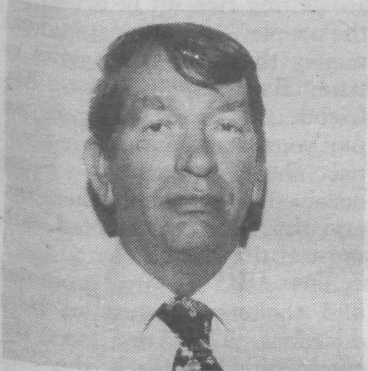


CRIMINAL CARELESSNESS

by Ray Hiatt
13956 Matanyas Dr.
Ft. Myers, Fl. 33905

A parable is a parable is a parable, but a parable is a revelation not an enigma. In a recent paper a writer has stated that Matthew 13:44-46 is speaking of the atonement of Christ. He states that these Scriptures teach that Christ sold all He had in order to buy our redemption. Can this be true? We shall see.

A word on types and parables. Men trouble me by their selective typology. They leap upon what they imagine is a Biblical type and then use only part of the elements of the type to make a fictive point. They do the same with parables. You simply cannot ignore the teaching of every point of a parable and merely select parts of it to make a doctrinal point.



Ray Hiatt

This is criminal carelessness and many are engaged thereat.

Has Christ ever sold anything? I find such a thought obscene as well as blasphemous. The writer says that the parables in Matthew 13:44-46 show Christ selling all He had (I say "had" for if he sold it he no longer has it) and using the proceeds to purchase our redemption. The writer uses other Scriptures, but Matthew 13:44-46 is the hypotenuse by which he connects the disordered sides of his triangle.

I wrote a paper entitled "The Babbling Lip" where I state that for any doctrine to be true that it must have at least one clear-cut and unambiguous Scripture which states the proposition. We demand this of ourselves and of others. If this one clear-cut Scripture is lacking then we must reject the doctrine as having been constructed by man.

Rightly dividing the Word of truth involves clarity, not speculation. It is an exercise in taking clear statements of God and understanding them in their simplicity. There is no allowance for speculative inventing of concepts which are not clearly shown in Scripture. Speculation is what has been called "spiritualizing," but I call it criminal.

If we are to be profited we must study what the Bible says, not what it does not say. The Bible is a book of words which are correlated together to form godly concepts on specified matters.

(Continued on Page 8 Column 3)

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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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TITHING

by Wayne Cox
4747 Violet,
Memphis Tenn. 38122

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD" (Lev. 27:30).

I am quite cognizant of the fact that anything I might say concerning tithing will have already been said by most of you.

I am not going to introduce one single new idea or thought. The things that I shall say have already been said many, many times by many men who know more about the subject than I.

However, I just want to answer one objection that is so frequently raised against the doctrine of tithing. To be sure, there are many objections raised, but I will not have time to refute them all. I must therefore

confine my remarks to the answering of one objection, and then to establish a Scriptural premise, and proceed to develop the theme.

I. An Objection.

One of the objections that has been, and is raised against the doctrine of tithing is that there is no explicit command in the Old Testament, from Adam until the giving of the law at Mt. Sinai, concerning the doctrine of tithing. Those who object, say that some men tithed, not because they are taught by example, or precept, or command, but out of the gratefulness of their hearts to the goodness of God. Now I raise the question in refuting this idea, are we to therefore assume that for 2500 years — the time that elapsed between Adam and Moses — that man was not told his own obligations to God? Must we

therefore accept the theory that man was left to wander in the dark, that he was not told his obligations, either spiritual, physical or material? Just because God does not explicitly command tithing in the Old Testament from Adam to Moses — just because God did not say, "You give the tenth," does not mean that God did not exact from them that lived in that era, the same thing that He exacts from you and me today. I take the position that man was taught by precept, by example, by inference, and perhaps by specific command, his obligations to God, both material and spiritual.

II. The Scriptural Premise.

I think that this can be substantiated by God's Word. In Genesis, when God confirms the Abrahamic covenant to

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THE HERESY OF THE POST-TRIBULATION RAPTURE THEORY

by Doug Newell
Assistant Editor

Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Two words stand out in my sermon title. These two are "heresy" and "theory." Those who hold the post-tribulation rapture position are holding to heresy. Now, I know that some will say that calling these men heretics is too strong and too harsh. Some may say that I have gone too far, but I do not think that I have. Any teaching contrary to the Word of God can be labeled heresy. Anyone, then, who propagates heresy is a heretic on that particular doctrine. I will say that all heresy is contrary to the truth and

dangerous, but some heresy is worse than other. For instance, there is damnable heresy. This heresy, if believed, will lead men to hell. For instance, if you believe Catholic doctrine for the saving of your soul you will wind up in a burning hell. So damnable heresy is worse, if believed, than other heresy. The post-



Doug Newell

tribulation rapture heresy is not a damnable one. Believing this theory has no bearing on the salvation of the soul, but it still is heresy. I take the position that all truth is good for you, and that heresy will not help you or profit you in the least. Some have the mistaken idea, that the study of eschatology will not benefit you in your Christian life. Contrary to this belief, knowing something about the rapture and the great tribulation will be of great benefit to the believer. Also, being right and believing the truth will contribute to your service. The other word I mentioned in the title was the word theory. Men who hold this doctrine have no Scripture to back it up. All they have are the theories of men,

(Continued on Page 3 Column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE UNIVERSAL INVISIBLE CHURCH THEORY II

The most important thing in the world is to be saved. The second most important thing is to be in a true church. The third most important is to be the right kind of member of that church. Nothing else can even begin to compare in importance with these three. It is needful that one know Church truth in order to the latter two of these three. So long as one believes in the Universal Invisible Church theory, he cannot even begin to learn church truth. The true nature of the church — that it is local, visible, and organized for a purpose — is the first grade of

church truth. One cannot go on to the second and third grades, on to graduation in the many different facets of church truth until he has passed this first grade. I make bold to say that the cause of all the errors we have in the world today concerning the church is because men do not understand the nature of the church — that it is local, visible, and organized for a purpose.

In a previous article in the last issue, I pointed out many things concerning this heresy of the Universal Invisible Church theory, hereafter referred to as

UIC. Let us continue. The UIC theory is contrary to the N.T. teaching about church officers. The N.T. teaches that pastors and deacons are the Scriptural officers of the church. Now, that church that has officers, must of necessity be a local and visible church. Who is the pastor of the UIC? Who are the deacons thereof? Officers demand locality, visibility, and organization for a purpose. The pastor has a work to do. The deacons have a work to do. But they cannot do these works in a UIC. There must be a local, visible church in

(Continued on Page 2 Column 1)

CASTAWAYS

by Gaylord Haubert
1808 E. 142nd Ave.
Tampa, Fl. 33613

"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. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:24-27).

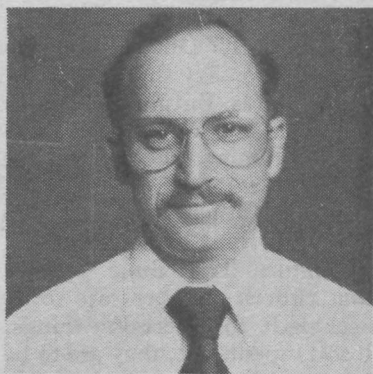
As I understand from the Amplified translation, the word "castaway" means; unfit, disapproved, rejected, (as a counterfeit). The apostle Paul is writing of service as a God-called preacher. He is not speaking of losing his salvation in Jesus Christ, but is concerned that he might be disqualified from winning the prize, the incorruptible (victor's) crown. Paul likens his life's ministry to a race in which there are many participants, but just one prize. He wanted to be the winner of the race. Note also verse 25 "and every man that striveth

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THE RETURN OF THE LORD

by John Pruitt
Griffin, Ga.

The coming of the Lord Jesus Christ has been known to God's people through all ages. From Adam until this very day, God has continued to promise His people and warn the world that one day the Christ would become King of kings and Lord of lords, and the world system as we know it today would be no more. I believe that this truth was fully known by our father



John Pruitt

Adam, and that he passed this truth down to his children, and them theirs. Genesis 3:15 says: "And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." In this passage we see a two fold prophecy having to do with the first and second coming of our Lord Jesus Christ. Job, who is believed to have lived almost 2,000 years before Christ, testified to His coming in both His first and second appearances.

Job 19:23-27, "Oh that my words were now written! Oh that they were printed in a book: That they were graven with an iron pen and lead in the rock for ever. For I know

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THEORY II

(Continued from Page 1)

order: 1. To have such officers. 2. For such officers to perform their tasks. How do men become church officers? They are voted into that office. When does the UIC meet for its election of officers? Where does this election take place? Who counts the votes and informs the assembly and the chosen officers of the results of this election? What does the pastor of the UIC do? Where does he do it? How much does he get paid for it? Who makes up his flock over which he is responsible? What do the deacons of the UIC do? Where do they do it? One could go on and on. You say that this is absurd. So it is. But the UIC is absurd also, and maybe this absurdity will show the UIC up for what it really is.

The UIC theory is contrary to the Biblical teaching on discipline. The Bible teaches that church members are to be excluded for certain things. Upon repentance, they are to be forgiven and restored to membership in the church. References will not be needed by Bible students. When and where does the UIC meet to perform this church duty? Who brings the charges? Who takes the vote? What action does the UIC take? The UIC theory teaches that one is automatically, upon being saved, a member of the UIC, and can never be put out thereof. Then how can a church practice discipline, pray tell me?

The UIC theory is contrary to the Biblical teaching on the ordinances. The Bible teaches that saved people are to follow Christ in Scriptural Baptism. This baptism must be performed on the voted authority of a N.T. church. It must be administered by one authorized by the

church. It places the baptized one into that local, visible church. When has and when can the UIC fulfill this designated function of a true church? When and where does the UIC gather to take this vote? Who votes? Who administers this ordinance for the UIC? What is the purpose of this ordinance as to the UIC? After all, when one is saved, he automatically becomes a member of the UIC. Why bother with baptism at all? Bible baptism puts one into a true church. It is the door into the church. But what does baptism do for one relative to the UIC of which he is already a member? Nothing at all. Just forget about it. It means nothing.

Now, as to the Lord's supper. Surely, we will agree that we must assemble in order to observe this ordinance. Where and when does the UIC observe this wonderful and blessed or-



Joe Wilson

dinance, showing the Lord's death til He come? Has the UIC ever observed this? Can the UIC observe this? Of course not. The Biblical teaching on the ordinances destroys the UIC theory.

The UIC theory is contrary to the work of the church as designated in the N.T. What are some of the things the church is to do? 1. Assemble. 2. Observe the ordinances. 3. Receive members. 4. Exclude members when needful. 5. Restore excluded members upon repentance and confession. 6. Transact business. 7. Receive tithes and offerings. 8. Use money received in the work of the Lord. 9. Send out missionaries. 10. Carry out the great commission. Now, anyone familiar with the Bible can easily find all these things taught in the Bible as some of the duties of the Lord's churches. These things constitute the carrying on of the Lord's work in the world today. These things are very, very important. These are things the Lord has commanded His churches to do.

Now, look at these things. Study these things. Tell me how the UIC can do even one of these things that constitute the work the church is to do. I do not ask that you explain how the UIC can do all, or most of these things. I just ask you to tell me just one of these things that the UIC can do. Here is the UIC. Men tell us it is the true church. Men tell us it is the important church. Yet, the UIC cannot do and does not do even one thing that our Lord organized, commissioned, and enables His churches to do. Surely, this one thing is enough to brand the UIC theory as heresy of the worst kind. Look over the ten things mentioned above as things the church is to do. Study how the UIC cannot do these things. Study how only a local, visible church can do the things that a church is ordered to do.

If there is a UIC, it is the most useless thing on the face of the earth. It does nothing that a church is supposed to do. It

never assembles, and this inheres in the meaning of the word. The UIC does nothing. It is good for nothing but to be cast out and trodden under the foot of man — and that is what I hope to be able to do with it in this article and in the totality of my ministry. I have often said that the UIC is like cotton candy. You know what that is don't you? It looks big and beautiful. You take a big mouthful and you have — nothing. The UIC looks so pretty. It is not bigoted like the Landmark position. It does not put other churches down. Oh, it is so nice. But take a big bite of it — and you have exactly nothing at all. It is a needless and useless thing. It bringeth forth no fruit at all. Why cumbereth it the ground?

The UIC theory makes a shame of Christ's promise of church perpetuity in Matthew 16:18. It robs this promise of all real meaning. According to the UIC theory, this promise of perpetuity just means that there will always be some saved people on earth until Jesus comes. Who ever doubted this? But the true meaning of this wonderful promise is a more wonderful thing. Christ started a local visible church in the days of His earthly ministry (not at Pentecost). He commissioned that church to do His work in the world until His coming again. He promised that the gates of hell would not prevail against that church. What a wonderful promise is this! The Jews tried to kill the church. The heathen tried to burn it in the flames of persecution. The Roman Catholics tried to destroy true churches, and were even more murderous and cruel than were the heathen. The Protestants have tried again and again to destroy true churches. But they are still here. There are churches here today that have descended by link-chain succession (is there — can there — be any other kind of succession?) from the church that Jesus started during His earthly ministry. The fulfillment of that promise to this very hour tells us what is meant by that promise. It is a promise that true Baptist churches will be here on this earth until Jesus comes in the air, catches away all previously saved people, and the church age ends. The UIC theory empties this grand and glorious promise of all real meaning.

The UIC theory does not deny local visible churches... but. They cannot deny local visible churches because it is a patent fact that the Lord's work is being done, not by the UIC, but by local churches. They do not deny local visible churches because they need them. A man may preach a UIC, but he wants a local visible church to pay his salary. He may preach a UIC, but he wants a local visible church to furnish him a place to live and other things. He may preach a UIC, but he wants a local visible church to be his little kingdom where he can exercise his usurped authority. He may preach a UIC, but he wants a local visible church to furnish the stage upon which he performs each week. He may preach a UIC, but he wants the local visible church to furnish him an audience to be dazzled by his brilliant showmanship. Oh, no, the UIC man does not deny a local visible church. It is too important to him... but.

But the UIC theory majors on itself. It uses the local visible church to furnish that with which it magnifies itself. It puts down the local visible church,

even while it uses it to its own advantage. The UIC does not deny the local visible church, but it destroys distinctions between the many that call themselves churches. The UIC promotes the "one church is as good as another" theory, the "there is not much difference between the churches" theory, and the "it does not matter which church you join" theory. These theories, all promoted by the UIC theory, cause great, very great damage to the true churches of Christ. Why, if I am a member of the big, true, universal church — the one that counts — why should I bother about which local church I join? I still want the UIC to tell us why bother about a local church at all if their theory be true. I know why, but I want to hear them say it.

