Spirit?" The chairman of the pulpit committee was frank in his reply, and said, "We have everything but the Holy Spirit, and we have never felt any need of Him."

The majority of churches don't try to lead souls to Christ, and they don't attempt spiritual programs, and therefore, they actually have no need of God. I attended a great fashionable church in the city of Grand Rapids, Michigan, several years ago. The preacher and quartet were dressed in robes. They had fine pews, with deep velvet cushions for one to sit on. They had beautiful marble floors, and a wonderfully decorated interior. On that date the minister preached on Francis Bacon, the English essayist. There were no gospel songs, but rather, America, and other patriotic hymns were sung. No prayer was offered, and God the Father, God the son, and God the Holy Spirit were never mentioned. Surely that church had no need for God - it was just like the church at Laodicea, and it may be like the church of which you are a member today.

The Lord Jesus also condemned them because they were deceived and miserable. He said: "And knowest not that thou art wretched, and miserable and poor, and blind, and naked?" (verse 17).

Actually, we try to pity people who are deceived and in a miserable condition, but the Lord Jesus knew this church at Laodicea was responsible for its condition, therefore He condemned them. There are lots of churches, there are plenty of preachers, and a multitude of church members who are just like the church at Laodicea - the Devil has them deceived, and actually they are living a miserable existence as the poorest excuse of church members.

IV. It is rather interesting to notice the effect which this church had on God. He says: "I will spue thee out of my mouth" (vs. 18).

The condition of this church made God sick to His stomach. Did you ever have a real bad case of American "rush-eat-itis?" You know, beloved - you ate too hurriedly, your food didn't digest, and later you had to hump up in the back like a camel, and spue it out of your system. God says this church at Laodicea had just that effect on Him.

I often look at myself with all my failures and imperfections. I remember how poorly I live, and what a poor preacher I am. I remember that there are hundreds of things that I ought to do that I don't do; and hundreds of things that I do, that I ought not do. I wonder about myself, if perhaps my life and my ministry may not have this same effect on God. Surely today literally thousands of church members and churches are so lukewarm, and self-complacent,

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

and indifferent, and they have no need of God, and they are deceived and miserable - surely all this great number of churches must actually make God sick at His stomach as He looks upon them. My prayer to God is that you, and the church of which you are a member, may not thus affect God.

V. Jesus offered this church some advice. Listen to it: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Vs. 18,19).

You will notice that He didn't tell this church to add any more organizations, and furthermore, He did not tell them to plan any social engagements.

Most churches think you have to have a great deal of social life in order to interest people in spiritual things. My personal conviction is that in the average church there is about 100 per cent more social life than there is spiritual life. Jesus did not tell this church to put on any kind of a drive southside, northside, eastside, westside, frontside, nor backside. He did not tell them to write to the denominational headquarters, nor headquarters, for aid nor assistance.

I wish you would notice the advice He gave them. He advised them first of all that He was going to chasten them. And surely today, the Lord Jesus is still dealing with His own in precisely the same manner. He still threatens chastisement upon those of His own who fail to do the things that He demands. Listen: "For whom the Lord loveth he chasteneth" (Heb. 12:6).

And that wasn't all the advice He gave them. He urged them to repent and be zealous for His cause. Most people have in mind that repentance is a doctrine for the unsaved. Well, here we find it as a doctrine for the child of God to follow and practice. Personally, I believe today that the position of the Lord Jesus is precisely the same as His position in the church at Laodicea - namely, He is on the outside knocking at the door, desirous of getting in; and He tells each of His churches to repent, or else they must be chastened.

VI. To this church in Laodicea Jesus also offered a promise. To each of these churches He made a promise to the overcomers, and He has done likewise concerning this church. "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Vs. 20, 21).

What mighty promises are these. What compensation is this - just to know that the man who lives in a worldly church that is lukewarm and given over to the things of the flesh - just to

know that the person who overcomes, who actually repents, and who lives for God a zealous life - that that one is going to be able to sit on the throne with Jesus throughout eternity. Surely this is a compensation that is worth fighting for, it is worth being hated for, it is worth any kind of persecution that we may have to go through. It is worth any kind of difficulties that we may have to endure - just to be able to sit down with Christ upon His throne.

May God grant that you as a saved man or woman, shall be faithful to Him in all things. Then, if it please our Heavenly Father, may you thus be one of the overcomers. If you have not been saved, may you overcome the devil through the blood of Jesus Christ now, and then live for Him, not as a lukewarm Christian, but as every child of God should live.

MERCYSEAT

(Continued from Page 6)

cyseat, for Christ is the mercyseat, and He is in heaven. "Say not in thine heart, Who shall ascend into heaven?" (that is, to bring Christ down from above;) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:6-10). We will not attempt to the exegesis of this passage, but merely quote it to prove that there is no physical approach to Christ in salvation. Under God, a man, though bound in chains so that he could not move a limb of his body, may come to Christ and be saved. Glorious truth!

"Just as I am, without one plea,

But that Thy blood was shed for me,

And that thou bid'st me to come to Thee.

O Lamb of God! I come, I come!"

CRY

(Continued from Page 1)

believes, that an alien sinner must plead with God in order to be saved. I don't believe that and this lesson doesn't teach that. I cut my teeth on that doctrine, and when I was a boy preacher I used what is known as the mourner's bench in a modified form. I got to the place where I thought if a man were ever to find the Lord, he would surely find Him there. I thought my predecessors knew much more than I, and I had no right to disagree with them. But after seeing the failure of the use of it, I began to study the Word of God concerning this and came to the conclusion that this practice was without Scriptural foundation and completely foreign to the Word of God. It was no where to be found in the Bible.

I launched my study in another direction, and the course led me far from the accepted position of many of my colleagues. In my investigation of the everlasting Word of God, I began to recognize this one specific and definite fact: God

says for the lost to believe. They are not to plead with God to save them; they are to believe. "Whosoever believeth on me hath everlasting life." I believe that.

I want you to notice a number of things, perhaps you have already noticed them, perhaps not. But notice some things that are clearly set forth in these remarkable verses. Jesus went in Jericho and He went out of Jericho. In the text before us there are two things about the ministry of Jesus. One was that He entered Jericho and always the Scriptures quickly add, "He went out of Jericho." It is an astounding fact. In Luke 19: 1, 2, notice that Jesus entered Jericho and went out of Jericho. You recall, of course, that on that occasion Zaccheus was gloriously saved.

It has been said by men who have studied both profane and religious history that there never was a city more wicked, debased and profane than Jericho was during the days of the ministry of Jesus. But if Jericho was wicked, ungodly, sinful and ugly that was not the reason that Jesus only entered and quickly passed through: because He came to the ungodly.

You might ask me: "Brother Cox, why then did Jesus enter and quickly pass through?"

I don't know, we are not told, but suffice it to say that on these two occasions men found the Lord, salvation was given to three different men on two occasions. For example, the Gospel of Matthew recording the same incident in the life of Jesus, speaks of two lepers who were beggars. There is no contradiction in what Matthew and Mark had to say. Matthew is recording the fact that there were two men on the highway side begging, while Mark is dealing with the cry of one and that Jesus helped him; therefore, Mark is dealing with the Spiritual aspect and subsequent events of this visit.

Notice He came to Jericho, and He went out of Jericho. Here was a blind man sitting on the highway side and the Scriptures say he was begging. But the thing I want you to get, first, last and always, is that he was blind. This to me teaches every lost man in the world is blind. He is spiritually blind, blind to the truth of God's Word, spiritually blind.

You might ask me this evening: "Why are the lost blind? Why has the shade been pulled? Why are they blind to the truth of God's Word?"

