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

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NEW TESTAMENT CHURCH AND ITS RELATION TO THE WORLD

by Dan Phillips
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(Matthew 16:18)

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

We find here that the Lord Jesus Christ built a church. We find that it is a church that has been set aside to carry out a specific work. We find that He started this church in His earthly ministry. While He was here, He established this church, and He left it to carry out His great commission. We know that so-called Baptists today are not carrying out the great commission as it should be, but we know that we have the Word of God, to teach us how to carry it out. Christ started the church in His earthly ministry and said the gates of

hell would not prevail against it, and we believe this. We believe it started there and not 300 years ago as some of our modern pastors are teaching.

We can prove its existence by church history right on back to Christ; therefore, it started with



Dan Phillips

Christ, and it shall be here when He comes. His church shall be perpetuated down through the ages. We know that He had

authority to do it... that is, to organize it, because He was the Son of God. He took the people that John the Baptist had already preached to, that were saved, and baptized to start His church. He took this group of people and organized them into the First Baptist Church of Jerusalem.

Now, it is not a universal church, that is, it is not all the saved people put together from all over the world. It is the people concerning whom the Lord Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

He promises that it will last. In other words, the gates of hell may try to prevail against it, but they shall not overcome it. We know there have been many times that Satan has tried to overthrow the church. Many people have tried to destroy the

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THE GREATEST MESSAGE EVER TOLD

by John Alber
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Would you turn with me to Matthew 28:6 and note what the angel told the women at the empty tomb of our Lord Jesus Christ, "He is not here: for he is risen." Throughout the divine pages of Holy Writ a line of redemption can be traced from Genesis to Revelation. In the Old Testament, the saints were looking toward that day when the Lord's Anointed One would come, while the New Testament saints are looking backwards at the coming of their Lord. Much of Holy Writ was centered around that one event that took place more than two thousand years ago.

Our text, Matthew 28:6, is the greatest message ever told because it tells us of the accomplishments of the promised One of old. You see, our Lord Jesus Christ was born, not to rule the world on the throne of David (that is so far as His first advent was concerned), but to die on the cruel tree of Calvary for His own. Therefore, because of what our text is declaring, these words of the angel must be the greatest message ever revealed to man, for it tells him that his redemption has been purchased. Some would call this the Easter message, but the true church of our Lord has no such custom. That is not to say that the Church of Jesus Christ does not believe in the resurrection —

for she most certainly does. But the Church of Jesus Christ does not celebrate the heathen practice known in the religious circles as "Easter."

Our text is: Matthew 28:6, "He is not here, for he is risen." that Beloved, was what the life, death and ministry of the Lord Jesus Christ was all about. You see, without His resurrection from the dead, the rest of His works would have been of no real value. Our Lord



John Alber

came to die, and that He did for His own. Yes, our Saviour died on the cruel rugged tree of Calvary to purchase the glorious redemption of those that His heavenly Father had given Him before the foundation of the world. No other fact of history has been more authenticated than this one event. Every world book that is worth its salt, speaks of the life and death of Jesus Christ. Furthermore, it is very interesting for they do

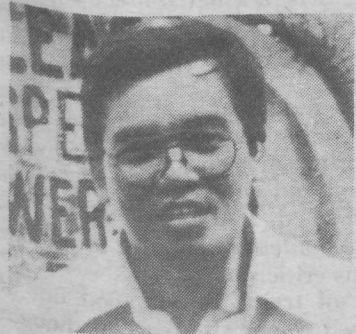
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GRACE IN CHRIST

by Velmer B. Paler
Philippines

"Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." (II Tim. 1:9).

Are you saved by works? Absolutely not! Most of us may fiercely reply. For everyone is



Velmer B. Paler

acquainted with the Christian message, knows the Bible teaching that salvation is by grace, through faith, rather than by human efforts and keeping the law. How could anyone who takes the Bible seriously believe in being saved by good works? Yet by nature all of us thought

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ONLY EIGHT WEEKS UNTIL CONFERENCE. HOPE TO SEE YOU THERE!

by Doug Newell
Assistant Editor

Acts 17:22-26. "Then Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples

WHAT TIME IS IT?

made with hands; Neither is worshipped with men's hands, as though he needed



Doug Newell

anything, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

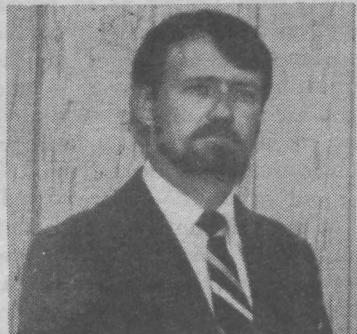
Paul said, "he hath determined the times before appointed." What is time? Well beloved friend, time is merely an instrument which God uses in bringing about His eternal plans. God has predestinated all things that will ever take place

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WHERE HAVE YE LAID HIM?

by Bob Belanger
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John 11:34, "...Where have ye laid him?" The Bible asks many questions of the reader; and naturally when a question is asked, it incites curiosity; and curiosity must of necessity provoke search. Here in our text of, "Where have ye laid him?" is such a searching question, which by mere surface appearance, is not one of depth for our Lord seems to merely inquire as to where the body of Lazarus had been laid or buried. Yet, we must consider that in all



Bob Belanger

things that the Lord Jesus Christ spoke and did, He put before us an example for our learning. Thus, we must ask ourselves what is here placed before us that we may glean to prosper us in His walk and way? First we notice to whom the question is addressed, John 11:32 tells us, "Then when Mary was come where Jesus was, and saw him, She fell down at his feet, saying unto

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE UNIVERSAL INVISIBLE CHURCH THEORY I

The New Testament has so many great verses on the church that it is hard to choose one for a sermon on the church. I have chosen the following, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

It is of great importance that one know church truth. Surely, one who desires to give glory to God by his life and service needs to know the truth of my text. Only thus will he know how to best and properly glorify God. Brothers and sisters, there are many questions that one ab-

solutely cannot decide until he learns church truth, especially the truth as to the nature of the church. Why, this is the first question that must be settled before one can settle other questions about the church. Is the church universal and invisible, including within it all true believers, or is the church a local and visible assembly of Scripturally baptized believers? How one answers this question will influence how he answers many other questions. Should I join a church? Which church should I join? What do I owe to the church of which I am a

member? Is the Lord's Supper closed or open? What is the true form of baptism, and must I have this to be a church member? Who has authority to do the Lord's work in the world today? How can I earn the most rewards? Who will be in the Bride of Christ? These, and many other questions are greatly affected by what one believes about the nature of the church. I know of no question that is more important for a saved person than the question about the Lord's church. I have often said that the three most important

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things in the world are: 1. To be saved. 2. To be a member of a true church. 3. To be the right kind of church member. Knowing church truth is essential to intelligent dealing with the latter two of these three.

What is the Universal Invisible Church theory? It takes two forms. It comprises: 1. All the saved of all ages. 2. All the saved from Pentecost to the Rapture. Either of these views involve the following things as to this age: 1. One is automatically, by salvation, placed in this church. 2. There is no possibility of a saved person not being in this church. 3. There is absolutely no obligation or responsibility on a saved person as to being in this church. Just be sure you are saved. If so, you are in this church apart from any further action on your part.

How easy this is. No earnest study and prayer as to which church is the true church. No seeking and studying of the question. Just be saved — and you are in the church. You have no responsibility. You have no obligation. You couldn't get in it or out of it, if you are saved. You are automatically and eternally in it. I really wonder how believers in this doctrine can impress on their hearers the importance of joining a local church. I know why they do it; I just don't know how. Why, if I am already in the true church — in the only church that really counts; why should I worry about joining some other church? Why should I bother myself about which church to join, since I am already in the true church? Why should I worry about my relationship to, faithfulness to, or activity in some local church? I

am in the true church. Why should I worry about maybe being excluded from some local church? After all, I am in the big, true church; and no one can put me out of it. Let us look at several things about this very popular, but very false theory — that of a Universal Invisible Church, hereafter referred to as UIC.

This theory is contrary to the meaning of "ecclesia" the Greek word translated "church" in the New Testament. The meaning of this word should forever settle the question as to the nature of the church. Let me illustrate. "Baptizo" is the Greek word for baptism in the N.T. This word, by almost universal scholarly consent, means immersion. The Greeks have a word which means "sprinkle." They have a word which means "pour." They have a word which means to wash, without reference to the way in which it is done. The Holy Spirit, in referring to baptism,



Joe Wilson

always uses the word which means immerse. He never uses either of the other words. He never uses this word in any sense other than immerse. The meaning of the Greek word chosen by the Holy Spirit for baptism forever settles the true mode thereof. The meaning of the word is the strongest argument for immersion as the mode of baptism.

Now, we do believe in verbal inspiration, don't we? We do believe that the Holy Spirit inspired the writers of the Bible to use the word which exactly expresses His designed meaning, don't we? To deny immersion as the only proper mode of baptism is to tamper with the inspiration of the Bible. Now what does "ecclesia," the Spirit inspired word for "church," mean? My friend, search the Greek lexicons. Search the authorities on the meaning of the Greek language. Ask the Greek Orthodox church. Ask the Greek dishwasher at the Greek restaurant? You will find that the word, only and always, means a local and visible assembly organized for a purpose.

I confess that some of the lexicons will give, as their opinion, that the word has a secondary meaning which will fit the UIC theory. But this is when they depart from their true function of giving the meaning of the word, and seek to become interpreters, giving what they think to be an acquired and additional meaning. Where the lexicographer sticks to his assigned and proper task of defining words, he will give to "ecclesia" the meaning that demands local, visible, and organized for a purpose as the only meaning of the word. These three things: 1. Locality. 2. Visibility. 3. Organized for a purpose inhere in the meaning of the word. A true "ecclesia" cannot exist that does not have these three ingredients. "Universal" and "Invisible" are totally opposed to the

meaning of the word. Where these two characteristics exist, there cannot be an "ecclesia."

The UIC theory is opposed to the way in which Jesus Christ used this word. Now, He is the teacher of all teachers. It is a first requirement of a good teacher to speak so as to be understood. One must use a word in the way and with the sense understood by the student, if one is to be a good teacher. A teacher who desires to be understood will always teach in this way.

Jesus used the word "ecclesia" 21 times. Twenty of those times He used it to refer to a local, visible church. Examples of this are found in Matthew 18:17; Revelation 1:20; 2:1, 8 etc. No one will argue with this. Jesus uses the word in harmony with its meaning involving locality, visibility, and organization for a purpose. Jesus also used this word in Matthew 16:18, "...upon this rock I will build my church; and the gates of hell shall not prevail against it." Those who believe in the UIC will say that Jesus referred to such here. They will say that here Jesus meant all saved people, and that there would always be some saved people on earth. If Jesus meant the UIC here, He took a word that had a clearly defined, specific meaning — a meaning understood as such by His hearers — He used this word with a totally different meaning — one totally contrary to its understood meaning, and of which his hearers had never heard. Can you imagine a teacher who desires to be understood doing such a thing? Can you imagine the Lord Jesus Christ doing this in teaching His disciples? Yet, this is what the UIC theory does and must accuse Jesus of. I cannot believe that Jesus so mystified His hearers, making it impossible for them to understand Him. I cannot believe He took a word of which they knew the meaning, used it in a way they had never heard of, a way contradictory to the meaning of the word, thus mystifying instead of clarifying truth.

When our children were all home, they once decided among themselves that they would do the following at the table. When they said "salt" they would mean "pepper," and vice versa. Thus, Katie and I were mystified by the goings on at the table as they passed the salt and pepper to one another. And when we were asked to pass one or the other, the children had a big laugh. But they had explained to one another what they meant by the word used. They knew what the other meant. The UIC theory has Jesus using a word contrary to its meaning, and not explaining it.

The UIC theory is contrary to the Biblical usage of "ecclesia." Three times it is used in referring to a secular assembly, Acts 19:32, 39, 41. Here the word is used in strict harmony with its meaning involving locality, visibility, and organization for a purpose. The Greeks knew the meaning of the word. The word is used one time in a Jewish and O.T. sense. Here, in Acts 7:38, it refers to the people of Israel as a local, visible assembly in the wilderness; and they were assembled for a purpose.

The word is used 111 times to refer to the N.T. church. Over ninety times, it refers to a local visible church, such as; the church of God which is at Corinth, the churches of Galatia, etc. No one can or will dispute

that these uses refer to that which is local and visible. A few times, such as Matthew 16:18, the word is used in the institutional or abstract sense, a sense we use every day. We speak of the importance of the home. We do not refer to any home in particular. We certainly do not refer to a great big universal, invisible home made up of all the homes in the world. We refer to the home in the institutional sense, which finds expression in the concrete and real meaning in a local and visible home. The Bible uses the word "ecclesia" in this way a few times. The Bible never, never, not even one time, uses this word in a context or in a way that demands that it go beyond the local and visible. Men find these uses of the word when, if, and because they go to the Bible with a preconceived opinion and are trying to force that upon and into the Bible. The only way a man can get the UIC out of the Bible is for him to put it in there himself.

There is but one kind of church in the Bible; local, visible, and organized for a pur-

pose. The UIC theory teaches different kinds of churches in the Bible. Scofield, who doubtless is responsible for the wide spread and popular belief in the UIC, has three different churches in his notes in the N.T. These men believe in a local church and in a universal church. Now, here is a real problem. If there are two or more kinds of churches in the Bible, I need an inspired book to tell me, when I read this word in the Bible, which church is referred to. I suggest that the UIC men find or write us such a book. But the trouble with this would be that these men are not inspired. If church means one thing some places in the Bible, and in other places it means something entirely different, and there is no way for me to authoritatively know which is which; then my understanding of the Bible on this subject is at an end. I once read a study by a man. He went through the Bible on the word "wine." He told when it meant grape juice and when it meant wine. I do not know where he

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FROM THE EDITOR

In answer to a request, I am writing two editorials on "How To Give And Receive Criticism." This one is on the latter part of the subject. These two matters surely inter-relate. It is surely hard to properly receive criticism that is not properly given. It is also very difficult to give criticism to one properly (or at all) who will not properly receive it. If we are going to give criticism: 1. Let us be sure that we do it as we should. 2. Let us be sure that we can receive criticism properly. If you can't take it, don't dish it out.

Brethren, we all need criticism. We are not yet perfect. We are, all of us, so blinded by self love that we cannot see our faults and sins as we need to. Others can see things in us that we do not see. We need to know about these things. We need for others to note these things, and lovingly criticize us concerning them. We all need criticism. When one is known to be such a person that he just will not take criticism, others will usually not give him any; and he will suffer because of his obstinate attitude. I know some brethren who just seem to be unable to even imagine that they could be wrong about something. They just will not take criticism of any kind — but they can sure give it. Some brethren think that others are in agreement with them, when the truth of the matter is that others do not criticize them because they are aware of the brother's arrogant and obstinate attitude towards criticism.

