

## WHO IS HE THAT CONDEMNETH

by Will Bang  
304 Haltz Lane  
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"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34).

Who is that one condemning the child of God? From whence does he dare be so rash and brazen. Who can effectively lay



Will Bang

anything, one altering accusation, against the elect of God? It will not be God the Father, for He is the one that justifieth. It cannot be Jesus Christ, because He became sin for us; He who knew no sin; that we might be made the righteousness of God in Him. (II Cor. 5:21).

Jesus Christ is the one having  
(Continued on Page 10 Column 2)

## WHAT HAPPENED TO ALL THE DECISION MAKERS?

by Robert Wagner  
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"And if it seem evil unto you to serve the LORD, chose you this day whom ye will serve; whether the gods which your fathers served that were on the side of the flood or the



gods of the Amorites, in whose land ye dwell: (Joshua 24:15).

Here, surely, is a Scripture in favor of all the freewillers in the world. A choice has been offered by the Lord through Joshua to these Israelites. A choice between doing one thing or just doing what their fathers before them had done, serving other

(Continued on Page 10 Column 5)

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

VOL. 59, NO. 4 ASHLAND, KENTUCKY, FEBRUARY 21, 1987 WHOLE NUMBER 2505

## GOD IS LOVE

by Velmer B. Paler  
Philippines

"And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:16).

We live in an age in which the word "love" is bandied around, used and abused. Movies, TV



Velmer B. Paler

shows, songs and the new morality have helped to equate love with sex. But the love that Christ exhibited and lived was the divine love which is precious

and pure and selfless.

"God is love" was Christ's trademark. It took love to forsake heaven's glory for earth's squalor. It took love to move with the people whose lives were steeped in sin. It took love to remain in the face of lies and jibes and threats and abuse. It took love to climb up Calvary.

Yes, our Lord's life and death were built on love. His mission was a love mission, His great commandment was to love. His kingdom was founded on love, and His teaching was saturated with love.

"God is love." "For God so loved the world..." (John 3:16). God channeled that love to the elect through the person of His Son. He channeled that love into our hearts through the person of the Holy Spirit. He would channel that love out to needy men everywhere through the ministry of the church. This love is the key to His redemptive

(Continued on Page 9 Column 2)

## IRRESISTIBLE GRACE

by Doug Newell  
Assistant Pastor

Assistant editor's note: This sermon was preached at the Chillicothe Correctional Institute, in Chillicothe, Ohio. It was my privilege, and the privilege of James Swindell, who is a member of our church, to hold services for these inmates. There were different reactions to it. Some were glad to hear it, as they already believed this truth and were thankful to hear it preached. Others were angered while their Arminian backgrounds surfaced. Others still were enlightened and made to see things they had not seen before. All in all, it was a good service, and God receiv-

ed the glory. It was my privilege to worship with a brother in Christ whom I have known for a few years. His name is Chico



Avilez. He is an inmate there. He is a member of a true church, and we have really good

fellowship together. He also participated in the service with a very fine devotional. I hope I can go back in the near future and preach to these men again.

Isaiah 65:1, "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name."

When one understands who God is and what His Word says, the word irresistible will automatically come to his or her mind when the word grace is mentioned. If it were not for the false prophets, the deceived, and the deceiver, I could entitle

(Continued on Page 5 Column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## UNCONDITIONAL ELECTION; THE ONLY HOPE FOR A TOTALLY DEPRAVED SINNER

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be without blame before him in love." (Eph. 1:3-4). I use this text mainly because it has the word "chosen" in it.

The following text is better for the subject of my sermon, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not

of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15-16). God tells us that He has determined to have mercy. Thank God for this. No man deserves the saving mercy of God. In fact, one cannot deserve mercy; for if one deserves or earns salvation, it could not be of mercy. God, of His own sovereign will, determined to have mercy. He next tells us that He chooses of His own will those upon whom He will have mercy. He doubles His emphasis on this by repeating the statement, only this time using the word "compassion." God is telling us with

emphasis, that He will exercise His sovereign rights and choose whom He will to be the objects of His saving mercy and compassion.

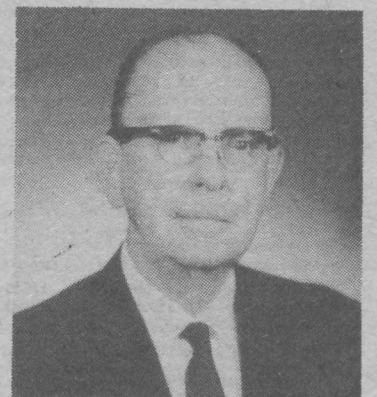
The text goes on to give us a result of this as to salvation. Salvation is not of him that willeth. Salvation is not according to the free will (?) of man. If I were the big preacher over all the little preachers in this world, I would order all Arminian preachers to preach on this text. I would insist that they preach on, "it is not of him that willeth." It would be interesting to see how an Armi-

(Continued on Page 2 Column 1)

## LET'S STUDY BIBLE DOCTRINE

by E.G. Cook  
(Now in Glory)

May we study the doctrine of tithing for a while. It seems there should be no division among us on such an important subject. It seems to me that we should rejoice at the opportunity of giving back to God that which He says belongs to Him. I am not trying to raise money. That is not my job. I realize that I may not preach on tithing as much as I should. But most of



E.G. Cook

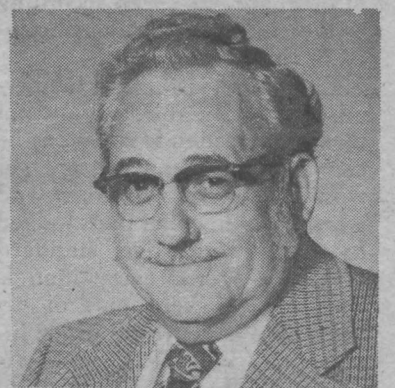
our members seem to be glad to give the Lord that which is His. So there is little need for me to harp on the subject. I am fully persuaded that if a church is doing what the Lord wants her to do, He is well able to take care of the expenses.

Now let us consider some of  
(Continued on Page 3 Column 5)

## HE LOVED THEM UNTO THE END

by Mart Holmes  
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"...having loved his own which were in the world, he loved them unto the end" (Jn. 13:1). In order to understand, I believe, what is being taught in this passage of Scripture, we must first define the word "end." This word is from the Greek word "tel-os," which means to set out for a definite point or a goal. As an example



Mart Holmes

Paul tells us in I Corinthians 9:24, "Know ye not that they which run in a race run all but one receiveth the prize? So run, that ye may obtain." Or we could end this verse by saying, "that ye might obtain your goal, to win the prize offered for winning." Anything less is useless for Romans 3:23 states, "For all have sinned and come short of the glory of God." So, Christ's love must attain its goal for His own which are in the world.

Whom did He love until He reached or completed His goal?

(Continued on Page 6 Column 2)



The world has been enriched more by the poverty of the saints than by the wealth of the millionaires.

## The Baptist Examiner

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Entered as second class matter March 4, 1976, 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.

## ELECTION

(Continued from Page 1)

nian, free-will preacher would explain this Biblical statement and still hold onto his free will doctrine. Beloved, salvation is not of the will of man, it is not of the actions of man, it is of God who showeth mercy; and He shows that according to His sovereign will.

Men, even religious men, even some saved men, hate this glorious doctrine of Unconditional Election. Yet this doctrine, and that part that tells us it is unconditional, is the only hope that any man will ever be saved. Even those men who hate and battle against this doctrine, if saved — and doubtless some of them are, are saved according to the glorious doctrine contained in this subject.

Every man is a totally depraved sinner. By this, we do not mean that a man is as bad as he can be, or that he will not get worse. Evil men wax worse and worse. We do mean that, judged by the "straight edge" standard of God's Word, every man is depraved in every part of his being. He is depraved in his intellectual life. His mind is depraved. He thinks contrary to God and His Word. He is totally unable to understand the things of God. He is depraved in his emotional life. His desires, loves, and hatreds are not in harmony with the Word of God. He loves much that he should hate. He hates much that he should love. He is depraved in his volitional life. He makes decisions that are dictated by the depravity of his nature. Man is depraved in his desires, his thoughts, his speech, his decisions, and in his actions. Every part of man is depraved.

THE BAPTIST EXAMINER

FEB. 21, 1987

PAGE TWO

There are two important elements involved in this depravity that we need to consider relative to my subject. First, man is dead so far as spiritual things are concerned. Man is alive physically. He is alive to sin. But, so far as spiritual and eternal things are concerned, man is totally dead. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

Death is a state of inactivity. See that dead body lying there. What can it do? Why it cannot make the slightest movement of any kind. The dead sinner cannot perform the least spiritual action of any kind. The dead sinner cannot repent. He cannot believe. He must be given life by a sovereign and effectual work of the Spirit of God before he can perform any spiritual activity. Death is a state of inability. The dead sinner is totally unable in the realm of the spiritual. Death is a state of insensibility. The dead sinner feels nothing. See that dead body. You can shoot it, stone it, stab it, etc.; but you cannot hurt it. It feels nothing. The dead sinner feels nothing in the realm of spiritual things. The burden of sin lies upon the dead sinner, but he feels it not. You may preach to him with great power, but he feels nothing. I have sat under



Joe Wilson

preaching since being saved and thought to myself, "If I were not already saved, I would surely be saved now." I have looked around on others, and they manifested no feeling at all. In the work of convicting a sinner, God must give life, if the sinner is to feel conviction. I must prepare me a sermon on "The Folly of the Awakened Sinner Theory." An awakened sinner has been given life. He is no longer a dead sinner.

Death is a state of lack of interest. What is that dead body yonder in the cemetery interested in? Armies may march over his grave, and he is not interested. Great, world shaking events may occur, but it matters not to the dead. He has no interest in such things. The dead sinner has no interest, none at all, in spiritual things. Oh, how often, when in church, reading the Bible and praying, having spiritual fellowship — how often do I bow and praise God that I have an interest now that I did not used to have. Death is a condition of lack of concern. The dead man is not concerned about anything at all. I speak of the dead body, not of the soul that is in conscious blessedness or conscious torment. The dead sinner — he may be overwhelmingly concerned about many things, but he has no concern at all about spiritual things. He has no concern about salvation, about Jesus Christ, about the church, about the Bible, about heaven and hell. Death is a state with no desires. That dead body does not desire food, drink, or clothing. He has no desires at all. The dead sinner has no hunger for the bread of life. He

has no thirst for the water of life. The invitation, "let him that is athirst come," has no appeal to him. He has no desire for the things of God. He even has no desire for salvation. There is no argument on our part that the thirsty sinner is invited to come and take of the water of life freely. That is not the question. The question is, "How are dead sinners made to thirst for the water of life, and how are unwilling sinners made willing to come to Christ?"

The second important element in total depravity that is important to my subject is that, insofar as the sinner is alive, he is at enmity with God. He is totally opposed to God, righteousness, holiness, and salvation. Man is desperately in love with his sin. He, "drinketh iniquity like water." "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Let me give you two Scriptures that illustrate these two elements of depravity. "No man can come to me, except the Father which hath sent me draw him..." (John 6:44). "And ye will not come to me, that ye might have life" (John 5:40). These Scriptures definitely teach that the totally depraved sinner cannot come to Christ, and that he will not come — that is, of and by himself.

Arminianism is, of necessity, a denial of the truth of total depravity. One cannot believe that the sinner cannot come and will not come to Christ, and still be an Arminian. Simply believing what the Bible teaches about the natural condition of man will lay the foundation for, and will inevitably lead to the other of the doctrines of God's saving grace.

Now, let us look at the conditional election of the Arminian free-willers. The word "election" is so prominently and frequently used in the Bible, that all who profess to believe the Bible must believe in some kind of election. The Arminian will not say, "I do not believe in election." They keep the word, but pervert the meaning thereof. They hate the doctrine of the Word of God on election, but they must use the word itself if they pretend to be Bible believers. So they invent a doctrine in their own minds, and call it election. This man-invented doctrine is that of conditional election. They say that God chooses a man to be saved on the basis of His foreknowledge that that man will repent, believe in Jesus Christ, and persevere until the end. God's part in this is that He will try to persuade the man to do these things. But, according to them, God cannot force man to repent and believe. God elects those whom He foresees that He will be able to persuade to do these things. God provides salvation for all men. He offers it to them. That is all that God can do. He foreknows who will be willing to accept this offer. He elects these to salvation. Please note that, according to this doctrine, God's election has nothing at all to do with a man being saved. The man was going to be saved anyway, because anyone who repents and believes will be saved. God just elected to happen what He knew was going to happen anyway. Ah, me! This doctrine has the great God of the Bible making mud pies. His election is nothing more than a realization, and maybe a ratifying, of the choice of man.

It is easy to see how this doc-

(Continued on Page 3 Column 1)

## FROM THE EDITOR

### CORRECTION

In this column, in the December 27th issue, occurred the following in paragraph 3: "The true and Biblical position is that the atonement is limited in purpose and design to the elect of God, that it is limited in application to those effectually called to repentance and faith, and that it is limited in nature to the elect of God. This position is harmonious, but heretical." The words "but heretical" are a serious error. I do not know how this error crept into the article. I am sure that thoughtful readers realized that this was a typographical error. I consider this stated position to be the true and Biblical position, and all contrary positions to be in serious error.

"...God is love" (I John 4:8). I call your attention to a man-made problem of great magnitude that proves impossible of solution. This is a problem that is restricted to those who believe the Doctrines of Grace.

This problem is invented by sovereign grace men saying that God has some kind of love for all men, even the reprobate. The Arminians do not have this problem. They say that God has the same kind of love for all men. But this is a real problem for sovereign gracers who teach that God has a love for all men.

Sovereign grace men who hold this doctrine try different ways of solving it. They have two different kinds of love in God. One is some sort of love for all men. The other is a saving love for the elect. One says that Christ loves the reprobate with a human love, but loves the elect with a divine love. One says that God loves all men with a non-covenant love, but loves the elect with a covenant love. Another says that God loves all men with a general love, but loves the elect with a special love. Another says that God loves all men with the love of common grace, but loves the elect with the love of saving grace. One could go on and on with these man-made distinctions concerning the love of God. Yes, I did say "man-made." These men have invented a doctrine that is not in the Bible — that God has some sort of love for all men. In order to hold to the glorious, everlasting, and Bible truth of God's saving love for His elect; these men invent the above mentioned, and other distinctions within the love of God. They invent the doctrine. They invent the distinctions to uphold the doctrine.

Now, for the problem. 1. Which set of distinctions shall we adopt? 2. When the Bible speaks of the love of God, how are we to know which love is spoken of? Men have invented many names for these man made distinctions. Saving — non-saving. Covenant — non-covenant. General — special. Divine — human. Which of these ways is the proper way of distinguishing between these two loves of God?