The UIC theory does not deny the local visible church, but it promotes disregard of and dishonor to them. The man who believes the UIC theory does not show the respect and honor to the Lord's true Baptist churches which they should have according to Scripture. So, along with their holding a form of a local visible church doctrine (which they do out of necessity) they really do great harm to the Lord's true churches.

The UIC theory does great harm to the work of the Lord in the world today. That work is properly done through true Baptist churches. No other organization, no other individual, has authority from God to do His work in the world today. The Lord gave the great commission to His true Baptist church, and churches descending by succession from that church. Other churches so-called, other organizations, and all free lance preachers are acting without authority from the Lord. That work that is done

through them is not properly done — is not done according to the teaching of the Bible.

The UIC theory robs the Lord's true churches of the tithes and offerings that should be given to the Lord through them. I believe in storehouse tithing, yes I surely do. Every man is to bring his tithes and offerings into the Lord's storehouse. That is a true Baptist church. Money given to false churches, money given to TV and radio preachers, money given to religious organizations is not the giving of tithes and offerings to the Lord. If you want to go to a false church, say Methodist, Presbyterian, Lutheran, etc., be sure and stop off by a true Baptist church and give your tithes. Then go on to your false, man-made church. You will be going to a false church, but you will be paying your tithes. These false churches, the fakes and frauds, these religious fake-healers, these "God will kill me if you don't give me \$4.5 million dollars by a certain time," men who are getting rich off of deceiving the people — all these are taking money that should be given to true Baptist churches. My friend, the only place you can pay your tithes in a true Baptist church. You are being deceived if you think otherwise, and the UIC is connected with most of this deceit.

The UIC theory promotes and shelters all sorts of false doctrines. The Lord gave the commission to teach the "all things" to His church. His true Baptist church is the "pillar and ground" of the truth. His true Baptist churches are the candlesticks from which shine forth the truths of God's Word. The Holy Spirit is in true Baptist churches guiding and empowering them in the truth. A

(Continued on Page 3 Column 1)

FROM THE EDITOR

What will your pastor do when he is too old, or unable, to preach? This is a very important question that our churches should consider. Of course, very many of our kind of preachers work at a secular job and have some sort of retirement fund from that and/or social security. Still, there may be a need for considering my question even with relationship to these preachers.

But what about the preacher who does not have this to look forward to? What about the full time preacher? Preachers in Conventions and Associations usually have some sort of retirement fund from these. But what about the preacher who is not connected with any such? You might say that this is the responsibility of the preacher. I suppose that it is to some extent. But does the church have no responsibility in this? How many churches pay a preacher enough that he can afford to set aside a proper amount for retirement?

I heard of one church that paid a certain amount each month into an IRA account for the preacher's retirement. This may well be a good way for a church to take care of this matter. A church could take out an insurance policy on her pastor with a retirement feature. This might be a good way to do this. A church could pay social security for her pastor. In secular employments, the company pays a portion of social security.

A church could start some form of retirement for her pastor. Then when and if he moved to another church, that church could continue this payment. If churches would start something along this line, and then other churches carry it on, when a man was too old or unable to preach; he would have some retirement.

Many full time pastors are going to be without a place to live when they can pastor no longer. Many churches have parsonages. The pastor lives in these while he is pastor of that church. The churches usually figure into what they pay the pastor that they are furnishing him a place to live. But, in this way, nothing is being provided for a living place for the pastor later on. Many preachers cannot afford to be buying a home of their own. If the churches gave the pastor the amount they felt it was worth in their furnishing him a home; and he could pay that on a home of his own; upon being to old to preach, he would have a home like other people. Many churches have started doing this. Of course this is an added expense on the church in that she would never have a home paid for which she could use as a parsonage for future pastors. But, what about the pastor?

Most (I suppose all) of our churches are small. Many of them are unable to do what a church should, when able, for her pastor. But these things should be given careful, thoughtful consideration. I would welcome comments and suggestions from our readers on this matter. Maybe some could tell what their church is doing in this matter.

THEORY II

(Continued from Page 2)

true church may lose this and become no longer a church, but a false church never had it. I say that the UIC theory is a great piece of ground in which grows all sorts of poisonous weeds corrupting as far as possible the true Word of God. Every false doctrine in the religious world (I speak of professing Christianity) is aided and abetted by the UIC. This is the great umbrella which protects false doctrines from the revealing light of the sun of God's Word.

The UIC theory robs many of rewards they could have had at the judgment seat of Jesus Christ. Now, I do not believe that there are no rewards outside the Church. But I do believe that the best and the greatest abundance of rewards are inside the true churches of Jesus Christ. There are some rewards that cannot be gained outside a true Baptist church. There are other rewards that will be greatly diminished because not gained by faithful living and serving in a true Baptist church. Working in and giving to a false church will detract greatly from what would have gained great rewards if performed in a true Baptist church. Supporting, building up false churches which are enemies to true Baptist churches will not gain great rewards for those who do this.

Then that great and wonderful reward, that of being in the Bride of Christ; this cannot be gained outside a true Baptist church. Not all Baptists will be in the Bride, but only Baptists will be in the Bride. There will not be one Methodist, Presbyterian, Lutheran, Holyroller, etc. in the Bride of Christ. I believe that all the saved will be in eternal heaven, but all the saved will not be in the Bride of Christ. The UIC theory keeps many saved people from becoming Baptists, and thus robs them of any possibility of being in the Bride.

I have often said that I hate Arminianism, Hardshellism,

and Universal Invisible Churchism; but I don't know which I hate the worst. They are all contrary to God's Word and all exceedingly dangerous. The UIC theory should be high on the hate list of every child of God, especially of every Baptist.

Let me be sure that I am saved. Let me be sure that I am a member of a true Baptist church. Let me serve God as best I can by His grace and power. Let me stand without compromise against all heresies. Let me stand hard and strong against the heresy of the Universal Invisible Church. May God bless you all.

HERESY

(Continued from Page 1)

which hold no value when it comes to Bible doctrine. I am not pre-trib rapture because men have told me that is what I should be, but rather because that is what the Bible teaches. The Bible doesn't even hint toward the post-trib position. It will be my purpose in this article to prove that the post-trib position is heresy and merely the theory of men.

To believe the post-trib theory, you must do away with many literal verses of Scripture. I suppose this is one of their main problems in interpreting the Word of God. The Bible teaches us that we are to be looking for the Lord Jesus Christ at any moment. In other words, the imminent return of our Lord is done away with by the post-trib doctrine. Notice some Scripture the post-trib men must ignore to believe their doctrine. Mark 13:35-36, "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at cockcrow, or in the morning: lest coming suddenly he find you sleeping." This verse tells us unequivocally, that we don't know when the Lord may come, but that it could be at any moment, as far as we know. We need not assume that this verse does not mean what it says. It

would be rather foolish for us to take this verse and try to prove the post-trib position. So, you see that they will not believe the literal teaching of the imminent return of Jesus Christ. They are not looking for Jesus Christ, but rather they are looking for the Anti-Christ. Let me show you more Scripture that you must deny, to believe this position. Matthew 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." This verse tells us, that it is not possible for a man to know when the Lord is coming for His people. Now if the post-trib position were true, we would be able to figure out the day when Jesus is coming again. All we would have to do is to start counting from the first day of the great tribulation and count seven years, and we would know the day that Jesus was coming back. But my friends, the Bible says that no man can know that day, not even the angels in heaven. Thus, this verse proves to us without any doubt that the post-tribulation rapture theory is heresy.

Now, some of them will try and weasel out of this. It is interesting to me, the routes men will try to take when the bible has them cornered. Most of the time, I suppose, pride will not allow a man to confess he was wrong, and he will try and find an escape route with his heresy. But running from the truth is like running into quicksand. The more you fight it, the more trouble you get in. Anyway, some try and escape this route. Some will forsake the literal interpretation of the great tribulation and make it out to not be as bad as the Bible says it is. They will say, some of them, that we are now in the tribulation. Now a man will have to do a lot of spiritualizing in the book of Revelation to say that we are in that awful seven year period. I don't know if there is any use in arguing with a man about this if he is going to spiritualize that much. The Bible says of that day, "For the great day of his wrath is come; and who shall be able to stand?" The Bible says that in that day every mountain and island will be moved out of their places. In that day the stars of heaven will fall to the earth like the untimely figs. In that day locusts will appear and have hair like women, teeth like lions, and tails like scorpions. They will be there tormenting men and stinging them with their poisonous tails. In that day two witnesses will come and have power to turn water to blood and smite the earth with plagues. Now, to believe all of that is going on now is to totally disregard the Bible. It would take a total neglect of the literal teachings found therein to believe we are in the tribulation period. Thus either way the post-trib people go they are handcuffed by the Word of God.

Another thing the post-trib man must do is to mix the church and Israel up. I would suppose that this is where their whole problem lies. They have taken Scriptures concerning Israel and made them applicable to the churches of the Lord Jesus Christ. I believe that, if they got this one point straightened out, they would see the error of their theories and return to the truth. This is why many of the post-tribbers will go into a-millennialism. That is where, most of the time, all of this spiritualizing winds up. You must understand God's dealings

with the Jews before you will understand anything about eschatology. The Book of Daniel gives us much insight concerning this period of time. Notice Daniel 9:24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." This vision was given to show how God would be dealing with Israel. The seventy weeks were determined upon the Jews. Verses 25-27 give us the outline of the seventy weeks, that Daniel saw. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. And after threescore and two weeks shall Messiah be cut off, but not for himself. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." The weeks that Daniel saw were weeks of years. The first 69 weeks of this prophecy have been fulfilled. They were fulfilled when the Messiah was announced, the Lord Jesus Christ. He was cut off, and we are awaiting His return. When Christ returns, the last or the seventieth week will begin during which the anti-Christ makes his appearance. I mention these things to point out to you that God is not through dealing with the Jews, and during the tribulation He will be dealing with and through them again. In this period, known by some as the church age, God is receiving His glory through the church. He is working through His true churches. Israel is in a state of unbelief now. But after the rapture, and of course before it all Baptist churches will be raptured out; but after this God will begin to work with the Jews again. The church at Philadelphia was told this, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

When the tribulation begins there won't be any saved upon the earth. All of the saved will be raptured out. Now immediately following the rapture Moses and Elijah will begin their ministry again on the earth. They, I believe, will be the two witnesses. But notice beloved, there is not a Baptist left on the earth. The two witnesses are Jews. In this age God calls Baptists to preach His Word. He deals through the church in a special way. God has not called all others who are propagating heresy and lying about the gospel. Well, beloved, in the great tribulation God is going to have a people preaching the gospel. He again will be working through the Jews. Notice in Revelation 14:1-6, "And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Let me ask the post-tribulationist: Where is the Lord's church? Why doesn't the Bible mention anything about the church in this part of the Bible? Because it is not here. A rapture has taken place, and all Baptists along with all believers were taken out and gone to be with the Lord. I think that the Song of Solomon 2:7 gives us a picture of this, "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field that ye stir not up, nor awake my love, till he please." In this verse is a picture of the bride and her relationship with Christ. She says to the Jews, it is my time, your time is later; but now the Lord is working through me.

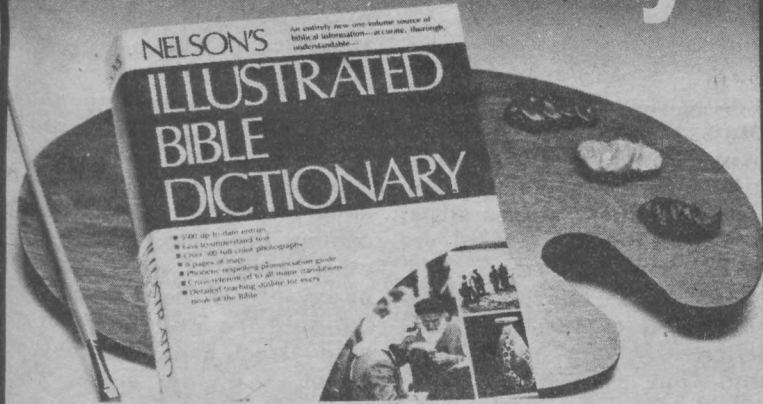
Those who hold to the post-trib position have mixed the church up with the promises concerning Israel. Many articles could be written, in fact books have been written concerning this subject. I have not begun to scratch the surface. I think I have given ample proof to the folly of their heresy. I suppose I should have mentioned that while some claim to be post-trib, that there is no such thing. All believers are pre-trib whether they want to believe it or not. The Lord will come before the tribulation, and all who are promoting this heresy will be right with us when we are ushered out. Therefore, I don't fear that they will be left behind because of their beliefs; but know of a surety that they will be with all believers in that glorious day. This being the case, some will say that it is a trivial matter and not worthy of discussion. Again, let me state that all heresy is damaging in one way or another. Anything contrary to the truth holds no value or benefit to the one whom is holding to it.

There is no practical value for those who hold to this heresy. For instance, it would not be practical for there to be a rapture at the end of the tribulation. If you believe the truth about the Millennium, what purpose would a rapture serve? Only to be gone a second or two and return to the earth. The Bible says that Jesus is coming back with the saints to reign on the earth for a thousand years. Now it would not be practical for a rapture to take place, having some go in the air and meet

(Continued on Page 4 Column 3)

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is it all right for a woman, or a group of women, to sing a special in church? Is not singing a type of speaking?

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"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34).

In I Corinthians 14 the apostle Paul is discussing spiritual gifts as to their merits, their uses, and how they are to be used in the churches. What has been said concerning the use of these spiritual gifts apply only to the men, for in verse 34 it is said, "Let your women keep silence in the churches." In I Timothy 2:12 it is said that a woman is not to take authority over the man, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

Now the question, Is a woman singing a special in the church, teaching or usurping authority over the men? Looking in the Old Testament, I believe we can find the answer to this question. After the destruction of Pharaoh and his army in the Red Sea, Moses led the whole congregation of more than two million people in a song of praise to the Lord. Then it is said that Miriam, his sister led the women in a song which seems to be a refrain of the song sung by the whole congregation. (Ex. 15:1-21). It seems that the whole congregation, under the direction of Moses, sang the hymn with Miriam and the women singing the refrain after each verse.

