

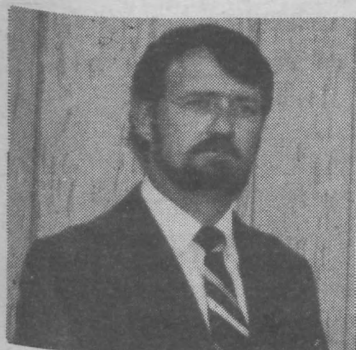
Money is a good servant but a poor master.

POWER SUPREME

by Bob Belanger
704 Liberty Hallrd
Lot. 22,
Goose Creek, SC 29445

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." (Matthew 28:18).

Rare is the man who possesses power who is not possessed of pride. Of all the things most often sought after among the affairs of men, I would have to list power as being at the top of the list. The privilege bestowed upon men to have power, either as a leader or in a certain ability, brings with it inevitable burden. Why? Because the powers of



Bob Belanger

men are always frustrated since those in leadership must deal with a covetous people, unruly people, dissatisfied people, but most of all, a confused people. The man of power who so has the ability to lead and appease the masses is often loved because of his ability to compromise. Therefore he, in effect, is not a leader of the people, but

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PILOT LIGHT THEOLOGY

by R.D. Tomlinson
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"And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). If you have ever owned a gas-burning cookstove, you are familiar with the pilot light, a



R.D. Tomlinson

tiny flame which is kept burning undetected somewhere on the stove. At the desired time this flame is used to ignite the surface burners or the oven for cooking. The pilot light has other applications in the home and in business and industry. In a moment I will use it in an analogy. It seems that most people in religious circles today hold a more favorable opinion of mankind than can be found in

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CONFERENCE PROGRAM PAGE 12

A SEVENFOLD CONFESSION

by John Alber
6935 Dexter St.
Commerce City, CO. 80022

"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (Job 40:4). Now, will you turn with me to the book of Isaiah and the sixty-fourth chapter,



John Alber

verse six, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." There are many today who have the wrong idea as to what we mean by confession, thus this ought to be a noteworthy subject to consider today. To understand our subject, you do not want to open your dictionary and take what it says as gospel fact, for therein, our English dictionaries have totally missed the idea of Biblical confession. One of the wrong ideas that I found in my Webster's New World Dictionary was this; an individual could make confession of their sins unto a priest and of course the implication is this: he can forgive. But what saith the Scriptures on this one point? "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only" (Mark 2:5-7). Beloved, these scribes were correct in part, that is, only the God of heaven can forgive sin. They were very wrong in their assumption that our Lord was only a man. Nevertheless, our Lord did forgive and in many other cases in the New Testament one can see the Lord of

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HARDSHELLISM VS. MISSIONARY BAPTIST DOCTRINE

by Doug Newell
Assistant Editor

I Corinthians 1:21, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This verse of Scripture is as about as plain as you can get concerning the necessity of preaching the gospel of Jesus Christ. Men should be able to read this verse and know, without any doubt, that men are saved through the preaching of the gospel. It is then through willful disobedience that men hold to the hardshell doctrine. The hardshells believe the following doctrine. They believe the gospel is not necessary in the saving of a soul. They say that God chose a people from the foundation of the world, and that they will be saved regardless of whether they hear

the gospel or not. They believe that men are born again apart from the gospel, and that the gospel just reveals to them this fact while not playing any part



Doug Newell

in the new birth itself. Surely, beloved friends, this doctrine is strange to the Word of God. The Bible does not even hint at such a doctrine. This doctrine really got going in the years of

1827-1828. Many who were in Missionary Baptist Churches rebelled against the truth and became anti-missionary. These apostatized from the Lord's churches and started institutions of men. Their departure from the faith once delivered to the saints made it necessary for the true churches of our Lord Jesus Christ to withdraw fellowship from them and not recognize them as true New Testament Churches. We do not question their salvation (at least in the main) but we cannot recognize them as churches.

Hardshellism then is a dangerous doctrine. It can and has caused much trouble. The hardshells went too far with their belief in election. What I mean by too far is this. They believe that the elect will be saved regardless of whether they hear the gospel or not. They

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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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THE MEANING OF THE CROSS

by Norman H. Street

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

From time to time we must indeed earnestly contend for the faith, but it is never necessary for us to be contentious, and I trust that what I have to say this morning will be given, by the grace of God, in the right spirit, and with the right intention. My subject this morning is a reply to an article entitled: "What the Cross Means" by Tom Harpur, as printed in the Toronto Star of Saturday, March 29th. On that day, in the religion section of the paper an article was featured

under the caption "What the Cross Means," and the next day (Easter Sunday) a second article appeared with the title: "The Resurrection; This Jesus Has God Raised Up." These articles were excerpts from a new book by Tom Harpur entitled: "For Christ's Sake." Mr. Harpur is a well-known lecturer and commentator who contributes regularly to the religion section of the Toronto Star.

On reading the two articles I found myself saddened and deeply disturbed. Saddened, to think that a man who knows so much of the Bible and of theology could be so tragically mistaken; and I was disturbed at the thought of how many might read those columns. If Mr. Harpur had been dealing

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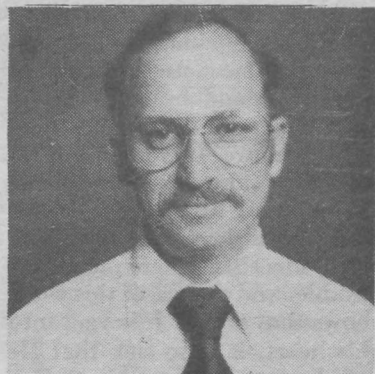
THE WOMAN'S PLACE PART I

by Johnny Pruitt

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Without too much effort, the average Bible student can easily observe that God has much to say, and much to do with women. There is much more said in regard to the positive aspect of women than to the negative. There are at least 191 women mentioned by name in the Bible, and a host of women spoken of that God did not see fit to mention by name.

God has greatly used women



Johnny Pruitt

in performing His divine will on earth. Women have been included in virtually every aspect of God's dealings with His people, and with the world. It was the woman that was taken from the rib of man whom God chose to

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

AT WHOSE DOOR IS JESUS KNOCKING?

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

I suppose that we all know the popular and usual interpretation of this verse. This is, that Jesus stands at the door of every sinner's heart, and knocks and knocks, seeking entrance into that heart; that salvation is up to the sinner; that if he will open the door, Jesus will come in, and save him, and that if he doesn't open the door, then it is utterly impossible for

Jesus to get in and save him; that Jesus is trying with all His might to get into every man's heart, and that man's salvation is entirely dependent upon the free will of man either opening or not opening the door.

This interpretation is embellished with many additions; illustrated with many stories; includes a warning that Jesus may quit knocking, go away and then you cannot be saved and thus becomes a staple subject of high-pressure Arminian evangelism. We are told that He knocks by providential events, by the death of those

around us, by the preaching, by the singing, by the please of others — and on and on it goes. This interpretation has been set forth in art and song. Now I am not much at all on religious art, and not too much for much of the singing of our day. However, you are all acquainted with the famous picture of Jesus knocking at a door, with no outside handle or latch; and you are familiar with the many songs relative to the popular, usual interpretation of this verse, such as "You must open the door," "Who at my door is standing,"

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KNOCKING

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and others.

Now, it is never popular to oppose that which is popular. When an interpretation has become as accepted as this one, it is very difficult to oppose it — to get men to even think and study as to an opposite interpretation. However, it is the duty of the preacher to preach the truth, to please God, and not to seek the favor of man. Now, in this message, I take the position that the popular, usual interpretation of this verse is false, and not only false in itself, but based upon and productive of many, many heresies. I shall endeavor to show that the usual interpretation is false and then to set forth the truth on this verse.

To show that Jesus is not standing, knocking, and trying to enter the natural heart of man, it should be sufficient to show what kind of heart man has by nature. In Jeremiah 17:9 we read: "The heart is deceitful above all things, and desperately wicked." The word "deceitful" here means incurable, and the use of this word shows that even if Jesus got into this heart, it is so sick that He could not cure it, and salvation is not the curing of the old heart as we shall see, but the giving of a new heart. In Mark 7:21-23 we read: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."

What a catalogue of iniquity and filth, and this is a picture of the heart and mine. This picture

is given by one who knows the heart as we will never know it, and one who cannot lie. Ephesians 4:18 speaks of "the blindness of their heart." Now, dear friends, these verses are true of all hearts, not just very wicked men in the eyes of others, but this is what God sees in, and thinks of, the heart of man. You often hear someone say of another, "he has a good heart." He may be a drunken, woman-chasing bum, but he has a good heart. Not so! dear friend, for all of us by nature have hearts that are black, filthy cesspools of sin. So, I ask you, why would Jesus stand at the door of a heart like that? Why would He, the holy, harmless, undefiled and separate from sinners, want in a heart like that? The answer is that He does not, and He is not trying to get into it.

In salvation God does not enter into the old heart, but He takes away the old and gives a new one. We read in Ezekiel 36:26, "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."



Joe Wilson

As I pointed out above, the old heart is incurable, and there is no hope in it, or for it. So in the miracle of saving grace, God does not patch up the old, but praise God, He gives a new heart. We are born again, and salvation is not a cleaning up of the old, but a new creation by the Lord. Folk who adopt and defend the usual interpretation of Revelation 3:20 are completely in error as to the nature of the miracle of saving grace. Their salvation is a patching up, a repairing, a cleaning up of the old corrupt, depraved heart of man, whereas the salvation of the Lord is a new birth (John 3:5; Titus 3:5); a new creation (II Cor. 5:17); and a resurrection from the dead (Eph. 2:5, 6).

Any heart opening that is done in salvation is done by the Lord. We read in Acts 16:14, "...whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

Now this does not contradict what I have said above about the Lord not wanting into the heart, and giving a new heart instead of cleaning and repairing the old. This verse shows us that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

We see in these two references that the most powerful and eloquent of preaching would not affect man, unless man's understanding is enlightened by the Holy Spirit of God. The verse does not say that Lydia's heart was opened that Jesus might come in, but that she gave attention to the preached Word. Man by nature is blinded to spiritual things, and further, he is blind-

ed by Satan, and so God must give man the desire to attend to the Word and the understanding of the Word. Further, the opening that is done here is done by the Lord. It was not the freewill of Lydia, it was not the eloquence of Paul, but it was the work of the Lord that caused Lydia to hear the word.

Oh! how the preachers need to learn this lesson. Let us study hard, let us prepare diligently, let us preach to the very utmost of our ability, but let us never forget that we are wholly dependent upon the sovereign, effectual power of God for any effects from our ministry. Let the preacher and the church learn this lesson well, and let us pray most earnestly and fervently "Come... O breath, and breathe upon these slain, that they may live" (Eze. 37:9). Let us never forget that it is with dead sinners we have to deal, and only the life-giving power of God is equal to the task.

The context explains this verse, which we will point out later, and there is not a thing here or anywhere else in the Bible of the usual interpretation. This interpretation is simply the product of Arminian heresy fastening itself onto and perverting the clear teaching of the Word of God.

The usual interpretation of this verse — the Arminian interpretation denies the clear, Biblical doctrine of total depravity. I declare unto you that no man can be a believer in depravity as the Bible teaches it, and hold the popular view of this verse. Put it down when a man talks of Jesus trying to get into the heart of man, and "you must open the door" etc., he does not believe in the total depravity of man. Oh! Here is the spring out of which so much damnable heresy flows. Man's denial of total depravity makes it utterly impossible, that he can believe the truth of how God saves sinners. But let a man clearly see the awful doctrine of depravity, let him believe unhesitatingly what the Bible says about this, and he will be a believer in the sovereign grace of God, and see that this is the only hope of salvation as surely as day follows night.

There are two consequences of total depravity, that clearly and effectively destroy the usual interpretation of Revelation 3:20. As a result of depravity, man would not let Jesus into his heart if he could. He is so sinful and depraved, he loves sin so much and hates God so desperately, that if Jesus were standing at his heart trying to get in, he would do everything in his power to keep that door closed forever and drive Jesus from the door. Dear friends, this theology would be like the wolf knocking at the door of the three little pigs, begging them to let him in. Well, you know what they did with their free will — everything they could to keep the wolf out. That is exactly what the sinner does if this picture of Jesus at the door were true. Further, the depraved sinner could not open the door if he would, for the Bible declares that the sinner is dead (Eph. 2:1). Pray tell me, how could a dead man open a door. I was in a small town in Tennessee one night seeking a certain road to a home outside the town. It was very late and the only thing open was a funeral parlour. I went to the door through which I could see a body lying a casket but no sign of life around. I knocked and knocked, but the dead body would not let me in, and I had to

phone the home we were seeking and get directions. Well, you say, surely you did not expect that dead body to open the door. No, I did not, but Arminian preachers who tell sinners "You must open the door" are expecting what I did not on that night. Oh, the utter hopelessness of the doctrines — the so-called gospel of Arminianism to save a lost, depraved sinner.

The usual Arminian interpretation of Revelation 3:20 denies many portions of the Word of God, such as John 1:13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man,

but of God"; John 6:44, "No man can come to me, except the Father which hath sent me draw him"; Romans 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." These and many like verses show us beyond a doubt that Jesus is not trying to get into the sinner's heart, and that if this is all the gospel there is, all men are doomed for hell.

The usual interpretation of this verse places Jesus in the place of helplessness, wholly dependent upon the will of man.

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FROM THE EDITOR

"A man that hath friends must shew himself friendly..." (Prov. 18:24).

I have a letter from a preacher who used to be a very close friend. We had many hours of good fellowship before the incident to which I now refer. In this letter he says, "If you desire the friendship of... you cannot expect any more from me." I begged this brother to let us continue our friendship as before. I had been a long time friend of this preacher brother and of the one to whom he referred in his letter. These two men had fallen out and had very hard feelings towards one another. I desired to maintain friendship with both of these brethren as I had previously. Since this letter, things have gone from bad to worse between this preacher brother and me.

