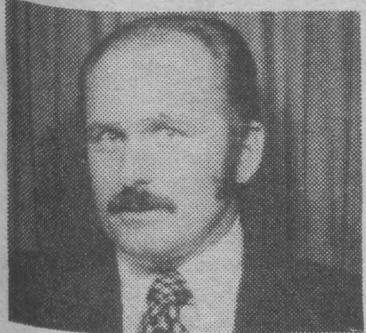


## THE WOMAN'S PLACE PART II

by John Pruitt  
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Williamson, Ga. 30292

Part II  
I Timothy 2:9-15

I believe that we have thus far made it very clear from the Holy Scriptures that God does have a place for the woman in His work; that women throughout the ages have been greatly used of God; that she holds a position of honor, and integrity in general as well as in the assembly; that God has given her a special gift of physical beauty that men do not have.



John Pruitt

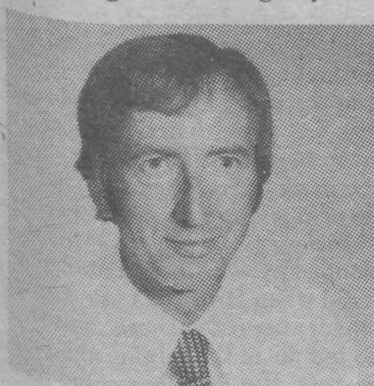
Men have delighted in the beauty of the woman throughout all ages. It is perfectly normal and natural for men to delight in the physical beauty of the woman, because God has given the women that special gift, and as long as that delight does not turn to lust in the heart of the man, either by his own corrupt mind, or by the woman's deliberate revealing of herself in a way which does not become a woman possessing godliness,

(Continued on Page 6 Column 2)

## THE BIBLE RELIGION MUST BE REVEALED

by Ron Boswell  
7 W. Franklin St.  
Hagerstown, Md. 21740

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of



Ron Boswell

God in the face of Jesus Christ" (II Corinthians 4:6).

I want to talk to you about the revealed religion of the Bible. The religion that is in this Book, the Bible, is a revealed religion. Some years ago, I was talking to a pastor of a large congregation. He said to me that it was his mission to take lost people and to baptize them, and then to bring them into the church so that they could be taught the things of God. I said to him, "Are you saying that you are going to take the devil's children and raise them to be the children of God?" He said, "Yes, that is exactly what I am saying, that is

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You and your sins must part, or God and you must part.

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# The Baptist Examiner

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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 STONE TAKEN AWAY

by Velmer B. Paler

Philippines

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." (John 20:1).

A picture of the crucifixion of Christ hung in the famous art gallery. Among the crowds that gathered to see, was a little boy. The artist saw the look of interest on the boy's face and asked him who the man in the picture was, "Don't you know?" came the surprised reply. "That is Jesus." "Why did He die?" asked the artist. "Because of our sins" replied the little boy. "He died that we might be saved." A short while later the artist walked away. The boy looked at the picture and the retreating figure of the artist and tugging at his hand, the boy said; "Please, Sir, the Lord Jesus did not stay on the cross or in the grave. He rose from the grave."

"The stone taken away. The great and startling event that happened is that Christ has risen from the grave. He is alive. Amazingly, the angel who rolled

the stone away did not do so for Him to leave the tomb, but to show He was gone. The resurrection of Jesus Christ is the very foundation of the Baptist's faith. I believe that Christ rose bodily from the grave on the first day of the week. His resurrection is the keystone in the arch of Christian doctrine.

"The stone taken away. He



Velmer B. Paler

is risen from the dead. This doctrine is also one of the truths which the unbeliever most often stumbles at, for since the unbeliever most generally is a pure humanist and believes in nothing that is beyond the

capabilities of man, he will not accept that which is a demonstration of the sovereign power of God.

Resurrection is the very ancient doctrine having been known and believed from the earliest times held by Abraham by faith he offered Isaac upon the altar, "accounting that God was able to raise him up, even from the dead; from whence also he received him in figure." (Heb. 11:19). Job raised a question from which every thoughtful individual wants an answer. "If a man die, shall he live again?" (Job. 14:14). Without hesitation and by the Spirit of God gave his prophetic answer, "For I know that my redeemer liveth, and that he shall stand at the latter day up on the earth: and though after my skin worms destroy this body; yet in my flesh shall I see God" (Job. 19:25, 26).

The stone taken away. He is risen is the doctrine of every Baptist, the faith of every believer, the courage of the anabaptist martyr, the theme of

(Continued on Page 3 Column 3)

## DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY

by C.D. Cole  
(Now In Glory)

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10).

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure" (Isaiah 46:9, 10).

"...What his soul desireth,

even that he doeth" (Job 23:13).

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

"Him being delivered by the determinate counsel and foreknowledge of God, ye

have taken, and by wicked hands have crucified and slain" (Acts 2:23).

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4: 27, 28).

(Continued on Page 4 Column 4)

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### LAZARUS, COME FORTH

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth" (John 11:43). We must first observe that His miracle is literal and that it happened exactly as the Scripture says that it did. Dear friends, the man who has been made the subject of the miracle-working power of the Holy Spirit in regeneration will have no trouble believing in the miracles in the Bible. You can put it down that the man who doesn't believe in miracles has never been saved, for what greater miracle is there than salvation?

This was one of the great climatic miracles of Christ. It

was tremendous and unanswerable in its demonstration of the Deity of Christ. It seemed to draw a clear line between those who believe in Christ, and those who did not. It seemed to crystalize the enmity of the chief priests against Christ for we read, "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus" (John 12:10, 11). Now, after we accept without hesitation the reality of the miracle and look at its importance in the ministry of our Lord, we are to look at it as a picture of God's saving of the

lost sinner. We will not build a doctrine on this, but will use this miracle to illustrate the doctrine of salvation by grace as taught throughout the Bible.

Let us look at the condition of Lazarus as a picture of the condition of lost sinners. We learn first that sinners are dead. "And you hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1). Now this is a tremendous statement as to the condition of the sinner apart from the grace of God. He is dead. What does it mean to be dead? The dead man is unconcerned about the things of life. He is unfeeling. He is inac-

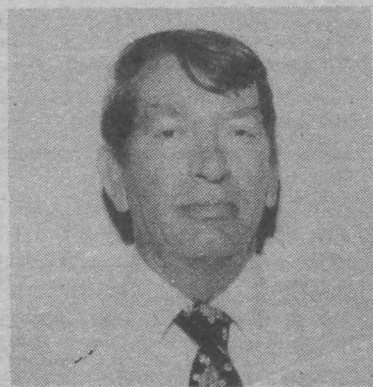
(Continued on Page 2 Column 1)

## IN A CORNER

by Ray Hiatt  
13956 Matanyas Dr.  
S.E. Fort Myers, Fl. 33905

"This thing was not done in a corner" (Acts 26:26).

A man has said that a father who does not keep his promises to his children will have children who are secretive and sly. God unfailingly keeps His promises to us so we have no cause to be secretive and sly. Our dealings, which often have blunders and mistakes, must be done in the light and not enacted in the cloaking cover of darkness.



Ray Hiatt

In the English public schools of the last century, when groups of boys gathered together in whispered confabs, it was called "hole in the corner business." This is not a Christian medium. We do our work, make our mistakes, and honor our God in the light. We have no need of dark corners. I am of the impression that if Christians who are children of the light would conduct all their affairs in the light, that we would be saved from much hurt and damage.

In the first century all the

(Continued on Page 8 Column 4)

## STOREHOUSE TITHING

by Chuck Sandelin  
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"Bring ye all the tithes into the storehouse, that there may be meat in mine house..." (Mal. 3:10a). "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).



Chuck Sandelin

The tithe is God's! You can't argue it. You can't deny it. All you can do is steal it, or pay it. God's Book says, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD." (Lev. 27:30). If you want to be a thief (and many of you are), then just keep the tithe and spend it on yourself. However, verse 9 of our text says if you do, "ye are cursed

(Continued on Page 6 Column 5)

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Sinner, suppose you keep your sin and find yourself in Hell — it will be poor consolation to you then.

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## LAZARUS

(Continued from Page 1)

tive. He is totally unable to do anything about his condition. He is utterly helpless. Unless another power — a Divine power is brought into the case, the man is eternally ruined. Brethren, this statement is believed by very few today. Simply believing this one statement in God's Word would bring one irresistibly to the great truths of the sovereign grace of God. I tell you a man who does not believe in the sovereign, electing, particular, effectual, and eternal grace of God does not believe man is dead in sins. Hear me, beloved, if man is wounded — if he is sick, then the gospel of Arminianism will help him, will meet his condition; but if man is dead (and God's Word says he is), then only the gospel of sovereign grace will do him any good, for it alone meets his condition.

Now a belief in this simple statement that the sinner is dead would destroy ninety-five percent of the activities of the churches today, for most of them are based upon a denial of this truth. Brethren, instead of being in the business of raising dead sinners, the church is prettying up dead corpses. All the freewill Arminian evangelism, and as far as I am aware that includes all union evangelism, is based upon a denial of this truth that man is dead. We need to realize this truth and preach the gospel and pray for the power of the Holy Spirit, for only the Spirit-empowered gospel is capable of giving life to dead sinners.

Then as we look at the condition of Lazarus we observe that dead sinners are a stench in the nostrils of the thrice holy God of

the Bible. "...by this time he stinketh: for he hath been dead four days" (John 11:39). We must bury the bodies of our dead loved ones out of our sight, because of the decay, corruption and stench of death. Now, dear friends, one unalterable truth about God is that He is holy — that this holy God hates sin. Man, in our day is painted in pretty colors by the moral philosopher, but in the language of the bible and in the sight of God; man is a vile, filthy, corrupt, totally depraved sinner.

"...The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6). "The heart is deceitful above all things, and desperately wicked: who can know it" (Jere. 17:9). The word "desperately" here has the meaning of incurable. The heart of man is completely past hope, so God takes it out and gives a new heart in saving His elect. If the Bible teaches anything with repeated emphasis, it is the corrupt and depraved condition of man. What a difference between man's estimate of himself, of one another, and of God's estimate of them all. Well, this is not surprising, if we believe that man is dead, for after all, about all a dead man can do is stink and stink and stink.

Next, we note that God has an eternal love for His elect which causes Him to bring them to life. "Lord, behold he whom thou lovest is sick" (John 11:3). Here we see that it was a previous love for Lazarus that brought Jesus to his deliverance. And surely it is a previous love, even the eternal love of God for His elect that brings Him to their salvation. "...Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jere. 31:3).



Joe Wilson

It is God's everlasting love that causes Him to make dead sinners alive and draw them to Himself. This love of Christ for those given Him by the Father causes Him to go to the tomb of this world where they lie dead in their sins and make them alive and call them forth.

Now let us notice the life-giving, effectual call of the Lord of Life to the dead sinner of His choice. "Lazarus, come forth"

(John 11:43). The call to Lazarus was a particular call. It was not a call to all in the graves, leaving it up to them to choose whether to respond or not. It was a particular call to Lazarus, the object of the Saviour's love. The effectual call to salvation is a particular call. There are others as worthy, as deserving, as willing as Lazarus. What a misuse of terms is this! Yet, if we are going to put salvation on the condition of worthiness, of merit, of free will; then one dead sinner is in the same condition as the other. All are unworthy, undeserving, and unwilling. There is not any difference in men, for all are alike dead, but it is in the particular call of the Lord of life to the dead sinner of His choice.

Notice that the call is given through the Word. Christ spoke the Word — the life-giving Word of the living Lord to Lazarus. Hear me, life is given to dead sinners through the Word of God. I am utterly opposed to the Hardshell notion of life without and apart from the Word. I am equally opposed to the Arminian notion of life without and apart from the Spirit. It is the Spirit-empowered Word of God that produces life in dead sinners.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures" (James 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God,

which liveth and abideth forever... And this is the word which by the gospel is preached unto you" (I Peter 1:23, 25). The Spirit uses the Word to produce life, and faith is the immediate result of Spirit produced life. Ezekiel preached the dry bones the Word of the Lord and then preached to the wind to blow on the bones. It was the Word and the wind (type of the Spirit) that made the dry bones live.

Note further that the call to Lazarus was effectual. "And he that was dead came forth" (John 11:44). It seemed foolish to speak thus to Lazarus. But with the spoken word there went forth Divine power, life was produced, and the dead came forth. Let us imagine an Arminian service at the tomb of Lazarus. The First Free Will Church (?) of Bethany heard about the death of Lazarus and went out to the cemetery to hold an evangelistic service. They sang, "Surely, will, Lord" and said, "Lazarus, if you will just exercise your will, Christ will give you life." Then they sang, "A New Name in Glory," and said, "Lazarus, if you will come out of the tomb, Christ will write your name in the Lamb's Book of Life today." After this song they had a testimony meeting and many testified of how they fought with God for many years and then finally surrendered and got saved. One told of how he went to the mourner's bench many times and finally wept his

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## FROM THE EDITOR

This is why I make such an issue of this matter. These men though they may not realize it, are tampering with the nature of the atonement. The Father laid the guilt of all the sins of all the elect on Christ. He punished Christ for that guilt. The claims of His holy law were fully satisfied by that punishment of Christ. Jesus Christ suffered the exact equivalent for their sins — no more, and no less. The Father did not punish Christ less than that, else the elect would not be saved. The Father did not punish the Son more than that, else where is the justice of God? Since the Father did punish the Son for the guilt of the sins of the elect — no more and no less — that atonement secures and guarantees the salvation of all those for whom it was made. It was totally sufficient to do that which it was designed to do. It was not made for any others. Not being made for them, it is not sufficient for them. Christ did not pay for their sins; therefore His death is not sufficient for their salvation. Christ did exactly what was required and necessary to atone for the sins of the elect — no more and no less. Since He did what was necessary for the salvation of the elect, they will assuredly be saved. Since He did not do any more than that — since the sins of the non-elect were not laid on Him — since He did not die for their sins — since no payment has been made for their sins — that payment, the death of Christ, is not sufficient for their salvation.

It is dishonoring to the righteousness of God to teach the "sufficiency" theory. It has Christ making a payment that is not effectual in salvation. It has Christ paying more than the holy law of God required. This theory is dishonoring to the love of the Father for the Son. It has the Father punishing the Son more than was necessary for the salvation of those who were to be saved. This theory has a part of the sufferings of Christ to be in vain, for it teaches that He suffered enough to save a multitude who will not be saved thereby.