Some one may say, "Yes, but that was in the Old Testament, not in a New Testament church." True, yet does God not require the same today as He did in the day of Moses as to the women's place in public worship? Did He not say in I Corinthians 14:34 concerning the women, "—but they are commanded to be under obedience, as also saith the law." We need to be careful and not go beyond what God has done in His Word.

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I Corinthians 14:34: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."

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Let me begin this answer by making a point of thought. If it would be wrong for a woman to sing a special, or for a group of women to sing a special in front of the church; it would also be just as wrong for them to sing with the congregation. If one would constitute speaking in church, then so would the other. I for one could not forbid a woman to sing in the church services. I believe singing is a very important part of our services and that every member should participate there-in.

I guess that would answer the first question. Yes, I think it is all right for a woman or a group of women to sing a special. I do want to make a point of emphasis here. The women are to sing their song, and that is all they are to do. They are not to introduce their song. They are not to give a presong testimony, nor a post-song testimony. I think if they are truly trying to please God and exalt Him with their singing, this will not be a problem. They are a much better testimony by being silent in this matter than by speaking out. We would allow a woman to sing a special at our church, but we would not allow her to do any talking relative to that song.

Lastly, let me give my reasoning behind my answer. In our text, the word speak is used. In verse 35, the word "speak" is used again. I think that all of us know there is a difference between speaking and singing. I think that in verse 34 the term "for it is not permitted unto them to speak" is an explanation of the phrase "Let your women keep silence in the churches." Thus the Holy Spirit is giving the women permission to sing, but not to speak. So my answer to the first question is, yes, women can sing specials in church. My answer to the second question is no; singing is not a type of speaking. May God bless you all.

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I do not believe that it is wrong for a woman, or women, to join in congregational singing; nor do I believe that there is anything wrong with a woman, or women, singing a "special" in church. I know of no Scriptural prohibition to their singing, unless some would use I Corinthians 14:34 which says, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." The implication here would be made by some that speaking is forbidden; singing is a type of speaking; therefore, women may not sing. We need to remember two things. First, Paul is writing in this passage about speaking, not singing. There is no question, or instruc-

tion about singing, but of speaking words. A careful consideration of the context here admits that Paul is writing only of the spoken word. Secondly, we need to stay within reason and remember that technically, singing is not speaking. Most dictionaries will tell us that "to speak" is to say words, to make speech, or to use language. "To sing" is to make music with the voice, or to make musical sounds with the voice. While we might go so far as to say that singing involves speaking; it still is not technically speaking, but singing. A word of caution must be inserted here. Although I believe a woman, or women, can sing in a service, I do not believe that they are to introduce their song, or to speak out in any way. I have seen women in some churches in times past, go to the front of the building and introduce their song. Still others would offer some words of testimony, or praise to God. Many Baptists of varying shades are sound on a lot of good doctrine, but are soft on the woman's place. They think that a word, or two of praise to God is good. The Lord doesn't think that it is good expressed in that way, and He says so in His word.

A woman, or women in their proper place and attire can add much to a service with singing. Some of the sweetest strains and blessed praise have come through the singing of God's female servants. It seems to me that there are some songs that are specially adapted, or are more suitable for women. I believe that their oral praise in this manner is pleasing and acceptable in His sight and hearing.

HERESY

(Continued from Page 3)

the Lord only to come straight back down. The pre-trib rapture, on the other hand, serves a purpose. God moves us out of the way to begin dealing with Israel. Also during this time the marriage of the Lamb will take place. Thus, you see that the pre-trib rapture position has practical value, while the other does not.

The post-trib heresy holds no practical value as far as patience is concerned. James 5:8 says, "Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." Yes beloved, how many have found comfort in the fact, that Jesus may come at any time. In the many trials we must go through; this fact, that Jesus may come, has always been a comfort to us. Now let us read out of the post-trib Bible. "Be ye patient: stablish your hearts: for the coming of the tribulation period and the anti-Christ draweth nigh." When Paul spoke of the rapture, he said, "Wherefore comfort one another with these words." (I Thess. 4:18). Now if we had to go through the tribulation, it would be hard to be comforted in the coming of the Lord. So you see that the post-trib teaching has no practical value to it. We who believe

the truth realize that Christ may come today, and that we have little time to labour for Him. On the other hand the post-trib position would only serve to promote laziness among the people of God. We, or most of us, are guilty of putting things off to the last possible minute. I am afraid that a post-trib life would not be centered on looking for Jesus to come, but rather the tribulation; causing some to delay their reasonable service until the last moment.

In closing, let me say that this post-trib theory has no Biblical backing, and should be cast off as heresy. This doctrine should not be propagated by Bible believing Baptists nor tolerated among the people of God. There are some things in the Bible that God has not seen fit to give the full understanding of, but this is not one of them. Believe all that the Bible says about the church and don't back down an inch. But believe also what it says about Israel and bow down to the Word of God and let it be true and every man a liar. It is my desire that all will return to the truth of a pre-tribulation rapture and forsake the theories of men.

TITHING

(Continued from Page 1)

Isaac and pointed out to Isaac that in him and his seed all the nations of the earth would be blessed, and blessed in themselves, He quickly adds: "Because that Abraham obeyed my voice, and kept my charge, my statutes and my laws" (Gen. 26:5).

May I raise the question this evening, how could he have kept God's charge if God had not charged him? How could he have kept God's commandment if He had not commanded him? How could he have kept God's laws unless God had given to him a law? I don't believe, and certainly the Bible does not teach, that man as left for 2500 years without some kind of a law. Certainly there was no written law, but there was law just the same. There were charges; there were specific commandments; there were laws. Abraham therefore was blessed because he kept God's charges, God's commandments, and God's laws. So we must not presume then, that for 2500 years man did not know his obligations to God.

The Apostle Paul said: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh" (Heb. 11:4).

You'll notice one thing stands out predominantly. Paul declares, by faith Abel offered unto God a greater sacrifice than did Cain. I raise the question this evening, How did Abel come to have faith? God never has had but one way to give faith to men. Faith does not come by prayer. Faith only comes through the proclamation of the Gospel of Jesus Christ.

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

Thus we notice that Abel offered unto God a more excellent sacrifice than Cain, and that he offered it in faith. Since God's

Word teaches that man can have no faith apart from the preaching of the gospel of the Son of God, then it stands to reason that Abel had heard the gospel.

I know that the Campbellites, and some Baptists, and many religious denominations take the position that the gospel was never proclaimed until the day of Pentecost. In contrast, I declare the gospel is as old as man himself; in fact, the gospel is far older than man. Back yonder in eternity, when God entered into a covenant with Jesus Christ and the Holy Spirit, the gospel, of course, was involved in that covenant. That covenant is referred to in Hebrews 13:20 as an "everlasting covenant." A thing that is everlasting has no beginning and certainly no ending.

Now, God Himself preached the gospel to our fore-parents in the Garden of Eden, in Genesis 3:15. He promised the seed of the woman and told what He would do. In Genesis 3:21, we see the gospel demonstrated, inasmuch as God clothed our fore-parents with skins of slain animals. Thus, the only way that Abel had faith, and the only way Abel could have known anything about blood sacrifice made unto God, was by the proclaiming of the gospel, by his father, Adam.

I say then that Adam himself was a gospel preacher. I know when I say this that some of you are going to ask if Adam went to hell. I don't believe so. Genesis 3:21 does not teach that.

Likewise, Noah was told his obligation unto God: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

"But Noah found grace in the eyes of the Lord" (Gen. 6:8).

Noah was saved by the grace of God, for the only way that any man has ever been saved is by God's divine grace. You'll notice here that he had faith, and the only way that he could have had faith is by the proclamation of the gospel of Jesus Christ. So Noah was told his obligation to God. We must not assume in the light of this, that man was not told his obligation to God 2500 years before the law was given at Sinai.

Now let us go to the observance of the Sabbath. C.I. Scofield tells us in the Scofield Bible (incidentally, I use a Scofield Bible, yet I think he is as far wrong as he can be, concerning the church, and some other things as well) that the observance of the Sabbath was not until the law was given — until Israel had come out of Egypt. I do not accept that theory in the least. I do not think that it can be substantiated by the Word of God. On the contrary, I believe that men observed the Sabbath before that.

In Exodus 16, you'll find the Israelites observing the Sabbath before the law was given. You'll find that God's instructions as to gathering the manna on the day preceding the Sabbath, implies they observed the Sabbath. They were to gather twice as much so that they would not have to leave their place of dwelling on the Sabbath.

That commandment, beloved, is spectacular inasmuch as it (Continued on Page 5 Column 4)

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Will the 70th week of Daniel 9 begin immediately after the rapture, or will there be an intervening period of time? Will there be seven years between the rapture and Christ's coming to reign, or a longer time?

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We read in Daniel 9:24 "Seventy weeks are determined upon thy people and upon thy holy city..." This seventy weeks of time applies to the nation Israel. If we read the entire chapter, we learn that it is a time of trouble. This time of trouble directly effects the nation Israel, but indirectly will effect the whole world.

When was this seventy weeks to begin? It was to begin immediately at the time the command was given to go forth and restore and rebuild Jerusalem. Now, notice what the Scriptures say: not the going forth to restore and rebuild, but from the "Command to go forth." There might have been some time lapse between the time of the actual going back to Canaan and the commandment to go. But the seventy weeks began the very moment that the command was given.

Let us notice another thing: there are weeks of days and weeks of months and weeks of years. In this case the seventy weeks refer to weeks of years. These seventy weeks refer to a period of years. Each day represents one year, thus making a total of 490 years. And these years are determined on Israel. That is, God dealing directly with the nation Israel.

Since the time of this seventy weeks began just exactly at the time God said that it would, then it will end at the time God said it would. And all of those things mentioned in Daniel 9:24 will be carried out just as they are named in this verse of Scripture.

At the time in which we are living, God is not dealing directly with Israel. God is searching out a people for His name from among the Gentiles. At this time blindness in part is happened to Israel until the fulness of the Gentiles comes in. (Rom. 11:25). When the fulness of the Gentiles is come in, the Lord will again take up His dealing directly with Israel. This period of time is what I believe to be the time of Jacob's trouble. (Jeremiah 30:7). This period of time is known by students of prophecy as Daniel's 70th week. Though, it is applied directly to Israel, it will effect the whole world, for the overspreading of abomination spoken of in Daniel 9:27 will spread over all the earth. "For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity..." (Isaiah 26:21).

When Christ was cut off, not for Himself but for His people, the sixty ninth week ended and from that time the Lord turned unto another people, the Gentiles. When the fulness of the Gentiles have come in then the

Lord will again deal with Israel. This will be the beginning of the seventieth week of Daniel's prophecy in Daniel 9.

Yes, I believe the seventieth week of Daniel 9 will begin immediately after the rapture of the saints, just as the time of the seventy weeks began at the moment of the command to go forth and restore and rebuild Jerusalem. I do not believe there will be a lapse of time, or an intervening time.

It is my belief that this time of trouble which is to come on all the earth and especially on Israel will be seven years less the shortening of the time spoken of by Christ in Matthew 24:22 "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." That time of tribulation will be such that there will never be another like it, nor there has never been one like it. There will be such catastrophic events until not one single person would be left on the earth unless the Lord intervened. It is the hope of Satan that all flesh be destroyed, but he will not get his hope. God, in His sovereign power will preserve His people and bring them safely unto Himself.

The time of this tribulation will come to an end just as God has predestinated it from eternity. All the powers of all men and every effort of Satan himself cannot cause it to last any longer. Then when God has accomplished by it what He has intended, those days will be shortened as it would appear unto man; not shorter than what God intends, nor longer than what God intends. I do not believe that those tribulation days will be longer than seven years.

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We are at this time in a period that many call the great parenthesis. That is the time between the end of the sixty-ninth week of Daniel's prophecy and the beginning of the seventieth week. Daniel prophesied only for the Jews and not for the Gentiles. He was told that the prophecy was to be closed up. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). Some of the increase in knowledge is to be relative to that time that shall come.

When Christ returns for the second time, a time that no man knows, it will begin a series of events that start the fulfillment of Daniel's seventieth week. First, the people that have been saved, both dead and alive, will be called (Raptured) home.

"For the LORD himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). The Lord will not come to the earth at this time, we will meet him in the air. Secondly, the Holy Spirit in the church will be removed from the earth. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7). Thirdly, the next verse shows that the Antichrist will be revealed. "And then shall that Wicked be revealed... Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:8-9).

The seventieth week will begin immediately after the rapture as God again turns to His people, the Jews. This time, seven years, is referred to in the Book of Matthew as the tribulation period. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). At the end of this period, Christ will return with his people to establish his thousand year reign.

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Daniel's prophecy of "seventy weeks" has to do entirely with Daniel's people and Daniel's city (The nation of Israel and the city of Jerusalem).

His vision of seventy weeks determined upon them is seventy weeks of years (shabua). In other words seventy, seven year periods. (Dan. 9:24-27). This entire period of time is divided into lesser periods. First a period of seven weeks; then after that a period of three score and two weeks, leaving a period of one week to end the prophecy. (See vv. 25-27).

The beginning of the seventy weeks of years is fixed with... "the going forth of the commandment to restore and to build Jerusalem" (v. 25). The end of the first two periods (69 weeks) will be known by the appearance of the Messiah as the Prince of Israel (v. 25). At a later time, after the 69 weeks, the Messiah will be cut off, and Jerusalem will be destroyed by the people of another prince who is yet to come (v. 26). After these two important events, (which as you know have been fulfilled in Christ's first coming and the destruction of Jerusalem in 70 A.D.) the final week awaits to be fulfilled, which will begin

with the establishment of a treaty between the "coming prince" and the Jewish Nation for one week. This coming prince is not Christ, but the Anti-Christ.

The seventieth week is divided into two equal periods by the preaching of the two witnesses. (Rev. 11:3) and the breaking of the covenant by the coming prince. These times are three and one half years each. They span exactly seven years from beginning to completion. But of course we do not look for the Anti-Christ, but for the Saviour's return. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Th. 4:16, 17). Then, in chapter five, the apostle states that we do not know for sure when this event shall take place, but that when they shall say, peace and safety, then sudden destruction cometh upon them. In other words; we will be caught up, but they will go into tribulation, and the language implies that this occurs simultaneously. Thus I believe the seventieth week of Daniel's prophecy begins at the time of the rapture, the first phase of Christ's second coming, and lasts until the second phase of the second coming of Christ - seven years.

