

## WHAT THE EPHESIANS LEARNED FROM PAUL

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

The saints at Ephesus had a vivid knowledge of the Apostle Paul. If not replete, it was nonetheless very considerable due to the amount of time he had spent with them. His own



Wil Bang

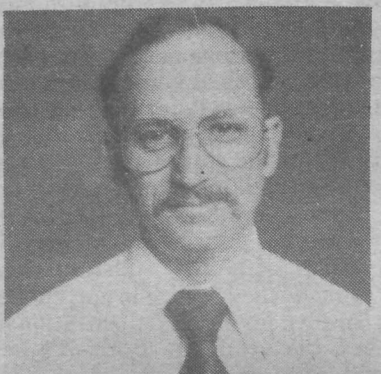
testimony concerning this is striking. "...Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and

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## ABSOLUTE PREDESTINATION OF THE SAVED AND LOST

by John Pruitt

Introduction: To the honest student of the Word of God who will search the Word of God for the truth, setting aside the pride of the flesh and all human reasoning, and allowing the Holy Spirit to teach him; the sub-



John Pruitt

ject of "Absolute Predestination" will bring much joy and gladness to his heart, and will serve to humble his soul. This great subject will also teach the conscientious student to glorify the almighty God instead of the old sinful flesh.

**Predestination Defined:** To deliberate before hand with one's self how one shall act; and in consequence of such deliberation to constitute, fore-ordain, and predetermine where, when, how, and by whom anything shall be done, and to what end it shall be done.

**Simple Definition:** Deciding what one will do, with the ability, and authority to, not only execute the plan, but also to predetermine the end result of that plan. It is the determinate council of His will.

**Absolute:** Perfect, pure, free from mixture; completely free from restraint or limitation; standing alone; free from doubt, restriction, exception, or qualification.

God is almighty, sovereign,

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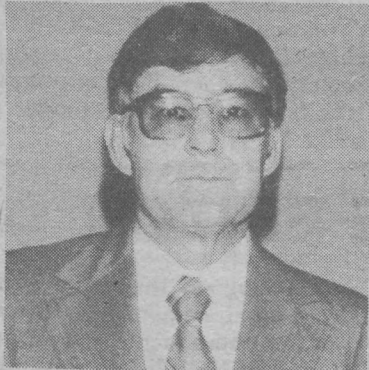
## BUILDING A LIFE

By Ray Brown  
Box 203

Cannelton, WV 25036

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences" (II Cor. 5:10-11).

We think about abortions and a lot of other hideous things that are going on in the world today,



Ray Brown

and Christians just fold their hands and are not concerned about it. But listen people, we are living in the light of the judgment seat of Christ. We are not going to get off scot-free. A lot of people, say, well, I'm saved and everything is all right. No, it's not all right. We're going to have to give an account to God.

When we think about building a life, we think about building a character. If we are building a character, it has to be built according to the dedication of our lives to Christ. When we think about building this character, we must build or work according to the rules that God set down for us. If we work according to the rules that God has set down for us, it will have to be faithfulness to the word of God.

"Therefore if any man be in Christ, he is a new creature; old things are passed away;

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Nothing but sin can take away the Christian's joy.

## THE TRUTH ABOUT ROCK AND COUNTRY MUSIC PART I

Part I

by Sam Wilson

I. Samuel 16:23: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

The text chosen illustrates to us that music has a very definite influence on people. Influence is defined as "the act or power of producing an effect without apparent exertion of force or direct exercise of command. The power or capacity of causing an effect in indirect or intangible ways." Any person who will

honestly face the issue, knows that this definition is applicable to music. To disagree with this is to disagree with a multitude of



Sam Wilson

experts. To disagree with this is to disagree with common sense. To disagree with this is to disagree with the Bible. In all probability, music has a greater influence on your life than you realize. We will illustrate this later in the message.

Let me say that this is a very difficult message to preach or write. It is difficult first of all because of the abundant material there is to help concerning the subject of music. I was asked to preach this sermon at a Bible Conference. I worked and worked at gathering material for this sermon. I read books on the subject, sermons

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

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## BLASPHEMY OF CHRIST-MASS

by Assistant Pastor  
Doug Newell

Revelation 17:3, "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns."

Once again it is that time of year when the world will mass together to blaspheme the name of God. While they claim that the celebration of Christmas is in honor of God; they, in fact, blaspheme His very name. The word Christmas has been deceptively changed from its original title "Christ-Mass." Such a celebration cannot be of the Lord, for He would not have His holy name associated with heathenism. Yes, I said heathenism. The name Christ

means the Messiah or the Saviour. In Christ and in Him alone is there salvation. All who have been saved or ever will be, are be saved through faith in the Lord Jesus Christ. The Bible says, "And she shall bring forth a son, and thou shalt call his name Jesus: for he

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Doug Newell

## THE SECOND COMING OF CHRIST AND RELATED EVENTS

by T.P. Simmons  
(Now in Glory)

Christ's Coming For His Saints is Imminent.

In our first article we trust we successfully proved that Christ's coming is to be premillennial. We undertake now to show that Christ's appearance in the air to catch away both His dead and living saints (as described in I Thess. 4:15-18) is imminent. We are not making any special effort in any of these articles to reply to any objections to our views. We have felt best to confine ourselves mainly to positive proof for our position, and leave objections to be advanced by our readers. We urge our readers to write us concerning objections.

The reader is asked to read this article with both an open Bible and an open heart. Read for yourself all the references.

For the sake of clearness we are submitting and attempting to prove three propositions in this article. They are as follows:

1. Christ's coming is to consist of two phases.

Christ is coming as a bridegroom for His bride (Matt. 25:1-13), coming in the air to catch up His own to meet Him (I Thess. 4:15-18); and He is coming as a destroyer (II Thess. 1:8, 9; 2:8), as a judge (Matt. 25:31-46), and as a king to conquer and to reign (Zech. 14:1-9; Rev. 20:1-5). The first two Scriptures represent the first phase of His coming, and the latter ones the second phase.

2. The two phases of Christ's coming are to be separated by a considerable period of time.

We suppose all believers in the personal coming Christ will agree with us that His coming is to consist of two phases. But some believe the two phases will occur in immediate connection with each other. In other words,

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE KING'S SON SHALL REIGN PART I

"And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David" (II Chr. 23:3).

We should, in preaching the Word of God, always set forth the actual, literal, and plain meaning thereof. When we have done that honestly, it is then permissible to apply those truths to other spiritual matters so long as those things are certainly true and are taught plainly in Scripture. I desire to take this historical story and statement and apply it to the glorious coming reign of Jesus Christ over this world.

The United Kingdom of Israel had divided. There was the southern kingdom, usually

referred to as Judah, and the northern kingdom of Israel. Many years had gone by since that division. Those years had been years of animosity between the two kingdoms. Jehoshaphat, basically a good king, was king of Judah. Ahab, one of the wickedest of the kings, was king of Israel. Good king Jehoshaphat compromised his strong convictions of right and made affinity with Ahab, (II Chr. 18:1). As a result of this compromise, Jehoshaphat's son, Jehoram married wicked Ahab's daughter, Athaliah. This compromise and this marriage brought great sorrow to Judah — almost destroyed true religion in Judah.

When Jehoram followed his father to the throne of Judah, he was greatly influenced by his

wicked wife and followed the ways of Ahab. After eight years of misrule, he died of a terrible sickness. His son Ahaziah became king, and "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly" (II Chr. 22:3). Ahaziah was slain by Jehu, God's avenger on Ahab, after a reign of one year. This left the door open for wicked Athaliah, the daughter of Ahab and Jezebel. She had learned well the lessons of wickedness from her godless parents. She slew (or thought she slew) all her grandchildren. This cleared the way for her to ascend the throne and become queen over Judah: a position, "...that wicked woman..." (II Chr. 24:7) oc-

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*A saint needs no halo about his head, but he should have a solo in his heart.*

## 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.

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## KING'S

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cupied for six years.

God had intervened in the affair and, unknown to Athaliah, had providentially brought about the deliverance of one of the grandchildren, Joash, from the queen's murderous efforts. Jehoshabeath, Joash's aunt, had stolen him out of the king's house in time to escape murderous Athaliah. This woman was married to Jehoida the priest. So, Joash was hidden away in the house of God for six years.

During these six years, Athaliah reigned over Judah. It was a reign of great sin and idolatry. Poor Judah! The righteous suffer when the wicked are in power. After six years Jehoida gathered together many of the captains of the army and the Levites, told them of the truth about Joash, presented Joash to them with the words of my text, "the king's son shall reign." God was with this plan to unseat wicked Athaliah and put God's king on the throne. Athaliah was slain. Joash was placed on the throne. "And all the people of the land rejoiced: and the city was quiet, after they had slain Athaliah with the sword" (II Chr. 23:21). I desire to take this wonderful historical story and apply it to a much more wonderful story, which will one day surely come to pass. Hear my subject again, "The King's Son Shall Reign."

Jesus Christ is the King's Son. The picture of the Father as a great king, and of Jesus Christ as the King's Son, is seen often in Scripture. Oh, I am not talking about the reign of a mere man. Why, if the wisest, best, most wonderful, most powerful man of all time should reign; it

would be as nothing to the reign I am talking about. I am talking about when Jesus Christ shall reign over all the world in expressed power and in manifested glory.

The King's Son was decreed to reign. Hear this decree declared in Psalms 2:6-7, "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." Jesus Christ is not running for office, He has already been elected - elected not by man, but by the sovereign decree of God Almighty. Men have nothing to do with the placing of this king upon His throne. Neither can men hinder it. God has decreed it. God will accomplish it. Before all worlds began, God predestinated that, at the appointed time in human history, Jesus Christ would sit on an earthly throne and rule over all the world - and what God hath foreordained. He is well able to bring to pass, for, "the LORD

of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24); and, "...none can stay his hand, or say unto him, What does thou?" (Dan. 4:35).

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born..." (John 18:37). The King's Son was born to be a king. Though many events were



Joe Wilson

## FROM THE EDITOR

The doctrine of the Atonement of Jesus Christ is surely one of the most important doctrines of the Bible; I believe it is the most important. There is a difference among our kind of people relative to this subject that I consider to be of vast significance. It has bothered me a long time. I fear that it may be coming to the forefront again. I call on my brethren to give serious and careful attention to what I write.

There are three ways in which the atonement can be limited: 1. In design or purpose. 2. In its nature. 3. In its application. All men except those who believe all will eventually be saved limit the application of the atonement to those who repent and believe the gospel. The Arminian believes that the atonement was purposed for the salvation of all men, that in its nature it is sufficient for the salvation of all men, but that its application is limited to believers. Many sovereign grace believers believe that the atonement is limited in design and purpose to the elect of God, that it is limited in application to those effectually called to repentance and faith; but (hear this well) that its nature is without limit. They believe that in and of itself it is sufficient for the salvation of all men in this world, and for an infinite number of other worlds; had there been such. They feel that such a view is necessary in order to properly magnify the infinite person of the Redeemer.

The true and Biblical position is that the atonement is limited in purpose and design to the elect of God, that it is limited in application to those effectually called to repentance and faith, and that it is limited in its nature to the elect of God. This position is harmonious, but heretical. This other position, believed by a vast number of sovereign grace men, is dis-harmonious in that it limits the atonement in two ways, and then has it unlimited in another and very important way.

I read a great deal. I am somewhat familiar with the opinions on this subject. I declare unto you, without fear of successful contradiction, that most men who say that they believe in a limited atonement, actually believe that the atonement, in and of itself, is sufficient for the salvation of an infinite multitude, that it is absolutely unlimited in its nature; but that it is limited in purpose and application. I do insist that this is not truly believing in a limited atonement. I am not trying to put my opinion against the world. I call on the brethren to just consider what I say, and form their own opinion. I know that many men who hold this declare emphatically that they believe in a limited atonement. I will not say that these brethren are not sincere in saying that they believe in a limited atonement. I am saying that they believe, not in a totally limited atonement; but in an atonement that is unlimited in its nature, but is limited in its purpose and application. These men teach that there is and can be absolutely no limit to the merit of the atonement itself. They say that, had God purposed to save ten million worlds, this atonement was sufficient to do so - that Christ would not have had to suffer any more or to do any more. Brethren, how can such an atonement be a limited atonement? With one breath these men say they believe in a limited atonement. With the next breath they say that the atonement of Christ is unlimited in its merit, value, and saving possibility. I wish these men would consider more carefully what they are saying.

I call on the brethren who believe this to tell me wherein their atonement, in and of itself, as to what Christ actually did when He died - where this differs from the Arminian unlimited atonement position. The Arminian says that the death of Christ is sufficient for the salvation of all men, but is limited in application to the believer. These men, though they claim to believe in a limited atonement, say that the death of Christ is sufficient for the salvation of all men, but that it is limited in purpose and in application. These sovereign grace men, who say they believe in a limited atonement, differ with the Arminian as to the purpose of the atonement - as to the ones for whom it was purposed, but they agree totally with the Arminian as to the unlimited character of the atoning work of Christ itself. If there is any difference, I cannot see it; and I wish some of these brethren would explain it to me.

Now, this position of my sovereign grace brethren is not one of little significance and importance. It rather is very important. It is very dangerous. It tampers with matters of great importance. It tampers with the justice of God. The true position of the atonement is that God, in holiness and justice, punished Christ for the sins of the elect of God; and consequently, that all for whom He died must and will be saved. The sovereign grace men who hold the position I

ordained to intervene - His rejection, crucifixion, resurrection, ascension, and present session at the Father's right hand - yet, He was born that one glad and glad some day He might reign over all the earth. The song of the heavenly host at His birth, "Glory to God in the highest, and on earth peace, good will toward men." (Lk. 2:14) shall yet be fulfilled, for "the king's son shall reign."

Every effort was made to destroy the King's Son and to keep him from reigning. Satan tried repeatedly to stop the King's Son from coming into this world. One has not understood Old Testament history unless he has seen this therein. Why, Athaliah's murder of her grandchildren was an effort of Satan to destroy the line of David through which the Saviour and King was to come. Who can read of Pharaoh's decree to kill all the boy babies without seeing behind it, Satan's effort to keep the King's Son from coming to reign? What meaneth all of

Satan's hatred against Israel and his efforts to destroy her? Why it is just his way of trying to keep the King's Son from coming to reign. Satan knows that, when the King's Son shall reign, he himself shall be in the bottomless pit. What was Herod's murderous assassination of the children in and around Bethlehem but an attempt motivated by Satan to keep the King's Son from reigning?

"And she being with child cried, traveling in birth, and pained to be delivered... and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:2-4). Surely, this woman represents Israel through whom the King's Son came into this world. Surely, the dragon is Satan. Surely, Satan sought to devour the child as soon as He was born and long afterward. What about the attempts to kill Jesus during His earthly life? Were they not so

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am refuting say they believe these things, but, brethren tell me: 1. How the atonement is sufficient for infinite worlds of men unless God laid those men's sins on Christ, and punished Christ for them? 2. How, if God did do this, can any be lost?