The second problem is akin to the problem of those who hold to different kinds of churches in the Bible. They say that there is a local visible church, and there is a universal invisible church. The problem is: When I read "church" in the Bible, how can I know, which church? Well, if there are two kinds of "love of God" in the Bible: When I read the word "love", how can I know, which love? It is very important that I know this. One of these "loves" does not amount to a great deal. It, whatever it does do, leaves its object lost and going to hell. The other is a saving love that guarantees and secures the eternal salvation of all who are its object. What could be more important than for me to know which "love" God is talking about when I read His Word?

As I said, the Arminians do not have this problem. They believe that God loves all men with a "willing to save" love. God's love, to them, is not a saving love for anyone. It offers to save everyone, but it does not, of itself, secure the salvation of anyone. The Arminian has no problem here, for he has only one "love" of God.

The sovereign gracers who believe this man-made doctrine are the ones who have the problem. I would like to hear from some of them as to how they solve this problem. How can they know when the Bible is speaking of the general, weak, unsaving love of God; and when it is speaking of the special, powerful, saving love of God?

I have a solution to this problem. Let us cast from us the man made doctrine that God loves everyone with some kind of love, or some other kind of love. It is not a Biblical doctrine. I challenge any of its advocates to show me one — I do not ask for a dozen, or five, or two, — just one Scripture which teaches that God has any kind of love at all for the reprobate. It is a man-made doctrine. There is not a verse anywhere in the Bible which teaches this. Now, don't speak to me of God's mercy, compassion, kindness, etc. I am asking for one verse of Scripture that connects the word "love" with God's feelings for every man. I call on the inventors of this doctrine to give me one verse of Scripture that teaches that God has any kind of love at all for one reprobate. Let us solve this problem by disposing of this "God loves all men with some kind of love" doctrine. Let us put it in the Arminian garbage can where it belongs. It is at home in the Arminian camp. It does not belong in the sovereign grace camp. It is an enemy of the truths we verily believe. It will do us great harm. It will aid and abet the enemies of sovereign and saving grace truth.

We, who believe the doctrines of grace, have nothing to gain; but much to lose by holding this man made doctrine. It will weaken us all down the line. It is akin to that doctrine which seeks to extend the atonement of Christ beyond the elect. I urge all my sovereign grace brethren to be done with this strange and unbiblical doctrine that God has some kind of love for the reprobate. Let us hold fast to the great truth that God's love is a saving love. That He loves with an everlasting love, and that He draws savingly to Himself all those whom He loves.

My suggested solution to this problem is very simple, and it is a sure solution. But, if my brethren insist on holding this man-made doctrine of two kinds of love in God, they have brought upon themselves a problem that has no solution. The Arminians will laugh at the feeble attempts of the brethren to solve this problem. They will derive much comfort, even support, for their false doctrine by our brethren's attempt to teach the untenable doctrine of two kinds of love in God. I urge my brethren to give attention to this matter. Let us be consistent. Let us teach that God loves only the elect, but that this love, praise God, is a saving love.



## ELECTION

(Continued from Page 2)

trine denies the total depravity of man. It is easy to see how, that if man is totally depraved, (and he surely is); this doctrine would mean that there is no hope for any man to ever be saved. Understand what I am saying. I am saying that if the Arminian doctrine of conditional election be true, then no man will ever be saved. I am saying that no man ever has been or ever will be saved in this way. I am not saying that no man who holds this doctrine is a saved man. I am saying that, if he is saved, he was saved as sovereign grace teaches, and not as the Arminian teaches.

Now let us look at the true, Biblical, and Baptist doctrine of Unconditional Election. I define the doctrine. God's sovereign, unconditional, eternal choice of some from fallen mankind to be the objects of His saving grace. I expound the definition. It is God's choice, and not man's. The Arminian says, "God voted for you, the

devil voted against you, and you cast the deciding vote." There are many things wrong with that statement. 1. Election was in eternity, and neither man nor Satan were present. 2. The devil is disqualified to vote in God's election. 3. Man would always vote with the devil, unless God's power intervened. 4. This teaching makes the devil as big as God (his vote counts as much), and man bigger than both put together (man decides the matter). Men are not saved by their own choice. They are saved by God's choice. This is what Jesus said in John 15:16. "Ye have not chosen me, but I have chosen you..." The Bible always puts the saving choice in the hands of God, never is it made by man.

God's election is sovereign. He elects, from among fallen mankind (I am an infidelaparian) whom He pleases. Nothing nor no one dictates to Him in this matter. God's sovereign election is unconditional. He does not elect because of anything He foresees in man. There is nothing good to foresee. He elects, not because of, but in

spite of what He foresees. He foresees total depravity, sin, filth, wickedness, impotence, unbelief; yet He elects anyway. His election is not based upon any condition that man must meet, nor upon any work that man must do. It is an unconditional election. It is the whole purpose of this sermon to show that the "unconditional" character of God's election is the only hope that any totally depraved sinner will be saved. God's sovereign, unconditional election is eternal. He chose His people, "before the foundation of the world." "from the beginning." Their names were, "written in the book of life from the foundation of the world." God's sovereign, unconditional, eternal election is unto salvation. It was not to outward privileges. God chose His people and ordained them to eternal life. He predestinated them to be conformed to the image of Jesus Christ. He chose them unto salvation.

Now, this doctrine of Unconditional Election guarantees the eternal salvation of the chosen ones. Of itself, election does not

save, for it is unto salvation. But it guarantees that the elect will be saved. Election guarantees and secures the salvation of the elect. Christ died for the sins of the elect. The Holy Spirit effectually brings the elect to repentance and faith. The Unconditional Election of the Father, the Atoning Death of the Son, and the Effectual Calling of the Holy Spirit — these three bring about the everlasting salvation of the elect of God.

This doctrine not only guarantees and secures the salvation of the elect, but it is also the only hope that anyone will ever be saved. Election based on a condition that a totally depraved man cannot and will not perform, secures no one's salvation. It leaves all men without hope. God's sovereign and unconditional election that does not in anywise depend upon anything in or performed by man, guarantees and secures the salvation of a multitude that no man can number.

God has unconditionally elected a multitude to be saved. The Lord Jesus Christ died for the sins of these elected ones. The Holy Spirit will irresistibly bring the elected and redeemed ones to the salvation experience. Praise God! In these doctrines there is hope, yea, more; there is assurance. I have a friend or a loved one. I am concerned about and interested in his salvation. What hope can I have that he might be saved? Is my only hope that some day he might be willing to get saved? What a poor hope is that — really, no hope at all. But tell me that God has an elect people that are going to be saved. Tell me that my loved one just may be in that elect number. Now I have hope. My loved one may be one of God's elect, and if so, he will surely be saved. Let me witness, let me love, let me pray; God may yet work and save my loved one.

This doctrine is an incentive to evangelism. Tell me that it is all up to men. Tell me that I must persuade men to let God save them. What hope do I have of being used in such evangelism? I may as well give it all up. I know depraved man too well to have any hope that if it is all up to him, he will ever be saved. But, tell me that God has an elect people who are going to be saved by the effectual and irresistible power of the Holy Spirit, and that God uses the giving of the gospel to save them; then I have hope for success in evangelism. Jesus encouraged Himself with this doctrine in John 6:37, "All that the Father giveth me shall come to me..." God encouraged Paul in evangelism in Corinth with these words, "...for I have much people in this city" (Acts 18:10). Paul said along this line in II Timothy 2:10, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." The doctrine that election is a discouragement to evangelism finds no place in the Word of God.

This doctrine is the only hope for the unsaved one. This doctrine is a source of strength, comfort, and encouragement for the saved. Let us all apply this doctrine. Let us believe it, stand for it, preach it, and use it in harmony with the Word of God — not as a doctrine to be hated and opposed, neither as an excuse for failure to evangelize; but to the salvation of the lost, the encouragement of the saved, and the glory of God.

## DOCTRINE

(Continued from Page 1)

the Scriptures that deal with tithing. It is true that most of them are found in the Old Testament. But Paul tells us in II Timothy 3:16 that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." So if the Old Testament consists of Scriptures, then let us consider it as God inspired. If the Old Testament is made up of Scriptures, Paul was talking about the Old as well as the New Testament. In fact our Lord during His earthly ministry, and His early disciples had only the Old Testament.

In Leviticus 27:30 we are told that the tithe is the Lord's. And let us notice it does not say provided you are a Jew. In Luke 11:42 our Lord told some people that they should tithe. And the Book of Luke is part of the New Testament. Can anyone find just one Scripture in the New Testament that says we are not to tithe? Can anyone find a Scripture in the New Testament that discourages tithing in any way? In I Corinthians 16:2 the word tithe is not found. But it says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Pray, tell me how these people could give as God had prospered them unless each one gave the same percent?

Now what does our Lord say about our using His tithe for something else? That should be an unthought of thing. But, believe it or not, some of our Lord's precious saints do that very thing. But in Leviticus 27:31 God says, "And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." Our Lord means business when He says, "The tithe is the Lord's." This word "redeem" comes from the Hebrew word Goal, and it simply means to redeem. If a man fails to pay his taxes, and his property is sold for the tax, he has a certain length of time; in which he can redeem that property by his paying the tax plus interest. That is what the Scripture before us means. If we use the Lord's tithes for something else, He says we can redeem the tithe by paying it plus 20 percent interest on it. And if we fail to redeem the Lord's tithe plus 20 percent interest, He gets it anyway. And He has more ways of collecting it than you or I could ever think of. Have you ever heard a man say, I have more problems than I can handle? I would not say that it is always the case, but it just may be that our Lord is doing some collecting. He does not hold that man up and collect His tithe. He may just make him roll and tumble all night. He can collect His tithe in any way He chooses to do it. Would it not be better to gladly give God His tithes and receive all those wonderful blessings that He promises to those who bring it all to Him?

Some years ago, a dear beloved Brother told me that several years before he had really hated for pay day to come. He said his money just would not permit him to pay all of his bills when they came due. He would have

(Continued on Page 4 Column 3)

## YOUR PASTOR'S PERSONALITY

by Frank Beck

Nowhere did the Lord Jesus Christ ever teach men to preach, but He taught them to pray (St. Luke 11:1-4ff).

Your pastor is, of course, a preacher. In public life that is his chief function. In private life he is also a man of prayer. He can pray whether he preaches or not, but he cannot really preach without praying! How much your pastor prays, and how effectively, partly depends upon you and the rest of the congregation. We will explain what we mean by this as we go along into this chapter.

In the preparation of sermons your pastor must pray.

To be a good preacher he must spend much time in the study. "Study to show thyself approved unto God," he hears the Holy Spirit say through Paul, "a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15). But he is also reminded by another great preacher: "To pray well is the better half of study" (Martin Luther).

In his sermonizing. How many times the Holy Spirit has brought this precious promise to your pastor as he has opened the Word of God: "Call to Me and I will answer you and will tell you great and hidden things which you have not known" (Jer. 33:3, RSV). Thus your minister has bowed his heart to Jehovah and prayed: "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119:18). Then he is ready to get that sermon started. Having prayed he is ready to get down into the text.

In his preaching of the sermon your pastor needs prayer.

"Get the saints to pray for you as you preach," B.H. Carroll used to advise his students. Have you not heard of the great numbers in Spurgeon's congregation who prayed for him as he preached; and of a good portion of Jonathan Edwards' flock, who prayed all night for him previous to his mighty sermon on 'Sinners in the Hands of an Angry God'?

A young friend once said to Stephen C. Neill, formerly Bishop of Tinnevely, India,

that he had no one especially to pray for since he had come to Geneva. "I suggested that he might try praying for me," the Bishop says, adding: "He looked a little astonished, and said, 'Do bishops need to be prayed for? Do you know, I have never thought of that!' Beloved, your bishop, your pastor needs prayer as he preaches. Make it a practice from now on that you will pray for your pastor every time he stands before you to declare God's Word.

A young preacher came to a large city church as pastor, but it was soon apparent that he was too inexperienced to accomplish much that should be done. The official board of elders approached him and expressed their fears of his inability. "However," said the spokesman, "we have covenanted together to pray for you, Pastor." God blessed that pastor and people. For years the voice and pen of that minister, J. Wilbur Chapman, has blessed multitudes in the salvation and service of the Saviour!

Do you pray for your pastor?

In progress, your pastor must take time to pray. Ground cannot be fought over and won without the holy, healthy breath of prayer (Eph. 6:10-18). "Prayers and tears are the church's best artillery" (Matthew Henry).

In times of perplexity, your pastor prays and calls you to the same. "Very often we are feverishly busy doing nothing, but being feverishly busy. When we feel there is something wrong and that it is ending futility, instead of giving ourselves to prayer we appoint a committee! If a monument were erected over the dead situations in Christendom, we might inscribe on it, 'Committed to death.' We call a committee instead of calling to prayer, and the one is often an alibi for the other..."

"...call upon me," God says, "in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15).

In prosperity your pastor knows he must pray, yea, he must have been storming the gates of God, and perhaps you have also! For when the great machinery of the church of God

begins at last to run smoothly it is to be recognized that "the streams that turn the machinery of the world have their rise in solitary places..." It was said of the man in the Scripture, "If he be alone there is tidings in his mouth." No man has tidings unless he takes time to be alone and apart with God." The closets are never crowded in this. (Matt. 6:6).

In poverty your pastor feels the dread need of prayer. Whether he takes advantage of it or not — depends on a lot of things. Perhaps he can pray victoriously and effectively while he is mowing the church lawn, shoveling off the snow from the church pavements in winter, mimeographing the church calendars at midnight Saturday night, writing letters for you to the insurance company you feel should pay for your sore finger, driving you to the dentist and back, etc., etc., but I should think he might pray more in depth if free from these tasks that others in the church can do (Acts 6:1-4). Maybe that is why a good many ministers failed the following test:

Some years ago a conference of ministers met to discuss the problems of their churches. They talked for several days, but they found no solutions. They felt defeated as the conference was about to adjourn.

Just then one of the older ministers arose and asked for the floor. He said: "Brethren, how many of you spend just one hour a day alone with God in reading His Word and in prayer?" Not a single one of them could honestly raise his hand. Then he asked: "How many of you spend just one-half hour each day alone with God that way?" Only a few of them dared to raise their hands. Once more he asked: "How many of you spend just fifteen minutes each day alone with God?" Less than half of them could raise their hands. Then he said: "Do you still wonder that we make so little progress in solving these problems..."

If this be true with your shepherd, he needs to trace his steps back to II Chronicles 7:41 and cry out to God! Will you in love and co-operation help him and go with him?



# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

To what extent should a Christian become involved in politics?  
Be specific and detailed.

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"Let every soul be subject unto the higher powers, For there be no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God:" (Rom. 13:1, 2). "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

The Scripture shows us we are under the rule of the government, as well as under the rule of God. There are limitations on the rule of the government, but there is no limitation on God's right to rule in every sphere of man's existence, both in the social and the political realm.

The believer is always under the rule of God in all his activities. When he acts in the political world, he is to act as a Christian. The most and foremost question for him is to know the will of God. As a citizen of his country he has the privilege as well as an obligation to take part in the political activities of his country, keeping mind that he is under the rule of God and must act according to His will. This means that he will obey the laws even if he considers some to be bad. Instead of breaking those laws, he will work to change those which he considers wrong.