The devil blinded them, that's why.

Then you might ask me: "Why has he blinded them, why have they permitted him to blind their hearts and minds?"

Because they are his children, that's why.

You know, I have never believed in that rotten, devilish doctrine of the Fatherhood of God and the brotherhood of man. Beloved, I believe with all my heart if it had not been for the propagation of this hellish doctrine we would not be faced with the issue of integration. I believe that with all my heart. The do gooders are constantly saying that all men are brothers and God is the Father of all of us. I have searched the Bible from cover to cover and I have never found the slightest inference that God is the Spiritual Father of anybody save those that have been born of the Spirit of God.

In John 8:44, notice that

Jesus said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do."

Notice this: they were very devout and religious, yet Jesus pointed the finger of accusation at them when they claimed God as their Father and said, "Ye are of your father the devil..."

Then you might ask me: "Why is it? Why will people let the devil blind their hearts and minds?"

Romans 9:8: "The children of the flesh, these are not the children of God..." And in Matthew 13, the parable of the tares and wheat, Jesus in this exposition of that parable said, "The tares are the children of the wicked one." Therefore, the devil has a family upon the earth.

The Apostle Paul, speaking to the Ephesian brethren concerning their Spiritual condition prior to their conversion said, "And you hath he quickened (made alive) who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. 2: 1, 2, 3).

Paul said that the Ephesian brethren, prior to their conversion, were by nature the children of wrath; therefore, that is why men permit the devil to blind their hearts, minds and eyes.

I heard a man say one time—and I am inclined to believe it—"You know why men go to hell? They go there because their daddy is there and they want to go home to be with their daddy."

What was he talking about? Was he talking about their natural father? No, he was talking about their Spiritual father, the devil. He didn't have any reference to the natural father but the Spiritual father. Men die and go to hell because their daddy is there. It makes sense, doesn't it? Therefore, men permit the devil to blind their eyes because they are the children of the devil.

In II Corinthians 4:3, 4 the Apostle Paul said, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The devil has blinded their hearts; that's why they are blinded.

I'll go further and say that in the New Testament, especially, leprosy stands for—though people actually had leprosy—or represents the sinfulness of the human heart. There must be a Spiritual application: it represents the utter loathsome condition of the human heart. Paralysis always represents the inability of man to save himself; and blindness always represents blindness on the part of the unbeliever. Bartimaeus was blind.

And the second thing I want you to notice: he was begging. Now for what was he begging? He was begging for that which sustains the body; that which keeps body and soul together.

He was begging for food for his physical body. I imagine he was sitting there and every time someone came along he would hear the footsteps and would cry out to them for aid, for assistance.

Beloved, every lost man in the world is a beggar in the sight of God. It makes no difference how rich he may be in material things; it doesn't make any difference how much wealth he may possess, if he is without the Lord, he is a Spiritual beggar.

But I want everyone to know that the child of God is rich. He may not be rich in material things; he may live in a shack in the cotton field; he may be destitute of wealth as far as material things go, but if he is the Lord's he is rich. He is rich not in houses and land but in the fact of his relationship with the Lord. I Corinthians 4:8, the Apostle Paul said, "Now ye are full, now ye are rich, ye have reigned as kings..."

Now I want you to notice "he heard." Get that word "heard." When he heard that Jesus of Nazareth was passing that way, when he "heard." Now I have sense enough to know that whoever told him was not preaching a gospel message; I know that he only heard that Jesus, the wonder Man of the age, was passing through. But let me ask you this: would it be doing violence to the Word of God to put a Spiritual application to the word heard? Certainly not. "When he heard that Jesus was to pass that way," when he heard. Someone had told him that Jesus was coming that way. Just like everybody that has ever been saved, he heard about Jesus Christ.

I believe the gospel should be preached to every creature in the world. In Mark 16:15, 16 Jesus said to His church, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Jesus said, "preach the gospel." And in Matthew 28:19, 20, He says to tell the gospel to every nation of the earth. Tell everybody about Jesus.

You might ask me, "What is the gospel?"

Did you know that you can preach the Word of God without preaching the gospel? It took me a long time to learn that fundamental truth. In I Corinthians 1:1-4 we are told what the gospel actually is: "Moreover, brethren, I declare unto you the gospel..." What is the gospel, Paul? "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

"The death, burial and resurrection of Jesus for our sins is the gospel," said Paul. You see? Preach the death, burial and resurrection of Jesus for our sins: that is the gospel.

I am going further and say, "There won't be a soul saved in this dispensation separate and apart from the hearing of the gospel."

"What are you saying, Brother Cox? Do you mean that the heathen who have never heard about Jesus will die and go to hell?"

That is exactly what I am saying. I never have believed that God has two ways of saving people, one through the knowledge

(Continued on Page 9 Column 1)

CRY

(Continued from Page 8)

of the truth and the other through ignorance. Get this: suppose we assume the Lord is going to save the heathen without the hearing of the gospel, then we do them a grave injustice when we send the gospel to them because they are safe if left alone, but if we send the gospel to them some of them are going to rebel against it and we are going to be responsible for them going to hell—if God saves some because of their ignorance.

I don't believe that. Men are going to hell because they are sinners. The heathen is a sinner whether or not he ever hears the gospel; he is a sinner because he is a son of Adam, and in Adam all sinned Rom. 5:19, "for as by one man's disobedience, many were made sinners". Therefore, the heathen is a sinner whether or not he ever hears of Christ, and sin must be punished by the justice of God. I say again that in the dispensation not one soul shall be saved without first hearing the gospel.

Then I want you to get this: "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). That has been used, hasn't it? People will quote that verse and forget about the fourteenth verse, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" And in the seventeenth verse: "So then faith cometh by hearing, and hearing by the word of God." Faith comes how? "By hearing the Word of God."

God uses two agents in the conviction and conversion of a sinner: the gospel of Jesus Christ and the Holy Spirit. The Holy Spirit is the agent and the Word of God is the instrument.

Some people get the idea that the gospel isn't necessary and that we are just wasting money when we send the gospel to the heathen nations, but Paul said it was: "Faith cometh by hearing, and hearing by the word of God." The Bible teaches that the Holy Spirit uses the gospel in the begetting of men to new life in Christ Jesus. In I Corinthians 4:15, notice the Apostle Paul said, "For though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel."

Paul said that you may have ten thousand instructors to tell you something about Jesus, but you don't have many fathers because "in Christ Jesus I have begotten you through the gospel." Therefore, the preaching of the gospel is necessary. The man heard that Jesus was passing through. May we always dedicate our lives to seeing that men hear about the Lord Jesus Christ. That is the thing that is needed.

Then the third thing that I want you to notice: He began to say, "Jesus, thou son of David..." Now you notice that he didn't address Him as "Lord," but he addressed Him as "thou son of David." He was only applying it to the Kingship of Jesus in that expression "thou son of David, have mercy on me." He was not thinking of the Divinity of Christ at all, only the power associated with being king. He is not thinking of the Lordship of Jesus, but the

kingship of Jesus.

Next I want you to notice what the church was doing—"What do you mean? Do you mean the church was there?"

I most assuredly mean just that. The church was there; Jesus had it with Him. They went here, there and everywhere. They were a going church: Jesus had it with Him. Notice the Bible distinguishes between the disciples of Jesus and the multitudes of people in Mark 10. The church said, "You are disturbing us; you are upsetting the apple cart." When the blind man cried after Jesus, the disciples rebuked him, but Jesus when He knew what the man was doing, stood still and said, "Call Him, send him here."