This doctrine tampers with the wisdom of God. It teaches that Christ made an atonement sufficient to save all men, but it was only purposed to save some men. Where is the wisdom of God manifested in such a scheme? I often say that this doctrine is like a man going into a grocery store, giving the cashier a million dollars, and taking away one hundred dollars worth of groceries. These men teach (let them tell me differently if they can) that Christ paid a price sufficient for the sins of all men (or even that number multiplied by infinity), but that He only saves some men by that price. Where is the satisfaction of the redeemer in such a scheme? Where is the seeing of the travail of His soul in such a scheme?

But, above all, this doctrine tampers with, yea, totally misunderstands and even perverts the teaching of Scripture relative to the nature of the atonement itself. What is the atonement of Christ? It is this: 1. God laid on Christ the guilt of all the sins of all the elect. 2. God punished Christ for the guilt of those sins. Christ suffered the exact equivalent of what those for whom He died would have suffered in hell, had not Christ suffered in their place. 3. God actually and eternally saves all those for whom Christ died. Now, my brother, any teaching that the death of Christ was, in and of itself, sufficient for the salvation of all men, totally contradicts this true and Biblical view of the nature of the atonement.

My brother, do you believe that God punished Christ for the sins of the elect? Do you believe that God's justice demands that those for whom Christ was punished will be saved? Now, hear this, do you believe that Christ was punished for the sins of the non-elect? Doubtless, you will answer, "no." Then, tell me, oh please tell me, how the death of Christ could in anywise at all be sufficient for the salvation of those for whose sins He was not punished? Tell me this.

These men are surely tampering with the substitutionary character of the death of Christ. Though they realize it not, though they intend it not; yet they are as surely denying the substitutionary character of the death of Christ as is the Arminian. Both will deny that they do this, but both do it still. We say that Christ died as the substitute for the elect. We say that, consequently, the elect must be saved. My brother tell me how the death of Christ will be and is sufficient for those for whom He was not a substitute.

Doubtless, one could go on showing the dangers of this doctrine, but I desist. I surely hope enough has been said to cause: 1. My brethren, sovereign gracers who hold this view to give serious thought to what they are saying, and to give up this false, unscriptural, God and Christ dishonoring theory. 2. Any who may be disturbed by the men who are teaching this (for good, able, and mostly sound men are teaching it) to see the true and dangerous tendency of this false doctrine, and not become enmeshed therein.

Back to the beginning. The atonement of Christ can be limited in three ways: 1. In its design or purpose. 2. In its nature. 3. In its application. Those who say all men will be saved do not limit it in either of these. The Arminian does not limit its nature and purpose, but does limit its application. The sovereign grace men to whom I am referring (at least to their doctrine) do not limit its nature, but do limit its purpose and its application. I would like to ask these brethren wherein their atonement differs in its nature - what Christ actually did when He died - from either of the other two mentioned teachings. Answer this please. The true and Biblical position limits the atonement in its purpose, in its application, and in its nature - it is a payment to the justice and holiness of God for the sins of the elect - nothing more, and nothing less.

Brothers and sisters, I have written on a very important subject. What I have said certainly merits the serious and careful attention of every reader. Please give it this. I will be happy to receive criticisms and comments relative to this article. I will be happy to deal with the matter further, giving consideration to arguments to the contrary. I sincerely feel that the brethren who hold the view I am refuting, have given over to the Arminians on this point. I sincerely believe that the position I am refuting is not totally and consistently the position of a limited atonement. I do say that these brethren are teaching an unlimited atonement with a limited purpose and application. Prove me wrong, if you can. May God grant His blessings upon this very important discussion.



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many attempts to keep the King's Son from reigning? I do not know how much Satan may know and believe of the Word of God. But, could it be that the crucifixion of Christ, in so far as to Satan's part therein, was an attempt to keep the King's Son from reigning? Could it be that when the body of Jesus was cold and still in death, that Satan thought he had gained his purpose; and that the King's Son would never reign? I don't know (I would think that Satan has better sense than that), but if so, what a blow to his hopes was the glorious resurrection of Christ.

The world today is determined that the King's Son will never reign. Sad to say, but many preachers are telling us the same thing. Many are saying that there will never be a Millennium, and that Jesus Christ will never reign over this earth. We will see. They shall see. The universe shall see, for "the king's son shall reign."

The king's Son is hidden away for the time being, even as Joash was hidden in the house of God for six years, forty days after His resurrection. He ascended into heaven, "...and a cloud received him out of their sight" (Acts 1:9). And, "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev. 12:5). He is still hidden away there in the Father's house. He, "...sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool" (Heb. 10:12-13). He is waiting for that day when he will come into the upper air to receive His own unto Himself and take them to the Father's house. Then, later, he will come forth to put down the antichrist and the armies of earth, and then, "the king's son shall reign."

While the King's Son is hidden away, a usurper is ruling (at least exercising great authority) on the earth, even as Athaliah did for six years. Satan is that usurper. "And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it" (Lk. 4:6). Satan is here speaking of the kingdoms of this world which he had just shown to Jesus. I have some difficulty with this verse. Help me if you will. Did Satan lie, or has God given him great power over the kingdoms of this world for the present time? In John 14:30, Satan is referred to as "the prince of this world." In II Corinthians 4:4, he is called "the god of this world." I know that God is sovereign over all beings and things. But, God does give authority unto others. Is it possible that Satan was telling the truth in Luke 4:6, and that God has given him authority over the kingdoms of this world? Be that as it may, we do know that the devil is exercising great power in this world today. Oh, the utter folly of the Amillennialists! Would you believe it? The utter blindness of men — so blind that they actually teach that Satan is bound today. Wow! If he is bound today, woe be to this world when he gets loose. With all the evidences — multiplied ten thousand fold in the last twenty-five years — of Satan's activities in this world, still there are many preachers who tell their deceived audiences that Satan is now bound.

Great havoc is being wrought under the rule (at least great power) of this usurper. Read the context of my text and see what havoc Athaliah wrought in Judah. She put down the worship of God. She broke up the house of the Lord. She promoted the worship of idols and caused the "...dedicated things of the house of the LORD did they bestow on Baalim" (II Chr. 24:7). Since it is said, "And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword" (II Chr. 23:21), surely this tells us that there was much misery, turmoil, and unrest during her reign.

Who can measure the havoc wrought in the world today? Sin, sin, sin, and more sin. We with grey hair (or no hair) have seen things come to pass in our lifetime that we never imagined in our early years. Sin has increased in my lifetime probably more than at any like time in world history. I believe in total depravity with all my heart. Still, I am being continually astonished at what men will do — and defend their doing of it — and others will defend those rights (so-called rights, but really great wrongs). Sins are committed out in the open, defended as man's right to his own life style, bragged about, promoted by the media, glorified by the world; that were only whispered about and done in the darkness of the night and hidden away from the sight of others when I was a boy. Where are we headed? How much worse can human beings become? I shudder with a horror in my soul as I observe the world scene of this day. Murder for pay by doctors who swore to protect and endeavor to preserve human life. Sex without marriage, sex outside of marriage, perverted sex — out in the open, defended and boasted of. God despised. God's Day despised and instead of being God's Holy Day, it has become a holiday of hell. What an awful world is this in which we live! Oh, if our forefathers, many of whom complained of the greatness of sin in their day, could come back and see what goes on in our day, they would scare believe their eyes and ears. I can scarcely believe my own. Yes, while the King's Son is hidden away in the Father's house, and while the usurper exercises great power on the earth, what horrible havoc is being wrought on this earth.

What shall we say relative to these things; relative to these conditions on the earth? Oh, will it always be thus? Where be the promises of God? Where is that peace on earth and good will toward men of which the angels sang? Has the devil won? Has God been defeated? Is this world doomed to continued days such as these we now now? Will there ever be days of peace, prosperity, and holiness on this earth? We had thought that we had read of glad and glad some days for this world. We had thought there were coming days when the knowledge and glory of the Lord would cover the earth as the water covers the sea. Will it ever be?

Yes, my brother and sister, these days will come. They will not come by the efforts of men. They will come when "the king's son shall reign." This article has grown on my hands. I shall finish it, God willing, next issue, for I desire to tell you more about that time when "the king's son shall reign" than I feel free to take space for in this issue. But, should the Lord

come or I go before that issue is sent forth, I want you to know of a certainty that "the king's son shall reign." God bless you all.

## TRUTH

(Continued from Page 1)

on the subject until my mind was more confused by what to cull and what to keep than it should have been. I borrowed records and tapes in order to hear what different artists had to say. I went to the record section in stores and wrote down titles to songs. I tell you all of this just so you will know that I know what I am talking about relative to Rock and Country music. Finally, there came a time when I had to quit gathering material and start preparing the sermon. I tell you this so you know that I certainly will not exhaust this subject. There is no doubt in my mind that Rock and Country music both are far worse than I will describe in this article. This is a difficult subject because it will make a lot of people angry. I have resolved to myself though, that if someone gets angry at this article, then so be it. What I write is the truth. Deny it if you will. You will only be lying to yourself. It is not my aim to make you angry, but to tell you the truth about the trash you listen to, if you listen to Rock or Country music. It is my prayer that by exposing to you the evils of this music, you will abstain from it. I know that it will not bother many of you. I have preached this sermon at two different churches and know that many who heard it, turned a deaf ear to it. Many who heard have continued to go right on listening to this God hating and dishonoring music. I say this with reference to both Rock and Country music listeners. Before we get into the music aspect of this message, let us make a few preliminary observations.

1. First, it is easy for us to be unjustly prejudice against the kind of music we don't like. For example; most older people don't like rock music, and most younger people don't like country music. It is easy for us to be against that which we do not like to start with. I insist, however, that our likes and dislikes have nothing to do with the issue of the good or bad in rock or country music. The question is: Does the type of music I listen to have a positive or a detrimental effect on my life and testimony for God. The Bible tells me to "Take heed what ye hear." Could the type of music I listen to be covered by the afore-mentioned verse, I say, "yes." You cannot name one good thing that comes from rock or country music.

2. The second observation I wish to make concerns over-judgment. It is over-judgment to say that anyone who listens to these types of music is lost and going to hell. It does raise a question though when some who have been avid music fans, after conversion burn their records. There are many examples of people who had large album collections; and when God saved them, they burned them. Another example of over-judgment is to lump all rock or country music together, and say they are all sinful. All rock music is not sinful. All country music is not sinful. All gospel music is not godly. Just because all of it is not sinful does not mean we should be listening to it. It is all a waste of time. There is nothing to be gained spiritual-

ly from listening to rock or country music.

3. The third thing I want to do is illustrate just a little bit of the influence that music can have on us. Think for a moment about television. Television without music would be very boring. It is the music that stirs our emotions while we watch t.v. We can turn away from the program and still know what is going on by the music. We can always tell when the calvary is coming. We can tell by the music when something scary is about to happen. The music will tell us when we should laugh, and when we should cry. This is a fact that an honest person will not deny. Music has the power to either cause or intensify every emotion we possess. Emotions such as love, hate, anger, joy, and sympathy can all be stirred up by music. There are a multitude of athletes who confess that they use music to psyche them up before a contest. Let me illustrate this by a true story. A missionary took a recorder and began to play hard rock music to a bunch of natives. Their immediate response was that they grabbed their weapons and were ready to attack the recorder. The missionary then played some soft music and the natives response was to sit quietly and smile. How many times have we caught ourselves tapping our feet to the beat of music.

4. The fourth thing I want to do is ask you to deal with this question, and this question only at this time. It seems to be the popular response of God's people, when they are caught, to point the finger at someone or something else. Many might say that this music is no worse than watching T.V. They might be right, but that does not excuse listening to this music. We are dealing with the subject of music. Maybe some other time we will deal with T.V. or other things that some of you might think of while trying to excuse yourself for listening to this trash. Let us be grown-ups about this matter. If the shoe fits, wear it. Don't start to look at other things and other people. May God help us to deal with this issue of music. Rock and Country music are multi-billion dollar-a-year-businesses. The question is: Should we, as God's people be contributing to the cause? We contribute in several ways. We contribute by buying their records.

We contribute by attending their concerts. We contribute by listening to the radio stations that play their music. We contribute by watching the T.V. programs about this kind of music. I ask you again, should we, as Christians, be contributing to this business? I hope this article will help you to decide in the negative. If it does not, it will be because you are stubbornly rebelling against what you know you should do. A child of God who can read the information I am about to write and still support these kinds of music is just closing his eyes to the truth.

The fifth and last thing I want to mention poses two questions. First, who is the inventor or permitter of music? We have music in the world because God gave man the gift and ability to invent instruments, to play those instruments, and the ability to write and sing songs. The second question is this: What was His reason for this invention? Was it not that we as God's people, might sing praises unto Him? Was it not that by singing or hearing these songs we would

be stirred to better service. Was it not another way in which His holy name was to be exalted? I ask you another question. Is it possible for rock or country music to accomplish any of these things? Is there any spiritual profit whatsoever to be gained by listening to these types of music? Why would we prefer to listen to music that dishonors Christ, rather than music that honors him? The choice is yours.

Let us now begin to examine Rock and Roll music. The phrase "Rock and Roll" itself should tell us something about this music. The phrase was coined by a New York disc jockey who took the phrase from a ghetto wall. The phrase was a popular sex term. With that fact in mind, we must admit that rock music has lived up to its name. Rock music began in the mid-fifties. Is it a mere coincidence that the generation gap has come into existence right along side of rock music? I say, without apology, that rock music has been used by the Devil to bring about this generation gap. Parents must shoulder at least part of the blame for this. We should have been more concerned and aware of what our children were listening to.

The words of parents are far too often: "Turn it down," rather than "turn it off". Parents, too often have said "Close the door," instead of "close your ears." I hope what I write about rock music shocks some of you parents. I hope you were not aware of these things and still turned a deaf ear to what your children listened to. People, the generation gap came in on the coat tail of rock music. Observation will bear this out. We will mention more about this later on.

The first thing we want to notice about rock music is the men of the Music. Are they people who have a message for God's people? Are they the type of people we want our children listening to? Is there a decent person amongst the rock singers? Name me just one of them whom you honestly think you will see in heaven. The vast majority of them are direct opposites of what we say we are. Everything we stand for, they are against and vice versa. Let us look at a few of these men and some of the things they have said or written. First, there is Boy George. He (it?) is a disgrace to humanity. Yet he is looked up to by many of our

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"The LORD is my light and my salvation: whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid? When the wicked even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war shall rise against me, in this will I be confident. One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock" (Psalm 27: 1-5).



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*If man is a three-part being, what is the distinction between soul and spirit?*

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

Deacon  
Calvary  
Baptist Church  
Ashland, Ky.



"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). By a study of I Thessalonians 5:23 we see that man is made up of three parts: body, soul, and spirit. "...I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

The spirit of man is that part by which he is able to apprehend God, and to worship Him when regenerated by the Holy Spirit. The soul is the part of man that has the intellectual and emotional functions. It is the part that gives man the ability to fellowship his fellow men. It includes imagination, memory, and natural affection. We see this from I Samuel 18:1 where we are told, "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

The body of man has the functions of the five senses - sight, hearing, taste, touch, and smell. It is the house or tabernacle in which the spirit dwells.

We see the three parts of man in the person of Jesus Christ, Who became man. In Matthew 26: 12 we read of His body, "For in that she hath poured this ointment on my body, she did it for my burial." In Matthew 26: 38 we read of His soul, "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And in Luke 23:46 we are told, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost (spirit)."