Follow this closely. A is friends with C. B is friends with C. A and B are not friends, or were friends and are not now. B tells C that if he continues being friends with A, he can no longer be friends with B. Brethren, such a situation ought not to exist. A friend should not be put under pressure to break other friendships or lose a friendship. It is grossly unfair for one to act in this way, and I believe that it is unchristian.

Friendship is a very valuable thing. I would go a long ways to gain a friend, and even farther to keep one. I consider such to be among my most valuable possessions. It always grieves me to lose a friend. I will bend a long ways in order to keep from breaking a friendship. We need to cultivate friendship with as many of God's children as we can.

I am a friend to two people. They fall out. I am not involved. I do not know the reasons for their doing this. I do not want to be involved. Let me continue to be as good a friend to both of them as I possibly can be. You do not have to be a friend to my friend to be my friend. You do not have to be an enemy to my enemy to be my friend. If you fall out with our mutual friend, please do not demand that I do the same in order to continue as your friend.

We must realize that people are different. We must realize that differences arise between others. We do not, or should not, have to get involved in those differences. Let us continue as friends with all who will allow us to do so. It may be that eventually our continued friendship with both parties might help bring estranged brethren together again as friends.

Brethren, let us seek for friends. Let us show ourselves friendly. Let us do all in our power to keep the friends we do have and to improve those friendships. Friendship is a most precious and blessed thing. Oh, I do thank God for my friends. I could not tell you how much it means to me to have a friend. Some of my greatest blessings have come through dear, tried, and proven friendships.

I know what it is to lose a friend. I have lost several since coming here as pastor and editor. I have had several, not totally lost as yet, but greatly damaged. I can honestly say that this is a grief to my soul. I do not have a friend that I want to lose. I do not have an enemy that I would not like to have as a friend. I have never lost a friend that it did not deeply wound my soul.

Let us not make too many demands upon our friends. Especially let us not demand that, in order to be our friend, one cannot be friends with anyone who is not our friend. Brethren, let us beware of "choosing up and taking sides," and battling one another. Let us beware of dividing up into little armed camps. Let us beware of turning what should be a sweet and blessed fellowship into a battlefield upon which the blessing of friendship is sacrificed to personal jealousy, envy, and strife.

I have promoted a noble and blessed ideal. But I will be sixty years old by the time this comes out. I have lived a good while and learned many things. I have learned some things that sadden my heart. I have learned that it is much easier to preach what I have in this editorial than it is to practice it. I have set before us an ideal. The reaching of that ideal is another thing. I do not know that I have ever seen it reached. I do not know by experience of a case where three men have been good friends, two of them fell out about something, and the third one remained as close to the other two as before. He has invariably sacrificed to some extent the friendship of one on the altar of the friendship of the other.

I plead for friendship. Brethren, be friendly. Do not make too stringent demands upon your friends. Let them be friends with whomsoever they desire. Just ask that they will remain your friend.

I plead for friendship. It is a shame when God's children cannot be friends. There is enough enmity for God's children from the world, without them having it from one another.

I fear that I am asking for the impossible, but let us try. Understand that right and truth takes precedence over even friendship. We are still in the flesh. There is still sin in us. Sometimes, the price of continued friendship is too high, and one that it would not be right to pay. We dare not sacrifice truth and right on the altar of friendship. But, as much as in us is, whenever and wherever it is possible let us be friendly. Let us prize and promote friendship as the great thing that it is. Yours for more friends, and better friendships. God bless you all.

KNOCKING

(Continued from Page 2)

Oh! What a different person the Lord Jesus Christ of the Bible is from the poor little Jesus of this false interpretation, who wants to do something, and is thwarted by the will of man. The Jesus of the Bible is God almighty and as such, He is sovereign, all powerful and "...what his soul desireth, even that he doeth" (Job 23:13).

Note some verses on the sovereignty of God, and remember that Jesus is God.

"But our God is in the heavens: he hath done whatsoever he hath pleased" (Psa. 115:3).

"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24).

"...My counsel shall stand, and I will do all my pleasure" (Isa. 46:10).

"...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

Now, dear friends, this is the Jesus of the Bible; I ask you does this sound like the little Jesus of Arminian doctrine, knocking at the door, trying to get in? I tell you, if Jesus wanted in, He could, and would get in, in mighty short order. Man could not stop the almighty Son of God from opening the door, or knocking it down, if that were what Jesus was trying to do. I tell you that the Jesus of "let Him in" and the sovereign Jesus of the Bible are two very different individuals. And the perverters of Scripture who set forth the usual interpretation of Revelation 3:20 need to get acquainted with the sovereign Lord of the Bible.

Well, you will say, if the usual interpretation is not so, then what is the proper teaching of Revelation 3:20?

Let me say first that many, many Arminian preachers realize that the usual interpretation is so contradicted by the context, that even though they hold the theology of the usual teaching here, they will admit that it is not the teaching of this verse. Let me say further that on some portions of the Word, one must dig deeply, and study long and hard, and compare Scripture with Scripture diligently to seek out the true meaning. Let me further say that such is not the case with the verse of Scripture before us.

It does not take long hard, careful study to see its true meaning, but it is so clear, so open that a simple first time reaching of Revelation 3:14-22 will clearly show the meaning to the unbiased reader. Verse 14 plainly says, "...the church of the Laodiceans" and Verse 22, "...unto the churches." So we see that it is at the door of the lukewarm, backslidden, church that Jesus is knocking. Now this is not the last time this has happened, nor is this the only church at whose door Jesus has knocked. This was a true church of Christ, even yet recognized as such and called a church by the Holy Spirit, but it was in grave danger of being disowned by the Lord and of being no longer recognized as a true church. The church that had disowned her founder and head and shut Him out of her services, was in danger of ceasing to be a true church of Christ.

What a sad position, what a tragic condition for a church to be in. Jesus started the church, He is the head of the church, He loved the church at Laodicea and gave Himself for it, it was His church and belonged to Him; yet because of their sin, their lukewarmness in life, love, doctrine and practice, because of their sense of self-sufficiency, they had shut their love, the head, and owner out and He was on the outside seeking entrance into His church.

Oh, preachers, here is a theme that needs expounding — not a false view of Jesus trying to get into the heart of the sinner to save him, but knocking at the door of the church, seeking entrance, and threatening judgment.

Now, please understand that this church was a true church started by Christ, and still recognized as a church by Him, though in imminent danger of losing its position. It was not a false, man made church.

I am not saying that Jesus was trying to get into Methodist, Presbyterian, Holy Roller, Campbellite, etc., churches. They are not His churches. They never were. He was never in them as churches to start with, but there are many Baptist churches, started by Christ, His churches who have programmed, conventioned, shunned, and ignored Him right out of the church. They stand in grave danger. Many who were once in this condition, did not heed His knock, and are no longer recognized as His true churches. Many once true churches of our Lord, have been spewed out, and are now no longer true churches even though they still wear the name "Baptist" and make loud claims. Oh, my brethren, here is a message that desperately needs preaching in our day. Hear me, it is not enough to trace your church back to a sound origin, a true beginning, for it is possible for a true church to cease to be recognized by the Lord.

Well, you say, What about the "Any man hear my voice and open the door?" This simply refers to the individual's responsibility to this kind of a church. He is to have individual fellowship with the Lord, and to seek to help bring the church back to right relationship. If this cannot be done, then surely the Lord would have him seek membership in another church. For, hear me now! If you remain as a member of a church that has been spewed out by the Lord, and no longer recognized by Him as a church, then you are not a member of a Scriptural church, and remaining thus would be left out of the Bride of Christ. So let us as individuals seek and maintain blessed fellowship with our Lord that we may know His will in these matters. I close with the thought, and the realization, that only he who has the Spirit-given ear will hear this message. May it please our sovereign Lord to give you an ear to hear. God bless you all. Amen!

MEANING

(Continued from Page 1)

with trivial matters I would not likely have given his contribution a second thought, but no subject could compare in importance with the death and the resurrection of our Lord Jesus Christ.

So, what did Mr. Harpur have to say? Did he tell his thousands of readers that the Bible is an inerrant, infallible

revelation from God in which we find the truth that saves? No, he did not. Rather, he made it evident that he does not believe in the plenary inspiration of Scripture. Did he say that Jesus shed His blood and died as the Lamb of God to make atonement for guilty sinners, and save us from the wrath of a holy God? No, he swept all of that aside as the tradition of certain orthodox people. He certainly did not align himself with the faith of our fathers, because he does not believe that the death of our Lord Jesus was a propitiation. Did he affirm the bodily resurrection of Jesus? No, he did not. He spoke incoherently (I felt) of a "spiritual" resurrection and emphatically denied that the body which hung on the cross and lay in Joseph's tomb was raised up from the dead. He began by quoting from a hymn which I will quote in its entirety: "There is a green hill far

away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

Oh dearly, dearly has He loved!
And we must love Him too;
And trust in His redeeming blood,
And try His works to do.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.

There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven, and let us in."

So that is how he began. Did he end up quoting: "Faith of our fathers, holy faith. We will be true to thee till death?" No, he did not. He rejects the historic evangelical faith of our fathers. Instead, he offers his own miserable alternative in one of the most confusing and misleading pieces of writing that I have seen in a long time. At this point I wish to digress and recall some history.

FUNDAMENTALISM
Beginning in the 1800's and going into the early decades of this century, a great conflict over liberalism divided Baptists, Presbyterians, Methodists and many others. There were those who took their stand for the great fundamentals of the faith: the plenary inspiration of the Scriptures, the deity of our Lord Jesus Christ, His virgin birth and sinless life, His atoning death and bodily resurrection, His second coming in power and glory, and the imperative of the new birth. There were thousands of theologians (and I do mean thousands), ministers and missionaries throughout the world, especially the western world, who openly denied these doctrines.

On the other side, many faithful servants of the Lord paid a great price. They were thrown out of their churches. They were defrocked. Their ordination was taken away. They lost their pensions. They paid a great price in heartache, too. Many men were not physically, emotionally and psychologically strong enough to handle this tumult with the incredible things that happened in the

great battle. But, these faithful servants of the Lord who paid such a price, were scorned and dubbed "fundamentalists." That is the origin of the term which stays with us still.

Now, while there are times when we feel rather embarrassed and ashamed of the antics of some who call themselves fundamentalists, we will not give up the term. If others wish to throw us into the same bag with Jim Jones of Guyana, or the Ayatollah Khomeini, or whoever, we are still not going to give up the term. That is just more of modern-day ignorance of the history of these words. How wonderful it would be if we could say that the battle ended with liberalism destroyed and historic evangelical faith re-established in the seminaries and pulpits of the western world, and on the foreign fields; but such was not the case, and consequently, the conflict is with us still.

Flogging A Dead Horse?

Sometimes I get the impression that a number of young adult Christians of our day (including young pastors) think that the conflict with liberalism is past and that present day fundamentalists and true evangelicals don't know the war is over. Well, books such as Mr. Harpur has written (Heaven and Hell) and now this latest one (For Christ's Sake) should cause us to realize that we must still earnestly contend for the faith once delivered to the saints, and not stand by while people (in the name of Christ) sell the Lord Himself, His church and His cause, down the river.

The Bible says (by many direct statements and clear implications) that there is no salvation for sinners, no hope for heaven, except through faith in a crucified and risen Saviour. Mr. Harpur dares to contradict the Bible and to say there is hope along other routes. That is why, as long as there are those who reject or pervert the gospel, there must be those who will challenge their arguments and propositions. I purpose to go through Mr. Harpur's articles, selecting some of the most dangerous ideas, in order to expose the error and to affirm the truth of the Word of God. This morning I will deal (as time permits) with the meaning that he assigns to the cross, and this evening our subject will be, "Is it Wrong to Worship Jesus as God and to Believe in His Bodily Resurrection?"

Mr. Harpur begins his article on the meaning of the cross by referring us to the old hymn (he quotes just one stanza). "There was no other good enough to pay the price of sin; He only could unlock the gate of Heaven and let us in." Tom Harpur cites this hymn as an example of the traditional orthodox view of Jesus' suffering and death. In outlining the traditional view he says that Jesus is regarded as God's literal Son. When a man writes like that, without any disclaimer, you know that he does not believe in the deity of Jesus Christ. Nor does he believe in the blood atonement. He speaks of the "rank crudity of the blood references" in such hymns as this one (The Green Hill).

Let me give you a little of what he actually said. "The rank crudity of the blood references is off-putting to most middle of the road and liberal Christians and so you won't find many of these extremely evangelical favorites in their hymnaries. The concepts behind

such songs of praise permeate the whole of orthodox liturgy and theology. Sin, with which the entire human race is infected (even a newborn baby) has incurred the wrath of a God so righteous He cannot look at it. Nothing can stay His anger except a spotless being who can serve as the perfect sacrifice or atonement, inadequately prefigured in the animal sacrifices of the temple in Jerusalem. God therefore sends His only Son, part of His very being, to take upon His own head all the sins that ever have been or ever will be committed. Jesus alone is good enough to pay the price of sin."

Does the Bible speak of the wrath of God? Yes, it does. Is it some kind of temper tantrum? What does the Bible mean when it speaks of the anger of the Lord, or the wrath of God? It refers to the antagonism of His holy nature against sin. It refers to the fact that God, the righteous Judge will, and must rigorously enforce His holy law in meting out the judgment that is due to sin. The Bible teaches that our sins have offended God; indeed, that they have estranged us from Him and that unless a reconciliation could be found, the condition would remain eternally.

Loving Father, Righteous Judge

Men such as Mr. Harpur like to dwell upon the love of God but they refuse to recognize the holiness of God and the righteousness of God. They like to talk of Him as a heavenly Father but they do not want to think of God as Judge of all the earth. Let us suppose a situation in which a judge must try the case of someone he loves, and yet knows is guilty of serious crimes. If he is to be uncorruptible as a judge then he must invoke the penalty of the law. For the time being he cannot show the love he feels. He must do what the law says because he himself is subject to the law.