1. We should know that we often need criticism. This is a difficult lesson to learn, but is much needed.

2. We should be willing to receive criticism. We should never leave the impression that we are above criticism. We should not leave the impression that we would resent any criticism given us. Brothers see our need, they desire to say a few words to be of help. They want to do such in love. If we have the wrong attitude towards receiving criticism, such brothers will hesitate to give it; and we will suffer from this. Always manifest an attitude that is willing to receive and appreciative of properly given criticism.

3. We should not try to "get even" with our critics by immediately shooting back at them with some petty or insignificant criticism of our own.

4. We should seek to profit from criticism. There is much possible profit in criticism. If possible, let us assume that our brother is criticizing us in love. Even if this should not be the case, let us profit therefrom. a. Let us honestly face the criticism to see if it is true. Let us not be too hasty to deny such. Face it, look at it, study it. Do not let us ever be overly hasty in defending ourselves against some criticism. b. Let us assume that the criticism is given in love. c. Seek to learn all we can from the criticism and endeavor to correct the matter by the grace and power of God. d. If the criticism is true, confess the matter to the Lord. Also confess the matter to the one who criticizes, and thank him for his criticism.

Long ago I adopted this policy of trying to get good out of criticism. Often I have been criticized when, after careful thought and much prayer, I felt that the criticism was totally unjustified. Let me emphasize that we should thoughtfully and prayerfully consider the matter of the truthfulness of the criticism. But, when the criticism was totally unjustified, I have tried to profit therefrom. I talk to the Lord about it. I ask the Lord what lesson is there for me to learn from this criticism. I know that God is sovereign over all things, even my critics. I often feel that, though the criticism was totally unjustified, still the Lord allowed such for a good purpose in my life. I talk to myself about the criticism. I pray about it. I think about it. I seek to learn some lessons from it that will be profitable for my soul. I feel that I have often been helped in my spiritual life by criticism that, in and of themselves, were totally unjustified.

Brothers and sisters, "criticism" is a good word. It is a needful thing. The land must feel the sharp bite of the plow, the vine must feel the cutting of the pruning knife, so we need the cutting, pruning, helpful effect of criticism. Criticism properly given and properly received can be of great help to Christian life and service. Let us not deprive ourselves of this God-given help. Let us help others with proper and loving criticism. Let us receive other's criticism with kindness, and seek to profit therefrom. Let true love for one another manifest itself in the proper giving and receiving of criticism. May the Lord bless you all.

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got his inspired wisdom for the doing of this. I just ignored the man, for I did not believe he had the wisdom to know what God had not revealed. He said that the same word sometimes meant real wine and sometimes meant grape juice. The UIC believer is doing the same thing. I reject them both, and charge them with seeking to show more wisdom and knowledge than God has revealed to men.

The UIC theory involves a useless and needless multiplication of terms. We believe that the word "family" includes all of the born again children of God. We believe that the word "kingdom", in one of its meanings, refers to all the born again ones. Now, why do we need another word to refer to these same entities? Why this needless multiplication of terms to refer to the same thing? When we say that all the saved are not in the church, we are not saying that they are not saved. We gladly recognize all who truly trust in Jesus Christ as our brothers and sisters. God forbid that we should ever even intimate that only Baptists are saved. Such a thing I detest with all my soul. I will not recognize a man as a true Baptist who says that only Baptists are saved. I denounce him as a heretic of the worst kind. Any man, woman, boy, or girl who truly repents of sin and believes with saving faith in Jesus Christ is thereby saved forever. Such should join a Baptist church, but they are eternally saved, even if they never darken the door of a Baptist church. Oh, no we are not even questioning the salvation of non-Baptists. But we are saying that only Baptist churches are true churches; and that those who are not Baptists, though they may be truly saved, are not in the Lord's church. The church is not the word that expresses the family relationship of all the

saved. It is the word that expresses that assembly that saved people ought to join; and in and through which they should serve the Lord.

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Word of God. They tried to destroy the church in the Dark Ages, but we find that the Lord Jesus Christ looks after His own.

We notice here that Jesus put the emphasis on "my church." There were several organizations during that time that were no doubt religious, but He says, "Upon this rock I will build my church," and this is His true church.

All saved people are not in the church. Some will be guests in heaven. Some people call themselves churches that have not been Scripturally organized, and are not churches at all, but they are man-made institutions set up by Satan to copy or counterfeit the church that Jesus built.

As you know, my subject this afternoon is, "The Church and its Relation to the World." I don't know anything I'd rather hear preached on, unless it might be the sovereignty of God. I love to hear these men praise God, and preach on the church that Jesus built.

We find from the study of God's Word, that the church is not universal, and everything that calls itself a church is not a church. There are many so-called Baptist churches throughout the world and especially where I live and, no doubt where you live, that call themselves Missionary Baptists that are not Missionary Baptists at all. They do not support missions; therefore, they are Hardshells in that sense. They are too tight, and too lazy to do a missionary work to start with, and then they have the nerve to hang out a sign that says: "Missionary Baptist Church." I

believe that when a church quits supporting missions, and quits carrying out the great commission, it ceases to be a missionary Baptist church, or else it is in bad shape and out of order. I thank God for our church, which is a missionary Baptist church, that does support missions and carries out the great commission as best as we know how.

Jesus left the missionary Baptist church here and gave it the commission to "go unto all the world and preach the gospel." So it's not a universal church and these institutions that have been set up without authority, are not New Testament churches, but just other organizations, no better than a lodge as far as I am concerned. We know that God is not honored in them, and we, as Baptists, should not affiliate nor have any relationship with them whatsoever. We should separate ourselves from these heretics.

I don't even associate or fellowship with unsound Baptists, much less the Protestant movement. I thank God that He has shown us the truth and left us a way that we might know the true church... that we might know and hear and listen to the doctrines they preach and stand for. We can know the right church that Jesus left here because it preaches the Bible in its fullest; that is, the whole counsel. I believe that the Catholic church and all her protestant daughters are the gates of hell. There was a man that lived in Bristol in the early 1900's who wrote a book about the gates of hell. I never really understood what this verse of Matthew 16:18 meant, in relation to the gates of hell, until I read this book.

If you would stop to consider, and study the Word of God, you would see that the denominations that exist in our world today that have come out of Rome are, or could be, the gates of hell. Why? Because they believe that baptism has

something to do with salvation. If you deceive a man into thinking that he is saved by being baptized, or any other type of works such as a mourner's bench, or by decisionism, then that is the gates of hell. Some have altar calls that all the Christians might come and pray around the altar so that someone might be saved. Some believe that you must be baptized in order to be saved. Some believe that you must do good works to inherit the kingdom of heaven. These are the gates of hell.

They are deceiving organizations. They teach the wrong way to salvation. We, as sound Baptists, should separate ourselves from these people. We should preach and teach against such. We are living in a day where if you say something against the Methodists or the Presbyterians, they will quickly jump down your neck and say, "I wouldn't talk about other churches." I don't talk about other churches. I talk about these false or erroneous denominations that call themselves churches.

In many ways we should be a separated people. We should separate ourselves from the world. I don't believe that the Catholic organization and her Protestant daughters are to be recognized as a church much less a New Testament church. We should separate ourselves from these — not unionize with them. It is the trend today, on Easter, that the Baptists, Methodists, Presbyterians, and the Lutherans come together and meet at some graveyard up on a hill, and have a sunrise service, or an Easter union service. This is not pleasing to God. He says for us not to be unequally yoked together with unbelievers.

They do not believe the Word of God in its fullness. They would rather accept tradition. They destroy many parts of the Word of God; therefore, we should separate ourselves from all these union services.

The Bible says, in Ephesians 5:25, that Jesus loved the church and gave Himself for it. I believe the Bible teaches that a church is a baptized body of believers that has been set aside to do a specific work for the Lord Jesus Christ — that is to preach, teach, baptize, and carry out the great commission. Jesus gave Himself for the church and all that would ever believe and be saved — those that are being saved and those that will be saved. I believe that this is the greatest organization in the world.

The greatest opportunity that we, as Christians, have, is to be a member of a missionary Baptist church, and the greatest opportunity that a preacher can have is to be a pastor of a New Testament Missionary Baptist church. I think it is even greater than the office of the president. I would rather be a member or pastor of a New Testament church than any other organization in this world.

Let us be a separate people. The Bible says, "Be ye separate saith the Lord."

Ephesians 3:21 tells us that Christ receives His glory through the church. We should not preach anywhere unless we have been sent or commissioned by a New Testament church. In other words, I don't believe in free lance operations. I don't believe that a pastor has authority to baptize anybody as Mister Luce did when he baptized Alexander Campbell without church authority. I believe that under the authority of the

church, we can baptize them.

Jesus receives His glory through the church. The Bible tells us in Titus 2:14 that we are to be a peculiar people. You know there are many people that claim to be Christians that are very peculiar, but not in the sense that Christ would have them to be. We are different from those that are not saved. We love the Lord. We love the church, and we obey the Word.

I work on a construction job as a welder by trade. I come upon all classes of people of different denominations, and so-called Baptists, that believe different things — that are always ready to give you an argument when you mention the Word of God in any form. There are many of them that claim to be saved and many of them have a great testimony, but I find very few who would be pleasing to God. They cure, lie, cheat, steal, are very filthy in their conversation, and this is not pleasing to God. In fact, they wouldn't even do this around their homes. We find that we are to be a separate and a peculiar people. I think most of you are grounded in the doctrines of grace and the truth about the New Testament church. I wonder how you believe and preach at the church where you pastor or attend. I wonder how you conduct yourself at home and when you are around other people away from home. I believe we are to be a separate people.

I don't believe in going to movies. I have never been to one since I have been saved, and I don't allow my children to go there. I personally think it is a waste of time and money. If you have money to put there, put it in the church of the living God. Put it where it can do some good. Did you ever think how much time of the Lord's you can lose while watching a two hour movie? I heard, or read of one preacher, who was invited to visit a friend, and when he got there, the friend was not at home. The preacher said, "I have wasted so much of the Lord's time."

How much time do you waste of the Lord's when you go to movies? How much of His money do you spend? And while you are there, you are watching those ungodly movie stars who do not care to shed a wife or a husband as I would my clothes. Many have several wives and husbands, and they are ungodly in their daily lives. God is not pleased in you as a Christian person watching these people put on an act.

The Bible says in II Corinthians 6:14, "Be ye not unequally yoked together with unbelievers."

How many believers in Christ, that are dedicated

(Continued on Page 4 Column 3)

BOOKS FOR SALE

Barnes Notes is a long and widely used commentary. It has been highly and frequently recommended. We have the New Testament part of this set in one very large volume which includes the seven N.T. volumes of the usual set. This sells for \$39.95. For a brief time, and as our supply (limited) permits, we will sell this for \$28.95. I suggest that you order these three books soon.

THE BAPTIST EXAMINER
APRIL 4, 1987
PAGE THREE

REGENERATION

(The following is an extract (slightly edited) from "The Economy of the Covenantants" by Herman Witsius (16-37-1708).)

By that same word, whereby the elect are called to communion with God and His Christ, they are also regenerated to a far more excellent life. For thus James saith, "of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." It is therefore proper, we proceed from the subject of effectual calling, to that of regeneration.

But here all things are deep, and wrapt up in mystery. Who can unfold to us the secrets of his own corporal birth? Who can distinctly declare, in what manner he was poured out like milk, and curdled like cheese within the bowels of his mother? The Prophet himself, as if he was seized with a holy amazement, cried out, "I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance yet being unperfect." But if these things, which regard the origin of our body, and the beginnings of this animal life, are involved in such

darkness as to frustrate the enquiries of the most sagacious; how much more involved are the things that constitute our spiritual regeneration, which none can doubt to be mystery all over?

But yet this is so necessary, that our Saviour declares, that without it there is no entering into the kingdom of heaven. It therefore deserves to be enquired into, that if we have perhaps attained to it, we may celebrate with becoming praises the glorious perfections of God our Father which shine so conspicuous in this illustrious work, and properly valuing our happiness, we may frame the whole tenour of our lives in a manner suitable to it.

We give this definition of it: "regeneration is that supernatural act of God, whereby a new and divine life is infused into the elect person spiritually dead, and that from the incorruptible seed of the Word of God made fruitful by the infinite power of the Spirit."

We are all dead in Adam (I Cor. 15:22), through the poison of the tempting serpent. This murderer from the beginning, had such success attending his endeavours, that all men who now exist are by nature dead in trespasses and sins. That is, first, they are separated at the greatest distance from God and His Spirit, who is the soul of

their soul; and life of their life; or in the language of Paul, alienated from the life of God. Secondly, they are spiritually insensible of all spiritual things, and destitute of all true feeling: they don't rightly consider the load of their sins, because they are in them as in their element; nor have a right knowledge of their misery, being past feeling, nor any relish for divine grace, because it has not yet been conferred upon them; nor any longing after heavenly things, being ignorant of their worth. Thirdly, they are wholly incapable of every act of true life; "not sufficient of ourselves to think anything as of ourselves."

The understanding is overspread with dismal darkness, "hath not set God before it," "receiveth not the things of the Spirit of God," neither can it know them." The will has no tendency to things unknown; and thus all the things of God are despised by it as mean. And if, at times, it seem to perform any things that have some appearance of vital actions; this proceeds not from a principle of life, but resembles those automatical or artificial motions by which statues, ingeniously framed, counterfeit living animals.

(Copied from The Free Presbyterian Magazine, December 1985 issue.)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Are Professional sports a proper line of work for a Christian? If a professional athlete is a Christian, should he play on Sunday?

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The Greeks, in Paul's day, were noted for their athletic games. Instead of condemning these Paul used many of the athletic terms to illustrate and describe the life of a Christian. In Hebrews 12:1 it is likened to a long distance race, "—let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Also in I Corinthians 9:24, 25 the apostle Paul said, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." We are told in II Timothy 2:5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

I can find nothing in the Scripture that would prohibit a Christian from being in professional sports. His testimony for Christ could be just as great in that field as in most any field of work. As to one playing on Sunday, it would be the same as if he had a job in a store or some other job that required him to work on Sunday.

By the way, as sports depend upon paying fans for their existence as well as stores depend upon customers, I wonder how many Sunday sports there would be if it were not for the Christians who attended the games. How many stores would be open on Sunday if there were not Christians who did their shopping on Sunday?

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I. Thessalonians 5:22: "Abstain from all appearance of evil."

Though the text chosen may not directly apply to the question, it definitely has an indirect application. There are few people who enjoy sports more than I do. Whether it is as a participant or as a fan, I enjoy sports. I believe there are many good values to be learned by being involved in sports. I recognize that many carry this too far and go overboard with their children in athletics. That is the fault of the parent and not the fault of the sport.

As much as I like sports, I do not feel that I could be a professional athlete without sacrificing spiritually. I know there are those in pro sports who say they are Christians; and some of them might be. I also know that none of them claim to be Landmark, Sovereign Grace, Independent, Missionary Baptists. Therefore, they are missing out on the greatest of God's blessings to saved people. To be a pro athlete and a good Christian would be very difficult. Let me mention a few reasons why.