George Henderson in His book, "Studies in the Book of Genesis," states that "The spirit is the seat of our God-consciousness (Romans 8:16); the soul is the seat of our self-consciousness (Psalm 43:5); the body is the seat of our world-consciousness (2 Cor. 5:1)."

SAM WILSON  
1490 North  
Spring St.  
Gladwin, MI  
48624

PASTOR  
Grace  
Baptist Church  
Gladwin, MI



Genesis 2:7: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

I will be very interested to read the answers of the other Forum writers. This is a question that I really don't need to answer. I am a Dichotomist. I believe that man only consists of two distinct parts; the body and the soul or spirit. I do want to make it clear that I do not consider this a vital issue. I certainly would not become angry at those who hold to the Trichotomous theory. I would not say that there are no arguments on the side of Trichotomy. I do believe, though, that the Scriptures teach that man consists of only two essential elements. This question has been run in the forum many times. I will not spend much space in dealing with Dichotomy since that is not the question. Let me just give a few reasons why I am a Dichotomist.

First, let me say that if I. Thessalonians 5:23 and Hebrews 4:12 teach that man is a three-fold being, then Matthew 22:37 teaches that man consists of at least four parts. This is a fact that I see no way out for the person who uses those verses to try and prove the Trichotomous theory. The second thing I want to mention is that the terms "spirit" and "soul" are used interchangeably in the Scriptures. Compare Gen. 41:8 with Psa. 42:6; John 12:27 with John 13:21; Heb. 12:23 with Rev. 6:9. You will see that the terms soul and spirit are indeed used interchangeably in the Bible. The third thing I mention is that only two elements of man are mentioned in creation. God took the dust and made a body. He breathed into man, and he came a living soul. When did man receive this separate spirit? If at creation, then why is it not mentioned? The fourth thing I mention is that Jesus, in Matthew 10:28, divides man into just two elements. "Be not afraid of them that kill the body, but are not able to destroy the soul: but rather fear him who is able to destroy both soul and body in hell." What happens to the spirit? If man is a three-fold being, then why is only the body and soul mentioned here? In closing let me add one thing. The Dichotomous theory has history behind it. A search of theology books will bear this out. May God bless you all.

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

PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.



Frankly, I have never seen the need of trying to find any distinction between the two. When God tells us something, we do not need to analyze it. Sometimes it is necessary for us just to accept God's teachings and rejoice in them.

There is absolutely no doubt in my mind, but that man is a three-fold creature. Since God is a Triune God, and He created man in His image; there can be

no doubt. "And God said, let us make man in our image, after our likeness..." (Gen. 1:26). Verse 27 goes on to say, "So God created man in His own image, in the image of God created He him; male and female created He them."

Apparently Paul realized man was a three-fold creature. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

There is most definitely a distinction between the soul and the spirit of man. One of these days we will know the difference.

## TRUTH

(Continued from Page 3)

young people. He is an admitted homosexual. This is not something he hides, but rather something he is proud of. When he won an award from America, his reply to us was that we really know how to pick a drag queen. A drag queen is the person who plays the female in a homosexual affair. He is one of the most popular rock singers. If you listen to rock radio stations then you are supporting this "thing." Does this man have a message for God's people? Elton John is another popular rock singer. He is an admitted bisexual. Does he have a message for us? Think about Prince. Perhaps the most popular male rock singer around today. Here is a man that sings filthy songs. I think of the words to one of his songs that you should know about, but I just will not print the words in this paper. I will mention that the song speaks of masturbation. This is a man who has been known to expose public hairs at his concerts. Do we want our children to listen to this man and buy his records? Let us notice some quotes from some of these singers.

Motley Crue said: "We who have the children have the future, come now you children of the beast." Truer words were never spoken. God have mercy on our future, with our youth listening to this trash. You will find that in rock music, much is made of the beast. He is bragged upon, not warned against. Black Sabbath has a song that portrays angels as smoking, drinking, and playing cards. Their conversation has to do with being born again as baby demons. Queen has a song that has the words "decide to smoke marijuana" in it. Is this what we want our young to hear. May God spare our young from the drugs that are so popular amongst rock musicians.

Led Zepplin has these words: "My sweet Satan, 666." ACDC says: "Hell ain't a bad place to be" and brags about their ties with the satanic world. Unless God intervenes and saves, there will come a day when they will realize that hell is a terrible place to be. Their tie with Satan then will indeed be for eternity. May God spare our children this attitude. The Plasmatics, at the

end of one of their records has these words: "The brainwashed do not know they are brainwashed." This is another sad but true statement. Our young people are slowly and methodically being brainwashed by this music. Van Halen at a recent concert began that concert with champagne, saying "lets toast sex, drugs, and rock and roll. They are not ashamed of the relationship between these three things. You cannot listen to rock music without hearing about sex and drugs."

John Lennon, the former Beatle, made the popular and true statement, "We are more popular than Jesus Christ." He also sung the song "Imagine." Here is a sample of the words. "Imagine there's no heaven, it's easy if you try; no hell below us, above us only sky." Is that not pure blasphemy? We preach to the young about heaven and hell, and they preach to them just the opposite. I am afraid they often times listen more to them than to us. Jimmy Hendrix said, "You can hypnotize with music and get what you want." Eric Burden of the Animals said: "I was non-religious; but I have religion now. I got it thru LSD." Oh, how they love their drugs. J.C. Crawford of the MC5 said:

"You can blaspheme God and the Holy Spirit and still attain eternal happiness." Do we want to hear men sing who would make such statements? Is that what our children are listening to? God forbid. Are they not advocating, blaspheming God? Jimmy Hendrix said: "I think religion is a bunch of ...". Mike Love of the Beach Boys, said their music has to do with revolution and the overthrow of establishment. Marty Balin of Jefferson Airplane said: "Preaching the rock and roll is the sermon on the mount, the greatest church of the last century: the stage is our bed, the audience our broad; we are not entertaining, we are making love." All I can say is, God have mercy.

## BUILDING

(Continued from Page 1)

behold, all things are become new" (II Cor. 5:17). Old things are passed away. The old life is passed away. It doesn't mean the flesh, this old body, but the old ways, the way you lived, the way you thought, the way you were. That's old, it's in the past, it's done away with. Christ has saved you from this. This new life is new to you. You started building a new life the very second that God saved you. If you are going to build a new life it has to be in Christ Jesus. If you are not in Christ you are not building anything. There are so many people today trying to build this new life. They are trying to mold, and shape this new character, that they desperately want so badly but they can't because they are not in Christ. How are we in Christ? We are in Christ by the power of the Holy Spirit.

We want to discuss the wise man or the wise Christian and the foolish man or the foolish Christian. What is going to be represented at the judgment seat of Christ is primarily a foolish life and a wise life. There are going to be people that are foolish. Gal. 3:1 said, "O foolish Galatians, who hath bewitched you." In Luke 24:25 Jesus Christ calls the disciples fools. He said, "O fools, and slow of heart" Verse 26: "Ought not

Christ to have suffered these things, and to enter into his glory?" We also have it in Matt. 25:2 where it says there were ten virgins. What's the difference between the ten virgins? Nothing. Five of them were wise and five were foolish, but they were all virgins.

Jesus is talking about the two foundations. He has already given the warning about the two ways. He says in Mat. 7:24-25 "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." We are going to talk about a wise man in Luke 6:47-48. "Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." So we have a wise man and we have a foolish man. Paul said, the foundation has already been laid, which is Christ and that every man take heed how he buildeth there upon. There are a lot of Christians today who are trying to build a life in Christ and they are trying to mold and shape a character, but they are not careful about what they put into the making of that life.

What does he mean, digs? It means labor. He is concerned what he is building. He wants it to last, wants it to stand and he digs down. He is not going to lay it on the ground. He is going to dig down until he gets a solid firm foundation. He is going to seek, find, understand, and realize that he is in Christ. That his life is based and centered upon the Lord Jesus Christ. There will be three things that will come into his life. Going back to Matthew 7:25. "And the rain descended..." What does that mean? It means afflictions from heaven. When a man builds and he digs deep he is unshakeable or unmovable in the grace of God. He can't be moved. He stands firm in the doctrines of grace. It pays to examine yourself. It pays for you to understand and realize you are in Christ. It takes a little work to dig a firm foundation. Continue with the verse "...And the floods came..." What does that represent? The flood means opposition from the world. You get a lot of persecutions, trials, and tribulations from the world. He is able to cope with it. Why? Because he dug deep. He is careful in the structure and how he is building his life. Now the last part of the verse. "...and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." What does the wind represent? The principalities of the power of the air. You can read about this in the book of Eph. 2. Winds, afflictions, and the power of Satan. We don't fight against flesh and blood but against principalities and powers in high places. There are people today who are demon possessed. Aren't you glad that Christ is in your life and in your heart because Satan can't move in and take up residence in your life, because Christ is in there.

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We may tremble on the Rock of Ages, but the Rock will never tremble under us.

# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Do the saved in heaven know what we are doing on earth?

JAMES A. CRACE  
1862

St. John's Rd.  
Ludlow, KY  
41016

PASTOR  
Bethel  
Baptist  
Church  
Ludlow, KY



I think first of all we need to establish the fact that those who have died in the Lord are certainly capable of knowing things. They are now in an intermediate state due to the fact that the resurrection and glorification of their bodies are future events. Christ spoke of the resurrection (the just and unjust) as being future events (John 5:28, 29). Paul said, "...that there shall be a resurrection of the dead, both the just and the unjust" (Acts 24:15b), speaking of some future time when the bodies of the dead shall be raised. Now, the spirit cannot die (Mt. 10:28). Even though a person dies physically, and his body of clay is buried, he does not cease to exist. The spirit passes on to this intermediate state awaiting the resurrection of the body. In this state men are capable of sensual preception. The thief on the cross along side Christ was told by our Lord that he would be with Him in paradise. The rich man in Luke chapter sixteen lifted up his eyes in hell and saw, felt, and thirsted. In both cases the Scripture records the burial of their bodies. They both continued to exist after their bodies were physically dead, both possessed intelligence. The souls of the martyred cry out for God's righteous vengeance upon them that dwell upon the earth (Rev. 6:9, 10). There is no doubt that the saved in heaven are capable of knowing certain things. Just how much they know about what is happening here on earth is not clear. But remember they are in constant communication with the Omniscient one; and I suppose if they wished to know anything, He would reveal it to them, if it was for their good.

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

PASTOR  
New Testament  
Baptist Church  
Bristol, TN



Yes, I believe that we will have a perfect knowledge of all things. Paul said, to be absent from the body is to be present with the Lord for those who are saved. If there is something we do not know, we can ask Jesus. Paul said in I Corinthians 13:12 "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. Wayne Cox once said when asked if we would know each other in heaven, "I know you now, and I don't expect to know any

less in heaven."

I'm quite positive if we know each other in heaven, that we will know what is going on in this old world. However, I do not believe that we in heaven will care much what is going on in the world, because of the beauty of heaven and the peace that passes all understanding will be so great that our mind will be occupied with praising God rather than dwelling on the filth of this world.

You might ask, but won't we be concerned with the salvation of our lost loved ones? No not really, for worrying will have no part in our new environment. We will be thoroughly convinced of the sovereignty of God, and believe and know that what ever He does is righteous and holy.

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

PASTOR:  
Landmark  
Missionary  
Baptist  
Church  
N. Charleston,  
SC



When Jesus took Peter, James, and John up into an high mountain apart to be transfigured before them, Moses and Elias appeared unto them. We learn as we study about the transfiguration that Moses and Elijah talked with Christ about His death. Luke 9:30-31, "And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

We learn from the foregoing passage of Scripture that Moses and Elijah knew that Christ was to die for the sins of His people. We also learn that they knew that He had not yet gone to Jerusalem and accomplished this. They knew that Christ had not been taken by the hands of wicked men and had been so cruelly treated. They knew that though Christ was glorified in the presence of them as they appeared with Him in glory, that He had not yet been crucified, and buried, and risen again. They knew He was yet to suffer cruel treatment by the hands of sinful men, to be crucified, buried, arise from the dead, and go to glory where they were. I am sure they had a greater knowledge then than they had on earth as was evidenced by their conversation with Christ on the mount of transfiguration.

In Revelation 6:9-11: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." It is learned from

this Scripture passage that these souls under the altar could not foresee the future, for they did know when their blood would be avenged on them that dwelled on the earth. But they did know that it was to be done, and that the Lord would and could take care of those wicked men. They did have the knowledge that the ones who put them to death were still walking around and free on the earth. It appears to me that they know of the present and know of past events that took place on the earth, but do not know the future as to events on the earth. I would certainly believe that those in heaven have a greater knowledge now than they had on the earth.

JAMES O. WILMOTH  
1747 Fullington Rd.  
Toledo, Oh. 43614

TEACHER:  
Grace  
Baptist  
Church  
Toledo, Oh.



When a person dies, he goes immediately to heaven or hell. There are no other places mentioned in the Bible where the dead can go. The person who is saved goes immediately into the presence of God. "...whilst we are at home in the body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from

the Lord" (II Cor. 5: 6, 8). When we are in the presence of God, we shall know as we are known. That means that we shall know people, and that they shall know us. Paul stated this fact to the Corinthians. "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known" (I Cor. 13:13). The Word also teaches us that there is a consciousness (awareness) that exists after death. It is illustrated to us in the sixteenth chapter of Luke concerning the rich man and Lazarus. The rich man was in hell, but he was aware of where he was. If this awareness exists there, the same must be true in heaven.

The consciousness (awareness) that exists in heaven makes the saved observers to events upon the earth and in particular, the saved in heaven are aware when someone is saved on earth. There is a verse in Hebrews that illustrates this observance to us. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). The word compassed literally means; having so great a cloud of witnesses lying around us. The word witness does not mean spectator, but martyr. Yet the idea of spectators is implied. This is the idea that most readers receive from the verse. Those that die, witnesses to the truth, enter into

their rest in heaven and watch from the encircling cloud.

The Word also teaches us that those who are in heaven know when people are saved. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth (Luke 15:10). This is not speaking of the angels being joyful, but of those who are in the presence of the angels. The word presence is from the Greek word "enopion" which means that which is before or opposite. The ones, then, that are in the presence of the angels of God must be the saved. They know when people are saved.

The answer then to the question is: those who are in heaven do know what we are doing on earth. They cannot communicate with anyone on earth, but they can observe and rejoice in the salvation of more souls.

## BUILDING

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What would a foolish builder, build? I Cor. 3:12 tells us. There is wood, hay, and stubble. That is a foolish builder. What does he begin with? He begins his structure and foundation with wood. That is no foundation. We are talking about a foolish Christian. He is not building right. He is building lazily upon this foundation. Paul said, "But let every man take heed how he buildeth there upon." Wood means structure. Hay means siding. Stubble means the roof. What about the wise man? It says gold, silver, precious stones. Gold means God's perfection. You're building upon the approval of God. You are building upon the perfection of God. God speaks of pureness. It speaks of God's perfection. Silver means redemption, Christ's blood. You are depending upon the blood of Jesus Christ. Everything that you put in the construction of this building, you know has been redeemed and purchased with the blood of Jesus Christ. Then you have the precious stones that represent God's glory.

