

EXAMINE THE CHRISTIAN RELIGION

by Russell Shoemaker
13599 Grant Shook Rd.
Greencastle, Pa. 17225

"And Adam knew Eve his wife; and she conceived, and bare Cain and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel



Russell Shoemaker and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:1-5).

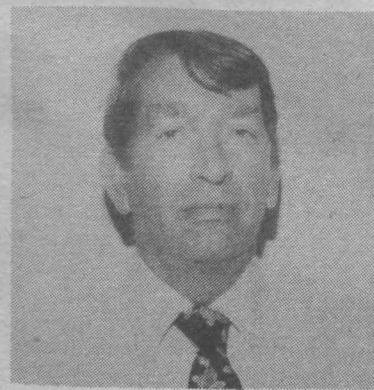
I took notice of the traits of religion today called Christian, and compared it with the example of Cain and Abel. Cain and Abel were very religious. They both professed to worship the

(Continued on Page 5 Column 4)

AN EXERCISE IN FUTILITY

by Ray Hiatt
13956 Mantanyas Dr.
Fort Myers, Fl. 33905

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being



Ray Hiatt

reconciled, we shall be saved by his life" (Romans 5:10).

"They were a people of primary colours, or rather of black and white, who saw the world always in contour. They were a dogmatic people, despising doubt, our modern crown of thorns. They did not understand our metaphysical difficulties,

(Continued on Page 9 Column 4)

**16 WEEKS
UNTIL OUR
NEXT BIBLE
CONFERENCE
BE THERE!**

What no gentleman should say, no gentleman need answer.

WHAT IS A SINNER?

by Ray Brown
Box 203,
Cannelton, WV 25306

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Timothy 1:15).

Christ Jesus came into the world to save sinners. A lot of people don't know what a sinner is. We have to understand what a sinner is. What is God saying here in Timothy 1:15? That Christ Jesus came into the world to save sinners; of whom I am

chief. A person must realize and understand what a sinner is. It is no problem whatsoever to be a



Ray Brown

sinner. You are born a sinner. A sinner means that you are dead in trespasses and sins. Being a sinner means that you have transgressed the law of God. Being a sinner means that you failed to meet the demands of God. Being a sinner means that you fall short of the glory of God. Being a sinner means that you are under the judgment and condemnation of God. Being a sinner means that your back is toward God, and your face is toward hell. You can go on and on naming what a sinner is. A

(Continued on Page 3 Column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 59, NO. 3 ASHLAND, KENTUCKY, FEBRUARY 7, 1987 WHOLE NUMBER 2504

THOU SHALT NOT KILL

by Andy Proctor
104 Oak Crest Dr.
Port Richey, Fla.

King David was guilty of murder because he ordered Uriah to be sent to the heat of battle, which would inevitably result in his death. (II Samuel 11-12). My dear Congress, this is precisely what you are guilty of by being quiescent on the issue of abortion — correction, murder. I do not mean to be disrespectful, but the seriousness of this matter goes beyond our imagination! I



Andy Proctor

recommend, and more important — God commands, "Thou shalt not kill". (Exodus 20:13). Therefore, for the sake of your soul, for the sake of the souls of this nation, and for the sake of those souls to come — please endorse the right-to-life amendment. Why should Congress endorse this amendment? Rational, scientific observation and proper Biblical enlightenment support the right-to-life amendment; our actions on this earth affect the reactions God ex-

(Continued on Page 5 Column 3)

CHARISMATIC FANATICS

by Bob Belanger
704 Liberty Hall Rd., Lot 22
Goose Creek, SC. 79445

Having said all that may be necessary in our previous study (Nov. 29, 1986 TBE) regarding the origin of Neo-Pentecostalism, let us now tend to a brief analysis of the Charismatic movement to see whether these things be so. If it so be that such a movement is of God, that it is Scriptural and right; then by all means let us



Bob Belanger

hasten thereto. If it so be that this movement is unscriptural, which makes it ungodly, then we must "shun profane babblings" as one would a dreaded plague.

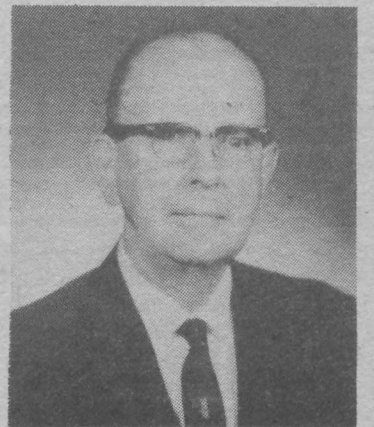
As near as recorded history can tell there have been speakers of gibberish (glossolalia) in every century, but in centuries gone by these were found among the heathen who dealt in witchcraft and pagan ritual. I say

(Continued on Page 6 Column 1)

JEHOVAH'S WITNESSES

by E.G. Cook
(Now in Glory)

I doubt very much that any group of people in all the world have more zeal than the Jehovah's Witnesses have. Even Roman Catholics fall far short of them when it comes to zeal. You, no doubt, have seen them as they go from door to door in all kinds of weather. And it is hard indeed to get one of their workers to take "no" for an answer. So, if it be zeal that God is looking for, surely He is pleas-



E.G. Cook

ed to see these people at their work.

Our Lord had great zeal. In John 2:15-16 we see Him cleansing the temple. And in verse 17 "His disciples remembered that it is written (Psalms 69:9), The zeal of thine house hath eaten me up." In Titus 2:14 we find that the Lord's people should be "zealous of good works." And in Revelation 3:19 our Lord tells His people to be zealous therefore, and repent. So we see our Lord even commands His people to have zeal. And who can deny that the

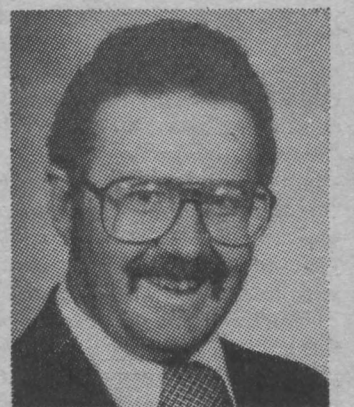
(Continued on Page 3 Column 5)

THE TRUTH ABOUT ROCK AND COUNTRY MUSIC

by Sam Wilson

Part IV

The songs in Country music about drinking and getting drunk are abundant. Let us look at a few of them. How about "She's acting single and I'm drinking double." We have the popular song that says happiness lies in being a "red neck,



Sam Wilson

wearing white socks and drinking Blue Ribbon beer." Cal Smith made a big hit with this song, "The Lord knows I'm drinking, and running around." He says later though that everything will be all right because "he and the good Lord are going to have a good talk a

(Continued on Page 10 Column 4)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

WHAT SISTER IRENE REED HAS GAINED BY DEATH

"For me to live is Christ, and to die is gain" (Php. 1:21).

Sister Irene Reed was a member of Calvary Baptist Church. For some time she had been in a nursing home. She had been quite sick for a long time. On Sunday morning, December 14th, 1986, she went to be with the Lord. Oh, glad and glad-some day for her. On Wednesday of that week I preached her funeral. This is the sermon I preached then. Since these things are basically true of all of God's children when they die, I thought I would print this in The Baptist Examiner. I am

sure that her loved ones will not mind my doing this.

Do we believe the Bible? Surely, we do. Then we must believe that death is gain for the child of God. The unsaved look at death far differently than do the children of God. This is appropriately and necessarily true. Death is an entirely and drastically different thing for the child of God and the unsaved. Job 18:14 refers to death as, "...the king of terrors." Hebrews 2:15 speaks of those who, "...through fear of death were all their lifetime subject to bondage." Death is a terror

to the unsaved. He is afraid of death. He fears it more than anything else. Oh, he might say he is not afraid to die. If he speaks the truth in this, then he is a fool. I doubt that being unafraid of death is true of any unsaved man; but if it is now true, I am sure that when he stares death in the face he will feel differently. If not at that moment, he will surely cry out in great fear as the flames of hell engulf him. But death is a far different thing for the child of God. It is a great good and a great gain for the saved. Let us

(Continued on Page 2 Column 1)

Don't permit your feelings to be heard, that is only a form of egotism.

The Baptist Examiner

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

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

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

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

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

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

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

SUBSCRIPTION RATES

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

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

FOREIGN: Same as in the United States.

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

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

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

SISTER IRENE

(Continued from Page 1)

look at some of the things our Sister Reed has gained by death.

She has gained a wide, numerous, and blessed fellowship. Her fellowship here was not too good. She did not have much Christian fellowship. Christian people are not as thoughtful, loving, and considerate as they should be. They, even our church members, did not visit Sister Reed as they should have. This is a great sin on the part of God's people. When suggesting to my people that they visit Sister Reed, I often reminded them of these words of Christ, "I was... sick.. and ye visited me not... when saw we thee.. sick.. and did not minister unto thee?... Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:43-45). God's people will yet answer to the Lord for their neglect and unconcern relative to others of His children. Yes, Sister Reed was neglected as to Christian fellowship. And this was a shame. She desired and enjoyed this fellowship so very much. It was always a blessing to me to visit her and have fellowship with her.

Much of the fellowship she did have (if it can be called that) was with the unsaved and the wicked in the nursing home with her. And children of God just cannot and do not (at least should not be able to) enjoy the fellowship of the wicked. Oh, the filth that comes out of the garbage-can mouths of the wicked is detestable to the child of God. The unsaved who use filthy language in the presence of the saved should be arrested,

tried, convicted, and sentenced for violating the rights of others. (I add in this article some things I did not use in the funeral sermon, but basically it will be very similar).

Now things are different with Sister Reed as to fellowship. She has joined that part of the family of God that are already in glory. She has already met many of the saints of God who had gone before. She doubtless has seen Abraham, Isaac, Jacob, and Joseph. She has met the eleven disciples of our Lord and Paul himself. She has met many of the saints whom she knew and loved on this earth, and who preceded her to glory. She has met our Brother Gilpin, whom she dearly loved and respected as a true preacher of the Word of God. She has met and



Joe Wilson

fellowshipped with a host of the holy angels of God. On Sunday morning, when her tired heart just gave out, she was carried by the angels into the paradise of God. Oh, glad moment for her! Oh, glorious journey for her!

Best of all, she has met and fellowshipped with the Triune God of the Bible. She has seen the Saviour face to face. In 1962, the Saviour came to her in forgiving, justifying, and saving grace. She became acquainted with Him. She began to love Him then, because He had first loved her. She loved Him through the following years. She loved to think of Him, and to talk about Him and His Word. Now, she has met face to face Him whom her soul loveth. Oh, this will be the supreme gain of death — the supreme joy of heaven — to see the Saviour. Yes, Sister Reed has gained a sweet and blessed fellowship — much better than that which she left behind her.

Sister Irene Reed has gained wonderful, pleasant, and blessed surroundings. The nursing home — it may be best for certain circumstances. It may be a needful thing in this world. But who enjoys living in a nursing home? I say again, that due to circumstances and situations, a nursing home may be a great blessing. Still, one would rather live differently. Sister Reed did not enjoy the nursing home. She continually desired to leave it and return to her home. This would not have been wise as she was just not able to take care of herself. Still, she did not enjoy the surroundings of the nursing home. She wrote me, asking my help in getting her out of there. Of course, there was nothing I could do.

But, what are her surroundings now? What beautiful scenes do her eyes now gaze upon? "How beautiful heaven must be." Sister Reed knows the reality of that song now. She has seen sights that you and I can only imagine — or see with the eye of faith; but she has seen them close-up and in reality. The sights are glorious. The atmosphere is pleasant. The odors are pleasing to the nostrils.

Everything is just right. Nothing could be improved. Why, it is just what she always wanted. If she could have designed it herself, it would be no more what she wanted than it is now. There is simply no room for improvement.

My son, Steve was a very sick eight year old boy. He lay a-dying, though we knew it not — or maybe he did. He asked me, "Daddy, do they play football in heaven?" I replied, "If they want to." Surely, one will have everything, and do anything he wants to in that blest land. Oh, our wants will be changed, but I do insist that, if we want to, we can and will. Heaven will be a place of fully satisfied desires. Sister Reed is in a place of beauty, pleasantness, and glory beyond compare, praise the Lord! I cannot describe that glory land. If I could, you could not understand my speech. It is a place of joy unspeakable and full of glory.

Sister Reed has gained great knowledge in a moment of time. She had an inquisitive mind. She wanted to know more, and more, and more. She had many questions — some that could not be answered by mortal man in this life. But, now she knows the answers. I have been studying the Bible for over forty years. Praise God, I have learned much about the Bible. I consider myself, in some measure, a theologian. I realize my limitations. I realize that what I don't know is much more than what I do know. Still, I feel that I have some knowledge of the Bible and its doctrines. But, as of last Sunday morning, Sister Reed knows far more than I do. In dying, she has gained far more — more important, and more perfect — knowledge than one can gain by a lifetime of studying.

Sister Reed has gained some freedoms. She is now free from sin. She was not a holy-roller in this life. She knew that she was a sinner. It never crossed her mind to claim to be sinlessly perfect while in this flesh. In fact, she detested this heresy very much. She often mourned over her sins. But now she is without sin. She never sins in desire, thought, word or deed. Oh, how wonderful to be free from sin. Sin is our major source of heartache and tears here. How often do we, like Peter, "...he went out and wept bitterly" (Matt. 26:75). Do I believe in sinless perfection? Of course I do — but not here, and not now. However, at death or the rapture, whichever comes first I will gain that great blessing of sinless perfection. I am sure that one of the major joys of heaven will be to have perfect and eternal freedom from sin. Sister Reed is sinlessly perfect.

Sister Reed has gained freedom from sorrow and tears. She had much sorrow in this life. The tears often flowed down her cheeks. There were so many times that made her sad. But she is done with all that. She will never know a broken or an aching heart again. The tears will never flow again. There is nothing in that fair land to which she had gone to make one sad. She is forever done with such.

Sister Reed has gained freedom from sickness and suffering. She was sick when I first met her, and ever since until that Sunday morning when she was released from this body of suffering. She was very sick. She suffered much and long. But that is all done with. Never again will she feel pain or

weakness or any kind of affliction. She has gained perfect health.

These things that Sister Reed has gained are forever. There

will never be any change — certainly not to a lesser condition. This life is one of change. One who is rich may become poor. (Continued on Page 3 Column 1)

FROM THE EDITOR

I read in a religious paper some time ago words to the following effect: 1. There are absolutely no Scriptural grounds for divorce and remarriage. 2. Still, people in this condition (not Scripturally married, in the same marital condition as those living together without marriage, in the awful vernacular of today "shacking up" — the editor) have the right to be members of the church, and he has such in his church. 3. But these members cannot do some things that other members can do, yet this is not treating them as "second class members." 4. He does not do this because of an interest in money and numbers in his church. (It seems that the brother has been reading The Baptist Examiner).

I wrote this brother relative to these things. To this date the brother had not had the courage or courtesy to answer my letter (Oh, the lack of courage, love, courtesy, consideration, sometimes honesty, in some super holy folk). Or it may be that his wisdom is the reason he has not replied to my letter. Surely the brother is wise enough to know that he does not have an answer — that he cannot defend his hypocritical actions.

I do not know many of the preacher brethren who will agree with this preacher on this point. Most of them today will say that there is a Scriptural divorce and remarriage, but that one who has such — who is Scripturally divorced and Scripturally remarried — whose marriage is as Scriptural as theirs — that such cannot be a deacon or preacher, and some of them will say that such cannot even be a teacher. Of course, they accomplish this amazing feat with their newly invented math. They say that one minus one plus one equals two. That is that one wife from whom the bond of marriage has been Scripturally broken by a Scriptural divorce, plus one wife to which one is Scripturally married, equals two wives. They thus totally ignore the meaning of the Biblical word for divorce. They say that one is not bound to a wife, yet she is still his wife, so that now he has two wives — one to which he is no longer bound and one to which he is now Scripturally bound. Sort of hard to understand such reasoning, isn't it? But understand that this is not what the brother above referred to. He said that there are absolutely no Scriptural grounds for divorce and remarriage.