First, because of all the glamour that goes with being a pro. It would be hard for the pro to remain humble as he should be in order to properly serve God. Secondly; Because of all the temptations that are available to pro athletes. The drugs, women, alcohol and sin that surrounds them would present a great temptation to them. Thirdly, it would present a temptation to coveting. With salaries the way they are today, to avoid being covetous would be very difficult. Fourthly; there is the gambling and betting with the possibility of fixed games. Fifthly, there is the great amount of travel. Surely this would be difficult for the family man. Lastly, I answer the second question with difficulty. Most, if not all, pro sports require that you play on Sunday. Sunday is to be a day in which we cease from our normal work, and praise God. You could not cease from your normal work. More important, it would mean missing church services. There is nothing that can take the place of the church service. Not family devotions, not chapel, not Bible reading. "For-sake not the assembling of yourselves together." I would say no, to both questions above. May God bless you all.

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Assuming that a person is a Christian and has the opportunity to choose professional sports as work, I personally would answer the first part of this question, "no." I realize that money, personal benefits, and notoriety are the first considerations prompted by the flesh. Unfortunately, many Christians use only these three considerations and usually in the order that I have them listed. A Christian's first consideration, however, should be to please and honor the Lord in all things. Secondly, could he or she live a consistent and proper Christian life of conduct pleasing to God in this line of work? Thirdly, would the surroundings, atmosphere, and general setting be conducive to Christian living? The answer to these considerations just mentioned is "no" in most professional sports. We need not discuss here

some of the wickedness and anti-Christian behavior of those working in professional sports; you can read that in the papers and magazines. The large amounts of money paid many athletes usually promotes loose living and independent behavior among those receiving it. God says, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Timothy 6:10). To someone who would be enticed by the money, benefits, and notoriety, I would use the words of verse 11 in I Timothy 6: "But thou O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

As to the second part of the question concerning a Christian athlete playing on Sunday, I would say that Sunday is the Lord's day, not ours to do with as we please. I do realize that some jobs may require Sunday work. I realize that professional sports is one of them, but they play by choice, for several reasons, on Sunday. A Christian athlete or no one else should choose to work on Sunday. If there is no choice, then that is another situation. Many have no inward qualms about working, or doing things that have a "not quite right" taint to them; hence, excuses are welcomed and even sought after. The Lord reminds Israel and us in part of I Samuel 2:30, "...for them that honour me I will honor." Let us seek to honor the Lord in all parts of our lives including our vocation and our choices of conduct and example.

NEW

(Continued from Page 3)

to the church, would be caught in a movie? I hope that there would not be many. You are unequally yoked there. You are not a separate person. My sister quit a church once because she caught her pastor going into a movie house. Did you know every time you go to these worldly places that you are being watched by sinners? Did you know that every time you get out of line, there is someone watching your life? They are ready to accuse the brethren. Yes, they are watching every step you make when you go to the movie picture show. You are a stumbling block in front of God's people — in front of sinners. You are not pleasing to God.

Well, you may say I'm a fanatic, but I've got some convictions and I think they are right. If you've got some time, study the Word of God. Do something for God. Visit the sick! Pray! We don't pray like we ought to. Brother Gene Hensley preaches eight times a week, and I don't know how he does it and works, but that is what we ought to do — preach the Word of God when we've got a door open and testify and pray and do everything we can for the

glory of God. We don't have much time in this life. We ought to do everything we can for the glory of God. The Bible says, in Matthew 5:16: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Why, you don't have a light if you try to hide it in ungodly places. Your light doesn't mean much! You can hardly see the flame! Separate yourselves from the world. You know the church is taught to separate.

We are not to celebrate Christmas either. Fifty percent of the so-called Christians believe in Christmas, Santa Claus, and what have you. Have you ever stopped to consider that this is not pleasing to God? Did you know that when the wise men came, they gave gifts to Christ, not to one another? You waste all the money you use on presents that people don't need. You get a shirt, and it's usually too big, or too little or too loud, so you can't use it anyway. The money is wasted when you lay it aside. You could take this money and give it to a New Testament church somewhere, so that the Lord Jesus Christ might be glorified. We don't have a Christmas program in our church. We don't have a tree in our home, and our kids don't believe in Santa Claus. I lost a dear boy in 1955. He was nearly eight years old. I never did tell him there was a Santa Claus. My baby, now, will never know there is a Santa Claus by me telling her. You work hard twelve months out of the year, and then you buy those children \$25 worth of toys and say that Santa Claus brought it to them. Santa Claus gets all the credit for your hard work. Some old man gets all the credit! It's a foolish thing. Santa Claus! Christmas!

Did you ever read the tenth chapter of Jeremiah? You read it, and tell me what it means. Then tell me that you're a God-fearing Christian. You know, Christmas wasn't celebrated in churches until 300 years after Christ left us. Any good encyclopedia will tell you that Christmas wasn't observed in churches until 300 years after Christ.

The Sunday before Christmas, I preach my Christmas message — only I take an hour to do it. We do not observe Easter at all. We preach a sermon against Easter.

I believe in preaching the resurrection of Christ several times a year instead of once a year, and I don't believe that Easter is a Bible term, anyway. It's mentioned only once in the Bible in Acts 12:4, and in the original Greek, it meant "passover." Tell me what Easter has to do with Christ anyway. The rabbits and eggs don't have anything to do with the resurrection.

If we would only stop and think, we would be a separated people and not keep Christmas and Easter! The average church is getting so worldly, and the world so churchy, that you can't tell the difference!

II Corinthians 6:14 says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

We are supposed to be a separated people, and look, and act like a Christian. Christ-like! How Christlike are you? You ought to check into these things.

Baptists do not believe in Easter, Christmas and all of those things.

Baptists shouldn't be found in the lodges of today. They are commanded not to be unequally yoked together with unbelievers. Every lodge has unsaved people, and you are unequally yoked with them. One of several binding laws of the Masonic lodge for the second degree or fellowcraft obligation has the following penalty: "Binding myself under no less a penalty than that of have my left breast torn open, my heart plucked out and given as a prey to the wild beasts of the field and the fowls of the air..."

Would a person take an oath like this to become a member of a Baptist church? They would not. Then some men love the lodge better than the church.

May God help us in all things to be separated from the world. (Copied from TBE 1967 issue)

GREATEST

(Continued from Page 1)

not stop there any more than does our Bible. Why? Because He is risen. The theme of the book of Acts is not so much the death of Jesus Christ, but His resurrection from the dead. Listen, His life would be of no real value if He was still to be found in His grave. He is the hope of every Christian, dead or alive. How? Because He lives, the believer has the wonderful assurance that he shall also live.

Please do not misunderstand me, for both the death and the resurrection of our Lord are very important. Yes, even the life lived by our Lord plays an important role in our redemption. But the resurrection of the Lord Jesus Christ is what makes His life, death and ministry powerful — for therein, we have the approval of God the Father that He was indeed satisfied with our Lord's offering. The resurrection of Jesus Christ proves who He really was: God-in-the-flesh. Thus it is pointed out, that without His wonderful and most glorious resurrection, we have absolutely nothing. It is that important. Now, perhaps you can see why these few words are so sweet to the ears of God's elect. "He is not here: for he is risen." (Matthew 28:6).

The plan and program of Satan has been to destroy God's redemptive work whenever or wherever he could. Right from the beginning Satan has hurled his stumbling blocks before God. If it were not for the fact that God is all-powerful and all-wise, Satan just might have been able to thwart the plan of redemption. But because our God is the Creator, not the created, the fiery darts of Satan were of no avail. Yea, Satan could not have stopped the resurrection of our Lord Jesus Christ any more than he could have stopped our Lord from being born of the virgin Mary. Though Satan has been dealt a defeating blow and knows full well that his time is very short, he is still going around attempting to thwart the plan of God in the world today. He will not give up!

Let me stop here, change gears just for a moment, and ask you a very serious question. Why do you believe in the resurrection of Jesus Christ? If the blessed eternal Word of God is what it claims to be, why don't people believe it? We live in a world that has never been favourable toward our Lord

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Darkness cannot put out the lamp: it can only make it shine brighter.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What is the "image of God" in which man was made? (Gen. 1:27).

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Man was made upright, and like God in knowledge. Even though Adam was not omniscient like God, he had knowledge and did not have to go to school and study to know how to conduct himself. He had love and compassion. He loved his wife Eve so much that he was willing to disobey God and eat the forbidden fruit in order to remain with his wife. Since he was of the earth (earthly), he chose to love his wife more than God.

Adam had wisdom. He gave the beasts of the earth names. How did he think of all those names without wisdom? This was part of the image of God. Adam had righteousness but lost that when he disobeyed God. This righteousness was part of the image of God. Adam was a trinity. He was made in the image of God in that he was given a body, soul, and spirit. God is a Trinity: The Father, Son, and the Holy Spirit.

When God created man, he was made in the image of Himself in the things that I have mentioned. Adam was innocent, holy, righteous, and without the taint of sin within or without. Along came the author of sin, Satan himself, and deceived Eve who influenced Adam to disobey God and eat of the forbidden fruit. The image of God was lost in this terrible act save the trinity in which he was created.

Adam was the image of God before the fall. The regenerated man is the image of God now. I Corinthians 15:45-47 says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven."

We see that what was lost in Adam was restored in our Saviour, the Lord Jesus Christ, for everyone who, by the sovereign work of the Holy Spirit, becomes a new creature in Christ Jesus. What is the image of God? In a word, holiness. Not a religion, but one who has been born again.

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The "image of God," in which man was made, is Jesus the Son of God. God the Father

and the Holy Spirit are omnipresent, pure spirit in their being. But Jesus Christ was the fullness of the Godhead bodily, and was indeed Himself the image of God. (See Heb. 1:3). Therefore, God knowing all His works from the beginning of the world made and created man in the image of His Son. This fact in itself suggests something more. That man (male and female) is more than a very complex and organized animal. Although he is mysteriously and wonderfully made, there is more to him than body and soul. He possesses an eternal spirit, with esthetic and moral attributes. Like God, man is not only able to see, smell, taste, hear, touch, but is able to reason and to speak, articulately. Man has the ability to understand beauty and emotion, and above all has the ability to love and worship God. He possesses moral consciousness, with the power to reason and communicate his thoughts with words. Considering these attributes we understand what the Bible means when it states man was created in the image of God.

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"And God said, Let us make man in our image, after our likeness; and let them have dominion over the flesh of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26. The image of God is collective in its nature. It is the embodiment of the triune God; Father, Son, and Spirit. The Hebrew word for image is "selem" and means representation. Many believe this word to be a reference to physical characteristics. If we consider the image of God to be physical in nature, other Scriptures do not support that assumption. "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." (I John 4:12). The image of God is that which is represented in man; the attributes or qualities that God has were given to man at his creation. One is mentioned in verse twenty six:

Dominion. The image of God represents dominion. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel 7:14. Man, in the image of God, was given dominion over the earth, and the things of the earth.

Power. "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty:..." (I

Chronicles 29:11). Since God has all power, He has given men power over some things. Man's power is not absolute as is God's, but without it he could do nothing. The power that man has ranges from privilege to ability in using his God-given power.

Knowledge. The image of God represents and projects knowledge. "...for the LORD is a God of knowledge, and by him actions are weighed." (I Samuel 2:3). Man is only one of God's creations that has the ability to amass and use knowledge. Knowledge is the ability to know things relative to the mind. The word of God was provided that we might learn about him. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Romans 15:4).

Spirit. "God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4:24). The first thing that this verse eliminates is the possibility of physical characteristics. The spirit that God possesses is another of His attributes that is represented in man. None other of God's creations possess a spirit. It is the spirit that will not die. The spirit man has been given either brings him to bondage or adoption as a son of God. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Romans 8:15).

GREATEST

(Continued from Page 4)

and what He stands for. Our Lord very clearly stated before His death that He was the resurrection and that men who believed in Him would have everlasting life. John, the beloved Apostle wrote these words for us as our Lord spoke at the tomb of Lazarus — "I am the resurrection and the life" (John 11:25). Why do not men believe these simple words of record? Because of the depravity of man. Holy Writ is clear, man can only believe when God Almighty grants that to him. We are not to despair, for God uses the foolishness of preaching to convince sinful man that His claims are indeed valid. How? I do not know. It just happens!

The Scriptures are somewhat clear as to their interpretation of this whole matter. It is recorded to us that the disciples of our Lord believed this fact. Furthermore, the Holy Bible informs us that that was the faith of every true believer of the first century. That is why the Christian Martyrs of the first century could so courageously stand for what they believed. The belief in the resurrection of our Lord Jesus Christ was literally the power of every New Testament evangelist. Therefore, it ought to be the very theme of every Christian that lives today. Luke, the companion and faithful friend of the Apostle Paul, wrote

these words to Theophilus many years ago. "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:1-3).

Here, Luke tells us that there were "many infallible proofs." What were those proofs? (1). Our Lord appeared to Mary Magdalene — John 20:11; (2). Then, our Lord appeared unto the two women who were returning from the empty tomb — Matthew 28:6-7; (3). Our Lord appeared unto the Apostle Peter — Luke 24:34; (4). Our Lord then appeared to the two disciples on the road to Emmaus — Luke 24:13; (5). Our Lord appeared unto the Apostles behind closed doors without Thomas being present — Luke 24:36-43; (6). Then, our Lord appeared the second time behind closed doors with Thomas being present — John 20:24; (7). He appeared unto seven of the Apostles by the Sea of Tiberias — John 21:1-23; (8). The Apostle Paul tells us that He appeared to over five hundred brethren at one time — I Corinthians 15:6; (9). He was also seen of James, our Lord's half brother and soon pastor of the church in Jerusalem — I Corinthians 15:7; (10). Our Lord was once again seen by the eleven apostles just prior to His return to glory — Acts 1:3-12; (11). Our Lord appeared unto Stephen, the first Christian martyr just before his death — Acts 7:55; (12). Our Lord was seen by the Apostle Paul on the road to Damascus — Acts 9:3-6. The New Testament Evangelist and the greatest theologian ever, the apostle Paul, tells us that there were many eye witness accounts of our Lord's wonderful and glorious resurrection. This is still the one great factor that gave courage to our Lord's disciples to suffer and die. They could and did face death, and that because like Job of old, they could say — "For I know that my redeemer liveth" (Job. 19:25).

Many of God's faithful servants of yesterday, suffered much for the cause of our Lord's resurrection. But because of His resurrection, that gave to these and many more down the years — hope. The Apostle John wrote these words — "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:1-3). Beloved, the Apostles and saints of the first century had literally handled the many infallible proofs that Luke spoke about to Theophilus. They had seen the Lord of Glory in His glorious resurrection body. Yea, they had talked with Him and touched Him and that after His

resurrection from the dead. They knew that He lived. Thus, today, we have their record left behind as to what happened. In the Bible we are told all these facts. Now, the big question of questions is this: have you believed on Him; the Lord of Glory? Why not? Beloved, He is not here and has not been for nearly two thousand years. The resurrection of our Lord causes much stir in the world today as it did then. To the worldly people, our Lord's death on the cruel tree of Calvary only means another religious holiday. But to those of us who have been redeemed by His love — it means everything.