So there are two types of people, wise and foolish. I'm not talking about anyone outside of a New Testament church. They are not going to get any crowns or rewards anyway because they are not in the Lord's church. They are going to be at the judgment seat of Christ, because it is also a place of separation. That is where the real Baptists comes into view. This is where the separation between those who call themselves Baptists and true Baptists takes place. God will separate them. A believer is purified at the judgment seat of Christ.

Everybody is not going to be at the judgment seat of Christ. In Revelation, chapter 7 it says, "there is a number that no man can number." This isn't the church. It said they came out of a great tribulation. They won't be at the judgment seat of Christ, but how would they be purified? By the Antichrist, that is how they are going to receive their purification. They are not in the bride of Christ. They never were intended to be in the bride of Christ. They are God's wife. If you want to talk about that great number in Rev. 7 that came out of great tribulation you can find in Matt. 25 where the fruit of that great multitude in Rev. 7 came from. Because you have three people named there in Matt. 25. You have the brethren, the sheep, and goats.

The brethren are the brethren kings men according to the flesh, the one hundred forty four thousand sealed Jews that are going to preach the glorious gospel during the tribulation period. The sheep are the fruit of them that were saved during the preaching of the one hundred forty four thousand Apostle Pauls that went across the earth. One hundred forty four thousand men like the Apostle Paul, out there preaching the gospel. Where did they come from? They came from every tongue, kindred, and nation. They are already here. God has sealed them and they are here. When the time comes God is going to reveal them and raise them up. They are going to go forth and preach the glorious gospel of Jesus Christ. They won't be at the judgment seat of Christ. But the great multitude that no man can number was saved by the preaching of these Jews. The goats are the Gentiles that would not receive the message. He says, "He shall set the sheep on his right hand but the goats on the left." The Gentiles are the goats. Those that rejected, persecuted, those that killed, those that would not hide the Jews, and would not feed the Jews, are goats. They wouldn't help the Jews in any way, shape, or form. In Mat. 25 Jesus said, "I was in jail and ye visited me not. I was hungry, and ye fed me not. I was naked, and ye clothed me not." They said, "when did all this happen Lord?" He answered them saying, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." John 5:24: "...He that heareth my words." There are a lot of people that hear the words of God but they don't do it. That doesn't necessarily mean that those that hear the word and don't do it are lost. What we are talking about here is living in the light of the judgment seat of Christ. We are going to have to give an account of whatever God has given to us in this life. Going back to John 15:1 "I am the true vine, and my Father is the husbandman." Verse 2: "Every branch in me that beareth not fruit he taketh away..." John isn't speaking of a sinner here. It doesn't mean that it is separated from the vine or gathered up and burned. "Every branch in me", is speaking about believers in Christ. How could a believer in Christ ever be separated from Christ? There is no way he could be separated from Christ. The Greek word "airo" means to be lifted up. What this really means is that every branch in me that beareth not fruit, that one that is laying on the ground, will be lifted up and pruned that it might bear fruit and every branch that beareth fruit be pruned that it may bring forth more fruit. This is dealing with fruit-bearing and with building a life in Christ. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass" (James 1:22-23). It's talking about the natural body. The mirror shows you what you are. Verse 24: "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." If he

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## BUILDING

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was a sinner would you say "forget what manner of man he is"? No, you would say "what manner of man he was." That life that he was. Also notice in verse 25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." A forgetful hearer is one who comes and forgets what he heard because his mind wasn't there to begin with.

We want to notice what manner of man he was. "And beside this, giving all diligence, add to your faith..." (II Peter 1:5).

Add to your faith. The word "add" should be minister. Minister to these things because you can't add to these things. These things are virtues that God gave you. You can build yourself up in them and minister to these things. Verse 8: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." You will not be a foolish man or woman. You will not be barren. You will have a life that will stand before the judgment seat of Christ. Verse 9: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." The word "purged" means to cleanse. It's talking about a cleanser. What is a cleanser? It's the blood of Jesus Christ. That is the only thing that will wash a man from his sins. Going back to the last part of this scripture. "That he was purged from his own sins." He forgot what manner of man he was. He is not grateful, he is not building a life, and he doesn't care about the Judgment Seat Of Christ. He is going to go on and live the way he wants. He can't see afar off. The words "afar off" are the same words Paul uses in Hebrews, chapter 4 and 5. He says they are dull in hearing. He can't see the future, or see the judgment seat of Christ. He can't see in the future the wonderful things that God is going to do for him. Building a life begins here in Christ. The consummation of it is the judgment seat of Christ. We must work according to the rules that God lays down. This is done by our faithfulness. It makes a difference how we live, what we believe, what we put in our life, and how we build our life. It is written in the word of God. So let's remember we are living our life under the light of the judgment seat of Christ. So we need to be ready when the Lord comes, because the first thing on the agenda is the judgment seat of Christ. We need to be making ourselves ready now that we might be prepared and purified at the judgment seat of Christ.

## ABSOLUTE

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and self-willed. Therefore, we can properly say that "predestination" is an attribute of God. It is not just something that God did, but is a part of God's character. Isaiah 40:8, "The grass withereth, the flower fadeth; but the word of our God shall stand for ever."

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Isaiah 46:9-10, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Colossians 1:16, 17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

These verses cannot be disputed as to the fact that the God of heaven, not only created every thing that is in existence, but that He predetermined the purpose for which they would be used; and by His Sovereign authority over His creation, is actually carrying out that purpose according to His own good pleasure. Revelation 4:11. "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."

Some of the terms that you will find in the Bible referring to the doctrine of "Absolute Predestination" are "determinate counsel", "election", "fore-knowledge", "fore-ordination", and "chosen".

Now, according to the determinate counsel of God, mankind is in one of two categories: (1) "Approbation," (2) "Reprobation." First, Approbation. It was by the will and determinate counsel of God that He elected, foreknew, and fore-ordained a number of individuals (that number known only by God Himself) to whom He would grant repentance and faith to trust the redemptive work of God the Son on the cross, and that they would be inclined to respond to the "good news" concerning this grace through the regenerating power of God, the Holy Spirit. II Thessalonians 2:13, 14, "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: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." Second, "Reprobation": That God would leave the rest of the human race in their sinful condition, actually with-holding from them the knowledge of the truth and because of their sinful nature, and for their sins, He would justly condemn them to a devil's hell without hope. Romans 11:7, "...Israel hath not obtained that which he seeketh for; but the election (of grace) hath obtained it, and the rest were blinded." Therefore, the destiny of all mankind has been completely determined by, and through the sovereign, absolute predestination of the Almighty, thrice holy God-head.

Observation in light of the holy Word: If it were possible for all mankind to be saved, then it would stand by the same reasoning that it would be possible for all men to be lost. However, if a person was to be consistent in this kind of theology, he would have to deny the Word of God completely. For if the ability to accept God's

"provision" for salvation lies within the individual, then all men could just as easily reject Christ, as they could accept Him. The free-willer may say that the odds of that happening is very small, but I say the odds of anyone coming to Christ on his own is zero. What saith the Scriptures: John 10:27, "My sheep hear my voice, and I know them, and they follow me." This verse not only declares that some will be saved, but that those who are saved are even foreknown by the Savior.

Then we notice in Matthew 7:23 that there are some whom the Savior never knew. "I will profess unto them, I never knew you: depart from me, ye that work iniquity." Now, the word, "genosko" in John 10:27, and the word "oida" in Matthew 7:23, both have to do with, not just a casual knowledge of the people involved but a divine relationship which must be an eternal relationship; for whom God knows now, He must have known from all eternity.

Roman 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son..." I Peter 1:2, "Elect according to the foreknowledge (not foresight) of God the Father..." Romans 11:2, "God hath not cast away His people which he foreknew".

Paul assures Timothy that God's divine relationship with His elect is an eternal one because it is part of His eternal foundation. II Timothy 2:19, "Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are his..." The fact that the salvation of those whom God knows, is a sure foundation that has been sealed confirms that it was never possible for even one of His elect to go into eternity unsaved. By the same token, if God never knew some individuals, then He can never know them in the future, because He is immutable. That is, nothing can be changed that has already been fixed. Isaiah 46:10, "...My counsel shall stand, and I will do all my pleasure." God does all that He pleases to do, and is always pleased with all that He does. Consequently, if there are some whom God knows, and others that He does not know, then this had to be predetermined by His Sovereign will; since He worketh all things after the counsel of His own will. (Ephesians 1:7).

Therefore, it would be completely correct to say that God also predestinated, ordained, decreed, and determined that some individuals would remain in their lost condition, and suffer eternal damnation: That instead of being regenerated, redeemed, and justified; they would remain sinful, and condemned for sin. John 3:18, "He that believeth on him is not condemned; but he that believeth not is condemned already..." I Peter 2:8, "Who stumble at the word being disobedient; whereunto also they were appointed." Revelation 17:8, "...Whose names were not written in the book of life from the foundation of the world." Jude 4, "For there were certain men crept in unawares, who were before of old ordained to the condemnation..."

These truths, when considered by any true child of God should give the word "grace" a greater meaning; for grace is the means by which God extends His goodness to His elect.

Whether it be salvation, or any other grace, it all comes from His predestinating, sovereign, immutable will.

At this point, let us examine the motive of God's absolute predestination of men, both unto salvation and unto reprobation. Deuteronomy 7:7,8 tells us that God set His love upon Israel, not because of anything good that they had done, or any good in them, but because of His original, divine, sovereign love from all eternity. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you..."

Paul tells us that the salvation of God's elect is: (1) brought about by the grace of God, (2) activated by the mercy of God, (3) motivated by the love of God. Ephesians 2:4, 5, "But God who is rich in mercy, for (because of) his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." It is safe then, to say that all of God's graces, salvation or otherwise, are motivated by His love.

We must understand, that God's love is not a passion belonging to God, but is the very essence of God. Therefore, His mercy is not bestowed upon the objects of salvation because of any foreseen good in them, for not even a foreseen faith could prompt God to show mercy on this fallen, wretched, depraved creature.

NOTE: We must be careful not to confuse God's foreknowledge with so-called foresight. The word foresee appears in the Bible only four times. Twice in Proverbs, speaking of a prudent man, once in Acts 2:31 where David is said to be a prophet, foreseeing the work of God, and once in Galatians 3:8 where it is said that the Scriptures foresaw the work of God. Foresight is never mentioned as being the basis of God's operation.

The salvation of sinners is entirely the product of God's sovereign, predestinating love. I John 4:16, "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." Likewise, God's reprobation of lost sinners is motivated by His divine hatred. With God all things are in righteousness; therefore, His divine hatred is as righteous and holy as His divine love. As He set His divine love upon some, He has set His divine hatred upon others; and this divine hatred is also a part of God's essence. Those whom He hated from all eternity; He has set His hatred upon, and they have been predestinated to eternal damnation. Romans 9:10-13, "...When Rebecca also had conceived by one, even by our father Isaac; (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger: As it is written, Jacob have I loved, but Esau have I hated" (Also Psalms 5:5).

NOTE: The "foresight theory" is hereby destroyed, because if salvation is based on foreseen faith, then it only stands to reason that others

must be reprobated because of "foreseen rejection." Proverbs 16:4, "The Lord hath made all things for himself, even the wicked for the day of evil."

It is really foolish to argue beyond this point because God is neither helpless, indifferent, nor unwilling in the operation of faith; but He worketh all things after the counsel of His own will.

Conclusion: God's absolute predestination of all things is so fixed, that nothing at all can be changed. If God willed, and determined to create the universe, including all the planets, and stars in all the galaxies in His great universe; and then in perfect timing, set them in motions that must surely come to pass. Likewise, if God determined to direct the steps of every member of the human race, from the time of conception, throughout all eternity; then that must come to pass, because He has willed to make all of His mighty works immutable. Job 23:13, 14, "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him."

In conclusion, I would like for you to read a passage that we all often use in declaring the great doctrine "security of the believer." Only as we read in this time, let us view it within its true context, which involves not only the security of the believer, but much more; the absolute predestination of that believer. Romans 8:29-39. May God bless you. Amen.

## BLASPHEMY

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shall save his people from their sins" (Matt. 1:21). The Bible also says in Acts 4:12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Thus God's Word reveals unto us that Christ is our only hope for salvation. To believe in any other for salvation is a hopeless thing. To claim that there is salvation in another is to blaspheme the name of God. The Bible also says in Exodus 20:3-4, "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." I bring these verses to your attention so that you can see that the name of Christ has no business being associated with Catholic Mass. Yes, the great whore mentioned in Revelation 17 is the Roman Catholic Church. She is that woman drunken with the blood of the saints. She is that one who is drunken with the blood of martyrs, who have given their lives for that precious name of Christ. She is the one who is riding the beast, who is full of blasphemy. It is from such the word "Mass" comes. Mass is not a Biblical practice. Mass has nothing to do with God or Christ, but is the invention of the devil. Now, the devil is the head of the Catholic church. Men may have started it, but it was under the influence of Satan. He has been leading that old whore down through the years, and the mass is his invention. Let me show you what a

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## THE BOOK OF REVELATION

John R. Gilpin

(Read Revelation 5).

There are many things about the book of Revelation which are hard to understand. There are many of its symbols and mysteries concerning which I cannot speak dogmatically. However, the meaning of chapter five is obvious.

Two great events have prominent mention in the Bible. They are, namely, the resurrection and the translation. Someday—we trust it won't be long—all the righteous dead shall be resurrected, and all the living saints shall be transformed. Immediately thereafter, the fifth chapter of Revelation becomes a reality. What is prophecy to us today will become history immediately after every saint is garnered off this earth. Hence, when we come to this fifth chapter of Revelation, we are reading the description of that which takes place in heaven just as soon as the righteous are caught up from the earth.

1. First of all, John presents to us a sealed book.

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals" (Revelation 5:5).

Many regard this as an inexplicable mystery, and consider it as one of the things of the Scripture which we will not be able to fathom and understand until we get to heaven. Personally, I do not agree with those of my brethren who thus consider this glorious chapter.

We do not have to even get outside of this chapter to get a hint as to the meaning of this seven sealed book, for verse nine would lead us to believe that it is a book which has to do with redemption. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation". (Rev. 5:9).

Then by referring to an Old Testament incident, we have a further key of explanation by noting the Jewish custom of the buying and selling of property. When the Babylonian army was drawn up outside the city of Jerusalem, and it looked as though there was no hope for the Jews, God told Jeremiah to buy a certain field from his uncle, Hanameel. Though that field was then occupied by the army of Babylon, Jeremiah did so, and concerning the purchase of this field, we read: "And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days" (Jere. 32:10, 11, 14).

The statements of this Scripture referring to the evidence which was sealed, and the similar evidence which was open, is merely a reference to what we speak of as deeds today. One was sealed, whereas the other was open that the

public might read.

I think then when we come to the book of Revelation, and look at this sealed book which has to do with redemption, that we can see thus that this sealed book was the sign of an alienated inheritance. When John saw this book, he saw the title deed to the whole creation. Somebody had bought it; somebody had paid for it; somebody had the exclusive right or proprietorship. You remember, of course, that the original possessors of the earth—Adam and Eve—sinned,



John R. Gilpin

and this world passed out of their hands to the disinheritor of their seed. However, Christ bought it back.