You know that a church can make mistakes. For example, I know of a church that has the anathema of God upon it because of what they did to an eight-year-old boy many years ago. This church was holding a revival and an eight-year-old boy came down the aisle trusting the Lord and wanting to unite with the Lord's church. The preacher looked at him and thought, "I don't know if the church will do anything about this or not."

Two or three of the "good sisters" went to the boy and said to him, "You are too young"—I want you to get this now—"You are too young to know what you are talking about; you cannot know anything about Jesus."

The boy said, "I do. I do. The man preached it simply; I am saved and I want to get in the Lord's church."

But they rebuffed and rebuked him, and he wasn't accepted. Years later I talked to this man, and I asked him if this really happened. He said, "Yes, it is true, and you know this thing that happened to me nearly ruined my life. I know that I should go somewhere to the church of the Lord and be baptized, not because I think that it is essential to salvation, but because I am a child of God. But I don't desire to go to church. Every time I go to church I think of those hypocritical, sanctimonious women who turned me back and said I didn't have sense enough to know what I was doing, that I didn't have sense enough to believe in Jesus."

As far as I know, he has never become identified with the Lord's church, living out of it. And that is what these were doing when the blind man was crying after Jesus. They rebuked him, but finally Jesus stood still and said, "Come here." And the man laid aside his dirty, filthy, tattered rags and came to Jesus.

To me this represents a man's own filthy rags of self-righteousness. The man recognized his own righteousness, or self-righteousness, availed nothing. Before a man can be saved he must realize his own works and self-righteousness are as filthy rags in the sight of God, and that "nothing in his hands he brings, simply to the cross to cling."

This brings us to the subject of repentance. What is repentance? The repentance of a sinner is repentance from dead works. Who has dead works? A dead sinner, and he must change his mind about self-righteousness and come to Jesus to be saved. He must repent of dead works, lay aside his own

self-righteous, filthy, dirty robes and come to Jesus.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6).

All our righteousness is as filthy rags in the sight of God, and, brother, when the light of God's grace and truth hits the robes of self-righteousness of unbelievers it pierces them, tearing them to shreds, and he becomes filthy in the light of God's truth.

Blind Bartimaeus laid aside his robes and came to Jesus and stood in the presence of the Lord. And what did he say? No longer was Jesus the "Son of David," no longer, for Jesus had become his Lord. And Jesus said unto him, "What wilt thou that I should do unto thee?" And he said, "Lord, that I might receive my sight."

I tell you he was saved: he was a child of God the very moment he got up, for Jesus called to him, and he addressed Jesus as "Lord," and "No man can call Jesus Lord but by the Holy Spirit" (I Cor. 12:3).

Get the picture now. Here he was lost, blind and dressed in filthy rags, representative of every unbeliever in the world whose mind has been blinded by the devil, whose robes are dirty, filthy robes of self-righteousness; and then he hears the story of the redeeming love and grace of the Lord Jesus Christ. He lays aside his own filthy rags and comes to Jesus. But—and here is something I want you to see—just before he gets up and starts to Jesus, the Lord saves him. He hears the Lord call to him, and he is saved before he starts.

I want you to get this picture firmly fixed in your mind: you notice he said to Christ, previous to this, "Thou son of David, have mercy on me," but now when he walks into the presence of the Lord, no longer is Jesus "thou Son of David", but he calls Him "Lo." Now he recognizes the Divinity of Christ, that He is his Saviour, his Lord. It means reverent love. He said, "Lord, that I might receive my sight." He was a saved man when he said that, because he addressed Jesus as "Lord."

Then the last thing that I would have you notice in the discussion: he received his sight, and "he followed Jesus in the way." He followed Jesus. I believe that always happens when men are saved. Anything contrary to that isn't salvation. If I didn't believe the power of God changes men's lives, makes them follow after Jesus, if I didn't believe that I would not preach the gospel. There is a difference. Everytime, everytime someone went to Jesus and was saved, that someone began to follow Jesus right then.

Now notice what happened: "He followed Jesus in the way." Just because people think they are saved doesn't mean that they are; for Jesus said, "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

He didn't say to start and then stop, but He said, "they follow me." He did not say that they might, they should, but He said they would follow Him. And this old boy followed Jesus in the way the very moment his sight was restored. In fact, the very moment Jesus saved this poor, lost, deluded soul, Bartimaeus became a follower of Jesus Christ: "He followed him

in the way." That is the way it has always been since the days of Jesus. When men become saved, genuinely born again children of God, they follow Jesus Christ. They do, they do. That is the difference in the lost and the saved. The saved follow Jesus; the lost don't. There is your difference.

Now this last thought and then I am through: just as blind Bartimaeus; sight was restored by the power of the Lord Jesus, anyone here that is lost can have the blindness lifted from his heart and mind.

Paul talking about Israel's blindness in the Epistle to the Corinthians, in II Corinthians 3:16 said that when the heart of Israel turned to the Lord, the veil was to be lifted. You turn to the Lord—by that I mean let the gospel of the Lord Jesus Christ find a lodging place in your heart—and the veil will be lifted and you will become the recipient of the power of Jesus Christ who can save, cleanse and make you whole, and you will go on your way rejoicing.

May God enable you to do that if you are without Christ. Amen.

CHARACTERISTICS

(Continued from Page 1)

great assistance, but a Th.D. or D.D. degree does not always mean you have a real pastor and excellent pulpiteer.

Your pastor realizes this. He knows the burden of responsibility expressed by Victor Bartung: "What kind of a minister ought he to be who preaches a Gospel which may be fatal to those who come into contact with it?" He must take every pain to make the message plain, powerful, persuasive, and practical. Education will help him. But O, won't you pray with him daily that he may possess increasingly the wisdom of God? "The Lord giveth wisdom" (Prov. 2:6). Divine wisdom is demanded to win the unsaved to Christ (Prov. 11:30). God will give it to those who ask of Him in unwavering faith (James 1:5).

Yet education cannot be replaced. It is one thing for me to show you a moving picture color film of the Atlantic Ocean. It is quite another experience to take you there to see the sun sparkle on its rolling waves, to hear the sound of the surf and the sea gull, to be kissed by the salty lips of the sea air. Your pastor brings you very helpful imagination, but all based thoroughly on the Book, the Word of the Lord. But all of this may be just by color film and manufactured sound at the best. However, if your shepherd dips into the Hebrew and Greek of the Word, then--

"Cheers for the voice that will reach a full mile,

Health to the man who reproves with a smile,

The pastor who steps forward well graced.

To the scholar who makes stones speak;

But here's to the most helpful one of the lot--

The preacher who studies his Greek!"

This man can take you right to the edge of the sea!

If your pastor does this, rejoice. If not, there are summer seminaries, correspondence courses, perhaps nearby schools, to which he will be glad to attend with your cooperation.

At the same time you may bless God that your shepherd is a preacher, even theologian, but not a doctor educated enough to

drag a word like pneumonoultramicroscopicsilicovolcanokoniosis (the name of a rare lung disease). (Let us hope that this is (as claimed) the longest word in any dictionary, and for more than one reason, the disease remains rare!) into the pulpit.

Your pastor must be careful lest he fly too many sails of learning on a Sunday morning church service cruise, lest they be far more than the small craft he must pilot can stand and capsize all of you into the brink of confusion.

Be glad that you feel your need of carrying your Bible to church to hear God speak through your pastor, and not a dictionary. But thank God for a wise minister in your pulpit, whether he is "educated" or not. Yet all the more if he is so trained.

It was put well by a university-trained man some years ago by the name of John Wesley. He received a note from a preacher of rather limited ability from the appearance of the paper, stating: "The Lord has told me to tell you that He doesn't need your book learning, your Greek or your Hebrew." Wesley answered, "Thank you, sir. Your letter was superfluous, however, as I already knew the Lord has no need for my 'book-learning,' as you put it. However — although the Lord hasn't directed me to say so — on my own responsibility I would say to you that the Lord doesn't need your ignorance either."