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I personally believe that the 70th week of Daniel will begin right after the rapture of the saints and will last some seven years, and our blessed Lord will come at the end of it to close out this period of time in which we live. I cannot see an intervening period of time between the rapture and the beginning of Daniel's 70th week.

It would seem that Daniel's 70th week (Dan. 9:24-27), Jesus Olivet discourse (Matt. 24:1-35); and the Seals, Trumpets and vials of (Rev. 6:1-18:24) cover the same period, and are Jewish and have no reference to the Church at all.

Personally, I think the two witnesses of (Rev. 11:3) will begin testifying soon after the rapture and will prophesy a thousand two hundred and three score days. About three and one half years. The beast of (Rev. 11:7 & 13:5) will kill the two witnesses and continue forty and two months. The beast will be destroyed when Christ our Lord comes to judge and bring the tribulation to a close. Yes, I believe the time of Jacob's trouble will last seven years.

I hope that I have been of some help. Perhaps the other writers will be more enlightening.

TITHING

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ple. "Remember the Sabbath to keep it holy." You cannot be expected to remember something unless you know something about it. Therefore,

the Israelites knew something about the Sabbath, or else it would have been foolish for God to have said, "Remember the Sabbath to keep it holy." This should prove to us that before the law was given in writing, it was already known orally and observed.

In Genesis 14:20, we find Abraham giving tithes to Melchizedek, who is a type and shadow of Jesus Christ, if not Christ. I sometimes think that the King of Salem, or the King of Peace, that is revealed to us in Genesis 14, and in Hebrews was the Lord Jesus Christ Himself. But suffice it to say that Abraham, that great patriarch of God, gave unto the King of Salem the tenth, or the tithe.

Now, how did he know to give the tenth unless he had been taught to give the tenth? Do you think that man just decided within himself — just on the spur of the moment — to give tithes unto the King of Salem, if he had not been taught previously to do that? I say, therefore, that Abraham had been taught that.

In Genesis 20:19-22, you find Jacob himself vowing unto God to pay the tenth. Now how did Jacob know to give the tenth unless he had been taught his obligation in this respect? I say, therefore, that he had been specifically and definitely taught his obligation to give unto God the tenth.

Now, when we come to the text that I have read, you'll notice the tithe was incorporated into the law. You'll notice one thing stands out, and that is, that the tithe is the Lord's. It does not belong to me, it does not belong to you. It belongs unto God.

I have heard people raise the objection to the doctrine of tithing, to say, "Well, all of it belongs to God." I'll grant you that, but I have never seen a man give all to God. Now, usually these people who say this, are trying to get out of tithing, so they can rob God. I know that God's Word teaches that "the gold is mine, and the silver is mine, and the cattle on a thousand hills." I know that the earth is the Lord's and the fulness thereof, but He demands the tenth from every person that breathes a breath of life. The tithe was incorporated into the law.

I want you to notice the support of the priestly families as is revealed to us in Numbers 18:24-26. They had no inheritance in the promised land. Their inheritance was the tithe of all Israel, and they in turn gave a tithe. Now the support of this priestly family was not left to the whims of Israel, nor was it left to the men as to how they felt about it.

Some people try to dodge the doctrine of tithing by saying, "When I feel led to tithe, I shall begin." Well, I'll tell you, my beloved, you are not going to feel led to tithe. Why wait "until you feel led," when God has already told you what to do? That is a hypocritical position to take, and it is taken only in order to try to rob God — to get out of the obligation that is upon everyone.

A man in my church said: "I believe in tithing, but I haven't ever yet felt led to tithe." I said, "No, and if you live to be a

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TITHING

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thousand, you will not feel led to tithe then." The man that waits for a peculiar and particular feeling to do a thing, when that thing is laid down expressly in the Word of God, doesn't believe God's Word.

The Bible teaches tithing and this support of the priestly family was not left to the whims of the people, nor was it left to how they felt led. God told them what to do, and they did it.

Revivals are important. I have said it many, many times — I'll say it tonight without fear of contradiction — that tithing goes with revival. You have not had a real revival unless the people have been made to see, and come to accept the doctrine of tithing, and pledge in their hearts to tithe unto God.

I sometimes wonder at the stupidity of my own people, and even myself. We try to have a revival and seemingly it falls flat on its face. The reason is because some of our people are not made to see their obligation, nor are they made to assume their obligation. A revival is not a revival and it is not even a successful meeting, until men see their responsibility, and then assume that responsibility, that is necessarily theirs.

For example, take the great revival that broke out under Hezekiah, as is recorded in II Chronicles 31. Two things can be said about this dramatic revival. First, they returned to the Word of God. The Word of God had been put aside. They had ignored God's Word. They had slighted God's truth. They had denied God's truth. Yet, in this revival that swept all of the land, there was a return to God's Word. Every time there is a return to God's Word, men will assume the responsibility that is theirs. When they returned to God's unvarnished truth, a great revival, of course, broke out, and there was a return to the Word of God.

Also, they brought in the tithe. They had been robbing God. Now they were made to see that they had been robbing God, and so they brought Him the tithe. There were two things apparent in the revival that was led by Hezekiah — a return to God's Word and a bringing of the tithes, back to God.

God's accusation is the last book of the Old Testament against Israel was that they robbed Him of tithes and offerings. I say this not with rancor — not in malice — not in anger, but I say it sincerely out of the depths of my heart because I am intensely and profoundly interested in men assuming the responsibility that is theirs to assume, that a man who withholds his tithes, or robs God of the tenth, is just as bad if not worse, than the man that takes a loaded shotgun and walks into a bank and holds it up. That individual robs man, but the man who doesn't tithe, robs God.

Now, some men will give this excuse for not tithing: "I owe so much, to so many; therefore I can't have enough left over to tithe." Had he been tithing, he would not owe everybody in the community.

After all, are we to understand that it is better to steal from God, than it is to steal from a man? The only way man can serve God acceptably is in

reverence and Godly fear.

God said to Israel: "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:9, 10).

God's accusation then against Israel was that they had robbed God. It is an awful indictment to rob God. That is a terrible indictment leveled against man by the Word of God. God indicts men as robbers when they withhold and steal from Him the tithe.

Now I want you to notice the tithe in the New Testament. Some people say that the New Testament does not teach tithing. Well, the New Testament does teach tithing. It teaches that every man should tithe, both lost and saved. A lost man should tithe. Of this we are certain, for God demands it of a lost man.

It may be true, there is nothing a lost man can do to please God. That may be so, but he is still held responsible to tithe.

In Matthew 23:23, Jesus denounced the Pharisees. Are we to understand that these Pharisees were saved? Certainly not. Jesus asked them, "how can ye escape the damnation of hell?" He called them the children of vipers, and serpents, and pronounced eight woes upon them. We must then conclude that these Pharisees certainly were not saved, but rather were lost people. I think this was the same group that He called the children of the devil in John 8:44.

In Matthew 23:23, He commanded these Pharisees for tithing, but He denounced them for not carrying out the weighty matter of the law — judgment, mercy and faith. "these you ought to have done and not to leave the other undone," were his words. This included tithing. God's Christ demands that the Pharisees tithe. If He demanded of the Pharisees the tithe, He demands of every lost man in this age to tithe. Therefore, every man is commanded to tithe.

In I Corinthians 9:13, 14, the Apostle Paul commented on how the priests were supported under the law. In Numbers 18 we are told how they were supported by the Israelites. Now in verse 13 and 14 of I Corinthians 9, the Apostle Paul emphatically calls attention to tithing. He said to the Corinthian brethren — to those who officiated at the altar — those under the law, that they were partakers of the things of the altar. Now, of what were they partakers? They were partakers of the offerings and the meats that were offered there at the altar. They received the tenth or tithe. Read Numbers 18:21-26, "Even so hath God ordained that they which preach the gospel should live of the gospel." That expression, "even so" — those two little words mean "in like manner." God has ordained that the gospel ministry be supported in like manner, just as the priests were supported under the law. So He said, "in like manner," that is, by the tithe.

I believe, therefore, that the preaching of the gospel is to be supported by the tithe, and that all of God's work is to be carried

on and supported by the tithe. In I Corinthians 16:1, 2, Paul commands the Corinthian brethren to bring in their offerings on the first day of the week. He was raising a monetary offering for the poor saints in Jerusalem. He gives us a number of facts, but two I call to your attention. One was the day of the offering. I believe on the first day of the week you should bring your tithe. I do not mean that God wouldn't accept it some other time, but certainly we can't overlook the fact that Paul instructed the Corinthians to bring it on the first day of the week.

Let me go just a step further. "...let every one of you lay by him in store, as God prospered him." That "lay by" means "a predetermined act." Now how can they predetermine something unless there was a certain amount they were to give, and must give? If they were to lay aside a predetermined amount, they must know that amount. There must be a system, then, of giving, and of course it was the tithe.

I believe in storehouse tithing. I believe the church you are a member of, is the church to which you should give your tithe. In I Timothy 3:15, Paul said: "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Before I comment on that, look at Mark 13:34. Jesus said: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

What is the church, but the house of the living God? He is not talking about wood or stone, but he is talking about the assembly.

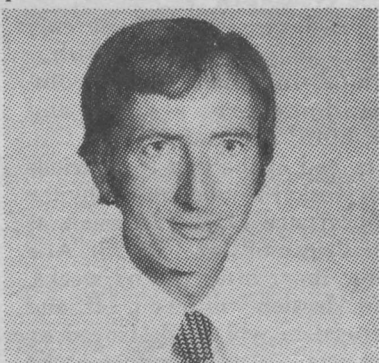
Now what is it that Paul tells us in I Corinthians and what is it that God tells us in Malachi 3:8-10? "Bring ye all the tithes into the storehouse..." Thus it was a type of Christ's church in this age. The church is the antitype of the storehouse in that respect. It is a place for the tithe to be given.

III. An Exhortation.

I say, then, that every man, every woman, every boy, and every girl should bring the tithe into the church of God, into the church of which they themselves are members; not only tithes, but offerings as well. I say again then that I believe in storehouse tithing.

Tithing is proportionate. All must bring the equality. In II Corinthians 8:14, Paul speaks that all might be equal in that

The Memorial Day week-end just wouldn't be the same without one of our favorite preachers Elder Ron Boswell.



Brother Boswell will preach on the subject: "The Stone: Smiting the Image, Becoming a Mountain, And Filling the Earth."

respect, that there might be equality. Now may I raise this question, how can there be an equality of giving unless all give a proportionate amount? If a man who makes a thousand dollars a month gives a hundred dollars and the man who makes a hundred dollars a month gives ten, then there is an equality. They have both given the same. They have given a proportion. I believe therefore in proportionate giving, that there might be an equality. That is the only way that it can be done. That is a percentage, and all give the same percentage that there might be an equality.

As I said in the beginning, Jesus was of the order of Melchizedek, the King of Salem, or the King of Peace. Also we are told in Hebrews 5:6: "Thou art a priest for ever after the order of Melchisedec."

In Hebrews 7:4: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

In the study of the Word of God it is obvious that the tithe is directly linked to Christ. Melchizedek was a tithe receiving king. Christ who is after the order of Melchizedek, is also a tithe receiving King. The entire seventh chapter of Hebrews should be read carefully especially verse eight, the word "there," in this verse, refers not to Melchizedek, but to the Lord Jesus Christ, and the text further declares that He receiveth tithes. Also the text declares that He lives — that is, it is witnessed that He liveth. See also Revelation 1:18 and Hebrews 5:6.

Why did God appoint tithing? As an antidote against covetousness, and to test our faith, to prove our love. Read II Corinthians 8:8. May you prove your love thereby.

RETURN

(Continued from Page 1)

that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Also, David spoke of that time when he should see the Saviour face to face. Psalms 17:15 "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Daniel prophesied that there would be resurrection from the dead of both the just and the unjust. See Daniel 12:2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever." Isaiah, Jeremiah, Ezekiel, and many other prophets wrote of the coming of the Redeemer. Yes, God's people knew of the great promise of His second coming before He came the first time. Much of the holy Scriptures have to do with either the first or second coming of our Lord Jesus Christ. Then when our Lord did come the first time exactly as it had been foretold by the Old Testament prophets, He began to warn that one day He would

return and set up His earthly kingdom on this earth and rule with a rod of iron. Even though He did not see fit to reveal to us the exact time of His second coming, He did give us certain signs, as was given before His first coming, to look for that we might know that His return and the end of this age was at the door. The Lord warns His people in Luke 21 that we should always be looking for His return with earnest anticipation.

There are to be two phases of the Lord's second coming, and both of these are spoken of in Luke 21:25-36. They are the "rapture" and the "revelation."

1. The Rapture: At this time all saints from Adam until this present time will be resurrected, and we who are still alive will be caught up with them in the clouds. I Thessalonians 4:16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first." In Genesis 5:26 we have a type of the rapture in Enoch, for he was taken out of the world and did not see death. In Hebrews 11:5 we see that he escaped the flood which came upon the generation of Noah. Hebrews 11:5 says "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

Now let us take a look at Revelation 3:10. "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Notice the phrase "I will also keep thee from the hour of temptation..." The word "from" is the same Greek word which is the prefix of the word "ecclesia," which is the word used in the New Testament to refer to the Lord's assembly called out from the world. So Jesus is saying that He will keep us out of the hour of temptation. Also, in Matthew 24:14 the Lord said "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The same Greek word is used here that is used in Revelation 3:10 to describe "all the world:" — oikoumene. it means all the inhabitants of the earth. In Matthew 24:21 this "hour of temptation" is called "the great tribulation." In Daniel 12:1 it is called "a time of trouble such as never was since there was a nation." But we must not ignore the fact that Daniel said also, "And at that time thy people shall be delivered..." If this great tribulation shall come upon all the inhabited world, then we are safe in saying that the rapture must needs take place before the tribulation. This is why Paul said in I Thessalonians 4:18, "Wherefore, comfort one another with these words."

If you do not know Jesus Christ as Lord and Saviour, then you shall be among that number that we have been speaking about. You will certainly go through that terrible tribulation period. I have not begun to tell you all the things that lie in store for those who will go through that awful time. The Lord Jesus Christ died to save His people from this, and I urge you to come to Christ now

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THE BOOK OF REVELATION

(Read Revelation 13).

I am a firm believer in the Trinity — that is, that God is Triune — God the Father, God the Son, and God the Holy Spirit. I don't have much sympathy with the Russellites, or with any of the other "ites" of the world who do not believe in the Trinity of God.