Mr. Harpur simply does not understand the cross of Jesus. God loved us with an everlasting love; God was grieved over the sin of man; but God cannot surrender His holiness and justice to His love. Therefore, the Saviour suffered and died, paying the penalty of the law and satisfying every claim of justice, thus making it possible for the God of justice and righteousness to be to us also the God of love. He loved us all the time — God so loved that He gave His Son to the death of the cross to satisfy His justice and to make it possible for God to be just and righteous and holy, and at the same time, justify the ungodly through faith in the Lord Jesus.

Propitiation Necessary

Mr. Harpur claims to be conversant with all the theories of the atonement — the tragedy is that he says he can't accept any of them. What he ends up with, as to the meaning of the cross is incomplete and tragic too, because it is so misleading. The Bible teaches that the Father laid our sins upon His Son, who suffered and died in our place, bearing the penalty of the law and thus satisfying its every claim. God, then, could righteously lift the death sentence from us because it fell upon His Son; and He could declare us pardoned, even righteous in His sight, the righteousness of Christ being given to us through faith in His

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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

Please build a case against the lottery.

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What a stir of controversy arises among people when the lottery is mentioned! Whenever I speak out against it, I receive some very interesting comments. "It helps the school system, so there is some good in it." "It is really harmless and gives people something to look forward to." "Everyone does it; even respectable and religious people!" "What is a dollar, or two for a little fun and a chance to win millions?" I am against playing the lottery for many reasons, but primarily for the following five reasons which should be considered by God's people.

1. There is no such thing as chance or luck. Our God is sovereign. He works all things according to His will, even to the smallest detail in the life of His child. Chance or luck do not exist except as a reason to sin. Playing the lottery is a willful desire for gain apart from God's provision.

2. In God's economy, provision is supplied by work. No one really gets something for nothing. The devil always has a hidden look just out of sight. God has ordained that man work every since Adam was told of his future toil in Genesis 3:19. God says in Proverbs 14:23, "In all labour there is profit." Of that which God provides in this way, I believe that we are responsible for all our possessions to God, not just a portion, or a tenth. We are to be good stewards of His provision, and that includes not wasting it on a game of chance. You might say, "But more than that amount is wasted on other more trivial things." That still does not make playing the lottery right. Think of the people playing the lottery that cannot afford to lose the money they waste.

3. Playing and winning the lottery feeds on and takes advantage of the misfortune of others just for the sake of a person's greed. The ill afforded losses of others go to make up the prize money. I am acquainted with a person that spends \$45.00 every week on the lottery to try to better the family living conditions. That \$200.00 per month is sorely needed for physical necessities and would go a long way in providing many of them if not wasted on the lottery. God says in Habakkuk 2:9, "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!" Desire nothing but God and to do His good and perfect will.

4. Playing the lottery feeds and is motivated by greed. Greed is a particularly hateful and hurtful sin. It usually affects those around a person, as well the person himself, or herself. It has far reaching implications. God says in Proverbs 15:27, "He that is greedy of gain troubleth his own house."

5. The idea of becoming rich through the lottery is not a part of the Christian's goal in this life. Riches often detract from spiritually, and the danger is always that one will rely on riches rather than God. I Timothy 6:9 says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Rather beloved, let us be content with God's provision which is far better than the devil's lying promise of riches. Avoid the lottery and all its troubles.

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"When is the last time you got struck by lightning? You ought to ask yourself that question before betting on a state-operated lottery." This is the opening paragraph of a chapter on state operated lotteries in the book, "Gambling: A Deadly Game" by Larry Braidfoot. He goes on to state that an official of the New York lottery, in the Washington Post, admitted the odds of being struck by lightning (about one in two million) were better than the one-in-three and-half-million odds of winning that state's \$22.1 million jackpot. In Ohio's jackpot of \$27 million the odds were about one in nine million. It has been proven that the lottery has the worst payoff, on a percentage basis, of any legal form of gambling.

A lottery is a game of chance, not skill, in which a person buys a ticket or selects a number in the hope of winning a prize. By definition gambling is playing games of chance for money or some other stake. From this definition and the odds of winning we see that the lottery is one of the worst forms of gambling. The "numbers" game which most states use to bring in the greatest revenue, appeal mostly to the poor, those least able to play. Its appeal is based on the desperate hope of a big win. Studies show that the poorer person spends a higher percentage of his income on lotteries than does the person of more modest means. So we see that most of the state's revenue from lotteries comes from those whom it pretends to help.

The state-operated lottery increases the number of gamblers. Studies show that where lotteries have been brought into an area, a group of people start to

gamble who have never gambled before. A lottery will cause an increase in the number of compulsive gamblers. This is true especially among women and teenagers. It has been proven that more than 25 percent of compulsive gambling is done by women. The most serious problem of compulsive gambling is among the teenagers, many who will spend the last cent for lottery tickets. It has been found that more than 90 percent of compulsive gamblers began to gamble before the age of 21.

Again it has been found that the state-operated lottery does not decrease illegal gambling, but really increases it. Many gamblers go to illegal gambling because the odds of winning are much greater. Do we need a greater case against the lottery than this?

MEANING

(Continued from Page 3)

precious blood. John the Baptist pointed to Jesus, saying, "Behold, the Lamb of God." What did that mean? It meant ultimately — sacrifice. He was indeed the sacrifice to end all sacrifices for sin.

Let me take you back to the prophecy of Isaiah, chapter 53, verses 5, 6, and 10. Here is the Word of God which Mr. Harpur cannot accept: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed (because he will rise again) he shall prolong his days (to all eternity) and the pleasure of the LORD shall prosper in his hand."

In Romans chapter 3 we have part of a great passage in which the Apostle Paul is setting forth the meaning of the cross. He speaks of how we are all found guilty before God, as lawbreakers, and of God's amazing grace: "For all have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God... that he might be just, and (be also) the justifier of him which believeth in Jesus" (vs. 23-26).

There are also the familiar words of I John chapter 2 and verse 2: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." I'm going to read that passage from Romans chapter 3 in the Amplified Version. "All are justified and made upright and in right standing with God, freely and gratuitously

by his grace (His unmerited favour and mercy), through the redemption which is (provided) in Christ Jesus, whom God put forward (before the eyes of all) as a mercy seat and propitiation by His blood — the cleansing and life-giving sacrifice of atonement and reconciliation — (to be received) through faith."

What does the word "propitiation" mean? You can open any dictionary you wish, and you will read something like this (which is right out of one dictionary that sits on my desk), propitiation: prevent or reduce the anger of, win the favour of, appease or conciliate. These verses simply mean that our Lord Jesus, in taking the sinner's place, opening His bosom to the sword of justice, braving the storm of God's wrath for us, actually stilled that storm. The law that was demanding our death as transgressors is silent now because Jesus paid it all, and satisfied every claim of divine justice.

I quote again from Mr. Harpur: "Theologians down the ages have done their best to make sense of this idea with various theories of the atonement. I am familiar with all of them and have yet to come across one that ends up with a view of God in any way resembling the Father proclaimed by Jesus Himself. At its core the whole blood sacrifice myth comes directly from some of the most primitive religious thinking known to the ancient world. Perhaps I am lacking in piety or some basic instinct but I know I am not alone in finding the idea of Jesus' death as atonement for the sins of all humanity on one level, bewildering, on the other, morally repugnant. I find it immoral to suggest that one's sins are the responsibility of anyone but himself."

What did Jesus say about the reason for His death? John 10:15: "I lay down my life for the sheep." Matthew 20:28: "The Son of man came not to be ministered unto but to minister and to give his life a ransom for many."

Precious Blood or Rank Crudity?

Mr. Harpur speaks about the rank crudity of the blood references as off-putting to most middle of the road and liberal Christians. He can forget that word "Christian." They are not Christians in the Bible sense if that is how they feel about the words of Jesus. "This is my blood of the new testament, shed for many for the remission of sins" (Matthew 26:27, 28). "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you" (John 6:53).

Rank crudity to Mr. Harpur? Indeed it is, because of the blindness of his soul. Either he does not understand the meaning of Jesus' Word, or else, willfully turns away from what he knows. Obviously, Jesus never intended that we drink blood, like cannibals. Eating and drinking (in Scripture) are pictures of faith. Just as I eat and drink and appropriate that which my body needs for its life and survival, by faith I appropriate the death of Jesus for the salvation of my soul and for life eternal through Him. Faith is like the hand of the woman who reached out and touched the hem of Jesus' garment. It is a hand reaching out, it is an eye beholding, it is a mouth receiving and taking to myself that which is offered to me. These

are pictures of faith. And Jesus is saying that unless His shed blood and His broken body mean everything to us and are appropriated by faith in all their saving merit, we do not have the life He came to give.

Primitive Thought or Saving Truth?

Tom Harpur says blood-sacrifice is a myth, that it belongs to primitive religious thinking. Do you think anyone would say that the Epistle to the Hebrews reflects primitive thinking? Any commentator worthy of the name would say that in profound theological insight it certainly equals the Epistle of Paul to the Romans. And what do we read in this tremendous Hebrew Epistle? "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, (How did He do that? Through His blood), sat down on the right hand of the Majesty on high" (Hebrews 1:1-3). "But Christ being come an high priest of things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11-12).

One would like to read on in these precious passages, but perhaps we should at least read verses 13 and 14: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

In speaking of the fact that Jesus has offered better sacrifices than those of Old Testament times, the writer says, "For then he must often have suffered since the foundation of the world: but now once in the end of the age he appeared to put away sin by the sacrifice of himself... Christ was once offered to bear the sins of many" (verse 26, 27).

Vicarious Atonement Immoral?

Mr. Harpur says, "I find it immoral to suggest that one's sins are the responsibility of anyone but himself," and he seeks to show that you pay for your own sins, that this is a moral universe, etc. I would like to know how Hitler paid for his sins in this world. Now let us look at chapter 10, verse 1: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

One of our kind of churches has a radio program. Should the pastor just mainly preach the gospel, or should he preach the distinctive doctrines that we believe, and that others do not preach?

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"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). These are the instructions by the apostle Paul to a preacher, Timothy, relative to what he was to preach, when he was to preach it, why he was to preach it, and the attitude with which he was to preach it.

What is to be preached is the gospel of Jesus Christ to the fullest extent. The gospel is the good news of the Bible, and the good news, although centered upon Christ, reaches to the doctrinal aspects of the Word. When one of God's churches is blessed with the opportunity to present the Word, they should take full advantage of the opportunity. The gospel (death, burial, and resurrection) should not, by any means, be abandoned. It is the gospel that is the basis for all other doctrine. Paul refers to all the counsel of God. "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

Taking the premise that the gospel should be all the counsel of God, the exhortation to "preach the word" should be done in the manner outlined by the apostle Paul to Timothy.

First, when to preach the Word. When the opportunity presents itself. The word "instant" means to set upon or to stand by or be present. In any case, always ready to present the Word when it is in season. The time, in season, means when convenient. A convenient time to preach the Word is during a service, on the radio, or in a conversation. It is a time when there will be no attempt to stop one from presenting the Word. The problem arises when we present the Word out of season. Out of season suggests a time that is not convenient, a time when opposition will arise and attempt to prevent the Word from being preached. People will usually listen to the gospel, but when it goes against them and their personal beliefs they resent the Word. This is even true to a certain extent with born again believers, but even more so with unbelievers.

Secondly, is why to preach the Word. The Word, when preached and directed by the Spirit, is a powerful force. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). With this exceptional and far reaching ability the Word can be used to reprove. The word reprove is used for the word convict relative

to an unbeliever being convicted of his sins. The word that is used next is rebuke. The word rebuke is closely related to reprove. For the term rebuke to be used, it indicates to place a weight upon, or to chide. The word should be associated with a believer being rebuked for sin in his life. The third word that is used is exhort. The use of this word is to encourage someone to pursue a course of conduct. The word would embrace the others for it has reference to the believer as well as the unbeliever. To reprove, rebuke, and exhort is why all the counsel of God should be preached.

Thirdly, is the attitude with which we are to preach. With all longsuffering has reference to patience and forbearance. We will not always see immediate results when the Word is preached, so we must patiently present the truths of God's Word over and over again. Patience is to continue in all things and not to surrender when trials are present. Then, we are to preach doctrine. There are many doctrines presented in the Word of God, and we are to preach all of them. Doctrine is teaching, the teachings of the Word. When we have the opportunity, we too, should preach all the counsel of God.

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The radio and T.V. have a lot of preaching on them, especially on Sunday. Television only has preaching on Sunday, but radio has preaching all week long. All of them are preaching about the same thing. Most of them preach a watered down form of gospel mixed with works of one kind or another.

In this God-forsaken time in which we live, I believe we should preach a sovereign God that is powerful enough to save the most rebellious man on earth and God that is able to keep those He saves that they might be with Him in eternity.

Yes, I think that we who believe in this type of God are blessed with the truth and we have a responsibility to shout it loud and clear any where we have the privilege to preach and witness. God help us if we do not.

I realize that Mark 16:15 says, "Go ye into all the world, and preach the gospel to every creature." But Jesus said in Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you..." We should bring the gospel in every message we preach. Whatever the subject we preach, we should end our message at the cross.

The "all things" Jesus spoke of were those things He Himself preached while He was here in person; such as election in John

6:37, depravity in John 6:44 & John 5:40, reprobation in John 8:44, 47 & John 10:26, limited atonement in Matthew 26:28, irresistible grace in John 6:37, perseverance of the saints in John 10:27-30.

Jesus taught on hell, as well as heaven and the end time. We need to preach on the radio the "all things" that Jesus taught us and are that being neglected by most preachers today.

Paul said in Acts 20:27, "For I have not shunned to declare unto you all the counsel of God." Some would like to tear the first chapter of Ephesians and the eighth and ninth chapters of Romans out of their Bible, but they don't want to destroy the Book or make a fool out of themselves. Let us be honest, if we are going to preach the same thing on the radio as the others why waste God's money. Let the others continue to preach a one sided gospel and give the money to a sound missionary.

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"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2).

I believe the charge given to Timothy is given to us. Paul preached the doctrines of Grace wherever he went. He said to the Ephesians elders... "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

I do not believe the gospel and the "distinctive doctrines that we believe" can be separated. They are all the "gospel of grace"... the good news of our salvation, and our responsibilities as servants of Christ.