Though purchased by Christ, it has not yet been completely delivered from the bondage of sin. Even this world itself groans today because of sin. Listen: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Romans 8:20-22).

Some one has said in this connection that even the bark of the dog is out of tune, so completely has this earth been corrupted by reason of sin.

Even the material world itself has not been redeemed, for it still produces thorns and thistles. The desert has not yet blossomed as a rose. The wilderness and the solitary place have never yet been made glad. Though the earth has been brought back to God, it isn't yet fully redeemed.

Furthermore, society has not been redeemed. No one can even glance at a daily newspaper and observe the conflict now raging amongst the world powers, without saying that society itself is far from a state of redemption. Even in our own country both politically and economically, we see abundant evidences of lack of redemption. Economically our country has been torn between the strife of capital and labor, while politically we have just passed through a season of unholy warfare. All this presents a positive evidence of lack of redemption on the part of society.

Even our bodies have not been redeemed. They are still as subject to sin and as capable of sinning as they were the day we were born into the kingdom of God. Not only does our flesh sin, but our bodies have aches and pains which indicate that our fleshly bodies have not yet been redeemed.

I say, beloved, that though Christ has bought back this world to God and has the ex-

clusive right of ownership of it, that the world and society therein has not been fully delivered from the bondage of sin, and is not as yet fully redeemed. Things are not as God made them. I observe a drunkard stumbling and staggering along the street, and then I read God's Word: "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

Surely all of us must be convinced that this is not as God made the world.

I saw sometime ago an armored motor car drive up before a bank. Six men with sawed-off shotguns and pistols stood on either side of the car and stopped the traffic coming in each direction that the money inside the car might be carried into the bank. I am ready to admit, beloved, that this is efficiency, but certainly it isn't Christianity. I say that though Christ has bought this world back to God, the world at large has not yet been redeemed.

However, eventually all will be redeemed. Of this we are assured in the Scriptures: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory" (Ephesians 1:13, 14).

God will not be defeated and driven out. He will never withdraw His hand until He is completely and eternally and finally victorious. Such is the meaning of the sealed book. It tells us that this world has been bought by God and that ultimately the process of redemption which began in the souls of God's elect, will be completed in the final restoration of the earth, the transformation of our bodies, and the ultimate remaking of this world and all things therein to the glory and praise of God.

II. While considering this sealed book, which is the title deed to creation—the book indicating our redemption, the angel issued a challenge. Listen: "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon" (Rev. 5:2-4).

In substance, the angel said, "Find someone who is worthy to open the book—to loose the seals—to claim the inheritance and say, 'it is mine'." I wish you would notice this angel's voice, for our Scripture indicates that all those in heaven, earth and even those under the earth heard him when he spoke. How we long for such a voice that we might be able to let the gospel go forth from this place to the ends of the earth.

First of all, when the angel issued his challenge, looking for someone who might claim the inheritance and say, "it is mine," he turned in the direction of heaven.

"Come on, Moses, you wrote the law. You were God's great

human instrumentality by whom the law was given. Step forward now and see if you can claim the inheritance and thus redeem the world back to God." Though mighty man he was, and though his influence has stirred both Jew and Gentile through the ages, Moses is as silent as the tomb which might have marked his resting place on Nebo's lonely mountain. It is thus, when the angel turns to each of the Old Testament writers. Isaiah, Jeremiah, Ezekiel, and Daniel might prophesy of events to come, and might foretell the coming Messiah; but not one of these nor any of the Old Testament writers could redeem or bring this world back to God. In fact, as the angel searches through heaven, issuing this challenge for some one to loose the seals, to open the book, and to claim the inheritance—as he does so, we might call the roll of martyrs, prophets, angels, archangel, cherubim, and seraphim and yet not one could open it. Not one in heaven possessed the ability to open the book and to claim the inheritance. Not one in heaven has the ability to redeem this world back to God.

Convinced that no one in heaven was able to accept his challenge, the angel then turned toward the earth, and though there are many within the world today who lay claim to redemption, the angel found that there was no one on earth who might loose the seals and say, "I have redeemed the world back to God." Philosophy, with all of its writers of human wisdom, is silent. Incidentally, beloved, practically all of these man-made Arminian churches who stress salvation by works merely have re-vamped the old heathen, pagan doctrines that were abroad in the days of the Apostle Paul. Yet, philosophy is silent as it has nothing to offer by way of redemption.

Even science is powerless. Science may be able to hurl thousands of horse-power a minute through a tiny wire. Science may be able to tunnel through mountains and change the course of rivers. Science apparently is able to work miracles in the material world, and yet when face to face with redemption, all science and all scientists shake their heads negatively. None are able to redeem it.

Even when we turn to education we find no man who is able to redeem it. We go to Chicago University and Columbia University and talk with their greatest teachers to hear them say that what the world needs is not regeneration but reformation and education. We will go to the seminaries with all their skill and learning, and ask those who teach that one church is as good as another, and that baptism and the Lord's Supper are to be decided by the church's wishes and not by Scriptural edicts, and who teach young preachers to get all the folk possible to join the church in hopes that they may be converted afterwards—we will turn thus to the seminaries and ask them what they have to offer in the realm of redemption, and all these are silent. In fact, there isn't an individual in the educational world with all his skill and learning and training that offers any answer when the angel challenges the earth to open the book of redemption and to claim the inheritance.

Even religion is silent. Confucius, Mrs. Mary Baker Eddy, Charles T. Fuller, Amy Semple McPherson Hutton, all Arminians, and all the religious heretics of the world stand silent. Even religion itself cannot bring redemption to pass.

Now that the angel challenged heaven and challenged earth, and there is no one who is able to accept his challenge, he then turns to speak to those under the earth; and as heretofore, there is no one from the abyss to make answer. The devil, though he brought sin and originally wrecked the human family, had nothing—absolutely nothing to offer.

It looks like God is to be defeated. There is no one to take possession. No man on earth nor in heaven, no angel in heaven and no demon in hell, has aught to offer whereby the lost estate of man could ever be recovered. It is no wonder in the light of this experience—since heaven, earth, and hell are silent concerning redemption—it is no wonder that John wept much.

III. Then when it is revealed that heaven, earth and hell stand silent in the realm of redemption, Christ, in His kingly character, opens the book. All through the Bible there is prophecy that Christ must put an end to Satan's dominion and thus redeem the earth. Listen: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This is the fountain-head of prophecy. It is the first prophecy in all the Bible, and in it you find a definite statement that Christ must bruise the head of the serpent, which means that He must put an end to the dominion of Satan.

When no one could be found who would accept the angel's challenge to redeem the earth and claim the inheritance, one of the elders comforted John and called attention to "the lion of the tribe of Judah." Will you notice that Jesus is thus spoken of as a lion? Mr. Pacificist, Mr. Middle-of-the-Roader, that self-complacent molly coddle, that gelatin-like gentleman says that we ought to be sweet and tender and never offend anyone; yet, beloved, Christ Himself was lion-like. Listen: "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke 13:31-33).

We sing today of Him as the "lowly Nazarene." That which we ought to sing is of Christ, the "lordly Nazarene." I say again that Christ was lion-like, and we need more of the lion-like element in our characters if we are to be Christ-like.

However, when John turned to see Him, He saw Him as a Lamb slain. You will notice that in heaven He still bore evidence

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*Grief can take care of itself, but to get the full value of joy you must have somebody to divide it with.*

## REVELATION

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of the fact that He was once slain for sin. In fact, beloved, the only remembrance of sin in heaven will be the marks of death upon the Lamb.

In view of the fact that John saw Jesus as the Lamb slain, I would insist upon the fact that the title deed of creation is signed in the blood of the Lamb. Listen: "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you" (Exodus 12:13).

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

"And without shedding of blood is no remission" (Heb. 9:22).

I say, beloved, that church letters and certificates of baptism are valueless. Nothing can or will effect our redemption but the blood of the Lamb.

We are living in a remarkable day in this modern twentieth century, when modern science adds a "less" to practically everything of consequence. For example, we have horseless buggies, and iceless refrigerators, and smokeless shells, and beardless wheat, and seedless fruits; and the sad thing is, in too many of our churches we have a bloodless religion. I am ready to grant that smokeless shells, beardless wheat, and horseless buggies are all improvements over the past; and yet, beloved, a bloodless twentieth century religion will send souls to a first century hell. In view of the fact that there is no way in heaven of opening this book which is the title deed to creation, apart from the blood of the Lamb, then why in the world should anyone waste time down here looking for anything else? Though the angel searched heaven, earth, and the abyss, nothing was found that could suffice for redemption, except the Lamb that was slain from the foundation of the world.

It is interesting to notice that John saw Jesus in the midst of the throne. In other words, he saw Him on His throne. What if there is great apostasy? What if the foundations seem to be shaking? What if Christianity is on trial? What if there are modernists and evolutionists? Christ is still on His throne.

What if women are out of their God-given sphere in business, in church, and in politics, God is still on His throne.

What if sorrows come in battalions? What if the devil does destroy your home? There are those here in this presence this morning who have buried husbands and wives and children within the last year. What if your home has been destroyed? What if God has led you through the wilderness? What if friends forsake you and foes arise? Remember, Christ is still on His throne.

Then marvel of marvels, the slain Lamb accepted the angel's challenge to loose the seals, to open the book, to claim the inheritance, and say, "It is mine." When He did so, all heaven was set rejoicing. Listen: "And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four

and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints" (Rev. 5:7, 8).

You will notice by these verses when the Lamb took the book all heaven said, "Hallelujah, hallelujah, every prayer is to be answered!" Mother's prayers are to be answered. Maybe she prayed her last time ten, twenty, thirty, or forty years ago; now she is in glory, and her prayers are to be answered. Father's prayers, and wives' prayers, and husbands' prayers, and children's prayers, and pastors' prayers, and teachers' prayers, and martyrs' prayers, and everybody's prayers, that have been offered in Jesus name will be answered; perhaps not precisely as they were offered, and yet all will be satisfied in knowing that these prayers have been answered for the glory of God.

And then as soon as Christ claims the inheritance, notice the singing that takes place: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

There is just one subject of their singing, and that is the blood of the Lamb. That's why I preach on it so often. That's why I like to sing about it. In heaven the only theme that will ever excite our hearts to sing will be that of the blood of the Lamb.

And what a crowd it is that thus sings of redemption, through the blood! "Every kindred, and tongue, and people, and nation." When I attended the World's Baptist Alliance in Toronto, Canada in 1928, I heard men from China, and Italy, and South America, and the islands of the sea testify as to what Jesus meant to them. Dressed in their native costumes they came from the east and the west, the north and the south, to honor the name of Him who died for them. Somehow as I recall that experience, that conference fades from my memory, and I see the nations, the kindreds, the tongues, and the people of the earth rise up to sing the same song—the blood of the Lamb. You might just as well learn how to sing now, you will have to when you get to heaven; and I certainly would hate for any of you, my people, to be in the primer class in heaven on the question of singing. I would hate to think of any of you having to learn "do, ra, me," after you get to heaven.

And what a choir it was that John saw! The number of choristers was beyond his calculation. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11).

Bring on your adding machines, your posting machines, your stenographers, and your bookkeepers, and even after you have calculated the number of this choir, all you can know is that it is composed of ten thousand times ten thousand, and thousands of thousands. This brings us lots of joy, for in our stand for the truth here, we are often in the minority; but up yonder, we are going to be in the majority.

What a scene this is! When

the choir leads off, do you notice that which happens? Every creature in heaven, which includes the angels, the archangel, the cherubim, the seraphim, the writers of the Scripture, the saints and martyrs of days gone by, all fall down to praise the Lamb. And then down on earth, every creature in the earth does likewise. I verily believe that in that day when the earth is completely redeemed back to God, that even the animals—the elephant, the giraffe, the monkey, the lion and the wolf, and all the balance of the animals of this earth will prostrate themselves, giving honor and allegiance to Jesus. Even those under the earth do likewise. The devil comes out of his abode, and the fallen angels who are reserved in darkness and chains likewise praise a redeemer who has never redeemed them. Even those within the sea, including the whale, and the fish, and all the forms of life that inhabit the water—all of these and all those in heaven and on earth—yea, every creature sings the praise of the Lamb so that in view of His redemption, we have universal adoration of the Lamb who is the King. Undoubtedly this is the greatest congregational singing ever known. We have never heard the like of it in this world, but someday we are going to sing in that group who sing the praises of the Lamb.

Doubtless this is what Paul had in mind when he wrote to the church at Rome. He looked at his troubles, and then he contrasted these with the glory he was going to have and then said: "For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

In all probability, the song writer was thinking the same thing when he said:

"When we've been there ten thousand years,

Bright shining as the sun,  
We've no less days to sing  
God's praise,

Than when we first begun."

Then you will notice that this group completes their worship by saying "Amen." Just as I have said concerning singing, I will say also concerning the saying of this word, "amen." You might as well learn how to say it now, for some day you are going to say it yonder in heaven.

What a picture then this chapter presents to us. The sealed book is the title deed to this whole creation, which no one in heaven, earth, or hell could claim—no one save only the Lord Jesus Christ. Oh, I ask you, "Are you going to be in that crowd of the blood-washed who shall praise Him throughout eternity?" I insist, beloved, that if you are, you must be washed in the blood now.

May God bless you.

## BLASPHEMY

(Continued from Page 6)

mass is. Webster says, "the celebration or service of the Eucharist, a sacrament of the Roman Catholic Church, consisting of a series of prayers and ceremonies." The Catholics believe and practice that you are saved by and through their mass. They believe that they actually partake of the blood of Christ in their ceremony. They believe in a priest praying men out of purgatory. They believe in praying to saints and to Mary for redemption. Now, my beloved friends, how can the name of

Christ be associated with a mass?

I understand how the unsaved can get caught up in all of the excitement of Christmas. I understand how the flesh will readily accept such a practice. You stand in danger of severe chastisement from the Lord. I'm not trying to ruin your life and your good times; but if you celebrate Christmas, you are involved in a heathen practice, one that comes to us from that old whore.

There is a lot of ignorance among Christians about Christmas, but there is no excuse for Baptists to be involved in such a practice. I can hardly believe Baptists will run with open arms to the old whore and accept her heathen festival while Baptists, in days gone by, were put to death by this devilish organization. Fifty million Baptists were put to death because they would not associate with or accept Catholic doctrine, but this means nothing to so many today. I have little respect for the Baptist pastor who will not preach against Christmas, for he is a compromiser of the Word of God.

In the remainder of this article I will show you more of the blasphemous practices of Christmas. In order for you to celebrate Christmas you must have a Christmas tree. This is one of the major symbols of this festival. Now just any kind of tree will not suffice; it must be one with upright branches. The Christmas tree comes to us from the worship of pagan gods. The tree has nothing to do with Christ, but rather was used in worshipping the Babylonian god Baal-Tamar. So when you put a tree in your house; it is not for the glory of God, but for the glory of a false god. You might argue that you don't worship that god or the tree. You might argue that you observe Christmas for the glory of God. If that is true why do you feel you must have a tree in your house to worship the Lord? Jeremiah spoke of this custom in the tenth chapter verses 3-5, "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." He went on to say in verse 10, "But the Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." The Word of God condemns tree worship as useless and heathen. Certainly a blood-bought child of the living God has no business being involved in such a practice.