Would you walk with me down a path today to the place where they nailed my Lord on a tree. Would you please note with me the loneliness of that place called Mount Calvary. Beloved, here our Lord bore the sins of God's special people, the ones whom the Father gave Him. Yes, here our Lord paid the ransom price for our sin! Here, God the Father placed upon His only begotten Son, the price of our dreaded sin: death. Listen to me, our Lord Jesus Christ died freely of His own doing. No one forced Him to do it. He did it because He loved us from before the foundation of the world. As you and I stand at the foot of that old rugged tree, we can see him there, dying for the likes of sinful flesh — you and I who are the objects of His love.

Beloved, our Lord did not stop there upon the cruel tree of Calvary. Watch with me as they take His bruised body down and off the tree and place Him into the tomb of Joseph of Arimathea. Our hearts are sad indeed because our sins made Him pay the greatest price ever to redeem us. No wonder the Disciples on the road to Emmaus were sad. They did not understand what was going on — they only knew that they had crucified the Lord of Glory. Oh, but wait, don't leave now. The story is not over yet. Sad, of course it is, but our Lord came to die. But beloved, our story continues, three days and three nights later our Lord could not be found where they had placed His body. He did not stay where they placed His broken and bruised body. Seventy-two hours later our Lord arose from the grave and forever settled the issue as to who He really was: God. Death could not contain Him for He was God, the very God of Heaven — The Son of the living God. He arose! That is what Christianity is all about. Before that glorious day, our Lord's Disciples had watched their hopes and dreams fade away into uncertainty. But, with the door of the empty tomb being removed, the disciples could not find the body of their Lord that had been laid there just three days before. There was a reason they could not find the body of our Lord. He was alive! Yea, He is alive. That is what the angel told the women at the tomb. Beloved, doesn't that make you get excited? It should, for He is alive. "He is not here: for he is risen" (Matthew 28:6). May God bless your heart as you ponder these most wonderful and glorious facts.

WHAT TIME

(Continued from Page 1)

in heaven and earth. Every thing that takes place does so by the predetermine counsel of Almighty God. By this I mean that when a leaf falls from a tree it falls at the exact moment it was predestinated to fall. From all eternity God knew about that leaf and planned the moment that it would fall from the tree. God planned the weather and the atmospheric conditions in eternity past. Every thing that comes about, comes in its time. In Isaiah 60:22, we find these words... **I the LORD will hasten it in his time.** Also in Ecclesiastes 3:1, to every thing there is a season, and a time to every purpose under the heaven." Thus we see that God has a schedule for every thing that takes place. My father-in-law will ask me, "how is every thing going," and my reply to him is, "right on schedule." Yes, my friend, God has everything all planned, and it will come to pass just as He has planned it. Nothing can hinder or prevent God's predestinated will. Now I know that many cannot stand the word predestination. Many will become furious when this word is mentioned in their presence. Well, I cannot help that. The Bible unmistakably teaches the doctrine of absolute predestination.

The God who has planned all things is not bound by time as we are. God is the inventor of time. He is the creator of all things in heaven and earth, and most certainly is the creator of time. He is one who has always been. There is no human language which can be used to explain God's eternal existence, for all we know is time. We can understand the words "beginning" and "end," but we cannot comprehend the timeless eternity before and after. So God's existence consist of a timeless eternity. God's eternal existence that is not bound by time. On the other hand, men are bound by God's time schedule. There is no escaping it. We find in the Bible, that we are born into the schedule of God. The Bible says there is "A time to be born and a time to die." We start this life on schedule and we leave on schedule. You cannot be born early neither can you be born late. Men are always born right on schedule. According to the Word of God, there is no such thing as a pre-mature baby. All babies will be born at the right time, which is God's time. It is the same with death. Everyone will die at their appointed time. You cannot die early or late.

ANNOUNCEMENT

I quote from a letter, "It has only been a few years since I came into the doctrines of Grace. I am thankful to the Lord for opening my eyes to Himself. This truth has humbled my pride and shown me my complete depravity. Due to space I will not go into details concerning resigning a church that was not in sympathy with this direction of ministry. I am desirous of contacting a church that may be without a pastor." Ron Bates, P.O. Box 816396, Farmers Branch, Tex. 75234. Call at (214) 406-0793.

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APRIL 4, 1987

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God has already set the day of your death on His calendar, and nothing can change that. When God extended the life of a Bible character, He did not change His calendar. All of this was planned in eternity past. So we are bound by time. Time controls our daily activities. We get up at a certain time. We go to bed at a certain time. We eat at a certain time. Our lives are governed by time. Time plays an important part of everyone's life, but we do not have any control over it. We make plans that never come about, because our plans were not the Lord's plans. We ought to consider what James said, "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there 1 year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow, For what is your life: it is even a vapour, that appeareth for a little time, and then vanisheth away." Thousands every day make plans for the day or for the week, and wind up lying in the funeral home before the day is over. The Language of a Christian should be, "If the Lord wills it to come to pass, I will do such and such." Being a farmer I have learned not to boast of the next year's crop. After several freezes and hail storms, I have learned, "If the Lord wills, we will have a good harvest next year."

There is coming a day though when time will not play the factor it plays now in our lives. There is coming a day when the saved and the unsaved will step into the endless eternity. In heaven it will be a place of never-ending joy and peace. The joy and blessings we will receive there will be a continual, never ceasing experience. Oh, how we look forward to that day when all sorrow is gone. Many of us go through periods of time when we must experience pain and sorrow, but in heaven that will all be gone. In heaven we will never have to depart from the presence of the Lord and our loved ones. Many have gone on that we love. We are separated from them for a time, but in that day time will be no more and there will be no periods of separation. On the other hand hell is an endless existence. Hell will be a place of continual sorrow. In this life we have good times and bad times. In hell it is all bad. There is weeping there and gnashing of teeth. There are the flames of hell to torment you. There is nothing good there. All of the good times are gone, and it will be like this forever and forever. In hell time will not play the factor it plays now in your life. Hell, like heaven, is an eternal place where there is no time, but only eternity.

My subject is, What time is it? Now this should interest the saved, for we are looking for a better day. It should, but it doesn't interest the lost because they are heading for a burning hell except they trust Christ as Saviour. Everyone should be interested in what time it is according to God's watch. It is interesting that some people will ask the time of day so often that they are obnoxious but they never stop to consider what time it is according to the schedule of God. In the first place beloved friend, it is time to look up. Jesus is soon coming in the clouds for His people. The Bible serves as God's clock, and according to it the trump is about to sound announcing the coming of our Lord. The Bible tells us of

world conditions in the day of the appearing of Christ. We read in Matthew 24:36-39, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only, But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. In Noah's day, God said the hearts of men were upon evil continually. This is so descriptive of our day. There is no fear of God in the land. People live as if there were no God at all. They live as if there were no a judgment day coming. In Noah's day they were mockers, and unconcerned about God's soon coming judgment. Noah warned them, and they would not listen. They were too busy with sin to hear about the Lord. They were too wrapped up in the pleasures of this present world to be concerned about things of God. We are living in a day of self pleasure and self indulgence: "too busy," they say to hear what God has to say.

We look at God's clock again and see Luke 17:28-30. "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But in the same day taht Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." In our day there are more professed Sodomites than in any day before. They are not ashamed of their degrading actions and are actually flaunting themselves before the public eye. This is a shame and reproach to America: that men act worse than dogs, and are given the right to do so by our government. I saw on T.V. the other day that there is a group of them building a city in Nevada. Yes my friends, they are buying and building just as God's Word said they would do. The State of Nevada should put a stop to this crime. It is against the law for them to practice their sodomy. San Francisco, likewise, should arrest all of them in their city for their hideous crime. We are living in the last days, and this verse is proof positive of it.

Now as we look at the hands of God's eternal clock, we see Matthew 24:5. It says, "For many shall come in my name, saying, I am Christ; and shall deceive many." Some of these have already come on the scene. There was a man, known as Jim Jones, who claimed to be the Messiah. Through his deceit he fooled many, and many went to hell with him believing his lies. The next two verses give us more insight as to what time we are living: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All of these are going on now. Several countries are having starvation problems. Earthquakes are becoming more common and more frequent. Wars and rumors of wars are common among most of the nations in the world. Yes beloved, the end is

near. The Bible, God's clock, says so.

As the hand moves on, we see II Timothy 3:1-4. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors heady, highminded, lovers of pleasures more than lovers of God." All of these are descriptive of people in our day. They love themselves more than anyone, and especially more than God. People are looking out for number one and have no concern for others around them. They are boastful, proud and do not acknowledge God in their triumphs, but boast that all they have they got for themselves. Children are disobedient to parents. Parents are not demanding the respect they should have as parents. On and on down the list we could go describing the state of man in these last days. Look up, it's time for Jesus to come.

While it is time for Jesus to come, it must be also time for judgment to come. If it is time for Jesus, it is time for the great tribulation. It is time for that period of seven years in which God will pour out His wrath upon the earth. The Bible says, that there has never been a time like it on the earth, nor neither shall there be. There will be a great outpouring of the wrath of God. Revelation 6:8-13 says this about this time, "And I looked, and behold a pale horse: and his name that sat on him was

Death, and Hell followed with him. And Power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." and in verse 12, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Yes, we are ready for the tribulation period to begin. The world is all set for it to begin. The world is all ready to receive the anti-Christ and his lies and false hope. We are heading for a one-world government. It is easy to see, that by the aid of computers and high technology, the one world government is at hand, and could be easily set up in a short time. Yes, the time is set for judgment and for the appearing of our Lord Jesus Christ.

In closing, let me say to you, Christian friend, it's time to be awake and serving our Lord. The end is near and we haven't much time left to serve Him who gave Himself for us. It is time to be praying for strength from the Lord that we fail Him not in this evil day. Unserved friend, it's time for you to leave your self righteous state and trust in the righteousness of Jesus Christ. May the Lord bless you in these last days.

LETTER

Editor,

Since the family has always been the unit of our fading Christian civilization and the glue that has held it together, the extinction of the family will also bring the end to that civilization. As long as women walk in the footsteps of Mary, they will always be the bulwark and strength of the family but when they begin to follow the path of Eve, as so many have done today, the end of the family is in sight.

In the Old Testament God's chosen people often strayed from the straight and narrow

but the Lord always forgave them and called them back to loyalty to Him. We should ask ourselves a very pertinent question: "Are we today presuming too much on God's mercy?" If we continue down the path of Humanism, it can only lead to our destruction.

Like the flood of old, shall the Lord use the Soviets as His avenging right arm to smite us for our terrible transgressions? Since it is better to suffer the consequences of sin in this life than in the next, He may use this means to bring the remnant back to Him.

C. Morgan

WHERE HAVE

(Continued from Page 1)

him, Lord, if thou hadst been here, my brother had not died." John 11:5 further tells us, "Now Jesus loved Martha, and her sister, (Mary) and Lazarus." From these verses we are plainly made to see that our Lord's question of "Where have ye laid him?" was addressed to both Martha and Mary (see v. 39), two sisters who grieved for the loss of their brother Lazarus. Secondly, in these verses we notice that both of these sisters were loved with "an everlasting love," for we are told that Jesus loved them. We observe also that both Mary and Martha loved the Lord because He first loved them; and they did reverence and worship Him, considering His Lordship. We also notice the words of Martha in v: 21 to be the exact words of her sister Mary in v: 32; "Lord if thou hast been here, my brother had not died." While both of these

sisters addressed Jesus by His rightful title as "Lord", there is a clear distinction between them in their approach to Christ, and that is; we do not find the humility and reverence in Martha that we do in Mary. Only of Mary is it recorded that "she fell down at his feet." Both had come to Christ as His dear children, and both had come beseeching Him, praying to Him, for a lifting of their burdened hearts; seeking His understanding for their grief. Yea, Christ's presence now among them, was an answer to an earlier prayer (11:3); yet from the remarks of both of these women we are led to believe that this was not the response they had expected.

To the one, Martha, our Lord needed to teach further truths to open her understanding of the glories of His person (v: 25-26). To the other, Mary, because of her manner of humility before Him, He would give encouragement; "Where have ye laid

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REVELATION

Every once in a while I hear a preacher over the radio talk about the fact of there being a little bit of good in everybody, and that all he need to do is to get in the right environment and that spark of divinity will burst forth into a flame, with the result that that individual will be walking in communion with the Lord. Beloved, I say to you, a man who dares to make such an assertion is certainly speaking contrary to the Word of God, because there isn't a spark of divinity about any man.

The Apostle Paul, in writing to the church at Ephesus, said: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1).

Beloved, that is why it is that I preach sovereign grace, and that is why it is that I tell people all the time that there is no hope for them by joining the church, or by baptism, or by doing the best they can. That is why I tell people that they can't save themselves, but that the only hope they have is in the Lord Jesus Christ. Beloved, it takes the power of God to make a dead man alive.

If you will notice in the Old Testament, you will find that there were three dead ones who were raised to life. In the Gospels there were three dead ones who were raised to life. Then in the book of Acts you will find two more who were raised to life. In all, not counting Jesus, there were eight who were dead and were raised to life, but in every instance it took the power of God to raise that individual back to life.

I insist, beloved, that it took the power of God to bring the body of Jesus Christ out of the grave, and it takes the same power of God to make a dead sinner alive today. Unless we have been made alive by the power of God, we are dead spiritually, because we were murdered spiritually by the devil in the Garden of Eden.

Notice also that the devil is a deceiver: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9).

Beloved, did you ever stop to think how the devil deceives? As a Christian, does the devil deceive you? I often say that the biggest problem in all my ministry is knowing whether the Lord is leading or whether the devil is deceiving, and that is true in the ministry of any of God's preachers. Christian friends, let me remind you that the devil can surely deceive us as individuals.

When you go to church and hear a sermon, the devil will try to deceive you about that sermon. He will tell you that the preacher is lying. Beloved, that is why I read so much Bible when I preach, for I know that the devil is back in the audience telling the people that it is not true. Beloved, I want them to know that it is so, because I read it out of the Bible. I don't want the argument to be between Gilpin and the devil, but I want it to be between the God of heaven and the devil.

Yes, beloved, the devil is a deceiver. He will deceive you concerning your Christian responsibilities. He will deceive you concerning the matter of going to church. I ask you, how

many times has the devil made you think you were too sick to go to church? The devil surely knows how to deceive.

I don't think there is anybody in the world who knows more about the devil's deception than I, for I confess to you that I have been deceived by him time and time and time again. Therefore, I say, if the devil can take a preacher and deceive him spiritually, materially and physically, surely those who sit in the pews ought to be mighty careful lest the devil deceive them.

You will notice that the Word of God tells us that the devil accuses the brethren: "And I



John R. Gilpin

heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10).