We must preach what we believe, and all that God has revealed to us to all people, and use every means available.

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We are living in a time when most religious groups speak what they believe. It is the liberty that is given them by this country in which we live. We are living in a country where we are supposed to have religious liberty. It is becoming a far cry from this. We are supposed to have freedom of press. You can do or say what you please so long as you do not infringe on the rights of others. But the time has come when it is hard to speak unless you offend some one.

Radio stations are few and far between that will allow a sovereign grace pastor to preach the doctrines of grace. What we mean by this is total depravity, unconditional election, limited atonement, irresistible grace, and preservation of the saints. If a pastor preached these doctrines as he was supposed to, in many cases he would be cut off the air.

I have a preacher friend that once had a radio program on Saturday morning. His slogan was this "It does make a difference what you believe." He preached the doctrines of grace. Preachers from other churches, so-called, put so much pressure on the station owner that he moved this friend of mine to Saturday night. He still continued to preach the truths of God's Word. A number of these so-called preachers kept putting pressure on the station owner to stop him from preaching so hard, and that if he didn't several of them would discontinue their programs. The owner of this religious station did keep putting pressure on this friend of mine until he just decided to quit.

It is my conviction that sovereign gracers ought to preach as much as the station will allow them to concerning the truth of the Word of God. He surely should preach the gospel. The gospel is good news of good things. It is good news about the Lord Jesus Christ. It is good news about the death of Christ. Then, further it is good news about how Christ died, not just that He died, but how He died. The gospel is good news about Christ's death, and for whom He died.

Yes, the pastor should preach the distinctive doctrines that we believe. Preach all that he can; all that the station manager or owner will allow. It is very disheartening that other preachers that claim so loud and long about being God's man, preach what they call the whole truth, when in reality it is nothing but chaff, husk, and gravel. Why can't sovereign grace preachers preach as they feel God would have them preach when others have the liberty to do so. They ought to be a law.

We read in II Timothy 4:1-4, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." Should we not declare all the counsel of God. Acts 20:27, "For I have not shunned to declare unto you all the counsel of God."

MEANING

(Continued from Page 4)

possible that the blood of bulls and of goats should take away sins."

The sacrifices went on and on because sin was covered over, but never taken away once and for all. "And every priest (back there in Moses' time) standeth daily ministering and offering oftentimes the same sacrifices, which can never

take away sins: But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (verse 11-12).

He sat down because His work was finished, in contrast to the priests always standing, because their work was never done. There was no chair in the tabernacle or temple.

"From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified" (verse 13). "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Hebrews 10:26-29).

One more passage — verse 21 of chapter 10: "And having an high priest over the house of God, Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And so, it is on the basis of the sacrifice of Jesus, and only on that basis, that we draw near to God.

One Lord, One Faith — Or Many?

Mr. Harpur says, "Christian traditionalists too easily assume that people of other faiths, for example, Judaism, do not know the experience of the joy of forgiveness from God or the ground of all being, but this is demonstrably false." He is saying that the idea that salvation is found in Jesus Christ alone, is false. Acts 13:38 says: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things..."

Turn, please, to Acts chapter 4. The Apostle Peter is preaching. A lame man has just been healed and he says: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (vv. 10, 11).

I Timothy 2:5, "There is one mediator between God and men, the Man Christ Jesus." Without a mediator, my friend, you and I have no way to God.

We dare not ignore the Words of the Lord Jesus: "I (not I, along with Buddha and other religious leaders); I (alone) am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). "Verily,

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MEANING

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verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Mr. Harpur ended that article with something like this: "Having said all this we must ask afresh what the death of Jesus the Christ or the anointed agent of God means for us today." Then he pointed out that many people have died on crosses, so what was so special about this cross? The answer, he says, lies in our understanding of Jesus' mission as a whole. Jesus, the Messiah, or the Anointed One, came to make known the inner secret of the cosmos, that there is a Creator-God whose essence is forgiving, all-embracing love. His purpose was to communicate this truth in what He said and by what He did; supremely by what He did because the non-verbal communication of acts or deeds is ultimately always the more convincing media."

So here he puts the life of Jesus above the Word of Jesus, as that which validated His Word. The Word of Jesus is above all. But we must affirm that His Word is the Word of God, and we read in scripture that God has magnified His Word above His name. The Words of Jesus did not need the validation of His sinless life. Mr. Harpur says, "The word is validated by a life lived; it is sealed by the way He met and triumphed over death. The hardest thing in life for any of us is to go on trusting that God is love in the face of suffering, especially innocent suffering. There can be no easy remedy, but Jesus is the supreme example of innocent suffering."

Wrong Again, Mr. Harpur

It is true that Jesus was sinless. It is true that He did not need to die on any account of His own, but when He hung on the cross of Calvary the Father did not view Him as an innocent sufferer — the Father viewed Him as bearing in His body the sins of the elect world. The Father looked upon Him as the one who is guilty of the crimes of those for whom He died.

"Man of sorrows," what a name

For the Son of God, who came

Ruined sinners to reclaim;

Hallelujah! what a Saviour!

Bearing shame and scoffing rude,

In my place condemned He stood;

Sealed my pardon with His blood;

Hallelujah! what a Saviour!

Guilty, vile, and helpless we;
Spotless Lamb of God was He;

"Full atonement!" — can it be?

Hallelujah! what a Saviour!

Although Jesus was sinless, he was not on the cross as an innocent sufferer. That is why the Father turned His back upon His own Son. Jesus cried, "My God, my God, why hast thou forsaken me?" He cried that cry in fulfilment of ancient Messianic prophecies. He cried that cry as the Man of Sorrows, but He also knew the answer in

those same prophecies, "But thou art holy, O thou that inhabitest the praises of Israel." God the Father turned His back upon His son because He was there as one accursed by God, abandoned by God, as though hurled out of the universe because He was bearing your sin and mine, so that we could bear His righteousness, and be cleansed, pardoned and forgiven.

Tom Harpur says that "...the death of Jesus is His witness to us that even there at the point of agony of mind and spirit in which one feels forsake, God's love was never absent. Of course not. It is the one reality that abides when all seems bleak and dark." But here again I must take exception. The love of God is not the final reality. It is not the one thing that Jesus came to teach and demonstrate. The holiness of God was as precious to our Saviour as the love of God. In His prayer before He went to the cross He did not pray, "O loving Father," He prayed, "O holy Father, O righteous Father," and Jesus was there on the cross not simply to satisfy the love of God that yearned over us and wanted to reconcile us to Himself; before that could be, He must satisfy the holiness of God and the righteousness of God by dealing with your sin and mine through His own death.

Oh, that people understood this! But Mr. Harpur says it is the one reality that abides when all seems bleak and dark. No. The holiness of God is as eternal as His love; the justice of God is as eternal as His love; God Himself is the one reality with all of His attributes. Let us not separate one and exalt it above the others.

"In the resurrection God vindicates Jesus' unconditional commitment to trust in His heavenly Father," says Mr. Harpur. That is pitiable nonsense. In His resurrection God testified to the sufficiency and finality of the cross. It was not that God was saying to the world, "My Son trusted Me when He couldn't understand Me, but He believed I was love right to the very end, and I raised Him from the dead because that is what He believed." That is theological humbug!

Saviour Or Example?

When Jesus hung upon the cross He cried out, "It is finished!" And when God raised Him from the dead He said, "Amen, it is finished indeed!" That is what the resurrection means. Have you ever written a cheque to pay an account, mailed it, and then wondered if it was enough? Did they ever get it? Finally, your cheque came back to you along with your monthly bank statement and sure enough, it was stamped, and you knew it had been accepted and the debt was paid. In the bodily resurrection of Jesus, God said to the whole world, "The bill is paid."

"Love's redeeming work is done

Hallelujah!

Fought the fight, the triumph won

Hallelujah!"

He won the victory over sin and death and hell for unworthy sinners like us, and that is what grace is. We didn't deserve any of it, but it is God's unmerited favour.

Mr. Harpur continues, "What the cross says to us is, there is no experience of life, whether of mental, emotional anguish or physical pain where God's redemptive Spirit is not

also at work." Once more I must differ because there are many experiences in life where God's redemptive Spirit is not at work, and where men perish miserably in their sins because they refuse the gospel that they know. "The cross," says Mr. Harpur, "speaks powerfully about the nature of divine forgiveness as Jesus hung and suffered there; as He prayed to the Father, 'Forgive them for they know not what they do,' He revealed that there are no limits to God's willingness to forgive and pardon." Again, totally wrong!

No limits to God's willingness to forgive and pardon? Anyone can be forgiven and pardoned if he just believed in the love of God? Mr. Harpur omits repentance! But God has never pardoned anyone who did not repent of his sin. God has never forgiven anyone who did not acknowledge that he needed the grace and mercy revealed in Christ.

This man forgets that there were two thieves crucified at Golgotha. One repented and confessed Jesus as Lord. The other did not. "And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:39-43).

Hardly anyone at that moment believed that Jesus was a King or ever would have a kingdom, but the thief said, "Lord." What of the other thief? He died as he lived. He died in his sins. And dear old Bishop Ryle of the Church of England (of which, if I'm not mistaken, Tom Harpur was once a priest) said, "One thief was lost, that none may presume; and one was saved that none may despair."

Mr. Harpur says, "Even in times of anger and rebellion and times when we would like to curse and hit back at God for some real or imagined tragedy in our lives, the cross clarions out that this, too, can be accepted and forgiven." I reply, Yes, providing we acknowledge our sin and confess it to God. No repentance — no pardon. Quoting Mr. Harpur again: "In a real sense we can even stand there with those who nailed Jesus to the cross and in our rage or despair, join in hammering in the spikes. God still forgives." Again, I must contradict. No. God doesn't forgive unless we acknowledge our evil doing and our wrong. Jesus said, "Except ye repent, ye shall all likewise perish." In the first sermon preached on the Day of Pentecost, Peter said, "Repent and be baptized every one of you, in the name of Jesus, for the remission of sins."

Mr. Harpur offers false reassurance when he says, "His love is such that there is nothing we can ever do to put ourselves beyond its healing reach." Nothing we can ever do to go beyond the healing reach of God's love? We can do what thousands of people are doing in this city today — just keep on rejecting the gospel, just keep on having no time for Jesus, and eventually we will find that we have put ourselves in the place

where the love of God is not, where there is nothing but the blackness of darkness forever.

What irresponsible things to say to thousands of people — God still forgives, His love is such that there is nothing we can ever do to put ourselves beyond its healing reach. True, there is pardon for every sin, we can be saved from every sin — murder or whatever, but there is also the condition; we must turn from our sin. We must seek the Lord while He may be found, we must cast ourselves at His feet for His mercy. We must come like the publican of whom Jesus spoke, who smote on his breast and said, "God, be propitiated to me, the sinner." And Jesus said, "I tell you, that man went down to his house justified." (copied from The Gospel Witness, Toronto, Ontario, Canada. May 22, 1986 issue).

PILOT LIGHT

(Continued from Page 1)

the Word of God. Many people believe that we are all born with a spark of good somewhere within. This little spark may sometimes be hard to find, but if discovered and nurtured it can be made to become a roaring flame. Others say that man is partially depraved. In other words he is lost and alienated from God, but he still has the innate ability to perform certain spiritual deeds that are pleasing and acceptable to God. But if you ask the proponents of either of the above stated views to prove such a theory with Scripture, they can produce no such proof. And since the Bible is the final authority on all things pertaining to man, we must not accept the ideas of man-made religious institutions if they are not in agreement with "thus saith the Lord." I insist that such teachings are not to be found in the Word of God. Nowhere in the Bible can I find even the slightest insinuation that depraved man has a tiny spiritual pilot light burning within. For this reason, I refer to all such doctrine as "pilot light theology."

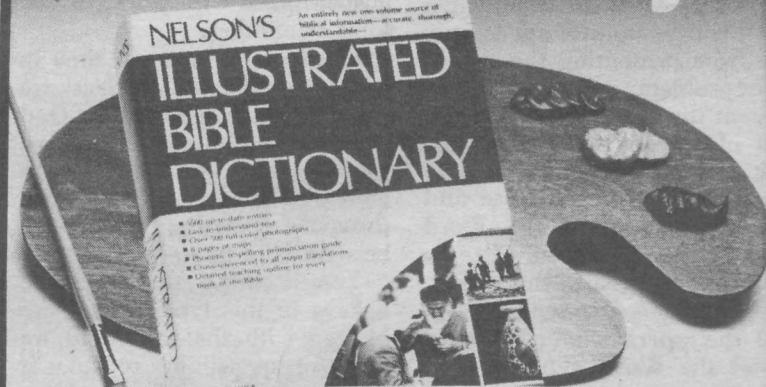
Why do men preach pilot

light theology? I think it is mainly because they do not believe the Bible doctrine of total depravity. The verse of the head of this article describes the true state of every man, woman, boy or girl before and until he or she is quickened by the Holy Spirit. If men really believe Ephesians 2:1, how can they ask or expect the unsaved to do anything spiritual? Harry Houdini was probably the world's greatest magician and escape artist. When he died some 60 years ago, many of his followers believed he would come back from the dead. I have heard that some of them still visit the burial site on his birthday expecting him to rise again. But Houdini is dead. His body will not rise from the dead until it is raised by the power of God. Do you think it is absurd for those people to expect him to do anything physical? Well, it is no more absurd than to expect a dead sinner to do anything spiritual. The dead sinner is just as dead spiritually as Houdini is dead physically. And, like Houdini, the dead sinner will remain dead until he is raised by the power of God.

While we are on the subject of absurdities, let's consider for a moment the raising of Lazarus. Let's pretend that all those people in John 11:19 were modern Arminians. Later in this chapter we read that the Lord cried with a loud voice, "Lazarus, come forth," and he that was dead came forth. Let us imagine the reaction of the Arminians who witnessed this. They were amazed and astounded, not so much because the Lord had raised Lazarus, but because of the ease with which He had done it. Why, Jesus did not have to beg and plead with Lazarus for 15 or 20 minutes to persuade him to come out of the grave. He did not have the crowd to sing another stanza while they all waited for Lazarus to come forth. He did not have to tell a sad, tear-jerking story while the crowd kept every head bowed and every eye closed until they all had cramps in the back of their necks. He simply raised

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THE BOOK OF REVELATION

(Read Revelation 14).