The Christian's first and foremost obligation is to God. Any political activity that would not hinder or interfere with that obligation can be done. I believe that we all should vote and work for those whom we consider the best for the office in question. A Christian could hold a political office as long as it did not interfere or hinder his work as a servant of God. This would rule out those who are called to full time service in the Lord's work from a full time position in the government.

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A Christian's main duty is to serve the Lord in His church. The commission to the church is threefold. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). We are to preach the gospel to the lost, baptize the saved, and teach the saved.

Strictly speaking, we are citizens of a better kingdom. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:13).

We live in the land in which we were born, and as natural citizens have the responsibility of obeying the laws of the land. Jesus told us in Matthew 22:21 to "Render unto Caesar the things that are Caesar's." We are told in Romans 13 to obey those who have the rule over us. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work" (Titus 3:1).

As to getting involved in politics, I feel we have a duty toward our King and our true kingdom, and not to the worldly government in which we live.

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I Timothy 2:1-3: "I Exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty; For this is good and acceptable in the sight of God our Saviour."

This is a difficult question to deal with in detail. I say that because there is very little Scripture that directly deals with this issue. I think there are aspects of this question that would depend upon one's individual conscience rather than what the Bible has to say. For an example of this, I use the case of a Christian running for political office. I know of some Christians who would think this is wrong. Others would not see anything wrong with this at all. Personally, I see nothing wrong with this as long as it does not cause one to compromise his religious beliefs and principles. We must all admit that we could use some Christianity in politics.

Let me mention a few things that I believe every Christian should do relative to politics. First: we should all be knowledgeable about politics. I don't mean we are to know all about it; but we should get to know the candidates who are running for office and know what they stand for relative to religious issues. Our voting decisions should be based on sound knowledge.

Secondly, we should always vote. It is our right and our obligation to vote for the person we want in office. If you fail to vote, then you have no right to

complain about the state of affairs. We come up with all sorts of excuses not to vote. These are excuses we should do away with.

Thirdly, we should fight for what we believe to be right. Issues such as abortion and capital punishment are issues that we, as God's people should be willing to fight for. We should write our Congressman, and let our voice be heard. We cannot run from these issues but it is our political duty to fight. (I do not mean physically).

We should make sure that politics do not take the place of God's Word in our pulpits. The pulpit is for the preaching of the Bible. Politics have no place in our pulpits. I am not saying that issues such as abortion, etc. are not to be addressed. I am saying that churches can be split over politics. It is not my job as pastor to tell my members who to vote for in an election. I must leave that to them and their consciences.

Let me mention one more thing before closing. There is nothing wrong with giving financial support to a candidate if that support does not come from your tithes and offerings. Supporting politics is not the same as supporting the church.

I must add one more thing to my one more thing. I almost left out the most important part of our political obligation. That is our obligation to pray for those in office. We need to ask God to give them wisdom and direct them in proper paths. May we all become more faithful in this part of politics. May God bless you all.

## DOCTRINE

(Continued from Page 3)

to pay some of them this time and let the others wait until next pay day. He said his wife would always say "we ought to start tithing." He would say, "how can we tithe when we cannot meet all of our bills as it is?" Finally, when he had just about become desperate she said again, "we ought to tithe." He said, "all right, we cannot meet our bills anyway, so take out the tithe and we will pay what we can." Then he said, "Brother Cook, it was no time until we had our bills under control, paying them when they were due." Then he added, "I am afraid not to tithe." "The fear of the Lord is the beginning of wisdom." Psalms 111:10. Oh that more of us might learn to fear Him.

This Brother's testimony reminds me so much of that sweet and precious promise in Malachi 3:10 where we read, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The word "storehouse" here comes from "outsor" which means a place to keep it until it is put to use. And the word "meat" comes from "tereph" which means provisions. Let us

take a close look at this precious promise. First we see that it says all the tithes. We cannot lay claim to this promise unless we give the Lord all of the tithes. My wife and I are on retirement income. The hospital and doctor insurance premiums are taken out before the checks are sent to us. The question is, does the insurance premium need to be counted as income? Let us put it this way, if all of our income is sent to us, and we have to mail the premiums in, there is no problem about our knowing how much should be counted as income. My wife and I are so eager to receive that wonderful blessing promised to us that we gladly tithe the insurance premiums along with what we actually get in our checks.

Then our Lord says, "Prove me." He was really saying try me, that is, put me to the test and see if I am telling the truth. I know by my own personal experience that He will do just exactly what He says He will do. How can any born-again Christian even think of being afraid to put Him to the test? In Isaiah 46:11 He says, "I have spoken it, I will also bring it to pass." In Isaiah 40:8 Isaiah says "The grass withereth, the flower fadeth: but the Word of our God shall stand for ever." Can you and I have as much confidence in God's Word as Isaiah had, if not, why not? In Matthew 24:35, Mark 13:31 our Lord says, "Heaven and earth shall pass away, but my Word shall not pass away." It will stand for ever, so let us put our faith in it. When God says a thing it becomes His responsibility to see that it comes to pass. Still so many of His dear saints seem to be afraid to trust Him when He says He will open the windows of Heaven and pour us out a blessing that we will not have room enough to receive it. I believe it so strongly that I would not be afraid to say I will repay you your tithe if you bring it all to Him just because He says to do it, if He fails to do what He has promised.

It is prophetic to hear preachers say that Malachi 3:10 applies only to the Jews. But it seems to me that this precious promise was written at a strange time if it were written only for the Jews in Old Testament times. More than three thousand years of Old Testament history had already come and gone. The great majority of those Jews had already died, and, therefore, they could not profit from that promise. Only some four hundred years of the Old Testament era remained. So, to me, it just does not sound right when someone says it was written just for the Jews in Old Testament times. Most of those Jews of that time had been dead for a long time, and, therefore, could not profit from that precious promise. I am persuaded that if this promise has been given only for the benefit of the Jews our Lord would have had Moses to include it in the pentateuch in order that all the Jews would have had the benefit from it. He did not make a mistake when He had Malachi put it in the last Book of the Old Testament after the Old Testament period of history was practically over. So it was written for you and me. If you have not already tried it, I challenge you to do so. I assure you God will not let you down if you do it because He says do it.

I rejoice greatly when I see most of our members voluntarily bringing, or sending the Lord's tithe to His house. He could do

quite well without our giving Him our tithe. But we all need that wonderful blessing much. I realize that we have few young women in the church here whose husbands are members of the church. The husbands work and draw the pay check, and without the husbands consent they cannot tithe what he makes. It is the men who are working and getting the pay check that God is looking to for His tithes. And He gets all of it, he is ready and eager to pour out that wonderful blessing. It is strictly up to us.

His telling us to bring His tithes should be all the reason we should need for us to bring it. But if that does not give results let us consider another good reason for doing it. Before our Lord left the wonderful joy of Heaven to come down to the old sin-cursed earth He says in Haggai 2:8, "The silver mine, and the gold is mine, saith the Lord of hosts." The in Psalms 24:1 we read, "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." He owned the whole earth along with everything in it, and everything on it. He could lie down on someone else's property, because it all belonged to Him. But in II Corinthians 8: we read, "Though he was rich, yet for your sakes He became poor, that through His poverty we might be rich." The Greek have two main words for poor. One is "penes", and the penes man is one who is so poor he has to work for his living. The other one is "ptochuo", and the ptocheuo man is one who is actually a pauper. That is the word used in II Corinthians 8: Our dear lord actually became a pauper in order that you and I might be spiritual millionaires. In Matthew 8:20 He says, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Since He suffered poverty for us, how can we afford to not give Him His tithes? In Deuteronomy 8:18 we read, "But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth." If He were to withhold that power what would be your lot? If His ways were our ways, what would happen to those who are too greedy to give Him His tithes?

Then when our dear Lord came to Gethsemane we are told that He sweat as it were great drops of blood falling down to the ground. Oh beloved, this was the result of God's wrath that was justly ours falling upon our dear substitute literally forcing some of His precious blood out through the pores of His skin. And then when He came to that awful mock trial, they placed that awful crown of thorns upon His precious head causing some of His blood to run down over His face. They beat Him back to a pulp. And when they nailed Him to that awful pole we hear Him saying "My God, my God, why hast thou forsaken me." He did not do any of the suffering for Himself. Rather He did it for us. And if we fail to give Him all of His tithes, He really gets cheated in the deal. Did He suffer enough for the dead to deserve all of His tithes? He did why do we not give it to Him? If we can really and truly consider what He has done for us, and still keep His tithes,

(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

In a church wedding, should the woman speak at all?

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It is true that I Corinthians 14:34 says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Verse 35 says, "And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Of course we have the same teaching in I Timothy 2:11-15.

Paul speaking in I Corinthians 14:34 says as also saith the law. This has reference to Genesis 3:16 where God said, "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

It is true that God ordained that man was to be the head of the woman, and that she should be in subjection to him. It is true that men would be called into the ministry, to teach and pray. Paul said in I Timothy 2:8, "I will therefore that men pray everywhere..." If this be true, and it is, God has never called a woman to preach, pray, or testify in the church. I have heard women say, "The Lord led me to testify, or the Lord led me to pray in church." Beloved, the Lord will not lead contrary to His Word, so these women must be lying.

Getting back to the question. A church wedding is not a worship service, and the building is not the church. At a wedding very few church people are present. I see nothing wrong with the woman taking her vows in a church wedding. I do suppose you have reference to a church wedding when referring to having a wedding in the building. I hope that I have been of some help.

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When Christ attended the wedding in Cana of Galilee, He gave no instructions as to whether a woman should or should not speak, if a wedding should be performed in a church building.

A church wedding is a wedding that takes place in a church building. I have never attended a church wedding that took place during the worship service. A marriage is a civil act. A marriage can be performed in a church building or in a home or some other place. It is just as

legal when performed in the home as in the church building.

When a man and a woman are joined together in holy matrimony in a church building the woman may say, "I do" or, "I will." The coming together is for the purpose of uniting a man and woman in marriage. It is not a coming together for worship service. In a worship service a woman may not speak, for the Scriptures say, "it is not permitted for her to speak in the assembly." (I Cor. 14:34).

## DOCTRINE

(Continued from Page 4)

might we well take it and buy popcorn and candy. He can get along just fine without it. But what about us? Do we need that wonderful blessing? If we do need it, then meet His requirement for it.

## GRACE

(Continued from Page 1)

this sermon "grace" and all would know what I mean. But since men are deceived and depraved, I will have you to think of the word irresistible as we think upon the grace of God. Let me say firstly that I do not like to be labeled a Calvinist. Many refer to the doctrines of grace as Calvin's doctrines. The doctrines of grace are Bible doctrines, and were believed and preached long before John Calvin was ever born. He believed the truth about grace, and that is fine and well; but they did not originate with him. Another reason I do not like to be labeled a Calvinist is because He was an enemy of the Lord. He was not a Baptist. He opposed the work of the Lord. Under his recommendation some Baptists were put to death. So I am a Bible believing Baptist, and not a Calvinist.

Sometimes we refer to the doctrines of grace as the TULIP doctrines. The letters in this name stand for definite doctrines found in the Word of God concerning grace. The T stands for total depravity. The U stands for unconditional election. The L stands for limited atonement. The I for irresistible grace, and the P for perseverance and preservation of the elect of God. The aforementioned doctrines are not those which will appeal to the flesh. That's why they are hated so. This is why, when men hear them preached they become angered. Man does not like to see himself helpless, and this is where these doctrines leave him. The irresistible grace of God fits perfectly along with all of these other grace teachings. We that preach the truth found in the Bible don't have to wiggle and squirm when questioned about what we believe. We don't have to worry about any other portion of the Word of God destroying this teaching.

Oh, how we can make the water-god Campbellite squirm with the Word of God. My, how we can take the Bible and make liars of all men who preach works for salvation. I'll tell you beloved, no Baptist has ever

squirmed on the doctrines of grace. No man has ever nor shall he ever find one verse of Scripture to contradict the teachings of grace in the Bible. Irresistible grace is taught from Genesis to Revelation. Men have always been saved by grace and they will continue to be saved by grace. Grace has always been grace. Grace has always been unmerited favor. Works have never been involved in grace, otherwise it would not be grace. Paul said, "And if by grace, then is it no more of works otherwise grace is no more grace. But if it be of works, then is it no more grace." I wish all of those who say they are working their way to heaven would quit singing "Amazing Grace." They don't believe it. In fact, when they hear it preached they want to fight you. Let me show you that irresistible grace is backed up by and corresponds with the other teachings of grace.

I. Irresistible grace is supported by total depravity. Total depravity is the Bible teaching that man is totally dead in trespasses and sins. That from head to foot, inside, outside, upside down, he is totally and completely dead. Ephesians 2:1 says, "and you hath he quickened, who were dead in trespasses and sins." Now, the Arminian knows what the word dead means until he comes to this verse. The Arminian believes that a dead man is unable to do anything for himself. The Arminian knows that the man down at the funeral home is unable to come out of the casket to help himself in any way. The Arminian would not argue those points, and he doesn't seem to have any trouble with the word dead. But when he reads Ephesians 2:1 he loses his understanding of the word "dead." The Arminian reads this and says man is not totally dead, but rather he has a little life in him. Now this is about as stupid a thing as a man could say. You can't be half dead or half alive. You can only be dead or alive. The Bible says that man is dead. Therefore he must be totally dead. Notice what John 6:44 says, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." No man has ever or shall he ever come to Christ by his own power. He is dead and unable to do so. Now, the bible states that whosoever will come to Christ shall be saved, and Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The Bible teaches that men cannot come of themselves, but that they will come. John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." So how do they come? They come by the irresistible grace of God. John said under inspiration, that no man could come to Christ except he be drawn by God. Thus, there is no contradiction in scripture. Man cannot come because he is dead, but some will come because of the Grace of God. Man of himself is

unable to believe, unable to have faith in God, unable to produce any good works; for he is dead. In order for man to be saved, the grace of our Lord must intervene. Thus, because of this depravity, irresistible grace is a true doctrine.