I ask the men who hold this "sufficiency" theory to set forth a careful, honest, not distorted and clouded by wordiness, detailed exposition of what they believe Christ did when He died. I ask them to give a detailed exposition of their theory as to the actual nature of the atonement. I do not ask them to tell me of the infinite character and nature of Christ. I surely believe that. But I would remind them that an infinite being can perform finite tasks. I do not ask them to tell me that the blood of Christ is precious. I know that. I ask them to set forth, without beating around the bush, without equivocating, without extolling other things that have no bearing on the subject — just tell me what they believe about the nature of the atonement — about what Christ actually did when He died.

I tell you that these men do not believe in a limited atonement. They believe in an unlimited atonement with a limited design of purpose and a limited application. Come on now, be honest and face up to what you really believe. You do believe that the atonement, in and of itself, is without limit. You have said so. Then why still talk about believing in a Limited Atonement? Universalists believe in an unlimited atonement with an unlimited design and application. Arminians believe in an unlimited atonement with an unlimited design and a limited application. Sovereign gracers who hold "the Sufficiency theory" or the "If more were to have been saved, Christ would not have had to suffer more theory" — these men believe in an unlimited atonement with a limited design and application.

Men need to honestly face the necessary implications of what they teach.

Though sin call itself by another name, be sure you call it by its right name.

## LAZARUS

(Continued from Page 2)

way through to Calvary. Another told of how glad he was that he had sense enough to trust Jesus. On and on it went until the song leader had to stop it for another song. The last song before the message was "Let Jesus Come into Your Heart." And they said, "O, Lazarus, if you will just roll away that stone and let Jesus come in, He will give you life." Then came the sermon (?). The preacher spoke of the power of the will of man — that every man was the master of his fate, the captain of his destiny — that God had done all He could for man, all that He was going to do — that God would not save any man against his will — that it was all up to man as to whether he would be saved — that God had made His move, and now it was up to the sinner to move, and his eternal destiny depended upon this. (Do you not see how this could not help Lazarus, and how Arminianism cannot save dead sinners?)

Then for the invitation they sang many times over, "Almost Persuaded." They said, "O, Lazarus, if you will come out here to the mourner's bench and pray through, Christ will give you life," but Lazarus did not come. "O, Lazarus, if you will come down, and sign a card and shake the preacher's hand and mean it, Christ will give you life," but Lazarus wouldn't come. "O, Lazarus, you are sinning away your day of grace — this may be your last chance," but Lazarus did not come. "O, Lazarus, will you at least raise your hand showing that you are interested and that you want us to pray for you," and Lazarus never made a move. Oh, what an invitation service. The personal workers went back to plead with Lazarus, but he would not come. Finally the service closed and the free will church (?) dismissed and went back to Bethany speaking of how hard it was to get some people to show an interest in their salvation. Some churches would have sent the personal workers in, dragged Lazarus to the front, put his name on the church roll and had another dead sinner in the church — another number to their soul-winning record.

Beloved, dead sinners cannot of themselves respond to the call of God. Life giving power went with this call and enabled Lazarus to respond and come forth. Now please notice that Lazarus' coming forth was not the way he got life, but was evidence that he had been made alive. So it is with repentance and faith. They are not means through which we receive life, but are evidences that we have been made alive by the regenerating work of the Holy Spirit. So you see that we have in this miracle a precious picture of the sinner's condition by nature, of God's eternal love and election, and of how He saves His elect through the Word and through the effectual call of the Spirit.

Now let us notice some of the after effects of being raised from the dead by the Lord of Life. There should be a life lived in the power of the Spirit; a holy life, even a resurrection life. Lazarus showed forth this life by coming forth from the place of the dead. We have no record but

I am satisfied that he lived the remainder of his days for his Lord — that he lived a clean, Godly, separated life — that he witnessed to many of what Christ had done for him. How he was dead and without hope, when Jesus came to him and did what no one else could do. Oh! that we would live resurrected lives in the power of the Spirit who made us alive — that we would live according to His precious Word — that we would constantly witness for Him!

God received great glory from the life of Lazarus. You see Lazarus was a daily testimony to all with whom he came in contact of the miracle-working power of the Lord Jesus Christ. He was used to bring many to the Lord Jesus. "Much people of the Jews therefore knew that he (Jesus) was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead... Because that by reason of him (Lazarus) many of the Jews went away, and believed in Jesus" (John 12:9, 11). Beloved, our lives are to be daily testimonies to the saving power of our Lord. People looked at Lazarus, and believed on Jesus. They looked at Lazarus and saw the power of God in a man's life. Many had seen him cold and still in death. Now they saw him warm and moving about in life, and they knew that Jesus had done this for Lazarus. How is it with you and me, my friend? Can the world see the miraculous, life-giving power of God demonstrated in our daily lives? They should.

Then notice the fellowship Lazarus had with his Lord. "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him" (John 12:2). Here we see the one who was dead, now alive and fellowshiping with the one who gave him life. Dead sinners can have no fellowship with the Lord. They cannot pray so that He will hear, they cannot see Him in His precious Word, they cannot know the inestimable joy of blessed, real, wonderful fellowship with the Lord. But it is the duty and the glorious privilege of those raised from the dead to have fellowship with the Lord of Life. Brother, there is nothing in the tomb to compare with the joys of this fellowship.

Finally, let us notice that persecution was a result of Lazarus being raised from the dead. "But the chief priests consulted that they might put Lazarus also to death" (John 12:10). Lazarus was a living, daily testimony to the power of Christ. The chief priests hated Christ and wanted to kill Him. They hated Lazarus and sought to kill him because of his effectual testimony to Christ. They saw the power of Jesus Christ in Lazarus, and therefore hated him. Brethren, the hatred and persecution of the chief priests against Lazarus was a badge of honor, a testimony to the effect Lazarus was having. When we are not hated and persecuted, it is because the world does not see the testimony to the power of Jesus Christ in our life. The lack of hatred and persecution is a slam on us, a mark against us, and a living proof that we are not what we ought to be. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). If we are not suffering persecution, we are not living godly in Christ Jesus. Listen, there was a two-fold effect on the life of Lazarus

in John 12:10, 11. Some hated and persecuted, and some believed on Jesus. Oh, that our lives will have an effect upon men like this.

Notice this: Lazarus was not hated and persecuted while he was in the grave. It was only after he was made alive that the rage of Satan was loosed against him. Well, praise God! Hatred and persecution by the unsaved is evidence that we have been made alive. Hadn't you rather be hated and persecuted and be alive, than to be left alone and be dead in sin and headed for hell? Remember this the next time you are hated and persecuted, that this just proves that the Lord Jesus Christ has made you alive. Remember also that those who hated Lazarus, hated Jesus, and that as Lazarus shared with Jesus in hatred and in persecution, so one day he will share with Jesus in glory, and so will we. "If we suffer, we shall also reign with him" (II Tim. 2:12).

Here is our picture: A sinner dead and corrupt in the sight of God. This sinner is the object of God's eternal electing love. The elect sinner is made alive by the power of the Lord of Life. This quickened one lives for his Lord, has fellowship with his Lord, brings glory to his Lord, suffers persecution for his Lord. One day this made alive sinner will reign with his Lord. From the tomb to the throne. Praise God! Amen!

## THE STONE

(Continued from Page 1)

every sermon and the power of the preacher. Brethren, I felt led to bring forth this message to you. There are four things to remember when the stone was taken away.

First of all, **THE STONE OF DECEPTION HAS BEEN TAKEN AWAY.** Many evil ideas are held concerning Christ's resurrection. Some have denied that Christ resurrected bodily from the grave. This is an old age error. Critics, who have set out to disprove the resurrection of our Lord, have had to confess failure because we have a conclusive proof that Christ did, in fact, rise from the dead and conquer death.

**Rumors Spread Around.** One of the sneakiest bribes in history is reported by Matthew. "And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept." (Matt. 28:12, 13). It was a lie invented while Christ was still here. The chief priest who had crucified Christ, paid money to start a false rumor. The lie was so weatherbeaten that everyone should have seen through it.

**Ridiculous Theory** — Here is another theory presented; that Jesus only fainted for soldiers did not kill Him and that cool tomb and spices caused him to revive and come back to life. Ridiculous! The spices were poisonous and would have killed Him instead. Some have said that the disciples imagined they would see Jesus and thought that He would rise so they, in their imagination, imagined that they saw Him. Absurdity! How many other lies about Christ have been circulated!

**Resurrection Defended.** The true explanation is that Jesus Christ rose bodily from the grave as He said that He would. "Whom God hath rais-

ed up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:24). Men have tried to keep people from putting any faith in the supernatural. They try to portray to us that which is plain deceit. Do not be fooled. "For this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." (Rom. 14:9). The resurrection of Christ is the Gibraltar of Christian's evidences. It is the Waterloo of infidelity, agnosticism, materialism and atheism. "The stone taken away."

Then secondly, **THE STONE OF DOUBTS HAS BEEN TAKEN AWAY.** "And if Christ be not risen, then is our preaching vain, and our faith is also vain." (I Cor. 15:14). The empty tomb reminds us of this principle that Christ's resurrection also overcame our greatest difficulties, even our doubts. Doubt is a part of our fleshly nature. But, thank God, the power of His resurrection is the antidote of doubts. By grace, we cannot allow our doubts to be come as our excuses, "falleth seven times and riseth up again" (Prov. 24:16). Thomas was known to be "doubting Thomas." I was startled to find out in the Scripture that Thomas was present when Jesus raised Lazarus from the grave (John 11:16). But at Christ's resurrection, we see him saying unless he sees the nailprints in Jesus' hand and the gash of the spear in His side he will not believe. Yet, the doubt of Thomas was assured. The resurrected body of Jesus Christ had appeared to His disciples. He invited Thomas to put His finger in the nail prints in His hands and His side. Here we see Thomas' doubt was cleared and he made the greatest confession of faith, "My Lord and my God."

**Infallible proof of Christ's resurrection.** Christ's resurrection was bodily. His resurrection is not fraudulent. We know this; that the tomb was found empty. His disciples had not hallucinated, "and he said unto them, why are ye troubled? and therefore do questioning arise in your heart? See my hands and my feet, that is I myself: handle me and see..." (Lk. 24:38, 39). Peter, who was at the empty tomb, spoke of this event that Christ was resurrected from the grave bodily. "Who by him do believe in God, that raised him up from the dead, and gave him glory: that your faith and hope might be in God." (I Pet. 1:21). Paul met Him on the road to Damascus, Mary Magdalene and all His disciples saw Him alive. Yes, Jesus is alive. "To whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days..." (Acts 1:2). This is a miracle. The greatest of all miracles. If this, the greatest of miracles is true, then we have no reason to doubt, but to believe all the rest.

**We Inform All — Christ Has Risen From The Grave.** He never rose at the Easter pagan celebration. No sir! I cannot believe that Christ's resurrection was an Easter celebration. This such celebration is of pagan origin. So also Christmas. It is also one of the biggest of the ancient Rome merry-making feasts as observed in the latter part of December. Baptists were not pagan. "Thus saith the Lord.

Learn not the way of the heathen... For the custom of the people are vain..." (Jer. 10:1, 2). Brethren, there are only two ordinances to be observed by the people of God: the believers baptism and the Lord's Supper. These two ordinances were the very symbols of His death, burial and resurrection. The Lord Jesus Christ is the greatest source of information on resurrection. His Word revealed this to us. The evidence is that the stone was taken away.

Then thirdly, **THE STONE OF DAMNATION HAS BEEN TAKEN AWAY.** "And if Christ be not raised, your faith is vain: ye are yet in your sins." (I Cor. 15:17). Here is another thing that happened to every believer at His resurrection. Damnation of our sin has been taken away. Jesus came to earth and offered Himself on the cross "to give his life a ransom for many." He declared that He had come to lay down His life that He might take it again. If He did not rise, then He was mistaken as to the purpose of His death; and that He was only a man and not God. What would be the effect upon the personal experience of those who call themselves Christians? "Ye are yet in your sin." There could be no forgiveness of my sins and your sins. What ever they are, your sins and mine are still unforgiven and bound to our damnation which is the hell fire torment.

**Sinner Justified By Faith.** "But for us also, to whom it shall be imputed. If we believe on Him that raised up Jesus our Lord from the dead: who was delivered for our offenses, and was raised up again for our justification." (Rom. 4:24, 25). The resurrection of Jesus Christ gave value of His death. He declared to be the Son of God, raised from the grave for our justification. If Christ was not resurrected, "we are of all men most miserable," then the believers are still in the judgment of sin. But, that is not so, for the Bible declares: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again" (Rom. 8:33, 34).

**Son by Birth.** Another thing that happened to the believer is that a believer in Christ becomes a son of God. Once a sinner, a condemned sinner but now a child of God by rebirth. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

**Saving Grace completed.** The most cheering news in all this is what it affords to us personally. Our whole position was changed when Christ arose. Until He broke the chain of death, salvation was incomplete. When He arose, He "raised us up together, and made us sit together in heavenly places in Christ Jesus." (Eph. 2:6). Christ changed the whole vocabulary of life. He changed us from "apart" to "together" from "death" to "life." He changed us from "condemnation" to "justification" from "darkness" to "light." Here the believer shouts for joy that Christ arose and thus the salvation of the elect was complete. "The stone taken away."

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The man who has no grace is in danger; but the man who makes a profession of having it when he has not is in double danger.

# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

If gambling is wrong, what about stocks and other investments in which a gamble is involved?

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Proverbs 13:4 says, "The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat."

Let me begin by saying that there is nothing wrong with the "profit motive" if it is understood and practiced from the Scriptural point of view. If the profit motive sends a person to the racetrack, gaming tables, or the lottery and its many forms, that person is not exercising the profit motive mentioned in the Bible, but is following a sinful desire to get something for nothing, or to gain from the losses of others. There is a great deal of difference between gambling (just taking a chance) that is motivated by greed, and investment using sound principles for a right reason.