We have an illustration of the devil as an accuser when he came into the presence of God at the time when the angels came to give an account unto the Lord of their stewardship. Listen: "And the LORD said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought?" (Job 1:7-9).

In other words, the devil says that Job is a good man but the only reason that he is serving the Lord is because the Lord is good to him. He was accusing Job in saying that the only reason that Job served the Lord was the fact that the Lord was good to him.

Notice what else this Scripture says of Satan's work: "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:4).

Who are those stars in heaven? I think we can get the answer to this, when we read: "When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7).

This is talking about the angels of God, how they clapped their hands and shouted for joy when they saw this world swing into space. In other words, the morning stars refer to the angels of God.

Now, beloved, when it speaks about the stars of heaven and

how the devil drew the third part of them with his tail, I think it means that a third part of the angels were cast out of heaven along with Satan when he rebelled. We read: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 1:6).

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Peter 2:4).

I think that these verses tell us when the devil sinned that he had angels to sin with him.

Now what is the devil doing in the light of this prophecy in Revelation? Beloved, he is standing before the woman that he might devour the child when he is born. The child refers to the Lord Jesus Christ, and the devil is waiting for the destruction of the child just as soon as the Jewish nation gives birth to that child.

Beloved, the devil has fought the Lord Jesus Christ all through the years. If you will read Genesis 3, you will find that the devil tried to prevent the entrance of the woman's seed into the world. When he learned that the woman was to give birth to a child that was to bruise his head, immediately he took for granted that Abel was that child and he caused Cain to rise up and slay his brother Abel. Cain killed his brother Abel because Abel's gift was acceptable before the Lord, whereas Cain's was not acceptable; but actually, back of it all was the devil trying to prevent the entrance of the woman's seed into the world when he thought that Abel was the woman's seed who was going to crush his head.

If you will study through the Bible, you will find that the devil did his best to defeat the purpose of Christ and to keep Him from being born. He nearly succeeded when the sons of God married the daughters of men. I think, beloved, that the sons of God represent the Godly line of Seth and the daughters of men represent the ungodly line of Cain, and that they married and produced a race that was abhorrent to a thrice-holy God. Regardless of whether you agree as to this interpretation, I say that the devil almost succeeded in destroying the race, for there were only eight who survived — Noah, his wife, his three sons and their wives.

If you will read a little further, you will find that God revealed that Satan's destroyer was to be born of Abraham's seed. What did the devil do? He got behind old Pharaoh and caused him to declare that all boy babies born were to be drowned. Beloved, the devil was back of it, because he knew that Satan's destroyer, the seed of the woman was to come from the seed of Abraham.

A little later God made a further revelation that Satan's destroyer was to be born of the tribe of Judah. When he did so, the devil immediately caused the kingdom of Israel to be divided with ten kingdoms on the one hand and Judah off by herself. The devil knew that he could work better through one kingdom for the destruction of the Lord Jesus Christ than he could through the entire nation.

Then later, beloved, you will find a man in Babylon who said, "I will give you twenty million dollars if you will let me put an end to the Jewish race." Can you imagine an individual who was so filled with hatred and malice in his heart that he was willing to spend twenty million dollars to kill off the Jewish race? Why was it? Because the devil knew if he could get rid of the Jewish race, he would get rid of the Son of God and prevent His entrance into the world.

Later on Jesus was born. When He was thus born, the devil immediately used King Herod in causing him to send forth an edict that all boy babies in the city of Bethlehem were to be destroyed. The devil had failed to keep the Son of God from being born. Now that He had been born, he was trying to destroy Him.

A little later we find Jesus tempted of the devil when we find him tempting Jesus to take a walk with him on the pinnacle of the temple. We read: "And he brought him to Jerusalem and set him on a pinnacle of the temple, and said unto him, if thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God" (Luke 4:9-12).

Beloved, that is just exactly like the Holy Roller when he picks up a snake and says that he can handle that snake without being hurt. He is just tempting the Lord.

If you will read in Luke 4, you will find that after Jesus was tempted He went into the temple and started to read from Isaiah, saying, "This day is this scripture, fulfilled in your ears." The people were filled with wrath and they took Him out to the brow of the hill to cast Him headlong. It was their desire to kill and to get rid of the Lord Jesus Christ. Why did they want to kill Him? It was because the devil was back of it all.

One day we find Jesus speaking about His church. We read: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18).

Then Jesus goes on to say that He was going to have to die to save those who would constitute the membership of His church. When He did so, the devil spoke through one of His disciples. Listen: "Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me Satan..." (Mt. 16:22, 23).

Beloved, it was Simon Peter who spoke, but it was the devil who was speaking through him. It was the devil who was back of it all.

Then, beloved, the tail of Satan was wrapped all the way around the Cross of Calvary. He now succeeds where previously he had failed. He couldn't prevent the coming of Jesus, and he hadn't been able to get rid of Him. Now he thinks that he has completely succeeded, and the tail of Satan was wrapped all the

way around Calvary. Everything that was done there was done because it was prompted by the devil.

III. The Child.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev. 12:5, 6).

This child which is spoken of is the Lord Jesus Christ. The devil fought Israel to prevent Israel from bringing the Lord Jesus Christ into the world, but in spite of it all, God's plans succeeded.

I tell you, beloved, you can't defeat the plans of God. That is why I am so insistent upon the fact that God's elect will be saved. I am not worried one particle lest some of them will not get to heaven. God isn't going to be defeated. You can't defeat the purpose of God. The devil tried to defeat the purpose of God but the Lord Jesus Christ was born just the same.

Some of these days, beloved, the Lord Jesus Christ is going to rule all nations with a rod of iron. Listen: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psalm 2:9).

I tell you, beloved, there is a day coming when the Lord Jesus Christ is going to rule the world. It makes me happy that there is a day coming when there aren't going to be any Democrats nor any Republicans, and there aren't going to be any Communists nor any Socialists, but we are all going to be under the leadership of the Lord Jesus Christ. He is going to rule the world with a rod of iron. Thank God, you and I as His children are going to rule with Him.

Revelation 12:5 tells us that this child was caught up to God and His throne. This is but a picture of the ascension of the Lord Jesus Christ.

Go out to Mount Olivet and see Him as He lifts Himself up, little by little, into the air. As He does so I see His disciples as they stand there looking up into the clouds, watching as He passes out of sight. As they thus stand, the angels of God say to them: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Beloved, He was caught up, and thank God, He is coming back.

In between verse five and verse six of Revelation 12 is the whole of the church period and the first half of the tribulation period. I haven't time to offer definite proof of that, but there is a definite break between verse five and verse six. We are living today in between verse five and verse six. I don't know how far along we are, but I believe that we are getting near the end.

IV. The Heavenly Warfare.

"And there was war in

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REVELATION

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heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. Therefore rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:7, 12).

During the tribulation period, there is going to be a warfare in heaven, whereby the devil is going to be cast out once and for all. The Word of God tells us that the devil now has access to heaven. He had access into heaven in the days of Job and the Word of God tells us that he is there today as the accuser of the brethren. There are other Scriptures in the Bible which tell us that the devil goes into heaven, but that isn't going to last forever. There is going to be a warfare between the devil and his angels and the Lord and His angels. As a result, the devil is going to be cast out once and for all.

V. The Tribulation.

If you will read the rest of the chapter of Revelation 12, you will see how the devil is going to persecute the elect of God during the tribulation period. But notice, they are going to be victorious over the devil, and that by the blood of the Lamb. There is only one way that anyone can get victory over the devil, and that is by the blood of the Lord Jesus Christ.

There are some people in

this world that I feel sorry for. They are so sincere yet they are Scripturally ignorant. I know some people who will tell you that they find the devil on the piano, but Christ in the tuning fork. They will tell you that you can be baptized and go to heaven, but if you were to get there, beloved, it wouldn't be because of Christ getting you there, but it would be because you had the strength to outrun the devil. I feel sorry for them, beloved, since they are practically all unsaved. If one of them gets to heaven, it will be because he is saved by the blood and not by the water. I tell you, beloved, as surely as there is a God in heaven, the only way that the devil can be overcome is by the blood of the Lamb.

We are living in a modern day when modern science has added a "less" to just about everything. We have horseless buggies, smokeless shells, iceless refrigerators, beardless wheat, and seedless fruit. We have all these things that are improvements over the past, and the sad thing today is that we have a bloodless religion in most of our churches. I grant you, beloved, that horseless buggies, smokeless shells, iceless refrigerators, beardless wheat, and seedless fruit are improvements over the past, but a bloodless twentieth century religion will send souls to a first century hell.

Beloved, I thank God that we have victory over the devil through the blood of the Lord Jesus Christ.

Thank God for the precious blood of the Lord Jesus Christ!

and His exalted majesty; that is, who is Lord and Master, and who is the servant. There is however, something else we need give heed to. Something that is often one of our greatest oversights in the matter of prayer. Such it may well be that prayer is not answered as we desired; but the Lord has declared, "I will not leave you comfortless (orphans): I will come to you." (John 14:18). Never was the plea or sorrow of these dear sisters forgotten of Him! In John 11:11 He tells His own, "I go." In v. 17 we read, "Then... Jesus came"! Yea, ever so true to His own Word. Beloved, the will of God must be done in our lives. And what if it bring us sorrow? We bear not the sorrow alone! "He is... a man of sorrows, and acquainted with grief... Surely he hath borne our griefs and carried our sorrows." (Isa. 53:3, 4). For as the "God of all comforts" (2 Cor. 1:3), He makes a way for us whereby we are enabled to continue. He comes unto us, strengthening us by the presence of His majesty. Thus as the omnipotent one, as the ever-present One, it was needless for Martha and Mary to say unto Him, "If thou hadst been here, my brother had not died." Beloved, there are no "ifs" with God in this sense, for such implies that these two sisters would not have Christ to be glorified in their sorrow. Such implies that they would seek to limit His abilities in their hearts. Oh how our Lord patiently endures with much "longsuffering toward usward;" our lack in exercising faith, our sinful disbelief!

How indeed that Lazarus has been so loved by many that bitter tears over his death should flow so freely from eyes of flesh. Yet, is it not so that in weeping, the vision is dimmed? And so it was with these dear sisters. As Christ stood before them, their mind was but upon their grievous loss. Ah, the sin of faithlessness! The sin of disbelief, and that terrible low condition that is in man so caused that Jesus "groaned in the spirit, and was troubled." (v.33). Yea, and it is added, "Jesus wept." (v. 35). He wept and was troubled because of the blindness and hardheartedness of His people Israel, and His own elect among them. But He would not speak among all those tears; "Where have ye laid him?" How were these words to fall upon the ears of those who heard?

These words were words of restoration; to rebuild the faith, to dry the tearful eye, and renew their trust in Him and His will. The narrative of John 11:34 shows an immediate response of the sisters, "they said unto Him, Lord, come and see." Does this not imply a renewed faith and revived trust? For what purpose would Jesus go to the grave of Lazarus? Was it for mere sentimentality or to place flowers at the tomb of His friend? There is a story concerning an aged Japanese man who brought bowls of rice often to the grave of his deceased wife. On one such occasion, an American was there also proudly observing the procedure with disdain in his heart. The proud American remarked, "Why is it that you place rice on the grave, when the dead cannot eat?" The Oriental replied, "Why do you place flowers when the dead can neither smell their fragrance or see their beauty?" Beloved, love for another that is real does not die quickly;

and though our loved ones depart, we would yet honor their memory.

It appears that the general sentiment of the people in John 11 was that the sisters "goeth unto the grave to weep there" (v. 31). Did they also consider this to be the purpose of the Lord? We are carefully reminded beloved, "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8-9). The purpose of our Lord in attending the grave of Lazarus was not questioned by these sisters. Rather we see a renewed resignation to His will, and a curiosity as to His intent. "Lord, come and see." Is this not also an earnest plea to His tenderness? Would we likewise be so bold and lay out our all before the Lord, bring our very hearts before Him? "Lord, come and see" of those things that burden us? Look down upon my lowly helpless estate and have mercy.

"Where have ye laid him?"

How is it that the omniscient One would ask such of mortals? This was a question asked by the King of kings and Lord of lords. In John 11:4 we read; "When Jesus heard that, (i.e. of the deathly illness of Lazarus) he said, This sickness is not unto death... (v: 6). When he had heard therefore that he was sick, he abode two days still in the same place where he was... (v. 14)... Then said Jesus unto them plainly, Lazarus is dead." From afar, and without being told of men, Jesus knew of the death of Lazarus. Here in the gospel of John, we observe His omniscience displayed concerning Philip, Nicodemus, the Samaritan woman, the impotent man at the well, the disciples on the sea, etc. He used His omniscience to discern the places and locations of these and their various afflictions. Why is it then that He would ask, "Where have ye laid him?" Of this same Jesus, Psalm 139: 2-4 & 6 declares; "Thou knowest my downsitting and mine uprising. Thou understandest my thoughts afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but, lo, O LORD, Thou knowest it altogether... Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Daniel 2:22 adds that "He knowest what is in darkness... the darkness and the light are both alike to thee." (Ps. 139:12). Job of old declared, "But he knoweth the way that I take (23:10). And here in John's Gospel, Peter states; "Lord, thou knowest all things (21:17); and yet the women said, "If thou hadst been here."

There in that darkened, sealed tomb lay the lifeless body of Lazarus as the Omniscient One asks, "where have ye laid him?" Beloved, it was not possible that the all-knowing Christ did not know where Lazarus was buried! Why then the question? The intent of the question was to turn the hearts of Mary and Martha away from themselves, away from their grief, that they might look unto Him. He had come at their prayerful request. He came speaking words of reassurance. John 11:23. "Thy brother

shall rise again... I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" To these words of reassurance Martha replied, "Yea, Lord: I believe that thou art the Christ." This statement of our Lord coupled with, "Where have ye laid him?" should have well removed all doubt from the heart of Martha, but alas, at the tomb of Lazarus she could not yet understand His meaning, "Lord, by this time he stinketh: for he hath been dead four days." Thus we see beloved, that failure to rightly comprehend the Word of God can lead to naught but distress. We must consider these words of "Where have ye laid him?" in their proper light.

Christ came not seeking His own glory, but the glory of the heavenly Father. He would not abuse His glorious abilities in His omniscience, but rather lay before us the example of concern for the thoughts and desires of the hearts of others. He would desire that we ask His presence in our sorrows, which is more sufficient than a display of His mighty power. You see, it is before the unbeliever that He often manifested His power that they might believe. But to those He has saved, He expects that we await His will, and not great manifestations of His power. For example, once we have been made to see that which is powerful perform its ability, why need we see it again since it has already proven itself? It was not necessary that Christ use His omniscience to discern the place where Lazarus lay since He was already known as "Lord". It would not serve purpose in glorifying the Father, and was but an item of insignificance by comparison with what He had now intended to do. Which would glorify more? To know where the dead lay, or to raise the dead? Thus Christ the man, would act the man! Yea, He would walk with the grieving, the sorrowful, bearing their burden also; giving attentive ear and heart to their words. He would go with them in comfort with, "Where have ye laid him?"