Ofttimes the blackest storms give place to the loveliest sunsets. Sometimes when it seems the worst during the day, the skies are colored with a beautiful sunset, seemingly causing us to forget the day through which we have passed.

In chapter 13, in our study of the Anti-Christ, we noticed the power that the Anti-Christ had. We noticed the conceit, the self-will, the tyranny, the blasphemies and the hellish power of the Anti-Christ, and certainly, beloved, we saw how the Anti-Christ had usurped the power of God and how he bloodily persecuted those who differed with him and failed to worship him.

Now when we come to this fourteenth chapter of Revelation the scene changes. That reign of terror can't last forever. God tolerates it for three and one-half years, but His merciful goodness will not allow it to go on forever. Eventually it comes to an end and now, instead of seeing the Anti-Christ, we see the Christ. Instead of seeing the beast, we see the Lamb. Instead of seeing the blasphemers, we see the redeemed and the worshippers of the Lord. In other words, we see a very, very decided contrast to the message of our last study.

I. The 144,000.

Who are these 144,000? I have already identified them in Revelation 7. Listen: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel" (Rev. 7:4).

I think, beloved, the group that we see here in Revelation 14 is the same group that we see in Revelation 7. They are the individuals who are saved out of the Jewish nation — twelve thousand out of each tribe.

It is interesting to notice the characteristics that are given here concerning these Jews. When we read about them in Revelation 7, all that was said concerning them was that there were twelve thousand out of each of those tribes that were sealed for the Lord, but now this chapter is not concerned about the number out of each tribe, but rather it gives to us the characteristics of these 144,000.

The first characteristic that is given is that they had their Father's name written in their foreheads. Listen: "And I looked, and lo, a Lamb stood on the mount Sion, and with him and hundred forty and four thousand, having his Father's name written in their foreheads" (Rev. 14:1).

In other words, this group is characterized by their conspicuous confession, in that they had their Father's name written in their foreheads.

In chapter 13, we saw that nobody could buy or sell except those who had the mark of the beast either in their hand or in their forehead. Now while the devil has his crowd here who could buy and sell only under the mark of the Anti-Christ, the Lord also has a group who has His name in their foreheads. Theirs is a most conspicuous confession.

That leads me to say that I do not believe that God will ever be left without a witness within this world. Sometimes it looks like the elect of God are mighty few and sometimes it seems that the

Lord's seed is very, very scant within the world. For example, in Abraham's day, God said, "I called Abraham alone," which would indicate that there in the land from whence Abraham came, the only individual out of all that land that was saved was Abraham himself. Beloved, sometimes it looks like God doesn't have a single witness, but it is interesting to notice that all down through the ages God has never failed to have a witness for Himself.

Beloved, I thank God for this group of 144,000 Jews who are saved during the tribulation period, who refused to bow to the Anti-Christ, who in contrast, rather than have 666 stamped upon their hand or forehead had the name of God



John Gilpin

most conspicuously written upon their forehead to profess their faith in Him. Would to God, beloved, that you and I were just as conspicuous in the profession of our faith as this 144,000 who, day by day, had the name of God stamped upon their foreheads.

A second characteristic of them is that they were singers.

"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" (Rev. 14:3).

I like to read about those who are singers. I am not much of a singer, but I am looking forward to the day when I am going to join in the singing of the song of Moses and the Lamb. I am looking forward to the time when I am going to sing a song that even the angels of God can't join in singing, because I am going to sing about redemption, and the angels of God have never known one thing about redemption. I am looking forward to the time when I am going to sing in glory with the saints of the redeemed of all ages, to the praise of God. Beloved, this group of 144,000 Jews are singers.

A third characteristic is that of their unworldliness.

"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" (Rev. 14:3).

Don't you like to see an individual who is a child of God who is really living for the Lord and who lives above the things of this world? I'll grant you that it is mighty hard in this life for us to live a life that is unworldly. We brush shoulders and rub

elbows with the world every day in making a livelihood. It is so hard for a person to keep from being worldly; yet, beloved, one thing that stands out about this group is their unworldliness, for they were redeemed from the earth. In other words they were so completely given over to the Lord that it could be said of them that they were not only redeemed of the Lord, but that they had been redeemed from the earth.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

I tell you, my brother, my sister, God wants us to like this group of Jews — unworldly and redeemed from the world.

A fourth characteristic of this group is their purity.

"These are they which were not defiled with women; for they are virgins" (Rev. 14:4).

I take for granted that this is a figure of speech. I am satisfied that this is true in view of the fact that certainly this whole 144,000 are not women, and when it says that they are virgins, I am sure that it is a figure of speech and that it means that these 144,000 were pure in their living.

God grant that it might be said of each of us that our lives were wholly given over to the Lord and that we were pure in our living.

Another characteristic of this group is that they were followers of the Lamb.

"These are they which follow the Lamb whithersoever he goeth" (Rev. 14:4).

It is rather interesting to notice that they didn't run before the Lamb, but rather that they followed the Lamb whithersoever He goeth.

Beloved, if there is anything that God desires of us, it is that we shall follow Him. It isn't for us to run ahead of the Lord. I am ready to grant that most of us do run ahead of the Lord, and I am satisfied that I speak truthfully from my own experience when I say that I have sometimes lagged behind so far as the Lord's leadership is concerned.

Did He not say: "Follow me, and I will make you fishers of men" (Matt. 4:18).

Beloved, you and I will never become fishers of men by running before Him; neither will we by lagging behind; but if we would serve the Lord as He would have us to serve Him, we would follow Him as He leads.

I like the words of that poem which says:

"In pastures green? Not always; sometimes He

Who knoweth best, in kindness leadeth me.

In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright

Out of the sunshine into darkest night

I oft would faint with sorrow and afright.

Only for this — I know He holds my hand.

So whether in the green or

desert land

I trust, although I may not understand.

So, whether on the hilltops high and fair

I dwell or in the sunless valleys where

The shadows lie — what matter? He is there!

Where'er He leads me I can safely go;

And in the blest hereafter I shall know

Why in His wisdom He hath led me so."

Another characteristic of this group is their truthfulness.

"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" (Rev. 14:4, 5).

Notice that it says that they were firstfruits unto God, which means that they were the firstfruits of the Jewish nation that were saved. Now there will be others that will be saved later; the fact that these are referred to as the firstfruits is an indication that there will be later fruits that will come out of the Jewish nation.

I contend, beloved, that the millennial period of a thousand years will be the greatest missionary and evangelistic effort that will ever be seen within this world. There will be more people saved during the thousand years of the millennial reign of Christ than in all the rest of the time of earth's history put together. Beloved, I am not looking out yonder in the future when these are going to be saved, but I am looking at the crowd that are saved during the tribulation period, when the going is rough and when the load is heavy, and when it means a martyr, to profess faith in the Lord Jesus Christ. I tell you beloved, in their mouth was found no guile, for truthfulness characterized them.

II. The Angel Preachers.

"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. 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, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountain of waters" (Rev. 14:3, 6, 7).

Notice who is preaching. At the beginning of the tribulation period the saints of God are going to be caught away in the air with the Lord for the marriage of the Lamb. Although that be true, it is also true that the Lord is going to get His Word out, even though He uses a miraculous manner to do so. He has an angel to preach.

Notice that this angel preaches the everlasting gospel. Beloved, there has never been but one gospel preached in this world. Abraham believed the gospel when it was preached to him. It was preached in the days of the Lord Jesus Christ. It was

preached in the days of the Apostle Paul. It is being preached by some faithful men today who love the Lord. Beloved, when the elect of God have been taken away from this world and we have been raptured as saints of God out of this world, the Lord will still have the same message being preached here within this world. That message will be the everlasting gospel preached by an angel of God.

God has just one way of saving people and that is by the gospel of the Lord Jesus Christ.

I go back yonder and stand alongside of Adam and I see that Lamb that has died. I look at Adam and Eve and I see them clothed in the skin of that lamb, and I say, "What is the meaning of this?" Beloved, that is the gospel — an innocent lamb has died that they might be covered from their sins.

I come down to this day and take the Lord's Supper. I see that bread that is broken and the wine that is poured, and I say, "What is the meaning of this symbol?" Beloved, it is a picture of the same gospel that Adam and Eve saw when they saw that lamb that was killed that they might be clothed thereby.

I look yonder to the tribulation period when the saints of God have been garnered off of this earth. The same gospel will still be preached. It will be preached by the angels of God but it will be the same old gospel — the gospel of the Lord Jesus Christ.

It is interesting to notice to whom this angel preached, for it says that he preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people..." Beloved, this angel wasn't a Hardshell, for he believed in preaching to everybody, to all nations. I tell you, my brother, I want to be just exactly like this angel. I want to be the same kind of preacher that he is. I want to preach to all nations, and kindred and tongues. I want my message to go out to the entire world. When this angel preached, his message went out to the entire world.

I wonder why it is that people are so anti-missionary. I can't understand the anti-missionary spirit on the part of so many of our missionary brethren. It looks to me as if when men read the gospel of Matthew and see how Jesus gave the commission in Matthew 28:19, 20, that any man who is redeemed would say, "That passage is for me. I expect to carry it out." It looks like any man would be persuaded by the message that was given to the first church in Acts, when it says: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

It would seem to me that every saved man who would hear the last words of Jesus would want to go out and be a missionary and tell the story of Jesus Christ to the world. Beloved, this angel preached to all the world.

It is rather interesting to

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REVELATION

(Continued from Page 7)

notice that this angel was not an evolutionist, for we read: "And worship him that made the heaven, and earth and the sea, and the fountains of waters" (Rev. 14:7).

He preached a God of creation — not only of the heaven and earth, but of the sea and the fountains of water. Everything came from His creative hand.

I have a hard time respecting any man who says that he believes in evolution. I am like the angel of God, I believe in a God of creation, who created everything within this world.

You will notice that this angel preached a God that was sovereign — sovereign in heaven, sovereign in the earth, sovereign over the sea, and sovereign over the fountains of waters. In other words, he preached a God of absolute sovereignty.

The second angel had a message that was just as interesting for he tells about the fall of Babylon. We will discuss the fall of Babylon in Revelation 17 and 18, but I will say in passing that Babylon is only a symbolic term for Roman Catholicism. This angel tells us that Babylon is falling and he gives to us an announcement as to what we can expect soon to find.

PILOT LIGHT

(Continued from Page 6)

Lazarus by His mighty power. This is the same way He raises dead sinners. Afterward, they all gathered around and congratulated Lazarus on making the decision to come out of the grave. They told him it was a decision he would never regret. Yet, I know this is all too ridiculous, but it is no more ridiculous than what many are teaching today.

Where is pilot light theology being taught? It is being taught in one form or another by nearly every so-called church and religious organization known to man. When people are being asked to make a decision, pray through, keep the law, be baptized, or perform any other act toward salvation; they are being taught pilot light theology. In this article I will concentrate on the one area in which I have first-hand knowledge, namely high pressure evangelism. I can verify that this method has a great impact on young children, for I was subjected to it at an early age. The evangelist would tell sad and tragic stories during the invitation in an effort to shock the child into being saved. I have known children who went forward under such pressure, and made a public profession of faith because they thought this would keep them from going to hell. Even though they later admitted to me that they were too young to comprehend sin or the conviction thereof, they were victimized by these super salvation salesmen. What they mistook for salvation was really only the emotional and psychological relief they experienced by going forward. Older children or adults who did not so easily fall for the scare tactics were given the old "guilt trip." One popular use of such was to persuade the sinner that if he or she refused to be saved it

might cause a loved one to also refuse, and therefore cause that loved one to go to hell. Some went forward because someone came back to the pew and tearfully begged and pleaded with them. Others who were being literally dragged from the pews went forward to spare themselves further embarrassment. The things that I have seen done in an effort to win the lost would make a cow laugh (that is, if the cow had a sick sense of humor.) Many evangelists used the well-known "every head bowed and every eye closed" technique to persuade those under conviction to "slip your hand up," so they could zero in on their prey. Because when you know who your prospect is it is much easier to choose the proper tactic. I have always said that if some of those evangelists ever became vacuum cleaner salesmen they are undoubtedly millionaires by now. But I am happy to say that many people have been saved in such an atmosphere. They were saved not because of high pressure evangelism, but in spite of it.

What are the results of pilot light theology? We touched on this a few moments ago when we mentioned those who were deceived into thinking they were saved. How tragic it must be to wake up in Hell and be totally surprised that one's decision or experience was worthless. But prior to the tragedy of hell, such teachings are filling church pews with spiritual corpses. When evangelists and pastors are wringing their hands and wondering why their churches are dead, and while they are bewailing the low attendance and lack of interest among their members; perhaps they can find the answer by looking in a mirror. Maybe a lot of those dead church members are there because they were pressured into it.

What does the Bible say about pilot light theology? Does unregenerate man really have a flicker of life within himself? Let us look and see. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8). "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7:18). The two passages just quoted tell us that the natural man cannot please God. Let us read further. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to doing evil" (Jer. 13:23). "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. 17:9). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). David wrote, "Behold, I was shapened in iniquity; and in sin did my mother conceive me" (Psa. 51:5). I find nothing here to support the pilot light theory.

We could spend a good deal of time quoting more Scriptures, but not a single passage will have anything good to say about fallen man. Rather, they tell us that when Adam's light went out the light of all humanity went out with it. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men,

for that all have sinned" (Rom. 5:12). Man doesn't need someone to fan his flickering flame, but he needs someone to light the flame. Since he is unable to light the flame himself, it will be lit by the Holy Spirit or it will not be lit at all. Who is included in this universal depravity? "For all have sinned and come short of the glory of God" (Rom. 3:23).

"The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:2-3). "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11).