The greatest system of government and economy that this earth will ever see is coming in the future theocratic kingdom, or millennium of Christ's physical return to this earth. I long for that day. The second greatest form of government and accompanying economy, to my mind, is the one we enjoy today in this great country. Democracy and the individual free enterprise system, although not practiced in their purest forms, provide the best opportunities and living conditions in the world today. They promote an atmosphere of freedom to preach and promote the Gospel. They promote freedom of worship and enable these United States to be the greatest country in the world. One of the building blocks in this system is investment. Without investment using the incentive to earn a profit in the right way, our way of life in this country could not exist. I make no apology for being either patriotic, or believing in the correct profit motive. I do not defend "playing the stock market" and gambling for wild profit, but I do believe that investing in the government through bonds and in business through preferred stocks and mortgage bonds is not gambling, but becoming a part owner and promoter of a particular enterprise. There are less desirable types of bonds and stocks than I have mentioned, but they need not be discussed here. The point is that we are speaking here of investment for a profit motivated by Bible principle, not gambling to get something for nothing motivated by Satan and a person's corresponding greed. I realize that there are religious hucksters today who are telling

people that God wants them to have all of this world's goods that they want. I am not advocating anything like that. I do believe that in reference to the question, that there is nothing wrong with exercising the profit motive through investment and ownership to promote our free enterprise system. Honest labor and diligence are commended of God. Proverbs 22:29 says, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

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What I don't know about stocks and bonds would fill volumes. But as gambling can be defined as, "playing games of chance for money or other stakes," it would seem to me that the buying and selling of stock could be a form of gambling. It would seem to be gambling if one was "playing the stock market," that is buying when the stock was low hoping it would then rise in price, then selling for a quick profit.

On the other hand if one bought stock in a company which he/she expected to grow in value, or in stock of a company which regularly paid dividends on its stock from time to time, I see that no different than if one's money was put in a bank or savings and loan for the interest it would draw. The risk might be greater in stocks than in a bank, but that is only because the bank's assets are insured by the government. There is nothing in the Scripture that would prohibit one from using one's money to produce more money. Remember that the servant who was instructed with five talents by his master traded his five talents for "other five talents." The servant who was given two talents, "also gained other two." But the one who had been given one talent, "dugged in the earth, and hid his lord's money." The two who gained more talents were praised and rewarded, while the other one was condemned for being so slothful and not making use of that which he was instructed. (Matt. 25: 14-30).

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Your question causes me to think that you are questioning whether gambling is wrong. A child of God does not take unnecessary chances. Casting lots,

like the soldiers did for Christ's robe, is not doing things decently and in order. To gamble your week's wages on the turn of a card shows total immaturity and selfishness. The question is not "if gambling is wrong," the question is "since gambling is wrong."

The next part of your question is about stocks and investments. Since I know absolutely nothing about the stock market and how it works, I cannot give a rational answer to your question.

I do know that people study the stock market and how to work in it. From what I have heard they do not consider it a gamble but a challenge. Whether that is true or not I do not know.

If it is a gamble then it would definitely be wrong. I suppose that a person would have to consider very carefully any investment that he makes as to whether he is gambling or not. "Let all things be done decently and in order." (I Cor. 14:40).

I personally have never invested in anything like that or have I studied about it and I just frankly do not know.

## THE STONE

(Continued from Page 3)

And lastly, THE STONE OF DEATH HAS BEEN TAKEN AWAY. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25, 26). Christ was resurrected from the grave and I believe also that He will come again as He promised to us. He who kept His word to come back from the grave, will keep His promise to come back from heaven to destroy death. Because Christ arose, the dead in Christ also will be resurrected when Jesus comes. In His coming, we shall witness the power of resurrection for it breaks the power of the grave.

The Effect of Resurrection. Take note that not all who have been saved will die when Christ comes to take His own. At His coming, there is what we call "rapture" of the saints. But, first of all during the coming of Christ the "dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thes. 4:16, 17). Now, what will take effect of our mortal bodies in resurrection or at the rapture? People worry more about their bodies than anything else. Our concern is reflected in every greeting — "How are you?" The state of health is naturally of importance to us. But, in the resurrection we'll have a glorified body. In this body, you will not know any disease, weariness, virus infection, cancers, heart condition, or baffling chronic ailments. Our bodies will be "sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power. For this corruptible must put on incorruption and

this mortal must put on immortality." (I Cor. 15:43, 53). We believers shall be like Christ in the power of His resurrection. Yes, a power! Power of the highest order. Power that exceeds all known forms of force, and kinds of might and strength. That is resurrection power.

Enemy Destroyed. "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55). Glorious truth! Christ is coming again. Amazing grace! Those who were once sinners can anticipate His coming because of Calvary. When He comes to resurrect and catch us up together than "Death is swallowed up in victory." "O death, where is thy sting?" This is a shout of a triumphant song of grace. The grave has no permanent victory since death is to be destroyed ultimately. "And God shall wipe away all tears from their eyes; and there shall be no more death..." (Rev. 21:4).

Evangel of The Church. Effective witnessing depends on the preaching of the pure gospel; that Christ died, was buried, and rose again. Here the apostles of Christ preached feverishly the Gospel. What has made the difference? The Holy Spirit's indwelling was the immediate cause. But the other contributing cause was that Jesus had risen from the grave. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). My friend, I have a message of His resurrection for you. Listen, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9). God bless you!

## DIVINE

(Continued from Page 1)

Divine sovereignty and human responsibility are parallel lines of truth, running through the Bible from Genesis to Revelation. He who rejects either of these truths is a "wittler of the Word," and has a mutilated Bible. It is a terrible price to pay in order to escape apparent contradictions. It is infinitely better to have a whole Bible with its paradoxes, than to have a mutilated Bible which meets the requirements of human reason. Of what account is a Bible that must be passed upon by man? Better have man give us a Bible to begin with. A Book that must be subjected to scientific investigation cannot be an infallible guide in matters of faith and practice. "Forever, O Lord thy word is settled in heaven" (Psalm 119:89).

### DEFINITION OF TERMS

Divine sovereignty means that God does as He pleases. It is the exercise of His supremacy. There cannot possibly be but one supreme being; if men or angels should thwart the purposes of God, they, and not He, would be supreme. To reject the sovereignty of God is to deny the supremacy of God. The sovereignty of God means that God is upon His throne, directing the affairs of the universe, making the wrath of man to praise Him, and restraining that which does not. The question might be asked, "Does the sin of man praise God?" In answering this, we will take a concrete case of the sin of men, namely, the crucifixion of our Lord. This is

the greatest of all sins. Did I praise God? Most certainly, and in many ways. It praised Him by fulfilling His purpose that His Son should die. It praised Him in that it was the fulfilling of His prophetic Word. It praised Him in the magnifying of many if not every one, of His glorious attributes. It was to the praise of His justice as well as His grace. At the cross the Scripture was fulfilled which says, "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10). The sovereignty of God means that God's will is done in the army of heaven, and among the inhabitants of the earth. Right here we would make a distinction between God's will of purpose, and His will of command. His will of purpose is supreme everywhere and in everything. His will command is often disobeyed. To illustrate: God purposed the death of His Son, but He did not command it. God's will is done in heaven intelligently and voluntarily; His will is often done one earth ignorantly. See I Corinthians 2:8.

Human responsibility means that man is accountable to God for all his actions. He is responsible to do what God commands, and to refrain from doing what God forbids. Let it be remembered that man's duty is not determined by what God has decreed, but by what God has commanded. See Deuteronomy 29:29. Had God commanded men to slay His Son, they would not have been responsible for doing so. Abraham would have been guilty of murder in his heart if God had not commanded him to slay Isaac. The Israelites would have been guilty of dishonesty, in borrowing from the Egyptians jewels of silver and gold, if God had not commanded them to do so. See Exodus 3:22, 12:35. Uzzah's touching the ark was a sin only because God had forbidden it. THE PROBLEM OF HUMAN RESPONSIBILITY

1. In the light of God's sovereignty: How can man be considered as blameworthy in doing that which God has purposed? How can man be charged with sin in doing that which God has decreed? To be more specific, how could the slayers of Christ be held responsible for doing what God had determined to be done? (Acts 2:23; 4:27, 28). How was Judas responsible for betraying our Lord, when it had been prophesied he would do it? (Psa. 41:9; John 6:64, 71; 12:4; 13:11, 21). How were Joseph's brethren responsible for selling him into slavery if they were doing what God intended they should do? (Gen. 45:7, 8). How could the Egyptians be charged with sin for the affliction of the Israelites, when God had told Abraham his seed should sojourn in a strange land and be evil entreated? (Gen 15:13). Let us keep these questions in abeyance, while we notice the problem of human responsibility from another angle.

2. In the light of total depravity: Total depravity means that man is depraved and ruined in every faculty of his being. The carnal mind is enmity against God (Rom. 8:7); the heart is deceitful and wicked (Jer. 17:9; Matt. 15:19; Eph. 4:18); the will is enslaved (John 5:40; 6:44; I Tim 2:24-26). Total depravity does not mean that a man is necessarily as mean as the devil, nor that any man is as bad as he may become. It is a question of extent (the whole man is depraved)

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The deceitfulness of sin creates in the mind a tendency to do evil because others have done so.

# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain the "greater works" of John 14:12.

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14:16 that He would send them another Comforter to take His place, and this Comforter would be sent by the Father sent in His name. This Comforter would be the Holy Spirit, and He would teach them all things.

Beloved, I believe that the Holy Spirit as Comforter works in a special way in the true church, a Baptist church, and that the "all things" of the great commission can only be taught and accepted by those who are members. Note, I'm not saying that Christians per se can not know truth by reading and listening to God's Word, but rather, that the "all things," the deeper things are revealed by the Comforter in a true church of the Lord Jesus Christ.

The greater things would be in the sudden and miraculous appearing of the Holy Spirit as of a rushing mighty wind that filled the house where the church was assembled and baptized the church once and for all. Miracles of tongues followed and every nationality that was assembled heard the message in their own language.

The "greater things" were gifts of tongues, healing and an inspired message of the preaching the Gospel and organizing churches from this one who became the mother Church who must mother any other church that comes into existence. From this church must come all true churches, as all people sprang from Adam and Eve.

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Christ spoke to His disciples of the works that He had been doing. He called their attention to the fact that miracles were performed for the purpose to convince the listener or the observer, that He was of God. What Christ did in performing miracles was to give evidence that the Father was present with Him, and that He was with the Father. This is proof that the Father and Son are one. There are other Scriptures that teach the Trinity of God and that the Father and the Son are one, such as John 10:30. While this is true, there are other truths that are taught by this Scripture.

While Christ was on earth, during the days of His flesh, He did many mighty things. He performed many miracles; such as healing the sick, raising the dead, causing the blind to see, the deaf to hear, the dumb to speak, and many other things. Besides this, He gave spiritual life to sinners that were dead in sins and trespasses (John 5:21). "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Christ made sinners alive. The word "quicken" means to make alive. What could be a greater work than this? What could be a greater work than the salvation

of a lost soul? What could the disciples do in performing miracles that were greater than what Christ did? If they were instrumental in leading the lost to Christ, could this be greater than what Christ did in making sinners alive?

In looking at the statement that Christ made in John 14:12 did Christ refer to healing the sick and/or raising the dead, or saving the lost? Or did He refer to both of these?

I am thinking that Christ meant that the disciples would do a greater amount of miracles than He did. Since the disciples would be working a long time they would perform many miracles in the natural realm and also the spiritual realm. I believe that Christ spoke of the greatness in quantity rather than in quality. The disciples certainly could not do greater work as to quality, but the many souls that they would be instrumental in leading to Christ would be greater in number.

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"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I (am) in the Father, and the Father in me: or else believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works I do shall he do also, and greater (works) than these shall he do; because I go unto my Father" (John 14:10-12).

Jesus, in this conversation with Philip, makes reference to the Father nine times. He established that it is the Father that is the cause for the words He speaks. They are not His words, but the Father that dwells in Him. The use of term words in verse ten is from the Greek word RHEMA and refers to the word which preaches Christ. He also uses the word "works," and it is this word that refers to a deed of God. So, He says that it is the Father that doeth the works. The Father is in the Son and the Son is in the Father and His works are the result of the Father abiding in Him.

Jesus came to this earth to accomplish some very specific things; to form His Church, to redeem His people and to preach the gospel concerning Himself. It is to this portion of His work, preaching the gospel, He refers to when He says "the works that I do shall he do also." The personal ministry of Jesus was on a local scale, confined to a small area of the earth. He did not move out of this area during His personal ministry, but many came to know Him as their personal saviour during this time. This is the work that He did.

Now, we come to the term "greater works" that He uses in verse twelve. The word "works" is in italics and is not in the original. It is inferred and refers back to the previous statement. God, the Father, will do the same works that Jesus did, only He will do them on a greater scale. The Word, concerning Christ, will be preached throughout the world. The agent of the Father in this matter will be the Comforter that Jesus promised in verse sixteen. He will be in the world until the last of the Father's chosen people hear the Word. The work will be greater in quantity, but the quality of the Word will be the same. "Jesus saith unto him, I am the way, the truth, and the life:" (John 14:6).

spiritual birth is necessary to spiritual discernment. The unregenerate cannot discern or understand spiritual things. But their inability does not destroy their obligation to do so.

(7). II Peter 2:14 'Having eyes full of adultery, and that cannot cease from sin.' Peter here speaks of some who were so steeped in the sin of adultery that they could not cease from sin. But did this condition constitute them blameless? If it did, then the way to escape responsibility would be to become as wicked as possible. The premise that "ability is the measure of responsibility" cannot be supported by God's Word.

## THE GROUND OF HUMAN RESPONSIBILITY

We now take up our questions, affecting the problem of human responsibility. We will not enumerate them again, for they will be recalled by the reader as we attempt to answer them. The ground of responsibility is:

1. In the motive behind the deed. A wicked deed does not consist in the mere act performed, but in the motive and purpose of the act, which reveals the condition of the heart. In the crucifixion of Christ, His enemies were doing what God decreed, but their motive was wrong. Their motive was not the glory of God. It was an expression of enmity against our Lord. In the case of the Egyptians and their treatment of Israel, their motive was the defiance of God. "...Who is the LORD, that I should obey his voice to let Israel go?" said Pharaoh. In the case of Joseph, his brethren did what God wanted done, in fact their act was called the act of God (Gen. 45:7,8). But in Genesis 50:20 we learn their motive. They meant it for evil against Joseph, but God meant it for good. In the matter of Judas betraying Christ, he was acting from a covetous heart. Motive has much to do with determining the character of deed. Two men flag a passenger train in the darkness of the night. They use the same kind of a lamp, and give the same kind of signal. But one of them flags the train to tell them of a broken rail, that their lives may be saved; the other stops it that he may rob the passengers.

2. Another thing that makes man responsible for his sins is the fact that he has natural ability. The sinner's helplessness is not physical, but spiritual. The sinner is dead, but he is not dead like a stone. He has a mind, a heart, and a will. Without these faculties he would not be an accountable being. He has these faculties, but they do not function in spiritual things to the honor of God. He has a mind and can think, but he doesn't like to think about God. He has a heart and loves, but he does not love God. He has a will and chooses many things and persons, but he does not choose Christ. The Psalmists said, "Blessed is the man whom thou chooseth, and causeth to approach unto thee" (Psa. 65:4).