Everything that God has ever done, the devil has aped or imitated or counterfeited. While the Lord is a Trinity, the devil also is a trinity.

For example, we read in the Bible that the Lord Jesus Christ established His church and we read in Revelation 3:9 about a synagogue of Satan; so while the Lord has built a church, the devil has imitated what the Lord has done, and has established what John calls a "synagogue of Satan."

God calls preachers to go out into the world to preach His Word, and the devil calls men whom he sends forth into the world to preach his message. The Bible refers to the devil's men as ministers of Satan. We read: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also..." (II Cor. 11:14, 15).

God gives to us the blessed doctrines of the Bible and the devil imitates every doctrine of the Bible. For example, we have salvation by grace, and he has salvation by works. God gives to us the ordinance of baptism for the saved; the devil perverts the ordinance of baptism and says that the ordinance is for the purpose that you shall be saved. God gives to us the ordinance of the Lord's Supper for saved people as a memorial of the death of the Lord Jesus Christ for us, and the devil says that the Lord's Supper is not as a memorial, but that it is sacramental in that grace is conferred thereby.

I say, beloved, there isn't a doctrine that God has given to us within His Bible but what the devil has imitated that doctrine in some manner, and that is especially so in the realm of the Trinity. I say that I believe strongly that God is a Triune God — the Father, the Son, and the Holy Spirit, but this thirteenth chapter of the book of Revelation tells us about the devil's trinity.

Revelation 13:1 tells us of the beast that rises up out of the sea: "And I stood upon the sand of the sea and saw a beast rise up out of the sea..."

This beast that comes up out of the sea is the Anti-christ, which we will identify a little later. This beast has an able confederate in the person of a beast that comes up out of the earth, which is spoken of in Revelation 13:11, when it says: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

This beast, beloved, is the anti-holy spirit.

The first beast out of the sea gets his power from the dragon, as we read in Revelation 13:2:

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

Who is the dragon? If you

will read in Revelation 12:3, you will find that it speaks of a "great red dragon." Then in Revelation 12:9, we read: "And the great dragon was cast out, and that old serpent, called the devil, and Satan..."

So, beloved, we see that the dragon is the devil. In other words, the dragon is the anti-god.

In this passage of Scripture the beast out of the sea is the Anti-christ, the beast out of the earth is the Anti-Holy Spirit, and the dragon is the Anti-God. Therefore, we have here the devil's counterfeit of God Almighty's glorious Trinity.

The one which we are particularly concerned about now is the Anti-christ, and this thirteenth chapter of revelation gives to us a marvelous picture of the Anti-christ.



John Gilpin

I. The Sea.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1).

This beast, as I have said, is the Anti-christ. We will identify him more completely as we go along. You will notice that he rises up out of the sea. The sea represents people. We read: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues" (Rev. 17:15).

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just" (Matt. 13:47-49).

You can see from these two Scriptures that the sea represents the teeming masses of society. So when it says that this beast comes up out of the sea, it literally means that the anti-christ is going to come up out of the teeming masses of society.

Now, beloved, I hold no belief whatsoever for the idea that the Anti-christ is going to come as a demon from hell. Rather, it says that the Anti-christ is going to come up out of the seas, or, in other words, he is going to come up out of society.

He is going to be a human being just like you and me. Somewhere, sometime, there is going to be a babe born into a home and that mother is going to nurture and nurse that babe, not knowing that she is rearing the Antichrist. That mother is going to carefully guard that

babe and some day that child is going to rise up out of the masses of society, as a ruler of this world, as the Anti-christ.

II. When He Will Arise.

The question is, when is he going to rise? I take for granted, beloved, that he is going to rise when the seas are the roughest. In other words, if the sea represents the teeming masses of society (and we see by Matthew 13 and Revelation 17 that it does) and the Antichrist is coming out of the sea, and out of the masses of society, he naturally will rise when the sea is at its worst, or when humanity is tossed hither and yon and doesn't know which way to turn.

God's Word tells us this to be true. Listen: "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; Having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:1-5).

This is talking about the last days and it speaks of them as "perilous times." It is then when things are in such a state that we can expect the Anti-christ to arise.

Another Scripture shows us the same truth: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (II Thess. 2:3).

When is he going to be revealed? When there is a falling away on the part of the people of God.

Beloved, we have a falling away right now, and as the days pass by, there is going to be more and more of a falling away. There isn't going to be a world-wide revival in your day nor in mine. Instead, we can expect things to get worse and worse, and some of these days when things get so bad that it seems that there is no hope at all, when the sea is at its roughest, when the masses of society are tossed hither and yon and don't know which way to turn, it is then that out of the masses of society the Anti-christ is going to rise to control this world.

III. He Will Have Imperial Dominion.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1).

Notice that he will have ten horns. In other words, all earthly power will be summed up in his horns.

Notice also that he will have crowns upon his heads, which will tell us that he is ruler and that he has dominion over the entire world.

Here, beloved, is an individual who has ten crowns — more crowns than any individual in all the world. When the Pope, in 591, put upon himself a triple crown, it was said that he was the most crowned individual that had lived from the day of Adam down to

that time, and no man from that time on has ever dared to wear more crowns than the Pope. I say to you, beloved, when the Anti-christ arises he is going to wear ten crowns upon his heads, and he is going to control the world.

I wish you would pause in your mind and go back to those days following World War I when the League of Nations became a reality, and which ultimately became the League of "Notions," and mostly false notions at that. After World War II when the League of Nations was no longer in good repute, they dropped the name and brought the same organization over from Switzerland and started what is called the United Nations. It is the same old organization with but very, very few changes. But, beloved, I say to you, there is a day coming when the dreams of the League of Nations shall come true, when someone great, the Anti-christ, shall reign and rule completely so far as this world is concerned.

Several years ago, after Wendell Wilkie had been defeated for the presidency, he wrote a book on the subject "One World." Some people said that Wilkie had gone crazy when he wrote his book, but, beloved, when he wrote his book, he wrote just exactly what the world is going to see, and what is going to come to pass some of these days. There will be one world under one imperial ruler — the Anti-christ.

IV. He Will be a Blasphemer. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1).

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. 13:6).

This individual, when he arises, will come as a blasphemer.

I would like to remind you that there never was a time of blasphemy and irreverence as there is at the present time. A person can hardly get on the bus and ride any distance without making his ears to become a sinkhole for the putridity to which he has to listen.

Sometime ago, I rode from Ashland to Russell on a bus — just four miles. Seated behind me were two young women, and I dare say that those two women took the name of God in vain twenty-five times between Ashland and Russell as we were riding along.

I tell you, beloved, there is a blasphemy that is worse than taking the name of God in vain, and that is the blasphemy when a preacher dares to stand behind the sacred desk and to hold in his hand, deceitfully and hypocritically, the Word of God, and say that Jesus Christ was not born of a virgin, that He is not the Son of God, that He did not come out of the tomb, that He did not die for sinners, and that He did not rise into the heavens above. When a man says that, that is the worst profanity that any cusser could ever produce. I tell you, beloved, we are living in a day that is leading up to and giving rise of the Anti-christ who will be a

blasphemer — who will blaspheme against God and the name of God.

V. He Will Be An Intellectual Genius.

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon the horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1).

This tells us that he will have seven heads. Of course you know that a head is symbolic of intelligence, and the number seven in the Bible always signifies fullness and completeness. It is a number that is always ascribed to God. When it tells us that this individual will have seven heads, it is a symbol of full intelligence.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up" (Dan. 8:23).

This Scripture refers to the Anti-christ and it says that he will understand dark sentences. This Hebrew expression, "dark sentences," is only found in two other places in all the Bible. In I Kings 10:1 you will find that it is used in connection with Solomon, and when the queen of Sheba came to see him and asked him "hard questions." In Judges 14 that same expression is used when Samson gave his "riddle."

Now, beloved, notice that it says that this individual will be able to understand dark sentences which is also translated "hard questions" and "riddle." I tell you, beloved, when this individual comes into existence and takes over and controls the world, he is going to be an intelligent genius, the like of which the world has never yet seen. He will be able to understand the dark sentences, he will be able to explain the hard questions, and he will be able to answer all the riddles of the world that may be put to him. When he comes on the scene, the world will be swayed because of the seeming unusual intelligence that he apparently is the possessor of.

VI. He Will Be A Political Genius.

"And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries, And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people." (Dan. 11:21, 23).

They say that the leopard is the most handsome of all beasts. I rather imagine that that is why the Anti-christ is able to accomplish as much as he does because he will be handsome, just like a leopard.

I would like to remind you of this fact, that all the modernists are amicable, wonderful gentlemen, and are good looking. They stand straight in the pulpit and they are able to sway the audience when they speak.

So far as I am concerned, I could never qualify to be a modernist. Neither could I be

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REVELATION

(Continued from Page 7)

the Antichrist. Beloved, I have had a lot of appellations tied on to me, and I have been called a lot of things, but nobody had ever called me the Antichrist. I would be ruled out to start with, because he is handsome. He will be handsome and because of that, he will be able to accomplish that which he does.

RETURN

(Continued from Page 6)

before the rapture occurs. But I must tell you that the tribulation is the least of suffering that you will have if you do not know Christ as Saviour. When that is all over, then you shall surely stand before the Great White Throne of God where you will be sentenced to spend eternity in the lake of fire with the devil and his angels. The Bible warns us in Hebrews 10:37, "For yet is a little while, and He that shall come will come, and will not tarry." May God help you to see the truth in God's message and trust Christ as your Lord and Saviour.

2. The Revelation: By this we mean the time when Christ shall reveal Himself to the world on the earth. You see, the rapture will be a secret event involving only God's elect saints that are either in the ground or alive on the earth. It will be a snatching away, a taking away by force. On the other hand, the revelation means that all the world shall see Him. "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so Amen." Revelation 1:7.

Now at the revelation of Christ, He shall come with His raptured saints with Him to execute righteous judgment upon the earth and put an end to the tribulation period. This will be done when Satan makes war with the Lamb and is conquered. Satan will try to prevent the Lord from setting up His righteous kingdom. This will be called the Battle of Armageddon. See Zechariah 14:1-3, "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle."

In light of what we have learned we must now consider the Lord's commandment: We are commanded to watch for His coming. There is no prophesied event which must be fulfilled before the Lord's return in the air to take His saints out of the world. See Matthew 24:3-14. All the prophesies which need to be fulfilled will be fulfilled during the tribulation period. Luke 21:22, "For these be the days of vengeance, that all

things which are written may be fulfilled." This fact, and the way that the apostles described the rapture, tells us that it is very near, even at the door. As a matter of fact it is imminent. That is, it could and very well may happen even as you read this article. So this is the reason why we should watch for His coming. God even withheld times and dates from us that we may continue to watch. Matthew 24:36 "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." If we already knew the date and time, there would be no need to watch. By our watching we shall receive a reward. "Blessed is that servant for He shall make him ruler over all his goods." Matthew 24:42-51, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellow-servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Notice vs. 45-47. A faithful servant is one who is always watching. That servant will be faithful in all things. That servant will meet the Bridegroom at His call. There will be those in that day who will be saved, but will not be watching for the Bridegroom to come. He shall not miss the rapture, but neither will he be invited into the bride chamber; for the servant who is not faithful in watching for the Bridegroom will not be faithful in any other part of the service of the Lord. Therefore, it behooves you as a child of God to be faithful in all things. After all the warning that we have had through the word of God, it would be an awful thing to be surprised when that trumpet sounds. Matthew Henry's comment tells us this. "To watch implies not only to believe that our Lord will come, but to desire that He would come, to be often thinking of His coming, and always, looking for it as sure, and near, and the time of it uncertain." read I Thessalonians 5:1-11.

By our watching we are distinguished from the world; we are not the children of the night. It is plain to see that the world is not looking for the return of Jesus Christ. Not only that, but the world does not even want Jesus Christ to return. If men were looking for the Lord to come back; they would act, think, and do things

much differently than they do. People would not be lovers of themselves more than lovers of God. Notice II Timothy 3:1-7. If governments were looking for the return of the King of Kings they would do things much differently than they do, but we notice in I Thessalonians 5:3 Paul said, "For when they shall say, Peace and safety; then sudden destruction shall come upon them, as travail upon a woman with child; and they shall not escape."

The child of God should not be a part of that world system which holds God, and His mighty word in contempt as they do. Jesus said that we would be in the world, but not of the world. Paul said, "...be ye separate saith the Lord, and touch not the unclean thing; and I will receive you." II Corinthians 6:17. Luke 21:34, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Amen.

CRIMINAL

(Continued from Page 1)

If you alter the words, or ignore them, you do harm to the resultant concept and hence to the specification of what God has said to us.

Did Christ sell anything in order to purchase our redemption? The aforementioned writer says that he did. He does this to hopefully prove that the atonement of Christ is in some manner infinite and all-sufficient in its nature. We must be careful in our usage of words or we shall be blameworthy before God.

Has Christ ever sold anything? Is he a merchant? Is he engaged in commerce? Read Matthew 13:44-46. The specifics are inescapable. These Scriptures state the following:

1. The kingdom of heaven is likened unto... 2. A man seeking or seeing a treasure or a pearl. 3. The man selling all he has to gain this treasure or pearl. The man using the proceeds from the sale to purchase the treasure or pearl.

The writer says that Christ is the seller and the buyer. I will grant that Christ is a purchaser for He purchased my redemption with His blood. But, has Christ ever sold anything? The writer says most clearly that He did.

Using these parables as a base the writer says that Christ sold the cattle on a thousand hills, silver and gold etc. and then purchased our redemption therewith. If you follow these parables as they are written,

Come to Ashland Memorial Day week-end and hear Elder David West, a well respected preacher in Baptist circles.



Brother West will expound on: "A Widow, A Pot of Oil, and God."

omitting nothing, then this is what he says. Do you not see why I find this obscene?

The writer has transgressed probity and has left himself open to a charge of criminal contempt. Read I Peter 1:8-19, for it shows that we are not redeemed with silver or gold but with the blood of Christ. The writer, by his spiritualizing of these parables, makes us redeemed with the proceeds of the sale of the cattle, silver, gold, and all that Christ has to sell; for the writer says that He sold it all.

If I sell my car and use the proceeds to buy another car, does not the value of the car sold contribute to the purchase of the new car? When the man sold all he had in the parables to buy the field of treasure or the pearl, did he not use the proceeds of their sale to this end? Surely they did if contextual accuracy is of any value. The writer has said that this is an example of Christ selling all he had to purchase our redemption.