II. Irresistible grace is true because of election. Election is that doctrine which teaches that God has a chosen people. In eternity past before creation, God in His sovereignty chose a people from among Adam's race. He chose that He would save these and that they would be His heirs. Ephesians 1:4-5 says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." This is another portion of the Word of God where the Arminian loses his knowledge of the English language. The Arminian knows what the words chosen and predestinated mean until he reads these verses, and then he says they don't mean what they say. Well beloved, no matter if men close their eyes to election, or if they run from it, or try to ignore it; the fact remains that it is the prominent teaching of the Word of God. God chose a people, and all of those He chose will be drawn by the Spirit of God. It only stands to reason that if God predestinated a people unto salvation, they shall and must be saved. It also stands to reason that if God chose to save a particular people, He did not and does not intend to save all men. The majority of the preachers (so called) in our land today are preaching a god who wants to save everyone. They are preaching a god who is in heaven crying his eyes out because men will not accept him and let him into their hearts. Dear friend, this kind of a god is strange to the Word of God. The Bible, nowhere in its Holy pages, will support this kind of teaching. The God of the Bible has chosen a people and those whom He has chosen will irresistibly come unto Him. In Acts 13:48, Paul and Barnabas were preaching in Antioch; and some folk were saved. I want you to notice who these were that were saved. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." God had a chosen people in Antioch, and the Lord sent preachers into that city. When they heard the preaching, and I'm sure they preached Jesus, those chosen Gentiles believed on the Lord Jesus Christ as their Saviour and were saved. These dead sinners were moved upon by the Holy Spirit to trust in Christ. The irresistible grace of God was wrought in their lives because they were the elect of God. Notice the others were dead, and they remained dead and they cared not that they were dead. Without grace there is no salvation.

III. Irresistible grace is true because of the Bible doctrine of the limited atonement. This doctrine teaches that Jesus died only for the elect of God. Most men are preaching that Jesus died for all, and that if you believe that you will be saved. The Bible does not even hint towards this last theory. The Bible is as plain as it can be on this matter of the atonement. Jesus

said, "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11). He said a few moments later to some of the Jews who were standing there, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me" (John 10:26-27). Jesus died only for the sheep. Why does the Arminian say differently? Jesus said this as plain as He could say it. He told the Jews standing there that He would not die for them. He told them that they were not His sheep. Listen, you don't have the authority to tell lost sinners that Jesus died for them, and that He loved them. If Jesus died for them they will believe. You just preach the gospel to the sinner and God will take care of the rest. Jesus knows whom He died for and whom He has loved from eternity, but we don't. So then irresistible grace must be true because of the doctrine of a limited atonement. If Christ suffered and died to redeem a people, they will surely come to Him in repentance and faith. Christ did not die in vain, and John 6:37 will stand, "All that the Father giveth me shall come to me."

The next thing I want you to notice is the salvation experience of Bible characters. There is not one experience of salvation in the Bible which would contradict what I have already said. All in the Bible were saved by the irresistible grace of God. None of them came by themselves, but rather they were all drawn by the power of the Spirit of God. The first character which comes to mind is Paul. This event is found in Acts 9:1-5. You will find in this account of Paul's salvation that Paul was not looking for Jesus Christ. Paul was on his way to persecute one of the Lord's true churches. He had hatred in his heart for the people of God, and if he found any, he was going to bind them and bring them to Jerusalem. While traveling along this road which lead to Damascus a light shone from heaven. Paul was struck to the ground and heard the voice of the Lord. The grace of God came from heaven in power, and Paul fell to the ground. I have heard people say that God would not force Himself on anyone. Well I think Paul would tell you a different story. Notice that Paul did not ask for it neither did God ask Paul if he would let Him do it. Paul was not saved by good works or by praying through. Paul was saved by the grace of God, and this grace was irresistible. I have heard people talking about so and so resisting the Spirit of God. Beloved, no man can resist the Spirit of God. The Holy Spirit is God, and when He comes in the work of salvation granting repentance and faith none can resist Him.

Another Bible character we will look at is the mad-man of the Gadarenes. This is found in Mark 5:1-15. We find in this story a man who is mad or out of his right mind. This man was not searching for Jesus Christ. They had him chained and bound because of his condition. This man on top of all of this was possessed by demons. He was a very wicked man and there was no godliness found in him. This man is a good picture

(Continued on Page 6 Column 1)

THE BAPTIST EXAMINER

FEB. 21, 1967

PAGE FIVE



## GRACE

(Continued from Page 5)

of all men. All are bound by sin and chained to it. We are unable to lift ourselves above this condition. All men are mad. They love sin and will not turn from it even though the result of their sins is eternal punishment. This man could not help himself, but notice Jesus comes to him. Jesus works a work of grace in his life. The mad man is now a new creation. He turns from sin and becomes a worshipper of Jesus Christ. This work of grace was done irresistibly. This mad man was a chosen vessel of God, and it was time for him to be saved. Notice that even the demons cannot prevent the work of the Spirit. Demons are far more powerful than humans are, and if they cannot prevent God from working, what makes men think that they can? These are only two examples of salvation found in the Bible. All others were saved in like manner, by the power of God. When Jesus said "no man can come unto me," He spoke of all men in all ages. Thus, these two examples are sufficient to prove the irresistible grace of God.

Now what if this doctrine is not true? If it is not true the power of salvation lies with man. The power to accept or reject the Lord would lie with man. Notice what John 19:11 says. Jesus told Pilate, "Thou couldest have no power at all against me, except it were given thee from above." Without irresistible grace no man could be saved. Daniel 4:35 says, "all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven and among the inhabitants of the earth and none can stay his hand or say unto him. What doest thou?" Again and again we see that man has no power over God. God sits in the heavens ruling and reigning and doing as His sovereign will pleases. He has planned and purposed all things which will take place, and all things are coming about in accordance with His plan.

To deny irresistible grace is to deny the power of God. When you deny this doctrine you, in your mind anyway, are taking God from His throne and usurping His authority. To deny irresistible grace is to deny the plain teaching of the Bible. You have to throw much of Scripture out to believe otherwise. You must contradict Scripture to get rid of the doctrines of grace. Without irresistible grace we would not have any examples of salvation in the Bible. We could not use Jairus's daughter in Mark 5 as an example of salvation. There she lay dead and helpless until Jesus came and told her to rise. Without it we could not use Lazarus as a picture of salvation. There he also lay until Jesus came and said unto him, "Lazarus come forth." Lazarus did not resist for he was called from above. He was one of the elect of God.

This doctrine is a great doctrine of the Word of God. It is a treasured doctrine that many rejoice in and find comfort in. It is also great in that it exalts God and puts man in his rightful place. Any doctrine which exalts man cannot be a true doctrine. All Scripture exalts God. This doctrine is a hidden treasure. The scholars of the world cannot understand it, but it still stands

there as plain as the nose on your face. I hope God will use this sermon to show someone the truth about His grace.

## HE LOVED

(Continued from Page 1)

John 13:1 tells us, His loved ones which were in the world. Hebrews 7:24, 25 tells us, "But this man, because he continueth forever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

We have a good Biblical example of this in God's Word concerning Jacob and Esau. Three times God puts Jacob, the younger brother, ahead of Esau, the elder brother. Twice, the Lord stated, "Jacob have I loved but Esau have I hated." (Malachi 1:1, 2; Romans 9:8-13).

So you see, God's love and salvation reaches only to believers. In John 3:16 the unbeliever is now in a constant state of perishing; in John 3:18 the unbeliever is now under God's condemnation; and in John 3:36, the unbeliever has God's wrath abiding upon him, right now, not later. So the unbeliever is already locked up in God's prison house of the doomed and damned waiting the consummation of his eternal fate in the lake of fire (Rev. 20:11-15).

Preachers and teachers who fail to preach and teach these truths in the power of the Holy Spirit are one of the causes for there being no fear of God in the eyes of the worldling of today (Rom. 3:18).

Some may ask, "doesn't God call all men unto salvation with the same call of the Holy Spirit?" The answer to this question is: no, He doesn't. In Romans 8:28-30 we find that all that God predestinates to be conformed to the image of Christ are not only called by God unto salvation; but are also justified and are already in the plan of God's eternal purposes, glorified. Now, either you believe that God doesn't call all men to eternal salvation with the same call of the Holy Spirit, or you must believe that all men will be finally saved. You see, God's predestination unto eternal salvation is for believers only. All unbeliever's final destiny is eternal punishment in the lake of fire. (Rev. 21:8).

Jesus Christ didn't pray for all men alike. In John 17:1-10 we find in verses 2 and 3, "As thou hast given him power over all flesh, that he should eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent." In John 17: 8, 9, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Please read, several times, John 17:2, 3, 8 and 9; and tell me if Jesus didn't pray only for His loved ones which were in the world. There are no unbelievers in this group that He prays His high priestly

prayer for.

In John 13:1-26 we want to notice some thoughts concerning the apostle Peter in this passage of Scripture. I (Vs. 1-8). Peter is a disciple with a defiant heart.

In verses 8 Peter said, you'll never wash my feet, Lord.

Verses 6 and 7 prove to us that Peter understood what the Lord was doing physically, but he had no concept of the spiritual meaning behind this action of our Lord. The hands represent our service and the feet our walk with the Lord. In Exodus 30:17-21 before Aaron could take the blood of the sacrifice into the Holiest, he had to first stop at the brazen laver that was filled with clean water. There Aaron must wash his hands and feet, and as he did so he could see himself in his reflection in the bottom water, as one who daily needed his hands; service, and feet; walk for the Lord cleansed before he could serve the Lord acceptably. This is the lesson our Lord was teaching Peter and His other disciples in John 13:8. our Lord said to Peter, "If I wash thee not, thou hast no part with me."

Now take a few moments and read very carefully John 10:1-5, 27, 28 and compare these words to I John 1:5-9. Children, are we making certain that we are daily walking in yoke-fellowship with our Lord by daily coming to Him in prayer and Bible study that we might be daily cleansed from the defilement that fastens to us as we journey through this wicked world?

II. John 13:9, 10, Peter was a disciple with a heart that was lacking in spiritual understanding. Peter cried out, "Lord, not my feet only, but also my hands and my head." Start at my head Lord, and wash me all over, down to and including my feet. In John 13:10 our Lord answered Peter, "he that is washed, or he that is saved or born again needeth not save to to wash his feet, but is clean every whit..." or never needs total cleaning or salvation again, but once he is saved is saved eternally.

Don't you understand, all of this is in the context of verse one, "having loved his own which were in the world, he loved them unto the end"? Or, our Lord's end or goal was to make certain that each and everyone of His own, which were in the world, received of Him eternal salvation. If He failed to attain this goal for one, or if one of His own are ever lost then none can ever be eternally saved, for He would have failed to attain his goal for His own.

III. John 13:21-24. Peter was a disciple with an unhearing ear. Peter could not hear what Jesus said in verse 21. He had to ask someone else. It was the one that had his head on the breast of the Lord, or the one resting the nearest to the Lord that could hear what He said, and give answer to Peter. Yet in Mark 16:7 the messenger of God said on resurrection morning "But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you." So, though Peter was a disciple with a defiant heart, lacked spiritual understanding at times, and sometimes had an unhearing ear; the Lord didn't neglect or forget him, but had a special word for him to encourage the heart of one who cursed and denied Him and then went out

and wept bitterly.

So, you see child of God, your walk and service may not be at all that they should be at times. But the Lord will not fail to attain His goal for you, which is eternal salvation. He has not forgotten about you. You are still His child. He only awaits your turning to Him with a repentant, broken heart; and He will cleanse your walk and service, return you to full fellowship with Him, restore again the joy of your salvation, and fill you anew and afresh with the manifestation of the presence and power of His Holy Spirit that your walk and service may again be acceptable in His sight. So if you are broken, troubled, and heartsick; just come and lay it all on Jesus, for His yoke is easy and His burden is light. God bless you.

## MESSAGE

(Continued from Page 1)

(Eze. 11:5). "Therefore the word of the Lord came to Jeremiah from the Lord, saying, Thus saith the Lord" (Jer. 34:12, 13). "Moreover the Lord spake again unto Ahaz, saying" (Isa. 7:10). "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19).

Introduction. — The above verses of Holy Scriptures are given as a springboard for our text today. Our message, "What is the Message of the Pulpit," is most important, and needs to be considered in light of most so-called Bible preaching going on in the world. Where is the man of God supposed to be getting his message for Sunday? Unfortunately, more often than not, many a pastor is so busy doing everything else, that he gets his messages from one of the following sources: (1). The National Headquarters of his church affiliation — Here the busy pastor is given his basic outline and then told ahead of time what he is to speak about and what he is to say while in the pulpit preaching the Word of God; (2). The Sword of the Lord or some other religious paper; (3). Someone else's sermon notebook; and beloved, there are many of them around in today's world; (4). Taking notes from some, other preachers when away at a pastor's meeting or a Bible conference; (5). Or, some so-called "Spiritual person" in your congregation attempts to tell you what ought to be declared from the pulpit. This pastor is not saying that the man of God can not use helps? But if that is all that he ever gives to his people, then he is not doing the job that God has called him to do. Beloved, too often, the busy pastor does not take the proper time to study the Word of God and come up with something fresh and new from God's Word, and that week after week — but he most certainly should! There is no excuse under the sun — the man of God should diligently seek God's face and what God would have him to present the folk of God that he has been entrusted with as the Bishop.

Thus our question is most interesting and it does deserve an answer. The only answer that a Bible believing pastor can give is this one: "Thus saith the Lord." Whether the man of God is teaching, exhorting, preaching or just challenging the

Saints of God, his message ought always to be "Thus saith the Lord" or he ought not stand before the people of God and say anything. Someone is going to say, "why pastor, you are so hard-headed on this matter." You are right! I most certainly am and that without any apology. If you don't have God's message, don't preach. That brings us to our message and the purpose of which I personally believe that God has laid this burden on my heart.

I. Thus saith the Lord" ought to always be the message of the man of God. One can begin searching the Old Testament books and immediately they will note that in those thirty-nine books, some 3,808 times the phrase "Thus saith the Lord" or a similar statement is used. Thus the Old Testament can be and ought to be searched and the reader will discover that the prophet of God spake not as himself, but always as God's spokesman. There is no exception to the case! Remember, we are speaking of God's prophets, not the prophets of the world.

In the Old Testament, one first runs across a man of God — a man by the name of Noah. He was a faithful preacher of the Word of God. We are told in the book of Hebrews, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith" (He. 11:7). Much could be said about this man, but the record of the Holy Scriptures is this: he feared the Lord and thus literally obeyed the commands of God. Secondly, as one continues to read in the Old Testament, it is not long before one reads about Moses. Moses, a mighty prophet of God, declared unto the Nation of Israel all the Words of God in a time when the Word was not popular. But that did not stop him from presenting unto a wicked people the truth as God had revealed it unto him. In fact, we are told that God would raise up a prophet unto the people liken unto Moses — Deuteronomy 18.

As we continue to read the Old Testament, many years pass before we find our next spokesman that I wish to briefly consider: Elijah. This man of God literally confronted the wicked king Ahab, and that not with his words of wisdom, but with the word of Almighty God. Elijah told the king that it was his fault that the judgment of God had come upon the people. He literally pointed his long bony finger in the face of the king and said: "And it came to pass, when Ahab said unto him, Art thou he, that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam" (I Kings 18:17-18). Jeremiah the weeping prophet, also proclaimed the Word of the Lord to a very sick and troubled Nation. It was not an easy time, for the people did not want to hear what he had to say. Nevertheless, the prophet of God faithfully preached God's Word at great cost to himself. Oh to God, that we could have some men today stand in the gap as did this man and preach the truth of God's wonderful Word. But we have

(Continued on Page 8 Column 2)



## THE BOOK OF REVELATION

(Read Revelation 11)

In our message of last week, we noticed the time of the end. And what a picture this tenth chapter did present to us relative to the time of the end. It surely presented to us a picture of majesty. We saw in it the Lord Jesus, clothed with a cloud, with a rainbow about His head, His face shining as the sun, and His feet glistening as fire. It pictured to us the Lord Jesus with a Bible in His hand, His left foot on the earth, His right foot in the sea, crying with a voice like the roar of a lion.