For all the benefits of learning your pastor brings before you be grateful to God. Remember that he was not born with encyclopedias in his head, silver spoon in his mouth, or not, but that he gained this citizenship of wisdom (like the Roman captains' freedom of Acts 22:28) only with a "great sum." It cost.

Be satisfied that the man in your pulpit is always searching for more wisdom to better present to you the Gospel of God, and is not in the pastorate merely for what he can get out of it (see I Sam. 2:36); and that this occasion does not refer in reality to him:

"Mother," little 6-year-old Nellie complained, "I've got a stomach ache." "That's because your stomach is empty," her mother replied. "You would feel better if you had something in it."

That afternoon the minister called and complained that he had suffered all day with a severe headache. Little Nellie was alert. "That's because it's empty," she said. "You'd feel better if you had something in it."

"Empty-headed ministers often account for empty pews."

It is not only a faithful but also a wise servant whom the Lord makes ruler over His household to give them the meat of His Word in due season (St. Matt. 24:45). This He has done in giving you your pastor.

REASONS

(Continued from Page 1)

"Write the things which thou hast seen and the things which are, and the things which shall be hereafter". This word "hereafter" makes it sound as if our Lord were talk-

(Continued on Page 10 Column 1)

REASONS

(Continued from Page 9)

ing about what will transpire in the next world. But this word comes from the Greek expression META TAUTA which simply means after these things. So please read this verse with an open mind. Do not try to make it say anything. Just let it say what it says, and I believe you will be forced to admit that the things which shall be after these things are the things that are to come after the things which are. Even post-tribulation advocates admit that the things which are, speaks of the churches. So, if the things which are speaks of the churches, and the things which shall be after the churches speaks of the tribulation time, how under heaven can they possibly be here at the same time? If one of them is to come after the other, it just does not make sense to say they are to co-exist here on the earth.

In I Thessalonians 5:9 Paul says, "For God hath not appointed us to wrath". The "us" here can only mean the Lord's people in this age. So this means to me that our Lord's saints of this age must of necessity be raptured before that awful time of tribulation comes upon this old wicked world. The time we speak of as the tribulation is definitely a time of God's wrath. Revelation 6:17 says, "For the great day of His wrath is come; and who shall be able to stand"? If you should need further proof that the tribulation time is a time of wrath, read Revelation 14:10, 19, 15:1, and 16:1. If our Lord's churches are to be here during that awful time of wrath, then I Thessalonians 5:9 simply cannot be true, because these churches are made up of the "us" in this verse.

To be sure, Matthew 24:22 says, "but for the elects sake those days shall be shortened". But, beloved, may I remind you that God had His elect in the world before the flood. He had them after the flood. He has them in the world in this age, He will have them in the tribulation time, He will have them in the millennium. And if He chooses to do so, He will have some elect in the new earth. So the "us" in I Thessalonians 5:9 speaks of the elect in this age, but the elect in Matthew 24:22 speaks of those during the tribulation time. Therefore, Matthew 24:22 poses no problem.

I understand there are those who go to the Book of Exodus and use the children of Israel in Egyptian bondage as a type of the churches in the tribulation. But I must admit that my feeble mind is just not capable of that kind of fanciful thinking. At age 3 I could imagine some rather fantastical things, but at 73 I have lost some of that fanciful ability. So, to me, the children of Israel in Egyptian bondage were a clear and distinct type of lost people in bondage to sin. And most certainly I can see no type of the rapture in their deliverance from that bondage. So it would seem to me that using the children of Israel in Egypt to bolster up post-tribulation teaching is somewhat like a drowning man catching at a straw.

If I have been informed aright concerning the post-tribulation theory, the advocates of this

theory either stand or fall on Matthew 24. And the crucial point of the argument seems to hinge upon the question as to whom our Lord is talking in this chapter. I am persuaded that He is speaking to the same men in Matthew 24 that He is speaking to in Matthew 28:18-20. These men made up the backbone of our Lord's church just as much in Matthew 24 as they did in Matthew 28. But these two Scriptures are poles apart when it comes to their content and their intent. In Matthew 28:18-20 our Lord took the initiative and gave these men who were the backbone, so to speak, of His church the church's commission for this age. It has absolutely nothing to do with the Jews as a nation of people. But in Matthew 24 these men took the initiative and asked our Lord a question on an altogether different subject. And this subject had absolutely nothing to do with the church. Their hearts and minds were fixed upon an early kingdom, and the things that must transpire before that kingdom can be realized.

So, beloved, it is not a matter of who our Lord is talking to in Matthew 24, but rather it is a matter of what is being discussed. These men, though they were the backbone of the church, were still Jews who were having a hard time getting "airborne". By that I mean they were having trouble getting their minds off the earthly kingdom and on the glorious function of our Lord's church. We hear some of them saying in Luke 24:21, "But we trusted that it had been he which should have redeemed Israel". And in Acts 1:6 we hear the same men we have already seen in Matthew 24 and in 28 as they say to our risen Lord, "Wilt thou at this time restore again the kingdom to Israel"?

So in Matthew 24 these men come to our Lord with a question on Jewish ground, and they get an answer on Jewish grounds. The church is no more under consideration in Matthew 24 than the Jewish nation is in Matthew 28:18-20. Parts of the Book of Matthew, such as 16:18, 18:15-18 and 28:18-20 pertains only to the church, but the greater part of it pertains only to the Jews. So, it is important that we look to see who or what is the subject of the discussion in any of God's precious Word. And if we do that concerning Matthew 24 I believe we will leave the church out of this chapter just as our Lord did. Please notice, in verse 16 He did not say "Let them which be in Kentucky flee to the mountains." The coming that is spoken of in verse 3 is the same coming that is spoken of in Zechariah 14:4 where we are told that "His feet shall stand in that day upon the mount of Olives." Matthew 24:29 tells us that this coming takes place immediately after the tribulation of those days.

However, there is a marked contrast between the coming we see in the above references and the one we see in II Thessalonians 4:16-17. There can be no comparison between these two phases of the second coming. In II Thessalonians 4:16-17 our Lord comes FOR His saints, and there is nothing said about His coming down to the earth. Rather He catches up His people to meet Him in the air. So, does it not go without saying that He comes FOR His saints before He comes WITH them?

One dear Brother argued with me that the Lord's people must suffer the tribulation in order that they may reign with Him. To me that is just plain old bologna, and I don't care a thing about bologna. If the Lord's people want to suffer for Christ in order that they may reign with Him, let them be true to Christ and His Word. Let them contend for the doctrines of grace, for church truth, Scriptural baptism and Scriptural Lord's Supper. If they do all this, they won't need to wait for the tribulation time. It will come at this present time.

Many Scriptures admonish us to be looking for our Lord, but where is one that admonishes us to be looking for the tribulation? Matthew 25:13 says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh". Here we are told to watch because we do not know the time of His coming, but post-tribulation advocates seem to be saying, "no need to watch now, because He won't come for at least seven more years." In Luke 12:37 our dear Lord said, "Blessed are those servants whom the lord when he cometh shall find watching." In verse 38 He says if He comes in the second watch, or in the third watch the ones who are watching for Him will be blessed. One dear Brother was heard to say, "You can take it from me, the Lord won't come for at least seven years." I'm awfully afraid that this dear Brother is not watching for his Lord today. Still Hebrews 9:28 says, "Unto them that look for him shall he appear the second time."