3. The law of God also constitutes man a responsible being. God is a law-giver, and sin is the transgression of His law. Had no law ever been given, there could have been no sin. Man is responsible to do what is right,

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Our blessed Lord assured His church that they, through faith, could and would do even greater things. His church at this time was made up of disciples who were concerned about our Lord leaving them, and as to their future. He told them in John

## DIVINE

(Continued from Page 5)

and the law of God defines what is right. Under law it avails nothing to plead inability. The law says the wages of sin is death. To illustrate: It is a state law that motorists must drive on the right side of the road. A man gets drunk and starts to Lakeland. He takes the entire road, endangering the lives of others, in violation of the law. He is arrested and brought into court. His plea is that he was doing the best he could, and that he was so drunk that he could not do any better. Would the court justify the man on such a plea? Obviously not. Now the law of God is like the law of the Medes and Persians, it is unchangeable. It cannot be lowered to fit human imperfections. God is not responsible for man being in a depraved condition. "God hath made man upright; but they have sought out many evil inventions" (Eccl. 7:29).

Now, coming back to the question of God's sovereignty, it needs to be remembered that God can direct man in his sins without becoming the author of sin. Augustine has a most helpful word here. He says, "That men's sin proceeds from themselves; that in sinning they perform this or that action, is from God, who divideth the darkness according to His pleasure." God makes the wrath of men to praise Him by directing their sins into channels that accomplish His purpose. God is not the causative force, but the directing force in the sins of men. Men are in rebellion against God, but they are not out from under His control. God's decrees are not the necessitating cause of the sins of men, but the foredetermined and prescribed boundings and directings of men's sinful acts. A brother in England expresses the truth clearly in the following quotation: "The wishes of sin are the wishes of man: man is guilty; man is to be blamed. But the All-wise God prevents those wishes from producing actions indiscriminately. He compels those wishes to take a certain divinely narrowed course. The floors of iniquity are from the hearts of men, but they are not allowed to cover the land; they are shut up to the channel of God's sovereign appointment, and men unwittingly are thus held in bounds, so that not one iota of God's purpose shall fail. He brings the floods of the ungodly into the channel of His providence, to turn the mill of His purpose" (P.W. Heward).

This is a most practical and comforting doctrine for every day life. Because God controls and makes the sins of men to work to the accomplishment of His purposes, He can and does assure His children that all things work together for their good.

### HOW THE SINNER MAY ESCAPE RESPONSIBILITY

The result of human responsibility depends upon man's relationship to God. Responsibility under law issues in eternal death, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). The sinner can escape

responsibility only by getting out from under the law. This is done by pleading the blood of Christ, "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Responsibility under grace is the responsibility of a child to his Father, and involves Fatherly chastisement. The unbeliever is under law, and is viewed as a criminal before God; the believer is under grace, and is viewed as a child of God. He who sees this blessed truth can sing with the spirit and understanding.

"Free from the law, oh, happy condition.

Jesus hath died, and there is remission,

Cursed by the law and bruised by the fall,

Grace hath redeemed us once for all."

## WOMAN'S PLACE

(Continued from Page 1)

there is nothing ungodly about it.

**I. THE WOMAN OF GODLY HONOR:** What distinguishes a woman of honor and integrity: Is it measured by her independence? Is it measured by her ability to succeed in the business world? Is it her physical beauty? Or is it the fact that she is the one that bears our children? No, I do not think that any of these answers our question. In Samuel 16:7 the Bible says, "The Lord seeth not as man seeth; for man looketh upon the outward appearance, but the Lord looketh upon the heart." So God sees something that we cannot see in the physical appearance, but at the same time can be reflected by her physical appearance, whether it be good or bad; "Whose adorning let it not be the outward adorning of the plaiting of the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3, 4).

You may have already concluded that the basic principle of this statement applies not only to women, but also the man, in which case you would be right in your conclusion. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." (II Timothy 2:21).

The woman as well as the man holds a place of honor only if he or she remains in the place where God has placed them. As for the man, his place is that of responsibility and authority in the Lord's church. He is greatly responsible for earnestly contending for the faith once delivered to the saints. He is responsible for seeing that the Lord's business is conducted properly, that the Word of God is maintained, and obeyed by both him and his family, that he set the example of godliness and faithfulness, and rule his house well.

The woman's place is that of subjection. Paul and Peter point this out very clearly, and include the young, the old, the virgin, the wife, the widow, and the child. Time will not allow us to examine, or even read all the passages of Scripture that deal with the woman's place in the church dispensation, but for

your own reference, we shall list some of them. I Corinthians 11:3-15; I Corinthians 14:34, 35; I Timothy 2:9-15; I Timothy 3:11, I Timothy 5:1-15; Titus 2:3, 4; Ephesians 5:22-33; Colossians 3:18; I Peter 3:1-6.

**II. USURPING AUTHORITY:** Let us notice I Timothy 2:9-15. To usurp really means to exercise authority by one's own hand. In the realm of the Lord's church, it would have to do with taking the authority in spiritual matters. The woman is commanded not to assume, or take over, or dominate in these things. Any time a person is put in a decision-making position, then that person must exercise a certain amount of authority. The Lord says that the woman is not to be put in that position. I realize that many churches have women leading in public prayer, leading in the song service, teaching men and boys in Sunday School, and even preaching, but they that allow this kind of activity are in error with the Word of God. Now I want you to realize that this is not simply my opinion of what a woman should or should not do.

I present to you the Word of God. See I Corinthians 14:34-37. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

A woman should not be asked to assume responsibility that puts her in a decision-making position. This would also include deacon, moderator in a business meeting, making business motions, or seconds, or administering of the Lord's Supper. This is the commandment of the Lord.

**III. LEARNING IN SILENCE:** This pertains to the teaching, a preaching ministry in particular. That is, in the public worship service. If the woman has any objection or comment or question on spiritual matters being taught, she is not to speak out in the service, she is to ask her husband at home or some other man after the service.

**IV. WITH ALL SUBJECTION:** In I Corinthians 11:3 the Word of God says that the head of every woman is the man. This was not something that was set forth by Paul on his own. This law takes us all the way back to Eve, and Genesis 3:16. Before we look at that Scripture, let us notice I Corinthians 1:4, 34. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Now the law says in Genesis 3:16 "...thy desire shall be to thy husband, or (subject to thy husband), and he shall rule over you." If that law had been changed, or altered in any way, I believe that the Holy Spirit would have directed Paul to make the change in I Corinthians 14:34. While it is wrong for women to overstep this boundary, it is equally wrong for men to allow it to happen. In many cases, the reason women take to responsibilities of the men is because

the men will not assume it themselves. I say this is to their shame. A husband who allows his wife to hen-peck him, or a pastor who allows the women of the church to hen-peck him, has done these women an injustice, and is not in the will of God in this area of his life, whether it be me, or any other pastor or husband.

There are several areas of subjection that we should examine from the Word of God. Just as all men are to be subject to Christ, the head of His church, the woman is to be subject, not only to Christ, but also to the man. Christ first, and then the man. The word submission is defined in Webster's as, "yielded to the control of another." That is how the man should be to Christ, and that is how the woman should be to the man. I realize, that in these modern times, when women are busy fighting for their rights as working citizens, and fighting for their rights in the political circles, and fighting for this, and fighting for that, that it is very hard to even think in terms of subjection. It is much more difficult for women today to follow the Lord in this commandment than it was 100 years ago, but that only means that your reward for overcoming the temptations of "liberation" will be greater than those of women in the past.

**V. ADORNING THEMSELVES IN MODEST APPAREL:** I spoke a while back at our church on the subject of "Christian Holiness" and tried to explain how that the morals of even God's people have declined to a level which is lower in general than that of the world even 100 years ago. The area of wearing apparel is no exception to this rule. The word apparel actually referred to a robe that went all the way to the feet. This was the customary dress of that day and time for women. Men also wore robes, but they were made differently from the women's robes, which distinguished the men from the women. The word "modest" signifies that which is clean, neat, and decent. The idea set forth here, I believe, is that wherever you are, or whatever you are doing, and especially in public, and most especially in the public worship service, that women are to dress in a way so as not to expose themselves in an immodest fashion. Allow me to be more specific in this area. There is a type of clothing that is to be worn to work, another type for the market place, and another for the house of God. When a person goes to the Lord's house, he or she ought to wear the very best that God has given them. Not for the sake of showing off, but in order to show respect for the Lord's house. When a woman goes out in public for any reason she should wear clothing that is modest and decent. What you do in the privacy of your own home in regards to your apparel is your own business; but if someone comes into your house, then that is no longer private. Or when you go outside your home, you are subject to be seen by someone. You should be very careful as to what you wear. Skin-tight jeans or blouses, shorts, short dresses, short skirts, one or two-piece bathing suits, low cut shirts or dresses, or any other type of clothing that would tend to expose your body, either abstractly or directly, is not becoming to women or girls professing godliness.

Now, the matter of modest

dress becomes even more difficult in the summer time. People tend to spend more time out of doors, and warm weather brings about a change in our style of dress. Also, with summer comes recreation, such as jogging, playing different sports, swimming, and such like. As in every occasion the world sets the dress code. I want to talk about swimming for a minute, since it is the most indecent of all the common recreations. People tend to think that swimming is a good excuse for everyone to take off their clothes and play together. No man or woman that I know would dare go out in public with just their underclothes on, yet it seems to be OK as long as they do it at the beach, or at the poolside. Let me make it clear that I am not against swimming. I think that every person ought to know how to swim; nor am I against swimming for pleasure. I enjoy swimming very much, but there is no modesty in men, women, boys, and girls mixing together to swim. Parents, you should be very careful about allowing your teenage boys and girls to swim together. Mixed bathing would not be so bad if everyone went swimming fully dressed. But they don't.

**CONCLUSION:** Women, as I stated in Part I of this article, you have a place, and that place is a place of glory and honor and beauty. Don't let anyone or any organization take that away from you. Don't allow anyone to mislead you into thinking that God has changed His law. Your place is also a place of subjection. Don't be ashamed of that place. God will bless your life in a very rich way when you submit yourself to His will. There are many women in the world who have chosen to either ignore God's word completely, or rebel against it. They have chosen to be rewarded by the world, and behold, they have their reward. The woman who submits to God's will is laying up treasures in heaven, where they shall never be corrupted. Stepping out of bounds will only hurt you. Real liberality is freedom from the law of sin. If you want to please God, and receive His blessings on your life, then you be subject to Him, and be not ashamed. It will greatly improve your relation, not only with God, but also with your husband, your boy friend, and also with your Pastor. May God bless you and I love you all in the Lord. Amen.

## TITHING

(Continued from Page 1)

with a curse." It seems we never get started with an article until we hear some "fella" in the background spouting off. This one is saying, "Hey, that's an Old Testament verse." You are so right — my Lord said He never came to destroy the law but to fulfill it. He tithed — and told the Pharisees they were supposed to tithe, as they, of course were (Luke 11:42). Then the apostle Paul gave the church at Corinth instruction in the same as we will see later. Now the tithe is God's money. (We're going to talk in terms of money because most of us use that today.) The tithe was used to carry on God's work and business back then and is used to carry on His work and business today. When God quits working through the human being, then we can stop tithing.

Now tithe means tenth.

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# REVELATION

by John R. Gilpin, Sr.  
(Now in Glory)  
(Read Rev. 14)

The third angel has a message relative to hell: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:9-12).

No man is a faithful Baptist preacher who doesn't have a message of hell fire.

Years ago there was an old gentleman of the Presbyterian persuasion in Vanceburg who was a "No-Hellite." He didn't believe in hell. A Baptist preacher in Ashland was going to be absent and he had this Presbyterian "No-Hellite" to supply for him one Sunday. What a shame!

Beloved, I would like to preach the same kind of message as this third angel. He came with a message of hell fire and brimstone. I tell you, beloved, the man who doesn't preach a message of hell fire and brimstone doesn't preach the message of the Bible.

I heard a fellow sometime ago make a statement that I thought was the most ridiculous statement that I ever heard a Baptist preacher make. He said, "If you are not real good, you will go to that place that isn't nice to mention in polite society." When I heard him, I said, "God help me. I don't want to hear that preacher another time."

How did this angel preach? Revelation 14:9 says that he cried "with a loud voice." What he had to say he didn't slip around the corner and whisper. Rather, he cried with a loud voice.

I held a revival meeting a few years ago and I preached two nights on hell. The second night that I preached on it one of the deacons said, "I don't like that preacher; he preaches too much on hell." The brother with whom he talked came to me and told me what he said, and I went to this deacon and said, "I understand you didn't like my message because I preached on hell." He said, "Yes, that's right." I said, "Well, I think you are entitled to know something about your future home; therefore, I am going to preach on it tomorrow night."

I contend, beloved, every unsaved person ought to know something about his future home. Every person who receives the mark of the beast is going to hell. There will be no rest for them and there will be no possibility of escape. Everybody who goes there will be there to suffer forever and ever — no rest day nor night.

Then a fourth angel speaks of rest: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead

which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

The third angel says that those who have the mark of the beast will have no rest, but the fourth angel says, "I have a message for you — a message of rest for that man who dies in the Lord."

I have seen lots of folk die in my life. I have been in the hospitals and sick rooms and have seen over fifty people depart this life. Beloved, it is a frightful thing to think of a person dying without Jesus Christ, but I don't know anything that



John Gilpin

is more precious than to see one of God's saints die in the Lord.

Well do I remember that little soldier of the cross, a seventeen year old girl, who said to me one day, "Brother Gilpin, the Lord Jesus is so precious and heaven is so close, and I am soon going to be with Him." Beloved, it is wonderful to stand beside a dying bedside and see a child of God die, knowing the promise is: "Blessed are those who die in the Lord."

Well do I remember another soldier of the cross, a lad about sixteen years of age, who was dying. I heard him tell his mother who was unsaved, "Heaven is just outside the window." As I stood beside his bed and watched his soul take its flight to be with God, I saw the peace that came over him. I tell you, beloved, it is blessed to die in the Lord.

What a message we have to give! We have the same message that these angels had — a message of the everlasting gospel, a message that hell awaits every man outside of Jesus Christ, and a message of rest and blessedness for the saintly dead that die in the Lord Jesus Christ.

III. The Vision of Christ.  
"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14).

Notice, He has a crown upon His head, as if to signify to us that He is king.