What should be our attitude toward pilot light theology? It should be one of opposition and avoidance. By this I mean that we should oppose and avoid all churches that teach this freewill heresy. We should not attend such churches, and we should neither listen to nor support their radio and TV broadcasts. We certainly should not send them our money. Rather, our money should be used in promoting the doctrines of grace, and the gospel of Jesus Christ. We must continue to support the truth in a spirit of love toward the free-willers. We should be well-grounded in the truth in order to be able to refute their heresy with Scripture. When they ridicule us and lie about what we believe, we should seize that opportunity to expose them for what they are and thereby cause their tactics to backfire. We must not send our children to their private schools. I would rather have my child be taught the fairy tales of so-called science than have her subjected to free-will heresy. We must protect our children from free-will entertainment and training programs. I would rather have my child at home watching Sesame Street on Sunday morning or 60 Minutes on Sunday night than have her in a freewill church being taught that Jesus was a Capricorn, or in a Training Union learning about the similarities between Catholicism and Protestantism. We must not send our children to colleges or universities where the entire student body is required to make a decision for Christ.

In closing, we must continue to present a true picture of the God of the Bible. The god of the free-willer is a submissive god who cannot accomplish his will without the cooperation of man.

Why anyone would want such a weak and limited God is a mystery to me. Pilot light theology seriously degrades the God of the Bible by attempting to bring Him down to the level of man. This heresy also exalts man by presenting him as the great and mighty one who is able to influence the actions of almighty God by the exercise of his own will. Have you ever heard of anything more ridiculous? Jesus said, "No man can come to me, except the Father, which hath sent me draw him" (John 6:44). This verse includes all who are born again "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

WOMAN'S PLACE

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be man's help meet. it was the woman Eve, whose name means life, that bore the man child Seth who began the blood line that carried the Christ into the world. No doubt Eve was the greatest earthly gift that God ever bestowed upon Adam. She was a holy, innocent creature possessing honour and dignity. Without a doubt she was more beautiful than any other creature that God ever created. She was God's gift to Adam to bring him joy, and happiness, and companionship.

The woman was not created in a lower form, as some might think. Many men seem to think that since God made her a weaker vessel that she must be a little lower than the man, but Adam said, "This is now bone of my bones, and flesh of my flesh." 1. Meaning that she was equal with; and just as highly regarded as Adam. According to Genesis 2:18 Adam was not yet complete until God had given him the woman. "And God said, it is not good that the man should be alone; I will make him an help meet for him." Nothing has changed that decree of God. Verse 24 says, "...they shall be one flesh."

What is the woman's place? God has always given her a place of honor, integrity, strength, faithfulness, and dignity. For example, there was Eve, Sara, Rebekah, Rachel, Leah, Tamar, Miriam, Rahab the harlot, Deborah, Ruth Hannah, Hagar, Bath-sheba, Huldah, Esther, Mary the mother of our Lord, Elisabeth, Anna, Martha, Mary Magdalene, Dorcas, Lydia, Priscilla, Phebe, Eunice, and Lois. These are just a few of the great women, mentioned throughout God's Word whom God used in His work.

The responsibilities of these women ranged from mother of the human race, to queens, to judges, to prophetess. God has also greatly used women since the Apostolic age in His work. History will reveal that many women have gladly given their lives for the cause of Christ and for the gospel's sake. Even the Lord's church is referred to as a woman. She is called a "chaste virgin", II Corinthians 11:2, and as the Bride of Christ, Revelation 19:7-9. How could anyone have less regard for the woman than the Lord?

Nevertheless, there are those who do not have the respect for the woman that is due her. Many have abused God's principals of sobriety and subjection. Many have misinterpreted God's law concerning women and tried to make her some kind of lower class creature. Solomon said, "her price is far above rubies" (Proverbs 31:10).

Solomon has much to say about women in the book of Proverbs. It would be well if you women would acquaint yourselves with what the Word of God has to say about you, and about the women of God's displeasure. "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion:" (Proverbs 11:22). "A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness to his bones" Proverbs 12:4. "It is better to dwell in the wilderness than with a contentious and an angry woman" (Proverbs 21:19). "It

is better to dwell in a corner of the housetop, than with a brawling woman in a wide house" (Proverbs 21:9).

We have today what is known as the "women's movement." What does that mean? God has had a "women's movement" going on since Eve. The women's movement of today for the most part is a movement away from, and opposition to, the principles that God set forth before the foundation of the world. The women's movement of today will have women depart from God's way, and follow the way of rebellion and the way of human nature. You see, it is because of the sinful nature of humanity that God's law is defied and revolted against. The women's movement of today has attempted to strip the woman of the dignity and grace and character that God gave her. It is the woman's movement that has carried so many good women away by the lust of the eye, the lust of the flesh, and the pride of life. It is the woman's movement of today that has encouraged mothers to leave their children, wives to leave their husbands, and daughters to leave their parents, and to exploit themselves in such a way as to destroy the precious fibers of womanhood which were intended by God to make her unique among His creation. I say without reservation or apology that the feminist movement is a work of the devil, designed to draw you away from God, and to get you to ignore and deny the word of God and its virtues. The feminist movement is atheistic by nature and sinful in character. It has been used to promote and glorify everything from lesbianism to prostitution, to abortion, and child neglect. I have said in the past that perhaps there may have been something good that came out of the woman's movement, but if there was anything it has been swallowed up by corruption. The conclusion that must be drawn is that you cannot be a faithful and true disciple of the Lord, and at the same time support, agree with, adhere to, or even sympathize with this atheistic, God dishonouring, sinful organization. If you wish to challenge me on this point of view, then you must show me something from the Word of God that would disprove what I have said.

Finally, I would say woe unto the church or pastor who will yield to, or bow to pressure from any of these feminist groups and compromise the blessed Word of God. As I have stated, the book of Proverbs has much to say about women. "A gracious woman retaineth honor..." Proverbs 11:26. "Whoso findeth a (good) wife findeth a good thing, and obtaineth favour of the Lord. Proverbs 18:22. "House and riches are the inheritance of fathers: and a prudent wife is from the Lord" (Proverbs 19:14). Also Proverbs 31:10-31. Did you know that there is more said in general in the Bible about God's respect for women than there is for men?

Women, don't let anyone or any organization take away from you what God has given you. Don't be afraid or ashamed to defend your character with the Word of God. If you are a godly woman, you don't have to apologize for being a good mother, or a good wife, or a good daughter.

Although the pains of childbearing and childbirth are

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a result of the curse put upon the woman, and she continues to suffer the same even until this very day; her womb is blessed unto the Lord. She has brought forth the great patriarchs, and the prophets, and the kings, and the priests, and the apostles, and preachers, and all of the great men of history and of contemporary times. It was through her womb that the Lord Jesus Christ came to us to become the sacrifice for our sins. God gave Eve the promise first, in Genesis 3:15, that He should bruise the head of old Satan. Paul confirmed this prophecy in Galatians 4:4, "when the fullness of time was come God sent forth his Son, made of a woman..." Read Luke 1:26-48. Please notice verse 38: "Behold the handmaid of the Lord; be it unto me according to thy word." Does Mary impress you as being the type of woman who would follow after the damnable doctrine of Kate Miller, author of "Sexual Politics," or Dr. Mary Jo Bane, who has stated that we should take children away from their families to achieve equality, or Gloria Stinem who hopefully predicts that by the year 2,000 we can raise our children to trust in human potential instead of God? Beloved, Mary was a woman who was completely submissive to the will of God. He has always used those women who were willing to be used of Him. Wouldn't it be much better to be used of God than some ungodly organization such as we have been talking about? Just as God used Mary and Elisabeth, and Hannah, and Ruth, and Esther, and many other godly women: He can use you also. I trust you will search the Scriptures to find your place in the work of God. May God bless everyone of you. Amen.

HARDSHELLISM

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believe because God has an elect people, that they will be saved whether they ever hear about Jesus Christ and His work at Calvary or not. Well, I say that this is going too far in belief about election. God will save all of His elect. Every one of them will be in heaven one day, but they will get there God's way, and that is through hearing and believing the gospel of Christ. Beloved, we ought to be as doctrinally strong as the Bible allows us to be. We should stand like a rock on the doctrines of grace and not budge an inch. While being this strong, we also don't want to go farther than the Word allows us to go. Thus, we don't find fault with the hardshells over their belief in the truth of election, but we find fault in how they hold this doctrine. They hold it in a false way; a way which seemeth right unto them, but a way foreign to the Word of God. To the Bible believer our text leaves no doubt that men are saved through the preaching of the gospel. All men are saved through the gospel. Yes, even the Hardshell is saved through the gospel. All Hardshells who are saved and trusting in Christ as their Saviour are doing so as a result of hearing and believing the gospel of Christ. It is so foolish for them to deny this fact. Notice some Scripture, "For whosoever shall call upon the

name of the Lord shall be saved. How then shall they call on him in whom they have not believed: and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:13-15). This verse teaches us several things. First of all, the elect of God shall call upon the name of the Lord. All of the elect shall repent of their sins and turn to the Lord. This is Bible doctrine, and if you don't believe this then you do not believe the Word of God. Many become upset when we tell sinners to believe on the Lord Jesus Christ for the saving of their souls. They become upset when we invite the lost to come to Christ. They say we are Arminian, accusing us falsely. I mentioned earlier that we should stand as strong on doctrine as the Bible will allow; and brethren the Bible allows, even commands us, to invite sinners to Christ. When men oppose us on this they are only showing their inability to understand the Word of God. Notice in Revelation 22:17, "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Here we find the bride saying come. This has always been the main purpose of the churches of our Lord; to preach the saving gospel of Christ. Missionary Baptists have always told sinners to trust in Christ for the saving of their souls. Missionary Baptists have always told sinners to trust in Christ for the saving of their souls. Missionary Baptists have always believed that sinners come to Christ through the preaching of the gospel. Of course we believe all the Bible says about the sovereignty of God and the inability of man to repent of his own will. Missionary Baptists believe the whole Bible and do not try to reject the parts we don't like. By the way you should like it all. I enjoy all of the Word of God and delight in its commandments as should every born again child of God.

Now the hardshells say that preaching to the lost is not necessary. They say that the Word of God is of no value as far as salvation goes. I am going to mention several verses of Scripture and challenge the reader to find the hardshell position in them. The first one I want you to notice is found in I Corinthians 4:15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Also in James 1:18, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

These verses teach us, that men are born again through believing the gospel message. Now you will only believe the gospel through the effectual working power of the Holy Spirit, but it is through the gospel that we are made alive. The word "begotten" in the aforementioned verse is one which means "regenerated" or "born." Paul says that the Corinthians and all of the elect are born again through the preaching of the gospel of Christ. Paul is not saying that

the power of salvation lay in him, but rather it was the Word that was the power of God unto salvation. James says the same thing. James said that it was by the will of God that we were begotten by the Word of truth. Notice, that where there is no will of God, there is no regeneration. Let the free-willers cry the free will of man all they want to. Let them distort the Word all that they want to: the fact shall remain, that it is God's will that counts in the matter of salvation. These two verses of Scripture declare without any doubt to a Bible believer that we are begotten through the gospel of Christ. The hardshell says that the elect will be saved regardless of whether they hear the gospel or not. If this be true, and let me assure you that it is not, then we must do away with other Bible doctrines in order for this one to be true. Jesus said in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Now, to believe the hardshell position, you must do away with this verse. Jesus said that you must be born again in order to go to heaven. There is no dodging this truth. No unregenerated soul shall ever stroll over heaven with Christ and His glorified saints. But the hardshell says by his teaching that it is possible for some to do so because they say it is not necessary to hear the gospel to be saved. This is in direct opposition to what Paul and James wrote under the inspiration of God. God inspired them to write the truth that men are regenerated or born again through the gospel. This is the only way of being born again. You can argue all you want with this point, but it remains the true teaching of the Word of God. Jesus said, if you are not born again you cannot see the kingdom of God. In other words, except you believe the gospel of Christ through the power of the Holy Spirit and repent of your sins; you cannot see God's kingdom. I don't understand why the hardshells want to argue against such plain doctrine.

Some of the hardshells believe that the elect are born into the world already born again. I had one write me and tell me that. Notice what Ephesians 2:1 says about the state of men, "and you hath he quickened, who were dead in trespasses and sins." This verse tells us that the elect were dead in sin, that they had no life, and certainly they had not the new birth already at the time to which Paul is referring. Surely, if one will study the new birth, he will readily see that when one is born again there is a change in that one's life. The hardshells would have us to believe that there are regenerated people walking around out in the world who have no idea that they are children of God. Can you imagine that? My friends, it would be impossible for such to be, for when we are born again we become new creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). Born again creatures have a different nature than those who are not. Those born again are lovers of God. The old man or the old nature is at enmity with God. The old man is at war with God, while the new man is at peace with Him.

Along with the new birth comes the indwelling of the

Spirit of God. The Hardshell would have us to believe that some are walking around with the Spirit of God in them, and they are not aware of it. Again, this is just another silly teaching of the hardshell doctrine. The Spirit has a work in the lives of the elect. Their lives will manifest the working of the Spirit. If there is no manifestation of the Spirit in one's life it would be safe to assume that He is not dwelling there. Let me show you what I mean. Galatians 5:19-23 give us the fruits of the flesh and also the Spirit. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." There definitely are two different natures portrayed in the Scriptures. The one has the indwelling of the Spirit of God which influences his life his actions and even his total being. On the other hand, the fleshly man is controlled by his sinful and lustful desires. The hardshell would have us to believe that, when Paul was on the road to Damascus, he was already born again; and that he just had not yet realized it. They would have us to believe that Paul was already indwelt by the Spirit. Let me ask the hardshell, did Paul possess any of the fruits of the Spirit before the Lord spoke to him? When Paul was on his way to persecute the churches did he possess the fruit of love, joy, and peace? When he would cast the young and old into prison for worshipping God, did he possess the fruit of faith? When he stood by and had Stephen stoned to death, was he exhibiting the fruits of gentleness and meekness? No, beloved friends, Paul was manifesting the fleshly works which he possessed. He displayed the fruits of murder, heresy, and wrath. Thus, it would be utterly foolish for us to say that Paul was born again, but he just had not realized yet. Romans 8:16 tells us something about this, "The Spirit itself beareth witness with our spirit, that we are the children of God." Now the Hardshells who are saved know, like Job, in whom they have believed. They know that their redeemer liveth and that He shall stand at the latter day upon the earth. They are trusting in Jesus Christ because someone preached the gospel to them, and they by the power of God believed the gospel. The Spirit bears witness with their Spirit that they are the children of God.