I asked my brother to tell me the marital condition of these two who do not have Scriptural grounds for divorce and remarriage, yet they are living together. I call on the reader to examine this carefully. This man - a highly respected preacher in his circle - says that a man and woman who are living together without a Scriptural marriage have the right to be members of a church. I ask him, and I ask any who agree with him, to tell me the difference between two people living together without any form of marriage at all and the man and woman living together without a Scriptural divorce and a Scriptural marriage. I ask this man if he will let a man and woman who are living together without marriage at all (shacking up) be members of his church. Surely, he will say, "no." But when he says this, he reveals his hypocrisy. If a man and woman, members of this preacher's church, are living together without a Scriptural marriage, they are living in continued adultery. Will this preacher deny this? Note this well. A man and woman living together without any marriage at all are living in adultery, right? Except in this case, they are not sinning against previous marriage partners. Well, a man and woman living together without Scriptural grounds for divorce and remarriage are also living in adultery, right? If not, please explain how you come to such a conclusion. I asked this of this preacher. No wonder he did not answer me. Who could answer such without betraying his hypocrisy? The only difference is that in the latter case (a man and woman living together without a Scriptural divorce and remarriage) they are not only at present living in adultery, they are also sinning continually against previous marriage partners.

This preacher admits that he will not let these people perform certain acts or hold certain offices in the church, but denies that he is treating them as second class church members. Of course, he fails to explain how this can be.

This preacher says that he does not allow these people in his church who are living together without marriage (surely, he will agree that an unscriptural marriage is no marriage at all) to be members of his church because he desires to have more members and more money in his church (saying it does not make it so). But he does not explain why he lets members who are living together without marriage be members of his church. Well, I suppose we should not wonder at this famous and highly respected preacher not attempting to explain such. How could he?

This preacher has members of his church, and he defends having such, who according to his teaching (not mine, his) are living in adultery. Any man who will say that there are no Scriptural grounds for divorce and remarriage but will allow such to be members of his church is a money hungry, numbers hungry hypocrite — I mean as to numbers and money in his church. I challenge any reader to show me any proof to the contrary. If this is not the case, then please tell me why a preacher would allow unmarried folk who are living together to be members of his church, and not only unmarried and living together but continually sinning against precious marriage partners.

If this preacher is ever near me in a conference or meeting, I will be happy to meet with him and ten or more preachers or other men and discuss this with him. We will see how many men will agree with him on this point.

I usually will not print heresy in The Baptist Examiner, but I will make this exception. If this preacher will write me his defense and explanation of this, I will print it in this paper. Of course, I will examine it therein at the same time.

Brethren, let us have convictions. But let us be sure that they are founded on the Word of God. Let us stand strong for them. But let us be honest in them and be willing to face up to what we are saying with its necessary consequences.

SISTER IRENE

(Continued from Page 3)

One who is well may become sick. "Change and decay in all around I see." One should hold loosely what he has in this world. It is not his forever. One may move from a mansion to a shack while here. But there are no such changes in heaven. What Sister Reed has gained by death, she has gained forever. She will never be in any danger of losing it. These gains are, "...where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20). And these gains are not mixed with evil nor bad of any kind. Often, in this life (I should have said always) our joys are intermingled with sorrow — our good is mixed with bad. Not so in that blest land. There it is all good, and all forever. The child of God has all the bad he is ever going to have now in this life. It is all glory, only glory, by and by for the saved.

Well now, how did Sister Reed gain all these wonderful things? Surely, this is an important question. It may be that some who read this would desire to have such great and wonderful gains at death. How does this come about? Well, she did not buy these gains. These are gains without cost to the gainer. The currency of earth is no good in heaven. One cannot buy the things of heaven with the gold and silver of earth. And, if such things could be bought, who among us is wealthy enough to buy such? These things are as follows, "Ho, every one that thirsteth, come ye to the waters, and ye that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1).

How then did Sister Reed gain these things. She gained them by the free, sovereign, and saving grace of our God. Her name was, "written in the book of life from the foundation of the world." This was true of her, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Before the world began, God loved Sister Reed, chose her to be His own, and predestinated her to be the object of His saving grace. This is how and where her great gains had their beginning.

She gained these things by the precious and redeeming blood of Jesus Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). It is not our works. It is not our religion. It is the blood of Jesus Christ which purchases these great and wonderful things for us. Sister Reed did not gain these things by works of any kind. It was, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). Sister Reed did not gain these things by religion. She was, after being saved by God's grace, baptized properly and thus became a member of a true Baptist Church — as should all saved people; but she did not gain these things thereby. It was by the grace of God and the blood of Jesus

Christ that she gained these things.

She gained them by the effectual, saving, and keeping power of the Holy Spirit. In 1962, the Holy Spirit visited her in saving and effectual power. She was not saved by a free-will decision that she made all by herself. She was saved by the effectual and irresistible working of the Holy Spirit of God. She frequently and gladly testified to this. She was not an Arminian free-willer. She was a Sovereign Grace Landmark Baptist, and she was glad and proud of it. She wanted others to know it. After being saved, she was kept saved by the power and grace of God. She did not keep herself saved. She never pretended to. She gave all the glory to God. She sang and believed, "Tis grace hath brought me safe thus far, and grace will lead me on."

Yes, death is a matter of great gains for the child of God. And these gains are by the free grace of God, the precious blood of Jesus Christ, and the effectual power of the Holy Spirit. But — But — But the unsaved also die, and what a difference. The death of the unsaved is not gain, rather it is the loss of all he thought he had. How much does an unsaved man leave behind when he dies? He leaves it all. Death is the end of many things for the unsaved. The end of his desires, dreams, and plans. The end of his pleasures. The end of his possessions. Death is also a beginning for the unsaved. It is the beginning of his eternal hell. At death, the unsaved go immediately into a place of conscious, burning, terrible torment; and they stay there forever. Oh, how different is the death — and the eternity — of the unsaved from that of the child of God. What is the difference — what, or Who makes the difference? Jesus Christ makes the difference. To know Jesus Christ as Lord and Saviour is to die a happy, pleasant death and move into a rich and glorious eternity. To die without Jesus Christ is to die a terrible, miserable death and go into a flaming, tormenting eternity. Yes, Jesus Christ is the difference. Do you know Him as your Lord and your Saviour? "believe on the Lord Jesus Christ, and thou shalt be saved."

SINNER

(Continued from Page 1)

sinner is one who fell in Adam. If God doesn't intervene by His sovereign grace and the preaching of the gospel of Jesus Christ, you will die a sinner. In John 8, Jesus told the scribes and Pharisees, if you believe not that I am he, ye shall die in your sins." Jesus was saying to the multitude of people that some of the people there, who were listening to Him, were going to die in their sins. They were going to meet God in their sins, and they were going to be judged at the White Throne Judgment and be cast into an eternal fire to burn and suffer forever and ever. There are many people today who believe they are good enough, and they don't need Jesus. So they are going to die in their sins. They are going to be lost. They don't know they are sinners. When God shows a man that he is a sinner by the gospel empowered by the Holy Spirit, his eyes are opened. The only way we may come to the conclusion that we are sinners is in the Word of God. It is the Spirit who works in our souls and reveals to us we are sinners.

Paul is saying in our text that

it is declared by the gospel that Christ died for sinners. I am not immediately required to believe that Christ died for me in particular. That He did specifically for me. That would invert the divine order that God laid down in His word. The grand and simple message is that Jesus Christ came into the world to produce a way of salvation for the elect of God. That He so perfectly satisfied the claims of divine justice that God can righteously justify every sinner who truly believes in Jesus Christ.

A man must understand and realize first of all that Jesus Christ came into the world to save sinners. You must first of all, as a hell deserving sinner, find yourself a member of the class of sinners you know yourself to be. You must identify yourself as one of the sinners, one of the mass multitude of sinners upon this earth. You must understand and realize that you need a Saviour. What is that? You must understand that you are a sinner. A lot of people don't know that they are sinners.

"But we know that the law is good, if a man use it lawfully," (1 Tim. 1:8).

A lot of people say that you can be saved by the law. Paul said they are using it unlawfully. The law can not give eternal life. The law can not save a man. The law is not made for a righteous man, but for the ungodly man, or sinners. The law can not save. It is for murderers, liars, thieves, and the law will judge them at the White Throne Judgment.

The ten commandments are the moral law of God. They are obligatory upon every human being that ever came into the world. The Mosaic law was given to Israel in the wilderness. But every individual person that is born into this world is under the moral law of God. That is a transcript of God's holiness. How am I under the moral law of God? I am under the law of Christ. The law of Christ is the moral law of God in the hands of the mediator. Jesus Christ fulfilled the demands of the law. In Isaiah 42:21 Christ restored the honor of God and magnified His law and His holiness.

When you realize you are a sinner and you need a saviour, then the gospel requires from you faith and obedience. Faith in Christ, obedience to God and the Word of God. Until I believe and obey the gospel I am under no obligation to believe that Jesus Christ died for me. I had to be quickened and made alive unto God. How was I to be made alive unto God? Through the gospel of Jesus Christ empowered by the Holy Spirit. People say it doesn't make any difference where you go to church if you are sincere in what you believe. It makes a whole lot of difference. You can't be saved outside of the truth of the word of God. God said He is going to save by the truth of the word of God. "Jesus said I am the way, the truth, and the life no man cometh to the Father, but by me."

After I believe that Jesus Christ died for me in particular, I am required to believe the doctrine that is in the word of God. If you are a child of God and a born-again believer you are under the obligation of God to believe all His doctrines. God requires it of you. I am talking about the doctrines of the Bible here. As for your own personal election, I can not Scripturally believe it nor am I obligated to believe it, until God reveals it by

the effects of the fruit that it bears in my soul. We try to bribe people and make people believe these cardinal doctrines. They will not believe them until God reveals them to them and the effects of them in their lives. They are not to look outside for the effects of election. It is to be in the Word of God. It is not lawful to inquire into it or after it in any other way but by the Word of God.

God chose a people before He laid the foundation of the world. Matt. 1:21 says "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." He had a people before He ever came and died. Jesus Christ cried out in John 17:4 "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The work of eternal salvation was on the cross of Calvary. Christ died for the sins of His people.

How are we going to preach to the elect? How do we know the elect? How are the elect saved? The elect are to be found where the ministers of Christ labor much. They will not be found any where else. Paul said in II Timothy 2:10 "Therefore I endure all things for the elect sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." He said, "I endure all things for the elect sakes. I suffer for God's people." That is what Paul is saying. "All that I go through with is to suffer for Christ and for God's elect people. For them that will obtain salvation which is in Christ Jesus with eternal glory."

"And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18).

You are not going to find it any other way. He said He is going to save His people by the preaching of the Word of God. He didn't say He is going to save them by them reading tracts, reading the Bible or books. There is not anything wrong with that. Tracts are good to give out. Unless a man has been under the gospel and heard the gospel of Jesus Christ preached he can sit down and read a thousand tracts, and God will not speak to him. Why? Because he doesn't have a mediator. You need someone to interpret the Word of God. What about Philip when God took him out into the desert, and the eunuch was sitting in the chariot. Philip asked him what he read and he said, "I know not unless some man show me." And Philip got up in the chariot where he had been reading in the book of Isaiah and preached unto him Jesus, and he was saved and was baptized the same day.

"After they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas" (Acts 16:7-8).

God had some people down in Bithynia, and that was part of the Apostle Peter's ministry, work, and territory. The seven churches you can read about in I Peter. The church at Bithynia was one of the churches that

Peter established. The Holy Spirit forbade them to go down as the Holy Spirit would not work in that city.

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;" (Acts 16:9-11).

He preached where God showed him a vision. We don't know where God's elect people are. We have to go where God says to go. We don't know who are the elect, but we should witness to everybody we come in contact with.

"For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:10).

That is what God told the apostle Paul. Paul didn't know who the elect were, but God said, "Paul, I have a lot of people in this city, and you stay here and preach the glorious gospel of Jesus Christ." He said "by your preaching I am going to call them out. I am going to call them out, and they are going to be saved. I am going to establish my church here." Paul stayed there eighteen months, preaching the gospel of Jesus Christ. The elect are to be found where the ministers of Christ labour much.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Jesus Christ never sends His servants to labour where He hasn't any people. So we know election by visible fruit. The atonement made by the Son of God is the beginning of the sinner's hope. God is going to save His people by the preaching of His Word.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep" (John 10:15).

Jesus Christ came to die for the sheep. A lot of people say they were a goat before God saved them, but that is not so. You don't turn a goat into a sheep and a sheep into a goat. You were a sheep before Christ ever came. He came to save the sheep. Then how could one be lost? If one was to be lost he would have to be turned into a goat. If you could lose your eternal salvation you would be a goat, and you wouldn't be a sheep anymore. If you are a sheep you can't be lost. You are part of the fold. You have a Shepherd that protects you, cares for you, and watches over you. Jesus Christ came into the world to save sinners.

JEHOVAH'S

(Continued from Page 1)

Jehovah's Witnesses have zeal, and plenty of it?

But before we can praise these people for their great zeal we need to examine their zeal to see just what it is based upon. In Acts 22:3 Paul tells the Jews that he "was zealous toward God." But if you notice the context of this Scripture you will

(Continued on Page 4 Column 4)

THE BAPTIST EXAMINER

FEB. 7, 1987

PAGE THREE

It is a great thing to down your critics without saying a word and add to your friends by holding your peace.

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What does it mean to be filled with the Spirit? Can one know that he is so filled? Could or should one testify that he is so filled?

JOHN LENEGAR
126 N.
Washington St.
No. 5,
Delaware, Ohio
53015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Ephesians 5:17, 18, "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit;" To answer this detailed and controversial question briefly, is at best, very difficult. First, it must be said that the Holy Spirit's work of regeneration, indwelling, and sealing are once and for all accomplished events at the time of salvation. They are objective facts; real even though we may not be aware of when they take place. The act of being filled with the Spirit has to do with our everyday experience as we who are God's children progress through this life toward spiritual maturity. Filling is likewise, under the sovereign control of our God and is intended to be the normal experience of His children. The outward evidence of fullness may vary, but it is the responsibility, as well as the privilege of every believer to keep on being filled with the Holy Spirit. As the original language of Ephesians 5:18 conveys, the filling should be continuous. It is not a once for all act, but a continuing experience.

To be filled with the Spirit means to be totally controlled by Him, rather than a believer controlling himself or herself. To yield to the Spirit's control is what is in view; until the Holy Spirit controls, fully influences, possesses the mind, heart, and very being of a true believer. The result is a progressive sanctifying unto spiritual maturity. The Holy Spirit is the cause of all true spirituality. He moves us toward the glory and reality of Christ in our lives as His children. He will bring us to the place ultimately where we can say "for me to live is Christ." (Phil. 1:21). It must be emphasized that this is a continuing experience. If it were a once only experience we would be in trouble, for it is easy to lapse into submission to the flesh.

The verb "filled" in Ephesians 5:18 is in the passive voice. This means that the subject, in this case believers, is being acted upon. In other words, we do not control the Spirit, but He controls us. This is not a human work we are talking about, but the work of God upon the believer. It must be added that being controlled by the Spirit is not the result of our crying out, praying, or agonizing before God. The Bible knows nothing of a "second blessing," or "second definite work of grace." Can one know that he, or she is

filled with the Spirit? The Bible has not record of emotion, or experience which was taken as evidence by the apostle Paul, for example, that he had been filled with the Spirit; but the Bible says that he was. There seems to be no evidence that he was conscious of the Spirit's filling, but it was evidenced in the fact that he was fully occupied with the Lord Jesus Christ. A believer should never testify that he is filled with the Spirit, for the filling will be evidenced in that person's spiritual maturity. It is impossible to have a proper walk and service without the Spirit of God as our source of sufficiency. We can never have more of the Spirit than we have received at our anointing, but the Spirit can have more of us. May it be so in each of our lives.