We have passed through the season of the year when if people think about Jesus at all, they think of Him as the lowly Nazarene and as a babe of Bethlehem. Beloved, I like to think of Him not as a babe of Bethlehem, but I like to think of Him as Lord of all. You hear people speak of Him as the lowly Nazarene. Beloved, there was a time when He was the lowly Nazarene. He was born in Bethlehem. He suffered at the hands of man for thirty-three years, but when He ascended on high, He is no longer the lowly Nazarene, but He is the lordly Nazarene. He is up yonder in glory crowned with a golden crown, and when He comes in

the clouds, He will come as King of kings and Lord of lords to appropriate and take unto Himself the world a second time.

IV. The Angel's Announcement.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe" (Rev. 14:15).

I believe that the harvest of the earth is ripe. Just think, if you will, of man's inventions. Surely we would say that there couldn't be much more that could be invented. Man's inventions are ripe. Think of the train. To me the train is but a palace on wheels. Or think of the modern printing press. I saw one sometime ago that could produce 25,000 copies of a newspaper every hour. I tell you, beloved, man's inventions are ripe.

Then, beloved, man's harvest is ripe because governments have reached their apex.

Do you know what God's ideal is for government? It is a monarchy — a theistic monarchy, with God ruling and reigning.

But what is man's ideal of government? Do you realize that about 90 percent of the world has some type of a democratic government? Just the opposite to God's ideal of a theistic monarchy.

I tell you, beloved, not only is it true that man's inventions are ripe, but man's harvest is ripe because the governments have reached their apex in getting farther and farther from God.

What is true in that respect is true of religion. I ask you, what does the religion of the world amount to today in the light of the gospel? Protestants, Catholics, Baptists, and Jews have all compromised. We have plenty of religion but very little evangelism. Most churches today are primarily amusement centers. The average church is not a bit better than a lodge, with holidays such as Christmas and Easter taking the place of the doctrines of the Word of God.

I want to read to you a statement that was made and adopted by the Northern Baptist Convention: "The Christian church has completely revolutionized its thoughts of its mission in the past 25 years. We now see most clearly that the mission of the Christian church is not merely to pluck a few brands from the burning, but to create a Christian civilization."

Beloved, this is nothing in the world but social gospel — soup, soap, and sunshine. It is a complete repudiation of Carey and Judson. It is a complete repudiation of the Apostle Paul and the Apostle Peter. It is a complete repudiation of the commission of the Lord Jesus Christ, for He told us that our commission was to pluck a few brands from the burning.

I tell you, beloved, this angel said that the harvest of the earth is ripe. He is right, for man's inventions are ripe, the governments of the world are ripe in that they are getting farther and farther from God, and the harvest of the world is ripe so far as religion is concerned.

Likewise, the harvest of the world is ripe so far as the magnificence of the modern city

is concerned. You go into a modern city and you know as well as I that it is beyond comprehension.

In 1934, the second year of the Century of Progress at Chicago, I took a vacation. I went up to Canada and came back through Chicago. With me was Mrs. Gilpin, John, Jr., the girl that stayed in my home, and my secretary. Neither the girl that stayed in my home nor my secretary had ever been in a big city. Would you believe me that those two girls were actually fascinated and dumfounded at what they saw in Chicago? On the first night after we got there, after we had gotten situated for the night, I took them for a drive over the city. Those two girls couldn't see enough out of the window sitting in the seat, so they slipped down out of the seat onto the floor of the car so that they might see the tall buildings on either side. Beloved, it was well worth my trip to Chicago to show them the city that night.

These modern cities are magnificent. The harvest of the world is ripe in the magnificence of the modern city.

V. The Harvest of Evil.

The last part of this chapter tells us about the harvest. From verses 16-20, we have the story of the battle of Armageddon, which is the harvest of the world. Beloved, we are living in a world that is given over to war, and we never think about what war costs. The cost of war is more than any human being is able to reckon, and it will keep on costing down to the day when this final battle, the battle of Armageddon, is fought, when the blood of the battle flows as deep as the horses' bridles for 176 miles.

Sometime ago I got some figures relative to World War I and to me it was interesting. I want to pass them on to you. Two British magazines, "The Life of Faith" and "The Dawn," published some startling figures relative to the cost of World War I. They said: "World War I cost 30,000,000 lives and \$400,000,000,000. That was the total cost to all the belligerents as estimated by the League of Nations statisticians. The \$400,000,000,000 could have provided a home site and furnished cottages worth \$4,000 for every family in Great Britain, America, Canada, France, Germany, Belgium, and Russia. After carrying out this house scheme, we could have supplied every city of 200,000 inhabitants in the countries mentioned above with a \$5,000,000 hospital, and a \$10,000,000 university. Then we could have established a trust fund which at 5 percent interest would have provided an annual subsidy of \$1,000 a year toward the salaries of 125,000 teachers and 125,000 nurses. After doing all this, there would still have been a surplus left equal to the total value of all the public and private property existing in France and Belgium when the war broke out in 1914."

Now, beloved, can you conceive of the cost of war? I wish I had the figures for World War II, which would far surpass these figures for World War I. Can you imagine what \$400,000,000,000 would look like in currency? I tried to visualize it and it didn't mean much to me. I went to the bank and borrowed some silver dollars and made some

measurements. Beloved, I figure that \$400,000,000,000 if it were in silver dollars, would require 1,437 warehouses 50' wide, 100' long, and 18' tall to house it, stacked evenly one on top of the other. This gives us some little idea of the cost of World War I.

But did you ever stop to think what it cost so far as manpower is concerned? 30,000,000 men were killed in World War I. That would take a parade of ten abreast marching from morning to night, 46 years to pass by.

From this you can see something of the cost of World War I so far as money and manpower is concerned, but this is nothing to compare with the war that is yet to come in the battle of Armageddon. Listen: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause the mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen roundabout. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel" (Joel 3:9-16).

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee, For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. And it shall come to

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## REVELATION

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pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. 14:1-7).

"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

Beloved, can you imagine anything quite the equal of what God says is going to come to pass in the battle of Armageddon? When the Romans destroyed the city of Jerusalem in the days of Titus, the Roman general, in 70 A.D., history says that the fires of many houses were quenched by blood from the people who had been killed. But, beloved, that is nothing to compare to what is yet to come to pass, when God says that the blood is going to flow up to the horse's bridles for 176 miles.

### CONCLUSION:

As I bring this message to a close, I thank God for this fact, though the earth itself, in its rebellion and rejection of the Lord Jesus Christ, is going to wade through blood, I thank God for that little remnant of 144,000 Jews who are going to be saved as the firstfruits. I thank God that during that period of time His angels are going to fly through the skies giving a message of warning relative to hell, a warning as to the fall of a false church, and a message of grace by way of the everlasting gospel to those who shall receive the Lord Jesus Christ. While we wait for that day to come, may God help us to be faithful, giving to the world now the everlasting gospel of the Lord Jesus Christ.

May God bless you!

## TITHING

(Continued from Page 6)

That's not hard arithmetic — just move the decimal point over one place to the left and you have it. You make \$245.00 a week, then the tithe is \$24.50. Not the amount that you take home after Caesar takes his big cut, but 10% right off the top. We know people who make \$100,000 a year. God's tithe alone is \$10,000 on that. It seems like the more people make the harder it is to get them to release God's money! Now the tithe is God's; the tithe is 10%, and the tithe is not giving. It is so hard for folk to understand that. I do not know why it is that so many people think that the tithe is "giving." When you give someone something, it has to be yours first. Now, the tithe is not yours, we already established that. So for you to give, it must be yours. That is the same way it is with anything — it has to be yours before you can give it away. After God's tithe has been taken out, one should turn in his Bible to the verse that says, "God loveth a cheerful giver." Then he can reach down there in that wallet and pull out a nice fat offering to give to the

Lord. Oh yes, remember your cheerful smile while doing so. That giving is sometimes that hard part. When we were missionaries we used to give 10%. I didn't say tithe, I said give. You say, well, big deal, lots of people can do that. This we know. However, our annual income was just over \$3,000, and we were trying to feed a family and build a church building at the same time. However, since then we make more and as I said, now we can't seem to "give" as much. One thing that our New Testament establishes about giving is, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). It says, "not grudgingly or of necessity."

"Give" means it belongs to you, and you purpose in your heart to give it. Now, when you have given your gift, my friend, it is no longer yours. You can't take it back. You can't claim it again. Some of God's people need to remember this when you give something to the church. It then belongs to the church, and when you get upset down the road and decide to move your letter; honey, the piano (or gift) doesn't go too! I recall once we were in a church in Oklahoma, and they needed a sophisticated tract folder badly; somewhere near \$3,000.00 worth. So my wife and I got it for them. There was not so much as a thank you for this. As a matter of fact, the preacher said to me upon receipt of such, "Well, if you hadn't have given it; someone else would have!" — real gratitude. Anyway I felt like walking into that print shop and putting that piece of machinery under my arm and walking out. However, I had given it to the church; so it wasn't mine to lay any claim to then. We had been cheerful givers. They were just ungrateful receivers. Before we get to the subject of whom to give to, we are going to jump back to tithing and where the tithe goes. Then we'll pick this up again.

Where does the tithe go? Brother! It goes to God's house! Wherever God's house is — wherever His work is commissioned and authorized to be done, that's the place the tithe goes. The Bible says, "...the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

God's house is where His church is — where His blood bought, baptized believers assemble to be in obedience to Him they call Lord. The New Testament Book called it "the house of God," "the church"! Storehouse tithing is just as important in New Testament times as in Old Testament times. The place in New Testament times is a Scriptural Baptist church. No place else. A local, visible, tangible, New Testament Baptist church. That is it! If you are not a member of such a church — you need to be. God's tithe is not to be sent to some radio church or TV church. There is no such thing. They are just gimmick names to get people to send them money for their free-lance work. And as we said, "their" free-lance work. This is always heretical. We realize this rubs the fur on some of you cats the wrong way, so you need to turn around. The radio is full of these free-lancers wanting to take God's money from God's people instead of, "upon the first day of the week let every

one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2), as Paul instructs the Corinthian church. Now let's go back to that giving.

Where can I give? Brother, you give as God leads you! First, remember that you are a steward. All that has been brought your way — God gave it. The Book says, "The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up" (I Sam. 2:7). People sure get puffed up in themselves when they start getting that "filthy lucre." They think their own abilities got it for them. They think themselves a little wiser than others. Poor folk! I wish they would spend more time in the Book, and see what the Lord says about the rich. Anyhow, God has put it in your hands — now, you distribute it rightfully. "For unto whomsoever much is given, of him shall be much required" (Lu. 12:48). If the Lord has given you much, then this verse applies to you. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate;" (I Tim. 6:17-18).

If the Lord has shown you church truth, you'll give properly, that is, in the right place. We might add right here; God's church is not a place for social work and good will handouts. We have a gospel to preach, and converts to baptize and instruct. There are all kinds of societies to take care of the flesh. God's church work is a spiritual work.

Now, what is this tithe for? As we said — for God's work. Did you ever go to work for an outfit (I used to be a cowboy) and just donate your time with no pay? Brother, you'd be surprised how many people think that the preacher is supposed to work for nothing. God's Book says that he is worthy of "double honor." "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (I Tim. 5:17). Maybe some of you deacons need to check up on the salary of the men in your church, and see if you are paying God's man from God's money properly, and if not, you need a business meeting. Amen? Amen! Starve the preacher. Give the preacher's kids all the old worn out hand-me-downs. If it's broke or doesn't work — give it to the preacher or the preacher's wife. Shame on you! The way some of you think of God's man. Make him work two jobs, and you sit home and watch the garbage box while he labors to serve the church, or else take off on your big vacation and despise the preacher if the takes over one day off for himself or his family. Paul says, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:13-14). The first obligation a church has is to care for her pastor. The church that cares little for the care of her pastor, cares little for the Lord Jesus Christ. The next is her own. Then missions, etc.

Remember — this is God's money to run God's business. It is to be done prayerfully, carefully, lovingly, and Scripturally. It seems I hear that "fella" saying, you know that verse back there in Malachi is referring to the priests not tithing. You know, preachers tithing? — That's right. — That is the context, preachers tithing. Preachers are to tithe too. In Old Testament time there was a tithe of the tithe (read Nu. 18:26). I do not know about all preachers, but the ones I do know — they are tithers and more so than any other occupation I know of. Yes, the preacher is to tithe also.

Everyone is to tithe. The children are to learn to tithe from the time they are little. When they make a quarter of a dollar from helping mama, they are to be instructed in tithing. When you "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). The apostle Paul told the "house of God" (text) at Corinth that on the first day of the week to lay in store — that is proportion-wise (10% plus offering) — God increased you. A "fella" wrote me once, saying he was a Baptist but that storehouse tithing was not in the New Testament. Oh? What have the previous verses meant if not storehouse tithing? "that there be no gatherings when I come" (I Cor. 16:2). Can't you just imagine how hard it would be today to get a sufficient offering for a missionary who comes into town if there were no storehouse (church program). The way Christians charge everything on the charge card, or spend every nickle as fast as it comes in; poor old Paul, the missionary, would just have to go without. Common judgment says that tithing is a good way. God's house is the place to bring it. God's day is the time. God's man is part of the purpose, so God's people can hear God's message go forth. You tithe, and God promises you a blessing. You give, and see if you can out give the Lord. May the Lord bless you.

## CORNER

(Continued from Page 1)

world knew of the Christian ministry. It was cried against because it was a public ministry, and all of its glories and its man made flaws were manifest for all to see. Until official persecution became the rule, the Roman officials in the empire appreciated the Christians because they did not hide in corners and hatch plots against Rome as did every sect of Judaism and as did every heathen tribe from Egypt to Germany.

Like our Lord, we should do nothing in secret. We seek to cover none of our obvious frailties. Our Lord walked openly and preached plainly. He did not live His life in a corner, and when they came to arrest Him they found Him in a public place doing God's bidding.

I am not disallowing the need of privacy in our personal lives. What takes place in our homes is not public property. The home is a refuge of privacy where the storm may enter, poverty may enter; but the king or the magistrate may not enter without a just warrant issued. But the Christian, and Christ's church has a public side to their ministries, and these must ever be conducted where all who are interested may see.

In the beginning of space ventures among nations the Soviets were seen as supreme simply because they dealt in secret and could trumpet their triumphs and conceal their failures. America's early space blunders were laughable because they were seen openly. We paid a penalty in the world press because in the openness of a free society there is no other way. In the work and churches of Christ there is no other way.