We are told in I Corinthians 15:52 that what we call the rapture is to take place at the last trump, and in I Thessalonians 4:16 we are told that our Lord comes with the trump of God. There are those who tie this last trump in with the seventh trumpet of Revelation 11:15. But W. E. Vine says "the last trump" in I Corinthians 15:52 is a military allusion, and that it has no connection with the trumpets in Revelation. I believe he is right. But those who try to make the last trump and the seventh trumpet one and the same just might need to revamp their post-tribulation rapture just a wee bit. According to Revelation 15:1 and chapter 16 the terrible vial judgments come after the trumpet judgments. Why not be consistent with the precious Scriptures and say the last trump of I Corinthians 15:52 simply means that the last trump so far as this church age is concerned? If we do that, we can still be listening for that last trump. We won't have to count the other six trumpets, and say, "Look out for that seventh one, for here He comes." We can be watching for our dear Lord and looking for Him to come at any moment.

I would like to ask, what to me, is a very serious question before I close my lengthy remarks. If one of our Lord's precious saints is being sorely tempted to commit some awful sin, which would be of more help to him, to tell him that his dear Lord just might come while he is in the act of committing that awful sin, or to tell him that he can be assured that his Lord will not come for at least seven years? Really believing in the imminent return of our dear Lord is a cleansing thought for all of us who believe that precious doctrine.

Yes, Paul says in I Thessalo-

nians 5:9 "God hath not appointed us to wrath", and in Revelation 3:10 our precious Lord said to the church at Philadelphia which represents His true churches in these last days, "I also will keep thee from (EK here really means out of the hour of temptation, which shall come upon all the world." He has promised to keep His true churches out of that awful time of wrath, and I believe He will keep His Word.

MEETING IN APPALACHIA

by the Editor

It was my privilege to pastor the Temple Baptist Church of Appalachia, Va. from October of 1956 until February of 1959. This was a blessed time of my total ministry, and God enabled me to have a good and profitable ministry there.

Through the years since that time, God has kept ties of affection between this church and me. I have had the privilege and honor of revisiting this church many, many times in the last 27 years. God has kept this church on my heart these years. I have often prayed for this church. I have sympathized with her in the ups and downs of the years.

This church has weathered many storms. At times it seemed almost certain that she would go under. But God has always intervened and kept the church going on. I have often believed and said that God's protecting and continuing this church is evidence that He has yet a purpose and a work for her.

Brother Reggie Moore is now pastor of this church. He is doing a great work there, and God is once again blessing the church. Attendance is increasing, and the blessings of the Lord are manifest in the services there.

I was privileged to preach for this church September 17th - 21st. It is always a blessing to me to be able to visit Appalachia again. My oldest son died while I was pastor there and is buried in Big Stone Gap, just three miles away. It may be that this has been a part of my ties there. But this is not all of those ties. God blessed my ministry there. I dearly love the people there. It is always a special blessing to be able to see them again, to preach to them, and to have sweet, spiritual fellowship with them.

We had a good series of meetings. God blessed me to be able to preach, I believe, in the Spirit. I felt the blessings of the Lord upon me. I was able to preach with liberty. Preacher brothers will know what I mean. Oh, preaching is a glorious work when one is able to feel the presence of the Lord with him. It is a most difficult task when the Lord's presence and enabling spirit is not felt. We had good attendance and good services.

It was a blessing to stay in the home of Brother and Sister Moore. She is an excellent example of what a preacher's wife ought to be. I pause to say that this is a most difficult task. Many good Christian women do not have the qualities that are so needful in a preacher's wife; and Sister Moore has these qualities in abundance. She is truly a helpmeet to her husband. Brother Moore is a blessing to be around. We had great fellowship as we talked about

the things of the Lord, and as we visited in the area.

Out of town visitors added greatly to the blessing of these special days. Brother and Sister Herbert Cole came from Winston-Salem, N.C. and were with us Friday through Sunday. These two are members of the Grace Baptist Church near Winston-Salem. I was their pastor for some years. They are two very fine Christian people, and their presence added to my blessing. Oh, I do thank God for dear Christian friends. When some friends grow cool, or seem to cease being friends, I am made to appreciate even more those friends who stick closer than a brother.

Brother Dan Phillips came to the services on two nights and brought some from Bristol with him. I love Dan Phillips as I love few men. He has been a genuine friend to me for many years, and I appreciate him more than I can tell. He is a very fine person; and a fine, sound, and able preacher of God's Word. His presence in a service always adds to the blessings thereof.

Brother Connelly brought his van with some members of Calvary Baptist Church here in Ashland. His wife, Ruth, Katie, Jimmy Swindell, and Phala Shannon, valued and beloved members of my church, came with Brother Carl. This, of course, was a great blessing to me. When those who hear one all the time will travel many miles to be present in services in another church — this always blesses a pastor.

We had some local visitors. We had a preacher from a neighboring city, but I forget his name. His wife was with him as well. It is always an added blessing to have visitors in special services.

The closing Sunday was Homecoming Day for the church. A Brother Webb from a city in Tennessee, who had preached many times for the church, came to preach during the homecoming. His wife came with him, and she sang a song for us. Brother Webb brought a fine message about the Great Homecoming that we are going to be in some glad and glad some day. I had met this brother before, but did not remember him. It was good to make his acquaintance again.

The ladies of the church provided a fine homecoming dinner. We ate and fellowshiped awhile. I then left and returned home in time to preach at my church that Sunday night. God gave me travelling mercy.

I greatly enjoyed these few days with the Temple Baptist Church. I hope that, if I live and the Lord tarries, I will have this wonderful privilege again.

I learned just yesterday, October 10th that Brother Ray Bishop, a member of this church, died of a heart attack on October 9th. It has not been too long since this dear brother was ordained as a deacon of this church. It was my privilege to assist in his ordination service, and I have never heard a brother do a better job of answering the questions asked him. Why, I almost thought we were ordaining a preacher. I met Brother Ray Bishop in one of my visits to this church some years ago. It has been a blessing to me to see him there each time I have visited the church since then. I do not think I have ever been at a service there since he joined that he was not present.

(Continued on Page 11 Column 1)

Appalachia

(Continued from Page 10)

He is a brother who sort of grows on you. The better you know him, the more you like him. He was the teacher of the adult Sunday School class in the church. He was truly a pillar in the church. He will be sorely missed by his family and by the church. His kind are hard to come by, and it hurts to lose them. I am sure that he is in heaven, rejoicing with the Lord and the saints there. We will see him again some day. But for now, he will surely be greatly missed by the church in Appalachia. It will seem strange and sad to me, next time I am privileged to preach there, to not see his smiling face in the audience. Pray for the family and for the church in this great loss.

CHARISMATICS

(Continued from Page 1)

Samuel Morse and Alexander Graham Bell. And still by His grace, America gives and gives to the oppressed and depressed nations. Yet dear friends, it is a sad and solemn day to note that the wondrous gospel of Jesus Christ came to America via the Europeans, and in return we, as a nation, have given the world another "Made in America" gospel by means of the charismatic movement. This so called "neo-pentecostalism" is another of America's very own cults, beginning in the U.S.A., spreading forth into Great Britain, throughout Europe, and spilling out into the world. This false gospel of deceit has spread its disease rapidly, beguiling many a poor soul. Beloved beware, for it has been too long now since we have risen to battle against such poison as the Charismatic movement. Whether we believe it or not, "neo-pentecostalism" is Satan's subtle, but certain, attack against everything that Sovereign Grace Landmark Baptists believe and dearly hold to. Make no mistake here my brethren, Satan has now waged a full scale war against the doctrines of grace and all teachings regarding the church truths, perpetuity and authority. The day is soon coming when our kind of Baptists will be looked upon as enemies of Christianity or just out and out heretics. How do we know this, and how are we able to make such statements? What will now follow for your hearing may appear to be mere statistics and history. To some it may be considered as very boring; but should you suffer boredom, blame it on the speaker and not on the message. It is my sincerest prayer that when we leave here this morning, you will be moved, you will be alarmed, you will be filled with righteous indignation, you will consider mercy and love, remembering that but for His grace alone we could easily be a part of what will now be discussed.