Furthermore, it showed Him standing thus with His hand lifted up to heaven, declaring the end of time. For example, we read in Revelation 10:6, "...there should be time no longer."

Now this eleventh chapter logically follows this lesson that we studied last week. This eleventh chapter tells us of the great consummation day when time actually shall end, and when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and when He shall reign forever and ever. It is indeed a joy for us to take up this eleventh chapter, and study it carefully, in view of the fact that it tells us of that day which we all have looked forward to, namely, the day when the kingdoms of this world will become the kingdoms of our Lord, and He shall become the possessor of this world.

I. Measuring the Temple.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." (Rev. 11: 1, 2).

By this act of measuring the temple, we thus see the Lord Jesus Christ taking possession. Actually this is the act of appropriation. The Lord Jesus Christ is about to take possession, and what He measures from this moment on is His. It is highly significant that the first thing that will be subject to Jesus alone, will be the Jewish temple. All the city and the court around the temple are still in the hands of the Gentiles. But the temple itself is first of all appropriated and taken possession of by Jesus.

The court, as I say, and the city of Jerusalem, were not measured — were not yet appropriated by Him, as they are not His. They must be trodden down by the Gentiles for 42 months yet. You understand, the last half of the tribulation period is yet to ensue, and during this last half of the tribulation period, the city of Jerusalem will be trodden down by ungodly Gentiles. I might say that the mass of the nation, that is, the Jewish nation, are in idolatry, and they are worshipping the anti-Christ. Now the Lord Jesus must tread this out before He takes complete possession. Forty-two months will thus be required before Christ is Lord of all. May I impress it upon you, beloved, what we have seen by way of Jesus' measuring the temple and appropriating it unto Himself, takes place approximately at the middle of the tribulation period. It requires all the balance of this

hellish reign of terror for the anti-Christ to run his course, and for our Lord to take possession of this world entirely. During this three and a half years, the last half of the tribulation period, many momentous things will take place. This chapter tells us fully concerning this anti-Christian period.

II. The Two Witnesses.

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks, standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:



John R. Gilpin

and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them" (Rev. 11:3-12).

Now, beloved, it is highly conspicuous that even though the anti-Christ is here at work, and even though the city of Jerusalem must be trodden down for three and a half years yet, along with the blasphemous horde of the followers of the anti-Christ — in spite of that fact, it is highly conspicuous that during this period of forty-two months, our Lord will have two notable witnesses at work in the city of Jerusalem. I rather imagine that He will have more than two witnesses. If I understand correctly, there will probably be a number that will be saved during this tribulation

period, and all of them will be witnesses for our Lord, and all of them in all probability will seal their testimony with their life's blood and will go to heaven as martyrs.

However, there are two noteworthy and notable witnesses that our Lord will have in this world, directing His work during this period of tribulation. I rather imagine that those two witnesses will probably be noted saints from heaven. I think that I can say that they are two noted prophets who have been thousands of years in heaven, who are just as capable of death and the resurrection as ever. I speak of Enoch and Elijah.

Of Enoch we read, beloved, that he never died, but rather that he was taken to heaven without seeing death. "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

As for Elijah, he too went aloft without ever dying. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven" (II Kings 2:11).

I do not think that I am presuming too much when I say that I feel reasonably sure that the two witnesses whom our Lord has here during the tribulation period to carry on His work, are none other than Enoch and Elijah. We shall identify them more completely as we study this passage of Scripture.

It might be interesting to notice that Jesus Christ was once in heaven. In fact, He was there throughout all the endless ages of eternity, prior to the time when He was born in Bethlehem of Judea. Then it was that He came to earth, and lived here for a space of a little better than 30 years. After His death on Calvary, He arose from the dead and ascended back into heaven.

The same could be said to be true of the Apostle Paul in a measure. There was a time when Paul was caught up to heaven. Listen; "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (II Cor. 12: 1, 2, 4).

After that Paul had been caught up to heaven, he came back to this world, lived here and worked here; he established churches here; did missionary work here; he carried on the work of our Lord in this world, and then died. And someday, the Apostle Paul is going to rise again.

The same can be said to be true of the Apostle John. Go back to the early chapters of this book of Revelation and you will find that John was caught up, in a sense, into heaven. In fact, this whole book of Revelation is but an unfolding of what John saw and heard when he was caught up into heaven. Then afterwards, beloved, he came back to this earth, carried on his mission, even writing the book of Revelation, and at a later date, died.

So you can see, beloved, it is true that Jesus, Paul, and John were in heaven. They came to earth, they died. Why then would it seem incredible to believe that Enoch and Elijah who are now in heaven and who never yet have died — why would it seem incredible to believe that these two might not come back to this earth, live, witness, bare record and preach the gospel, and then when their ministry is finished, die just as is the experience of Christ, Paul, and John.

One reason why I feel definitely sure that this will take place, and that Enoch and Elijah are these two witnesses, is the fact that Enoch and Elijah both were judgment prophets. Let's turn to the book of Jude and see this truth: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 1:14, 15).

From this we can see that Enoch was a prophet of judgment, and what is true of Enoch, is likewise true of Elijah. Who is there in our audience but what recalls that Elijah pronounced judgment upon Baal and Astaroth? Who is there who fails to recall that on a certain day, Elijah met with the prophets of Ahab with the yellow burned-up plains of Jezreel stretching out before them and there on Mount Carmel he put the matter to a test, and he proved the worthlessness of the gods of Baal and Astaroth, and thereby proved that the only God was the God of Israel. Surely no one can remember this without the realization that Elijah was a judgment prophet. I can see him e'er the day came to a close when he took all those false prophets — 850 in all — and cut off their heads — certainly it was a time of judgment for these false prophets.

Well, the time when these two witnesses come back to earth, will be a time of judgment. Enoch and Elijah, I say, were judgment prophets. And surely, it will be a time of judgment again when these two witnesses come to Jerusalem to carry on their work for forty-two months.

Furthermore, I am convinced that Elijah is bound to be one of these two prophets, in view of the fact that his return to this earth has been prophesied. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 5, 6).

No one can read this statement from the last book of the Old Testament without realizing that Elijah is slated to come back to this world at a future date. I am satisfied that he will come one of these days before our Lord Jesus takes possession of the earth. To me it is obvious that he is to come in the light of this prophecy from Malachi, and I see no reason to believe otherwise than that Enoch and Elijah will be these two witnesses who will come to

testify and bear witness to our Lord during this anti-Christian period of the tribulation.

It is interesting to notice that these two were clothed in sackcloth. Verse three thus describes them: "clothed in sackcloth." Of course, sackcloth is the garb of judgment and sorrow. We notice this from at least two portions of God's Word.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from judgments" (Daniel 9:3-5).

"And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes" (Jonah 3:4-6).

From these two references, it is obvious that sackcloth is the garb of judgment and sorrow. Well, it is a time of judgment and a time of sorrow at Jerusalem, so far as the ungodly folk in Jerusalem are concerned. Surely, beloved, if people should ever be clothed with sackcloth as a picture of judgment and sorrow, it is at this time when these two witnesses do their work in the name of our Lord. It is highly conspicuous that these two witnesses are also described as two candlesticks. We read: "These are the two olive trees, and the two candlesticks standing before the God of the earth" (Verse four).

These two are witnesses then who let their light shine. Certainly, there won't be much light shining in the city of Jerusalem when this takes place. Surely, it must please our God to look down upon the city of Jerusalem and to see in the midst of all the irreligion, the blasphemy, the tyranny, the conceit, and the ungodliness of the anti-Christ and his dupes — surely it must please our Lord to see these two witnesses who are letting their lights shine in the name of God.

Well, beloved, these may be dark days for you. In all probability, where you are witnessing today and where you are laboring, you find that your ministry is unappreciated. Doubtlessly, you too find many individuals who are not concerned about the cause of God, and who are just as irreligious as the anti-Christ and his crowd. Beloved, remember this, that these two witnesses continued for forty-two months in the face of all the darkness of that day. Might it please God to give you grace to likewise stand for Him

(Continued on Page 8 Column 1)



## REVELATION

(Continued from Page 7)

and to give you a faithful witness regardless of how long that our Lord may leave you here in this world of darkness and sin and sorrow. Some day He may move you elsewhere where you will have a better opportunity to let your light shine, but may you be faithful to Him now wherever He has put you, and regardless of the darkness there is, and irrespective of the difficulties that may exist.

It is noticeable that these two prophecies in evil times. If you will notice this fifth verse, we can see that it is a time of great evil when these two witnesses are carrying on their work. The anti-Christ is in complete charge in this world, especially in the last half of this tribulation period, when this eleventh chapter of Revelation becomes a reality. Of course, the anti-Christ will be backed up entirely by the devil. In a later chapter, we will see that he gets his power from the devil. We read: "and the dragon gave him his power, and his seat, and great authority" (Rev. 13:2).

From this it is obvious that the anti-Christ gets his power from the dragon, or from the devil. Well, surely we can say that it is truly evil times so far as Jerusalem is concerned, when the anti-Christ, empowered by the devil, controls the policies of the city of Jerusalem. It is thus that these two witnesses carry on the work of our Lord in the times that are completely given over to evil, when the devil, working through the anti-Christ, has complete sway and dominion, except for these two witnesses of our Lord.

Now these two witnesses have power over their enemies. Verse five says that they had power to blow fire out of their mouths, and furthermore that they could devour their enemies. We are likewise told in verse five that if anybody were to attempt to hurt them, he would be killed of these two witnesses by fire proceeding out of their mouths. This is the first time in all the history of the Bible that God ever gave to any of His servants the ability to defend themselves from their enemies. Yet, beloved, He does it here for a purpose. If He did not, these two would be killed immediately, and He would have no true witness upon the earth. The only way that He can have anybody to bear a faithful testimony and a truthful witness in His behalf, is by supernaturally and miraculously endowing these two with ability so that they cannot be killed by their enemies.

It is also true that these two have power over the rain. The sixth verse says: "These have power to shut heaven, that it rain not in the days of their prophecy." This is another reason why I am satisfied that Elijah is one of these prophets. You recall that once upon a time Elijah shut up heaven for three years and six months, so that it rained not for forty-two months. In other words, it rained not until Elijah said that it should. Listen: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17, 18).

THE BAPTIST EXAMINER  
FEB. 21, 1987  
PAGE EIGHT

## MESSAGE

(Continued from Page 6)

men today who want to tickle the ears of men, so that they might have their backs patted. God deliver us from that kind of preachers!

As we move into the New Testament period of time, immediately we run across a very great prophet of God — John the Baptist. Beloved, here is a man of God that told it like it really was — literally, he pulled no punches. Oh God, give us more preachers like John! Our Lord Jesus Christ preached the same message and so did His appointed apostles. Thus, the so-called "Church Father's" did not know any better than to follow after the divine pattern set forth for them in the pages of the holy writ. You see, for the man of God today, the one that stands in the sacred place, the pulpit, he must proclaim the eternal precious Word of God. Yea, the man of God had better follow God's pre-arranged pattern and that to speak "Thus saith the Lord." Listen to me, if you are attending a church where the pastor does not preach thus, get out and find one that is faithful to the preaching of the whole council of God.

II. "Thus saith the Lord" ought always to be the only authority in God's House: The Church. This is the most important and should be prayerfully considered by every Saint of God. The Roman Catholic Church uses the tradition of men and the words of their many different Popes as their final authority. They could really care less what the Word of God says! The Mormon Church uses the writings of one Joseph Smith as their final authority in their churches. The Seventh Day Adventists use the writings of Miller as the final authority, not God's Word. The Jehovah Witnesses use the writings of one Charles T. Russell as the final authority of truth. We could go on and on and in every cult it would become very obvious of one thing: there is no love for God's Word, the Bible.

But for us Baptists that is a different story. The Bible is our only authority. We use the Word of God in our pulpits, in our Sunday School classes or wherever we might have the opportunity to preach the Word of God. That is why we do not use quarterlies. We do not want anything to take the place of God's Word in our church services. The Bible is the sole authority for both faith and practice. Please do not misunderstand, we are not saying that one can not read the sermons of others; else we would not be writing now. But the "Baptist Church" does not let anything take the place of God's precious eternal Word. The Word of God is that which we use to defend our position, never the writings of men. Yea, we are bold to say, that it is the Word of God that we stand upon in order to declare the walk of the Christian. Beloved, there is no better thermometer to gauge our walk or belief than the Word of God. That is why this preacher goes to the Word of God and asks some very serious questions with regards to doctrinal beliefs as well as how God would have us to walk.

III. "Thus saith the Lord" is the only proper rebuke for an erring saint of God. Look out now! You might not

have disagreed with me thus far, but now let's get right down where the rubber meets the road. No one likes to be corrected, but that is a very important part of growing in our Lord. This truth is most important with regard to sin in the life of God's precious people: the elect. Please do not make the mistake of believing that your old sin nature can be removed. That just does not stand up with the teachings of the Apostle Paul. A number of years ago I ran across this outline and have used it a number of times: (1). Committing sin will always bring fear to the heart of the Christian; (2). Concealing sin will always bring about misery to the Christian; (3). Confessing sin will always bring pardon and forgiveness; (4). Cancelled sin will always bring fear to the heart of the Christian. Sin should never be tolerated in the life of a Christian. I do not have time to deal with that subject now, but when it festers its ugly head, it needs to be dealt with by the believer. If the believer refuses to deal with it, the Word of God tells us how we are to handle it.

My point, it is the precious eternal Word of God that ought to speak to the saint of God about his or her sin. One thing I have learned over the years, preach the Word of God in its truth and the Holy Spirit will take that and speak to the hearts of His chosen people. Don't ever forget, it is the Word of God that should and will convict the Saints of God, never the eloquence of the man of God. Yes, if the person in question responds because of the eloquence of the speaker, and not God the Holy Spirit's work, then that person becomes the convert of the preacher and not of God. That is why we ought to use our Bible to prove everything we say while in the pulpit.

Now, let me get into hot water for a brief moment. Perhaps you are a saved person but have not obeyed the Lord and surrendered to Scriptural New Testament baptism.

The Word of God is very clear on this, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls... And the Lord added to the church daily such as should be saved" (Acts 2:41, 47). Beloved, you do not have to pray about something that is already made clear in the Word of God. If you have not obeyed the command of God, then, "Thus saith the Lord" should be more than sufficient for you to obey. Listen, it is the blessed eternal Word of God that ought to speak to our hearts. But let's not stop here. The Bible also teaches us that we ought to attend the services of God when the doors are open. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). We are now living in a day when there are far too many other things to do. Thus the child of God has found it very easy to put other things in place of attending the House of God. Shame on us for that!