Another practice of this festival is honoring the person of Santa Claus. He supposedly is that fat, white-bearded man who lives at the North Pole. According to tradition, he is that all-seeing, all-knowing man, who in one night travels over the whole world to deliver toys to children. According to tradition, he is the judge and rewarder of children all over the world. Now beloved, that is blasphemy. No man has such power. Only God in heaven is omnipotent. Children are lied to by their parents when they are told Santa Claus knows their thoughts.

Parents who are involved in the mass will lie and deceive their own children so that they can enjoy their heathen practice. Listen what the Bible says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). Listen dear friends, God is the judge of men, and to give that glory to another is blasphemy. If mothers and fathers were what they should be they would witness to their children of Christ. They would warn them of dying without Christ. If they loved them they would never lie to them and tell them that Santa is their judge. This Santa Claus also sits at the North Pole in perfection, judging the sins of others. Again more blasphemy. There is only one who is perfect and He is the Lord. Only God is without sin. Only God is capable of perfect holiness.

These are but a few of the blasphemous things done during the Christmas festival. Others could be mentioned, but these should be enough to cause any Christian to flee from it. Christmas is supposed to be a Christian holiday, but I tell you that it is not. It is the devil's holiday. When you join in and celebrate Christmas you are not only joining the old whore, but you are joining in with the devil to make a mockery of and to blaspheme the name of the Lord. I would like for you to consider the attitude with which most of the world will celebrate Christmas. Let me ask you if you think it strange that lost sinners are interested in worshipping Jesus? Men by nature are Christ-haters.

Men by nature will not exalt the most high God. II Timothy 3:1-2 says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." Isn't it a strange thing that blasphemers and unholy people love to celebrate Christmas. This very fact should make the child of God stop and think about what they are involved in.

During this season you can walk downtown past the local bars and see the decorations in the windows. Maybe the lights in the windows are very attractive, and it looks so nice. Now let's go inside for a moment and see what's going on. Surely, with all of the decorations, the people inside are speaking of Christ. Upon first observation we find they are all drunk. Do you suppose these have Christ on their minds? My beloved friends, nothing could be farther from them. They have sin on their minds, and how much of it they can be involved with that night. Now listen to what they are saying about God. They are using His name in the vilest of ways. They are blaspheming the very name of our Lord. They have no regard for the King of glory. They have no respect for His dear name. They are there for one purpose, and that is to sin against God.

As we travel on down the street we come to another pretty window. It is even decorated more elaborately than the last. Oh look, there is a scene in the window picturing the birth of Christ. Surely these people are worshipping better than the last. We enter in, and to our shock, we have walked into the local brothel. Can you believe a house full of whores would dare claim to be worshippers of Christ? I

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## BLASPHEMY

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don't think so beloved. Note what I Corinthians 6:9-11 says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Wicked men cannot and will not worship Christ. The only true worshippers of Christ are those who have been born again and have the Holy Spirit dwelling in them.

God cannot be worshipped properly in the mass. There is no truth in the mass. It is heathen, and is a teaching that has sprung up from hell. If you won't accept this you won't accept the Word of God. Christ is not glorified nor praised in a mass. Not in the bars. Not in the brothel. Neither is He glorified in the home with a heathen festival. The Bible says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The only way to worship God is in truth, and there is no truth in the celebration of Christ-Mass. Liars have taken the virgin birth of Christ and made a pagan festival out of it to satisfy the flesh. Men feel by nature they must worship someone or something; so they try to worship God in a lie to satisfy that desire. Yes, we believe Jesus was virgin born. We believe He was God manifest in the flesh. We don't deny, nor do we wish to do away with this great Bible truth. We will not, however, connect Christ's birth with paganism and lies. What lies am I speaking of? The wise men were not with Christ the night He was born. They had to travel a long way to see Him, and the Bible says it was around two years before they ever got to present Him with gifts. Of course this would mess up the gift-giving, so a lie was invented. You look at the manger scenes this year and you will see this lie.

The time of His birth is a lie. Shepherds do not keep their flocks at night in the winter. December 25th was a day that suited Catholicism and her heathenistic practices. It was not Christ who was on their minds when the date for this celebration was decided. But rather pagan gods were being considered. For the Egyptians it was the time of year to celebrate the birth of the son of the queen of heaven. The Arabians celebrated their lord the moon during this time of year. These pagan celebrations were adopted and Christianized (so the Catholic church says). My friends, there is nothing Christian about heathenism. Born again Christians do not need heathen practices to worship God. If this celebration was to be kept, don't you think it would be mentioned in the Word of God?

In closing, I would like to say that I hope you will flee from the idolatry of Christ-Mass. If you are a child of God, you have no business being involved with it. I Corinthians 10:21 says, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." In other words, how can you observe the Lord's supper while you insist on being involved in a heathen worship? In

days gone by we have been labeled heathen and heretics for not conforming to Catholic doctrine. May God give us grace to continue to stand as our forefathers did. Christ and Mass are two words that are totally opposite from one another, and to connect the two is to blaspheme the name of Christ.

## YOUR PASTOR'S PERSONALITY

by Frank Beck

A pastor has emotions like anyone else (he is human). This does not excuse him any more than it excuses you for any unreasonable emotional explosions, but it may explain them.

All the more when you realize the prophetic burden he bears, and more yet should you sense the pastoral pressure that is his. And then there are the common conflicts that may exist in his own private and personal life, which in themselves are usually long enough for most men to battle.

Brother L.P. Jacks, English minister and professor, speaking to students at Yale in the 1933 Lyman Beecher lectures, describes the emotions that must sweep over the man who carries the prophetic, pastoral responsibility:

"Was there ever a time when the burden of the Lord was not too heavy for the man who had to bear it? It is of the very nature of the Lord's burden that it should be so. The shoulders of Atlas were unable to carry it. The hands of Moses that dropped in weariness, the cry of Elijah, 'I, even I only am left,' the Figure that collapsed in the Garden of Gethsemane, these are the hands, that is the cry, that is the figure of every man who has ever dared to take upon himself the burden of the Lord. Be assured that if your burden affects you otherwise, if there ever seems a time when it seems utterly beyond you and absolutely crushing, then it is not the Lord's burden that you carry. The Lord carries it for you. Take the Lord's burden upon you and you will find that the strength of the whole universe is in you to help you bear it. Yes, we do get help. If it were not for that we should all break down."

Still, the emotional stress is there. The Lord takes His servants safely through the storm, but He does not always abolish the storm!

Indeed, thank the Holy Writ if He does bring God's message to you through the various notes He strikes on the emotional keyboard in your pastor's being. There may be many pianos more attractive, painted with professional dignity upon cold, ecclesiastical canvasses with gold frames — but they bring forth no music and leave you no message. Like the preacher of whom Emerson complained:

Snow was falling outside the building — a silent but vivid reminder that life never can be static. Said the philosopher:

"The snowstorm was real, the preacher merely spectral; and the eye felt the sad contrast in looking at him, and then, out of the window behind him, into the beautiful meteor of the snow. He had lived in vain. He had no word intimating that he had laughed or wept, was married or in love; had been commanded, or cheated, or chagrined. If he had ever lived and acted, we were none the wiser for it. The capital secret of his profession

— namely, to convert life into truth — he had not learned. Not one fact in all his experience had he yet imported into his doctrine. This man had ploughed and planted, and talked, and bought and sold, he had read books, he had eaten and drunken, his head aches, his heart throbs, he smiles and suffers; yet was there not a surmise, not a hint, in all the discourse that he had ever lived at all." How different Paul, even in his theological treatise, the Epistle to the Romans (for instance, in 1:13; 9:1-3)!

Not that your pastor's emotions must be as the violent storms that sometimes crash against the steep seaward-facing cliffs in the island of Mohnegan on the coast of Maine, oftentimes sending the spray of the waters over the crest of White Head, about 100 feet above the sea — although there may be some congregations as unmoveable as these proud cliffs needing such pastoral fury and fervency!

But, if you must choose between the two extremes, pray that your shepherd be a conscientious Ezra, rather than Emerson's cold, snowman speaker. Even though Ezra became so involved in his people that he tore his garment and his robe, pulled the hair from his head and beard, and sat down shocked over the sins of Israel (Ezra 9:3). If there is no great agony in your pastor's heart, there will be no great words on his lips. In our day the Word must still be made flesh. That is why God has honored you with your pastor — a human being (Heb. 5:2) of flesh and emotions; and did not send an angel. See that you make room for his emotions. God can use them — even as He makes allowance for your moods.

## EPHESIANS

(Continued from Page 1)

with many tears, and temptations...And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, ...For I have not shunned to declare unto you all the counsel of God...that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:18-31). Still, the Apostle Paul thought it necessary to reassure the Church at Ephesus with this timely announcement. The letter to the Ephesians would most assuredly enhance and solidify their confidence in the Apostolic office. Thus, by a study of his Epistle to them — paying special attention to what he states about himself, all of their contested thoughts would be quelled, put down, and checked forever.

In this present study, we will only discuss those verses in Ephesians where Paul makes reference to himself. For example, Paul, an Apostle, I, me and my. (Ephesians 1:1 & 15-16, 2:20, 3:1-5, 7-8, & 13-14, 4:1 & 11 & 17, 5:32, 6:19-22). A general overview of each verse will best be seen as a description of each and every servant of God if he seeks only the glory of the Godhead. A. What he is, B. By whom, C. For whom. Example: A. What was Paul? He was an Apostle of Jesus Christ. B. By whom was Paul an Apostle? By the will of God. C. For whom was Paul made an Apostle? For the saints and faithful in Christ Jesus. Paul taught the Church at Ephesus that we best serve His people. Every ministry is so

ordered if it be of God, to edify the body. Please note the condescending nature of the Apostle's office. In each verse when Paul refers to himself, it was always for you, for the church, for the saints.

In Chapter One, the first verse, Paul states that he was an Apostle of Jesus Christ to the saints...to the faithful. In verse 15, it is YOUR faith in the Lord Jesus and YOUR love unto all saints which caused him to rejoice. In verse 16 of Chapter One, he ceases not to give thanks for you, making mention of you in my prayers. Chapter Two, verses 19 & 20 the same is apparent. "Ye are no more strangers and foreigners...but are built upon the foundation of the Apostles." As we begin Chapter Three, we might ask why did God ordain Paul a prisoner of Jesus Christ? The answer is, for you Gentiles. (V. 1) Why did Paul receive a unique and special dispensation of the graces of God? Paul's answer is that it was given me to you-ward. (V. 2) Why did God make known to Paul, so that when ye read ye may understand my knowledge in the mystery of Christ. (Vs. 3 & 4). Why did God hide these things in other ages, but now revealed them unto His holy Apostles and Prophets? It was that the Gentiles should be fellow heirs and of the same body and partakers of His promise in Christ by the gospel. (Vs. 5 & 6) Why was Paul made a minister, given the gift of God's grace and the effectual working of His power? It was given that Paul should preach among the Gentiles the unsearchable riches of Christ. To make all men see what is the fellowship of the mystery, that by the church might be known the manifold wisdom of God. (V. 7-10) Why did God decree that Paul suffer tribulations? The answer is my tribulations are for you and your glory. (V. 13) Why did Paul bow his knees unto God the Father of our Lord Jesus Christ? That He (God) would grant you strength and might by His Spirit in the inner man, that Christ may dwell in your hearts, that ye may be rooted and grounded in love, that you might be able to comprehend, that you might know the love of Christ, that ye might be filled with all the fullness of God. (Vs. 14-19).

In Chapter Four, why did Paul, the prisoner of the Lord beseech the Ephesians and testify in the Lord that they walk not as others walked, in the vanity of their mind? The reason given is that ye walk worthy of the vocation wherewith ye are called. (V. 1 & 17). Why did God give some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers? It was for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (V. 11 & 12).

In Chapter Five, why did Paul embellish the marital bond? (V. 21-23). It was to heighten the conception of the Ephesians, to illustrate that the comparison between husband and wife found greater fulfillment and glory when viewed with respect to Christ and the church (V. 32).

In Chapter Six verses 19 & 20, the apostle requests the prayers of the saints at Ephesus on his behalf for holy boldness. He then quickly returns to the position delineated in earlier verses. Why did Paul send Tychicus to the Ephesians? The same response is advanced — that ye

also may know my affairs, Tychicus shall make known to YOU all things, that ye might know and that he might comfort YOUR hearts. (Vs. 21 & 22). In every sphere of personal dealings, Paul's actions were calculated for the benefit of someone else — for their knowledge, comfort, edification and ultimate salvation -- A far cry from much of what today is called the ministry. Our so-called service of Christ is sinister and "rag tag" at best. Applause and recognition of our fellow saints is the hunger that drives many of us — what a shame and sickening disgrace.

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus" (Eph. 1:1). It is first published by Paul in candid language that he is an apostle. "A sending, expedition; office or duty of one sent as a messenger or agent. One sent with commands or a message, messenger." (The Polynician Greek Lexicon).

Paul is an Apostle of Jesus Christ, and ambassador of the very God. The one in whom the Ephesians attached their complete being - Spirit, soul and body. Attention must be brought to bear on the eminent nature of Paul's calling. The designation for you Gentiles in this Epistle places him in a class alone, not necessarily higher, but for functional purposes, he was set apart by God for the Gentile believers. His allegiance and subjection to the Apostolic office was the Lord's doing and the saints would gender more repose from this action on the part of God, than any catalogue of human benevolence put forth by men, even men in a ministerial capacity. The terms of his apostleship are stressed to cement its Divine origin.

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:15 & 16).

The faith of the Ephesians in the Lord Jesus and their love unto all saints was truly the work of God. After Paul had heard of their faith, the apostolic solicitude was turned on the Ephesians with a tenderness which openly manifested a devotion, causing prayer with unceasing loyalty. The apostle wanted the believers to have all the fullness of God, the blessings of wisdom, revelation, knowledge and such as would magnify the sovereign Godhead. This should not be thought strange, for where there is a God-destined devotion, there will likewise be zealous warmth abounding toward the objects of that design.

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

The New Testament church will not be built on Old Testament rudiments or Jewish fables. The Levitical calendar and all the subsequent ceremonies were done away in Christ. What Paul is describing is the New Covenant Assembly now active and progressing. Converted Gentiles are now fellow citizens with the saints and members of the household of God. Jews and Gentiles alike

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## EPHESIANS

(Continued from Page 9)

are now built upon the foundation of the apostles and prophets. The apostles were entrusted with this great revealing of the mystery which for years was hidden from the mind and heart of man. This New Covenant Assembly was built upon the foundation God had purposed in the Holy Temple of the Lord, the Household of God, the Church of Jesus Christ. All other forms of worship had been eclipsed by the coming of Jesus Christ. The great Godhead effectuated its purpose through the apostles by declaring these truths which before were unheralded. The redeemed of this new era will be built upon this foundation. There is none other which has Christ as its corner stone. Anything calling itself a New Testament Church not built upon the foundation of the Apostles, is a fraud. Any doctrine advanced which was not taught by the Apostles is Satanic in origin and built on another foundation. After the last apostle died, there was no more need for inspirational gifts of new covenant instructions, foundations to be laid, or clarification of doctrine — it was then total.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the graces of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)" (Eph. 3:1-4).