"Where have ye laid him?" It is a question that has a spiritual application also and has to do with prayer, and those things which we ought to lay up in our hearts. In our text the word, "laid" means, "to place in a passive horizontal posture." Beloved, there are some things in our lives that we will be called upon to pray and grieve over; some things we are made to believe will not receive an answer to our prayers. Paul, in writing to the church at Corinth, gives them this reminder, II Corinthians 12:7-10; "And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure... For this thing I besought the Lord thrice, that it might depart from me... And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in

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WHERE HAVE

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him?" Thus showing her His deep concern for her grief, and His intent to look into those things which troubled her; while both would accompany Him to the grave of Lazarus. He would go with them in their sorrow.

So many lessons are these beloved, that we can, and should learn. Yea, the humble heart is never despised of the Lord; for He loves His own and would but ask of their humility in His majestic presence while He bows down His ear to their words of petition in condescending grace.

Before Lazarus had died these dear sisters sent prayerful petition unto the Lord. John 11:3 tells us, "Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick." Here beloved, is another grand lesson for our learning in the matter of prayer. Note the brevity; how short is this prayer? Eight words! This follows clearly our Lord's teaching of Matthew 6:7. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." Yea, would we believe that our Lord would give more heed to His child that prays longer than to those that are brief, but humble and sincere? It was the contents of the prayer that mattered! Owing His Lordship, "Lord." Humbly desiring His observance; "Behold," Recognizing His unfailing love; "he whom thou lovest."; and placing the petition before Him; "Is sick." The petition itself consisted of but six words, but we must also notice

along with this that there is no urgent request for His immediate response and no repitious pleas. Why? Simply because they prayed in resignation to His will and His way. Seemingly this might be added to their words, "we wait upon thee. We wait for whatever you chose to do concerning the matter." Beloved, this clearly shows that these sisters firmly believe in the all knowing and all powerful abilities of the Lord and were content to await His will.

But what is this? What are these words? "If thou hadst been here, my brother had not died." Isn't this so typical of all His children? We present our petitions to Him in faith awaiting His will. Is this so? I think that most often our prayers are, "Lord, hear my will" in this or that matter. It was the will of these sisters that their brother "had not died," but such was not expressed in their first prayer! It is often thus with us all. When our prayers are answered, we desire it to be answered according to our own self-centeredness. We should not ignore the purposes of hardships, trials, sorrows in our lives; for the Lord has declared such purposes to be "but for the glory of God, that the Son of God might be glorified thereby." (v. 4). This is indeed one of the reasons why the Lord has been so pleased to grant us eternal life; that He might be glorified; that His name and person would have the preeminence in our lives, and that the world would see He lives in us! Thus He set forth the example: "Nevertheless not as I will, but as thou wilt." (Matt. 26:39). Beloved, it is not that prayer changes things, it is that prayer changes us. Yea, prayer makes us to see our lowly estate

WHERE HAVE

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persecutions, in distresses for Christ's sake: for when I am weak, then I am strong." The silence of God does not mean our prayers are unanswered; yea, His silence may be the answer! What of it then? "My grace is sufficient for thee." The strength God imparts to us to bear up under affliction is made perfect in our weakness. He would not have us exalted "above measure" because of our abilities given by Him. It is Christ in us to work His own pleasure that He may be glorified and not ourselves. Thus affliction may remain, but Christ will sustain!

"Where have ye laid him?" That is, where have you placed your burden? Where have ye placed those things that afflict?

Many may be the times when we have besought the Lord over some affliction, some sorrow, some need; and yet it seems to remain as a heavy burden upon us even long after we have said to the Lord, "Lord, come and see." We have done what is required beloved. If we say we believe in a sovereign Lord then,

"Why weepest thou?" Why do we "kick against the pricks?"

Why do we bemoan what we cannot change? It may well be that these thorns in the flesh must remain for our good and that He may be glorified thereby. If we have laid our burden away; if we have laid it down and bowed in humble submission before the Lord with it, why take it up again? Let us consider if we will; we cannot expect such a great miracle of the Lord as we see here in our reading. I doubt that there are any of us here that have watched a loved one pass away, and then four days later come to the grave seeking the Lord that they might

live again. I do not expect that this was the intent of Mary and Martha either, seeing that Martha was concerned over the corruption of the body of Lazarus. Nevertheless beloved, the point is this: when the children of the Lord call upon Him in prayer, and that prayer is according to His sovereign will and pleasure, He is present with you in comfort and there is no telling what He will do for you! Your thorn may remain, but you will have grace sufficient to bear it from the Father of mercies. Or He may well work a miracle in your life. Yea, He may and bless your life with great rejoicings, and many may see the "things which Jesus did" and believe on Him, we cannot tell! As it is written, "The effectual fervent prayer of a righteous man availeth much." Thus does He bid us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me" (Matt. 11:28). He asks, "where have ye laid him?" Indeed, where have ye placed your burden. He wants to know. Is there anything too hard for Him?

Beloved, we ought to always strive to accept His will in our lives, but in order for us to do this — in order for us to be obedient and subject to His will for us — we must know it. If we do not know what is His will for certain, do we just give up? Do we lay our burden down and become hardened as the spoiled child? Beloved, there is such a thing in the Bible as "Importunity." Young translates the Greek as meaning, "barefacedness." It, in my opinion, applies to both men and women. It once was a shame for the Jewish unmarried woman to be seen in public without a veil. Years ago while in Turkey and Lebanon, I observed that it was yet the custom in some quarters.

What, you may say, has all this to do with prayer? "Importunity" denotes shamelessness, and is used in the Lord's illustration concerning the need of earnestness and perseverance in prayer. If shameless persistence can obtain a boon from a neighbor; then earnest prayer will receive our Father's answer," (Vine). Have you ever met people that you barely knew who would ask favors or money from you. How did this strike you? "Have they no shame? Have they no tact?" Nevertheless, for the child of God it is, "come boldly before the throne of grace." Make your petition known. Bare your heart to the Lord, and be "importunate." Observe Webster's definition of the word, "importunat, troublesomely urgent: overly persistent in request. Pressing or urging with troublesome persistence." He gives the Biblical meaning to be, "to request or beg for urgently." Would we believe that our Lord teaches us to do this and not give up? Observe in Luke 11 as the disciples ask the Lord, "teach us to pray." He gave forth the model prayer as an example of things we are to consider as we pray. Notice Luke 11:5-8. In being importunate with men, it is often self-preservation that is the motivator to it. It is not the desire to be inconvenienced, even by friends. Here in Luke 11:5-8, the man rose from his bed and provided the request of his neighbor, not necessarily out of kindness; but rather that he might be done with the matter and return to his rest. Considering his own needs was the cause for his response to his friend. Yet is it not so with our Lord! "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Consider again our Lord's parable of the unjust judge (Luke 18:1-9). In Luke 18:1 we are told the purpose of the parable; "That men ought always to pray, and not to faint." That is, not to give in or succumb to the weight of life's burdens. The judge would hear the widow "lest by her continual coming she weary me. Hear what the unjust judge saith... Shall not God avenge his own elect... he bear long with them? he will avenge them speedily."

In closing, notice again the words of our text; "Where have ye laid him?" Where do we place our burdens? Where have we laid those things which we have put our affections upon. Where do we place those things that we so treasure? The burden of Mary and Martha was indeed a deep burden of the heart. Where lies our burden, our affection, or troubles this day? Have we bid the Lord "come and see; and when He has given ear do we doubt with, "by now he stinketh"? That is, "Lord, this is impossible. There is no correcting the matter. All is lost and hopeless. It is futile and all over!" Beloved, if this be our hearts, let us pray to heed these words of John 11:34 with v: 40. "Where have ye laid him?... Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Beloved in all things this should be our desire in our lives: to see Christ glorified in us. This should be our motive in prayer. The knee bended in prayer, teaches us who is where.

GRACE

(Continued from Page 1)

and were taught that to be saved is to do good works. Ever since Adam and Eve sewed fig leaves together to cover their nakedness, we have all been by nature doing the best we can through and through. This such belief is termed as legalism.

Legalism is a heresy, it derives its strength from the human nature. The heart of man being deceitful and desperately wicked, can dress up salvation by works in the most evangelical garb. Plenty have preached salvation by grace, yet it worked out to be the most frightful system of legalism. Why? It is a doctrine skillfully devised by human nature. Any person who has been taught this heresy, who makes his salvation contingent on some human works, which is not motivated by the grace of God, does not believe in salvation by grace. "Freewillism" and human works go together. This type of doctrine is termed as Arminianism, they teach something like this, "Do your best to serve God, Christ will make up for the deficiency, and by this you are saved."

This such horrible doctrine leads me to bring a message to you by using my text above.

First we find in this text, THE SAVING GRACE. The text says, "Who hath saved us..." (II Tim. 1:9). The main purpose of Christ's mission to earth was to seek and to save the lost. All men come into the world to live; Jesus came to die. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners..." (I Tim. 1:15). His death was to atone for sin in order to save us.

Man the sinner Man was originally created in holiness and actually associated with God in innocence under His law. But man transgressed God's command and by his voluntary act he fell from the high and happy state in which he was created, thus man became a sinner and was alienated from God's presence. By virtue of his fallen nature, man is utterly void of holiness, and the whole existence of his life is tainted by sin and positively inclined to do evil.

Man slave to sin. "As it is written, There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable..." (Rom. 3:10-12). Since the fall of man it's impossible for him to save himself. Man is dead spiritually. He is utterly depraved. Presently, man is unable to will to do right apart from Divine help. Satan blinds the minds of the unbelievers. He never had the ability to will himself out of the fall. Only the grace of God can save him from sin.

The saving grace. Man has fallen and become antagonistic to God and the ways of God. By nature man is not inclined toward God nor toward salvation, and he has no ability to turn himself in this direction. But, the gospel reveals the total nature and extent of God's provision — this provision is grace — grace in Christ. The grace of God in Christ is more than a message. It was the saving grace over all obstacles, sin is conquered, and the sinner is saved by grace. God and man are fully reconciled — the believer's cry is

"grace alone" by the redemption of Christ. His death is our redemption. His sacrifice is God's satisfaction and His blood is our cleansing from sin. If His death be our redemption, then we are captives; if it be satisfaction, then we are debtors; if it be atonement, then we are guilty; if it be cleansing, we are unclean. Only the grace of God in Christ can do this. Nothing but grace.

Then secondly, THE SPIRIT'S CALLING GRACE. Our text goes on "...and called us with a holy calling..." (II Tim. 1:9). I believe that the Holy Spirit is present calling men to Christ through the gospel preaching compelling them (elect) to come in an irresistible way of grace. This does not mean being saved against his will. I'm not saying that saved people never resisted the grace of God before salvation. Consider how the Holy Spirit has called us effectually.

There is the preaching of the gospel. The Holy Spirit has only one means in calling men to salvation and that is through preaching His Word. "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power

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APPRECIATED LETTERS

Dear Mr. Wilson,

I received my last Baptist Examiner this past Saturday. I see that my subscription has expired. I received the Examiner as a gift from Brother Wilber Moore. Please renew it for another year. I enjoy reading it every two weeks. I am a deacon in Summit Park Baptist Church near Clarksburg, W. Va. Keep up the good work for Christ. Yours Truly, Bill Snyder, Clarksburg, W. Va.

Dear Brother Joe,

Enclosed is a love gift to help in any way you see best to use it. I'm still enjoying T.B.E. and pray for it daily. Sincerely, Mrs. Ray Hollowell, Rocky Mount, N.C.

Dear Editor,

Enclosed find an offering for T.B.E. I appreciate your sending me the paper. I don't have the words to express my feelings and the many blessings I have received down through the years. May the Lord's richest blessings be upon every one who writes those wonderful sermons. May God bless you, Mrs. Lillie W. Moxley Booneville, N.C.

Dear Brother Wilson,

I have received and read T.B.E. for forty years. It has been priceless to me. God bless you all. Carl Manity, Round Lake, Minn.

Dear Brother Wilson,

Just a note to say that my dear mother, has gone to be with the Lord. She always enjoyed the paper and appreciated receiving it. My father was a faithful preacher of the Gospel until his death in 1967. Heaven is sounding sweeter all the time since so many of our loved ones are there. Thank you all, and God bless you. Mrs. Frank Noel Middletown, Ky.

THE BAPTIST EXAMINER
APRIL 4, 1987
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LET ETERNAL PRAISES RING ISAIAH 53

He was wounded for our transgressions,
Bruised for our iniquities,
Suffered affliction and oppression,
That day at dark Calvary;
Oh, His precious Word reveals —
'Twas by His stripes we are healed.

He was brought as a lamb to slaughter,
Brought by men of unbelief;
Surely, He bore our shame and sorrow,
A Man acquainted with grief;
And His Holy Word is plain —
'Twas for our sins He was slain.

God, the Father, was pleased to bruise Him,
For God's Holy Lamb was He;
Ordained before the world's foundation,
He came to save sinners like me;
And the Bible makes it known —
He'll save each one of His own.

When His people have all been translated,
Safely to that heavenly fold,
Jesus shall see with satisfaction,
The great travail of His Soul;
What a blessed day 'twill be,
When our dear Saviour we see.

When we've seen Him in all His beauty,
And our feet have walked the streets of gold,
We'll say, like the Queen of Sheba,
That the half has never been told;
Oh, let eternal praises ring,
To Jesus Christ, our Lord and King.

Kathryn Parrish

GRACE

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of God..." (I Cor. 1:23, 24).

This gospel message must be faithfully preached and taught in the Lord's church. Proclaiming the gospel is to invite the people and the Bible says that this gospel goes to those to whom it is "foolishness," and also to the elect. These are the people called personally and particularly by the Holy Spirit from darkness and caused them to respond to the call. This effectual call is for the elect and the elect alone can hear the call.

There is power of the Spirit given to cause them to repent and to believe. But, this is not the effort of man or else salvation is of man instead of the Lord. The Bible declares that repentance and faith are the inseparable graces wrought in our souls by the quickening Spirit of God. "So then faith cometh by hearing and hearing by the Word of God." (Rom. 10:17). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel..." "then hath God also to the Gentiles granted repentance unto life" (Acts 5:31; 11:18). These texts are the statements or implications that these graces are gifts to man. If men are not saved by grace, then clearly even their faith is not meritorious, else it could not be by grace.

This will happen in His own predestinated time. Yes, the Holy Spirit effectually and irresistibly brings the chosen one to the experience of the saving grace. He calls them, and brings them to repentance toward God and faith in Jesus Christ. He does this in His own predestinated time.

Then thirdly, THE SELECTION GRACE. Notice our text says: "...grace which was given us in Christ Jesus before the world began" (II Tim. 1:9). So many preachers have denied this elective aspect of the grace of God. The result, many today deny that election has to do with salvation. But, the grace that saves was given to us in Christ "before the foundation of the world." Remember that it is "not according to our works" but is the choice of God.