The editor of The Baptist Examiner requested some articles on today's Charismatics, and perhaps, were it not for his request; I would have remained content to ignore this so grave an issue; for I had given little consideration to this movement as to its full extent were it not for Brother Wilson's indirect encouragement. What we will now attempt to place before you in this study is not Biblical argument, but rather a history as to the origin of the Pentecostal

Charismatic movement to its present day actions. I can, in no wise, take credit for the information which is relayed for in the main it is the labor of another. Much of the information was derived from the book, "The New Charismatics II" by author Richard Quebedeaux. I cannot overemphasize that if possible, you acquire this book for its most valuable and informative content. It is what I consider an excellent "fact" book and will greatly assist those who hold to sound Baptist truths as an eye opener to the present day dangers we may soon be faced with as we seek, by His grace, to preserve the "faith once delivered unto the saints."

How and when did the Charismatic movement come into existence? From the human standpoint, it came about because of the apathy and disinterest found among the members of the worlds so-called "major christian" churches or denominations, which know only dull, tedious, ritualistic practices that leave its poor souls not only blind, but totally ignorant of the truths of God's Word. Attendance was drastically dropping and many of these believed that Christianity was dying, as they knew it. It should not seem strange that, in our age of over-emphasis on education, modern day Charismatics, in the majority, consist of middle to upper class intellectuals. These have prided themselves in the vain wisdom of man and thus are "ever learning but never able to come to the knowledge of the truth." Thus, Charismatics today are a near opposite to their predecessor Pentecostal Holiness groups. The terms, Charismatic, Pentecostal, and new or "neo" Pentecostals, are terms that, in general, refer to those who hold like beliefs regarding "glossolalia" (speaking in tongues) and the misrepresented "baptism of the Holy Spirit". R. A. Torrey, the distinguished theological author, referred to Pentecostalism as "the last vomit of Satan." However I would not be so bold as to declare it his "last."

Its Objectives and Origin

It has been stated that the main idea behind the Charismatics is to "renew" the so called Institutional (Universal) Church. Much of the same line of thinking had already been put forth by the reformers of Protestantism, Mormonism, and the Russelites, in their inception also. The main force of the Charismatic "religion" is, of course, human emotionalism, as we shall later observe. It is further known that the Charismatic movement can only be traced as far back as the year 1906, having originated from groups of "holiness" and Arminian Baptists. The movement is entirely and strictly Arminian in doctrine, and this is one of its uniting forces, which is readily concluded by the denominations that adhere to the movement.

Pentecostalism, or what is now referred to as "classical" Pentecostalism, originated particularly among the blacks, poor white southerners, and immigrants. The blacks however, were the prominent leaders of it in its beginning. Because of this fact, and the manner of "worship," it was not readily accepted by the "established churches". The present day Charismatic or Neo-Pentecostalism began to arise in 1957. (I found it interesting to note that Richard Quebedeaux's sources for research into the

movement were Oral Roberts University and the World Council of Churches. Thus these supporters and founders unwaveringly admit by their own records that they have arrived on the scene in "support of Christ" 1950 years too late.) However, in present day worship form, black Pentecostals and black Baptists cannot distinguish themselves one from another.

Charismatic "renewal" has been neither a church nor a denomination for it developed as a "movement" or rather a "cult" which term is more preferable. This movement spread so rapidly that even its adherents were taken by surprise. We must be mindful however, that neo-pentecostalism is very deliberate and methodical in its efforts to organize, for such is the way of its master.

It is further said that the main strength of this movement lies in its spontaneity. All "historic" denominations are infiltrated by the cult, for it transcends denominational walls to seek to underscore what is supposedly authentic Christianity, by such means as not demanding doctrinal changes in any given "Church" body. Without doubt, neo-pentecostalism is ecumenical and firmly believes that it is in this movement that Christians should begin their quest for unity. It is most amiable as a movement toward the ecumenical structures of the World Council of Churches. Religious tolerance and denominations greatly facilitated the rise and prosperity of the Pentecostal movement. Thus, "only in America", as they say. Here we observe just another of the many abuses of liberty under the guise of "freedom of religion."

The origin of Pentecostalism did not begin, as some seek to claim, in the book of Acts, but the rather with one Charles Fox Parham, who was licensed to the Methodist ministry in 1892. In 1894 he departed the Methodists after rejecting the doctrines of water baptism, and hell as a place of eternal punishment. He then became a "holiness" minister by his own authority, placing emphasis on "divine healing" as his ministry. After settling in Topeka, Kansas he opened the so called "College of Bethel" which boasted some 36 students. He was its only teacher and the Bible its only textbook. Around the year 1900 Parham reached the conclusion that "speaking in tongues" was the evidence of Spirit Baptism, and thus he led his students, by deceit, into believing that the doctrine was not his own, but rather came by revelation. Upon failure of two of his schools, he journeyed to Houston where he organized a school for "Christian workers". Charles F. Parham was white but the main pioneer of Pentecostalism as a full fledged movement, was one of Parham's students, William Joseph Seymour, a former slave. Seymour stayed at Parham's school but a short while before accepting a call as assistant pastor of a storefront mission which consisted of a group that had broken away from a black Baptist church. Growth in numbers began to be experienced at the meetings, therefore Seymour rented a hall at 312 Azusa Street, the former site of an AME church. Interestingly enough, it was negative newspaper publicity which referred to the Azusa Street Mission as a "weird babel of tongues" that promoted the

movement. (Thus we observe that as far back as 1905, the media, even as today, did influence the masses, yet eighty one years later we still have failed nor have we heeded the warnings in the abuse of freedom of speech and free press). Lengthy meetings were held which consisted of aforementioned human emotionalism in the form of "African shout songs, the holy dance, and speaking in tongues." Spontaneity was the notable characteristic of the services that featured healings, testimony, prophecies, vision, casting out of demons, and songs composed spontaneously "in the spirit". Sermons were not announced ahead of time, but rather "messages" were given when someone felt "anointed". Seymour hardly ever preached, and kept his head covered with an empty shoe box behind the pulpit most of the time. Seymour died in 1923 with the "work" ending in 1928, while many of his followers carried the Azusa Street message into the world. Thus the foundation for Pentecostalism had been laid.

Its Spread and Leadership

During the 1950's Pentecostalism began its entry into "mainline" Christendom through the activities of the Full Gospel Business Men's Fellowship International and David duPlessis. Mr. duPlessis was the primary organizer of the early Pentecostal World Conferences. Neo-pentecostals regard him as "Mr. Pentecost." No single person is more responsible for Neo-pentecostal growth throughout the world than he, through his own organizational ability. He was Pentecostal observer at Vatican II, and co-chairman of the first five-year dialogue between the Vatican's Secretariat For Promoting Christian Unity and leaders of classical (old) Pentecostalism and Charismatic Renewal. He declared the Ecumenical Movement to the "Pentecostal", and in 1974 he was listed among the eleven most influential Christian "thinkers" of today.