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



Ephesians 5:18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Surely, the relationship of the believer with the Holy Spirit is one of great importance. It is also a relationship that is greatly misunderstood and misrepresented in our day. I personally feel that perhaps the greatest failure of God's people today is the neglect of a proper fellowship with the Spirit.

Let us try to answer these questions one at a time. First, can one know that he is filled with the Spirit? I realize that I am answering the second question first. Let us deal with the question of whether or not it is possible for one to be completely filled with the Spirit. One might say that God would not command it if it were not possible. This is not necessarily true. We are commanded to be perfect, but we know we will not attain this goal until glory. I am not saying it is not possible, but I wonder if it is possible to be completely filled so long as we have that old depraved nature within us. I do know that being filled with the Spirit; whether possible or not, is definitely something we as God's people should strive for. I do believe that one can know when he is filled with the Spirit. How could something such as this take place and one be ignorant of it? I know there are times when I am preaching that I have a special feeling from the Spirit. I believe most preachers will agree with this. I think a saved person knows when he is close to God. Surely, being filled with the Spirit is a part of that closeness.

The first question, which I am answering secondly is, "What does it mean to be filled with the Spirit?" To be filled with the Spirit is to be full of the Spirit and the power of that Spirit. It consists of a special

closeness with God. It means we are in harmony with the will of God. It means our desires at that time are totally for the things of God.

The last question deals with one testifying that he is so filled. I don't think it would be necessary to thus testify to others. I think it would be evidenced in the attitudes and actions of the one filled. They would have the fruits of the Spirit evidenced in their lives.

I do not think for a moment that an evidence of this is speaking in tongues or having any other supernatural gifts. These actions are not evidences, that one is filled with the Holy Spirit, but evidences that they are not so filled. I guess I can answer the question about testifying to the fact one is filled with the Spirit by asking a question. What possible good would come from this person's testimony? Many would think them proud. Many would not believe them. As I said earlier, I don't think this is a matter we would have to testify about, it would be evident in our lives.

In closing let me just urge all of us to improve our relationship with the Holy Spirit. This will make us far better Christians than we are now. May God bless you all.

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

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



When we are saved, we receive the Holy Spirit. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Again we read in I Corinthians 2:12, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

Now, brethren, to be filled with the Holy Spirit of God is not the problem of getting more of the Spirit, but rather the Spirit getting more of us.

You see we can both grieve and quench the Holy Spirit. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Quench not the Spirit" (I Thess. 5:19).

As long as we are living in such a way as to grieve or quench the Holy Spirit, we are not in condition to be used by Him. The closer we live in respect to godly living, the more the Spirit has of us to use; thus it is said that we are filled with the Spirit.

Can we know that we are filled with the Spirit? We most certainly can and should know. Should we testify that we are? No, we are not to boast about ourselves. "But God forbid that I should glory, save in the cross of our Lord Jesus

Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

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

DEACON
Calvary
Baptist Church
Ashland, KY.



"Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess, but be filled with the Spirit" (Eph. 5:17, 18).

The Holy Spirit is a person. Therefore, to be filled with the Spirit can not mean that one receives more and more of Him like pouring water into a glass until full. The moment one is saved, he has as much of the Holy Spirit as he will ever have. To be filled with the Spirit means to be controlled by the Holy Spirit. It means that one has yielded himself to the leadership of the Spirit. It is reported that the late Dr. Kenneth Wuest said, "Being filled with the Holy Spirit is not putting gas in the tank; it is putting a driver at the wheel." Being filled with the Spirit means that He is not our co-pilot, but is our pilot.

Note the comparison between being under the influence of alcohol, or under the influence of the Holy Spirit. We are told to not be drunk with wine; don't be under the influence of alcohol, but be filled with the Spirit, be under His control. If one is filled or controlled by the Holy Spirit, the fruit of the Spirit will be produced. Ephesians 5:19-32 tell some of the results of being filled. There will be melody in the heart, giving of thanks, "always for all things unto God and the Father in the name of our Lord Jesus Christ. There will be the right relationship between Christians, as well as between husbands and wives. In Galatians 5:22-25 we are told that, "—the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. Meekness, temperance: against such there is no law." Verse 25 tells us, "If we live in the Spirit, let us also walk in the Spirit." This is telling us that if we have the Spirit, then let Him have control of our lives.

To answer the question, can one know that he is filled with the Spirit, we need to note first that Ephesians 5:17 tells us that to be filled with the Spirit is the "will" of the Lord. In I John 5:15 we are told that if we ask anything according to His will, we receive it. Therefore, if we ask Him to be filled (controlled by) the Holy Spirit and yield our lives to His control, we have the Word of God that He will grant that very thing.

As to the last question, should one testify that he is filled? The fruit listed in Galatians 5 is all the testimony needed.

JEHOVAH'S

(Continued from Page 3)

find that he is talking about the time before he was saved on the road to Damascus. Even in his lost condition he was zealous toward God, but at the same time he actually hated the Lord Jesus Christ. So his zeal for God was of no avail to him so long as he hated God's Son. In Romans 10:2 Paul speaking

concerning the Jews says, "I bear them record that they have a zeal of God, but not according to knowledge." So in order for our zeal for God to be worth anything to us it must be according to the knowledge of God's precious Word. Therefore, we conclude that though the Jehovah's Witnesses have this great zeal for God, still if they deny God's precious Son they are just as lost as Paul was that day when he started on his way to Damascus.

So, in all fairness to these people, and to those to whom they witness, let us see who they are, and what they believe. No religious group should object to having someone look into their past, nor into what they believe. We find that the Jehovah's Witnesses were incorporated by "Pastor" Charles Taze Russell in 1884. My father and mother were both teenagers when the Jehovah's Witnesses were hatched out. And since our Lord organized His church while He was here on the earth this group was more than 1850 years too late arriving on the scene for them to be His church.

We should always be much concerned about the kind of person who is the head of the religious group with which we are associated. We certainly should want to know that this person was truthful, that his word could be relied upon. Was the founder of the Jehovah's Witnesses that kind of man? Was he truthful? Could his word be relied upon? On one occasion when Mr. Russell was in court under oath he was asked, "Do you know the Greek Language"? He answered, "Oh Yes". But when the lawyer handed him a Greek New Testament it was found that he did not even know the Greek alphabet. He was again asked if he could read the Greek language. This time he said "No," but he showed no sign of being ashamed that he had said he did know the Greek language. So I ask you, Was the founder of the Jehovah's Witnesses a truthful man, or was he a liar? This man has been dead now for sixty years, and he has long since learned whether there is a burning hell or not.

"Pastor" Russell was succeeded by Judge Joseph F. Rutherford in 1916, and Rutherford was succeeded by Nathan H. Knorr in 1942. These people have taught through the years that all governments, and all churches are dominated by old Satan. I heard one of their workers say several years ago that all preachers were nothing but humbugs. I asked one of them to tell me just how a person is saved. He said without the slightest hesitation that a person is saved by his works. Poor old Paul, did not know that, because in Ephesians 2:8-9 he said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast." And in Titus 3:5 he said, "Not by works of righteousness which we have done, but according to his mercy he saved us." Either this Jehovah's Witness or Paul lied about this matter of how a person is saved, and I do not believe Paul is the guilty party.

These people are widely known for their doctrine of no burning hell. I asked another one of their workers who had jumped me for an argument just

(Continued on Page 5 Column 2)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is there a time lapse between being born again and the exercise of repentance and faith?

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

PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



Christ said to Nicodemus "...Ye must be born again." It is my understanding of this Scripture that Christ spoke of regeneration to be born again and regeneration is one and the same thing. I do not believe that a person experiences the new birth without having heard the gospel of the Lord Jesus Christ.

The question concerns the exercise of repentance and faith; Is there a lapse of time between the new birth and the exercise of repentance and faith? A person may be saved while at work, or while driving home or at home or in his or her bedroom. This person having heard the message of Christ, of His death, of His resurrection and that He saves sinners, he or she then turns to Christ for salvation. They know that they are saved, they repent of their sins and trust in Christ. There is rejoicing in their heart and soul. This repentance and faith comes immediately with the new birth. Now, the exercise of this repentance and faith comes afterwards. A person tells his wife, or the wife tells the husband, or the child tells his parents. Or a person may report of his conversion, that is his new birth to the church where he heard about Jesus and His love for sinners and that He saves such as come unto Him. This then, would be what I would call "exercising" of repentance and faith.

The exercising of repentance and faith has nothing to do with salvation, has nothing to do with the new birth. The exercising of repentance and faith is the act of letting others know that you have experienced the new birth. It is to let others know that you have been saved by the marvelous, matchless grace of the Son of God.

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

PASTOR
New Testament
Baptist Church
Bristol, TN



No! Let us look at Ephesians 2:5, 6, "Even when we were dead in sins, hath quickened us together with Christ, by grace ye are saved. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Before we were saved (born again) we were dead in trespasses and sins. Paul says in Romans eight and verse seven that the carnal mind is enmity against God; that is, we are enemies of God or toward God. We have no desire to trust God or His Son.

Our text in Ephesians tells us that God quickened us together with Christ by His grace, and raised us up together and made us sit together in heavenly places in Christ Jesus. Hey! This is shouting ground. Just think, He made us sharers with Him in dignity and dominion.

What Paul is saying is, we were dead but now we are alive. We have been reborn and become new creatures in Christ Jesus. II Corinthians 5:17 says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new."

Through the study of God's Word, I have not found where there is a time lapse between being born again and the exercise of repentance and faith. I believe when one is born again he becomes a new creation and hates the old way or what he used to be and is sorry for his wicked old way. He falls in love with God and repents of his evil deeds.

JEHOVAH'S

(Continued from Page 4)

how a person is saved. He hummed and hawed for awhile and then, to change the subject, he said there is no such thing as a burning hell. I asked him to turn to Luke 16 and read verses 19-24. He read a verse or two, stopped and said, This is a parable. I said, No it is not a parable. Jesus said, "There was a certain rich man." I then insisted that he finish reading those verses. When he read in verse 24 "for I am tormented in this flame" he said, "That's a lie, and anybody who reads it knows it is a lie." I said to him, "I'm through with you, but when you get in there with that rich man you will remember that statement." In Revelation 19:20 we see two men who are called the beast and the false prophet being cast into that awful lake of fire alive. Then in Revelation 20:10 we see that a thousand years later old Satan is cast into this lake of fire where the beast and the false prophet are. They have been there for a thousand years, and there they are still burning.

Most everyone knows these people deny a burning hell, but very few people seem to know they deny that Jesus Christ is the ever living Son of God. In their "Bible Studies," vol. 5, page 454 they say, "The man Jesus is dead — dead forever — it was necessary not only that the man Jesus should never live again but should remain dead to all eternity." Then again they say, "It was necessary not only that the man Christ Jesus should die, but just as necessary that the man Christ Jesus should never live again." They go on to say, "As a man, our Lord did not and could not appear and disappear — He had been changed into a spirit — we know nothing of what became of it (His body) — whether it was dissolved into gasses — no one knows."

In John 20:27 Jesus said to Thomas, "reach hither

thy hand, and thrust it into my side." Pray tell me, how could anyone thrust his hand into the side of a spirit? In Luke 24:39 our dear Lord said, "a spirit hath not flesh and bones as ye see me have." Our precious Lord said He had flesh and bones, and He also said that a spirit does not have flesh and bones. So when the Jehovah's Witnesses say that He had been changed into a spirit, somebody lied, and it was not my Lord. In Acts 1:9 we are told that while the disciples beheld our Lord He was taken up from them. How do you behold a spirit?

If you can believe what Jehovah's Witnesses teach, you should join up with them. You sure would make a mighty poor Baptist.

THOU SHALT

(Continued from Page 1)

cises on this earth... and into eternity.

Science speaks through the words of Dr. R.V. Jaynes, obstetrician-gynecologist, "From about two weeks after conception, the fetus is in almost constant motion. By eight weeks it has all its organs... legs, arms, feet, hands, ears, and looks like a human being. It often sucks its thumb at this stage. There is a definite heartbeat. It waves its arms and legs and if removed from the uterus, often struggles to take a breath into its lungs. It answers all the ordinary criteria for life. Frequently a three-month old fetus removed from the uterus will struggle for life as long as two or three hours."

Dr. William Lynch, Boston gynecologist says, "Medical scientists claim they are creating human life in a test tube. You can't call it something else in the womb."

These two quotations represent the many rational, scientific observations of many scholarly scientists. Those who are in opposition to these rational, scientific observations are moved by selfish and sinful desires to acquire filthy lucre, freedom of sex, freedom from the responsibilities of parenthood, and freedom to murder babies.

Next, God's infallible and inerrant Word emphatically asserts that life begins at conception. Consider the birth of Jesus Christ: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost... That which is conceived in her is of the Holy Ghost" (Matthew 1:18, 20).

Moreover, the birth of John the Baptist adheres to the clarity of the Scriptures concerning infants in the womb. "When Elisabeth heard the salutation of Mary, the babe leaped in her womb." (Luke 1:41). In the above text, the Greek word for babe is "brephos." In comparison, Luke 2:12, 16, uses the same Greek word to describe Christ in the manger. Additionally, brephos is translated babe in 1 Peter 2:2, child in 2 Timothy 3:15; infant in Luke 18:15; and young child in Acts

7:19. Consequently, these Scriptures manifest God's description of a child as unborn, new-born, or sometime later. As a result, abortion is murder.

As the Congress of the United States of America, you have responsibilities to fulfill as elected officials. Our country has had more turmoil in the past twenty years due to the disobedience to God's holy law. The legalization of abortion has quickened the pace of corruption in this country; thus, God's wrath is set against this U.S.A. Unless this nation repents, it shall likewise perish, as have the over fifteen million babies aborted since the legalization (according to man, not according to God), of abortion in 1973! That is more deaths than all the combat related deaths in the wars of this country. (1,160,581 deaths — Right to Life of Lee County Newsletter, May-June 1985).

God's justice demands that sin be punished. (Romans 6:23). How serious is the Lord God almighty about abortion? Again, God says, "Thou shalt not kill." (Exodus 20:13). Furthermore, in Exodus 21, my Lord states concerning unborn children, "If men strive and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine." (Exodus 21:22). Injury to an expectant mother can result in death of the child, but sometimes the child lives. However, "if any mischief follow", that is if the mother or infant die, "then thou shalt give life for life." (Exodus 21:23). Wouldn't you say God is very serious about abortion? Wouldn't you say abortion is murder? Wouldn't you say, "We ought to obey God rather than men"? (Acts 5:29).

My dear Congress, may the Lord God move you to endorse the right-to-life amendment... our nation depends upon it. Remember God's Judgment upon Israel's iniquity.

EXAMINE

(Continued from Page 1)

same God. Today, in the Christian religion, all claim to worship the same God. Yet, there are many different beliefs and practices in many so-called churches. There is only one true church, and that is the church that Jesus founded in His earthly ministry — a New Testament Baptist Church. This kind of church is still in the world today by the grace and power of God. This is the only church in which you will find the Word of God preached in its fulness. Let us look at our text.

Cain and Abel had a set time for their religious service, and churches today have a set time for their services. Cain brought of the fruit of the ground, and presented it as his offering. Cain was a tiller of the ground. He followed his father, Adam, who forsook God, hearkened to the voice of his wife, and brought sin and death upon all man. Cain labored in the fields like Adam, and his offering was of his own labors. He offered his works to God as a sacrifice to Him.

Abel was a shepherd. His offering was of the firstlings of the flock and the fat thereof. His offering was a blood sacrifice. He recognized that he was a death-deserving sinner, and offered that which God had told man to

offer. The Lord had respect unto Abel's offering. Why? Because it was in harmony with the type God had set forth in making coats of skins for Adam and Eve. It was in harmony with the first gospel promise in Genesis 3:15. It was a picture of the Lamb of God, our Lord Jesus Christ, who died for our sins. Since man had fallen into sin, he is unable to provide a sacrifice for himself. God has provided His only begotten Son as the sacrifice for sinners. Abel's sacrifice pictured faith in the finished work of the Lord Jesus Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifested in these last days for you" (1 Pet. 1:18-20). "By faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4).