Hardshellism is a sin practiced by many of the children of God. It stands in direct opposition to the commandment to the Lord's true churches to go and preach the gospel to all the world. All who are involved with this teaching will give an account unto the Lord for their actions. Missionary Baptists, on the other hand, believe the truth about the new birth. Missionary Baptists have been carrying the gospel to all nations since the days of Christ, when He instituted His glorious church. Missionary Baptists have fought

hardshellism in days gone by and will continue to battle this fleshly doctrine.

In closing, let me say this to Missionary Baptists. Many of us will have to answer for our hardshell attitude. While true Baptists believe that the gospel is the power of God unto salvation, many are not going with it. Many are not concerned about preaching the gospel. Many are professing to be missionary, but are manifesting a hardshell attitude. May the Lord cause His true churches to be more interested in and more concerned about preaching. Don't let what you believe about election cause you to sin against God by not obeying His commandments. Believe in election with all that you have and fight for this blessed truth. Don't budge an inch, but along with this great doctrine believe what God said about the foolishness of preaching. The Bible says that it is the power of God. If our families and friends are to be saved, if they are the elect of God, they will only be saved one way; and that will be through faith in the Lord Jesus Christ. No one can have faith in one of whom they have not heard. Thus the lost world must hear about Jesus. May the Lord help us to be more faithful to and with His blessed Word.

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Glory doing just that very thing. "She said, No man, Lord. And Jesus saith unto her, Neither do I condemn thee: go, and sin no more" (John 8:11).

Therefore, let me say at the very beginning of this message — only God has the power and the right to forgive! Thank God almighty, that we were indeed the objects of His great love and mercy. The New Testament theologian, Paul, had this to say about the forgiveness of sins. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Furthermore, let it be totally understood that this preacher does not in any way believe that a man, any man, has the power within himself to forgive another man his sin. I am not talking about the attitude that Christians should have toward one another, but the fact that God is the only One that can forgive and pardon a lost sinner.

With that behind us, will you turn your attention with me to the sevenfold confession that is under consideration in this message. In our text, Job 40:4, we find our first of seven confessions. The first thing under consideration today is this, the spiritual attitude that the lost hell bound sinner must approach almighty God — "I am vile" (Job 40:4). Listen to me, this is the confession of sin within the heart of a sinner. No one will ever get to heaven without such a confession. We must understand that before one can ever be saved, he must first see himself as he really is: lost and totally undone. I am very much convinced in my own mind after reading and then studying the Word of God that without such a confession, no spiritual life is possible. Again, what saith the blessed eternal Word of God about our works of the flesh? "So then they that are in the flesh cannot please

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God" (Rom. 8:8). "Not of works, lest any man should boast" (Eph. 2:9). "But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness" (Rom. 4:5). "Not by works of righteousness which we have done" (Titus 3:5). You see beloved, the sinner will never know or understand the forgiveness of sin apart from first seeing himself as he really is; a sinner who rightfully deserves the wrath of Almighty God. Most churches and religious organizations are trying to get the sinner to feel good about himself. That is exactly what the mental health clinics and the psychologists are preaching to their patients today. No wonder we are having such big problems today! We have let the world teach us our theology and for the most part we have accepted their premise — a premise that is without Biblical support. Oh beloved, the Bible is still true and unless we see ourselves as did Job in the Old Testament, we will never be able to hold our heads up. That sounds like a real paradox, and it is in a real sense of the word.

Thus, that brings us to our second confession that we wish to consider in this message. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isa. 6:5). It is my personal opinion that this confession of Isaiah the prophet is a cry of conscious guilt. Yes, as any of us stand before the very presence of almighty God, this ought to be our very cry — "Woe is Me! for I am undone." There is absolutely no one who can stand before God in his own strength and feel good about himself. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12). How many times in your past history have you attempted to lead someone to Christ without showing that one his worthlessness? In my case, I am afraid far too many times and that to my own shame. Oh, listen to me, beloved, the sinner can not in and of himself find peace with God. It must be the God of heaven who convicts him of his personal guilt of sin. I am not opposing the idea of soul winning! God help us to be more vigilant in our endeavors, but never at the expense of truth! Yes, I am saying the lost sinner must see himself as did Isaiah — undone. If the sinner does not see himself as totally undone, then, if you please, he will never see his or her need of Jesus Christ. There must be, yea beloved, if there is not the cry of conscious guilt on the part of the sinner, God has not worked in his or her heart. Therefore, all our efforts are and will be in vain if God has not worked in the heart of the sinner.

Furthermore, will you note with me the third confession. "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord" (Lk. 5:8). This is the cry of godly

conviction. "I am a sinful man, O Lord" In today's world, men and women, boys and girls are being told that all they must do in order to be saved is pray the sinner's prayer. God help us from such wicked sinful practices. Don't you know beloved, that our Bible teaches very clearly that God does not hear the prayers of lost wicked sinful humans? "Now we know that God heareth not sinners" (John 9:31). You see, the only prayer that God hears is the one in whom He has first worked a work in his or her personal heart. Thus, when God has worked in our heart, the believing sinner will say as did Simon Peter, "I am a sinful man, O Lord." But now listen, the sinner will not and cannot of himself come to that confession. Confession of sin as seen here, is godly sorrow in the working. How many today try and get people to accept the Lord as their personal Lord and Saviour without any godly sorrow? Far too many! "For godly sorrow worketh repentance to salvation" (II Cor. 7:10). Beloved, without the conviction of the Spirit of God, there will never be anyone saved. Again, it is the Holy Spirit of God that must do the quickening (bringing to life) the dead alien sinner. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). The other day this preacher heard that another preacher said that one did not need the quickening power of the Holy Spirit in one's life in order to get saved. What a tragic sin! The blind leading the blind down a path that will only lead to eternal destruction. Listen to me, if for no other reason than truth and the cause of our Lord Jesus Christ, without the cry of conviction on the part of the alien sinner, there is and can be no salvation.

I must move on because of time and space, for the fourth confession that I want to consider is found in Matthew 8:8. "The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Here the Lord of Glory heals the centurion's servant, but not before the confession of total and complete emptiness on the part of the centurion. Beloved, do we not all understand that our condition before God was and is similar to that of the centurion? He came to the Lord and said, "I am not worthy" and that is exactly how the sinner must approach Almighty God. Did not our Lord teach that the publican went down justified and that because he cried out to God, "God be merciful to me a sinner" (Lk. 18:13). Of course He did. If the doctrine of total depravity is true, and it most certainly is, then the confession of emptiness as seen here takes on a new perspective. I am not worthy of the great love of an eternal, sovereign Lord, the Lord of the Bible. Therefore, I do not and can not suggest that anyone ever cry unto God for justice. Justice would automatically condemn us to an eternal hell. You and I have no good works to present unto Him — in fact, our works are as filthy rags. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away"

(Isa. 64:6). That is why the centurion said unto the Lord, "Lord, I am not worthy."

The Psalmist gives unto us our fifth confession that we wish to consider. "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God" (Psa. 40:17). Here beloved, is the cry of the needy. Yea, the acknowledgment of human need. In these words one will find much physical poverty and need, and yet does not that give unto us a true picture of our spiritual condition before Almighty God. How much better is it to be a Lazarus at the gate of the rich man than to be the rich man in his palace and see not one's personal condition before God. Unfortunately, many there are in this world that are spiritually impoverished and the sad thing is this, they do not even know it. In a real sense of the word, they are paupers, yet they think in and of themselves that they are okay. Someone is going to say, Pastor, are you not making more of this than you ought? No! But I wish that I were. But unless the lost sinner sees himself as poor and in great need, he will never cry out unto God for His deliverance. We do not preach this message out of sheer enjoyment, but because we have learned from the Holy Writ that without so doing, the sinner can not have the forgiveness of sin. For it pleased the God of Heaven to save lost sinners by the preaching of His blessed, eternal, Word, the bible. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The sixth confession that I would like to call to your attention is found in Psalms 119:94, "I am thine, save me; for I have sought thy precepts." These are the words of a penitent sinner, the cry that invokes awareness of God's great love and mercy upon His own. Beloved, the lost sinner must understand that it is God that saves, never man or his works of filthy rags. Lord save me must be the cry of the alien sinner! Thus, when you have seen yourself as you really are — unable to help yourself out of a tight spot, then, and only then can you call out unto God in simple faith, "Lord, save me." For what saith the Scriptures, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9). Yes, even the faith spoken of here in Ephesians 2:8 is a gift of God. Truly, we can say with the prophet of old, Jonah, that "Salvation is of the Lord" (Jonah 2:9). Furthermore, we can also recognize what the Psalmist meant in these words, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh, but in vain" (Psa. 127:1). You see, unless our salvation is God-directed and God-given, we have absolutely nothing. Elder Thomas Paul Simmons talked about the doctrine of repentance and said that it is threefold: (1). Sin Admitted; (2). Sin Abhorred; (3). and Sin Abandoned. In other words, there must be Godly conviction — conviction that results in contrition and conversion. Listen, repentance is not final, complete without an inward abandoning of sin. The inward abandoning of sin must lead to an outward change of conduct and that can not be, unless God has worked in the

heart of the sinner. Thus, repentance is the result of God giving unto His own believing faith. It was Jesus Christ on the cruel tree of Calvary that paid our sin debt. To Him and Him alone the believing sinner owes his all. For it was and is, our sin that separates us from God, but He washed us white as snow. The song writer wrote these words, "Jesus paid it all; All to Him I owe. Sin had left a crimson stain; He washed it white as snow." How true they are for the Bible reveals unto us that true repentance is a wonderful and glorious gift from Almighty God and that, unto His own: the elect. Thus, Elder T.P. Simmons concludes, "The meaning of this is simple that repentance is wrought in man by the quickening power of the Holy Spirit, as we have already noted." All that we can say to this truth is, Amen.

The last and seventh confession that I want to consider today is this, "I am black, but comely" (Song of Solomon 1:5). This beloved, shows to us our condition before Almighty God as His dear saints. Lest any one forget, here the preacher would remind the believing sinner that he is still a sinner, but wonderfully and gloriously saved by the precious blood of the Lamb of God. Though we may stand before God with the removal of the guilt of sin, we still have within this body an old sinful nature that was passed down to us at our birth. Therefore, the believing sinner needs to consider this last confession; for therein, he will find the root problem of all his personal anguish and pain in this life. The Bible tells us that we are nothing more than a sinner saved by the grace of our wonderful Lord and Saviour. We still do not deserve the sure mercies of the Lord. We are ever at the mercy of God. Therefore, we should never consider ourselves above the reproach of sin and the influence

of sin in our daily life. As Christians, the Word of God teaches us that we are literally fighting a spiritual battle that can only be won as we submit unto the Lord. Thank God, we can not lose our salvation! But some of us (speaking of God's wonderful people) have lost our fellowship and sadly enough, lost our testimony that we might have had if we had walked upright and according to God's divine directions.

Conclusion. We take great pains and effort to show to you the confession of both the sinner that comes to God in faith and the believing sinner that lives in this old world system. If we could thus take a long hard look at ourselves, what a difference it would make. Thus, what we have considered in part is this, our position outside of Almighty God and the position of a true child of God. Where do you stand today my friend? Are you in need of God's wonderful and most gracious mercy? May you see and understand today, that without Christ Jesus as your personal Lord and Saviour, you need to cry unto the Lord for His sure mercy. May the God of heaven grant unto you who are lost, His mercy and grace. At the same time, may we, who know the forgiveness of God, never gloat in our self-righteousness; for we have no such thing in and of ourselves. Beloved, we are as already pointed out, sinners saved by the grace of God. May we never forget that!

POWER

(Continued from Page 1)

a follower of their wills as in the case of Pontius Pilate. While he who leads in discipline and order is often despised, for it is contrary to the very nature of man to be disciplined.

Then there are those who use power for personal gain and the

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A PRAYER FOR OUR PASTOR AND OUR CHURCH

Thou, who walketh among Thy candlesticks,
And holdeth Thy pastors in Thy hand,
For our own dear Pastor, we beseech Thee;
Hold him fast that he may stand.

Hold him up for our example —
Faithful, true, loving, kind;
May we follow in his footsteps,
As he follows Thee, in Thine.

Fill him with Thy Holy Spirit,
Give him wisdom to suffice;
Empower him that he may feed us
With Thy Holy Word of Life.

As we walk life's path together,
Let us be of one accord —
One in mind and one in spirit,
Walk with us, our precious Lord.

Vanish strife and all vainglory,
Give us lowliness of mind;
May we care for one another,
Leaving selfishness behind.

In well doing, let us not grow weary,
For we shall reap if we do not faint;
Then one day, we shall have the vict'ry.
When Thou cometh for Thy saints.

Midst a crooked, perverse nation,
May we be as beacon lights,
Shining out into the darkness,
Pointing men unto the right.

Without Thee, we can do nothing,
Without Thee, we would surely fail;
Will us, Lord, to do Thy pleasure,
Then for Thee, we shall prevail.

Kathryn Parrish

POWER

(Continued from Page 10)

praises of men, having little conscience over those whom they abuse. Yet when we speak of having power in the human realm, we must always understand that the powers men may have, are not acquired, i.e., they do not attain power through self-will, but rather whosoever they be, and whatever position of power they may hold, that power had to have been delegated to them. That is, as having been given by other higher authorities. Why then is it so that men of power walk in pride, when in reality they are also yet servants?