The Full Gospel Business Men's Fellowship International was born in Los Angeles in 1951 as a non-denominational fellowship of full-gospel Pentecostal business people and professionals. It was initially supported by Demos Shakarian, a wealthy California dairyman, and Oral Roberts who for three decades has been the most prominent Pentecostal in America. Demos Shakarian is now president of the FGBMFI which boasts of over 2400 active chapters in the organization world wide, and more than 1800 in the U.S. and Canada. The FGBMFI stresses "love as the true basis of unity, rather than doctrinal agreement" and its chief purposes are, evangelism in the spread of the "pentecostal message" and interdenominational fellowship for classical and neo-pentecostals. As FGBMFI began its spread in America in the 1950's, some of the major denominations began to regard Pentecostalism as a "third force" in world christendom with Protestantism and Catholicism. Another leader among the Charismatics is Dennis Bennet, a very popular speaker among Episcopalians and other denominations in the 60's. He is considered responsible for much of the early growth of Charismatic renewal, especially among Episcopalians, Lutherans, and Presbyterians. However, through the 1960's the movement's focal point remain-

ed in Van Nyes, California.

Jean Stone, an Episcopalian, organized in Van Nyes the first Charismatic renewal fellowship known as the Blessed Trinity Society. This society launched the first interdenominational teaching seminars, dealing with Charismatic renewal, called Christian Advance. Jean Stone was invited to speak to interested groups throughout the country which included the National Council of Churches staff in 1964. (Here it is also interesting to note that included in this group of Neo-pentecostals was Powers Ervin a so called American Baptist clergyman who now teaches at Oral Roberts University. This University was formerly dedicated in 1967 with Southern Baptist leader Billy Graham as the featured speaker.)

In October of 1962 the "glossolalia" phonomion, (speaking in tongues) broke out, like an infectious disease, in the academic community of Yale University among members of the Evangelistic Christian Fellowship there. Included in the Neo-pentecostal "revival" were Episcopalians, Lutherans, Presbyterians, Methodists and one Roman Catholic. Thereafter the movement spread to Dartmouth College, Stamford University, and Princeton Theological Seminary where it was particularly significant, and furthered its spread throughout the world inasmuch that there are now Marxist Pentecostals.

Its Rise in Catholicism

Catholic Pentecostalism emerged in 1967 in the U.S. within the academic community. Some Catholics then believed that the Charismatic "experience" could only make them better Catholics. By October of 1970 there were Pentecostal prayer groups among Catholics throughout the country, and possibly 10,000 Catholics were actively involved in the movement, not only in the U.S. but in Canada, England, New Zealand, Australia, several Latin American countries, Europe and Africa. On October 11, 1972 Kathryn Kuhlman, the so called "faith healer preacher," was invited by Pope Paul VI to a private audience with him at the Vatican, during which time he assured her of his personal blessings on her work and his continual prayers, thus guaranteeing an even larger Roman Catholic following for her. By 1973 the Charismatic movement had embraced about 300,000 American Catholics, or more. Pope Paul expressed warmth and appreciation for the movement. In 1979 the Gallup Poll reported that 18 percent of all Roman Catholics in the U.S. were Charismatics. Neo-pentecostalism is said to be growing faster within Roman Catholicism than in, perhaps, all other denominations. Neo-pentecostalism of its development, but none so dramatically as the Roman Catholic Church. In 1981 Pope John Paul II expressed explicit appreciation for the Catholic Charismatic renewal and its work within Catholicism. Roman Catholics are particularly responsible for the Full Gospel Business Men's Fellowship International's growth in recent years. Protestant and Catholic Neo-pentecostals often worship regularly in classical Pentecostal

(Continued on Page 12 Column 1)

CHARISMATICS

(Continued from Page 11)

churches, and vice versa. Many of the classical Pentecostals congregations have gone so far as to remove the denominational title from their local church name, replacing it with a name that would appeal to a wider spectrum of people.

Beloved, over one hundred years ago it was said: "The Priests, the nuns, and monks...are nothing else but the emissaries of the pope, to undermine our institutions, alienate the hearts of our people from our constitution and our laws, destroy our (public) schools and prepare a reign of anarchy here as they have done in Ireland, in Spain, and wherever there are people that want to be free.. If the American people could learn what I know of the fierce hatred of the generality of the Priests of Rome against our institutions, our schools, our so dearly bought liberties, they would drive them away, tomorrow, from among us, or shoot them as traitors." These words were spoken by Abraham Lincoln who on April 14, 1865 was assassinated probably by Roman Catholics.

The Electronic Church or Media

As we have seen earlier, even negative appraisal by the media helped further the cause of Pentecostalism. It has been said that "a typical modern religious movement is greatly helped, if not carried almost entirely by the mass media." Charismatics renewal leaders have made extensive use of the media but none more effectively than Pat Robertson who was an early participant in Charismatic renewal, and is the founder of CBN University. To give you an idea to what extremes this movement has now gone and the immense power it possesses is simply noted in that at this present hour Pat Robertson is seeking the Presidency of the United States.

The essential message of Charismatic television evangelists such as Oral Roberts (who has been the most important pioneer of the "electronic church" phenomenon) Jim Baker of PTL Club, and Jimmy Lee Swaggart, differ little in content from that of non-charismatics Jerry Falwell and Robert Schuller.

The Great Compromise

The Pentecostal experience has become just another "acceptable variant" in the religious life of modern America. Pentecostal leaders disagree on matters of theological emphasis and none of them are even aware of all the groups that consider themselves participants in the movement. Leadership in the movement is based on "Personal charisma", and each religious segment will tend to develop a "religious style" of its own. Neo-pentecostalism has no mandatory or even optional statements of faith, and does not require compliance with any set code of conduct. Everyone is a speaker, has a message, is involved in worship, evangelism and service. The movement of itself cannot ordain and sanction clergy, yet all ministers are recognized. It has been said that "this movement is the most unifying in Christendom, for all streams are uniting, and all ministries (are) being accepted

and practiced." Priests and ministers predominate in leadership, and "priests need not worry about becoming obsolete." Young people and women are active prominent participants in Neo-pentecostalism. "Christians" who identified themselves as Charismatics not only include theological liberals of all types, but also members of the distinctively gay (sodomite) Metropolitan Community Churches founded by Troy Perry; a one-time classical Pentecostal minister.

Authority

As concerning "spiritual authority." It is "felt that the only truth of Scripture is available to the reader or hearer only through the power of the Holy Spirit who Himself is understood as the experimental source of all Christian unity!" What does this mean? Neo-pentecostal intellectuals maintain that Biblical authority must always be "subservient" to the authority of the living "dynamic" Word of God made known through the present (day) activity of the Spirit itself. Another has stated, "It is of the greatest significance that in the Acts of the Apostles, Jesus gave the experience of the Holy Spirit to men as a uniting force before they were united in truth." For Neo-pentecostals, the claim is that "God speaks today just as authoritatively as He spoke to the authors of the Bible. Revelation did not cease with the closing of the canon". It is further added, "Rarely have classical Pentecostals or new Charismatics written down (their own) prophecies for fear that they could become permanent additions to the Biblical canon." Charismatics further believe that God does not restrict His revelation to the Bible or to an ordained ministry. Anyone with an "authentic gift" of prophecy may speak the very Word of God, thus doctrinal agreement is not a prerequisite for unity or fellowship.

Pentecostal believers look to numerous leaders who come from a wide range of ecclesiastical backgrounds, inherited views, and theological preferences; while rejecting fundamentalist cultural "excesses" and theological "extremes". The singer Pat Boone stated in part, "...doctrine, no matter how pure or correct it may be, is not enough." The statement is true on the surface beloved, but how may we know the love of God if we have not known of our own utter depravity?