Note in our text that God did not have respect unto Cain and to his offering. Why? Because it was not of faith. It was a works for salvation offering. You can not be saved by works. Salvation must be by blood, "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). Cain's faith was in a bloodless religion of works. Such cannot have God's respect and cannot save. "For by grace are ye saved through faith and that not of yourselves: it is the gift of God. Not of works lest any man should boast" (Eph. 2:8-9).

Saving faith is a gift of God's grace. You do not produce it, and you do not work for it. Faith in Jesus Christ and His finished work is the only way to be saved and go to heaven.

I see Cain bringing his offering to the altar. He proudly lays the fruit of his labors upon the altar. First, the fruit of free-will. Then the fruit of self righteousness. The fruit of church membership. The fruit of baptism. The fruit of doctrine. The fruit of worldly respect. All this fruit, piled high, would look mighty good to Cain and in the eyes of man. It was like a salad bar in a steak house — saying, fix it your own way. But salvation cannot be in man doing it his own way. The world believes in a "do it yourself kit" for salvation. But God will not accept this.

Cain was the first born. But God rejected the way of the flesh, and chose Abel. God often goes contrary to the way of the flesh, and chooses according to His sovereign will. David wanted to build the temple, but God would not allow him to do this. God used Solomon to build the temple. God hated Esau, the firstborn, and chose Jacob out of His everlasting love. John was sent ahead of Jesus to be His fore-runner, but only Jesus could be the Saviour of lost sinners.

"The first man Adam was made a living soul; the last Adam was made a quickening spirit... The first man is of the

(Continued on Page 6 Column 1)

EXAMINE

(Continued from Page 5)

earth, earthy: the second man is the Lord from heaven" (I Cor. 15:45-47). Now, we know that the first Adam fell into sin, and his descendants are all born with a sinful nature. Adam's sin was imputed to all whom he represented, even the total of mankind. But Jesus Christ, the second Adam, our Lord and Saviour, represented the elect of God; and His righteousness is imputed to each of them. He was the true sacrifice which was pre-figured by that of Abel. He, by His blood redeems all the elect from the guilt of sin and saves them eternally.

Our text tells us that Cain was very wroth, and his countenance fell. We learn following this text, that Cain talked with his brother, Abel, in the field and rose up against him and slew him. Cain's religion of works was rejected by God, and Cain in wrath slew his brother. This was the first murder over religion, but down through the Bible and through history, multiplied millions have been murdered by false "works for salvation" religionists. Proud men, whose works are rejected, hate salvation by grace and persecute those who believe it. Multitudes have died because they trusted only in Jesus Christ for salvation. False religions and false churches have the murderous and persecuting trait of Cain still in them.

Notice that God had respect to Abel and to his offering. True churches still teach the doctrine of salvation by free grace through the blood of an innocent substitute, even our Lord Jesus Christ. Truly saved people still offer God's ordained sacrifice and trust in the finished work of Jesus Christ for eternal salvation.

Dear reader, examine yourself as to your hope of salvation. Examine the church (?) you attend by the Word of God. Does it teach salvation by free grace through the offering of Jesus Christ, or does it teach salvation by the works of men? May God bless you, and may you truly trust in Jesus Christ for your eternal salvation.

CHARISMATIC

(Continued from Page 1)

however, before you hasten to dispose of what you have now set your eyes to, please be indulgent and attend to a fair hearing of the matter. Were it not that the Word of God fully supports what we have now set our pen to, then one may well have an argument should sound reasoning also fail to prevail. If we were to sum up the matter in a few words it would suffice to say that all who are involved with Neo-Pentecostalism have, first of all, no Scriptural authority nor Scriptural support, and since this be the case, they have no true religion. Are these considered rather harsh and unloving words? Hardly so, for it is because of love for the truth that we say them. It is for the love of your souls that we hasten to place them before you that your understanding be no longer darkened. Should we fail to sound the warning, then we have denied the cause of Baptists from all ages past and have walked in disobedience to our

THE BAPTIST EXAMINER

FEB. 7, 1987

PAGE SIX

Lord and Master.

It is by no means a marvel that the Roman Catholics should so easily and eagerly support Neo-Pentecostalism, for they have carefully weighed the movement and given great consideration to the facts that it both advances and gives advantage to Catholicism. But alas, most Americans fail to see the harm being done by such a movement upon our nation. In the present day mad clamors for world peace at any cost, we must consider who are these who lead demonstrations against military installations, prisons, and for various "rights" movements. Most of these Americans who believe in humanism and are strong on emotionalism are often lacking in nationalism. We grant that America is so full of freedom of religion that it has little, if any, understanding as to what is pleasing to the Lord and what is not; thus the "go with the flow" idea has eagerly found its seat in Neo-Pentecostalism. We have fast become a nation of people that do that which is right in our own eyes, while the Word of God is cast aside in favor of the word of man. Alas beloved, the light is going out for America as more and more Bibles are shunned and closed, perverted and cast aside in favor of this new love potion called Neo-Pentecostalism. Where there is no order, there is no authority. This verily is one of the major problems with Neo-Pentecostalism for it is in very deed, not planted of the heavenly Father. It seems interesting to me that in our present era much ado has been made about tracing ones roots, becoming familiar with one's own origin and history; which in reality is another self-serving, self-gratifying idea of human emotionalism that does not dare to retrace itself back through the Bible, for to do such one must suffer the inevitable conclusion of "all under sin." Neo-Pentecostalism, in my opinion, can indeed trace its roots. And that from one Methodist reject to the Wesleyan Society, and then to Henry the VIII founder of the Church of England and himself a Roman Catholic reject. Here we arrive to the seed of Neo-Pentecostalism, which will ever remain buried in the apostate church of Rome, whose soil is the very land of Babylon.

It may well have been said in a boasting manner that "all roads lead to Rome" relative to man-made religion, yet to this hour we find such a statement to be very exact. It is in such a manner that the old Roman Empire has now sought to re-establish itself, and has found the shores of America to be fertile ground for its re-establishment in the form of blind intellectuals. It has sought out the wealthy and powerful, i.e., those individuals who are more than likely to possess power in the land. Thus when one considers the great emphasis placed on education to broaden one's horizons, it can be found that a wide river of knowledge is gradually being channeled into the narrow streams of Universalism. Witness the emphasis on exchange students, witness big business exchanging ideas. I recall some years ago as I arrived at work, I looked up at the American flag billowing gloriously in the wind, but to my surprise and disgust, beside "Old Glory," flew the flag of Communist China, to commemorate the day's visit of the Red Chinese. My co-workers

were more surprised at my attitude towards this, than they were the presence of the friendly Communists. This of course is termed progress, and unifies relations, so they say. I shudder to think what the souls buried at Arlington would say if it were possible. Yes, we raise memorials to our dead, while we are blackmailed and run to the aid of their killers in order that world unity might be achieved. How does Neo-Pentecostalism fit into this scheme? The answer is only too obvious as noted in our previous article; through man-made religion unifying itself and joining hands with Rome! It would not at all be surprising should the Buddhists and Moslems suddenly receive glossolalia in the near future, for this would confirm to the world that their idea of a unifying god is correct. That we all worship the same god, and it doesn't matter how you worship after all! Such an idea is not as absurd as one might think when we consider that Neo-Pentecostalism has already joined hands with Marxists and Sodomites.

We closed out our last study on Neo-Pentecostalism with brief comments on the matter of tongues, or what is known as "glossolalia." Such a mad frenzy is this matter as Neo-pentecostals emphasize this supposed mysterious unknown tongue. To some, to be without this ability or gift is almost a certain mark that one is not saved. To others, it is a special gift of the "spirit" that lifts men to positions of prestige among their circles, and they are revered of men. Most assuredly beloved, as one who is bought with a price, it is my earnest desire that I should follow the Lord in all matters that would give the glory to Him. If it were Scripturally correct that I should speak the "unknown tongue," to show fruits of the Spirit, then indeed would I seek such an ability that He be glorified in my life thereby. If such did exist today and I did not possess this gift, then most assuredly I may find cause to question my salvation along these lines. But just exactly what is this unknown tongue? Is it a gift of the Holy Spirit of God? Is glossolalia of the Lord, of men, or of Satan? The farmer does not pull but the top of the weed to destroy it, but he rather roots it out! If tongues be Biblically sound, they shall stand the test of going to the root, the source, and that of course, the Word of God.

As we have seen noted by the best scholars, the order of first mention is usually the best way in which to determine subject matter in the Bible. Thus the first use of the word "tongue" is found in Genesis 10:5. Prior to verse five we observe that the generations of Japheth, Noah's son, is being discussed. Japheth, as are generally agreed, is the father of the Anglo-Saxon people, and verse five tells us that Japheth's people divided the "isles of the gentiles." From his proceeded the people of Scandinavia, England, France, Russia, etc. Next in Genesis 10:20 we read of the descendants of Ham, another son of Noah, who was the father of the black or Negro race, and whose people settled in Ethiopia, Egypt, Africa, etc. Again in Genesis 10:31 we read of the father of the oriental peoples, namely Shem, from whom also proceeded the nation of Israel. Note that in these three verses mentioned we find the expressions, "isles, lands,

countries, nations." Such expressions are self-defining and tell us that from these three sons of Noah were all nations populated. In Genesis 10:25 we believe, is where the Lord divided the land masses into the forms we now know them to be in our times, formerly having only been one large land mass. Yet we are to notice that in each of the three aforementioned verses that pertain to the sons of Noah, we find the word tongue or tongues. Common sense tells us the meaning of such an expression to be that of language of these various nations and people. Proceeding into Genesis 11:1 we are told how these various languages came into existence. "And the whole earth was of one language, and of one speech." Because of the evil intents of man God determined to "confound their language, that they may not understand one another's speech." Genesis 11:8 appears to have taken place during the days of Peleg (Gen. 10:25-31). From this we may easily gather that new nations came into being by the divisions put upon man by the Lord. It is my opinion that the Lord gave the languages to men and separated the nations according to their languages, thus tempering justice with mercy. Now beloved, do we not admire the simplicity of the Word of God? Tongues then is easily recognized as simply languages which nations and men speak. It is with this body organ the tongue, whereby we are enabled to frame words of speech or languages. This is the reason why the Hebrew, "Lashon" is so translated "tongue" or "language." The Greek equivalent is the word "Glossa" from which we receive the word glossolalia or "tongue talking"; the more proper being, "language speaking."

One of the first uses of the word "glossa" is found in Mark 16:17. Herein is part of the great commission in which the Lord appeared to the eleven, and as seen in verse fifteen He gave forth His authority to His church. Now it follows beloved, that by simple common reasoning there was but one church existing at this time; namely, the Baptist Church. Therefore we can most definitely conclude that the gift of glossolalia was given to none but His church. In verse seventeen we read, "And these signs shall follow them." Who are the "them" mentioned here? In verse fourteen our Lord charges the eleven to go and preach. In verse sixteen He charges the eleven to baptize the believers. (See Matt. 28:19-20). Only the true local visible church has authority to baptize, and since Scripturally baptized believers thereby receive entrance into the local church, it naturally follows that "These signs shall follow them." That is, those under authority from Christ and from the true church, the Baptist Church then in existence at Jerusalem. "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues." That is, "they shall speak with new languages." Wait you say! This verse specifies "new" languages! Doesn't this mean languages never before spoken? Our answer is that you are precisely correct but let us not dwell upon this word "new" with subtlety and craftiness, but use common sense! In what sense is the word "new" used?

The Greek so translated "new" means, "new, fresh, recent, newly made" (Young). Vine gives us the sense as follows: "KAINOS as: Denotes new, of that which is unaccustomed or unused, not new in time, recently, but new as to form or quality, of different nature from what is contrasted as old. The new tongues, KAINOS, of Mark 16:17 are the "other tongues", HETROS of Acts 2:4. These languages, however, were new and different not in the sense that they had never been heard before, or that they were new to the hearers, for it is plain from v. 8 that this is not the case. They were new languages to the speakers, different from those in which they were accustomed to speak. Thus from Galileans, these first Baptists, were told that they alone would be given to speak the languages of other nations other than the language they presently spoke. It stands to sound Scriptural reason therefore, that it was to the true church alone that the gift of tongues was given. Therefore if this gift yet exists and is to be used, none but Baptists ought to have it; because the Divine authority of the commission lies in the hands of none but Baptists. Baptists alone, and by the authority of their Head, Jesus Christ, can freely exercise such a gift. World churches choose to entirely ignore such an idea because they in reality do not see Christ as the Lord and will not have Him to reign over them. Their head is either an association, board or Pope, to the total exclusion of Christ.

We now turn ourselves to the book of Acts which gives us a history of Baptist missionaries and Baptist churches. Now, it was on the day of Pentecost that the previously organized church was empowered of the Holy Spirit. In Acts 2:4-5 we read where the church at Jerusalem "began to speak with other languages, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." The word for "Nation" is *ethnos*, which is also rendered as Gentiles, heathen, and people. The language is as clear as pure water, and we find nothing here to mystify the mind. In Acts 2:6 we are told that these Jews from other nations and of other languages came together and were confounded or troubled, because that every man heard them (i.e., the church) speak in his own language. The word here so translated "language" is *dialektos* as also used in Acts 2:8 and translated "tongue." This Greek is the same word from which we receive our English "dialect." Webster defines dialect as follows: "A regional variety of language distinguished by features of vocabulary, grammar, and pronunciation from other regional varieties and constituting together with them a single language of which no one variety is construed as standard." Beloved, the plain language of the Word of God adds that these Jews were confounded (v. 6), amazed and marvelled. Why? Because it was not conceivable that Galileans could speak their language (v.7). Verse 8 plainly states that this was not an unknown tongue or mysterious language of God, for these Jews of other nations inquire: "And how hear we every man in our own tongue, wherein we were born?" It

(Continued on Page 9 Column 1)

REVELATION

(Read Revelation 10)

The Tribulation period is spoken of in the Bible as the time of Jacob's trouble. That means, of course, that the Jew will be the primary sufferer during the Tribulation period. While it is true that the Jew will be the main sufferer, at the same time, all the nations of the world—all Gentiles—will likewise suffer.

The Tribulation period is that period that comes in between the time that Jesus raptures the saints out of this world and the time when He comes back to set up His kingdom in this world. In other words, that space of time in between the rapture and the revelation is the Tribulation period. Bible scholars are agreed that a space of about seven years intervenes between the time when Christ comes in the air and raptures the saints out of the world, and the time when Christ comes back to the earth, bringing His saints with Him, to set up the millennial kingdom.

What we are studying at the present has to do with this Tribulation period. When the seals are broken, out from each seal comes a plague that falls upon the world. Likewise, when the trumpets are blown, with the blowing of each of the trumpets a plague of horrible devastation falls upon the world. Thus far we have studied how those plagues fell with the breaking of each of the seals and the blowing of the trumpets. This chapter grows out of the blowing of the sixth trumpet.

I. This Reveals a Very Notable Person.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:1).

This notable person is none other than the Lord Jesus Christ. Twice before in the book of Revelation the Lord Jesus is called an angel. Notice: "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea" (Rev. 7:2).

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. 8:3).

If you will study each of these references, you can't help but see that it is a direct reference to the Lord Jesus Christ, for in each instance what is said concerning each of these angels is that which would have to be said concerning the Lord Jesus Christ.

You will notice that this angel is spoken of as being clothed with a cloud. Quite often we find in the Bible, Deity is clothed with a cloud. If you will notice in Exodus 13:21, you will see that the Lord God went before them as a pillar of fire by night and a pillar of cloud by day, so that we have a picture of Divinity clothed in a cloud.

Notice what the Word of God says concerning Divinity. We read: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his

throne" (Psa. 97:2).

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7).

Whenever I look up into the sky and see a big cloud floating along, remembering how He is coming, I usually think He may be on that one. Some of these days, beloved, He is coming



John R. Gilpin

back in the clouds. Thus, we are to look for Him, and we are to expect and anticipate His return to this world.