The atonement of Christ is after this manner. Christ shed His blood to purchase our redemption. He did not sell anything, for He had nothing that was vendable; and there is no one in the entire realm of heaven or earth which could pay a purchase price for the riches of Christ. Our atonement is bought by the blood... nothing else in any form.

Men with low minds have said that this view of the atonement is a commercial view, and in light of what the writer I allude to says I find this laughable. He has Christ selling everything He has to purchase us and he has the bad taste to say that we... we... believe in a "commercial view of the atonement." Men should study the English language before they assay to preach or write in it. "Commercial" is merely a derivative of "commerce," and if buying and selling is not commerce then I cannot know what is.

Men say what they say, but they do not always look at the ramifications of what they say. Let me explain to you what the writer has said when he says that Christ has sold everything He has in order to redeem us. I shall do this in 4 simple points, to wit:

1. The writer says that Christ sold all He had. Is this true? Then who was the buyer? A sale, or a barter if you prefer, is a two-sided transaction. If Christ sold, then who bought? If Christ sold all He had... the cattle, the silver and the gold, etc. then who in heaven or earth bought them?

2. If Christ sold all these things, what was He paid for them? What was the purchase

price He received? Even if you say that "sell" means to "barter", then value is still received for value. What currency, goods, or service were paid to Christ for the cattle, the silver and the gold, etc? The writer does not say. What did Christ gain by His sale of all He had? Did He gain anything? The writer, apparently a stranger to specifics, does not say. Did Christ gain anything or did He allow himself to be cheated in the celestial marketplace which the writer has conjured up? Was He as unwise as Jack who received a handful of beans for the family cow?

3. If Christ did indeed sell all He had, then who in the universe could come up with the purchase price for all He had? Christ's treasures and riches are truly infinite, and this is the only point where I agree with the writer. If Christ sold His all, is there then some celestial moneychanger who raised enough celestial currency to pay Him off for all He sold? Again, the writer, being a stranger to specifics, does not say. Is there some celestial being who is capable of buying Christ out of all He possesses? Andrew Carnegie was one of our wealthiest men, but J.P. Morgan bought him out for 500 million and didn't even miss the money. The writer, striving to prove an infinite value in the atonement, has Jesus Christ playing Carnegie to some unknown and unspecified J.P. Morgan, who apparently has enough celestial currency to buy Him out.

4. Did Christ sell all he had? The writer says so and says that He sold all His riches (the cattle, the silver and gold etc.). If this be so, then Christ is no longer the present owner of these things. If you sell something it passes from your possession. If you barter something the same is true. If I barter a cow for a horse, the cow is lost to me and I'm stuck with the horse.

If Christ sold or bartered away the cattle on a thousand hills then they are no longer His, and the writer says redundantly that He sold them... but the Bible says that they are His. Obscene. Since the Bible says that the cattle, the silver, the gold, etc. are Christ's (while the writer says that He sold them) did Christ then buy them back from the one He sold them to? This is impossible for the parables state that the man used the proceeds from the sale to buy the treasure and the pearl. They could not have been bought back for the man in the parable sold everything he had for the treasure and the pearl. If Christ sold all He had to purchase

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DOCTRINES OF GRACE

Have you ever heard about election?
How God chooses some on whom to bestow His affection.
God purposed just some to choose.
Of them none to ever lose.
Some will say you choose salvation.
They know nothing at all about predestination.
You see your free will is nothing at all.
If you never receive an effectual call.
God has already set down His plan.
It will come to pass regardless of man.
If not for God we all would perish.
That's why the doctrines of grace we should cherish.
Let us hide them deep in our heart.
And never oh! never from them depart.

Faye Moore

CRIMINAL

(Continued from Page 8)

chase us when He has nothing with which to buy back what He sold... except us. May we expect that Christ shall at some time in the future trade us off to re-gain the cattle, the silver and the gold which He is alledged to have sold? If Christ sold all He had, then He is denuded of possessions except for the elect which He purchased. If Christ sold the cattle, etc then they now belong to someone else.

This misuse of the parables to show that Christ sold His all is not just heretical, it is obscene. If Christ used the proceeds from a sale of cattle, silver and gold to a purchase my redemption then I Peter 1:18-19 has lied to me, for it tells me that I am redeemed by the blood. I am not bought by the proceeds of the sale of a cow of a million cows. The very thought is obscene.

Christ did indeed become poor for my sake when He was born of the seed of Abraham. Christ laid aside all His riches and became poor, but riches laid aside are yet held in possession. When Harun al-Rashid was Calif of Baghdad he would frequently lay aside his regal robes, take the cress of a beggar, and roam the streets of Baghdad among the poor. While on the streets in this fashion he was as poor as the poorest beggar and had not the price of a meal. Yet, he still had all his treasures in possession and his royal title was still intact, though he was temporarily impoverished.

When Christ became poor for my sake, He lost nothing in the transaction. He became no less God, and He lost none of his possessions which were His by right of primogeniture... the first born of heaven. To state that He did is the ultimate obscenity.

Poverty stricken nobility is pitiable. After wars and tumults European streets have been filled with Barons, Earls, and Counts who beg for their living. Is this an accurate view of our Lord? If Christ sold all, then He has nothing remaining but His title "King of Kings." What possible benefit is a title with nothing behind it? What is the rank of a street sweeper with a royal name?

Did Christ barter away all He had? The writer affirms this. Whom then did He barter with? The mythical barterer or buyer which the writer has invented is either on equal or superior footing with Christ for the writer says that he bought or bartered for all Christ had. Morgan was both an equal and a superior of Carnegie so he could buy him out without blinking at the transaction. Is there some celestial mystic who is equal or superior to Christ. The writer who says that Christ sold all He had must surely say so.

I have some questions for the writer, to wit: 1. If Christ sold all he had, who was the buyer? 2. What was paid to Christ as a purchase price for all he sold? 3. If Christ sold the cattle, the silver and the gold; who now owns them? 4. If Christ sold these things and used the proceeds to purchase us (as the writer's usage of the parables states), then are we not thusly redeemed with the value of cattle, silver, and gold? 5. If someone can buy what Christ had to sell or barter, is not this someone then on an equal or superior footing with Christ?

I would appreciate it if the writer would answer these questions precisely as they are asked.

The writer has made precise statements as to what Christ sold. May he address these questions precisely?

Christ Jesus suffered in body, soul, and spirit for me. He became poor for my sake. He took the form of a servant for my sake. He suffered agonies which I cannot know for my sake. But, He never, never sold anything for my sake. He could not sell or barter away His riches for there is no being in heaven or earth capable of buying or trading in heavenly possessions.

It may be said that my language is overly forceful, but forceful words are needed when a writer transmutes Christ, my Lord into a street merchant. When this happens no words of rebuttal can be too forceful.

What has happened in this case has happened often before, but never with such severity of error. Men use types, figures, and imagery to establish false doctrines; and they always have. But, I have never known of a case which so severely attacks the deity of Christ as does this alledged selling by Christ.

I tell you that if you use a type or a parable to make a point, then you must give place for every element of the type or parable. The word sell in the parables in Matthew 13:44-46 cannot be glossed over as though it is merely figurative and as though it doesn't really mean to sell. The word sell means just that... to sell. You cannot make this just a type of Christ becoming poor for our sake or some such thing. If sell doesn't mean sell in these parables then the words kingdom, treasure, or pearl have no meaning. Men seem to imagine that they can make the words of the Bible conform to any doctrine they think convenient while ignoring the specifics of the words.

I do not charge the writer with deliberately blaspheming Christ, but he must answer to a charge of criminal carelessness. In his passion to prove a non-existent "infinite value" of the atonement he has attacked, perhaps inadvertently, the very deity of Christ. He perhaps didn't intend this but his misuse of these parables speak it.

Peter once inadvertently approached unto blasphemy. At the transfiguration he wanted to build three tabernacles for Moses, Elijah, and Christ; and thus put Christ on the same level as Moses and Elijah. He didn't intend blasphemy but his proposal contained it. The writer I allude to places Christ on the level of a worldly merchant who must sell everything he has in order to gain funds to purchase our redemption.

When men have a passion for

We look forward to hearing a fine sermon from a mighty fine preacher, Elder John Pruitt.



His sermon will be on the subject: "Progressive Sanctification."

what seems to them to be a beautiful sentiment, they need to move with deliberate care in their use of Scripture. I have seen entire systems of theology constructed in the last ten years around spiritualizing, typing, and imagery and this without even one precise Scripture to state the doctrine.

God is infinite, but His works as recorded in the Bible for our understanding, are limited. God created one earth, not myriads of earths. He made the first man Adam, not a multitude of initial Adams. God called Abraham, not Lot, as the lineage through which Christ would spring. These specifics of the limited workings of God are legion in the Bible. These limited works do not argue against God's infinity but show His power of choice and design.

A doctrine may be wrong without me calling it an obscenity. But, when any man strikes at the deity of Christ out of criminal carelessness then I must cry, "obscenity," "obscenity," as the lepers of old cried "unclean," "unclean."

I ask you once again... did Christ ever sell or barter anything? Did He take the proceeds of this sale and make it part of our redemption price as the men in the parables did? Is Christ a commercial merchant? How say you?

REVIVAL AND CHURCH ORGANIZATION

Grace Baptist Church of Stanleyville, N.C. extends an invitation to our spring revival and a church organization service. Beginning on Wednesday, April the 22nd, thru Friday the 24th, Elder Dan Phillips of Bristol, Tenn., shall be preaching at 7:30 p.m. On Saturday, April 25, beginning at 10:00 a.m., the Victory Baptist Mission of Courtland Va. will be organized into a church. We of Grace Baptist Church are very happy for and rejoice with these dear faithful brothers and sisters in Christ. The mission is presently meeting in the home of Brother Frank Parrish in Courtland, Va. Elder Don Pennington recently moved onto the field there, and God is greatly blessing them. Following the organization, lunch, and a time of fellowship; an afternoon service is scheduled. Those presently scheduled to speak at the Saturday services are Elders Joe Wilson, Jim Hobbs, Rick Perdue, Don Pennington, and Dan Phillips. Then on Sunday, April 26 Elder Phillips will conclude our revival with a regular schedule of services. All services will be held at the Grace Baptist Church in Stanleyville, N.C. For any further information or assistance contact: Pastor Gene Kiger 143 Cross Baptist Church Road Rural Hall, N.C. 27045. (919) 377-2154/ (919) 377-9808. Please pray for all these services, and we would love to see many of the readers at these services.

CASTAWAYS

(Continued from Page 1)

for the mastery is temperate in all things." Athletes train vigorously, practicing rigid self-control in all things. Paul also said that he kept his body under subjection (like a boxer he buffeted his body, disciplined, subdued it, kept it under control) because when he preached to

others he might not become unfit to continue the race by letting the flesh take over and ruin his ministry (testimony).

In the following chapter of I Corinthians we find that the Israelites missed the prize that Paul speaks of here because of lack of self control, constantly disobeying the commandments of God. (I Cor. 10:5-10). There is a warning in this same 10th chapter we would do well to remember. "Wherefore let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). There is the admonition of I Corinthians 10-31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

First, I would like to say this article is directed to the born again (elect). The scriptures referred to are not teaching in any way that one (born again believer) can lose his salvation that is in Christ Jesus. But this, along with other Scriptures, as I Corinthians 3:11-15 teach that believers receive rewards for service in the Lord's work, and we can also lose our rewards by falling into sin, (worldliness, fleshly lust, disobedience.)

Secondly, in many ways we are our own worse enemies. We bring many things on ourselves (speaking for myself). Paul said to the church at Philippi, "I have learned" and that he could do all things through Christ which strengthened him. (Phil. 4:11-13).

Thirdly is this a matter which we, the born again, the elect of God, are in danger of becoming, castaways, disapproved, unfit, to carry on the work of our Lord. Paul saw the danger, therefore we should also.

Fourthly, the Bible has recorded many incidents of God's people becoming castaways, people who were blessed of God, used in a great way, but sidetracked for various reasons. For example, Lot, Moses, David, Samson, Jonah, Solomon and Peter.

Fifthly as I examine myself, writing this article, the Holy Spirit has shown me this is a reality in my own life that I must deal with constantly. I know that we as children of God must realize that there are besetting sins that are like dead weights. They need to be cast, or laid aside, (Heb. 12:1) so

ANNOUNCEMENT

Elder Coy Cox has accepted the pastorate of New Bethel Baptist Church in Somerset, Ky. This man is a very able preacher. Pray for him and his ministry in this church.

Elder Ron Crisp has accepted the pastorate of the First Baptist Church of Independence, Ky. Pray for this pastor and church.

The editor will be in a meeting with the Deerfield Baptist Church of Somerset, Ky. April 26-May 1. The church is located on Empire Drive off Boat Dock Road. Services will be the regular schedule on Sunday and nightly at 7:30 p.m. The church is pastored by Elder Wendell P. Furlong. I would like to meet our readers in this area during this meeting. Pray for the meeting. For further information, contact Brother Furlong at (606) 679-2972.

that we might run the race with joy, to the glory of our Lord and Saviour. Note: Hebrews 12:1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

We have, as children of God many things to be on guard against that we might not become castaways. A common enemy seeking those whom he may devour, (I Pet. 5:8). Ignorance of his (Satan's) devices, (II Cor. 2:11). Works of the flesh, (Gal. 5:19-21). Weariness, (Gal. 6:9 & II Cor. 4:16-18). Fear, (II Tim. 1:7 & Matt. 10:28). Chastisement, as individuals and collectively as a church, (Heb. 12:5-15 & Rev. 3:15-19).

Finally sometimes it seems as if we are spinning our wheels or blowing smoke (so much hot air), a worldly expression that seems to describe our condition before God, as the Holy Spirit moves upon us to examine ourselves, (II Cor. 13:5).

May we honestly, with God's help, start anew, present our bodies a living sacrifice wholly acceptable to God, that we, with the Apostle Paul, might say I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. In other words, by God's grace, practice what we preach. Amen.

APPRECIATED LETTERS

Dear Sir:

Please renew my subscription. I hate to miss a paper, as I learn a great deal from The Baptist Examiner.

Sincerely,

Lena M. Wilkinson
Poca, W. Va.

Dear Bro. Wilson:

I read your paper that a friend subscribed for a year for me. I enjoyed it so much I would like to have it for my own family to enjoy. May the Lord continue to bless you and all who read your informative and Scriptural paper.