Power is also seen by some as the right to exercise one's self will, this also being directed by the sin of self-pride. Self-will or the misdirection of power is also one of the major factors in contributing to the high divorce rate of our times, or the total destruction of the family unit. Anyone who is granted power over particular matters will be a great leader among men, whether he rule over a nation or a home, if he uses his delegated power in all humility. Notice that the apostle Paul, in writing to the church at Corinth (I Cor. 7:3-4) points with strong emphasis to humility between man and wife as concerning the bond of marriage. "Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife." Where true love exists is humility and the exercising of one's own power for the sake of another. Here in I Corinthians 7, the emphasis is not only humility, but also upon the fact that power is to be realized by both husband and wife, as delegated as well as the marriage itself, by a higher source than man, and that being the Lord.

The Lord Jesus Christ, who is indeed "Lord of all" made no idle boast or false proclamation as He spoke of His divine supremacy, His total authority in our text as He said, "All power is given unto me in heaven and in earth." We notice that He speaks of this as delegated power, because by His perfect obedience to the Father He has become rightful heir to all things. Though His power be delegated, it is also acquired power because He is also the living God. Acquired as God, delegated as man; therefore hath he "All power."

A point sadly and sorely missed in our day and time, a point that many fail to realize, is that God is supreme above all that is. Man is utterly without power within himself unless the Lord grant him power. For example, who among us is able to sustain our life within us if He so chooses to remove it? Who can keep the breath of life? We live in times when the subject of the supremacy of God is looked upon as something foreign since all things seemingly appear to be the same, as man continues on his downward course to destruction. Men often ask why God allows this or that to happen, but never ask why man allows evils to take place or be permitted. Mankind, not having the true sense of the supremacy of God, blames all his afflictions on God; not willing to admit that these afflictions would not exist if he had but acknowledged

His sovereignty by obedience.

We listen to the words of the sovereign God who put forth a decree to man in Genesis 1:26 saying: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here, we observe a delegated power given to men to rule the earth. But does this imply that man is and was to rule of himself without guide of law to follow? Does this mean that mankind was left to do all his own will upon the earth? Yea, world history plainly records the results of man's dominion over the earth. He subdues his brother by means of death and destruction. We carefully note the words of Gen. 1:26 as God speaks of man and states: "And let them have." Dominion could have not have come for man without supreme decree! Along with that decree came blessings; and the commands of God given in 1:28, were given to man in the state of innocence, unknown to sin. Then came the abuse of power as man became a thief and stole that which was not rightfully his. Man's dominion over the earth came to be a limited capacity since he proved he would corrupt the ability of dominion. It was then that the Lord said unto the woman that her husband should rule over her, and that man should labor in the sweat of his face until he returned to the dust of the earth. Man is losing his innocence, lost his supremacy, for the will to do good for his Lord had died. Yet isn't this what so many so called churches teach today?

Do they teach that God is yet on the throne "ruling after the council of His own will," or do they yet believe and teach that man can rightly manage his own destiny? Man is indeed a power over all the earth because he is a creature endowed with intelligence and soul, yet this is a very limited sense of power, and if all men would truthfully and honestly consider it, the living God is the only one who is strictly supreme for He has put it in the heart of man to do His will. Man has power to give death but not life. Towards God man has the power to do evil, but not good. The pleasures of man are the displeasures of God. Thus we see that man in his so called supremacy, rules always in opposition to the supremacy of God. How clearly this is pointed out in both the Old and New Testament.

By way of example we consider the Jews who were not at all satisfied with the Lord's methods of rule, that is the exercise of His power over them, and they came to Samuel and demanded he, "Make us a king to judge us like all the nations" (I Sam. 8:5). These words spoken by natural rebels who admit that they cannot rule themselves, but would not have the living God for their Sovereign. Thus the Lord tells Samuel in v. 7, "Hearken unto the voice of the people in all they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." Beloved, any time that the Word of God is rejected by men, it is never the brother who speaks it that is rejected, but rather the Lord Jesus Christ. Therefore, we need not take heart, but ever speak to others of His power, understanding in

ourselves, that He who is sovereign is aware of our efforts to proclaim Him, and shall grant, in due season, a sovereign reward both to the rejector and the receiver.

Man may well cry, "We will not have this man to reign over us," but unto them He shall sovereignly say, "But those mine enemies which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:14 & 27). The words of Psalm 50:21 ring ever so true in our day and time. Yea, and are prevalent in the midst of so many so called "churches": "Thou thoughtest that I was altogether such an one as

thyself." The little regard and esteem the living God has among men now shall one day, come as a terrifying shock to man as they tremble in fear before His throne on that final day as they realize how their hearts have betrayed them into a dull sleep while on earth. How shall they find their Jesus, whom they equate with a beggar trying to do this or that, when He sets His throne in Jerusalem? When they see how He rules as Sovereign Supreme and breaks them with a rod of iron and dashes them in pieces like a potters vessel (Ps. 2:9). Though mankind may continually seek to deny the supremacy of God. Psalm 2:4, tells us, "He that sitteth in the

heavens shall laugh." The laughter of God shall turn the laughter of man to terror and trembling. There will be none in that day who will seek to deny the sovereignty and supremacy of the living God!

We speak of the day of judgment and of the millennial reign of Christ through the eye of faith knowing all things will then be made manifest, but the point we need to understand in our times is that God does even rule and reign, though men would prefer to think of Him as "off on a journey" or "sleeping." I remain convinced that this age of dispensation is fast coming to a close and we who bear the truth should not remain idle in these

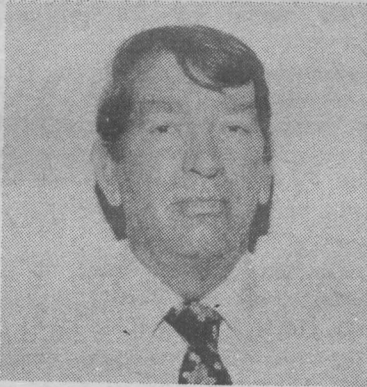
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IMPRESSIONS

by Ray Hiatt

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

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



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

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

We bow to none but Christ but we are servants to our brethren because Christ our Lord served to atone for our sins

at Calvary. He made Himself of no reputation. If Baptist ministers and scholars concerned themselves less with their scholarly reputation and more with esteeming others better than themselves, then Christian kindness would reign unto the joy of us all.

When I attend church services, conferences, or fellowships; I have learned to carry in my mind the thought, "each one here is better than I." This has dramatically changed my perception of those who preach and those I meet. I have learned to esteem every preacher better than I. I may not accept his every thought preached but I do not disparage the man.

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

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

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

I have had folks who aver they are saints, shake my hand with ill concealed wrath because I have taken an opposite view from theirs. Others have not bothered to conceal their wrath

at all. Some others have turned from friends unto abject bitterness because I pronounce against their doctrine. Courtesy is nothing but good manners under pressure (for we are always under pressure).

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

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

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

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

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

POWER

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final desperate hours. We are charged with sure authority to "preach the Word," to proclaim the supremacy of God to mortal man that some might receive understanding and live a peaceable and secure life. But sadly and worst of all, the supremacy of God is even often forgotten by His own children which is often the cause of much distress in our lives. King David, in his final words spoke of the supremacy of God with such love, tenderness, and adoration. Consider how great it would be today if all the kings of the earth did feel as David did here in I Chronicles 29:11-12: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand is to make great, and give strength unto all." Here was a man of power casting his own crown before the living God and in essence saying: "All that I am or have is of thee." We notice in the words, "And thou reignest over all," a present tense thus leaving us a reminder today not to forget that the Lord yet and always will remain, the Lord. How well we need to remind our leaders of these things.

How well disciplined in humility was Job of old who under most grievous affliction could yet proclaim, "But he is of one mind and who can turn him? And what his soul desireth, even that he doeth." (Job 23:13). God is never frustrated but ever consistent in all His thought and ways. The will of God is never defeated but eternally consistent. Therefore like Job, we should be made to say, "For he performeth the thing that is appointed for me... I know that thou canst do everything, and that no thought can be withholden from thee." (Job 42:2). Proverbs 21:30 declares: "There is no wisdom, nor understanding, nor counsel against the Lord." Psalm 115:3 states: "Our God is in the heavens: he hath done whatsoever he hath pleased." And so in our evil generation it has pleased Him to keep silence that we should be bearers of His written Word, and observers of His going forth in our daily lives. For His own He yet opens up the troubled seas before us that we may continue the journey through this wilderness in safety. For His own He yet stops the mouths of the roaring lions that we are not consumed. Since Ephesians 1:11 tells us, "He worketh all things after the counsel of His own will," we understand that the works of God are ever effectual works, never overthrown or destroyed, but ever effectual. For Romans 11:36 declares, "For of him, and through him, and to him,

are all things: to whom be glory forever. Amen." Pink wrote: "Our lives are neither the product of blind fate nor the result of capricious chance, but every detail of them was ordained from all eternity, and is now ordered by the living and reigning God." "A man's heart deviseth his way, but the Lord directeth his steps." (Pr. 16:9). "My times are in thy hand." (Ps. 31:15).

LETTER

by Gene Flynn

SR No. 70, Tioga, WV 26691
James 1:27, "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

I have been impressed for a long time, and this brings me to write this letter to you. Brothers and sisters in the Lord, the last part of James 1:27 is, "and to keep himself unspotted from the world."

I know we are to visit the fatherless and the widows and I fall short so many times in the visiting. But, I would like to comment on this, "to keep himself unspotted from the world." In the book of Genesis 2:7, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." In verse 22, "And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." In the 25th verse, "And they were both naked, the man and his wife, and were not ashamed." And in Genesis 3:6-7, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Brothers and sisters, you will notice in Genesis 2:25, "they were both naked... and were not ashamed." But the scene is different in Genesis 3:7. Their eyes were opened and they knew they were naked and were ashamed, and they sewed fig leaves to cover their nakedness. For sin had entered in, and now they tried to hide themselves. There were no other people on the earth, yet they tried to cover themselves. But, God looked on them and saw their sins. We today cannot hide our sins, for God sees all.

It breaks my heart when spring and summer, to see the saints of God start pulling off their clothes; not only the sisters, but the brethren with their shorts on and their shirts off. Are you not ashamed? Do you not read of Adam and Eve? Do you not read Exodus 32:19? Get your Bibles and read Exodus 32 and when you come to verse 19, it says, "And it came

to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Look at verse 25, "And when Moses saw that the people were naked; (For Aaron had made them naked unto their shame among their enemies:)."

Spring is in the air and summer is here, the weather gets warm, and we want to take our clothes off. Some go swimming mixing with other people, and some put on shorts, even the brethren with shorts on and shirts off. Oh, before you do,

look to Calvary. There see our blessed Lord hung on the tree stripped of His clothing for all the world to see. Oh, how Jesus suffered for us and borne our sins. The suffering we read about in Psalms 22:13-14, "They gaped upon me with their mouth, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." Brothers and sisters, look at verse 15, "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." Oh,

children of God, we don't want to bring shame upon our blessed Saviour that bleed and died for us! I come back to James 1:27, "to keep himself unspotted from the world."

Brothers and sisters, I come to you with a heart of love. I am not talking about Pentecostal Holyrollers. I am not talking about works for salvation. I am not talking about how good we are to make our selves holy and about works. I am talking about what saith the Lord, "to keep himself unspotted from the world."

May the good Lord keep us from the evil of this world. God bless you.

CALVARY BAPTIST CHURCH BIBLE CONFERENCE May 22-24

FRIDAY NIGHT

7:00 p.m.

THE BEAUTY OF HOLINESS

Ray Hiatt, Ft. Myers, Fl.

THE CITIES OF REFUGE

Jim Hobbs, McDermott, Ohio

A WIDOW, A POT OF OIL, AND GOD

David West, Charleston, S.C.

THE LORDSHIP OF CHRIST AND

THE GOSPEL OF SALVATION

J.C. Settlemoir, Blue Grass, Iowa

SATURDAY MORNING

9:30 a.m.

THE COMMON TEMPTATION, THE FAITHFUL GOD, AND THE WAY OF ESCAPE

James Crace, Ludlow, Ky.

WHAT DOES "ALL" MEAN IN ROMANS 8:28?

Jim Walters, Mansfield, Ohio

THE STONE: SMITING THE IMAGE,

BECOMING A MOUNTAIN,

AND FILLING THE EARTH

Ron Boswell, Hagerstown, Md.

HOLY THINGS IN THE HANDS OF THE WICKED

Doug Newell, Assistant Pastor of host church

SATURDAY AFTERNOON

2:00 p.m.

WHY I BELIEVE THAT THE BIBLE

IS THE WORD OF GOD

John Lenegar, Delaware, Ohio

THE CHRISTIAN HOME

Willard Willis, Monroe, Ohio

THE ELECT SHALL COME

Andy Proctor, Port Richey, Fla.

SATURDAY NIGHT

7:00 p.m.

SECULAR HUMANISM

Dan Phillips, Bristol, Tenn.

WHAT THE RICH MAN LEARNED IN HELL

Reggie Moore, Appalachia, Va.

CAN GOD BLESS AMERICA

Sam Wilson, Gladwin, Mich.

SUNDAY MORNING

9:30 a.m.

WHAT I BELIEVE ABOUT ELECTION

Eldon Joslin, Birmingham, Ala.

WHY I CANNOT BE ANYTHING

BUT A BAPTIST

Dean Elzy, Windsor, Illinois

PROGRESSIVE SANCTIFICATION

Johnny Pruitt, Griffin, Ga.

PREACHING FROM THE HEART TO THE HEART

Joe Wilson, Pastor of host church

SUNDAY AFTERNOON: EARLY

2:00 p.m.

CAN GOD CHANGE,

AND WHAT IF HE COULD?

Rick Perdue, Vashti, N.C.

A SIN UNTO DEATH

Ralph Hawkins, Nappanee, Ind.

HOW IS THE ATONEMENT LIMITED?

Gene Kiger, Winston Salem, N.C.

SUNDAY AFTERNOON: LATE

5:00 p.m.

DOES IT PAY TO PRAY?

Chester Powell, Cortland, Ohio

HE THAT IS IN YOU AND

HE THAT IS IN THE WORLD

Medford Caudill, Goshen, Ind.

THE MISSIONARY RESPONSIBILITY

OF TRUE CHURCHES

Don Pennington, Courtland, Va.