IV. "Thus saith the Lord" is the only grounds upon which we can and should comfort God's wonderful people. Understand this, we can not and should never try to comfort those who

are lost and are careless about God and His truth. You should never preach some one into Heaven who was not a believer. But when it comes to the family of God, that is quite another story. Here we have comfort. Thus, when our people are having a rough time financially, point them to their Saviour. It is God, their Heavenly Father who owns the cattle on a thousand hills. We thus need to teach God's children how to ask Him for our daily needs, not necessarily our wants. Furthermore, we can comfort the child of God who is going through sickness. Again, you see, it is God's Word that encourages and gives to us great strength. You will, before long, if the Lord tarry, go through the valley of death for it is appointed unto mankind once to live and then death comes upon all. Oh Beloved, there is only comfort to those who know the Lord as personal Lord and Saviour. To them, the Word teaches, "to be absent from the body, and to be present with the Lord" (II Cor. 5:8). What joy! Death becomes the vehicle in which the believer enters into the glories prepared for him before the foundation of the world. What comfort! Death is not the end, but rather the beginning with God forever in glory. We should never despair when one of God's little children leaves this present world — rather we should rejoice and praise our God. Would you note with me the wonderful words of our Lord: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:1-3).

V. "Thus saith the Lord" is that which we must always take

and confront the Lord's enemy. Just as there is a positive side of things, there is also a negative. The man of God must also fight the spiritual warfare from time to time. It would be nice if we could only speak on good things, but the world needs to hear the whole story. Who is the enemy of Almighty God? (1). First of all, the Bible is clear that the old Devil is anything but God's friend. Isaiah and Ezeiel speak of this individual. He was a created being — an angelic being. He was a great and mighty angel before his fall as recorded in Isaiah 14 and Ezekiel 28. (2). The host of demons in this world do the bidding of Satan. They are also the enemy of God and the cause of truth. (3). The unsaved lost person. The Bible simply tells us that we are at enmity with God before our salvation. Listen to me, the lost person is not a friend of God. Yes, I know that it pleased the Lord through the preaching of the Word to save some, but for the most part, mankind in general hates God and wants absolutely nothing to do with Him. They are the enemy of God unless the Holy Spirit of God does a wonderful work in their heart. (4). The liberal Theologian is also an enemy of God. Like Balaam of old, they are in the ministry for the rewards of men. They know not the Lord and do not proclaim His message. Their message is one of deceit and full of lies. As Jude teaches, they shall perish in their own sins.

Now, it is my job as a pastor to expose error. That can not be properly done except one first take the time and preach the truth of God's Word. But there also comes a time when the pastor stands before his people and tells the truth.

(Continued on Page 9 Column 1)

## YOU CAN'T DO 'RIGHT' AND GET BY

You may think your robe is spotless  
To the Lord your head is bowed,  
You wouldn't waste your daily substance  
Nor join a worldly crowd.

But sins of the flesh are ever with us  
Malice, greed and contempt  
Make inroads in our personality  
And no human is exempt.

We must have heartaches and trials  
Here and there along the way  
For many times we get entangled  
In the evil of the day.

God prunes and cuts and purifies  
No respecter of persons He,  
Till we as sinners see our need  
And make haste to Calvary.

We have the lesson plainly given  
In the story of the elder brother.  
We're not to think our deeds are best  
Or our righteousness exceeds another.

Though we can't do right and get by  
Life is not a no-win game  
The Judge of the earth will do right  
Is a promise we may claim.

Mrs. J.P. Morgan



## MESSAGE

(Continued from Page 8)

Therefore, the following outline is given in a very brief form to show how we should respond to them who are the enemies of God. (1). Mark them - Philippians 3:17, 18; (2) Avoid them - Romans 16:17, 18; (3). Identify them - I Timothy 1:20; II Timothy 1:15; 4:14; (4). From such turn away - II Timothy 3:5; (5). Reprove them - Ephesians 5:11; (6). Have no fellowship with them - II Corinthians 6:14-16; (7). Be not unequally yoked with them - II Corinthians 6:17.

VI. "Thus saith the Lord" is that which we must tell the lost sinner in order for him to be saved. Now, I am not so stupid as to think that everyone who is told the Gospel truth is going to get saved. Nevertheless, it does please God that through the preaching of the Word men are saved. "How then shall they call on him in whom they have not believed and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! So then faith cometh by hearing, and hearing by the word of God" (Romans 10:14, 15, 17). I am convinced, however, that most of the people have not really heard the truth of God's Word with regard to salvation.

Unless a person understands that they are lost and can do absolutely nothing to save himself or herself, they have not heard the Gospel message. Beloved, we are totally and completely depraved from the top of our head to the bottom of our feet. It must take the word of the Holy Spirit of God in quickening us (regenerating) before one is saved. Though the individual may not understand this, it is still true, the Holy Spirit only quickens those whom the Father chose from before the foundation of the world. I am not trying to say that a lost person has to understand all of these precious Bible doctrines. What I am saying is this: a lost person must see himself or herself as lost and unable to help themselves; thus turning everything over to God. "Salvation is of the Lord" (Jonah 2:9).

Conclusion: What is the message that should be preached in our pulpits today? "Thus saith the Lord." The pastor has some 66 books before him and should thus search out the mind of God and only preach that which the Lord would have him to say. Anything less is of the flesh and does not and will never please God. I have often said and still do, only three individuals have a perfect right to tell this preacher what to say or preach upon: God the Father, God the Son and God the Holy Spirit. Furthermore, I am not talking about giving out subjects

True repentance is a gift that is from above; and if the Lord does not give it, man will eternally perish for the want of it.

—Thomas Brooks

to preachers for Bible conferences. The pastor of any given New Testament Baptist Church has the right to invite and assign a subject matter to a visiting elder. But for the most part, he would not tell the man of God how to present his message. He does have a right to make sure that the visiting preacher agrees with him and his church in part before permitting him to speak. May the Lord bless you and as you think upon these things, I pray that these words will encourage and comfort your hearts.

## GOD IS

(Continued from Page 1)

program: received, it becomes our salvation; responded to, it becomes our sanctification; released to others, it becomes our service. And let us remember well — love has no substitute.

"God is love" yet He is also just and righteous. Many people today have a lopsided view of God. Some overemphasize His love and forget that He is just and holy at the same time. His holiness and justice caused Him to require penalty for our sins, but His love caused Him to send His Son to pay the price on calvary. On the cross, God's holiness and love were shown together. "Mercy and truth are met together: righteousness and peace have kissed each other." (Psa. 85:10). The love of God prompted Him to send His Son to die on the cross in order that He might be just in saving us from condemnation and taking us to heaven. "God is love."

Friends, I felt led to bring this message to you about the biblical love of God. "God is love." Consider four things:

First: The Expression of His Love. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God..." (I John 3:1). God's love is His revelation to the elect manifested in Jesus Christ. It was God's love that led Jesus to the cross. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13). The depth of His love is proved by the fact that He loved His chosen ones. He wins His people to His kingdom, not through intimidation nor subterfuge, but through the compelling force of His infinite unconditional love.

The Lord's Sacrifice. "For God so loved the world, that he gave his only begotten Son..." (John 3:16). The two doctrines most opposed by fallen man are the Virgin Birth of Jesus Christ and His limited vicarious, blood atonement. These two doctrines show the marvellous, inconceivable, infinite love of God to poor sinful man. The substitutionary death of Jesus Christ as the supreme work to man's redemptive plan is the expression of His great love. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Have our hearts been bowed down to this fact? While we were in that very state of being sinners, that infinite love to us was displayed. "In due time, Christ died for the ungodly."

The love gift is the Son. Christ is a God-given gift. That gift is beyond telling, it is God's unspeakable gift. Think of all the sermons that have been preached on salvation that God

has brought to us in the Lord Jesus Christ; think of all the books of exposition, all the sermons dwelling on Jesus Christ in the past, Jesus Christ in the future — and we haven't begun to tell — God's precious gift is beyond telling, it's because that infinite love that palpates from the very heart of God manifested in the person of Jesus Christ. Have you received God's gift?

The language of grace. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). "Hereby perceive we the love of God, because he laid down his life for us..." (I John 3:16). Love is the principle of grace for every believer. Yes, a sinner is saved by grace through faith, but it was love — the love of God, who loves the unlovable sinner like me who gave His life for me. His love so mighty and so true "lifted me when nothing else could help" "God is love."

Then secondly, the effect of his love. "But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us..." (Titus 3:4, 5). God's love makes His Son to come down from heaven's glory to be born in a lowly manger and to die on the cross purposely to save sinners.

The Object of God's Love. It was not the nails in His hands and feet that held Him at Calvary: it was God's love that you and I will be saved. How it humbles my heart and stirs my soul to know that the omniscient, omnipotent and omnipresent God so loved me that He gave Jesus to die in my stead. Salvation, so great salvation was the very purpose of His love, why He came into this world to die and shed His blood for you and me.

The Offering of Christ For Sin. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more

then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:8-11). These words are entirely wonderful for me. I cannot take them in. Christ died for the ungodly — He died for sinners. In other words. He died for us when we were dead in sins. We walked according to the course of this ungodly world. We had our conversation in lust, evil and ungodliness; we fulfilled the desires of the flesh and of the sinful mind, because we were born in sin and shapen in iniquity, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins..." (Eph. 2:4, 5).

The Operation of The Holy Spirit. A sinner knows nothing of God's love. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). Man is in need of salvation, but man is in complete inability to save himself. Man is spiritually dead to will to do anything. But God works in man both to will and to do what He wants. As the gospel is preached, the Holy Spirit will work in the hearts of some to cause them to respond and to exercise faith in Christ. Men do not receive the Holy Spirit direct from heaven. He is mediated to us only through the preaching of His Word. There can be no greater evidence of the Holy Spirit's presence than when the gospel is faithfully proclaimed and men turn from their sins to faith to believe Jesus Christ as Lord and Saviour. Pentecostals and Charismatics are claiming to have an exciting experience in the Holy Spirit which is given directly to them quite apart from God's Word. We see all sorts of gimmicks being resorted to today that men may receive the Holy Spirit who advocate "five steps," others

more or less. People even take seminars and take lessons on how to talk "in tongues," or they do something else to manipulate mind and emotion so that souls are carried away by some spiritual euphoria called the baptism of the Spirit. Beware brethren: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils..." (I Tim. 4:1).

The gospel is presented to us as Christ's gift for us. This reveals the Father's love. That's why when a sinner gets saved he gets a new affection. The Christian has a new object and nature to his affection, "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). He loves what God loves because he is indwelt by the Spirit of God and filled with the love of God. "God is love."

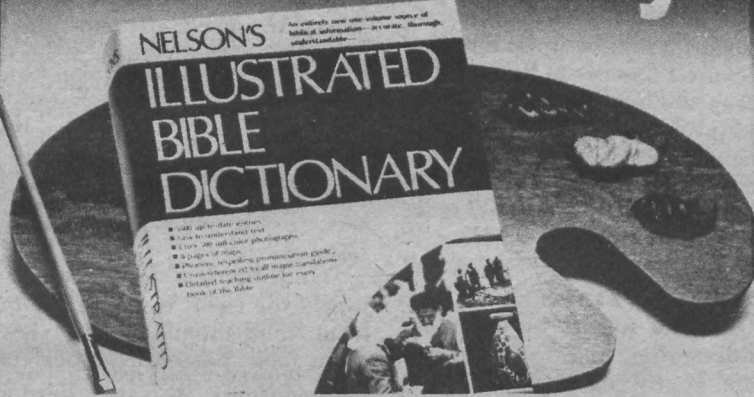
Thirdly, The exercise of his love. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, and I have declared unto them thy name, that the love wherewith thou hast loved me may be in them, and I in them" (John 17:24, 26). When I have studied this subject, the emotion of God the Father cannot be compared nor shed any light from something on the magnificent love of God when He sacrificed Christ in our stead. A lot of people will say that God is not an emotional God. But, God loves and hates. I cannot understand it. But I know that those emotions are perfect, in whatever way they are expressed.

The Virtue Of His Love. God is sovereign in the exercise of His love. One of the most popular beliefs of the day is that God loves everybody. God's love toward His creatures is the favorite tenet of the Catholics, sung by the charismatics and twisted by the preaching of the liberals and the center of lascivious teachings from the ecumenicals. They say, "no matter what religion you have, how you live — in open defiance of heaven, just shake our hands together and lift our hands together and sing that love song together and praise Him upon knowing that God loves everybody." Ridiculous! What a foolish thought that God loves the Devil, He loves Judas Iscariot, Jezebel, Herod and Hitler because He loves everybody. No Sir! There is nothing to attract God's love in any of the fallen Adam, for all of them are, by nature, "children of wrath." "Jacob have I loved, but Esau have I hated" (Rom. 9:13). The cause of His love must be in Himself, which is another way of saying that the exercise of God's love toward the fallen sons of men is according to His own good pleasure. God's love is never referred to all men.

God's Love Is For The Very Elect. "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). What a marvellous thing to know that I was chosen in Him from before

(Continued on Page 10 Column 1)

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## GOD IS

(Continued from Page 9)

the foundation of the world. Long before God created the world, He planned my redemption. He had me on His divine mind and that His love — that divine love of God the Father predestinated me as a chosen one unto the adoption of children by Jesus Christ to Himself, "according" not to what He foresaw I would become, No Sir! but "according to the good pleasure of His will." "God is love."

And now fourthly and lastly, The eternity of His love "...Yea, I have love: therefore with loving kindness have I drawn thee" (Jer. 31:3). The love of God shall forever abide while time goes on. What a lovely promise for every believer to have an everlasting love.

The Essence Of His Kindness. "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee" (Isa. 54:10). The years of our life may seem to come and go, but God's kindness will remain with us. Changes come and hills are sometimes removed, but the love of God remains the same.

Enveloped By The Power Of His Loving Hand "having loved his own which were in the world, he loved them unto the end" (John 13:1). "Therefore doth my Father love me, because I lay down my life, that I might take it again" (John 10:17). Christian rejoice! We are safe and secure in His loving hand. let the storm rage high, let the dark clouds cover and let the waves rise to our frailties and despondency, we are safe in the arms of the God of Love. "Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:35, 37).

Established In Love. God's great love in the person of Jesus Christ love in the person of Jesus Christ is received by every believer through the ministry of the Holy Spirit that operates in our hearts upon hearing the preaching of His Word. By grace, that sovereign love bestowed to the very elect purposely planned by God before the foundation of the world and now He wants you to be established in love. "Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love" (Eph. 3:17). The local independent missionary Baptist Church in its preaching and teaching is the only place where God's love will establish you.

If you're not saved today, the Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31). Repent of your sins and believe Him today and be a part of this local church who has the authority to baptize to the one who has been born again. "...Christ also loved the church, and gave himself for it" (Eph. 5:26). "God is love."