A. L. Hickman
Hobbs, N. Mexico

Dear Bro. Wilson:

I enjoy reading the Forum, especially the issues that deal with daily living. Also my appreciation to all the writers who take the time to study and answer the questions. Praying that the God of all grace will continue to bless your ministry there.

In Christ,
Ray Blakley
Mansfield, Ohio

GRACE ALONE

by Ron Boswell

"Not for your sakes do I this, saith the Lord GOD, be it known unto you..." (Ezekiel 36:32).

Now by way of introduction, God is talking about the salvation of a future people, then He makes this statement: "Not for your sakes do I this, saith the Lord GOD, be it known unto you..." (Ezekiel 36:32). So He is saying by these words, that there is nothing in you that will bring this salvation. So I will tithe this message, "Grace Alone."

Our verse refers to the salvation of a future people. In the day in which Ezekiel lived, there were many religious people and they were lost. As I am preaching this message, they are burning in hell as a result of having never been saved from their sins. But Ezekiel turned his eye to the future and said, "Someday God is going to save a future generation." These people are Jews as the context of our reading shows, listen: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (Ezekiel 36:24). He is talking about after God brings the Jewish people back into their land, the Holy land, the land of Israel. It will happen to a people that are ingathered to their land. They will be saved by the grace of God.

We notice in Ezekiel 36:26, they will be a new creation, and they will be new creatures. It says this, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." God is going to affect the emotions, He is going to make new creatures out of these people, and that is exactly what He has done when He saved us, for the Bible says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

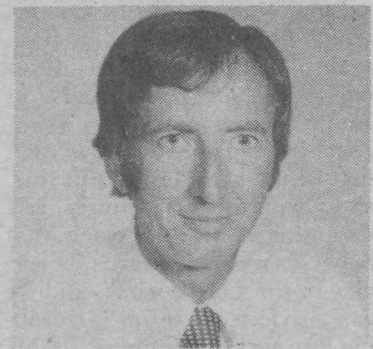
God would do that in the future to a people, just as He has done it to each and every one that He saves. Not only that, but they will have a new walk by the power of the Holy Spirit. Listen; "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36:27).

So we notice here, that these people will obey the Lord. When God saves somebody, they have a new walk, they want to walk God's way. Do you know why they want to do that? It is because of the power of the Holy Spirit on the inside. Not only that, but God gives a new relationship when He saves someone. Listen; "And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God" (Ezekiel 36:28).

God is not everyone's Father. God is only the Father of His children. Now listen, when an individual comes into this world, they are born into the devil's family and it is only when they are adopted into God's family that they are God's children. It is only through the

miracle of the new birth that they are born into God's family and are God's children. So here we find that God, in referring to a people that He will save out yonder in the future, says, "We are going to have a new relationship. I am going to be your God and you are going to be my children." When God saved me, there was a new relationship. I was made a child of God. God became my Father.

There will also be a cleansing from sin. Listen: "I will also save you from all your uncleannesses..." (Ezekiel 36:29). They are going to have some uncleannesses, but they are going to be saved from it,



Ron Boswell

they are going to be washed. When God saved me, He washed me in the blood of his own Son. The only way that you and I can be cleansed from your sins, is to be washed in the blood of calvary's Lamb. So someday, out yonder in the future, these people are going to trust in Jesus. They are going to be cleansed from each and every sin from the cradle to the grave, through the sacrifice of the Son of God on calvary.

They will also have a new attitude toward their past life. Ezekiel 36:31 says this, "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." When God saves someone, they have a new attitude toward their past life, they do not glory in the sins of the past. You know, whenever you find an individual that professes to know the Lord, and they are glorying in the sins that they used to indulge in before they were saved, it is a bad sign. God says you have a new attitude towards your past life. Do you know what that attitude is? You loathe, that is, you hate yourself when you think of those evil things you did. There is a new attitude toward the past life when an individual is saved. If an individual does not have that, they do not have salvation.

Most of what you hear in testimony meetings is simply sin-sharing. God does not want His people to be sin-sharers. He gives a new attitude toward the past life in each and every one that He saves. They do not glory and revel in a sinful past but rather they abhor themselves when they think of the things they used to do. God does give a new attitude toward the past life. Now we come to our text, Ezekiel 36:32, and God says, "Not for your sakes do I this, saith the Lord God..." which brings us to the first point in our message.

I. NO REASON IN THEMSELVES CAN BE FOUND FOR THIS SALVATION.

There just is not anything in them that can cause this salvation to take place. That is exactly the way it was and is with every one that has ever been saved or ever shall be saved. There

is no reason to be found in themselves for this salvation of the Lord. There are two sins that are part of human nature. One is "self-dependence" — to be self-dependent with respect to salvation is a sin. The other is "self-exaltation" — to exalt self with respect to salvation is a sin. Let us look at it like this, though an individual may never say it, yet in their heart they may think, "Listen, I am smarter than that fellow down the road, because I was smart enough to come to the Lord Jesus Christ. I was smart enough to go hear the Word of God," that is simply exalting self. Our text lays self in the dust. You were not smart enough to come to the Lord Jesus Christ. The Bible says there was nothing in you, not for your sakes did this salvation come, not one thing in you could be found to bring salvation. In Titus 3:5, we have the New Testament telling us the very same thing, "Not by works of righteousness which we have done, but according to his mercy he saved us..."

What is a work of righteousness? Prayer is a work of righteousness, baptism is a work of righteousness, confessing your sins is a work of righteousness, but the Bible says none of these had anything to do with your salvation. How are we made heirs to heaven? How are we made just with God? The Bible says, by His grace, by His unmerited favor.

II. GRACE ALONE IS THE ONLY REASON TO BE FOUND

Grace alone is the only reason that can be found for God's salvation. Someone says, "What do you mean by grace?" By grace, I mean God's unmerited favor and I will go further, if you add one work to it, it is not grace. In Romans 11:4-6, we have what God said to Elijah. This was during the time when Elijah was discouraged. He had been preaching and there were not any results. He had complained to the Lord, "I am the only one left," in other words, "I am the only one that believes the truth of the Word of God." But God said to him, "No, that is not so, you are not the only one, Elijah. I have reserved to myself seven thousand men," and this would not even count the women and children. Listen to how it is recorded here in Romans 11:4-6, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."

"Even so then at this present time also..." Now notice that He is talking about our time, even our time, what does it say? "...there is a remnant according to the election of grace." — that God has elected individuals to salvation by His grace. Now notice verse 6, "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

He is saying this, you cannot mix works and grace. Grace and works are just like water and oil. You can take the water and the oil and you can mix them up. You can put them in a blender and then pour it out after it is all mixed up. Do you know what will happen? They will separate, that oil will not mix with that water. That is exactly the way it is with grace and works. One will not mix with the other insofar as salvation is concerned. You are either saved by

the grace of God or you are saved by works, you can not mix them. There is no such thing as a combination for salvation.

Once a preacher said that he believed that God had sent His Son to make the down payment on salvation and that now it was up to him to make the installment payments. In other words, Jesus paid a part and now he was going to have to make all the payments during his lifetime. That preacher had never read this verse in the Bible evidently, for it says, "...if by grace, then is it no more of works..." (Romans 11:6). Jesus paid it all. Salvation is by the grace of almighty God. No human works are involved in salvation.

Our interest in Christ is the result of grace given. Listen: "Who hath saved us, and called us with an 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 Timothy 1:9).

Before God did anything, God gave a people to the Lord Jesus Christ, and Jesus agreed to be their representative. He agreed to represent them in the judgment and He came down to Calvary and was judged in the room and in the stead of each and every one of those individuals, suffering for each and every one of their sins from the cradle to the grave. Then He rose from the dead to justify them. Why did He do that for us? The Bible says because grace was given us. When this grace was given, there was not anything in us that would cause God to do that. Yes, God did look down through the ages of time and He saw us, but He did not see anything good. He did not see any decision for Christ. He did not see you coming to the Lord Jesus Christ, for Jesus Himself said, "...ye will not come to me, that ye might have life" (John 5:40).

He did not see any decision on your part. Do you know what He saw? He saw that you would run from God as far as you could go. He saw that you loved darkness rather than light. You know what else He saw? He saw that even after He saved you by His grace, you would often be cold. He saw your backslidings. He saw how that you and I are not the kind of people that we ought to be. He saw it all, and He had mercy on us and gave us to the Lord Jesus Christ, the Bible says, before the world began.

I have been talking to you about grace alone. It is the reason given for salvation. I want you to notice further with me, our standing with God is by this unmerited favor known as grace. In Romans 3:24, we read this, "Being justified freely..." The word justified means "just as if I never sinned," that is how we stand before God and the Bible says, "Being justified freely..." I did not buy this standing with God. The Bible says it was free. I did not buy it with my baptism, I did not buy it with my prayer, I did not buy it with my church membership, I did not buy it by confessing my sins, I did not buy it by a moral life, I did not buy it by reforming. How did I get it? The Bible says it was free. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

No cost, no works to add, it is free by His grace. Why do I have such a standing? Because

Jesus died for me and paid the full penalty. Now listen, when the children of God sin, the Bible lets us know that they are chastised, but they are not punished. The two words, "chastisement" and "punishment" are very similar, but they have a little different meaning. Chastisement carries with it a corrective measure. Punishment carries with it the meaning of penal or penalizing, punishing, making to pay the penalty. God's people are never punished because Jesus was punished in their behalf and paid for that sin, but God's people are chastened of the Lord and it is a little different because our standing with God through the blood of His only begotten Son is that we are "just as if we have never sinned." How is this so? By grace alone do we stand like that. This brings us to our third point in this message.

III. YOU ARE TO KNOW THIS TRUTH.

The latter part of our text says, "...be it known unto you..." God wants you to know something about the grace of God. As a matter of fact, the Bible is called the Book of the Grace of God. Did you know that? In the book of Acts, Acts 20:32, we read this, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up..." So you see here, the Apostle refers to the Bible as the Word of His grace, the Book of Grace! Since this is the Book of His grace, those that are called and sent of God are grace preachers, not preachers of works, not preachers of a combination of works and grace for salvation, but they are grace preachers, because the Bible is called the Word of His grace.

God wants His people to know that they are saved by grace alone, listen: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Hebrews 13:9). He is saying that your heart ought to be established with the teaching of the doctrines of grace and, "...not with meats, which have not profited them that have been occupied therein" (Hebrews 13:9).

At a meeting where they taught that the individual could be saved one day, and lost the next, they were having testimonies. One man stood up who was very old and said this, "I have been lost and saved on numerous occasions, and now I am saved, but I would give

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Hear Elder Dan Phillips, a great preacher of the Word of God, preach at our Memorial Day Week-end conference.



He will be preaching on the subject: Secular Humanism."

GRACE

(Continued from Page 10)

anything if I knew that I could not be lost again!" The doctrine which this man held did not profit him because it was not a doctrine of grace from the Bible, but a doctrine from the minds of men. The man held what this verse terms a strange doctrine. What is a strange doctrine? That which is strange to the Word of God is a strange doctrine. The Bible is called the Book of Grace and the man held a doctrine that was strange to it.

Whenever someone brings you a message on salvation, and it does not ring true to the Bible, if it does not say "GRACE ALONE," then you know that you are listening to a strange doctrine.

Maybe you are listening to this message and you are lost. Is this not a good doctrine for you? You do not have anything to pay, you are bankrupt. You have nothing to pay by the way of righteousness. Though others might try other ways, you know in yourself that there is no other way for you. If you are to be saved it must be by grace alone. The Lord Jesus Christ died on Calvary and God raised Him from the dead and He is alive for evermore. Trust Him today! May God bless you.

MEETING IN FLORIDA

by Joe Wilson

It was my great honor and high privilege to preach for the Providence Baptist Church in New Port Richey, Florida March 2-5. This church is pastored by Andy Proctor, a very sound, fine, and able young preacher. I always count it a privilege to be invited to preach for a true church of Jesus Christ. True churches are the greatest institutions on the face of the earth. Being a preacher is the highest calling that God gives to a mortal man. A church bestows a high honor upon a man when she, recognizing him as a God-called preacher, invites him to preach for her.

This meeting was scheduled to continue through the 8th. However, I had to close my part of the meeting and return home to preach the funeral of Elder Owen Croy, a long time member of our church. Brother Croy preached for our church as interim pastor and assistant pastor for a long period of time. He was a help and blessing to our church in many ways and for a considerable period of time. Elder Leroy Pack was invited by the Providence Baptist Church to finish out this meeting, which he did so ably. This was only the second time in my long ministry that I have had to cut a meeting short.

I have a very high regard for Andy Proctor. He is very strong and sound in the truths of God's Word. He is very energetic and enthusiastic about his ministry. We need more of this. He is an able preacher of God's Word. He is married to the former Carol Pyle, the daughter of a very fine preacher, Willard Pyle. They have a son, Timothy. It was a pleasure and privilege to be in their home these few days. Carol is one of the finest of Christian women. Andy's major problem at home is that he does not know when to go to bed, and wants the visiting preacher to stay up with him to all hours. I used to be like that, but have learned better. One can

go to bed early, get up early, and have the same amount of hours for fellowship.

My stay in this home was brightened by Sister Kirkendall, Carol's grandmother, coming in on Tuesday to be with us. I think very highly of this Christian lady and greatly enjoy her fellowship. She is quite a person. As she said of Willard Pyle and me (with different connotations). "They threw away the mold," so I can say of her, and with a good meaning.

It was strange, but not strange when one thinks about it. I usually try to line up my sermons for a revival meeting before I leave home. I was very sure and satisfied about the four sermons I did preach at this meeting. However, I just was never satisfied with the other four I had planned. I guess that the Lord knew that I would only be preaching four sermons. What think you? I also felt that the Lord was with me in a real and special way those four nights. Maybe this was just my feeling, but it did mean much to me, and I felt it was connected with the Lord's knowing I would only be preaching those four nights.

Elder Wayne Crow met me at the Tampa airport and drove me to New Port Richey to the Proctor's. He was very kind and gracious to me, as he had been before on Florida meetings. He drove me around sight-seeing some. He bought me a fine lunch. He did buy me a cup of Cuban coffee that he could have saved his money on, though I did appreciate it. How anyone could drink that stuff is beyond me, but I was glad for the experience. Elder Crow is pastor of the Central Baptist Church in Tampa. He will go far out of his way in time and money to show kindness to a brother preacher. However, I think he would just lie down and die before he would write a letter. I have enjoyed my times of fellowship with him.