From these three references, you can see that Divinity is often spoken of as being clothed with a cloud.

Furthermore, the Lord Jesus is spoken of as having a rainbow upon His head. Originally the rainbow as a sign of God's covenant. In Genesis 9:13, you will find that when the rainbow was first given, it was a sign of a covenant with the human family that never again would God destroy civilization, nor this earth, nor that which is upon the earth by a flood of waters; so that we can say that the rainbow is a sign of God's covenant. When we see a rainbow on the head of the Lord Jesus Christ, it shows us that even while He is bringing judgment and tribulation upon the world, He is doing it in mercy and He is remembering His covenant with His people.

I would remind you that God will keep His covenant with His people right down to the end of time. As the rainbow was originally a sign of God's covenant that He would never again blot out the world with a flood of water, so the rainbow about His head is a reminder to the elect of God, that God will keep His covenant with His people. Even though He is dealing in judgment with a Godless, rebellious civilization, He is likewise dealing in mercy with His own elect, and He will never break His covenant with His people. I tell you, beloved, the Lord Jesus Christ will see to it that the last one of His elect shall be saved, and that His chosen ones will be redeemed, even out of this Godless civilization of the Tribulation period.

Notice that His face did shine, for it says, "his face was as it were the sun." The same thought is presented to us in Revelation 1:16, for we read: "And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance as as the sun shineth in his strength" (Rev. 1:16).

In the morning you might look off toward the east and see the sun as it rises, and in the evening you might look toward the western horizon and see the sun as it goes down behind the

clouds, as a great ball of fire. You might look upon it either in the morning or the evening, but you can't look upon it when it is in its fullest strength without it blinding you. In Revelation 1:16 it says that "his countenance was as the sun shineth in his strength." In other words, the countenance of Jesus Christ was as bright as when the sun shines with all its power.

Notice again: "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2).

"At midnight, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me" (Acts 26:13).

Thus, you can see from these verses that the face of the Lord Jesus Christ shines above the brightness of the sun.

Heaven will be a place of an abundance of light. In heaven there will be no darkness. No wonder the Apostle John said: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

Notice also that we are going to have changed bodies when we get in His presence. Beloved, we would have to have changed bodies to stand in His presence. Could you stand and look at the sun in all of its strength without it blinding you? The Apostle Paul was blind three days after the Lord appeared to him on the roadway to Damascus. Beloved, if we had to go to heaven with these same bodies that we have now, we would be blind when we stood in the presence of Jesus Christ. That just proves to us that when we stand in His presence in heaven, we won't have the same kind of bodies that we have now. We will have glorified bodies. We will have bodies whereby we will be able to enjoy the brilliance and the intensity of the light of the Son of God.

I know nothing that proves more strongly the resurrection and the transformation of the human body than does this. The very fact that we are going to enjoy heaven proves to us that there must be a resurrection and a transformation so far as these human bodies are concerned, for if we have these same bodies and these natural eyes, we would be blind throughout eternity.

Notice also that it speaks of His feet, for it says that His feet are "as pillars of fire."

His feet are also described in Revelation 1:15, for we read: "And his feet like unto fine brass, as if they burned in a furnace."

These feet that are described as fire and brass are for the purpose of judgment and purity. Mark it down, beloved, it is with these feet of fire and these feet of brass that the Lord Jesus is going to tread down the old whore and her harlot daughters, which typify Roman Catholicism, and the Protestant churches that have come out of Rome. I make no apology when I say that the old whore and her harlot daughters represent Roman Catholicism and all the protestant churches that have come out of Rome, and I say to you that God isn't going to allow these who are rivals to His

church to continue forever. Instead, He is going to tread them down with those feet of fire and brass.

It is likewise true that with these feet of fire and brass the Lord Jesus Christ is going to tread down the power of the devil, for He is going to cast the devil into the bottomless pit. It is with these feet of fire and brass that the Son of God is going to be victorious so far as all His enemies in this world are concerned.

I thank God that the Jesus of Revelation is not the Jesus that is subject to the whims of man, but that the Jesus of Revelation is the Jesus of power; and some of these days, as a sovereign Being, He is going to reign in this world, after having trodden under foot all that is wrong, and all that is heretical, and all that is contrary to the teachings of His Word.

II. Let's Notice What This Notable Person Did.

"And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices" (Rev. 10:2, 3).

To set your foot on a place expresses a purpose to take possession of that place. For example, if you sit down in a chair and put your feet over on another chair or footstool, it indicates that you have taken possession of that chair or that footstool that your feet are resting on.

We read: "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be" (Deut. 11:24).

Beloved, when this notable person, representing the Lord Jesus Christ, stands with one foot upon the sea and one foot upon the earth, it is an indication that He is taking possession of both.

Beloved, when the Lord Jesus Christ puts one foot on the sea and one foot on the earth, this tells us that He is taking possession of this world. Mark it down, beloved, this earth and this sea have long been under the dominion of the enemies of the Lord Jesus Christ, but now, with one foot on the earth and the other on the sea, and with a voice as the roar of a lion, He announces thereby that he is taking possession of that which has been in the hands of His enemies since the day of Adam.

Some of these days, this earth is going to be brought into subjection to the Lord Jesus Christ. He isn't going to be defeated. Every one of His elect is going to be saved. His church is going to triumph. He is going to take possession of this world and bring this world into subjection to Himself.

Notice that His voice is described as "when a lion roareth."

They tell me that a lion never roars unless he makes a kill or when he takes possession. I used to go to the zoo in Cincinnati and I would stand in front of the lion's cage and watch when they were fed. I have stood there many times when they have turned live chickens into the cage to the lions, and as soon as a lion was able to catch a chicken, and put his foot on the

chicken, he would throw his head back and roar. As I stood there and listened to those lions roar, I realized that when those lions roared, it indicated that they had taken possession of their food.

I tell you, beloved, when Jesus Christ shouted, it wasn't with a voice of distress, but it was with a voice of victory. There was a time when Jesus Christ cried with a voice of distress, for we read: "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama safachthani? which is, being interpreted My God, my God, why hast thou forsaken me?" (Mark 15:34).

That was a cry of distress when He was on the cross, but now, with one foot upon the sea and the other on the earth, it is not a cry of distress. Rather, it is the shout of victory, which would tell us that the Lord Jesus Christ is going to be victorious and that this world is going to be brought into subjection to Him.

Beloved, I am glad that some of these days the Son of God is going to take possession of this world. I read in Isaiah that some day the wilderness is going to blossom. I read that the wilderness and the solitary place are going to be made glad. I read that the poorest, most unfortunate of all the land is going to be made fruitful, just like the Garden of Eden. Thank God, some of these days He is going to take possession of a world that has forever been in rebellion against Him.

III. Notice Heaven's Response to the Son of God.

"And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices" (Rev. 10:3).

This was heaven's way of saying "Amen" to the victory of the Lord Jesus Christ. These judgment thunders show us that they are in full sympathy with the Lord Jesus Christ as to taking possession of the world. This, I say, is nothing else but heaven's way of saying "Amen" to Christ taking possession of the world.

Beloved, I want you to see from this that the Lord Jesus Christ's work, even in taking possession of this world, has the stamp of approval of heaven, when heaven says "Amen" to the work of the Lord Jesus Christ.

IV. The Oath of the Angel.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10:5, 6).

Notice, the Lord Jesus Christ stands with His feet upon the earth and the sea and His oath was that judgment was to speedily fall, for He said, "that there should be time no longer."

The Word of God tells us that there is a time for every event. Listen: "A time to be born, and a time to die; a time to plant, and a time to pluck up

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace" (Eccl. 3:2-8).

Beloved, now the Lord Jesus announces with an oath that judgment is to speedily fall, and He swears it "by him that liveth for ever and ever." The God whom the Lord Jesus Christ represents, is a God of eternity. As Moses said: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God" (Psa. 90:1-2).

Beloved, God has been here forever, and He is going to be here forever. It blesses my heart to know that when Jesus takes possession of the earth, He takes it in the name of a God that liveth forever and ever.

Then He takes possession of it in the name of a God "who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein." Notice, He takes possession of the earth in the name of the God of creation!

Let me tell you something, there are not going to be any evolutionists in heaven. When I was a boy preacher, a professor in college did his best to make an evolutionist out of me. He did his utmost, and I think he thought that he had succeeded a few times. Beloved, when the Lord Jesus Christ takes possession of this earth, He takes possession of it in the name of a God that created the heavens and all things therein, and a God that created the sea and all things therein. When He takes possession, He takes it in the name of a God who is a God of absolute creation in all things.

Not only that, but He takes possession of it in the name of a God who is sovereign — sovereign over the sea, sovereign over the earth, and sovereign over the heavens. Here is a passage of Scripture that no Arminian will ever try to preach from, for here is a passage of Scripture which says that God created the heavens, the earth, and the sea, and all things in the heavens, the earth, and the sea. Therefore, He is a sovereign Being over the heavens, the earth, and the sea.

Not only is it true that there won't be any evolutionists in heaven, but there won't be any Arminians in heaven. I don't mean to say that none of them are going to be saved. Rather, I mean to say that when they get to heaven, they will be converted right then. I don't mean to say that there is no hope for an Arminian to get to heaven,

but when they do get to heaven they won't be Arminians then, for they will see the sovereignty of God — sovereign over the heavens, sovereign over the earth, and sovereign over the sea.

God stands with His feet upon the land and the sea and with the voice like the roar of a lion, takes possession of both the earth and the sea. When He does so, He takes possession of it in the name of a God that liveth forever and forever, in the name of a God that created all things, and in the name of a God of absolute sovereignty.

V. Our Commission Until the End of Time Grows Out of the Book in the Hands of This Angel.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings" (Rev. 10:8-11).

This little book is none other than the Bible. It tells us that Jesus came down out of heaven, to stand with one foot on the sea and the other on the earth, and with the little book in His hand. Where did the little book come from? It came right out of heaven.

Beloved, when people tell you that the Bible is made of man, and is filled with errors, and when they tell you that it has inconsistencies and contradictions in it, don't believe them. Just tell them that you believe the Book came down from heaven — not in its present style, and not in its present form, but that the words of the Book came down from heaven.

With all my heart I believe in the inspiration of the Bible, for I read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Beloved, I can't emphasize it strongly enough that this Bible is a God-given and a God-inspired Book. The only thing that man had to do with it was to write the words as God spoke them. I believe that just as I speak and my secretary might record what I say, so God spoke to Moses, Jeremiah, Matthew, Luke and all the balance of the writers and they wrote what God told them to write.

Beloved, listen, when this angel came down from heaven and stood with his feet upon the sea and the earth, he held this little book in his hand. To me that is proof positive that this Bible is a book that came down from heaven.

Notice what John was told to do with it — to eat it up. Beloved, that is just what the Lord wants you and me to do with the Bible, for John, representing us,

was told to eat it up.

Isn't that why you came to the house of God, that you might eat it up? Brother, sister, I say to you, God's people ought to figuratively eat the Book day by day.

Several years ago, I saw an advertisement in the window of a Terminex company in Louisville, Ky. Not only did they show pieces of wood that had been eaten by termites, but they showed a Bible that had been eaten through by termites. Over the Bible they had a sign which read: "The termites do not have any regard for even the Holy Word of God." As I stood there and saw that Bible that had been eaten through by termites, I thought, that is exactly what I want to be. I want to be a Bible termite. I just want to eat through the Word of God, from Genesis to Revelation.

That is exactly what John did. He took the Book and ate it up.

Let me ask you, are you satisfied with your knowledge of the Word of God? Have you eaten all that you want of it? God pity you if you are in that condition. We sit down to the table and enjoy a big meal and when we are finished we are satisfied with the big meal that we have had. I trust that the time might never come when I might be satisfied with the eating of the Word of God. We ought to make it a part of our diet every day.

There are some people who can't eat sweets, and there are some who can't eat other foods, and there are some who are allergic to various foods and have to leave them alone. Beloved, here is a food that every member of this church ought to have on his diet list, regardless of what his physical condition might be. It is made exactly to suit the needs of your soul, and every member of this church ought to be satisfied on the diet of the Word of God. The best food that you and I will ever eat in this world is the food of God's Word — perfectly blended for the spiritual satisfaction and sustenance of our souls from day to day.

What effect did this book have on John when he ate it? Beloved, it was sweet and it was bitter. Isn't that the effect the Bible has on you? When you read the Bible, doesn't it make you happy and at the same time it seems bitter when it reproves you for some wrong that you have done? Every once in a while, I run across something in the Bible which I have never seen before to understand its meaning, and it reproves me. Haven't you found yourself doing something that you thought was perfectly all right and then you read your Bible and found it to be wrong? Beloved, there isn't anything wrong with the Bible, but it has a bitter effect so far as your soul is concerned. The Bible then has a two-fold effect — bitter and sweet; sweet when it encourages, and bitter when it reproves and rebukes.

Notice that this angel said to John, "Thou must prophecy before many peoples, and nations, and tongues, and kings." In other words, he said to John, "This is a prophecy of what is going to take place after a while. Some of these days you are going to see me standing with my feet on the earth and on the sea. Some of these days you are going to have the privilege of seeing that, but until that time, I have a commission for you, and that commission is that you must take this book and

prophecy before many people and nations and tongues."

Beloved, God has a commission for every one of us who are saved, and that is we are to take the book, the Word of God, and eat it, and we are to prophecy to every person with whom we come in contact. Until that day when Jesus stands with His feet on the earth and on the sea, we are to stand forth and give forth the Word of God.

Beloved, when I stand before this sacred desk I have no business telling you other than what God says within His Word. His commission is the same commission that God gave to John when He told him to take the book and eat it, and after he had eaten it, to prophecy before many peoples, and nations, and tongues, and kings. I am not to entertain you. That is not my business, and it is not the business of any church. You don't need a play room. You don't need any place to serve food. You don't need any place to eat in the house of God. Brother, sister, the only business that a church has is to give the Word of God. Until the day when Jesus Christ comes to this world and stands with His feet upon the sea and the land, our business is to give the Word of God to the world.

VI. The Notable Proclamation.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Rev. 10:7).

Right now, beloved, I am to keep busy preaching the Word. Some day, Jesus is going to stand with His feet upon the sea and the land and take possession of this world, and when He does, the great consummation day will then have come, for it says, "the mystery of God should be finished."

I confess to you that there are a lot of things in life that are mysterious, that I don't understand. I confess to you that I don't understand how it is that God made this world. I confess to you that I don't understand how God was big enough to make a world, put it in motion, with thousands and millions of suns and stars and moons, and keep them moving, without them ever striking together. It is a mystery and is beyond my comprehension, but someday, I am going to understand more about it than the greatest astronomer that has ever lived in all this world.

I don't understand all the languages of the world. When I was in Mexico a few months ago, I tried to the best of my ability to pick up as much of the language as possible, but it was amazing to me the language that they used. When I think that it is only one of the hundreds of languages and dialects that there are in the world, it is a mystery to me, yet God is back of it all.

I heard a man sometime ago who was an interpreter at the World's Baptist Alliance at Toronto, Canada, who interpreted forty-odd languages. I thought how marvelous it would be if I could understand forty-odd languages and could interpret the same into English, and could tell people what was being said. Someday, beloved, I will understand the languages of the universe, for it says, "the mystery of God should be finished."

Again, I have never understood why it was that God

loved me enough that He gave Jesus Christ to be my Saviour. On the night that I was saved I tried to fathom the love of God, but I found it was too deep. I tried to take the wing of faith and fly to it, but I found it was too high. I tried to circumnavigate it, but I found the circumference was too great, and I couldn't get about it. I say, beloved, I will never be able to understand the love of God until that day when I stand in His presence — when God shall wipe away all the filmy mist of doubt and fear that has clouded my eyes through the years. When all those mysteries are taken away, then I will understand why it is that He should love me so.