## WHO

(Continued from Page 1)

died, but rather having been raised, exalted to the right hand of God, to intercede on our behalf. His intercession is eternally effectual because He supplants for us according to the will of God. Surely, there can be no condemnation from the One who Himself was condemned for us. Who then is he that condemneth?

Is Paul suggesting that there is such a person, or is he seeking to illustrate that such a thought is unwarranted, unhealthy, unholy, and unscriptural? It is my conviction that the apostle would have us understand that there may be railing accusations hammered in our heart and mind by Satan and our easily impressionable self, but all of these are not worthy of consideration when viewed through Biblical revelation. That I am a sinner is true to be sure. That my wickedness was and is enough to damn all of the damned is as obvious as water is wet. Yet that should rather ingender gratitude and praise for their removal and not tenacious fear and cutting imprecations of condemnation. The reasons for such an announcement are as follows. If my sins are condemned, but I am not; then it should be more than clear that the transgressions are gone forever and I am God's free man. How is it that my sins are gone and I am free? "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). My freedom is based on the law of the Spirit of Jesus Christ. A law is a rule fixed by authority. In this sovereign eternal authority, the fixed rule was ordained by the ruler. What it says in total is that there is no condemnation to them which are in Christ Jesus because He bore their sins. There is no condemnation from God, because it is God that desired to justify. There is no condemnation from the Holy Spirit, because the

According to the Scriptures, any man who tries to be justified by the law or the works of the flesh has altogether fallen from and given up salvation by grace. Therefore, we trust for righteousness in Christ alone and look entirely to the free grace of God. If ever I get to heaven, it will be in no measure because I deserve to be there but because God willed it that I should enter glory by His abounding grace. No man has any claim upon God whatsoever. If God gives us what we may claim in justice, He will award us eternal separation and destruction. That is all we have a right to; we are undeserving, ill-deserving, hell-deserving sinners. If any good comes to us, it must be entirely on the ground of His grace freely given through the merits of Christ — not won by merit on our part. We dare not hope to be accepted with God because of anything good that is in us by nature or even anything good that is infused in us by grace. We are accepted in the Beloved; and apart from Him, we look for judgment. If you have any kind of hope which disturbs, diminishes, or destroys the glory of His grace and righteousness, the sooner you get rid of it the better! We must not detract in any degree from the complete glory of Christ in the redemption of His people. In salvation, as in all things, Christ is all and in all!

—C.H. Spurgeon

law of the Spirit is in Christ Jesus the Lord? What about my sins? I am free and they no longer exist. Oh! see herein lies the condemnation, "For what the law could not do, in that it was weak through the flesh, (sinful, inherent man could not compliment the law because of impotence) God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:1-3). The unbelievable sequel is that our sins were condemned in the Christ, the unalterable law was magnified, and all of the elect were forever separated from their sins and rendered by God as holy and righteous forevermore. Who then is he that condemneth — Paul seems to testify that such a one, whether it be spirit or man, is a figment of the unlearned, which should be denounced with great disdain.

Now it must be understood that conviction and remorse over sins against God by His people are not condemnation. We will suffer loss of fellowship and joy for iniquity and rebellion, but never condemnation. What Paul was declaring, in effect, was that there is none condemning the redeemed. No one, not a single solitary being. "That which long ago satisfied the God of heaven may very well serve to satisfy the heart and conscience of a believing sinner today" (Matthew Poole). "We can state the matter in this way; "That God's justice now, far from being a source of terror to a Christian, should be his greatest comfort, his greatest solace, his greatest security." (D. Martin Lloyd-Jones).

Now, let us suppose that the accuser of the brethren has an influence, which he does, but not with the Godhead. His influence is with the believer. The enemy of the saint is always injecting sinister suggestions to hamper, distort and, if possible, destroy our confidence and assurance in the finished work of Christ. It is in these times of warfare we all too often listen to his deception because we have sinned and know that if God does not prevent us, we will sin again. Satan then begins to conjure up thoughts that debilitate us for a time. We run with this bag full of lies and believe some of what he implies until we ultimately condemn ourselves. What we need to remember, however, is that Satan, at best, is only our accuser and never a reliable condemnor. Even as the most prolific accuser, let it ever be remembered that without God, Satan is ineffective — cast out and cast down. (Rev. 12:10).

"God himself is pleased to justify the elect, to deliver them from condemnation, and view them as possessing perfect righteousness; who shall dare to condemn them? None can discover a single sin of which to accuse them as still subjecting them to the curse of the law, and to bring them into that condemnation, from which they have been delivered." (Robert Haldane).

In verse 34 of Romans, chapter 8, we see four reasons why the elect of God are free from condemnation: 1. Christ's death; 2. Christ's resurrection; 3. Christ's enthronement at the right hand of God, and; 4. Christ's intercession. "When he giveth quietness, who then can make trouble?..." (Job 34:29).

Isaiah was taught this precious truth by the God of old.

When these divine unctions were registered in his heart, he broke bold to challenge any and all concerning their ability to make these charges stick. "He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." (Isa. 50: 8 & 9). This unshakeable confidence was the result of being instructed of God. Isaiah had received what Jehovah had given. He knew that nothing created could hinder the one who created it — that all things were useless against him because God was for him.

"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the lord, and their righteousness is of men, saith the Lord" (Isa. 54:17). The New Testament counterpart would be that of the Apostle Paul. "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31).

It is an endeavor of the most ridiculous order for the elect to continue to keep in mind that which God publishes He has forgotten. This is an enterprise of stupidity which will bring discouragement and despair, and well it should, if we insist on dwelling upon those things that God declares He will remember no more. Those things that our Father has ceased to remember are the sins of His people. "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

When we are filled with condemnatory thoughts of an inordinate nature because of our sins, it should not be considered as humble if we ask ourselves, "I wonder if I'm saved?", but rather it is a just chastisement for remembering what God has forgotten.

Let us have God-wrought repentance and sorrow for sins, but let us also remember that He loved us while we were yet enemies, and is not subject to change His attitude toward us now that we are redeemed. All that can happen with respect to

elect has happened in the Person of His Son — it is finished. "There is therefore now no condemnation to them which are in Christ Jesus... Who is he that condemneth? It is Christ that died,... (Rom. 8:1 & 34).

May God be pleased to bless His people this day.

## WHAT

(Continued from Page 1)

gods, or serving the one and only true, holy God. This is what the world is being offered today.

"Make a decision for Christ," we are told "and come forward." For it is heaven or hell. And you don't want to go to Hell do you?" My friends, a small child is smart enough to make a decision like this. I mean a two year old can do this just as well as a grown up person. For what is being asked here is "do you want candy (heaven) or do you want a whipping (hell)?" Everybody wants candy, even idiots don't want whippings, they prefer something better. This is what these poor Israelites were offered, and justly so, if you forsake the lord, and serve strange gods, then He will turn and hurt, and consume you, after that He had been good to you. Verse 20, those Israelites wanted no hurt, no whippings, they didn't want to be consumed. I would say that was a smart decision, wouldn't you? Note the Scripture says nothing of being saved, just serve the Lord and they went on serving the Lord and they did right through Joshua's and his elder's time. After that generation had died they went back to serving other gods.

About 3 years ago I was listening to a Christian radio program here and Billy Graham was saying that there were 50,000 people a day making decisions for Christ, and that there were 13,000 new Churches being started each week. I don't know how Brother Graham knows all this, but I don't believe it. Billy Graham has always given the number of people who have come forward at his crusades. The number has always been thousands. Yes, many smart decision-makers came forward, for who wanted to get whipped? It's easy to get up from your seat, walk a little and get a Heavenly reward. But

(Continued on Page 11 Column 1)

## CORRECTION AND APOLOGY

In an article by Chuck Sandelin in the January 24th issue of TBE, on page 6, column 2, 36 lines from the bottom, occurs the following statement, "and our text proves that, even though the Christian is saved, he is not justified without Baptist Baptism." This is heresy of the worst sort.

I have talked with brother Sandelin. He has assured me that he does not believe what is taught in this statement. I assure you that Calvary Baptist Church and this editor do not believe this. This has never been the teaching of The Baptist Examiner. I do not know just how this got into the paper. I do not have Brother Sandelin's original paper. I assume that he wrote it in this way. But we all know how things sometimes come out differently from the way we meant it. And brother Sandelin assured me that he does not believe this statement. It may have been a printer's error. It

got by me and our proof readers. In the final analysis, I must take the blame for this. I do hereby apologize sincerely to the readers of this paper for allowing this to appear therein. I state most adamantly that we do not believe the doctrine taught in this statement.

I must add that the last two sentences in Brother Sandelin's article seem to say about the same thing. If they do not, I don't know what they mean. Anyway, I reject them as well, and apologize for allowing them in print in TBE. I believe that everyone who truly believes in Jesus Christ is, that moment and forever afterward, perfectly justified — apart from correct belief in doctrines, baptism, church membership, or anything one can mention. Please forgive my error in allowing these statements to appear in TBE. Pray for me in this great work God has given me.



## WHAT

(Continued from Page 10)

guess what my friend! Just 3 weeks ago I heard a preacher woman quoting Billy Graham, and she said Billy Graham said that he feels that 80% of the people in church are not saved. She went on to quote another preacher she knew, and he told her that he feels only 10% of the members in his church had a saving experience.

I wonder if Brother Graham realizes what he said about himself. After all these years of preaching decisional regeneration, telling the world (I'm sure that's all who listened) about the thousands who made a decision for Christ, and you know he always told them to go to the church of their choice, Mr. Graham has been the one, I would say, who has filled these many churches, and now he admits, that maybe 80% are not saved in those churches. And Billy claims to be a Baptist. I thank God I am no part of those he leads astray. My friends I heard another Baptist preacher on a Christian radio program last year saying: that in his church and all of the churches he fellowships with they are seeing very few people being saved. This preacher goes on to say that there are 150 Baptists a day leaving the Baptist Church and going over to the Mormon church. Again, I don't know where this preacher gets his count, but again he probably is correct, except for one big mistake: there is not one Baptist in the whole world in a baptist church who has left it for any other so called religion or cult or whatever is being offered by mankind. Christ added to the church daily such as should be saved Acts 2:47 and as many as were ordained to eternal life believed! Acts 13:48. It's in the Lord's church, that's the dif-

## MEETING IN GRIFFIN, GEORGIA

"Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" (Psa. 107:8).

It was my wonderful privilege to be with the West Griffin Baptist Church of Griffin, Georgia, November 3-9 in a series of services. I left home Monday morning and had an uneventful trip to Griffin. I did learn a few things on the trip. 1. Georgians may talk slow, but they drive fast. 2. Most of the drivers on the road that day were women, or women drive faster than men. 3. One of the most dangerous things in this world is to try to stay at the speed limit through Atlanta, Georgia.

I have been acquainted with this fine church for a number of years. I held a week's meeting for them seventeen years ago. I have preached at a number of their conferences in the past. I preached a five day meeting for them about two years ago along with David West. I have learned to greatly love the people of this church. I consider this to be one of the finest churches in America today, and I mean that sincerely. If I were without a church — and I hope I never am, I hope I finish my ministry where I now am — and if the Lord gave my my choice, the Griffin church would be high on my list. They are a great group of people. I am so thankful, so

ference, it's made by Him and it's for Him. It's been there and it's here today, being readied for that glorious day which will bring Him the honour and glory.

I tell you, friend, things are coming apart. I was visiting in a Baptist church here a few years ago and I was told by a member of the Church, who was an ordained minister that most all the people I saw in the Church were unsaved.

I am sure that every God made believer is seeing and experiencing these things. Sad they are but necessary, for the Lord said they would come to be.

Wouldn't it have been a wonderful thing if Billy Graham would have all these years preached like Charles H. Spurgeon, preaching the Sovereignty of God, putting God first, declaring God as the only one who can save? Having 3 or 4 hundred people under the pulpit praying that God would save souls and letting the Holy Spirit do the work? And praise that Sovereign name there were more people saved during Spurgeon's, Whitefield's and Knox's ministry than has been since. All preached a Sovereign God, Calvinism if you will.

My friends, the Mormons and Jehovah Witnesses are beating paths down the roadway. They are gathering many, gathering many right here in this area. The area which is supposed to be in the Bible belt. They have much candy to give to mankind. No blood, no repentance of sin, no calling, no justification, no sanctification, just wonderful kingdoms and imaginary places, good things for man. We have made it very easy for the cults and all of the devil's aides to gather many by preaching freewillism. It is the main reason, if there is to be one, why the cults and all false preaching are here today. One day the Lord will return as the lion of Judah and the false prophets

honored, and so humbled by the good relationship I have with them. Oh, it always blesses my soul to be invited by such a church to preach to them the Word of God. This church has long been a supporter of our work here. I have just learned that they have, since our meeting, voted to increase their support of The Baptist Examiner. I do thank them for this. Our \$6 subscription price will not totally pay for one subscription. We give many subscriptions for less than \$6. We give a large number of subscriptions, especially foreign, free. You can readily see that we could not do all this if it were not for the individuals and churches that support this work. We have had postage increases, a printing increase, and labor increase this year. This is the third church, so far as I now, that has increased their offerings to TBE this year. But, note that I thought highly of this church without and apart from this increase in offering. Still, I thank them for this.

This church is pastored by Johnny Pruitt. He is a very fine and able preacher of the Word of God. I do praise God that our paths crossed sometime after I came here as pastor. He tells me that I have been some help to him in the ministry. If so, I do greatly praise the Lord. There are few things that bless me more than being able to be a help to a young preacher. I try to do this every opportunity I get. I would go out of my way

(Continued on Page 12 Column 1)

and teachers will be consumed, too late then.

Let us pray that our righteous God will save many here yet and cause those who are preaching in the pulpits to give Jesus Christ the pre-eminence, which is His.

You know that Charles Finney the one who started calling people from their seats years ago, was asked before he died, how many people did he think were saved during his ministry, and he said, not many! And that was many years ago, and today we still have the same answer, not many. "...and you hath he quickened who were dead in trespasses and sin. (Eph. 2:1). "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). Freewill boasting is the most dangerous sin man can commit. It takes all the glory, honor and power from our creator God and Saviour Rev. 4:11.

So when you say you made a decision for Christ or found Him or you gave your heart to Him won't you say if it was not for my God's grace and if He had not quickened me I would still be that sinner in the flesh and in the world? "Being confident of this very thing that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

## THE SECOND COMING

by T.P. Simmons

To the Bible student the Jews are the most interesting people in all history. No other nation holds such a unique place. No other nation ever enjoyed such privileges and blessings as did ancient Israel. "Unto them were committed the oracles of God" (Rom. 3:2), and unto them pertained "the adoption, and the glory, and the covenants and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Through them God gave the Saviour to the world. And through them has flowed every spiritual blessing we now enjoy. To Abraham God said: "In thee shall all the families of the earth be blessed" (Gen. 12:3). It is even through their fall that salvation has come to the Gentiles (Rom. 10:11).