This was my second meeting with this church. I have had more visitors at these meetings than any I have ever held. Several preachers visited during the meeting; some of them bringing others with them. I will not attempt to name them, but I do want to say that I deeply appreciate everyone who visited these meetings. I have some members in Florida (a thousand curses on Florida). It was good to see some of them during this meeting. It is always a blessing and encouragement to me to have preachers visit when and where I am preaching. I appreciate this so much. These men are more of an encouragement than they realize. Thank you, brethren.

I hated so much to miss the fellowship on Saturday of this week. I would have heard some other men preach and had some great fellowship. A preacher gets hungry to hear others preach (sound preachers). I know I missed many blessings by not being there; but I also know that I did the right thing, and that the Lord, in His providence, directed the matter thusly.

I was happy that the church was able to get Elder Pack to conclude the meeting, and I know that he did a fine job. He is an excellent preacher.

Elder Gaylor Haubert is a member of our church, and we have given him Missionary authority in Tampa. He and his wife were a blessing to me during these four days. They were at every service. They took me

to their home and provided lodging there for me on Thursday night. Brother Haubert took me to the airport early Friday morning. I do appreciate these fine people, their love for the Lord and His Word, and their kindness to me. I had good fellowship with them during the hours we were together.

Brother Proctor has a fine church in New Port Richey (or Port Richey, whichever). The members are sound and faithful. It was good to get to see them again, to preach to them, and to have fellowship with them. They are a small congregation (aren't we all?), but I believe they are a fine group. Please pray for this church and for her pastor, Andy Proctor. If you are ever in the area, you will be blessed by visiting Brother Proctor, his family, and this fine church.

This church has nearly (probably totally by now) paid off its building. They have established a fund to purchase a parsonage. They feel that having such will be of a great help to them. Andy and family are living in a small trailer at present. It may be that some churches or individuals would like to help this church in this matter. I am sure such would be: a blessing to the church, a God-honoring thing, and a blessing to the giver. I am sure that this church would appreciate such very much. If interested, you might contact Andy Proctor, 935 Edison Ave., New Port Richey, FL 33553, or call him at (813) 862-2509. Again, do pray for this church and pastor. God bless you all.

THE REMISSION OF SINS

by Roger L. Clark

A Study of Acts 2:38.

Some of my younger brethren in the ministry, coming in contact with the pedit-baptist and Campbellian interpretation of Acts 2:38 and kindred passages referring to baptism, are perturbed in mind and labor under difficulty in reconciling them with salvation by grace. I have been asked by the editor to show the meaning of this passage in contrast with the sacramental conceptions of forgiveness. I welcome the opportunity: for this verse, Acts 2:38, was emblazoned in stained glass in the window back of the pulpit of the church where my parents worshipped. It was the first verse of the Bible I spelled out for myself; and Sunday after Sunday, while the pastors in the pulpit fulminated I knew not what, I centered my interest in this window back of them, and wondered at the meaning of the words I did not understand. Often on the way home I would ask and my father would try to make me understand the meaning of repentance, remission, and the Holy Ghost. In those days this verse was the key note of Campbellism. I grew up in the belief that the whole gospel was epitomized in it. And in this I have not changed: it is. It is a most wonderful pronouncement of the Holy Spirit, the first public manifest of a heaven-endued church. It is to be joyfully received, fully believed and its glorious promises claimed. Given like circumstances, any and every Baptist preacher must make the identical reply. But in view of the age long controversy we are apt to doubt whether Peter would have been so terse, and whether the true design of baptism was not explained in the "many other words" with

which he exhorted them.

It is impossible to escape the controversy — especially as so many, because Baptists insist upon an authoritative, New Testament baptism, accuse them of teaching the utmost contrary and contradictory of Baptist faith, that one has to be baptized to be saved. Our Methodist friends have almost entirely abandoned the doctrine of baptismal regeneration, and have changed their ritual accordingly. The progressive wing of the Campbellian movement long ago receded from the position of the "fathers" — the stained glass preachment has been taken down; the baptistry which was in front, in full view of the congregation, has been moved to the Sunday School annex, and the old pipe organ, gilded over, now affords the background of Campbellian eloquence. And Baptists, themselves, in this modernistic trend of indifference to truth and complacent toleration for popularity's sake, are drifting into alien immersion and unionism.

There are three possible interpretations of Acts 2:38: first, that remission is in the act of baptism; second, that remission is contingent upon baptism; third, that remission is prior to baptism and is not directly connected with it. It is with the second view that we are now concerned. We therefore ask the question: Is remission of sins conditioned, among other conditions, upon the act of obedience called baptism? We answer that it is not, and that Acts 2:38 does not teach baptismal remission.

Let us read the passage: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." We turn to the revised version: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit." The revised version is an effort to bring out the force of Peter's reply: "Repent ye" (plural, addressed to all asking, "Men and brethren, what shall we do?") "and be baptized every one of you (third person singular, first aorist imperative passive, addressed to all: "for God calleth all men to repent;" and a further command to get one's self baptized as a consequent of repentance. It would be too much to say that all commanded to repent on that day did so. We have to classes here addressed in this reply, the unsaved, and those in the way of being saved. To this latter class only is Peter's reply addressed in its entirety — and this holds true of the gospel message for all time. Peter bases his reply upon the ground that the promise of salvation, i.e., the remission of sins and the gift of the Holy Spirit, is made to "as many as the Lord our God shall call unto him" (v. 39). God makes this promise to the called, as many as the Lord shall call — to the "afar off" — and only to the called. How and whom does the Lord call? Romans 8:29, 30; Ephesians 1:3-14. The form of the reply therefore shows that Peter is not formulating a process of salvation but he was calling the elect out from among the generation which had crucified the Lord. In sublime consistency with God's holy purpose, Peter preaches the gospel to all who hear him and enjoins the first of its commands upon all

before him; but only to those who can obey "in the name of Jesus Christ" does he urge the duty of baptism. This is consistent with the great commission and the history of the apostolic church. We know from the Scriptures that the benevolent desire of God is that "all should come to repentance" (II Peter 3:9); we also are told that God "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 time eternal" (II Tim. 1:9).

Let us recall the scene. Before Peter is the assembled multitude which fifty days before had cried out against Jesus, "Crucify him." Although there were among them "devout Jews from every nation under heaven," Peter charges this multitude with the wickedness of slaying the Lord and Christ. The issue is whether Jesus, a man approved of God and delivered up by the determinate counsel and foreknowledge of God, is Lord and Christ. Such is the force of the expression "in the name of Jesus Christ" in this thirty-eighth verse. They slew him lawlessly, in unbelief. Now He is offered them again. If they turn to Him as their Saviour, they are to manifest their faith, and decide the issue by aligning themselves with the disciples. The declarative act of faith in Jesus as a Saviour is the act which depicts the death of the believer in Christ, his burial with Christ, and declares the hope of his resurrection through Christ. Those who can in the name of Christ put Him on in baptism are said to be buried with Him and raised with Him (Col. 2:12). Peter is commanding the penitents to identify themselves as Christians. It is not baptism but the name of Christ which is unto the remission of sins.

We here must examine this expression and the preposition which introduces it. "In," "with the use of the dative implies actual superposition, as one thing resting upon another, as upon a foundation or basis which may be actual (e.g. Mk. 6:25, 28, 39), or moral (e.g. Matt. 18:13; Mk. 3:5). Both senses occur in I Thessalonians 3:7. Hence it is used of the moving principle or motive suggesting the purpose or object (e.g. Eph. 2:10) and sometimes including the result." (Companion Bible). This preposition (epi) locates salvation "in the name of Christ" and baptism comes out of "this state of trust." "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13), is the act of faith; and so baptism is the expression of faith — "Arise and be baptized, calling on the name of the Lord." But as the authority and power and salvation of Jesus is in His name, so does this command to be baptized rest upon the object or purpose of confessing His name.

And it is this name which is unto "the remission of sins." Jesus so declares in instituting the Lord's Supper. His blood is shed unto the "remission of the sins of many" (Matt. 26:28). "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins"

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TUNE IN TO
THE CALL TO CALVARY

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

REMISSION

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(Acts 10:43).

J.B. Moody, in debate with Mr. Harding, at Nashville, gave an exhaustive demonstration that the preposition eis, for, or unto, could not mean, in this instance, in order to. Dr. Robertson says in regard to the force of eis in this passage "only the context and the tenor or New Testament teaching can determine whether 'into', or merely 'in' or 'on' (upon) is the right translation, a task for the interpreter, not the grammarian." (Greek Grammar in the Light of History. Res. p. 592). But between baptism and remission of sins here, is the procuring cause of both. There need be no quibble about eis. It means in, into or unto. The error we must avoid is putting any motion in the preposition. Mr. Weymouth translates eis here, with a view to. We may grant all that can possibly be claimed as to the force of this signal word. It faces us in the right direction. The power of salvation, the means of salvation, unlock with this key word. It is used in the crisis of conversation, decriptive of our receiving salvation. We believe into Christ (John 1:12; 2:11; 23). "He that believeth on (into, eis) the Son hath eternal life" (John 3:36). "This is the work of God that ye believe on (into) him whom he hath sent.. he that believeth on (into) me shall never thirst" (John 6:29-37). Saving, therefore, brings us into Christ; and its symbol, trusting Christ in His death to sin and His resurrection for our justification, all of which is declared in baptism, is into the outcalling of Christ, the body of Christ, the church, and therefore typically into Christ. Actually in faith; figuratively in the obedience of faith. Note, too, that the same style of speaking is used in the Lord's Supper and our participation in it. Permit me to add here that it was the force of eis during the second year of Greek in Stephen's High School — and under a devout Baptist teacher — which led me completely away from the idea of baptismal remission. I believed eis Christ. (If I was in, and all other subsequent intros and in-order-tos were tropical).

That baptism is subsequent to salvation, because of it, and not in order to it, is clearly determined by the last phrase of Peter's exhortation, "the gift of the Holy Spirit." Peter does not promise the baptism of the Holy Spirit — (those who use the Scofield Bible must be on their guard at this point, for Scofield makes salvation the baptism of the Holy Spirit — rank heresy) — but the gift of the Holy Spirit, that is, salvation, the new birth, regeneration. We are safeguarded in this interpretation by the Holy Spirit, Himself. When Paul came to Ephesus he asked certain disciples "Did ye receive the Holy Spirit when ye believed?" But these did not know anything about the Holy Spirit or salvation in Christ. Then they

heard the gospel, they believed and were then baptized in the name of the Lord Jesus. When Paul came, they were unsaved, for they lacked the Holy Spirit. On this occasion Paul confers the extraordinary gift by the laying on of hands, to make this fact evident (Acts 19:1-7). Peter did not promise the three thousand on Pentecost the gift of tongues. He promised "as many as the Lord God should call" the gift of the Spirit, Himself. If one has not the Spirit of Christ he is none of His (Rom. 8:9). We are begotten of the Spirit, born of water and the Spirit; by the washing of regeneration and the renewing of the Holy Spirit. From the beginning to the end, from the birth of the Spirit unto our adoption in fullness, the redemption of our bodies, salvation is wholly of God, and from God. And this full and finished work is promised to all who repent and get themselves baptized upon the ground of their faith in the power of Christ to save and the witness of the Spirit with their spirit that they are saved, children of God.

(copied from The Baptist Examiner, Nov. 16, 1931 issue).

BOOK
REVIEW

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

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

We have two books in our book store by George Matheson (we also have one on Voices of the Spirit by him), Portraits of Bible Men, First Series, and Portraits of Bible Woman. These books will be of spiritual and practical help to all who read them. One cannot read Mr. Matheson's piercing insight into

"Knowing, brethren beloved, your election of God" (I Thessalonians 1:4).

Many persons want to know their election before they look to Christ, but they cannot learn it thus. It is only to be discovered by "looking unto Jesus." If you desire to ascertain your own election, after the following manner shall you assure your heart before God. Do you feel yourself to be a lost, guilty sinner? Go straightway to the cross of Christ and tell Jesus so; and tell Him that you have read in the Bible, "Him that cometh unto me, I will in no wise cast out." Tell Him that He has said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Look to Jesus and believe on Him, and you shall make proof of your election directly; for so surely as thou believest, thou art elect. If you will give yourself wholly up to Christ and trust Him, then you are one of God's chosen ones; but if you stop and say, "I want to know first whether I am elect," you ask you know not what. Go to Jesus, be you never so guilty, just as you are. Leave all curious inquiry about elec-

Bible characters without becoming better acquainted with that character. Spiritual lessons from the lives of Bible characters are applied vividly and effectively by Mr. Matheson. I recommend these two books to our readers. The book about Bible men is a paperback of over 350 pages and sells for \$8.95. The one about Bible women is also a paperback. It has over 250 pages and sells for \$7.95. Order either or both of these books from our book store.

ORDER SOME
BOOKS

We have several copies of the 1611 King James Version of the Bible. These have the original text in modern type, original spelling, punctuation, and grammar. Also the original preface. This would be a welcome and interesting addition to any library. It is a hard back. It sells for \$19.95. For a brief time and as our supply permits, we will sell these for \$14.00.

If you want some brief, but good and useful help on the Greek of the New Testament, get Bengel's time tested and widely approved "New Testament Commentary, also known as "New Testament Word Studies." The comments are scholarly, brief, and to the point; very helpful for today's busy pastor. The set sells for \$39.95. For a brief time, and as our supply permits, we will sell the two volume (large books) set for \$28.00.

ANNOUNCEMENT

Elder Leroy Pack has accepted the call as pastor of The Beauty Mountain Baptist Church of Edmond, W. Va. This church is near Fayetteville and not too far from Beckley. He began, God willing, his ministry there on April 5th. Pray for Brother Pack and his ministry with this fine church.

You may contact brother Pack at Rt. 6, Box 7-A, Alderson, W. Va. 24910.

ELECTION

tion alone. Go straight to Christ and hide in His wounds, and you shall know your election. The assurance of the Holy Spirit shall be given to you, so that you shall be able to say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to Him." Christ was at the everlasting council; He can tell you whether you were chosen or not; but you cannot find it out in

any other way. Go and put your trust in Him, and His answer will be. "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee," There will be no doubt about His having chosen YOU, when you have chosen HIM.

"Sons we are through God's election, Who in Jesus Christ believe."

—C.H. Spurgeon

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