I once worked in a government agency where you needed to go through three vault doors to get to the workplace. We carried arms to protect our secrets. There is an unfortunate trend among some Baptists after this kind of secretiveness. I detest a lynch mob which hangs a man without trial. Even if I form a determination of a man's guilt I like to give him a trial before the hanging, for I may be wrong about him. Yet, all people are not so charitable. They reason that, if something is done in secret shadows, there are misdeeds which are being hidden. They may be wrong, but since men do reason this way, it is best to keep all our works in the light. If we are secretive in anything which relates to our activities for Christ, then men shall link us with the cabbalists and other secret parties who work mischief in the shadows.

There would be no cliques among Baptists if they knew that their every word uttered in secret meetings would be spoken abroad for all to hear. There would be no secretive meetings in the night time if the cloistered few knew that a light would be shone on their deeds. I deplore secretiveness among God's people, for while a particular meeting may not be evil within itself it yet tends to evil as bad procedures always and ever do.

I maintain a large correspondence. In my correspondence I sometime find it necessary to say disagreeable things about a person's ways or works. It has always been my policy that, when I say something derogatory of a person in my correspondence, I furnish this person with a copy of what I have written so that he or she might see what I have openly said of them. I have found this a wise policy. I do not creep into dark corners to malign folks.

Our privacy in America is slowly eroding away. Everyone is listed on someone's computer. I believe that this is laying the basis for the reign of the anti-Christ. There are many thousands of telephone employees who have the right under law to monitor telephone conversations. An experienced private detective once said, "Don't ever say anything on the telephone that you won't say in a crowded elevator."

This comes very close to the Biblical doctrine which says that, that which we have received we should preach on the housetops.

The Christian ministry was born into a world of secret parties, secret intrigue, and secret clandestineness where parties of men met in the dark and warred in the dark. God is light, and he has shone this light into His children. What His children then do should be done in the light.

I am often made uncomfortable by people who should know better. At times of fellowship I have found myself in groups of people who speak bitingly and bitterly of those

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## CORNER

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who are not there. This makes me uncomfortable when I am forced to listen to the absent being denounced for failings, real or imaginary. I always slide away from such groups as silently as possible, for when people are busy dissecting a man with sharp tongues they do not like to be disturbed. I have marveled at such brutal and destructive things among Christian ladies and gentlemen. A lady is genteel and should not a gentleman be gentle? I have wondered at the courage of people and wondered if they are cravens to so boldly flay a person in his absence, but will not face the person with their soiled words.

I think it is a good policy to never say anything bad about a person in his absence that you have not, or shall not, say openly to his face. Indeed it would be a wiser policy to speak to the person first and to others afterward if there is felt a need to speak at all. Isn't this just a matter of Christian charity? If a Christian brother must be rebuked in the presence of others and in his absence, would not the wiser course be to tell him of his faults in person as well? If we must make much of a brother's misdeeds, let's at least have the decency not to do it in a corner.

Baptist ministers suffer great agonies from people working in corners. Judging a minister and holding up his mistakes seems great entertainment for some folks. The minister is often devoured with the Sunday meal and the faults of himself and his sermon are often explained even in the presence of the children of the family. Small wonder that children of Baptist households often have strange opinions of many ministers. The home is the last refuge of privacy, but there is some conduct which is not allowable even there and denouncing those who are absent will destroy a home as surely as a gale. There are Baptist homes which I will not enter because of the out-pourings of bile I have seen there.

If people were kinder, ministers would be better. If disaffected church members would speak their doubts to the minister himself, then he would be helped and they would be honored, for God, who oversees all, does nothing in secret.

There is a disagreeable trend among some Baptists to form small groups of like minded souls who are centered around a doctrine or sentiment, and then plot in dark corners against all unbelievers. They meet in a corner and strike by night.

I recommend a policy to every Baptist clique which meets in a corner. If you enjoy corners then I shall not gainsay you, but I would think that your eyes would grow strained from peering into and out of the dark. A corner is a dark place for the light of the room is less in the corners. This is the policy I recommend to you if you clique in a corner. I recommend that you keep minutes of your meeting and publish them for all to see. If you enjoy dingy corners I shall not fault you so long as what you say in the corner comes to the light. Keep minutes and publish them. Then I shall respect you as shall all honest men.

Some housekeepers clean every centimeter of the dwelling while others clean the center of the room and ignore the corners where the light is dimmest.

Even good housekeepers sometimes miss cleaning the corners, for no one really lives there so they can be neglected without hurt. What do you find in corners of houses? If there is a cob web overlooked anywhere in the house it is likely to be in the corners. In Florida it is absolutely impossible to keep out all the several million species of bugs. They get in between the opening and closing of a door. If you ever find dead bugs in a Florida house it is usually in the overlooked corners.

So then what do you find in corners of even well tended houses? You find semi-darkness even at noon day, dirt, and dead bugs. Those who meet in clandestine corners to work their works are in dingy company. I know that a different atmosphere pleases different personalities, and some seem lost without a clammy corner to chat and plot in. If their nature or personality drives them to dingy corners I shall say nothing against them. Yet, I do wish that what they chat there and what they plot there were sent into the light for all to see so that we may all gain from the wisdom worked there.

The bane of Baptists is corner work by dedicated corner people who seem to have sharp corners to their minds rather than being well rounded in the light. Some personalities are sharp edged like a corner and take delight in being sharp tongued. Some develop cobwebs in the mind and engender a sort of clammy outlook and aspect. There is nothing clammier than walking into a cobweb and having it cover your face. If you have enjoyed this particular thing then you know the nature of corner people. They are rather clammy, as well as clannish.

Those who do business in corners are dirty. They meet among dirt so it is not strange that dirt creeps into their doings and wordings. In a film I saw in my youth a man said of another man, "Even after he's just taken a bath he still looks dirty." I have met Baptists who struck me as unclean in spite of professed piety, for they lounged about in corners working mischief. Those who do "hole in the corner business" creep about with a furtive air, and even their innocent words become tinged with dirt.

Those who work in corners work among dead bugs — strangely this doesn't seem to displease them. Perhaps this shows that you can get used to anything with time. Dead bugs suit the personalities of those who clique in corners. A dead bug has no value except as garbage and the works of those in corners has no value except as garbage.

Christian people who work in corners need to come into the light. A corner is no place for them. We all must take our place on the firing line, and let the light show forth our victories and our mistakes. If a man stays in a corner he shall soon be covered with cobwebs and dead bugs and suffer diminished sight from the dim light. So then come to the light and bring your friends with you. Come and be cleansed by the light from the throne.

## BIBLE

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what I want to do." He did not believe in a revealed religion.

**I. THE NATURAL MAN IS INCAPABLE OF EXPERIMENTALLY KNOWING THE RELIGION OF**

## THE BIBLE.

You can teach someone the words and syllables of this Holy Book and that is all it will be to them, unless God gives a revelation. We believe that the religion of the Bible is a revealed religion. The heartfelt religion of the Bible is different than the cold mental assent of the false professor.

The opinions of men run contrary to what is found in the Word of God. Listen: "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD."

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

You understand, God's thoughts and the thoughts of men are totally different and God's ways and the ways of men are totally different. When we begin to think about sin, we find that the opinions of man concerning sin are different from what we find in the Word of God. When we think of the doctrine of salvation, we see a vast difference as to what individuals think and what is revealed in the Word of God. When we think of service and serving the Lord, we find that the ideas of men are generally contrary to what is in the Bible. When we think of church government, we think that the church ought to have this form of government or that form of government, but we find recorded in the pages of God's Holy Word that it is to be a total democracy. When we come to doctrines which are somewhat hard, such as the doctrine of God's unconditional election, that God has chosen a people from before the foundation of the world and that He will save them by His redeeming grace at His appointed time, many just throw up their hands at such a teaching. They call it "unfair," for such teaching runs contrary to the way the natural man thinks. That is exactly what the Bible says concerning the opinions of men for God's thoughts are not our thoughts. When we begin to talk to people about the doctrine of "Once saved, always saved," that when God saves somebody, He saves them for time and eternity, we find that many throw up their hands and say, "It just cannot be so!" Yet we find it recorded in the pages of the Word of God, because God's ways are not our ways. Man just will not embrace and love these doctrines unless God makes a revelation to the soul. The Bible religion is not of man. The wisdom of the world and wise words do not bring a knowledge of God. The human efforts of the mind cannot bring salvation.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (I Corinthians 1:17).

"For the wisdom of this world is foolishness with God..." (I Corinthians 3:19).

So you understand from these Scriptures that the salvation and the teachings of the Bible are not found in the wisdom of the world. The Bible plainly says that salvation and knowledge of God does not come by any kind of fleshly wisdom, listen: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom..." (II Corinthians 1:12).

If man cannot discover true religion by his own efforts, then it must be revealed by God. "But God hath revealed them unto us by his Spirit..." (I Corinthians 2:10).

"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 Corinthians 2:14).

You understand from verses like that in the Bible, that this Book must be revealed. You cannot find it out by your intellect. Now you can learn a lot of things, but one thing you cannot learn is the Word of God. God alone must reveal it.

"At that time Jesus answered and said, I thank thee. O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

The wise and the prudent cannot understand this Book. God must reveal it or it cannot be understood at all. Jesus said He thanked God that He did not reveal it unto the wise and prudent, but that He revealed it unto babes. You see from this Scripture that the Bible religion must be revealed. Now the central character in all the Bible is the Lord Jesus Christ and He is the Saviour and unless we know Him, we do not know anything, yet we find that Christ must be revealed.

## II. CHRIST MUST BE REVEALED

Notice with me in Matthew 16:13, 14, that Jesus asked His disciples what the people thought of Him. "...Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

They had many ideas as to who He was, but then He pointed the question to them in verse 15, "...But whom say ye that I am?" Their answer is given in verse 16, "...Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Jesus then commented on his answer in Matthew 16:17, "And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That is how Peter knew who Jesus was, by the revelation of God. This is an unusual statement by the Lord Jesus Christ since Peter had been taught by Jesus and had observed the miracles done by Him. Jesus is saying, "You did not learn about me through the miracles or through the teaching, but by the revelation of God the Father." So we see that Christ must be revealed.

You understand from these verses in the Bible, that this Bible religion must be revealed, and Christ must be revealed by God. You cannot search it out, it has to be revealed by God Himself.

Now, I want you to notice a little bit further, concerning the glorious gospel of the Lord Jesus Christ. In the book of Ephesians, chapter 6, Paul is asking the church at Ephesus to pray for him and for his preaching. Notice what he says in Ephesians 6:19, "And for me, (to pray for him is what he is talking about) that utterance may be given unto me, that I may open my mouth boldly..."

Oh listen, if you are a preacher, you stand in the need of prayer. The greatest thing you can do for a preacher, my friend, is to pray for him, like Paul instructed the church at Ephesus to pray for him. Look at what else he says, "...that I may open my mouth boldly, to make known the mystery of the gospel."

Here we find that Paul says that the gospel is a mystery and a mystery must be Divinely revealed. The gospel, how that the Lord Jesus Christ died on the cross for our sins according to the Scriptures, and that He was buried, and that God raised Him from the dead on the third day according to the Scriptures, must be Divinely revealed to be good news. That is the gospel and that is the good news. It is a finished work. Jesus accomplished salvation and it is completely done.

We insist on a bodily resurrection. When they buried Jesus in the grave, they buried all the hopes of humanity. In that tomb lay the only hope that humanity ever had. God raised Him from the dead, but had He not raised Him from the dead, our hopes would still be in that tomb. His resurrection is proof that God was satisfied that Jesus paid it all. This good news is a mystery. I know many preachers hold up their Bible, thump on it a few times and say, "There it is, so simple that even a fool can understand it." My friend, this is not a simple thing, this is a mystery and it must be revealed.

Let me give you an illustration. I remember one time while in the South, I was talking to a meat cutter about salvation. I told him the gospel, how that Jesus paid the sin debt and rose from the dead. He kept saying, "I do not understand what you are talking about." Then suddenly, his eyes seemed to light

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## APPRECIATED LETTERS

Dear Brother Wilson,

I am still enjoying every T.B.E. so very much. I cannot attend worship services and I am so thankful for all the ministers who take the time to give us wonderful messages in our Baptist paper. This is the best paper I have ever had the pleasure of reading. I get a great blessing while reading it from cover to cover. I say God bless our faithful ministers. I pray you will be greatly blessed in your church and in your pastorate. Just a sinner saved by grace, and a Missionary Baptist. Ruby Sumner, South Haven, Mi.

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Pastor Wilson,

Thanks so much for the paper (T.B.E.). Enclosed is an offering of... I am sending you my new address, because I don't want to miss receiving the paper. It is such a true gospel paper. Mrs. Ed Lockudse Henderson, Tx.

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Dear Friends in Christ,

We have enjoyed the Baptist Examiner for years. We truly appreciate your faithfulness. We are in an area where there are no sovereign grace churches and the T.B.E. is our only source of food. We thank you and pray for you always. Marlin J. Marshall, Santa Rosa, Ca.

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## BIBLE

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up and he said, "I see! I can see it now!" What had happened to that man? It was not because of my explanation of salvation as I had not presented it any differently, it was simply that he had gotten a revelation from God that this was his only hope for heaven, to trust in the resurrected Lord that had died on the cross. He trusted in Him as a result of a revelation from God. Let me say this, my friend, if you have trusted in Jesus, if you have found the gospel to be your only hope, it is because God has made a special revelation to you.

Most religious people think that they can work their way to heaven. Most think that Jesus only made a down payment, and that they have to make all the monthly payments. God must reveal to you that Jesus paid it all, and there is nothing for you to pay. Surely this is good news, that it is finished, there is nothing you can do. Jesus died and shed His Blood for the remission of the sins of His people and we have the forgiveness of sins through the shedding of His Blood.

Now listen, in Ephesians 6:15, we read this, "And your feet shod with the preparation of the gospel of peace." What does that mean "...the gospel of peace"? Well, the word "gospel" means "good news." The good news of peace. It is not talking about peace with your neighbors, it is not talking about peace among nations, it is not talking about peace in your home, it is talking about peace with God. We were God's enemy, but someone came, and it was the Lord Jesus Christ. He made a satisfactory payment on Calvary. God raised Him from the dead. He made peace with God for the sinner.

Many people, when they hear the gospel, it means absolutely nothing to them. They go on their merry way and think no more about it — their life is never changed. There are others that hear the glorious gospel of the Son of God and they see Jesus as paying for their sins at Calvary and making peace with God on their behalf. A joy wells up within them as they trust in Him as their only hope for heaven. He is our peace, the Bible says. Peace is a wonderful word and we need to have peace with God. It is a wonderful thing to be able to lie down at night and go to sleep and not have to worry about whether you wake in the morning, because you have peace with God through the Blood of the Lord Jesus Christ.