There are lots of things in this world that are mysteries. Tell me why God saved you, yet maybe your neighbor never shows one single spiritual inclination. Tell me why God saved you and called you and chose you, yet passed your neighbor by. The Arminian says that he is opposed to the doctrine of election because he can't understand it. Beloved, if I could understand it, I would be as big as God.

Someday, beloved, all the mysteries are going to be explained. In consummation day, when the mystery of God should be finished, everything is going to be explained.

Jacob stood one day with his head bowed upon his shepherd staff. The boys had just come back from Egypt. They said, "Father, the man down there spoke roughly to us. He has kept Simeon and is holding him in hostage until we go back and take Benjamin with us. The price of food has gone up, but even if it hadn't, he won't see us and talk with us until we take Benjamin down to Egypt." I can see old Jacob as he says: "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me" (Gen. 42:36).

After a while the famine became so bad that Jacob kissed Benjamin goodbye and started him off with his older brothers down to Egypt. I don't know how long they were gone, but I am sure that it seemed long as Jacob waited for Benjamin and his brothers to return from Egypt. One day, Jacob looked off into the distance and saw a wagon train approaching, and he wondered who it could be. He said, "It couldn't be my boys, because each of them would be leading a burro." As they came nearer, Jacob saw that Benjamin was driving one of those wagons, Simeon was driving one, and each of the other boys was driving one. When they drove up with their wagons loaded with food, they said, "Father, Joseph is still alive, he is the man down in Egypt who has been speaking so roughly to us. In these wagons are gifts for us, and Joseph has sent for you, and wants us to come down and stay for the rest of the period of famine." Then it was that Jacob realized that it never was true that Joseph was not; it never was true that all of these things were against him. He realized then that it was all working for his good and for God's glory. He learned the sequel to the things that he hadn't understood before.

Some of these days, all the disappointments, all the heartaches, all the sorrows and all the problems that we have had will end, and we will learn the sequel to them. Then, beloved,

(Continued on Page 9 Column 1)

REVELATION

(Continued from Page 8)

we will know that "all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28).

I tell you, beloved, there is going to be a consummation day — a glorious day when time will be no longer, and when the mysteries of God shall be finished. I am looking forward to that day when all the mysteries of God will be made plain. But until that day, I want to keep busy witnessing with the Word of God — that which is sweet and bitter; sweet, when it brings joy to you; bitter, when it brings rebuke to you for what you have done wrong.

May God bless you!

CHARISMATIC

(Continued from Page 6)

was beyond the understanding of the Jews that these Galileans would speak the languages of all these nations that these Jews had been born in. Acts 2:9-11 tells us from what nations these Jews had come to Jerusalem from, and declared that they clearly understood what was spoken by these brethren of old for they said, "...we do hear them speak in our tongues the wonderful works of God." Plainly these Jews were listening to the Gospel being preached in their own native tongue, for they easily understood what was being said. Further in Acts 10:44-46 we read where the ages of grace came among the Gentiles also through the Holy Spirit, "because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." Likewise was a similar situation as Paul was in Ephesus. (Acts 19:1-6). Why then this special gift to speak the languages of other nations? First, to magnify God and Christ. Secondly to send forth the Gospel into the world from Israel. Thirdly, to convince men that the disciples were of God, by signs and wonders, because the New Testament was not yet in existence. They would hear, and they would understand! This will now lead us into I Corinthians Chapter 12. We have thus far observed that the gift of tongues is merely the gospel preached in languages that were foreign to the speaker, but not to the hearer. These tongues were languages already existing on earth in the various nations throughout the world. It was not a newly created language, but languages new to those who spoke them. That the gift of tongues belonged to none other but Baptists, the only church that Christ recognizes as His own and of which He is Head over.

Due to limited space our dealing with I Corinthians chapters 12-14 must be cut short and we trust that our dear readers will take it upon themselves to follow the comments hereafter with Bible in hand. I Corinthians chapter 12-14 is what the Charismatics seek to build upon as their foundation for their meaningless gibberish they refer to as the "unknown tongue". It is with these chapters we trust, that by His grace and imparted wisdom, we shall seek to deal. It is my deep and sincere, heartfelt prayer that some of you who read these lines, will carefully

weigh them and consider them in the light of God's most precious, holy, and infallable Word.

In observing I Corinthians 12:1 we notice that the subject matter concerns spiritual gifts or the gifts of the Holy Spirit of God. In 12:4 these same gifts are further referred to as "diversities of gifts." That is, gifts of different kinds so distributed as pleased the Holy Spirit. Paul continues on to discuss the different kinds of gifts imparted by the Holy Spirit (12:8-10), and in verse 10 he states that one is given by the Spirit to speak "kinds of tongues" or kinds of languages. The word "divers" is not in the original but has been so placed by the translators to clarify the fact that the Holy Spirit gave some to speak "divers" or differing kinds of languages. And "to another the interpretation of languages." During these times of Paul it most likely occurred that when one rose up to preach by the Spirit, he spoke a readily known language to some, but if there were others present not of that nation's speech, then the Lord also provided an interpreter in order that all might hear. It should also be remembered that this gift of speaking languages came upon the church suddenly, and therefore the words spoken were Spirit led and not known by the speaker, who himself must learn the meaning. Hence, another reason for the purpose of interpreters. Thus in I Corinthians 12:27, Paul lists in order, the offices and gifts to be found in the church during its early years. And he closes the chapter seeking to encourage them as a church and people in the things that were more necessary to their well being. Do all speak with different languages? And do all interpret? There is no mysterious or unknown tongue found here either. This brings us now to I Corinthians chapters 13:1-13.

The church at Corinth was obviously very worldly and seemed to place much emphasis on outward appearance in who was to be considered greatest among men. They made distinction in their gifts and appeared to bite and devour one another with their own vanities; each claiming a superiority to the other because of the gifts they were enabled with. Thus the writing of I Corinthians chapter 13 emphasizes the great need they had to love one another. In I Corinthians 13:1 Paul discusses the languages of men and angels with the implication that, if he could speak all the earthly languages known and heavenly languages of angels and have not love, it would avail him nothing. It is from this chapter we are clearly made to understand that when the completed Word of God came into existence, "prophecies... shall fail and tongues... shall cease" (13:8). This is carefully explained in V. 10, "But when that which is perfect is come, then that which is in part shall be done away." This apparently began to take place even as he wrote, closing out the chapter with, "And now abideth faith, hope, and charity, these three; but the greatest of these is charity." Our Charismatic friends totally ignore the plain teaching here, and the facts that such a doctrine comes out plainly when we consider that beyond I Corinthians 14th chapter, unknown, diversities, and divers languages, and this gift of the Holy Spirit of God is never again mentioned as being in ex-

istence. Let us conclude this aspect of our study with a brief explanation of Paul's meaning of I Corinthians chapter 14.

In I Corinthians 14:2 we have mention of the unknown tongue. Again, the word "unknown" is italicized, thus showing it not to be in the original texts, but placed by the translators for clarification that the subject is again unknown or foreign languages, i.e., languages of other nations. "For he that speaketh in a tongue speaketh not unto men, but unto God: for no man heareth: howbeit in the spirit he speaketh mysteries." Such is the more proper translation deleting the words, "unknown" and "him". What is being said here? Verse 3 clarifies verse 2. It could not be understood by the hearers what was being said because the wrong language was being spoken. For example, to speak Hebrew to a Greek speaking people served only to edify the speaker and not the hearer. In speaking in a foreign language, one may well glorify God and "speaketh... unto God." but they spoke not "unto men... to edification and exhortation and comfort," but the rather to men, "he speaketh mysteries," that is, things not at all easily comprehended nor understood. Such would indeed edify the speaker who was empowered of the Spirit and learned as he spoke, but the church would not at all be edified. (v. 4). In speaking a foreign language, the speaker would also prophecy or teach and expound on things that at that time, were not known. Likewise then, the office of the prophet no longer exists since the pastors and teachers fulfill that office by expounding from the completed written Word of God. Notice Paul's comments in I Corinthians 14:5. Here he expresses a desire that all those in the church at Corinth have the gift of speaking languages, for then would the gospel further advance. Yet he lays stress on the fact that if they were to speak a foreign language before the church that understands not, then they must also interpret that language for the edification of the hearers, else it would be no profit to the church (v. 6). One must understand the meaning of the sounds we make in order to respond to them or be edified by them (v. 7-8). It would be utterly confusing to the army that was ordered to advance on the enemy if the bugler sounded retreat or stood up and played a jazz tune. It would have no significance to the things at hand and cause naught but confusion!

When one was to speak a language, it should be words of significance or "easy to be understood," otherwise they would but "speak into the air" with words entirely meaningless to the hearer (v. 9). Men do not speak to other men with understanding unless they speak the same language or provide an interpreter (v. 11-14). Even those that had this gift understood little of what was said through them by the Spirit, therefore are the words; "let him... pray that he may interpret" otherwise his understanding is unfruitful and will beget naught but confusion (v. 14). The main emphasis is understanding (v. 15-17). Both the speaker and the hearer need edification, and without understanding of what was being said neither would learn.

Paul declared that he was gifted with the ability to speak

languages more than anyone at the church of Corinth, and he emphasizes that these abilities are nothing if not properly used for the understanding of himself and the church. Such actions by some in the church were but showy, childish actions; and thus he admonishes them to grow up and not act as children of ignorance, but rather as men of wisdom. (V. 18-20). He then goes on to declare how that this special gift was prophesied of old by Isaiah and was a sign of that prophecy's fulfillment, not for the believer but for the unbeliever (V: 21-22). Our Charismatic friends who jabber meaningless sounds through learned behaviour, and drown out one another, consider this "weird babel of tongues" to be of the Holy Spirit and convince the confused and ignorant masses that this is so. But we boldly say beloved, that these indeed act the mad man for they even ignore common reasoning and are not able to "try the spirit," for "God is not the author of confusion." (v. 23). Such a sinful display of nonsense will in no wise bring one soul to Christ (V. 24-25). "Let all things be done unto edifying" is the key to understanding, and not a meaningless dribble of infant utterances. Paul sets forth the standard for preaching languages in the church, that proper godly order might prevail (V. 26).

Now beloved, it seems to me that the sense of I Corinthians 14:27 is lost in the translation of the King James Version. If we removed the italicized words, it would read: "If any man speak in any language, two, or at the most three, and by course; and let one interpret." In reading this in this manner, we conclude that Paul is saying, that if an individual were gifted with up to three languages and found it necessary to use them, then let them be spoken in an orderly fashion and by course or rotation, and let one interpret. However, the sense of the KJV rendering may be correct and be expressive of one to three individuals speaking in proper turn with an interpreter present, thus eliminating the unknown language to proper understanding. In v. 28 he concludes his argument by emphasizing the need for an interpreter, and if there be none, then let them keep silent and learn for the glory of God. "For God is not the author of confusion." Beloved, would to God the tumult of Neo-Pentecostals or Charismatics would look unto Jesus, the author and finisher of our faith, once delivered unto the saints. Praise be unto the Lord that true Baptists do not babble the babble of Rome.

FUTILITY

(Continued from Page 1)

our introspective questionings. They knew only truth and untruth, belief and unbelief, without our hesitating retinue of finer shades."

Seven Pillars of Wisdom

T.E. Lawrence

Lawrence speaks of the Arabs as only he knew them. He shows us their mind, and his mention of a "retinue of finer shades" touches upon our discussion of Christ's atonement. There are no finer shades to the atonement for the atonement is an action of God, and the Lord's actions are definitive and contain a degree of specificity unknown in the world of men. The Bedouin Arabs of Lawrence's experience

saw truth and untruth without shadings, and upon Christ's atonement so much we; for in the atonement there is no sway nor vacillation. Nothing is more specific than the atonement, and so we wonder with some puzzlement when men extend the atonement into unknown quarters.

The word translated "atonement" is also translated "reconciliation" which simply means reconciling men unto their God. Our text says that we are reconciled unto God by the death of Christ. This is neither speculative nor general. Christ's death has one purpose as addressed to men — to reconcile them unto God. Christ's death does not attempt this operation, nor does it assay to bring men unto God if they be willing. Here is a spiritual equation. Christ's death equals reconciliation, and reconciliation (or atonement) is a pragmatic certainty in all cases where it is addressed.

Some have said that Christ's atonement has an infinite value and unlimited merit, but this is nothing but theological gibberish. Let's have done with fancy phrasings which are dross and examine the words themselves, not the tinsel in which men encase them. To atone for, means to reconcile — to reconcile men unto God. How then can the atonement have an infinite value and unlimited merit unless men are willing to say that it is God's intent to reconcile all men unto Himself?

Let's get serious with the English language. Atonement, or reconciliation, is a definitive action by God. The direct result of this action is that the recipients are thus reconciled unto eternal salvation. This makes the Atonement not only limited, but most drastically specified.

God is not a wastrel. Sin is a profligate wastrel. Men in their sins are wasting the very earth, air and water which sustains them. But Christ's atonement is not wasted. Christ died unto a specified end, and this was to bring a chosen company unto God. To apply the Atonement in generalized terms to the vastness of mankind, and that without effect, is to do harm to the nature of the Saviour. An all sufficiency or infinite and unlimited atonement borders on the theory that Christ died to give men a chance to be saved, and that men may accept or reject this chance as it comes their way. It makes Christ not a Saviour at all, but merely a profferer of salvation while men make the final determination.

All men are religiously inclined, and two questions occupy them at some time in their lives. All men consider their own sins unless their conscience has been seared as with a hot iron. Men naturally look within themselves for wisdom and say at some time, "How shall my sins affect me now or in the time to come?" Men naturally then wonder at the state of their fellow men and ask the same question of them. Compassionate men naturally exercise a wide charity and will say that a compassionate God will doom no one without giving them a chance. Being compassionate, they form their god in their own image. Their perceptions of reality are shaped by their perceptions of themselves. All men are Arminian by nature, and their view of sin is

(Continued on Page 10 Column 1)

FUTILITY

(Continued from Page 9)

the natural Arminian view.

What possible good is an Atonement which does not atone or a reconciliation which does not reconcile? What value is a compassion which does not touch the needy soul? What virtue has a love which leaves barren? Men have distorted the Atonement, and given it "finer shades" which honors neither God nor man.

The Pharisees hedged God's commands about with precautionary measures of their own invention and even railed against our Lord when He violated their arbitrary enactments. They amplified God's declarations thinking that intuitive improvisation was akin to inspiration. Men have performed a similar act regarding the atonement.

One sentence shall define the atonement. Christ, in His death, burial and resurrection atoned for, paid for and completely expunged the sins of God's elect; and beyond this the Atonement have neither virtue nor power. The Atonement is an act of reconciliation and addresses nothing else, nor does it incorporate anything else.

This is written at the height of the Christmas season and the film "It's A Wonderful Life" is a recurring favorite at this time. It is the tale of a man failing very badly to whom God sends an angel to give him a second chance. Since the Arminian world believes as steadfastly in chances, this is ever a popular film. The entire philosophy of man is summarized in this film. Natural philosophy says that God gives a man a chance, and when he fails other chances shall be his if he's a nice fellow. You find this theme in every Philosophy from Socrates to Santayna. All of man's reasonings put man on equal par with God for man's "free agency" makes him a god in his own right.

This philosophical distortion is in every culture which has ever existed and is the foundation of every society. Every creed says that man will ultimately make himself acceptable to God if given the chance (in this life or in the reincarnated life to come). It isn't surprising then to find variants of this philosophy in alleged Christian churches and alleged Christian thinking. When pagans came to the Roman church they brought their pagan ways and the church assimilated them all. When men come to Baptist churches they unfortunately bring a taint of natural philosophy, which in their minds makes God responsible to give man a chance before condemning him. The infinite atonement view is such a chance dogma, though it's adherents perhaps don't know it.

I draw your eyes to an ancient rule of order which Newton imagined he discovered, but which God established at the creation (or before) and which rules every gust of wind and every action of whatever nature. It is the inflexible law of physics called the law of action and reaction. It is simple and unabridgable. It is a functional law which says that for every action in the universe there is a following reaction which is based upon the measure of the action.