Election is the eternal choice of God. The Bible teaches of an unconditional election. The "election" that is taught by man is not in the Bible. Man teaches that election is through the foreseen faith of man. This doctrine is heresy, the Bible teaches that man is unable to do anything to please God. Only God can do this to a depraved man by the quickening power of the Holy Spirit that God chose some to salvation and the rest He has left unto their own condemnation. Is God unfair? Who art thou that will question Him. Remember God's ways are not our ways. Election is the choice of God from eternity, purposely determined to save a definite number of mankind and individually, not of their own goodness or merit but of His own good pleasure. It's wonderful to know we are one of God's elect. "Blessed is the man whom thou chooseth, and causest to approach unto thee." (Ps. 65:4).

Election Is Unto Salvation. Most of the preachers preach that election is only for Israel,

and for kings, prophets, and pastors. It's true that God has elected some like the nation of Israel, and some for service like the prophets of old and apostles and others. But when it comes to salvation they deny this. Why? There are some who believe this but never preach it. Paul by the Holy Spirit declares, "For I have not shunned to declare unto you all the counsel of God." (Acts 20:27). Election is a Bible doctrine, thus we are to preach and teach it without compromise. Election is unto salvation.

Election Is All Enveloped By Grace. Salvation thus wrought to the very elect is wholly by grace. What a marvellous provision made by God's grace. Brothers, its grace, nothing but the grace in Christ.

And now lastly, THE SOVEREIGN GRACE. Our text says here, "But according to his own purpose and grace..." (II Tim. 1:9). Salvation to the elect is wholly by grace. God has determined this before to bring to pass in that life, to shape it according to His own determinant will. God Himself is the power to bring to pass His will. So, grace is sovereign. Those who deny it have reason to doubt. Grace is sovereign in saving men even to the uttermost because Christ has opened the way to a throne.

Sovereignty of God Speaks of His Greatness of Grace. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:21). What do we mean by this, "even so might grace reign?" We mean that grace is supreme and therefore grace is sovereign. If God is trying to save all mankind and the majority of men will not let Him save them, they are making the will of the creature more powerful than the will of the Creator. Brethren, sovereign grace characterizes the whole being of God His power of grace is exercised as He wills, when He wills, where He wills and whom He wills.

This grace is the gift of God. "For by grace are ye saved through faith; and that not of yourselves; it is (this faith) the gift of God" (Eph. 2:8). The saving grace of God is the gift of God and His sovereignty. He grants or gives favors to the very elect — the free gift that requires neither culture nor works in any form to secure it or keep it. Hence, salvation can never come from human effort, but from grace in Christ. "And if by grace, then it is no more works; otherwise grace is no more grace..." (Rom. 11:6).

Therefore men cannot boast themselves for saving them but for the glory of God. "Not of works lest any man should boast" (Eph. 2:9). God's sovereign choice in the saving grace to men eliminates any cause of boasting in themselves. God gets all the glory. Salvation to the elect praises the glory of His grace, not to the praise of man's will. Man may be saved while ignorant of God's sovereign working in grace, if they hear the gospel repent and believe Christ, but cannot fully honor the Lord, nor receive the fullest rewards unless they honor and glorify God in His sovereign grace.

Are you saved by good works? Are you saved in the saving knowledge of His grace? Are you troubled with your sin? Seeking for truth to save? Listen to His Word, "All that the

Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Jn. 6:37). God bless you all.

LONG HAIR

by E.G. Cook
(Now in Glory)

"Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him"? (I Corinthians 11:14).

The current "craze" of male members of society to wear long hair is not the harmless fad that many assume. But it is a planned, calculated trend to break down the manliness of American men. In the Congressional Record under "Commie Goals" long hair is listed as a step of removal of the masculinity of the American male. It is developing a "unisex population of weakness, while it destroys

the ruggedness of men. It degrades, sissifies and victimizes our youth who pattern their hair after the "fairies," "creeps", "addicts", "homos", and "anarchists" of this generation. I am aware that these are strong accusations. Of course, to your present thinking it may just be a style, yet ask yourself a question or two. Is long hair on a man right? Does it please God and glorify Jesus Christ? No indeed! The Bible calls it shame. Now check some facts.

There is not one single proof that Jesus wore long hair. The facts are clearly just the opposite. The unscriptural idea of Christ's long hair came from a school of artists who never saw Him and were mostly devoid of Bible knowledge. This is the same group that put wings on feminine looking angels although the Bible always refers to them in the masculine gender.

The very earliest paintings did not paint Jesus even with a beard. The pictures in the catacombs of Rome all portrayed Jesus in short hair.

But you say Jesus was a Nazarite and such men did not cut their hair. You are wrong. He was a Nazarene, but this simply means He came from the town of Nazareth. There is no Scriptural proof that He ever took the Nazarite vows. If He had He could not have drunk wine at the last supper. Nor touched the dead girl in Mark 5:41.

The Jewish Talmud specifies the "Julian" or "Caesar" cut as the required style. It is further interesting that the busts and statues of Caesars before, during and after the time of Christ all had short cropped hair. Historians show that "the

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BALANCES

by Ray Hiatt

Today I carried a long extension ladder and had some difficulty with it. It is light weight and can be carried with one hand so long as it is properly balanced. Let the balance be missed and that which is an easy task becomes labor.

Balance is probably our greatest challenge. Our Lord commends even the Pharisees for doing some fine things but upbraids them for the things they left undone... i.e. the weightier matters of the law. The law is vital for it is holy just as the Word of God is vital in its totality but each must be balanced or you shall bring ruin.

What is rightly dividing the Word of truth but striking a proper balance in our understanding of things godly? To divide the Word there must be a cohesion of vital factors. Some men adore a particular doctrine at the expense of others. Missionary zeal must not be sacrificed on an altar erected to sovereign election but a balance between the execution of the one and the preaching of the other must be found.

No one detests Christmas more than I. Yet, I sometime wonder at our wisdom concerning Christmas. I have known men to berate others for their Christmas celebrations but never preach the gospel to them. I preached against Christmas three years running on a live television program but my anti-Christmas messages always incorporated the fact that a Saviour had indeed been born and that in His death and resurrection He redeemed all who would cleave to Him for salvation.

We must strike a balance in our church administration. Many churches are off balance and just where Satan wishes them to be. To prevent a basketball player from scoring you need not strike him down, but rather just nudge him a bit to disturb his balance. Doing this he shall never score. The commission is a Baptist function but do we perform it in a "balanced" manner? Some churches are too heavy with foreign mission offerings while their pastor must work to provide for his family. Is this a proper balance I wonder? Some churches give to the poor which is commendable but they neglect the spiritual needs of their own house. Some churches have outreach ministries of radio, television, print ministries, tape ministries and such but never seem to teach their people the

commands of Christ in personal witnessing. It has all become mechanized and when any ministry becomes depersonalized it goes awry.

There is a concourse which we talk for Christ which allows us room to balance all of His commands and perform them well... providing we remain on balance. It is my impression that many of our churches and ministries are off balance and can therefore become ruinous if left long uncorrected. If we do not "balance" God's commands they shall become weighty and



unweildy to us where we should walk with ease.

I shall share a personal tale of an unbalanced walk. With two small children and wife I left a career job and went to pastor a small mountain church which was struggling financially. I determined to live by faith as an example to the flock. Finances became so critical that my family was often without necessary food. I refused to seek outside employment for I imagined I was serving God by suffering deprivation. I was unbalanced. The Word says that if a man does not provide for his own that he is worse than an infidel. The command to serve God and the command to provide for one's family must be balanced. I learned about balance through personal travail.

I don't deny the need to suffer adversity as God brings the requirement before us. I don't deny the need to sacrifice all, even our lives and our families, if God lays the need upon us. What I am speaking of is our daily balancing of necessary factors. Nothing is too precious to give for Jesus and nothing we have is beyond the call of instant sacrifice. We must lay all before the Lord with nothing held back. Yet, we must be wise enough to balance God's commands to us.

A pastor must be the most balanced of men. He must balance his time above all. He must study just enough, witness just enough, visit the sick just enough and lead the church with just the proper speed so that the well, the lame and the halt can follow. The pastor must balance the personalities in the church

and this is his most demanding task. He must say just so much to one and not too much to another and all of this for their good. He must visit just so much with one member and not too much with another. He must dress just right on all occasions. If called to the hospital in the a.m. he must be well groomed and have the sleep banished from his eyes. He must be always alert, never cross, never impatient, always understanding, infinitely wise, offer perfect council, see troubles before they arise, anticipate difficulties and perform all this on insufficient time, resources and assistance.

Church discipline is a valid tool if properly balanced in wisdom. I have seen church discipline become unbalanced, for it lacked the necessary ingredient of charity. Discipline without fervent charity is an unbalanced destructive implement. I personally know of more than one church which has been destroyed because they turned the church's disciplinary procedures into a personal lynching bee. If church discipline does not have as its intended end the recovery of an erring brother then it is an unbalanced procedure which shall create more ruin than it assays to correct.

Money is difficult to balance. Some churches are miserly while others are spendthrifts. I once knew a man who wanted to restrict the church's budget to the young people's needs while he didn't care if the elderly members lived or died. I have known a church which felt that visitors were intruders while at the same time they were quite proud that they believed in election.

Some ministers preach holiness so much that their people know little of other things, and others preach prophecy so much their people are not told how to live today. Some preach and teach the saved but have no time for evangelism.

How shall our lives and our ministries be balanced? Only with wisdom. We do not require more knowledge but it is wisdom we require. Wisdom to balance our giving, our doing, our going, our preaching, our teaching and our administration of God's commands. Wisdom can be had if sought in faith, believing. James tells us this. Without wisdom we shall labor amiss. I shall write someday of timing which is another necessary balance but for now I encourage us all to view our doings to see if they are balanced in the godly balances of wisdom and perception.

LONG HAIR

(Continued from Page 10)

Caesars set the complete style for the men of their generation.

Jesus was nothing short of a rugged man. He was rugged enough to live in the wilderness, and He often slept out in the open. He drove the money changers from the temple in fear. They even sent soldiers to capture Him in the garden. Jesus was every inch a man. He was also the Son of God.

Jesus would never contradict the clear principle taught by I Corinthians 11:14-15, "Doth not nature itself teach you that, if a man have long hair, it is shame unto him. But if a woman have long hair it is a glory to her; for her hair is given for a covering." The word "nature" in the above text in the Greek means the regular law or order of God. Long hair is a glory to a woman, but a shame upon a man. Man is to be a symbol of the authority and leadership of God. The Apostle Paul would not have recorded the dishonor of long hair upon a man if Jesus had worn it thus.

The Bible condemns effeminate men, I Cor. 6:9.

In our major cities the drug addicts brag that long hair is a badge of drug usage. Long hair has become the uniform of those who disapprove of American values.

Parents: Be sure from early years that your boy's hair is cut in a manly style. Use affectionate firmness.

Mr. L.B. Pooser
Rt. 6, Box 57
Mariana, FL 32446

Dear Brother Wilson:

I would like to make some comments on the question in TBE forum on churches teaching regular secular education. Three of the four writers seem to be so open minded that their brains fell out! I have never heard more eloquent apologies for humanism before. Every argument used could have come right out of the Humanist Manifesto.

First, I presume that all your writers believe in the sovereignty of God. Yet they divide things into the secular/sacred divisions of the Roman Catholics. It is certainly not a Biblical division. Is there any sphere of life outside the sovereignty of God? Is there any area of life that God has not spoken to and of in His Word? Is not the fear of the Lord the beginning of wisdom and knowledge? Is not that education? I believe they err by making this division. There is ample evidence that no academic subject can be taught apart from a religious presupposition. Language cannot be taught apart from the Living Word. Math cannot be taught apart from an immutable God. The new math proponents have tried it but failed. Law cannot be taught apart from the Lawgiver. History cannot be taught apart from His-story. Science cannot be taught apart from the Creator of all things. I could go on and on. All true

knowledge is rooted in the Word of God, and the Word of God has been driven from the government schools. So no true education can take place lawfully in the government school system. When Jesus told His apostles the commission, the all things included how to live personally, in families, in the church, and in the civil government. It included how to take care of the poor in the church (not government welfare). It included fair taxation. It included nurturing up our children in the fear of the Lord. It said fathers were to do that, not pagan school systems. In short, if God is sovereign, He is sovereign over education and every other sphere of life and we have no Biblical warrant to let a pagan school system educate our children.

Secondly, we are told we should not isolate our children from the real world. But the real world is the one created by God, not the one put forth in the government school system. The writer said, "but that thou shouldst keep them from the evil." And then he advocated putting our precious children in the public cesspool of evil! Can you tell me one government school which teaches the Truth in its curriculum? Indeed, Proverbs 19:27 says, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

Thirdly, we are told to keep our kids in the government system to "make the public

schools better." The writer shows a complete misunderstanding of the nature of the system. Each school operates from a statement of philosophy. None of these philosophies are Christian! If the philosophy is pagan, the instruction must follow as pagan. Any Christian who teaches the Christian philosophy of, say, history, is breaking the law! Or if he approaches science from the Christian perspective, he is breaking the law. And these subjects will be taught from some religious perspective. Christ said if we are not for Him, we are against Him. There is no neutral ground in education! It is either Christian or non-Christian, never neutral.

Fourthly, we are told the church has gone beyond her mission if we engage in Christian education. Is God not sovereign over education? Has He told parents to teach their children diligently, to talk to them when we sit in our house, when we walk by the way, when we lie down, when we rise up? I can find much that tells of the parental responsibility to teach children in the way and Word of God. I challenge any of your writers to give a Biblical justification for sending Christian children to pagan schools to be taught in a pagan philosophy. Remember Proverbs 19:27. "Cease, my son..."

Fifthly, we are told, "Don't run from the world; confront it." I don't hear anyone saying we should take our five and six year old children and send them to Africa to teach the pagans there. Or to Russia to confront the committed Marxist with the gospel. No, we send "elders" to do that, not novices. And yet we think we can send uneducated children to confront Humanists who have had sixteen years of indoctrination in paganism. Wake up and smell the coffee! How many pagans have been turned to Christ by a child's testimony at school? Conversely, how many children from Christian homes have been converted to paganism in the government schools? The case in Tennessee is quoted as a victory for confronting the world and winning. The writer misses the point. They just got their children out of the anti-Christian reading program. They are still in the pagan, anti-Christian math classes, the history classes, the one world socialist's social studies. A complete victory will be gained only when they get them out of the pagan school system.

Sixthly, we are told, "some private schools are more dangerous than the public schools." And we are told that Arminianism prevails. The writer apparently doesn't realize that Arminianism is the theological arm of Humanism. This argument begs the question. Don't point to the infiltration of Humanism into the Christian schools via Arminianism and they say we don't need Christian schools. Don't sit and curse the darkness. Light a candle. I had much rather have my children be exposed to Arminianism than to have them indoctrinated in Transcendental Meditation, one world socialism, anti-God, anti-family, anti-church teaching of the government schools.