There was an old story told many years ago, about a brick layer that was injured on the job. He lay dying in a hospital bed. The parson came to see him and he said, "Young man, the doctors say there is not much hope and so I beseech you, make peace with God." The young man looked up at him, and said, "Parson, I cannot make peace with God. What in the world could I possibly do to make peace with God? But thank God, Jesus has made peace with God for me." That is what the good news of peace is, the gospel of peace, but it must be revealed or it will mean absolutely nothing to you. The Bible religion is a revealed religion.

III. THE REVEALING COMES BY THE POWER OF GOD

Those saved by the power of God, are saved because of a revelation. You cannot go to heaven without a revelation. Now let me show you further that the gospel must come with power. In I Thessalonians 1:5 we read this, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance..."

My friend, if this good news has come to you and it means anything at all to your soul, it is because it came with power, and in the Holy Ghost, and in much assurance. The words, "much assurance" have a special meaning. I remember that when God revealed the gospel to me, I knew immediately, with much assurance, that if I was ever to be saved, this would be the only way in which I could be saved. I knew that with much assurance. I believe that there are many who know what I am talking about. God made a revelation to you when you heard the gospel of the good news. It came with much assurance, for you knew that even though others might try to be saved in the baptism or through works, that would not work for you. The only way you could be saved was in this way, which was in God's way of free grace with nothing to pay. The good news of the gospel is that it speaks of a "done" work, not a doing of works. There is nothing to do, Jesus has already done it, completed salvation, and that is good news to a bankrupt sinner, that he has absolutely nothing to pay. God has to reveal it for that is the only way that you will see the glorious gospel of the Son of God. The preacher preaches, but it must come in the Holy Spirit and it must come in much assurance. Revelation comes by the power of God.

In II Corinthians, chapter 4, which I read at the beginning of the message, verse 6 says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When did God command the light to shine out of darkness? It was a long time ago when He did that. Back in the book of Genesis when God commanded the light to shine out of darkness, He said, "Let there be light..." and the Bible says, "...and there was light" (Genesis 1:3).

It came by God's power and by God's command. The Apostle likens creation to God shining in our heart and giving us the light of the knowledge and revelation of the gospel. It is likened to God when He created light to shine out of darkness. It takes the same power of God to give us a revelation of the Lord Jesus Christ, as it took to create light to shine out of darkness. God commanded the light to come into existence. Why did He do that? Because it was the will of God and so it is with salvation. When God gave you a revelation of His Son and you came to trust in Him, it was because God willed to do so. Listen, Ephesians 1:11 says this, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

This verse says that God works salvation according to His own will. We came to trust in Christ because we received a revelation, and that revelation came by the will of God. The

Apostle likens it to when God commanded the light to shine out of darkness. He has likewise shined in our hearts and given us the knowledge of His Son.

You did not and cannot learn this. A man was talking to his preacher son. His son said, "You know, Dad, up in the university town where I am the pastor, I do not know what to tell them because there are so many Ph.D's in the congregation, so many with Master's

Degrees, so many with Bachelor's Degrees and so many students that are studying and are well educated individuals. If I speak on this subject or that subject, there are people present that know more than I do." His father said, "Well, son, I would not worry about it, I would just preach the Bible and the Lord Jesus Christ, chances are they know very little about either." The father's advice to his son was good because you do not

learn this Book and you do not learn Christ, both are revealed by God.

Maybe I am speaking to someone that has seen the Lord Jesus Christ as their only hope for heaven. If that is so, trust Him, believe on Him, rest upon Him and have this assurance, that if you have trusted in Christ, it is because God has revealed Him to you. May God bless you!

## MEETING IN FORT PIERCE, FLORIDA

I suppose that most preachers are like me in the following respect. I always appreciate being invited to the same church for a second meeting. It blesses and encourages me when a church has me to preach a second (or more than that) meeting. It is my sincere desire in a meeting, to glorify God and to be a blessing to the church. When a church has me back, I feel that I have at least been somewhat of a blessing to the church previously.

This was the case with me recently. I was invited to preach a week's meeting for the Missionary Faith Baptist Church of Fort Pierce, Florida. I received the invitation too late to get it in The Baptist Examiner. I preached April 6-12 for this church.

I left seventeen inches of snow in Ashland, Ky. and flew to sunny Florida. This is almost enough to make a confirmed anti-Floridian change his mind. Of course, my anti-Florida attitude is because there are so many people from Kentucky and West Virginia there that I wish were here in Calvary Baptist Church.

Richard Gast is the pastor of this church. I have had great fellowship with him during two meetings there, and in visits he has made to our conferences here in recent years. I think very highly of this dear brother and of his fine wife, Lenora. I have now had the privilege of staying in their home for a week on two different occasions. One could not desire or ask for better treatment. They are certainly kind and gracious people. I have great fellowship with them concerning the things of the Lord. They are people who are greatly interested in and concerned about the things of the Lord, the Word of God, and the church in which they labor. I know of few, if any, people who are more interested in, or labor more sacrificially in the church than these two. They are a very hospitable folk, and is it not one requirement of a bishop that he be given to hospitality?

It was an added blessing, during the week, to go to Orlando and visit sister Marjorie Foster. She is a member of our church here, and was in the home of a son, recovering from surgery. She is such a cheerful-spirited person. Visiting her is more of a blessing to the one visiting than to the one visited. She was doing better than I expected — or maybe her cheerful attitude of trust in the Lord made me think she was better than she really was. I deeply appreciated brother Gast driving me to Orlando for this visit. He spared no time or expense in making my stay in Florida an enjoyable one.

The Missionary Faith Baptist Church is a very fine and sound church. She has weathered many storms. She is a small church, but does have a faithful few who have stuck through

trial, persecution, and opposition; and who continue in very faithful service to the Lord in and through this church. Oh, I praise God for people who will "stick," and who are faithful — people upon whom one can depend. Most of the members were very faithful in attending the services of the week.

The members had worked hard at inviting others to the service, and we had visitors at most, if not all, of the services. It would be good for all of our churches if our members would work hard, faithfully, and consistently at inviting others to our services. The Gasts very generously invited all present to come to their home after each service, where they provided fellowship and food for any who desired such.

Here is a church where one can preach the great doctrines that are taught in The Baptist Examiner without fear and without opposition. The church is a sound church, and they delight in hearing the great doctrines of the Bible. I feel sure they would be disappointed if a man preached a week for them and did not preach the great distinctive doctrines of true, sound, and strong Baptist churches. The spirit of the services were very good.

Brother Andy Proctor and family came over and visited us for the Friday night service, and he preached a fine message for us at our Saturday fellowship meeting. Brother and sister Gaylord Haubert came over and stayed with us from Friday afternoon through the closing service on Sunday morning. They are members of Calvary Baptist Church. It was a great and added blessing to have sweet fellowship with them during this time. They live in Tampa, and brother Haubert is a missionary of our church, doing mission work there. He brought a fine message during our Saturday fellowship.

On Saturday, we had a fellowship meeting. Brother Wayne Crow, of Tampa, brought some folk with him. Brother Fountain, pastor in Melbourne and his wife were with us. These two men, along with the two already mentioned, blessed us with messages from the Word of God. This was my first meeting with brother Fountain, except that he visited the meeting earlier in the week. It was a joy to meet him and hear him preach. I always like to become acquainted with new preachers.

It was a joy to see brother Ray Swartz during his fellowship. He used to, many years ago, preach in the Ashland conferences. He was also a writer on the Forum at its beginning. I had not seen him for many, many years. It was a joy to see him again and to have him bring a message to us during the fellowship.

We had four preachers, including me, in the morning ser-

vice. The church then furnished us a fine luncheon. We had good food and great fellowship during this time. We then had two sermons in the afternoon. This is the fourth meeting (memory may betray me) I have been in during which we had a Saturday fellowship with several men preaching the Word of God. Other churches may want to consider such. They have proved to be times of real blessing.

On Saturday night, I received the sad and shocking news of the death of Richard Phillips, Dan Phillips' son, in a car wreck. Next issue will have more on this. One never knows, when the phone rings, what message it will convey. Richard was a fine Christian and is now with the Lord. Pray for those left behind. I was already scheduled to close the meeting on the following morning and fly home that night. I could not make any better or earlier arrangements, and so I followed this schedule. Katie and the Connellys met me at the Huntington airport, and the Connellys drove us to Bristol for Richard's funeral.

I learned some things I needed to know during the week's meeting. I obtained some documented information relative to some matters about which I had been challenged. This should help me if this matter is carried further. It is sad when things develop in the Lord's work in which some brothers want to act as if the Lord's work is to be carried out in a special, documented, sort of CIA atmosphere. I have been told for years to make copies of all my letters and file them in case of future challenge, misrepresentation, etc. I hate to have this FBI attitude about doing the Lord's work. I much prefer to work in an atmosphere of brotherly love and trust. However, sometimes it seems that I maybe ought to follow the suggested procedures. Well, I doubt I will change, but we will see.

I recommend the Missionary Faith Baptist Church of Fort Pierce, Florida to the readers of The Baptist Examiner. Pray for this church. Pray for her pastor, Richard Gast. If you have opportunity visit the Gasts (you will receive a royal welcome) and visit the services of this church. May God bless you all.

"This is he that was in the church in the wilderness with the angel which spake to him in the mount Si-na, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them and in their hearts turned back again into Egypt." (Acts 7:38, 39).

## MEETING IN SOMERSET, KENTUCKY

I guess that most of my meetings are repeat meetings. I praise the Lord when this is the case. However, I also greatly enjoy preaching in a "new" church. It is a blessing to be in a new church, and to meet folk that I have never met before. It is a blessing to be invited to preach by a pastor who has not heard me preach before, or maybe only a time or so. Well, really, it is a blessing to be invited to any true church and preach to them the Word of God. I always count it a special privilege and a high honor when a church invites me to preach for them. I consider that the church has done me a favor, and I hope and pray much that I might be used of the Lord to be a blessing to the church.

It was my privilege to preach a revival meeting for the Deerfield Baptist Church of Somerset, Ky. recently. This church is pastored by Elder Wendell Furlong. I had met this brother, I believe, twice before. He occasionally visits Ashland in his work with the state of Kentucky. When he does, he visits briefly with me here. I had enjoyed the few minutes I had with him previously. Brother Furlong is a very sound preacher. I suppose that he is also a very able preacher. I hope to find out first hand someday. I plan to have him speak at our 1988 Bible conference if he can and will. I have heard many good reports about his preaching. I preached this meeting April 26-May 1st.

I had spent the night in Bristol, Tenn. I drove from there to Somerset early Sunday morning, arriving in time for Sunday School. My, what an enjoyable trip. What beautiful scenery. I am a firm advocate of mountain scenery. I do not expect to see anything more beautiful than the mountains until I get to heaven. Some of you may disagree with me on this, but this has long been my opinion. And the scenery from Bristol to Somerset was some of the most beautiful I have seen.

Brother Furlong was used of the Lord to start the Deerfield Baptist Church. I would be happy for him to write an account of this for T.B.E. His strong preaching of the Doctrines of Grace had much to do with the coming together of the people who were charter members of this church.

The church is now located about half way between Somerset and Burnside. They have a piece of land in Burnside upon which they hope to build another building before long. Some in the city of Burnside are fighting their relative to some matters connected with this desire. I fear that the church's strong stand for the Doctrines of Grace is back of some of this opposition. Pray for this church that they will soon be able to build on this land they now have.

The Deerfield Baptist church is an unusual church in some ways, and it was an unusual experience for me in preaching there. It is not a large church, but is larger than most of the churches I preach in. I preached to more people during this meeting than I have in a long time — I don't remember when. I preached to more people in these services than I have in a long time, except for Bible Conferences. These folk thought they were so small that they could hardly believe my

statements about the good attendance.

The members of this church were very faithful in attending the services. Oh, brothers and sisters, this matter of faithful attendance is so very important. This means so very much to a revival meeting in a church. Few, if any, things are more important in a church member than faithful attendance whenever possible.

The Deerfield church will never become noted for its well structured, well organized, pre-arranged services. Things seem to go well, and prove to be a blessing; but one is not sure just what will take place, when it will take place, or how long it will last. If you ever attend this church, go expecting a blessing from the Lord; but do not go expecting a well ordered and well arranged service with every part taking place as planned. Do not go expecting to get out and back home as early as you will when attending most churches. Anyway, some (many) folk are to concerned about getting out at a certain time. One preacher said, in a book I read, that many folk go to church to go home. I thought that one over, and finally agreed with the writer. Many folk seem to have going home on their mind from the time they enter the church door. I tell you that in most of our church services, if the Lord wants to bless us, He will have to hurry up and do it; or we won't be there to receive it. Outside of conferences, I had not been in a service that lasted an hour and half for many years. When I first started preaching, we started at 7:30 p.m., and did not expect to dismiss until around 9:00 p.m. But that was a long time ago.

The Deerfield Baptist Church has some of the most enjoyable, enthusiastic, blessed services of any church I have attended for a long time. The spirit was so good. One of the most enjoyable part of the services was the singing. The congregation sang as if they felt and meant what they sang. The special singing was exceptional in many ways. The quality was good, but the thing that impressed me more was the spirit of the singing — those who sang and those who listened. Those who know me know that I feel that the preaching of God's Word is the most important part of a service. I have not and will not change on that. But I do believe that the song service is more important than we usually think. I do know — and I expect most preachers will agree — that the song service can greatly help or can adversely affect the preaching part of the service. For my part, I know that a good, loud, warm, enthusiastic song service helps me get ready to go in my preaching part of the service.

It was a joy to stay in the Furlong home during these days. I was housed, fed, and treated well. I enjoyed this time very much. Brother Furlong is employed by the state, and his wife is a school teacher. Consequently, we did not have the time for fellowship that I usually have in a meeting; but what we did have was good. Brother Furlong is a sound and dedicated and able man. Pray much for him and his ministry. I believe that the Lord's blessings are going to be upon his ministry in the days ahead, even as they have in the days gone by. I was much impressed by this brother

in the time we had together.

In addition to the faithful attendance of the church members, we had several visitors during the meeting. It means so much when members will invite and bring others to the services. We had some preachers visit with us during this meeting. This is always an added blessing to me. There are not usually many of us who believe these truths close enough to visit special meetings in one another's church. But we ought to put forth a special effort to visit during the special meetings of a church of like faith. This is always a blessing to the church, the host pastor, and the visiting preacher. I fear that our kind of preachers do not do as much of this as they could and should. Brethren, let us consider this matter. I think we could help and encourage one another in this way.