But no nation ever failed so signally to appreciate and appropriate its blessings and privileges. Today, that people that once enjoyed the peculiar favor of God, are a nation without a home and a nation in unbelief. They failed to find that which they sought after, because they sought it not by faith. The site of the once magnificent temple of Solomon is now occupied by the Mosque of Omar, and just outside its walls the Jews gather every Friday afternoon and bewail their sad plight. This presents one of the most pathetic pictures in all history. But the blindness of the Jews is neither total nor permanent. "That blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25). That it is only a blindness in part, that is, of only a part of the nation, is shown by the many Jews, comparatively speaking, who today, like Paul of old, are coming to Christ as

those born out of due time. An eminent Jewish believer points out that one out of every one hundred and fifty-six Jews is a believer. He also points out that some of these believers are the most illustrious ones among the Jews. This blindness is not permanent because it is only until the fullness of the Gentiles come in. "God hath not cast away his people which he foreknew" (Rom. 11:2). "The gifts and calling of God are without repentance" (Rom. 11:29). The Jews had national gifts and a national calling. God has not repented of these. The gifts are suspended for a while, and the calling is being held in abeyance temporarily, but neither has been revoked. Of old God said to the Jews, "I have loved thee with an everlasting love" (Jer. 31:3). They are still beloved of God. See Romans 11:28.

The time is yet coming when God will visit the Jews as a nation with salvation, and so "all Israel (the nation that is living at the time) shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). The splendor of the past history of the Jews will pass into insignificance in comparison with the future glory that shall be revealed in them. It is said of Jerusalem: "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. 60:15).

Preparatory to God's visiting of Israel with salvation the nation is to be regathered to Palestine in unbelief. Early in the tribulation period we believe the 144,000 of Revelation 7 will be saved. Seemingly the remainder of the nation then on the earth will remain in unbelief. Believing Jews on the earth at the time of the rapture of the saints will have been removed in the rapture. We have only to investigate a little to find out that the Jews are regathering to Palestine even now. Missionary Jacob Garthenhaus, a Jewish believer and a missionary of the Home Mission Board of Southern Baptists, declares that the number of Jews that have already returned to Palestine is one-third greater than the number that returned with Zerubbabel. He also points out that in the past five years the Jewish population of Palestine has increased one hundred percent, and that this increase would have been larger were it not for immigration restrictions. This is the beginning of the fulfillment of prophecy.

There are quite a number of prophecies in the Old Testament relative to the future return of the Jews to Palestine. Some seek to deny the evident teaching of such prophecies by making them apply to the former partial return under Zerubbabel or by spiritualizing them and making them apply to the elect, or to so-called spiritual Israel. We give three of these prophecies which forbid both of these applications: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day that the Lord shall set his hand a second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar,

and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12).

Note that this prophecy says that God will set His hand the second time to recover the remnant of His people; that He will assemble both the outcasts of Israel and the dispersed of Judah; and that they will be brought from the islands of the sea and the four corners of the earth. All of these facts forbid the application of this prophecy to the return under Zerubbabel. And the fact that both Israel and Judah are mentioned shows that this prophecy cannot be spiritualized.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim; afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:4, 5).

Note that this prophecy applies to the latter days. This means New Testament times and forbids the application of this prophecy to the former return. Note also that the description of Israel clearly delineates national Israel. This forbids a spiritualization of this prophecy.

"And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:14, 15).

Note that this prophecy says that Israel is to be planted again in their land. This forbids a spiritualization of this prophecy. This is forbidden likewise by the description of their activities in the land. And note that when they are thus planted they are not to be "pulled up out of their land any more." This forbids the application of this prophecy to the former return.

We will therefore rest our case on these three prophecies, and will now turn to the conversion of Israel as a nation. This is to come after the Battle of Armageddon. It seems that in connection with the Battle of Armageddon many of the Jews will be scattered again. These will be brought again as Isaiah 66:19, 20 tells us. Isaiah 11:10-12 doubtless refers to the same thing. However, this latter prophecy serves the purpose we have put it to in another place, because whatever "a second time" may mean, it certainly can't refer to the former regathering.

Many prophecies tell of the conversion of the Jews as a nation. See the following: Zechariah 12:9-11; Isaiah 1:25-27; Isaiah 4: 3, 4; Isaiah 25:9; Jeremiah 32:37-41; Jeremiah 33: 8, 9; Ezekiel 36:24-27.

(copied from The Baptist Examiner vol. 1, No. 14, October 1, 1931).



## TUNE IN TO THE CALL TO CALVARY

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

## MEETING

(Continued from Page 11)

and do anything in my power to help a young preacher. Johnny, if I have been a blessing to you; I praise God for it. Let me tell you that you have been a great blessing to me. Johnny is one of those poor preachers who has been divorced and remarried. He had been black-balled by former preacher associates and churches because of this. He is one of those God-called, Spirit-taught, Spirit-enabled and gifted men whom many preachers say do not have the right to preach. Let some of them get caught in the circumstances in which Johnny was caught and see how quickly they change their theology on this point — I have seen it happen. Johnny has a very fine family. His wife, Lela, is a jewel as a preacher's wife, and his two daughters are a joy to be around. I greatly enjoyed the stay in their home.

The West Griffin Baptist Church has started a visitation program under Johnny's leadership. This had gone on for some time prior to this revival. The week before this revival, the church had met each night in different members' homes to pray for the revival. I surely believe that this had much to do with the good meeting we had. I mean that the visiting and the prayer meetings had much to do with the revival meeting.

All of the members of this church were present at nearly all of the services. Most of them were at all services, and a few missed only one service. This also added to the blessings of the revival. I know of nothing more important to a church — at least few things — than faithfulness in its members. What can make up for unfaithfulness? Some of the members had to re-arrange their work schedules so as to be present each night. Some took vacation in order to do this. It was a great joy to the pastor and to this visiting preacher to see this.

I have since learned that some of the members have complained about the lack of fellowship following the revival. You see, for two weeks they had been together every night. Now they only have their regular services, and are missing the time they had together previously. Praise the Lord!

We had such good services. God helped me much in preaching. Each night I felt that the Spirit was in every part of the service. I felt that I led me as to what to preach each night, and that He blessed me while I was preaching. The spirit of the services were the best I have experienced in a long time. Maybe I should back up on that, for my meetings in Appalachia, Virginia had manifested a like spirit. But surely, the spirit of these services in Griffin was just wonderful. I do not know when more people have told me of the blessings they had received. The song service, including special singing each night was a great

blessing. Brother Shepherd, who wrote "His Death Was Reckoned As Mine," a wonderful song, sang for us at most of the services. He is eighty some years old and lives in a nursing home. He is truly a blessing to be around. The church would be glad to send you a copy of his song.

We had many unsaved people in attendance during the meeting. I am sure that some of this was due to the visiting by the church. Oh, that all of our churches would start visiting in the homes in their area, witnessing to the unsaved and inviting them to church. I wonder how many strangers ever visit a church to which no one has ever invited them. It seemed that the Lord was working in our midst. I thought some would be saved, but they were not. I believe that this church is going to see some people saved before long. There just seems to me to be so much concern in the church about this, so much praying about this, and working toward this; that I believe God is going to work for them in this way.

Brother Pruitt and I went visiting several times. One afternoon, we went visiting door to door in the neighborhood of the church. It might well be that pastor and visiting speaker should do more of this during a revival meeting. What think you? Brother Pruitt is a real worker. He has to work for a living, but he makes time to go visiting and witnessing. While out visiting door to door, Johnny visited a Catholic couple. He offered to come into their home and have a Bible study with them. They agreed to let him do this. He did this for several weeks. This couple was at the revival meeting several services. Johnny has since told me that he met two young couples in door to door visiting, and has arranged to have a weekly Bible study with them in their homes for awhile. My, I admire this man's zeal and willingness to work for the Lord. This Bible class in the home of some who will not attend church service, at least right at the moment — this may be something others could consider.

On Saturday of the revival, we had a fellowship meeting. We had six sermons. Brother Joslin and Brother Noe from Birmingham preached for us. Reggie Moore from Appalachia, Virginia preached. His wife and a member of his church were with him. Gordon Buchanan preached for us. His message really stirred our hearts. His church in Perry, Ga. chartered a bus, and 27 of them came to the fellowship. Brother Pruitt and I also preached. The church fed us a fine meal at a restaurant in Griffin. This day was a day of special blessing. After the afternoon service, we rested awhile and met again to continue the revival meeting that night. Brothers Joslin and Noe and their wives stayed for that service. We appreciated this so much. Brother Moore and those with him came Friday and were with us for that service.

Brother Carl Connelly, a member of my church was on his way to Florida to get his wife. She had been visiting children (she says, but it was really grandchildren). He stop-

ped by and was with us in the service Thursday night. This was an added blessing. Praise God for those who will go out of their way to be in church and to encourage the preacher.

I would ask the reader to pray much for Johnny Pruitt and the West Griffin Baptist Church. If you are ever in the Griffin area, please visit this church. You will be royally welcomed, and you will be greatly blessed. I would urge TBE readers in the Griffin area to visit this church. If I lived in this area, I would be a member of this church if at all possible. May God bless you all.

## IMPRESSIONS

by Ray Hiatt

Kipling begins a bit of verse with "In extended observation of the ways and works of man" and then proceeds to record his "impressions." In this series of papers I shall share with you some of my impressions of this and that which I have formed after extended observation of Baptists and others.

Courtesy. This term has different meanings in different cultures and value systems. British knights dipped their lances to noble ladies and Victorian gentlemen tipped their hats to ladies fair. The Japanese bow to each other on every interpersonal occasion. O'Henry records that a New York thug at the turn of the century was regarded as a gentleman by his peers because he always removed his brass knuckles before he hit a woman. So then courtesy is largely a matter of culture.

I observe the Baptists quite a bit and form "impressions" of their conduct... good and ill. It is my impression that we could do with a good bit more courtesy beyond what we presently enjoy. Christians do not have stilted forms of courtesy and thank God we are spared this. Yet, we do call each other brother, and then we assault each other like aliens.

How should a Christian view his kinsmen? What must be in his mind when he deals with them? Did not our Lord say that those who would be great among us must be ministers... i.e. servants? Does not Paul say that we should esteem others better than ourselves? I am tempted to put this in high case for emphasis. Where in the serried ranks of the Baptists do we find folks "esteeming others better than themselves"? Is this our common practice, or do Baptists go about with a look of estatic irrefutability on their faces? We are commanded, not implored, to esteem others better than ourselves. Do we or do we not? Is not "esteeming others better than ourselves" just good manners and courtesy in practical operation?

We bow to none but Christ but we are servants to our brethren because Christ our Lord served to atone for our sins at Calvary. He made Himself of no reputation. If Baptist ministers and scholars concerned themselves less with their scholarly reputation and more with esteeming others better than themselves, then Christian kindness would reign unto the joy of us all.

When I attend church services, conferences, or fellowships; I have learned to carry in my mind the thought, "each one here is better than I." This has dramatically changed my perception of those who preach and those I meet. I have

learned to esteem every preacher better than I. I may not accept his every thought preached but I do not disparage the man.

Courtesy has its basis in simple kindness. If Baptists would approach each of their kinsmen and think, "I will do this person good and not harm" then they cannot fail to be courteous... not in a formalized way but in a heartfelt and readily obvious manner. Edmund Burke spoke of "principles which are purely pacific" and Christian courtesy is just that, "purely pacific." Christian courtesy is a healing principle. If I will do my kinsmen good, then I must not wound them. Even if I must deny a brother's doctrine I must esteem him better than myself; not in the abstract, but in my actual comporting of myself before him. Simple courtesy between Christian kinsmen is the greatest demonstration of love possible.

We Baptists have a high mission from God. Our high mission at times generates a high excitement, and in times of passion it is dreadfully easy to dis-esteem those who are in error. There is no allowance within our mission to bring pain to our brethren. I must be courteous and kind to a weak brother and offer him every support, even if I cannot support his doctrine. My high mission from God does not grant me a mandate from God to raise war cries against God's children.

Hear me well. You shall answer for every wound, small or great, which you inflict upon your Christian brethren. Christ has sent us forth to heal, not slay. When we stand strongly for Christ, we must be equally strong in our godly deportment toward Christ's saints. I am saddened when men glory that they are strong in doctrine, but are cutting and cruel to erring brethren. Such strength is not from God.

I have had folks who aver they are saints shake my hand with ill concealed wrath because I have taken an opposite view from theirs. Others have not bothered to conceal their wrath at all. Some others have turned from friends unto abject bitterness because I pronounce against their doctrine. Courtesy is nothing but good manners under pressure (for we are

always under pressure).

A true story. A man was once dreadfully slandered and his good name besmirched in a low and malicious way. Years later he met the man who had wounded him and walked over and shook hands with him. The man had expected to be smitten not blessed. A friend asked the man how he could shake his enemy's hand and he replied, "My father taught me that there is no man on earth I cannot shake hands with, because at least I can show him I've got better manners than he has." Baptist people should have better manners than the world and more especially toward each other. Simple courtesy among Baptist people would cancel out raging wars and still those about to begin. If we were all courteous and esteemed each other better than ourselves, what a bright world our's would be.

I once preached before a church and told them that I wanted to help them but that I didn't know if I could. I also told them, "If I cannot help you I shall never, never hurt you." My brethren, if we cannot help each other let us take care that we never, never hurt each other. Christian kindness and simple courtesy cannot fail and has never failed. Do you know someone wrong in their perception of the Word? Then you must say, "This person is better than I, and while I must deny his doctrine I shall never, never wound him." You must say, "I shall try to help him; but failing this, I shall never, never wound him." You must say, "No matter what the occasion I shall treat him with Christian courtesy."

A personal impression. The editor of this paper has impressed me as a man of Christian courtesy. We correspond frequently. We differ here and there. We state our differences candidly and firmly. Yet, Brother Wilson has never treated me with less than Christian courtesy. Brother Wilson is firm in repartee but always courteous in demeanor. It was his courtesy toward me which inspired this small paper.

If Baptist people are simply courteous to each other despite our differences, God shall bless no matter what voices are raised against us. Fare thee well.

## WHO SAID "BROAD-MINDEDNESS?"

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts, hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. The skilled director will not permit his first violin to play even so much as one-half note off the written note, chord, and key.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry,

calculus, nor trigonometry allows any variation from exact accuracy, even for old time's sake. The solution of the problem is either right or it is wrong (no tolerance there).

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is to be played according to the rules with no favor shown for "charity's sake."

There is no room for broad-mindedness in the garage. The mechanic there says the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation if "the motor is to run smoothly."

How then shall we expect that broad-mindedness shall rule in the realm of Christianity and morals?

He that forsakes the truth of God, forsakes the God of truth. — Copied

## ANNOUNCEMENT

Elder Carl Barnette announces that he is available for revival meetings wherever the Lord might lead and open doors. He is a sound and able preacher. You may contact him by writing him at Route 2, Box 76, Ireland, W. Va. 26376. You may call him at 1-304-452-8256.