Seventhly, we are told Christian schools are a cop-out for parents not to teach kids at home. But Christian schools are

an extension of the home. The values taught in the home are reinforced in the Christian school, but not so in the pagan schools. Further, if you think that one hour of Sunday School and two or three hours of family altar a week are going to combat forty hours of secular humanism, I have a bridge up in Brooklyn that I will sell cheap.

Finally, we are told if we take our kids out, the schools will get worse. I hardly see how they could get worse, but I have said that in the past and was wrong. But really now, where in the Word are Christians told to sacrifice their kids to save the pagan school system? Take your kids out. Let them get worse and close down. And be there with a good Christian school to provide a godly education based on the Word of God. Hasten the day when the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.

May I suggest your writers secure the following books which speak on this subject better than I can? "Child Abuse in the Classroom," edited by Phyllis Schlafly; "Is Public Education Necessary?" by Sam Blumenfeld; "N.E.A., Trojan horse on American Education." After reading them, I would appreciate some interaction with the forum writers.

I have not written this to be offensive. I have not sought to impugn the integrity or motives of anyone. I was a victim of the pagan system. I just wanted to bring some thoughts to bear on the subject which would stimulate debate. I would imagine that most of your writers were victims of the government schools as was I. Someone was kind enough to confront me on the issues. I want to pass the kindness along. I remain,

Yours by sovereign grace
Lucius B. Pooser,
Major, USAF, (Ret.)

Editor's Note: I print this letter with some reluctance, but I feel that it might prove interesting to some. I do feel that the writer is too hard on my Forum writers. I have mixed emotions on this matter of Christian schools. I preface my remarks by saying that it has been a long time since I was in public schools, and I realize my lack of thorough knowledge on the subject.

1. I may be wrong, but I have serious doubts about public schools being as bad as the writer and many others say, though I am sure that there is much evil therein.

2. The question in the Forum related to the matter of a church properly having a school teaching secular education. It did not relate to the total question of Christian schools, though some of the answers went beyond the question, and justly so. I absolutely do not and cannot justify the using of money given to the Lord's churches in providing secular education. I agree that the church has gone beyond her mission in doing this.

3. We may not go along with the secular/sacred division totally, but we must admit that it does somewhat exist. There is a difference between a school teaching the Bible and related subjects, and one teaching

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THE BAPTIST EXAMINER
APRIL 4, 1987
PAGE ELEVEN

LETTER FROM DAVID MITCHELL

Dear Bro. Wilson:

I just received my copy of the Examiner for January 24. One of the first things I usually read is the forum. This time I was bitterly disappointed in how your forum writers handled the issue of the Christian school. I rejoiced in Bro. Lenegar's position, but I feel more needed to be said on the matter. Perhaps you would be kind enough to print my letter to present some arguments for the Christian school. The Lord led one church I pastored to begin such a school and I have served two other churches that had schools. They have been a marvelous blessing to parents, the children, and the churches. May I also say that I hold to sovereign grace and that you do not have to be Arminian to have a school. My response is somewhat lengthy because I feel there is a strong imperative here and that there are many reasons to have such schools. The answers in the forum can even illustrate the need for thorough Christian education.

First, the answers reflect that your writers — like all of us who were educated in government schools — have been infected by a secular and humanistic world view. They no doubt got that at the government schools they attended (our schools no longer are controlled by the public. Just try to change them!). To insist that some areas of truth regarding the universe are "secular" as opposed to "sacred" is a dead give-away. One chief reason for the Christian school is the view that all truth is God's truth. In fact, Colossians 2:3 states that in Christ are hidden "all the treasures of wisdom and knowledge." Hence education — which surely seeks to deal

with wisdom and knowledge — is doomed to hopeless failure from the start if it has ruled Christ out of the curriculum as is done in all government schools. Nowhere is this any more evident than in the field of science. I, for one, do not prefer my child to be taught evolution over Arminianism. That choice is not even a necessity. While salvation may help him purge out some evolutionary belief, it will leave a void unless he is taught the vast amount of truth from scientific creationism to replace the evolutionary teachings. Yet ninety percent or more of our pastors (not to mention parents) are ignorant of even the elementary principles of creation science. The youngsters in our Christian schools, taught Bible-centered science, know more about creation science than most pastors I know.

Then, too, the writers in the forum seem to feel we must leave our children in the government schools as some sort of little missionaries. But I submit that the vast majority of our Christian young people are doing a poor to non-existent job as missionaries. They simply are not equipped for that yet. We need the protective atmosphere of a Christian school in which to give basic training as surely as a raw recruit needs basic training before being sent into battle. Nor is it accurate at all to say as one writer did that our child attending public school is not as dangerous as is working in a public job. It is far more dangerous. Our children do not have the maturity nor experience to deal with Godless philosophies, situational ethics, and other evils saturating public, secular education — even our college-age students.

Such things are far more devious than the kinds of sin encountered by adults on the job, and to make it even more deceptive, it is espoused by authorities whom parents have placed their children under, such as teachers and textbooks. Where is obedience to God's command: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." (Prov. 19:27). No Christian parent can take that command seriously while bundling his child up to be sent to Egypt for his education concerning God's World.

Every Baptist preacher worthy of the name believes and preaches that a church preaching all the truth is better than one preaching part of the truth. Why do we fail to apply the same logic to our child's school? We adamantly refuse to send them to Sunday school that does not hold truth while arguing that it is dangerous or wrong to see that Monday through Friday their school teaching is as true to the Word as it is on Sunday. How foolish! Oh, how we deceive ourselves on this matter. Face it, Baptists are not earning an enviable record of keeping our youth. We need to change something. So there is not a Christian school nearby that holds all truth? That is only an indictment of our indifference as parents and pastors. Ask God to help your church start one. If He does, you can know it is not wrong.

God never charged the secular government with educational responsibility. There are but two institutions in Scripture having life training responsibilities — the home and the church. We have surrendered our God-given task to secular

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TUNE IN TO THE CALL TO CALVARY

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MITCHELL

(Continued from Page 11)

government and we are reaping a whirlwind as a result. Yes, I have sought change in government schools — I dare say more than your writers, from the views they hold of such efforts being successful. Schools are required to use only teachers who have the approved union card (certification — generally earned in a thoroughly secular government college). They are required to use only textbooks on state approved book lists, etc. Failure to meet state requirements leads to loss of millions of state dollars. The case in Tennessee which was referred to in the forum was not that great a victory. Nothing Christian was added to the curriculum — other choices from the approved list will be substituted. They will be books equally devoid of a Bible-centered philosophy. It still holds true as Dr. Gail Terrell has said, "an education without God is no education at all." God's people need to learn how to come out from among them, be separate, and touch not the unclean thing.

Editor's Note: 1. I have yet to see, and would like to see, by its advocates and defenders, some Biblical justification for putting money, given to the Lord's churches for the work of the great commission, into the educating of children in secular matters. 2. The denial of a proper division between secular and sacred does not change the fact that teaching the Word of God is different from teaching History and Math. 3. What are the multiplied thousands who are unable to shoulder the added expense of sending their children to Christian schools — what are they to do? Again, I confess to mixed emotions on this matter as well as to a lack of total knowledge on the subject.

Pooser

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math, geography, etc.

4. I cannot but wonder if the removing of Christian teachers and students from public schools has not contributed a good bit to the worsening of public schools.

5. I evidently consider the danger of Arminianism in Christian schools more dangerous than does the writer.

6. I think we would accomplish more if we made a serious and continued effort to better the public school system. I wonder what might have been accomplished if the time, money, and effort put into Christian schools had been directed towards improving public schools.

I confess to much ignorance on the subject. I do have mixed emotions about it. But, as of now, I am in more agreement with the Forum writers opposed by this writer than with him.



ELDER OWEN J. CROY
GOES TO BE
WITH THE LORD

On Tuesday evening, March 3rd, Elder Owen J. Croy passed from this life into the presence of the Lord. Brother Croy was interim pastor of Calvary Baptist church from the death of brother John Gilpin until brother Milburn Cockrell became pastor. He was interim pastor also from the resignation of brother Cockrell until Joseph Wilson became pastor. He was assistant pastor of the church during all or parts of the pastorates of these three men.

Elder Croy was pastor in New Boston, Ohio for thirty years or more. He was an ordained preacher of God's Word for over 50 years. He delighted, more than anything else, in studying and preaching the Word of God. He was a great help to Calvary Baptist Church in many ways, and for a long period of time; especially during two critical periods when she was without a pastor. He stood without compromise for the truths taught by the church and printed in the Baptist Examiner.

He had been sick for several months, and very sick for a few days prior to his leaving this world. He will be long remembered and greatly missed by many.

BAPTISTS SWALLOW IT!

by Roy Mason

Baptists have suffered much through the centuries, because they refused to swallow the false teachings that were promoted. History records that tens of thousands of our Baptist ancestors were put to death because they would not accept the heretical teachings that were promoted by great religious organizations. In this modern day, however, we have Baptist churches and pastors that go off after one of the worst heresies that Satan has ever promoted. We refer to the heresy of the **UNIVERSAL, INVISIBLE CHURCH**. This heresy is to the effect that the **REAL Church** is that which every Christian becomes a member of when he is saved. The Holy Spirit is supposed to baptize believers into this invisible body.

THINGS WRONG WITH THIS THEORY:

1. IT MAKES THE HOLY SPIRIT INSTEAD OF JESUS, THE FOUNDER, for it starts the church on Pentecost. But before Pentecost, as recorded in Matt. 16:18, Jesus declared "I will build my church and the gates of hell shall not prevail against it."

2. The invisible theory takes away the Great Commission (See Matt. 28) for it was given before Pentecost.

3. THE INVISIBLE THEORY RESULTS IN TWO KINDS OF CHURCHES — one visible, the other invisible. Believers in the invisible church don't have much love or regard for a local, visible church. They are sold on the great, invisible church.

It is noticeable that many men like to be pastor of a visible church and are really anxious to draw a visible salary.

4. Another thing wrong — the invisible theory did not start until centuries after Christ. Roman Catholicism started the theory of the **VISIBLE, UNIVERSAL CHURCH**. When the Protestant Reformation came, new religious groups started. How could they justify their existence? They did it by inventing the theory of the **UNIVERSAL, INVISIBLE CHURCH**. Baptists didn't fall for this for centuries, but in recent times, it has become more and more popular. The universal theory is at the basis of most of the maneuvers of the National and World Council of Churches. It is at the bottom of all sorts of unionistic efforts also.

It is an evil thing to distort the character of Christ and to make

Him different from the One who is revealed in the Bible. It is almost as bad to distort the church that Jesus started. We read that "Christ loved the church and gave himself for it." He didn't love an imaginary, invisible something. We have had people to attend churches where we were pastors. After learning that they professed to be saved people, we spoke to them about uniting with our church. They didn't take to the suggestion at all. Why should they become members of a little visible organization like we had? Why? They were members of something so much better than the one we were talking about. They were members of the big, important, world-wide, universal, invisible church. The universal church theory has had just such effect on many people.

Church membership does not determine salvation. One could belong to any of the man-founded churches, and still if they were depending on Christ for salvation, they would be saved despite their error in the matter of church membership. Nevertheless, a believer will suffer much in the loss of rewards if they belong to a church that was started by a mere human being. How may one know which church to join? Well, for one thing, any church that was started this side of Christ by some man or men cannot possibly claim Christ as founder. Jesus said, "I will build my church, and the gates of Hades shall not prevail against it." Two things are involved here. The real church must go back in history to the time of Christ, and it must have continued with an unbroken history through all the centuries. Baptist churches are the only churches that have continued from this time clear back to the days of Christ. Some Baptists will agree to this, but they believe that the real church is something that is invisible, consisting of all believers everywhere. They have swallowed the universal theory — hook, line and sinker. Some will reject what we've just been saying, but a careful study of this church question will make a good old-time Baptist of you!

Space does not permit me to go further on this question. If you are greatly interested, I would suggest that you get a copy of my book entitled "The Church That Jesus Built." It has sold into thousands of copies, has been reprinted fourteen times, and has caused a number of Pastors of other denominations to become Baptists.

The editor will be holding a revival meeting with the Deerfield Baptist Church of Somerset, Ky. April 26-May 1st. Services will begin at 7:30 nightly during the week. Sunday services will be at 11 a.m. and 7:00 p.m. Elder Wendell P. Furlong is the fine and able pastor of this church. I have never been to this church before and look forward to meeting new friends. I would like to meet readers of this paper who live in this area. Pray for this meeting and attend some of the services if you can.

The church is located on Empire Drive, off Boat Dock Road. For further information write the pastor at 301 Aztec Trail, Somerset, Ky. 42501 or call him at (606) 679-2972.

HOW WE CLOSE OUR SERVICES

by Medford Caudill
Goshen, Indiana

We close our services simply by asking one of the men to lead in prayer. We have several reasons for this. First, of course, prayer is always a proper thing at any stage of a worship service. Second, we have found that many times singing a song detracts the thoughts of the congregation from the message they have just heard. Prayer directs their thoughts to the message especially when the prayer is about the message. For instance, if the message has been on thankfulness many times the prayer will be a prayer of thanks. If the message has been on sin many times the prayer will ask forgiveness of sin or the grace to recognize sin in our lives. We have found through experience that many times a closing song has no relationship to the message, while a closing prayer almost always relates to the message in some way.

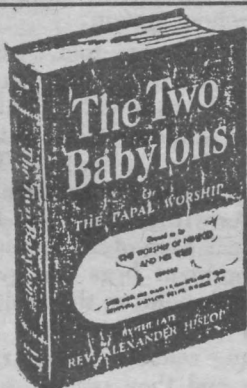
We believe in inviting sinners to Christ but do not practice inviting folks to come to the front of the building. We feel it is a dangerous practice to encourage people to count on anything they have done for salvation, including walking the aisle. We feel a Scriptural public profession of faith is accomplished by baptism.

I might add that at the close of our services we do not make a mad dash for the parking lot, in order to get home for dinner or the football game. We encourage the members to take time to fellowship with each other.

A BELIEVER'S PEACE

Where does a believer find real and genuine peace? On what foundation can we rest and say in truth, "It is well with my soul"? I'll tell you; it lies in this — that we are justified by faith and not by works. Christ Jesus stood in my stead before God. I was guilty with nothing to pay, doomed to hell; and Christ took my place! He died for me! How can I perish? How can I be punished for sins which have already been laid on Christ and for which He has suffered? God demands of me that I keep His holy law perfectly. I cannot do it. But Christ has kept it for me. He kept it, magnified it, made it honorable in my flesh. What more can God demand of me? I am washed in the blood of Christ Jesus; I am clothed in the righteousness of Christ Jesus; I am risen and seated at His right hand in Christ Jesus. You may ask, "How is all this yours?" I reply, "By the grace of God, through the merits of Christ, revealed by the Spirit of God THROUGH FAITH!" God said, "He that believeth on the Son hath everlasting life." I do believe, I sincerely believe in Christ; therefore, I have eternal life.

"For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." (I Cor. 7:22-23).



THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

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If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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