Tongues

John Kildahl, in his ten year study of Neo-pentecostal speakers in tongues, concludes, "That a personal crises of some kind preceded the initial experience of speaking in tongues in eighty-seven percent of the cases examined." William Samarin, a prominent linguistics scholar, suggests that "glossolalia consists of strings of generally simple syllables that are not matched systematically with the semantic system. Moreover, it is a clearly learned behaviour." Another has defined glossolalia as a "meditative non-rational form of prayer."

Success of the movement is considered due to ecumenicalism, liberal thought, modern culture and leisure, and further involvements into the supernatural and occultism. Neo-pentecostalism indirectly has its roots in Catholicism and for the present Charismatic renewal may rage as a storm allowing Catholicism to lick the wounds of the Reformation. It may well, in the very near future, provide a great test of faith for all true churches, but let us "cry aloud and spare not" for "the gates of Hades shall not prevail", but "shall be rooted up." Charismatic renewal is the terrible darkness that has befallen our land, "even a darkness which may be felt" but let us also take to heart, "but all the children of Israel had light in their dwellings."

ANNOUNCEMENTS

The editor will be holding a series of meetings with the New Testament Baptist Church of Goshen, Indiana December 10th - 14th. Services will be held at 7:00 nightly and 10:30 Sunday morning. The church is located at 22111 C.R. 38; three miles west of St. Rt. 15, and 6 miles east of St. Rt. 19. Medford Caudill is the able

pastor of this church. The editor would delight to see readers of The Baptist Examiner in this area during this meeting. Attend this meeting if you can. Pray for it if you will. For further information you may write Elder Medford Caudill at 22111 C.R.

38, Rt. 5, Goshen, Ind. 46526 or call him at (219) 831-2551.

Calvary Baptist Church
Hagerstown, Maryland
Thanksgiving Bible Conference
Wednesday & Thursday
November 26 & 27, 1986

All services held at the John R. Oliver Co. conference room located 1 mile from Long Meadow Shopping Center on MD 60 (Leitersburg Pike) Hagerstown, MD.

—For information Call: Rodger Lewis, (301) 797-4714

Wednesday Evening - 7 p.m.

"Does God Love Everyone?" ... Gene Kiger - Winston-Salem, NC
"To Live By Faith" ... David West - Charleston, SC
"The Next Event" ... Doug Newell - Ashland, KY
"Why Moses Could Not Enter Canaan" ... Joe Wilson - Ashland, KY

Thursday Morning - 9 a.m.

"Ichabod" ... Eldon Joslin - Birmingham, AL
"God's People In The Fire" ... Jim Walters - Mansfield, OH
"The Universal Invisible Church Theory" ... Joe Wilson - Ashland, Ky.

"Christmas Celebrations" ... Gene Kiger - Winston-Salem, NC

Thursday Afternoon - 2 p.m.

"False Prophets" ... Dan Phillips - Bristol, TN
"Once Saved Always Saved" ... Carl Barnette - Weston, WV

"The Tares and The Wheat" ... Jim Hobbs - McDermott, OH
"Closing Sermon" ... Ron Boswell - Pastor of Host Church

DEAR DIVORCED PASTOR

by Herb Evans

Dear Divorced Pastor,

This brethren, ah have decided to advise you concerning our present course of action regarding your refusal to pay heed to our concern over you pastoring with two living wives. We must, of course, keep your situation before the public eye. We must also inform those pastors, who have you scheduled for meetings, of your unscriptural position.

Now, there are a number of ways in which you could have avoided all this. You might have, for instance, considered a concubine as some of our pastors have done. Usually, this option is winked at by the brethren, that is, until one gets himself caught or until it becomes indisputable public knowledge.

One pastor found a rather unique alternative to divorce. You see, he shot his wife; under the present legal system, he was able to get only a ten year sentence; and with good behaviour, he only served two of them. The brethren forgave him. He is remarried and is doing a fine job pastoring as the husband of one wife, no longer bound by the law to his dead wife.

Some of the brethren have been delighted to find out, in their later years, that the divorced wives that they married, while young men, are not really their wives Scripturally and that they are free to dump them and get a nice unmarried Christian young chick and then preach. Of course, you did not have the foresight to engineer such a scenario.

The brethren have been exploring a new alternative in regard to divorced pastors. It is called "celibacy." The brethren, however, are divided as to whether a divorced man should be allowed to pastor even in that way.

I am sure you have heard all the twisted excuses from sinners who dare to teach us. In this regard, we must advise you that there are no exceptions that permit divorce, whether an innocent party or not. We must also advise you that you are in perpetual adultery according to Matthew 19:9, "Whosoever shall put away his wife except it be for fornication, and shall marry another committeth (perpetually commits) adultery: and who so marrieth (perpetually marries) her which is put away doth commit adultery." Much like I John 3:8, "He that committeth (perpetually commits) sin is of the devil," and I Corinthians 6:18, "he that committeth (perpetually commits) fornication (premarital sex when single or espoused) sinneth (perpetually sins) against his own body." Note here that every sin is without the body except fornication (premarital sex when a person is single or espoused). That means that adultery, sodomy, incest, prostitution, and lesbianism do not constitute a sin against the body. As for a wayward wife bringing home AIDS or some other disease, the chances are remote, but if that is your worry, you could always get twin beds.

Adultery, as defined by us, is only committed by married folks. When Jesus taught that lusting on a woman was heart

adultery, he was not referring to single folks. Fornication, however, is only for single and espoused folks as we have already mentioned. The man in I Corinthians 5:1 was a single Jewish convert espoused to an unconverted Jewish girl. He broke his espousal by having his father's wife. That is why the word "fornication" is used.

Divorced church members living in perpetual adultery (divorce) is another matter. Many of us do not allow them to teach or hold positions in the church even if this situation occurred before they were saved, or even if they were the innocent party. Some of us have pressed the church discipline aspect of the thing. One God called pastor(?)/missionary(?) has solved this dilemma by refusing membership to new converts unless they go back to their former mates. You ought to see how comical the more complicated situations get — almost like musical chairs. A more moderate way around this is found in I Corinthians 5:11, "not to keep company, if any man that is called a brother be a fornicator (premarital sex by a single or espoused person), or covetous, or an idolator, or a drunkard, or an extortioner: with such an one no not to eat." Note here that it does not mention adulterers (divorced persons). Also, I Thessalonians 4:3 prohibits fornication but not adultery. It would seem from this that in the case of fellowship and church membership that fornication by single or espoused persons is a worse sin than adultery by married folks. However, when it comes to pastoring, it is worse for a married pastor to divorce than for a single pastor to fornicate. It would seem that this is born out by the ten commandments which prohibit adultery but say nothing concerning fornication.

Regarding the other proof texts that are used by those who dare to teach us, it must be understood that the 23,000 persons struck dead (I Cor. 10:8) in Numbers for fornication were all single or espoused men. In Jude 7, the homosexual Sodomites, who gave themselves over to fornication, did so when they were single or espoused. No married Sodomites gave themselves over to fornication as bisexuality is a modern innovation. As for Jezebel, in Revelation 2:20-22, the reason that her illicit behaviour is referred to as both fornication and adultery is because the statement is prophetic, referring to her future marriage and continued illicit behaviour.

No, divorced pastor: incest, prostitution, sodomy, lesbianism, and copulating with beasts are not Biblical grounds for divorce. Only fornication! There are two views in this regard: 1. discovery must be by some means other than marriage consummation, i.e., pregnancy, catching one in the act, confession, etc. 2. detection upon marriage consummation where annulment is immediate and not deferred. Most of the brethren embrace the first view. Some extremists require you to be Jewish.

We trust that you will henceforth abide by our decisions in the future. Understand that we can make it rough on a fellow.

Bishop I.R. Grate
Official Spokesman for your
Friendly Sanhedrin