Brother Coy Cox, pastor of New Bethel Baptist Church in Somerset, whom I had met previously, visited with us two nights. He and his wife took me out to lunch on Wednesday. I do not know how he knew, but he surely picked the right place and the right menu. Fish is my favorite meat, and catfish may be my favorite fish. I had a delicious meal. Brother Cox then drove me around the country and town a little. I enjoyed and appreciated this time and effort very much.

One thing happened to me during this meeting that had never happened before. Brother Furlong, acting for the church, invited me back for another meeting next year. I have often returned to a church for another meeting, but this was the first time I was invited during one meeting to come back for another one. This is a blessing and encouragement to a preacher. I felt that my preaching was well received when they already knew they wanted me back again.

Pray for this church and her fine pastor. It is a great church. Pray for her battle with the city officials of Burnside over building on her land there. God is able. Pray that God will continue to bless this church. If you are ever in the area, you will do yourself a spiritual favor by visiting the services of this church. But, I warn you again, don't go expecting a cut and dried, formal, pre-arranged service; and don't be in a hurry to get out. If you do, you will be disappointed; but you just may be blessed anyway.

### HOW TO OVERCOME PRIDE

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:6-7).

The way to overcome pride, envy, and the spirit of carnal ambition is to submit yourselves to God! Submit to His will and purpose regarding gifts, talents, and possessions; to His place of service, be it lowly or great; to His will to prosper or empty us, to honor or humiliate us. There is one name to be praised, one will to be done, one life to be imitated, one person who must have the pre-eminence — our Lord Jesus Christ!

## HOW LONG DOES SALVATION LAST?

by Dr. Roy Mason

In my two previous articles, I dealt with, "How Not to be Saved," and following that, an article on, "How to be Saved." I wish to deal in this article with the question, "How Long Does Salvation Last?" This is a vital question, and there is a tremendous difference of opinion on the part of the peoples of different religious denominations. Multiplied thousands believe that salvation is something that one can easily lose. All about us people are buying homes, automobiles, and just about everything that can be mentioned. They make a down payment, and promise to make other payments each month. Some fail to do this, and they lose the property they have bought. To many people, salvation is very much like the things they buy on credit. They don't believe that Christ's atoning death paid for all the sins that the believer in Him will ever be guilty of. They seem to think that Christ's death settles the sin account of the believer up to the time he places his trust in Christ. But what about the sins he commits from then on? Those who believe in what is commonly called "falling from grace," seem to hold that Christ's atoning death settles their sin account only until the time they receive Christ. From then on, they have to keep their sin account straightened up through their own efforts. This is what I call "installment plan salvation" — Christ makes the down payment, and it's up to us to keep the installments paid.

This is not the Bible way of salvation. The Bible makes plain that Christ died for our sins, past, present, and future. "The blood of His Son Jesus Christ cleanseth us from all sin." We are warranted in believing "that all means ALL." The greatest type of Christ in the Bible was the sprinkling of the blood upon the door post of the homes in Egypt. God's promise was; "when I see the blood, I will pass over you." No person who was sheltered beneath the blood of the Passover lamb was in any danger of losing his life. They were delivered from Egypt without the loss of one. They

didn't have to do certain things. There were no supplementary payments that had to be made. The something is true concerning salvation. In Heb. 9:12, we have this striking statement, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." Notice the redemption He obtained for us is ETERNAL. No falling from grace here! In the sixth chapter of Hebrews, we are told that if a saved person could fall away and be lost, he could not be resaved. It says, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, IF THEY SHOULD FALL AWAY, to renew them again unto repentance." There are many people who believe that saved people can lose their salvation, but I know of none who believe that when salvation is lost, it can never be regained.

Some who believe that one must be baptized in order to get saved, likewise believe that salvation can be obtained and then can be lost. They believe that they can repent and get saved over again, but strange to say, they don't teach that one has to be immersed again in order to be resaved. They simply believe that there are two different ways of salvation. One is partly through immersion, the second is without immersion. How inconsistent!

Salvation is a wonderful thing. It is not obtained in the various ways set forth by many. When one truly trusts Christ and receives salvation, he doesn't have a trifling, slippery something that may slip out of his hands at any time. The wonderful Saviour Who saves us, lives as our constant intercessor. This truth is expressed in these wonderful words, found in Rom. 8, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Are you sure — are you absolutely certain, that everlasting salvation is really, truly yours?

CHARLES SPURGEON said, "I have read some very wonderful sermons against the doctrine of election in which the first thing that was evident was that the person speaking was totally ignorant of his subject. The usual way of composing a sermon against the doctrine of free grace is this — first exaggerate and believe the doctrine and then argue against it. If you state the sublime truth as it is found in the Bible, you cannot say much against it. But what a wonderful deal has been done by men who burn figures of their own stuffing!"

## APPRECIATED LETTERS

Dear Brother Wilson,

Praise God for your wonderful paper, and the three parts about the rock and roll and country music. What has happened to the good old days when a Christian was a Christian, instead of a made up movie star? Please find a... check, and a change of address for me. I love to read your paper. May God bless you all. Yours in Christ, Mrs. Louise Collins, Baltimore, Md.

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Dear Brother Wilson,

I am enclosing a check for... I sure do enjoy the messages in T.B.E., and have for many years. God bless each one that

helps with the paper. Mrs Merle K. Hall, Knob Noster, Mo.

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Dear Brother Wilson,

Enclosed is \$... for T.B.E. I have been very ill. A valve in my heart isn't working. The blood isn't getting to my heart like it should. My hands shake that I can hardly write. I hope you can read this. I enjoy the paper so much and I look forward to reading each issue. God bless you. Dorothy E. Ballentine, Springfield, OH.

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*Your hearts are every day softening or hardening.*

## CHURCH ORGANIZATION IN WINSTON SALEM, N.C.

It was my great pleasure to be invited and be able to participate in the organization of a church in Winston Salem on April 25th. The Grace Baptist Church of Winston Salem will always occupy a special place in my heart. God used me to start this church, and I pastored her for nearly twenty years. Only the Lord knows what this church means to me, but many preachers can somewhat understand this matter.

This church has had a mission in Courtland, Virginia for several years. This mission was started while I was absent from Winston Salem, but I returned there and pastored the church a second time for six years or more. During this time I was pastor of the fine folk in the Courtland mission. I have preached for these people many, many times. I was privileged to hold a short meeting there on two occasions.

This mission had some of the finest of people. The mission met in the home of Frank and Kathryn Parrish, and now the church meets there. These fine Christian people very generously provided a meeting place for this mission. They usually, if not always, also provided a fine Sunday meal for those who were present in the mission services. I have seen much great Christian love and hospitality in this home.

Oh, these people met faithfully for so long. Often they would meet and listen to a tape. I wonder how many people would be as faithful for as long as these dear people have. It looked at times as if they would never have a pastor and be a church. I am sure that they were many times tempted to just give up in despair. I know that I often wondered if they would ever get any further along. I have received many letters from them asking me to pray for their mission, and to pray that the Lord would send them a pastor. My faith was very, very weak; but I did pray for them. I do not know of many who have met so long and so faithfully under such adverse circumstances. I have marvelled at them, and told them so several times.

Well, after many years, many disappointments, and many prayers; God sent Elder Don Pennington to this mission, to work with them as pastor. Of course, the church in Winston Salem had prayed much about this, and were just waiting for God to send them a preacher, and then to organize them into a church.

God has greatly blessed this mission in the last few months. I have rejoiced with them. I have joined with them in the joy and the excitement of the situation. It is hard for one who has not lived with them through all this, or has not been in a similar situation to realize the great joy of these people.

The date for the organization was set. Elder Dan Phillips was scheduled to preach a meeting in Grace Baptist Church April 22-26, and the 25th was set as the time of the organization of the mission into a church. Others were invited to participate in this service. I travelled to Winston Salem on the 24th to be with a church in this ser-

vice of their revival and to hear Dan Phillips preach God's Word. He is one of my dearest friends. I often say that I do not allow anyone to talk about Dan except myself. I love him very dearly. It was a blessing to have fellowship with Dan and to hear him preach that night. It was, of course, a blessing to fellowship with Gene Kiger, the fine and able pastor of Grace Baptist church. And it was, as it always will be, a blessing to once again be in Grace Baptist church where I have known so many wonderful blessings from the Lord.

Well the glad day had finally arrived. The folk (most of them) from the Courtland mission had arrived. Those who were to assist in the service had arrived. Some other visitors were present. The service — for which these folk had hoped and prayed so long — which I am sure they often wondered if it would ever come — the service began. Oh, it is one of the greatest services one can ever be in — the service when a church is born. Brother Don Pennington, the pastor of the new church, brought a fine message to us. Why, I think it might be the best I ever heard him preach. He was very thrilled by what was taking place.

Then came the wonderful, soul blessing, heart stirring moment. Brother Kiger, pastor of the mother church, had the members of the mission to stand at the front. He read their names. He made some appropriate comments. He then said those words that mean so very much. He said something like this, "By the authority of Grace Baptist Church, I now pronounce that you are a

church." My heart is always strangely warmed when I say or when I hear those words. We believe in the church. We believe in the great importance of a church. We believe that a church can only be started by the authority of another church. We consider a service such as this to be one of the greatest and most blessed services one can ever be in. This moment will live a long time in the hearts of those present.

I preached following this time of church organization. I had been asked to preach a charge to the church. I sought to expound the Great Commission as it relates to every true church, and to especially apply it to this new church. Brother Rick Perdue then brought a great message in a charge to the church pastor. He is truly a fine preacher, and his message stirred all of our hearts.

The church then served a fine meal, and we had some great fellowship during this time. Brother James Hobbs then preached an able message to us on Thanksgiving and applied this to the new church. Brother Dan Phillips then preached to us about identifying ourselves as Christians. The services of the day were soon over. We had a blessed time of fellowship and of singing and listening to some great preaching. I am sure that the moment of the birth of the new church was of special blessing to us all — the highlight of the day.

The new church is the Victory Baptist Church of Courtland, Virginia, Don Pennington is the fine pastor of this new church. Pray much for this church and pastor. Oh, that the days ahead

might be days of victory for this church. If you are ever in the area you will be blessed by attending services in this church. One of the needs of this church is to find a meeting place. Pray for them as to this matter. Some of our churches might want to help this church in their efforts to obtain a building.

For any further information about this new church, contact Frank Parrish at Rt. 1, Box 384, Courtland, Va. 23837, or call him at (804) 653-2616. Or contact Elder Don Pennington at 119 Moreland, Courtland, Va. 23837.

The most effective medicine will not heal unless it is taken; the finest coat will not warm the body unless it is put on; the wisdom righteousness, sanctification, and redemption secured by Christ will profit you nothing unless He is received with a believing heart. "As many as received him to them gave he power to become sons of God, even to them that believe on his name." I urge you to look to Christ for every spiritual blessing; and looking to Him as just and justifier, to believe on Him; and believing on Him as able to do all that He says, to receive Him! "I can but perish if I go; I am resolved to try. For if I stay away, I know, I must forever die."

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the Word of God:  
Naught else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token;  
I know One greater than my heart,  
Whose word cannot be broken.

I'll trust in God's unchanging word  
Till soul and body sever;  
The words of men will pass away;  
God's word abides forever!

—Martin Luther

## SOVEREIGN GRACE BAPTIST CHURCH DUNCAN, OKLAHOMA JUNE 5-7

Theme: Things Most Surely Believed Among Us (Luke 1:1)

Friday Evening (June 5)

7:00 - Song service (Kenny Brown, directing)

7:20 - Bonanza - a Sure Thing (Malachi 3:6-12).

Vilus Peevy, Alma, Arkansas

8:00 - Singing

8:10 - Despise Ye the Church of God? (I Cor. 11:22).

Earl Smith, Plumerville, Arkansas

Saturday Morning (June 6)

9:15 - Song service

9:30 - Suffering (Romans 8:16-23)

Dale Atkinson, Canon City, Colorado

10:10 - Song service

10:15 - When You Heard the Word of Truth

Elmer Hamel, DeQueen, Arkansas

10:55 - Song service

11:00 - Baptized by One Spirit into One Body

Forrest Keener, Lawton, Oklahoma

Saturday Evening (June 6)

6:30 - Song Service

6:45 - Who Has the Responsibility of Propagating the Truth?

F.P. Wolfe, Iverness, Mississippi

7:25 - Song service

7:30 - The Lord's Supper

Mike McCoskey, Washington, Illinois

8:10 - Song service

8:15 - Christ's Victory in His Elect

Orval Heath, Mena, Arkansas

Sunday Morning (June 7)

9:15 - Song service

9:30 - Outside the Camp

Noel Brown, Carmichael, California

10:10 - Song service

10:15 - Redemption

Doyal Thomas, Seguin, Texas

10:55 - Song service

11:00 - Greek N.T. and The Doctrines of Grace

Lawrence Crawford, Hayward, California

Sunday Evening (June 7)

6:30 - Song service

6:45 - Christ as Our Mediator

Richard Crowley, Tucson, Arizona

7:25 - Song service

7:30 - The Testimony of Baptism

Charlie Buford, Scottsboro, Alabama

8:10 - Song service

8:15 - Trusting God Even in the Darkness (Isaiah 50:10)

James Green, Washington, Illinois

For further information contact pastor Jarrel Huffman.



### LINK CHAIN SUCCESSION OF TRUE BAPTIST CHURCHES

We believe that Jesus Christ started His church in the days of His earthly ministry. We believe that He promised perpetuity to these churches. We believe that His churches are true Baptist churches. We believe that He has fulfilled His promise to perpetuate His church. We believe that He has done this through link chain succession — that the church that He started started a church that started a church that started a church that started a church — and that this has continued to this very day, and will continue until His coming again. We believe that only a true church can start another true church. We believe that a church must be in link chain succession with the church started by Jesus Christ during His earthly ministry in order for such to be a true church.

In the above picture, we have four links in this chain represented by the four pastors therein. From left to right: James Hobbs, pastor of the King's Addition Baptist Church which started Calvary Baptist Church. Joe Wilson, pastor of Calvary Baptist Church which started Grace Baptist Church. Gene Kiger, pastor of Grace Baptist Church which started Victory Baptist Church. Don Pennington, pastor of Victory Baptist Church. Here we have, represented by their pastors, four generations of Baptist churches. Here we have, represented by their pastors, four links in that chain that stretches from the church Jesus started down to this very day, and will stretch on until the coming of Christ and the end of the church age. Here is living evidence of the truth we preach as to the link chain succession of true churches.