I'll delineate the atonement around this law. The atonement of Christ is an action. Christ atoned for men's sins in order to reconcile them to God. This is an action. What is the reaction? If Christ atones for a man's sins are not his sins therefore atoned for, and is he not thusly reconciled to God? Is not the atonement the direct reaction of the act of the atoning? Is there any other possible explanation? The atonement of Christ is an action, not an abstract and infinite quantity which men make of it in their "finer shadings." The atonement of Christ is indeed all sufficient within the measure with which it has been meted by God. Christ's atonement is sufficient to reconcile God's elect unto the Father. Beyond this it has no force for it is limited to this office.

When our Lord on the cross said, "it is finished" He surely meant that His sufferings were sufficient to atone for the specified sins of a specified people. The atonement is a specified deed unto a specified end. Men who teach that Christ's atonement is infinite in value and unlimited in merit avow that they are Sovereign Grace Baptists and that they believed in "limited atonement." I must therefore beseech them to consider the simplicity of the English language. The terms "infinite" and "limited" can no more be reconciled than can "catholic" and "church," for such terms bespeak physical and spiritual impossibilities. The atonement is either severely specified, or it is infinitely general. Whichever is true, the atonement is an act of reconciling men unto God. Will those who preach an infinite atonement say that God shall reconcile all men unto Himself? They must say this, for the atonement is a declarative action, not a metaphysical proposition.

The Bible does speak of surpluses but never in connection with the atonement. The wandering prodigal said that in his father's house there was, "bread enough and to spare." When our Lord fed the multitudes there was an excess in abundance. The New Testament economy was beyond the days of daily manna for daily need, and storehouses for surpluses were common. These were physical matters which lent themselves to specified physical measurements. A bushel was a bushel and a cubit a cubit. However, when we speak of the atonement of Christ we also speak of a measurable benefit, not an infinite capacity. God's eternal design is to save a specified number of people in a specified manner and with specified results. The world is profligate and given to wastage, but not so the Lord of heaven.

Was the atonement price paid on Calvary wasted in any manner? Did Christ die in vain to any degree? Those who affirm an infinite atonement do indeed say so. If Christ died for all men, then how come it that all men are not saved? What benefit is Christ's death if it is not given application by God's power unto the salvation of souls? How can it be that Christ died to reconcile an infinite number of men only to have them not reconciled in the final accounting? Such an atonement is not only a dishonor to the English language it approaches nigh unto blasphemy. How can a redemption price be paid sufficient for an infinite number of men only to have them perish?

Men who believe such an atonement is actual, must ultimately adopt a free will dogma, for no other dogma will accord with such an "atonement."

After a fellowship meeting in Florida, several ministers gathered and spoke of the atonement. They agreed that Christ died for all men, but effectively only for the elect? This had a strange sound to my ears. I listened and listened while this doctrine was expounded and expanded. I thought for a time that I must have drifted into a Jerry Falwell meeting. I finally spoke and asked these brethren some questions.

First I asked them the paramount question — the question which has within it all the answers. I asked them whom Christ loves. I received no answer. I told them that Christ's death, His atonement, His redemption were eternally decreed actions based upon the eternal love of God. I told them that Christ's love is the impetus of these actions, which are indeed reactions based upon this love.

Love is the motive power for the atonement, and the atonement springs as a reaction from Christ's love. These Baptist ministers said that Christ died for all men. I asked them if Christ then loves all men? I received no answer for they were now quite wary of me. I asked them why Christ died for all men, if indeed He did. Why? I gained no answer. You see, these men were merely parroting a phrase which they had never personally examined.

Whom did Christ atone for? I shall tell you. He atoned for those whom He loves and has loved with an everlasting love. No others? No others. How is it possible for men to believe that Christ atoned for an infinite number of men, died for them, but does not love them enough to make His atonement effectual unto them? Men do believe such a doctrine, but they can never on this earth reconcile its criminal inconsistencies.

Love is an action. It generates a reaction. Christ loves His elect. This love for the elect was what brought Christ unto Calvary and which assures the unconditional salvation of His chosen people. Christ's atonement is a specified act which has a specified and measurable reaction.

In "Seven Pillars" Lawrence described a comrade of his as a man who "saw the odd in everything, and missed the even." This is a priceless description of the men who declare that the atonement is infinite, but not specified. It does seem that some men when presented with a proposition will invariably choose the "odd" and miss the "even." Whether this is due to personal prejudice or ingrained disability we cannot say, but we know who are thus afflicted. I speak factually of these brethren, not slanderously. I intend them no ill. But their blandishments of an infinite value in the atonement works mischief to an essential doctrine and aligns them, even though they deny it, with the Arminians in all their generalized dogma.

I asked you whom God loves. I shall tell you. In Hebrews 12:5-6 it speaks of God's children and says "For whom the Lord loveth he chasteneth." Whom does God love? He loves His children, and in His love He chastens them. Does God love anyone else among human kind? Does He

love those in hell or those whom he knows are destined for hell? Does His atonement have an infinite value for them? Then pray tell just what is this value? Please tell me in specified terms so that I might understand it. An atonement which does not in truth reconcile men unto God is an empty gesture and theological gibberish. Was Christ's blood shed to make an empty gesture? It surely was if His atonement does not atone.

The doctrines of the Bible are inseparable, though they speak different truths, they are part of the whole. There are no doctrines of grace. There is the doctrine of grace, the doctrine of election, the doctrine of the atonement, the doctrine of perseverance, etc. All these doctrines are separate and delineated under different headings which speak of their different actions, but none are separate and apart from the central theme of Christ's love. Love began it all. Love shall complete it all.

Those for whom Christ atoned shall in due time be regenerated, and their new creation in Christ is the reaction to the atonement. They are thus reconciled unto God. There shall be no one at the judgment of the lost who shall have received any benefits from the cross. God sends the rain upon the just and the unjust and graciously spares the life of the reprobate, but no spiritual benefits from Calvary are given unto those described as the dead.

The atonement which men preach as having an infinite value finds its self in curious company. Does not every religion invented by man teach in some form or another that God's spiritual benefits are given to all, and that all may enjoy them by an exercise of their will? I assure you they do. Their wordings may vary but this dogma of infinite value is found in some manner or other in all religious creeds.

There are really only two views of the atonement. The Arminian view in its many variants, and the Bible view in its marvelous simplicity. Like the Arabs of Lawrence's day we see "truth and untruth"... thesis and antithesis without "finer shadings." An atonement atones. It has no other purpose and works to no other end. The Atonement of Christ is the very height of specificity. It has direction, purpose, reality, and power. It carries no seed of failure. To say that the atonement is infinite is to say that Christ is a failure, for an atonement which does not atone and which does not actively and positively bring men unto God is devoid of power and cannot be of God. Unlimited or specific? Which shall you say describes the atonement of Christ?

TRUTH

(Continued from Page 1)

little later tonight." I see a lot of Catholic theology in these songs. There is no doubt that he and the Lord are going to have a talk; but I don't think everything will be alright unless he has been saved since singing that song. I might add that all this is being done in the song by a man who is a church member. How about the song, "Drinking wine, spo, de, o, de, drinking wine." I guess when it comes to drinking, Tom T. Hall summed up the attitude of country music best when he wrote and sung the song; "I like beer, it makes me a jolly good fellow." There

are also some songs that deal with the use of drugs such as "Cocaine Train" and "Mainline." The Bible seems to be against everything that Country Music is for. If we are for Country Music, it must be evidence that we are against the Bible.

If you want songs about rebellion, you have them in Country Music. How about the song, "Take this job and shove it"; or the song "Me and the I.R.S." Are these songs that portray the attitude that Christians are to have? Certainly not.

If you are interested in sex, Country Music is full of it. The problem is that just about all of it is about forbidden sex. Let us look at a few songs. How about, "Would you lay with me, in a field of stone?" The song, "Thanks to the Cathouse, I'm in the Doghouse With You" is a good one for prostitution, and I don't mean the banning of it. Should we listen to a song that is entitled; "Just Making Love"? How about the song; "This time I almost made it, I almost told you no"? Another Conway Twitty hit is "Slow Hand."

Words go like this: "When it comes to love, I want a slow hand." You don't have to be a genius to know what he is talking about. "Loving on the Backstreets" is another popular Country sex song. I guess since someone sang about "Making Love" someone else thought it was necessary to sing about "Fakin Love." Your moral character doesn't matter according to this song; the only thing important is: "Do You Love as Good as You Look?" Country music has even made a move in the fashion world by singing about "That Lady Wearing Those Tight Fitting Jeans." Forget about modesty and godliness. If you want to catch a man, put on tight fitting jeans. Even Loretta Lynn is not above reproach. What about her song: "Your Good Girl is Going to Go Bad?" It was not rock music that introduced the "Pill" to the music world but Loretta Lynn.

I hate to leave this portion of the message. There are so many songs that I know I have left out. There are so many artists that I have not mentioned. I apologize for leaving them out. I assure you that it is not because there is nothing wrong with them. Space will not allow but so much to be said. If you take comfort in the fact that I have left your favorite singer out, you are only fooling yourself. I honestly do not know of one decent country music singer. If you know of one who is a good Christian, write and tell me about them. The first question I will have is: Why are they mixed up in business where sin is so prevalent? I urge you to conduct your own study. Find out for yourself just how wicked this music is. I assure you that I have only touched the tip of the iceberg concerning the evil messages of country music.

The third thing we want to notice about Country Music is the method. I guess the best way to sum up their methods is to point out the fact that there is an increasing number of cross-over artists. In the early days, you either sang Rock or Country. Today there are many cross-over artists, who sing both. They are accepted by both crowds. Their songs appeal to both crowds.

The reason behind this is not that Rock has gone Country but that Country has gone Rock. Their instruments are the same. Their messages are often the

(Continued on Page 11 Column 1)

TRUTH

(Continued from Page 10)

same. I remind you of the comments I made earlier about the Hank Williams Jr. concert. The complaints would be much the same as the complaints from a rock concert. Their dress is different than the rock singers; but that is simply a trick of the devil. We must try to see the devil's role in all of this. We must give him credit for tailoring his music to suit all types of people and ages.

The last thing we want to notice about country music is its motivation. What is the influence that Country Music has on people? I mention that the influence will correspond with the message that is given. Let us remember the messages of Country Music, and by that illustrate the influence that this music has.

The first influence I mention is that of cheating and free sex. If you were to take all the cheating out of Country Music, you would have very little left. I know you will say that just because they sing about cheating, it doesn't mean that you will cheat. Let me remind you that you have a subconscious just like the teenagers who listen to Rock music. You don't plan on cheating, but the seed is planted there by your listening to Country music. They make it all seem so innocent and harmless. They make it look as if everyone is doing it. I think that we can put part of the blame for so much sexual cheating by adults on their listening to Country Music.

The second influence I mention is that of drunkenness. To hear the songs sung, you would think that every Country singer is a drunk. Cheating and drinking are the two major themes of Country Music. They present alcohol as the answer to our problems. If something goes wrong, then go out and get drunk and everything will be all right. How can you be so down on Rock music for their drugs and so up on Country music when they sing so much about drinking. Our adult generation is cursed with alcohol just like our younger generation is cursed with drugs.

Where is Country music popular? The bars, that's where. If you listen to this music after reading this article, I challenge you to keep track of how many songs deal with cheating and drinking. Country music paints a picture of people who cannot survive life without being drunk. Listen to this long enough and temptation to drink will become easier.

There is also an element of divorce and home instability in Country music. With all the cheating going on in Country music, there must be divorces. Who cares about the children who are hurt by this? Tammy Wynette even sang the song "D.I.V.O.R.C.E." Divorce has become too accepted in our society. Even amongst saved people, liberal ideas concerning divorce are prevalent. Could the influence of Country music be behind the increasing number of divorces in our land? I certainly do not rule out that possibility.

Country music also has its share of songs about rebellion. There is much said about fighting and getting even. Songs written against the government and against the relationship there should be between the employer and the employee. There are a great number of murders committed in the bars

and honky tonks where this music is played. Country music has the power to control our emotions just like Rock music. It can cause us to become angry or jealous to a degree of committing crimes. If Country music doesn't do any of this for you, then why do you listen to it? If you think it does not affect you, you are wrong. Is the risk worth it? Why not just give this Country music up and listen to good Gospel music instead?

Before I leave the subject of Country music, let me name a few more points. I have dealt honestly with the subject of Country music. I would like to ask you to do the same. Examine what I have written. Can you honestly argue with the points I have made? If anything, I have been too easy on Country music, not too hard. There should be no place in the life of God's people for Country music. Someone asked me what was wrong with coming home from work and listening to Country music just to relax.

My reply was, why can't saved people relax to gospel music? About five years ago, I was a fair fan of Country music. I could get into listening to Country music now if I allowed myself to. I now listen to nothing but gospel music. I know this is far better for me spiritually. I have found that when I catch myself singing or humming a tune, it is a Gospel tune. I know that I can hurt my testimony in the world by singing or humming some Country songs. There are songs that should embarrass a Christian if they are listening to them around lost people. To give this up will make you a better Christian. It will make you a better parent, in that you will serve as an example to your children. It will cleanse you of the guilt of supporting that which is contrary to God's Word. Please give serious consideration to this article.

The last thing I want to do in this article is make a few brief comments about Gospel music. Everything that calls itself Gospel music is not what I would call Gospel music. Modern Gospel music often resembles Rock music. The beat is much the same and the words seem to forget about Christ. Let us notice a few things that make up bad Gospel music. The major ingredient in Gospel music is, does it honor Jesus Christ? Are the words those that give glory to His name? There are a lot of popular gospel songs that should not be listened to by Christians. If the words are not Scriptural then we should not sing or hear it. Songs such as "A New Name Written Down in Glory." These songs are not any better than Rock or Country songs. Modern Gospel songs that have the Rock beat are songs that stir the flesh more than the spirit. If a song stirs the flesh it should be left alone. The modern Country artists seem to know little about Christ, and therefore are not qualified to sing and write music honoring Him. I think of Andre Crouch, who was Gospel singer of the year a few years ago. Shortly after winning this award he was arrested for possession of cocaine. Perhaps the most popular Gospel singer today is Amy Grant. I saw her on a talk show and she could not give much of a testimony of salvation. Beware of these singers of Gospel music who shy away from the term born again. Truly sa with that term.

Let us notice a few ingredients to good Gospel music. First of all, there must be a God honoring beat. In a lot of the modern gospel music, the beat is the same as Rock music. I hate the term "Gospel Rock". To me, these two terms have nothing in common. Gospel concerns Christ and Rock concerns the devil and the things of the world. I think about the "Rock Church" in Virginia. It looks like they are at a dance hall, not a church. I know they will accuse us of not having the "spirit". The spirit that they have is one that I want no part of. Secondly, good Gospel music will have words that are according to the Scriptures. They will be words that tell the truth about things such as sin, heaven, and the necessity of Christ's blood. They will be words that cause our spirits to stir in us with love and zeal for the things of God. They will inspire us to be more faithful to the God who has saved us. I love those old Gospel songs that have meant so much to so many of God's people down through the years. If man cannot write songs like "Amazing Grace" and "How Great Thou Art", then leave songwriting alone and just sing these old hymns.

Let us notice what kind of influence Gospel music can have on us. Ephesians 5:19 says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Colossians 3:16 says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." These verses tell us that there is great profit found in Gospel music. By profit, I have no reference to financial gain, but to spiritual profit. Perhaps most important about Gospel music is the fact that it does indeed exalt Christ. It is a way that we mortal creatures can give glory to our Creator. It fulfills the purpose behind God inventing music. Gospel music is also of great benefit to saved people. We are uplifted by singing and by hearing it. I honestly believe that a key to having better church services is to have a better singing service.