Paul now delineates his position as a prisoner of Christ, as well as to describe and display the depth and glory of the revelation revealed unto the Apostles by the Holy Spirit. He also insists that these apostolic revelations were to you-ward. No gift is given for personal contentment but is so ordered by God to edify. A prisoner of Christ is willing incarceration and benevolent servitude rendered to Jesus Christ for the instruction of His people. Paul was sent to the Gentiles to destroy the conception that only Israel would be beneficiaries of the promise of God. The Ephesians and all other Gentile believers were to be full recipients of God's grace and mercy. There is no benefit by natural extraction, rank, or preference - only the election of God in Christ should occupy the thoughts. Ephesians 3:2, "... the dispensation of the grace of God..." Dispensation - to be a steward, to manage the affairs of a household, dispense, order, regulate. "If ye have heard of the secret purpose of God given me for you Gentiles, the stewardship or arrangement which was granted me to carry out the immutable purpose of God to you-ward". A good and faithful teacher will not allow his students to become infatuated with the tutor while the object of instruction suffers loss. In short, Paul simply is saying — I am what I am by God's grace for you.

In Chapter Three verses 3 & 4, the apostle acknowledges that what he possessed he did not accumulate by study, but rather, it came by divine revelation - revelations not to be found in

*Hope for the best; get ready for the worst; take cheerfully what God chooses to send.*

the writings of men. Therefore, the apostle sets forth with these unveiled truths to instruct the Gentiles. The apostolic office is saturated with Divine authority, the superintendence of which is totally under the auspices and control of the Holy Spirit.

"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5).

The writings of the apostle were dogmatic and to the point. The things he wrote to the Ephesians were just not made known unto the sons of men until God was pleased to reveal it unto His apostles and prophets. Now it would surely be an insult to God if the revelation granted fell short of His purpose. Why was the revelation given to Paul? Paul says that it was given that the Gentiles would be fellow heirs, members of the same body, partakers of the same promise in Christ by the Gospel. The implications to a ready mind are too obvious to miss.

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:7 & 8).

In these verses, Paul reiterates what he stated before when referring to his apostleship. I was made a minister, not by inherent talent from my ancestors, but it was according to the gift of God's grace which for His own purpose was conferred upon me. Through the effectual working of His power, He will cause it to compliment His eternal purpose.

Lest the Ephesians would exalt Paul beyond measure for his gifts, he describes his baseness and unworthiness, "unto me, who am less than the least of all saints..." This was not a false humility advanced to gain applause. To Paul, this was the pure, unadulterated truth -- He knew by conviction that he was in his natural state of diabolical worm, ravished with destruction of the body of Christ.

"Wherefore, I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:13 & 14).

The sufferings Paul was called to endure were a fulfillment of Acts 9:16. His desire was that the Ephesians not faint, be weary or lose courage because of the things he suffered. Paul termed it tribulations, tribulations for you. A self-seeker would not jeopardize his life as did the apostle - another undeniable attribute of his God-wrought position as their Apostle. Paul understood that if they conceived of his sufferings on their behalf as unworthy, they may give way to weakness through misguided affection. To destroy such a thought Paul says "my tribulations" are for your glory. So rather than faint, rejoice for all will rebound to the honor and glory of God. These hardships seemed to cause Paul no complaint or spiritual discomfort. More and more illustrious does this servant of Christ become as he magnifies his consecrated position in Christ and the Church. Any questions as to his genuine call as their Apostle surely by this time has dissipated. How much

decay have our ministries suffered when we truly see the Biblical standard of God-wrought devotion to His call.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called... This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph. 4:1 & 17).

A worthy walk could only be defined by the contents of the epistle. The prescription for all believers encompasses origin, belief and practice. The Arminian outline for victorious living is no where found in Holy Writ. To talk worthy is to do and believe as instructed. It is man's actions and thoughts that are vain, defective and polluted. Unless the Holy Spirit be the teacher, our religious thoughts and actions are a dishonoring conception of the Godhead, the church and the doctrines. The doctrines of men are no more than the vanity of the mind whether it be a religious organization or a seething infidel. The Biblical scope of walking worthy is all to be gained by reading and re-reading the contents of the Scriptures.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11).

The apostolic gifts, as well as all others, were given by God for the edification of His church, and for no other reason were they given. All of the instructional gifts given, the revelation concerning the mystery of the Gospel, and the vocation of each servant is by the sovereign pleasure of God. Every placement of God has the same design, whether it be apostles or any other bestowment. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". When it is understood that each ministerial gift was placed by God in the Church, we need not expect to find them functioning for any other purpose.

"This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:32).

The marriage institution is a reflection of the sanctity of Christ and the church. Enduring love and marital affection demand center stage. The greatness of Christ's eternal love and purpose for His elect supercedes all else. We cannot exaggerate the implication of this verse as we meditate upon Christ and His assembly, for we only minimize the depth and beauty by human thinking. The Lord would have us know how indescribable is His will concerning us.

"And for me, the utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak" (Eph. 6:19 & 20).

In these verses, Paul petitions the saints at Ephesus that they would ardently pray for all the believers of God and also for him in his position. Humility in greatness is truly the work of God.

Every child of God should receive great and prayerful support from other servants. The immense responsibility entrusted Paul was not something he approached with arrogance. Though he was blessed with revelations heretofore not known, he still felt the need of

prayerful attendance. Paul's request is an example to each one of God's redeemed. We should pray for each other that we would be strong in the Lord, that we would speak as pleasing God, and that we would represent God correctly as a good and faithful ambassador.

"But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts" (Eph. 6:21 & 22).

The openness of the Apostle's ministry is also a commendable virtue. He would have all know his actions. Nothing was kept secret or in the dark. Tychicus is sent to the Ephesians to inform them how God has worked in and through the Apostle Paul. This faithful Tychicus would comfort and encourage the brethren.

Let us all seek to have the heart and mind of the Apostle, edifying and comforting one another as we watch God unfold His purpose before our eyes. Remembering who we are, let us hold up one another and contend for the truth, in truth. Amen.

## THE SECOND

(Continued from Page 1)

they believe Christ will appear in the air, at which time both His dead and living saints will be changed and caught up to meet Him; and that then He will immediately come one to the earth with them to judge the world and to set up His millennial reign. The proposition we are now attempting to prove is that these two phases of Christ's coming will not occur in immediate connection with each other, but that they will be separated by a considerable period of time. We believe the great tribulation (Matt. 24:21); Rev. 7:14) will intervene between the two phases of Christ's coming. We offer the following proofs for the contention that a period of time will intervene between the two phases of Christ's coming:

(1) The Scriptures that describe the two phases strongly suggest a period of time between them.

In the parable of the virgins, the saved (the wise virgins) are merely taken into the marriage, and the lost (the foolish virgins) are merely shut out. But in the description of the judgment (Matt. 25:31-46) the righteous

(Continued on Page 11 Column 1)

## XMAS

Twenty-fifth of December, another year trod,  
And the world once again is serving its "god";  
But alas, for God's children are joining in too,  
Forgive them, dear Lord, they know not what they do!

How well I remember and surely realize,  
I, too, was in bondage 'til You opened my eyes;  
Thank You, precious Lord, for setting me free  
From this thing called Xmas, real idolatry!

Oh, I remember how hard it was to break,  
The tradition of men, and finally forsake;  
This heathen holiday, even though I'd heard,  
That it was pagan, forbidden in God's Word.

No time to read my Bible, to praise Your name, or pray,  
Too busy getting ready for that "most important" day;  
No thought of your second coming, though You bade me watch and wait,  
For I must keep Your "birthday", though You gave me not the date.

No harm, thought I, to decorate and have a Xmas tree,  
To gather 'round and gifts exchange with friends and family;  
If I don't they'll think me narrow, and may even call me "Scrooge",  
It's not like I would celebrate with revelry and booze.

And thus, deceiving self, went I from year to year,  
'Til one day, Lord, Your still, small voice came through quite clear,  
Come out and be ye separate, touch not the unclean thing,  
Be not yoked with unbelievers, this message You did bring.

Then I started studying to find out the reason why,  
Xmas is an abomination to my God on high;  
And to my great amazement, this is what I found,  
That I was an idolater on very dangerous ground.

For Xmas, with all its customs can be traced to ancient Rome,  
'Twas there that the Catholic church adopted as it's own;  
Astarte, queen of heaven, and Tammuz, her son,  
Originating with Nimrod and ancient Babylon.

The story of Tammuz, the sun god, and his resurrection,  
How strange that it should parallel the life of God, the son!  
How very sly of Satan to take these gods, these very same,  
And deceive the people of the world by changing their names.

Thus we see the great deceiver up to his greatest tricks,  
Changing their names to Mary and Jesus, oh, how very slick!  
How easy to take fast day with its revelry, and disgrace,  
And change its name to Xmas for the Christians to embrace.

So when they say put Christ back in Xmas, I just stand and stare,  
You never could put Him back, for He was never there!  
My God is a jealous God, He will never suffer loss,  
Nor share His glory with another, not even Santa Claus!

Kathryn Parrish



## THE SECOND

(Continued from Page 10)

inherit the kingdom, and the wicked are cast into everlasting fire. In the parable of the virgins the saved are taken from among the lost, but in the judgment in the end of the age, the wicked are to be severed from among the just (Matt. 13:49). Will Christ come as a bridegroom, taking His people with Him into the marriage, and then bring them back to earth and cause them to stand in judgment with the wicked of the earth? This would be strange treatment of the bride on the part of the bridegroom! After believers have been already glorified (I Thess. 4:15-18; I Cor. 15:41, 52) will they be brought back into judgment with sinners in the flesh? Such a thought is a rank absurdity. And what could be the purpose of such a procedure? Why bring the raptured and glorified saints back and make a separation between them and the wicked after they have been already taken out of the earth? Is it not quite clear that those represented by the wise virgins, and the ones referred to in I Thess. 4:15-18, are not the same ones that are depicted on the right hand of Christ in the judgment scene of Matt. 25:31-46? We believe so. And this can be accounted for only on the grounds of a period of time between the rapture (catching away) of the saints and the judgment of the nations (Matt. 25:31-46). This means then that there must be a period of time between the two phases of Christ's coming.

(2) For our second reason for believing there will be a period of time between the two phases of Christ's coming we turn to II Thessalonians 2:3-9.

In this Scripture, we have presented to us the gruesome picture of the Man of Sin. We take the Man of Sin to be an actual personality, and not the mere embodiment of a principle or spirit by some group or institution. The Scripture expressly and distinctly calls him a man, and there is no good reason for taking it otherwise than literally. No group or institution can do what it is said the Man of Sin will do. Besides, we think it is clear that the Man of Sin and the Beast of Revelation (Rev. 13:17; 19:19, 20; 20:10) are identical. And that the beast is a personal being is shown by the fact that he is to be cast into the lake of fire with the devil (Rev. 20:10). There is no more reason for denying the personality of the Man of Sin than there is for denying the personality of the devil.

With this much said, let it be noted that as yet, no individual that fulfilled the description of the Man of Sin has been revealed on the earth. He is yet to be revealed. And his revelation is now being hindered by some person. (Note the masculine pronoun in verse 7). Who is this hinderer? Our certain conviction is that in the full light of Scripture he can be no other than the Holy Spirit indwelling every true believer (I Cor. 6:19) and every true New Testament church (I Cor. 3:16). This being true, the taking out of the way of the hinderer will mean the taking out of the earth of every true believer, which will, of course, mean the removal of every true New Testament church. This must be done before the Man of Sin can be revealed, and the Man of Sin must be revealed before the coming of Christ to the earth. Then, since believers

will not be taken out of the earth until the first phase of Christ's coming, there must be space enough between the two phases of Christ's coming for the Man of Sin to be revealed and to run his course.

(3) Our third proof for the contention that a space of time will intervene between the two phases of Christ's coming is found in Revelation 7:1-8.

In this Scripture we have the sealing of the servants of God. And we find that the sealed ones consist of "an hundred and forty and four thousand of all the tribes of the children of Israel." This is manifestly a literal statement, and we take it so. Scripture ought to be taken literally and in its simplest sense, unless the very passage under consideration, or the context, demands another sense. This rule ought to be applied to the book of Revelation in the same as to any other book in the Bible. Away with that arbitrary spiritualizing that savors not of the things that be of God, but that instead savors of the liberalism of modernism! Both the passage under consideration and the context favor a literal interpretation here.

So at this time God will have no servants on the earth, except Jews! What has become of Gentile believers (together with previous Jewish believers)? They have gone in with the Bridegroom to the marriage (Matt. 25:10)! Christ has appeared in the air, and all His dead and living saints have been caught up to meet Him (I Thess. 4:15-18)! The first phase of Christ's coming has already taken place. We see the second phase of His coming pictured in Revelation 19:11-20:5. Therefore, all that is predicted from Revelation 7 (and probably from the beginning of chapter 6) to Revelation 19:11 must transpire between the two phases of Christ's coming. We think these chapters of Revelation describe the events of the great tribulation period.

3. The first phase of Christ's coming is imminent.

We have now shown that Christ's coming is to consist of two phases, and that these phases are to be separated by a period of time. We undertake here to prove that the first phase of His coming is imminent. Note that we are not attempting to prove that Christ's coming in judgment and to reign is imminent. So far as we know, all unfulfilled prophecies referring to this age (and there are many), without violence to them or any other Scriptures, may be fulfilled in the interim between the two phases of Christ's coming. They must be fulfilled before the second phase of Christ's coming, but we know of no prophecy that must be fulfilled before Christ comes for His bride.

Webster defines the word imminent as meaning "threatening to occur immediately; near at hand; impending." We maintain that this is exactly the way God has taught in His Word that believers should regard the coming of their Lord to receive them unto Himself. The Scripture presents this event as ever "near at hand," and that, therefore, believers should ever be prepared for it and in the attitude of watchful expectancy. Note the following passages:

(1) Mark 13:35, 36--"Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping." Thayer says that the

meaning of watch in this and similar passages is "to take heed, lest through remissness and indolence some destructive calamity overtake one." Can there be any sensible reason for watching for an event, unless, so far as we know, it may take place now?

(2) James 5:8--"Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." The Greek word for "draweth nigh" is in the pluperfect tense, and means, according to Thayer, "has come nigh, is at hand." A similar form of the same word is said by Thayer to be used "concerning things imminent and soon to come to pass." The verb in the above passage is translated "is at hand" nine times in the King James Version. Matthew 26:46 furnishes a good example of its use.

(3) Revelation 22:12--"Behold, I come quickly; and my reward is with me to give every man according as his work shall be." The word in this passage for "quickly" does not mean suddenly, as some would have it; but it means "quickly, speedily, without delay" (Thayer). Good samples of its use may be found in Matthew 5:25; 28:7, 8; Mark 16:8; John 11:29. In the above passage, the coming of Christ is spoken of as God sees it; and a thousand years is as one day with God (I Peter 3:8). And it is so represented that the times of it may be uncertain to believers. So far as they know it may occur at any moment. Therefore, to them it is ever imminent.

Many passages show the practical value of a belief in the imminent coming of Christ. Prominent among them is James 5:8, as given above. This passage shows that a belief in the imminent coming of Christ is an incentive to patience and strength in the midst of suffering and affliction. Selah.