I think a good song service can help in getting the preacher and the congregation in the mood to worship God. I also believe that our singing Gospel music on the job or just around others can serve as a testimony of God's saving grace. Why must we sing that other filth when we can sing praise to God just as easily. This will benefit us and others around us. This singing could lead to an opening to give the gospel to the lost. It will at least tell the lost that we saints have something to sing about. To often we appear to lost people as if we have lost our last friend instead of letting them know we have a friend that "sticketh closer than a brother."

Let me conclude my reference to gospel singing with a few words about your obligation to sing in church services. The Bible tells us to make both a "joyful and a loud noise unto the Lord." I believe this can be applicable to the church service. I really doubt if anyone cares whether or not you can sing well or badly. You should not be concerned with what they are thinking. You should be concerned with obeying your

responsibility to God by singing praises to Him in His house. May God reveal to us what good Gospel music is. May we then act upon that revelation and sing praise to our Saviour.

Let me end this article with a few concluding remarks. I think I have proved that saved people have no business listening to rock or country music. I think I have proved that they can only have a negative influence on our lives. I think if you will be honest, you will admit that if you listen to this type of music you should give it up. It will not hurt you, but it will help you spiritually. I think I have spelled out the dangers of these types of music. I have dealt honestly with it and hope you will do the same. I also think I have shown that there is much to be gained by singing and listening to good God-honoring Gospel music. May God give us a desire for this and not the other. May we all do more in singing praises unto our blessed Redeemer. I welcome any comments, pro or con, relative to this article. It has been a help to me and I hope it will benefit you. May God bless you all.

THE SECOND COMING

by T.P. Simmons

Most people have a mistaken notion, if they have any notion at all, about the Battle of Armageddon. Some thought the last World War was the Battle of Armageddon. Others have advanced the idea that it will be a war between Catholics and non-Catholics. Still others teach that it is to be a mere spiritual conflict between good and evil without any literal reality. Yet others confuse it with the battle that is alluded to in Revelation 20:8, which is to be after the millennium. All of these ideas are unscriptural and unworthy of serious consideration. Let us study this battle by noting the following:

1. Why this battle is so named: The battle is named from the place in which it is to be fought. See Revelation 16:13-16. The Revised Version renders the name Har-Magedon. Har-Magedon is defined as meaning the "mountain of Megiddo," which was located in the southwestern edge of Galilee. By this means it meant, perhaps, not merely the mountain itself, but the mountain and the surrounding section. This section is described as "a high tableland surrounded by hills" (Carpenter). It formed a pass to the north, and so was famous as a battlefield. This vicinity was the scene of two notable victories and three notable deaths. The victories were that of Barak over the Canaanites and that of Gideon over the Midianites. The deaths were that of Saul, that of Ahaziah (slain by Jehu), and that of Josiah. But the most famous event of all is yet to occur there.

2. Who the combatants are to be: The combatants are to be the kings of the earth and their armies under the leadership of the Beast and false prophet on one side, and King of Kings and Lord of Lords and His people — the Jews and the glorified saints on the other. See Joel 2:11; Zechariah 12:2, 3, 8, 9; 14:3; Revelation 19:11-21.

The details of the battle: Near the close of the great tribulation

period the Beast and the false prophet (the second beast - Rev. 13:11) will send out their emissaries to stir up the nations of the earth to gather against Jerusalem (Rev. 16: 13-16; 19:19). In this they will be but fulfilling the purpose of God, for it is His design to gather all nations together for the purpose of pouring out upon them His indignation and fierce anger (Zeph. 3:8). The armies of the nations will be allowed to capture Jerusalem and work great destruction therein (Zech. 14:2). In the approach of the armies and the capture of the city, two-thirds of the Jews then in Palestine will be killed (Zech. 13: 8, 9). All the Jews in Jerusalem that are not killed will be either captured or driven out of the city (Ezek. 14:2). Then the Lord will appear to deliver His people (Zech. 14:4). Then, judging from the fact that Revelation 16:16 says that the nations are to be gathered in a place called Armageddon, we take it that the armies of the nations, alarmed by the events that will presage the coming of the Lord, will desert Jerusalem and retreat northward. At Armageddon the Lord will overtake them and visit His vengeance upon them as described in Isaiah 66:15, 16; Zechariah 14:12, 13; Revelation 16:17-21; 19:20, 21.

4. The relation of this battle to the judgment of the nations: We believe that the judgment of the nations as depicted in Matthew 25:31-46 will take place in connection with the Battle of Armageddon. We believe that Matthew 25:31-46 is a figurative description of God's dealings with the nations in the Battle of Armageddon and the destruction that shall attend it. It is in this that all the tares are to be gathered out of His kingdom and burned (Matt. 13:40-43). None will survive this ordeal except the righteous. For the relation between this battle and the judgment of the nations, see Joel 3:2, 12, 13. Also note Joel 2:10, 31; 3:15, 16; Isaiah 13:10, 11 in connection with Matthew 24:29. The following Scriptures will show that the vengeance of the Lord in connection with the Battle of Armageddon will be worldwide: Jeremiah 25:15-33; Isaiah 24:17-21; 26-20, 21; 34: 1, 2.

5. This period of world-wide destruction will be "the day of the Lord." See Isaiah 2:12; 13:9; 34:8; Jeremiah 45:10; Ezekiel 30:3; Joel 1:15; 2:11; Amos 5:18-20; Obadiah 15; Zephaniah 1:15, 18; Zechariah 13:1. "The day of the Lord" is to be a day of extended length (Zech. 14: 6, 7).

6. A new heaven and a new earth are to emerge from "the day of the Lord." See Isaiah 34:4; 65:17-25; II Peter 3:10-13.

The Lord willing, our next article will be on "The Regathering and Conversion of the Jews."

(copied from The Baptist Examiner vol. 1, No. 9, August 1, 1931).

APPRECIATED LETTER

Please renew my subscription to The Baptist Examiner for two years. The Baptist Examiner is a sound Scriptural paper, and I enjoy it very much. I have been reading it for years, and look forward to getting it every month. Thank you so much. Rebecca Dorris, Carlsbad, NM.

THE BAPTIST EXAMINER
FEB. 7, 1987
PAGE ELEVEN

TUNE IN TO THE CALL TO CALVARY

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

WILL WORSHIP OR THE NEW CART

by C.D. Cole

Text: "because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order" (I Chron. 15:13).

The passage before us contains principles of lasting importance and lessons greatly needed. May it be pondered as in the presence of God and in view of eternity. Christian activity is always engaged in either to please God or for fleshly gratification. All departures from the Word of God begin with a desire to please self — myself or some other self, rather than God. In Colossians 2:23 Paul speaks of will worship, which has reference to people exercising their own wills in doing what pleases them religiously to the satisfying of the flesh. Yes, I mean to say that the flesh can find satisfaction in religious forms as well as in the coarse and immoral things of life. Feelingingly and earnestly do I say it, will worship is the curse of Christendom. It has led away from God, and, therefore, away from happiness and power. Will worship has led into the wilderness of confusion and strife by rejecting or ignoring of God's Word as the all-sufficient rule of faith and practice. Will worship has substituted human expedients for the Scriptures, which are not only able to make wise unto salvation, but to thoroughly furnish unto every good work. And, oh, how degenerate does religion become when it is made to serve the lusts of the flesh; when the motive is fleshly gratification rather than the glory of God. It is so important to keep to His plan in everything, and to have a simplicity that hears His Word above all else. But some have said: "The main point is love to Him. We must not be occupied too much with the letter, lest love be cramped." This is an unscriptural distinction, for has not Christ said: "If ye love me, keep my commandments" It is as if a son should argue thus: "The main thing is to love my father, therefore I will not be particular to do what he bids."

The surface lesson in the passage before us is that a right thing may be done in the wrong way. The thirteenth chapter of I Chronicles recounts the first attempt by David to get the ark of the covenant back to Jerusalem. It had been captured by the Philistines when Eli was judge. But the ark proved a curse to the Philistines, and, after moving it from city to city with varying misfortunes, they decided to send it home to Israel; and they did so on a new cart. The ark first came to Bethshemesh and then to Kirjath-Jearim, where it rested in the house of Abinadab during all the years of the reign of Saul. But after David ascended the throne, he sought to get

the ark to Jerusalem.

Let us notice a few things in connection with the first attempt to get the ark to Jerusalem.

1. There was much unity (v. 4). Much counsel was taken and many conferences were held. Everybody was of the same opinion. And we are told that in unity there is strength.

2. There was a great deal of enthusiasm (v. 8). There was enthusiasm even to the point of excitement. What manifest zeal and religious fervor! It was a gala day in Israel. What show would any man have in making protest against what was being done? Why, he should have been smothered with the cries of "fool" and "slacker." He would have been branded as the enemy of both God and man.

3. There was apparent success. Everything looked favorable for a glorious climax. True, they were carrying the ark on a new cart. But the average church member would say: "Well, what is wrong with that? they are trying to get the ark back to Jerusalem and surely everybody ought to help." We have heard this until our heart is sick. We hear folks saying: "Why, we are trying to get souls saved, and certainly everybody, even the devil, ought to help." And so new words and phrases are coined to express and emphasize the need and importance of co-operation.

Unity, Enthusiasm, Past Success! Surely the ark will soon be in Jerusalem. Look how smoothly the ark runs! What an improvement on the old way! What a time saver the cart is! What a great idea!

"Hurrah! hurrah! the ark is on its way;

Come see the end of a perfect day."

What? What did you say? Did you say Uzzah was dead? Do you mean to tell us that this wonderful undertaking has ended in failure? Do you mean to say that all that unity and enthusiasm went for naught? Do you mean to tell us that the saying: "In unity there is strength" has proved a failure? Yes, my friends, the whole thing was a dismal failure. Uzzah, one of the men who drove the cart, lay upon the ground — dead; joy was turned to mourning, and the procession was thrown into a panic. Confusion reigned. The king was both mad and scared. What was the cause of all this? It was disobedience. Let David tell you in his own words: "We sought him not after the due order" (I Chron. 15:13). Enthusiasm is dangerous if it is not coupled with obedience. In the fourth chapter of Numbers there were explicit instructions concerning the movement of the ark. It was to be covered and carried on the shoulders of the Levites. No eye was to look upon it, and no hand was to touch it. But Israel disobeyed and followed the example set by the Philistines. God showed His displeasure by striking Uzzah dead. If God dealt with His people today like He did in those days, there would be a lot of dead cart drivers. And in many a church there would be confusion and fear where there is now enthusiasm and unity coupled with a spirit of disobedience. But let the people of God not vainly imagine because God

does not show His displeasure immediately that He will never do so. He most surely will show it in His own time.

Now, that our message may be practical, and that it may be a word in due season, let us inquire whether we have any new carts among us today. Let our hearts be exercised before the Lord that we may know whether we are seeking Him after the due order. Let us bring out all the new carts in our possession. We will examine only one of them at this time. The cart we will examine today is called:

"The B.Y.P.U." I speak lovingly and tenderly, but I must speak truthfully and faithfully. I must warn of the danger of displeasing Him with whom we have to do. The B.Y.P.U. is a human substitute for the divine plan. It is being run in violation of I Corinthians 14:34-38 and I Timothy 2:11-15. I do not greatly blame our young people. Little blame attaches to them as compared with the blame that would rest upon me if I did not warn and point to God's way. Our denominational leaders are to be blamed for their plot against God and His Word in bringing in this new cart and pushing it on the unsuspecting people. Here is God's plan for His churches: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:11-13). What dire results have come from setting aside God's expressed will.

But some say the B.Y.P.U. has been a great blessing to our churches. We are told that the public ministry of women has been a great success; that multitudes have been saved through the public preaching of women. We are reminded that God has blessed the thing that I condemn. But wait! Such reasoning is leading to a dangerous precipice. Myraids today are encouraging a departure from the Word of God with such reasoning. This is justifying the means by the end. It is arguing that whatever is successful is right. God gave water from the wrongly smitten rock of Numbers 20. Many today, in order to be logical, would be forced to argue that the smiting was right and a thing to be copied. The movement of the ark; from the country of the Philistines to Israel on a new cart was a grand success, therefore it was the right thing for Israel to do. Christian Science (so-called) has enjoyed remarkable growth and is still growing in favor with men, therefore it is right! With such reasoning it can be proved that every religion under heaven is right! If success is proof of righteousness, then non-Christian religions are more righteous than Christianity, and the devil is more righteous than Christ. Oh, that we "might learn not to think above that which is written" (I Cor. 4:6). Oh, that God's people would "bring into captivity every

thought to the obedience of Christ" (II Cor. 10:5).

And let me remind you again that God does not manifest His displeasure publicly today against departures from His Word as He did in the former dispensation. God has not vacated His throne, but He is reigning through providence, and providence is mysterious.

God is not executing judgment upon the wicked today. This is the day of His long-suffering; and the only person who has a right to execute judgment is now sitting upon the throne of grace and intercession. "The Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of

man" (John 5:22, 27). "Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall ever man have praise of God" (I Cor. 4: 5). The appraisal of human thought and conduct is the prerogative of Jesus Christ. It is our blessed privilege and bounden duty to follow His Word in all things, and to patiently wait for His "Well done, thou good and faithful servant." May our hearts be greatly exercised before Him, and may we never have to confess that "we sought him not after the due order."

(copied from The Baptist Examiner, September 1931 issue).

PASTORS APPRECIATION DAY

During our brief lives here on earth there are many important relationships, that of husbands and wives, parents and children, and friend toward friend. Among the most important relationships are that of a local church and her pastor. There are few things on earth that make life more enjoyable than a pastor and a church that work well together. The opposite brings some of our greatest heartaches. When both a pastor and the members of a church love each other, God's work is the most blessed work on this earth. Appreciation may be verbal or shown by a handshake or a warm embrace.

Some years ago, the church that I pastor now, voted to have a special day to show appreciation to their pastor. This was suggested by one member and adopted by all of the membership. Every year, on the first Sunday in August, they give me a check to show their appreciation to my family and me in a special way. Words cannot ex-

press how much this has meant to us down through the years.

Many pastors do not receive the financial support they need for their livelihood, so a time like this would mean so very much to them. I will assure you of one thing, he will never forget such an act of kindness. Love is the most outstanding characteristic of the Christian life. If pastors and churches would love in deed and in truth, rather than in word and tongue, we would see a better relationship between them. To fail to love each other may be the fault of the pastor or the membership, but love certainly needs to be practiced by both.

So churches let us hear it for your faithful pastors. Pray about having an appreciation day for him and his family. This may become one of the best days of the year.

Elder Gordon Buchanan
Pastor, Memorial Heights
Baptist Church
Perry, Georgia

ANNOUNCEMENT

Brother Bob Belanger is a member at Landmark Missionary Baptist Church where I am pastor. He is a good teacher and is available for supply work or even to pastor some church. He is a good student of God's word. He has been licensed to preach by our church. Anyone desiring Brother Bob's service

may contact him by writing to him at 704 Liberty Hall Rd. No. 22, Goose Creek SC. 29445 or call him Phone (803) 572-4195. Or you may call me. Phone (803) 753-7552 or write to me. My address is Rt. 1, Box 217, Cross, SC 29436.

David S. West

APPRECIATED LETTERS

Dear Editor:

Enclosed is a small check to help in the postage of the Baptist Examiner. Praise the Lord you are still able to put T.B.E. out. We really look forward to getting the paper. It means so much to us old people. Thanks again and may God bless you, so that you can keep the paper going out. May the

Lord richly bless you, and the writers of the paper. Yours in Christ. C.E. Wilson Seffnu, Fla.

Pastor Wilson:

Thanks so much for the paper (TBE). Enclosed is an offering of... for use in getting the paper out. Thank you, Mr. and Mrs. Bob Strum.

WHERE DO YOU FIT IN?

A national survey of churches in the United States revealed the following about church members:

- 10% cannot be found anywhere.
- 20% never attend a service.
- 25% admit they never pray.
- 35% admit they never read God's Word.
- 40% never contribute to the church or its missions.
- 60% never read or study the Bible lessons.
- 70% never attend the Sunday evening service.
- 75% never assume any responsibility in their church.
- 95% never win a soul to Christ.
- But 100% expect to go to heaven.

Copied