Our next article will be on "The Great Tribulation Period." (copied from The Baptist Examiner, May 15, 1931, Issue)

## DEFINITIONS ZERO

I began this Definition series with "A" for Arminianism which is a nothing doctrine and end it with "Z" for "Zero" which is defined as a void. There was a song in the 70's which said, "nothing ain't worth nothing but it's free". So then "zero" is defined as "ain't worth nothin'" but for Christians a zero is costly.

How may we measure our labor for Christ? Upon what scale? When I preach a sermon I ask my wife to rate the message on a scale from 1 to 100 as to whether I effectively communicated it. She has very kindly never rated a message zero but she and I know that there are times when I've dropped somewhat below 100.

The height of Buddhism is "Nirvana" which means nothing. This state is arrived at by progressive reincarnations and good works. In the end there is "nirvana" for the Buddhist or nothing. A zero.

Will it not be a shame to stand before Jesus with nothing? It shall be most melancholy to have a zero marked against our service.

I don't know as much about rewards as others claim they do. I know there shall be rewards given but; surely, even these are of grace. No child of

God can truly be a zero, because he has salvation if he has nothing else. I Corinthians 3:12-15 speaks of certain things built upon the foundation of Christ, which shall be burnt up and others which shall abide. I would rather not be saved so as by fire. I would like to have something to offer the Saviour as an honor unto him.

It is a mathematical fact that zero multiplied unto infinity remains a zero. A diverging line remains divergent unto infinity unless altered. Christ's church is an altering point.

A child of God may surely serve God outside Christ's church. The "Priesthood Of The Church" went shipwreck on this point. A saint may pray unto his Father, learn the Word and witness even if he has never heard of a Baptist church. If he performs these things he is surely not a zero in Christ's service. But, there is something beyond which rates a bit higher in the order of things. There is the commission to perform and this can only be done by a Baptist church. It is in Christ's church where intensified service begins and ends.

How may we rate the effectiveness of Baptist churches? I would imagine the measure would be the same measure we apply to stewards and that is simply of faithfulness—not productivity, faithfulness. A Baptist church or a Baptist minister may well seem a zero to the carping world which measures everything by profit and loss; but if they are simply faithful to their charge they shall be thought well of by God. Arminian churches which coax thousands into their numbers look down on those of us who are merely faithful. I would like to see thousands added to the number of Sovereign Grace Baptist churches but I must accept God's gifts as they come. If we are faithful then we shall



Ray Hiatt

have done as well as mortal man can do.

Baptist churches may surely be measured by their doing, for Christ judged the Revelation churches and praised or condemned according to their deeds. Yet, deeds are not all. There is necessarily something beyond. The measure of all judgment must always be, "unto whom much is given much is required." God does look for a return on the grace He dispenses. The parables speak of "talents" and those who did well or ill with them.

God shall judge four factors among others...saints, churches, ministers and the lost. The lost rate a zero by their sinful nature. Stewards, churches and saints are creatures of grace, so they are in no way a zero. A military officer is periodically given a fitness report and Civil Service employees are given performance appraisals, which rate performance. These reviews are inexact. There are three categories of rating...outstanding, satisfactory and un-

satisfactory. Almost everyone receives a satisfactory rating, for no commanding officer wants to damage an officer's career by rating him unsatisfactory, even if the man is an idiot. God is not so inexact in His rating, however. God shall rate his children and his churches with exactitude. The responsibility of God's saints and His churches is to be faithful in love, and if they fall below this standard God shall make it known to them. There is more than doing involved here...there is the motivation behind the doing which must be a conscious love of Christ which spurs the deed. The love of Christ constrains us, and if we act in less than love our deeds shall not merit.

The something beyond I mentioned earlier is the essential love which a Christian or a church must have toward the Saviour. We speak the truth in love and thereby grown up. Baptists need to grow up and the only way is through a heightened love for Christ. Baptists are infantile more often than not, and we seem to forget that we shall be judged by our love as well as our proficiency.

Some say that I Corinthians 3:12-15 refers only to ministers, and some say it applies to all saints. I won't give you my view, but having your works burnt up at the judgment of Christ comes fairly close to a zero, regardless of whom it applies to.

God uses fire as a purgative agent. It burns that which is susceptible to flame. Three elements are necessary for fire...oxygen, hydrogen and nitrogen. Any factor which contains these elements has the capacity of being burned and all that is needed is a spark to set it aflame. Peter talks of the elements being dissolved. The time shall come when God shall set the universe on fire and judge the sin which has worked here.

What is our moon? Is it a zero? Nothing lives there and nothing can. God allowed men to land on the moon for one purpose, and this was to show His judgment upon sin. The moon is a blasted landscape...a zero. Yet, it wasn't always so. When God made the heavens and the earth he made them good. I verily believe that life once existed throughout the galaxies (though I cannot prove this by any precise Biblical reference). There is now no life save on this tiny earth. What kind of life may have existed in the galaxies I cannot say, but I am convinced that it existed and that the entire heavens once held life. Yet, only the earth is left with life forces given and sustained by God. All else is gone to zero. Why? Because God judges sin. (Editor's note: I certainly disagree with this. I am happy that my good brother admits that he has no precise Biblical proof for this position. It would be interesting to know what proof he does have which has convinced him of this position.)

How far will man go in space? I don't believe he shall go any further. Was it by chance that the shuttle exploded and stopped the space program? Why did this happen now and not earlier? I am convinced that God wanted man to get a close and vital look at the results of sin typified on our wasted moon

(Continued on Page 12 Column 1)



## TUNE IN TO THE CALL TO CALVARY

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

## DEFINITION

(Continued from Page 11)  
and see that God reduces to zero all forces of life given over to sin, over to sin.

Sin cannot go unjudged. It must be judged in Christ or judged in wrath. In Christ we are being purged of sin daily, and praise God the time shall come when this mortal shall put on immortality and be freed from sin forever. Literary masters have quarreled for more than two thousand years over what Aschylus meant when he used the word "catharsis" but if they had read the Bible they would have seen that this Greek word means a total and complete "purging". God said of Israel that he would wipe her like a man wipes a dish — a catharsis or purging. Christ shall do the same with His children and His churches. The clothing of purged saints is white linen and only a cleansed people shall wear white.

I don't serve Christ for either fear or rewards but out of love. How shall we fare at the judgment seat of Christ? Will the five reduce our works to zero? The day shall tell the tale. I pray for something more than zero by which to honor the one who redeemed me and who shall judge me.

## BOOK REVIEW

Christmas Evans has been called, "The Bunyan of Wales." He has been called one of the most remarkable preachers of his age, or of any other. He preached to great crowds, and many were saved under his preaching. His preaching burns with the energy of the Holy Spirit. He is a very remarkable example of an uneducated preacher rising to great heights of preaching power. His sermons live and move. They are filled with imagination and enthusiasm. They move one along with great force. They are not the dry, intellectual discussions of Biblical texts and doctrines that many sermons are. They do expound Bible passages and Biblical truth, but they do so in living, powerful, moving language. Oh, in our day we need to get out of a dry, unmoving, unemotional, intellectual only, type of preaching. We need to preach with zeal, with enthusiasm, and with great emotion. Frankly, I want a preacher to preach to me, not just talk to me.

We have a book in our Book Store entitled *Sermons and Memoirs of Christmas Evans*. This book has 22 sermons by Christmas Evans, sermons that stir and bless, encourage and move. The book has some extracts from other famous sermons by Evans. The book also has some memoirs of the stirring life of this preacher. I verily believe that the reading of this book will prove a blessing to

anyone, especially the preacher. The book is a paper back of over 300 pages. It sells for \$12.95. Order from our Book Store.

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We have a book available through our Book Store. It is *Practical Truths From First Thessalonians* by F.E. Marsh. This book is not a detailed or critical commentary on First Thessalonians. It deals mainly, as the title says, with practical truths. It is a very devotional book. It emphasizes spiritual lessons from First Thessalonians. The book deals only with the first three chapters of First Thessalonians. Do not look for deep doctrinal truths from this book, or any of the books I have perused by this author. But I will say that his books have a spiritual, devotional, and practical flavor about them. And we surely need this in our understanding of the Bible, in our preaching, and in our own lives. I am a doctrinal preacher, but I like to, and I try to, give a practical and spiritual flavor to my preaching. I think this book can be of some help to the individual and to the pastor. It is a hard back book of over 250 pages. It sells for \$12.95. Order from our Book Store.

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One of my favorite ways of preaching is to preach on Bible characters. I have over 175 indexed sermon outlines that I have preached on Bible characters and/or incidents in their lives. The Bible teaches many truths didactically. The Bible illustrates these truths in the lives of its characters. Many times it is very helpful and instructive to see how some doctrine, promise, or warning works out in the life of some Bible character. Many truths are made more interesting, impressive, and effective by being embodied in the life of some Bible character.

George Matheson lost his eye sight early in life, but God gave him great spiritual vision into the Bible. He was a very gifted preacher and large crowds attended and were greatly moved by his ministry. He seemed, blind though he was, to have a gift for looking deeply into the lives of Bible characters, learning much therefrom, and applying this to the lives of his hearers.

We have two books in our book store by George Matheson (we also have one on *Voices of the Spirit* by him), *Portraits of Bible Men, First Series* and *Portraits of Bible Women*. These books will be of spiritual and practical help to all who read them. One cannot read Mr. Matheson's piercing insight into Bible characters without becoming better acquainted with that character. Spiritual lessons from the lives of Bible characters are, applied vividly and effectively by Mr. Matheson. I recommend these two books to our readers. The book about Bible men is a paperback of over 350 pages and sells for \$8.95. The one about Bible women is also a paperback. It has only 250 pages and sells for \$7.95. Order either or both of these books from our Book Store.

We have a book for sale through our book store. It is *Mark's Superb Gospel* by Ivor Powell. The sub title reads, "A Distinctively Different Commentary." and the book justifies this subtitle. The book has expository notes on the whole gospel. Homilies on different parts of Mark are scattered throughout the book. One will be intrigued, blessed, and helped by the outline studies of chapters and sections of this book. I believe that this book will greatly assist in a spiritual understanding and application of Mark. I think the book will greatly assist any preacher desirous of preaching through the book of Mark. One will not get great doctrinal depth from this book, but Mark does not deal with such anyway. This book will be a helpful addition to the student's library. The book is a hardback of over 400 pages. It sells for \$16.95. I would recommend it to our readers. Order from our book store.

## TRUTH OR CONSEQUENCES

Most people are looking for the truth in some fashion or another. Searching for the truth in the maze of religion, without the divine intervention of God, is as being lost in the outer limits of space. However, like the rest of us, I set out on life's journey toward truth with devilish intentions. As a result, most of my life had been saturated with experiences with the terrible consequences due to the ignorance of the glorious truth.

During my game of truth or consequences...the creation of my very own, personal religion was begotten. This religion consisted of sex, drugs, rock-n-roll and the occult. My mind conceived that this religion was the highway to my heaven. This conception had no deception, I thought. Surely, I reasoned, this must be true religion: mystical and marvelous! Oh, my ears heard of Christianity, Judaism, Humanism and so forth. Nevertheless, I laughed; I scoffed; I scorned at their disconcerting doctrines. Chuckling contently along with my carefree, coffin-like theology, I proceeded through life's destiny of truth or consequences.

One day the peace and satisfaction of Andy Proctor's religion met the reality of truth. Brett Redfern, a former member of my gang, experienced religion in the state of truth. He related this miraculous happening to me over the phone one peculiar night. The gospel of the Lord Jesus Christ was proclaimed.

## MY IMPRESSIONS

I would wish that the '86 conference was as much a blessing to all, as it was to me. The preachers came "holding forth the word of life" (Philippians 2:16). There was good fellowship, and I John 1:7 gives the reason: "But if we walk in the light as he is in the light, we have fellowship one with another." Helen Gilpin, Sr.

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The preaching was excellent. The fellowship was grand. The spirit was sweet. The food was great. This conference, as was last years, was well planned and well organized. I came away feeling that I had been spiritually fed. My heart was touched by all the messages. I look forward to another great blessing next year. John and Lela Pruitt, Griffin, Ga.

We have a new book available through our book store. It is "Believing Truth About The Church." It is by Harold Cooper. Books teaching the truth about the Lord's church are few and far between; hard to come by. Here is a book that teaches the truth about the origin of the church about which so many know nothing. This book teaches the truth about the church being a local, visible institution. This is probably the most important single truth about the church; for if one is wrong here, he will be wrong all the way through. This church teaches the truth about church finance, the commission of the church, and about the future of the church. Other truths come out in connection with church truth in this book. I highly recommend this book. It is a paper back. It has close to a

hundred pages. It sells for \$3.50, and considering today's prices, is worth that. The format of the book is very good and

helpful to a real study of this important subject. Order from our book store.

## HEARING THE GOSPEL

Mr. Spurgeon, in a message preached when he was 54 years old, confessed to times of great depression of spirit. "I felt a great depression of spirit. I knew that I believed, but somehow I could not get comfort from the truth I preached. I even began to wonder whether I was really saved. Being on holiday, I went to hear a brother preach. While he preached a sermon full of gospel, tears flowed from my eyes, and I was in such joy on hearing the gospel that I said, 'O yes, there is spiritual life within me, for I hear the gospel, love the gospel, and the gospel can touch my heart and stir my soul.'" What a grand evidence to every believer — nothing moves us, stirs us, or comforts us like the gospel of our Lord Jesus!

by Andy Proctor

I received such joy, such love, and such peace! My empty soul was overflowing with blessings from my gracious God. The expressing of this experience as a whole, surpasses ordinary capabilities! The joys of salvation cannot be uttered in its fullness. Oh, the unspeakable riches of Christ!

This miracle could not be explained by mere human means. That is why I could not understand the truth of religion. By the supernatural force of God, I beheld the precious, sacrificial blood of Jesus Christ—shed for me. Before the Lord saved me from my iniquity, I attempted to work my way to heaven. Yet, my works could not wash away wickedness. Religion without God's approval is unacceptable, unwise, and unrighteous. The labyrinth of life has many illusive passages, but one thing is certain in the end—one will either enjoy the goodness of truth, or will suffer the consequences of falsehood.

## BEAUTIFUL, THAT CITY

It shines with the glory of God,  
It shines with the glory of God,  
Where there is no night,  
For the Lamb is the light,  
Oh, it shines with the glory of God!

Beautiful, that city, the New Jerusalem,  
Which God is preparing for those who love Him —  
A place where His children can find peace and rest,  
The future abode of the blest.

Oh, that beautiful city! John saw it coming down;  
Described in the Bible, it's riches abound;  
The walls of it, garnished with jewels, I'm told,  
The streets made of purest gold.

In the midst of the city — The Tree Of Life is there —  
A crystal-clear river flows through, bright and fair;  
With gates always open, for there is no sin.  
Oh, evil cannot enter in.

The way to that city is through the precious blood,  
Christ shed for His people whom He dearly loved;  
Their names are all written in His Book of Life,  
He was their supreme sacrifice.

Oh, we'll live in that city and walk the golden street,  
We'll drink from that fountain, with joy so complete;  
We'll live with our Saviour who died for our sin,  
Eternally grateful to Him.

Kathryn Parrish