

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"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.

WHOLE NUMBER 2514

ASHLAND, KENTUCKY, JUNE 27, 1987

VOL. 59, NO. 13

## YOUTH: AN EXCUSE OR AN EXAMPLE

by Sam Wilson

I Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

I realize that the text I have chosen specifically deals with an older preacher giving advice to a younger preacher. I do not feel, however that I violate Scripture by saying this verse is applicable to every young Christian in the world today. I do not, as some do, make a double standard for preachers. God has one standard and that standard is perfection for all humans. It is a mis-interpretation of the Bible for you to think your preacher should live a better life than you. That is a man-made, and not a God-made distinction. I will mention here that young preachers certainly should seek and respond to the advice of older preachers. (I have always done this; just ask Daddy and listen to him laugh) I have received advice from older

preachers, and it has been a great help to me in my ministry. I guess the advice I received from daddy has profited me more than I could ever tell. Dan



Sam Wilson

Phillips has also been a great help to me. For us young preachers not to seek and use the advice of these older preachers is to be foolish. It will display in all probability a jealousy in us that should not exist. These men have already been through much of what we

will go through. May we learn from them, that we not repeat previously made mistakes.

I might add that it is also wise for young Christians to seek and act on the advice of older Christians. To live as we should is a difficult task, and we need all the help we can get. May God help the older saints in their giving of advice, and the younger ones in using that advice; then give glory to God. Sometimes it is as difficult to give advice as it is to take it. We need to be sure that advice given and taken is in the proper spirit.

I've said all this by a way of introduction; now let me state my desire for this article. I desire to be of a spiritual help to saved young people; especially those in true Baptist Churches. I feel that often the young feel as if they are neglected in our churches.

They feel as if everything is adult-centered, and that they

(Continued on Page 5 Column 4)

## THE SABBATH DAY

by Doug Newell  
Assistant Editor

Genesis 1:31; 2:1-3, "And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he

had rested from all his work which God created and made."

The Sabbath day of which I speak in this article is of great importance. It is important because it is a God instituted observance. Men observe many things in this life which don't amount to a whole lot, but we ought to always observe those which God has instituted and ordained. Sunday, the Sabbath day is of the Lord and demands our respect. We are living in a day when the young are not taught to respect the things that

belong to the Lord and that are holy unto Him. I am afraid that

(Continued on Page 10 Column 1)



Doug Newell

## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE GOSPEL IN THE BRAZEN SERPENT

"And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and

put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:6-9).

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

The study of types is a blessed and informative part of Bible study. Types are given by the inspiration of the Holy Spirit to picture the person and work of Jesus Christ. The person and work of Christ is so wonderful

and varied that it takes many types to set this forth. In fact, all the types put together only shadow forth a part of the glory thereof. Not only in the types, but in all the Bible we need to develop the habit of searching for Christ. And if we search for Him with eyes anointed by the Holy Spirit, we shall not go long ere we find him. He is the central character of the blessed Bible, and one has not read the Bible aright until and unless he sees Christ therein. Surely, the portion of Scripture above pictures Christ and His saving gospel. Let us look at this pic-

(Continued on Page 2 Column 1)

## TRUTH

Elder John M. Alber  
"Sanctify them through thy truth: thy word is truth" (John 17:17).

Funk and Wagnalls Standard Dictionary, 1962, gives this definition of truth — "1. The state or character of being true in relation to being, knowledge, or speech. 2. Conformity to fact or reality. 3. Conformity to rule, standard, model, pattern, or ideal .... 5. That which is true; a statement or belief which corresponds to the reality. 6. A fact as the object of correct belief; reality.... 10. Right, according to divine law."

What is truth? Can we know truth? The blessed eternal Word of God has the answer to that soul-searching question. Yes! Truth is God's Holy Word — John 17:17. The second part of that question is not so easily answered. Why? Because of the nature of man — The Biblical doctrine of Total Depravity. "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). Truth is conformity to the fact, not man's own thinking on the matter. Truth is correct and right. Even if man rejects that truth, it still is truth. Therefore, where are we going to go in order to find out the truth? Of course, the blessed eternal Word of God, the Bible. It is our only source from which we can find the truth and beloved, it is not tainted. "thy word is truth" (John 17:17).

The very careful and serious

minded Bible student will ask the question, what is truth? Then that very same student will turn his attention to the blessed Word of God to find that truth. Why? Because the serious minded Bible student will recognize that the Bible is the only authority known to man that can be totally depended upon and used in the strictness of confidence. The Bible is truth personified. Nowhere can man find, or will man find, truth so lofty. Though it may not be recognized by the mass of humanity, it is nevertheless the truth.

The world hates God and His truth. There has never been and will never be a love on the part of man for God and His Divine



John Alber

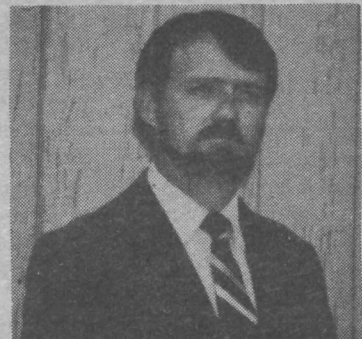
Word, the Bible. Why? Because the Bible has shown and continues to show man for what he really is — a lost hell-bound sinner. Man is deserving of the wrath of Almighty God. That can be shown and is declared in the Bible with regards to the doctrine of Total

(Continued on Page 3 Column 3)

## CHRIST LIVING TODAY

by Bob Belanger  
704 Liberty Hall Rd. No. 22  
Goose Creek, S.C. 29445  
Reading: Philippians 1:15-21  
Text: Philippians 1:21 — "For to me to live is Christ."

How often have you heard the expression, "Isn't he just like his father?" or "she is just like her mother?" To the parents ears such a remark often is very flattering and honoring, but this



Bob Belanger

however, could be very disastrous if the parent is considered of little esteem because of their life style. Let us however, make such a comparison between ourselves and the Lord Jesus Christ. Perhaps such an idea is indeed very astonishing and most humbling yet the question remains: How Christlike are we? How Christlike am I? Should we desire to shrink away from imposing such a question upon ourselves we need not feel alone for it is verily in our nature, and contrary to us, first, to have the very desire; and second, to actually look within some dark-

(Continued on Page 6 Column 4)

(USPS 042-340)

★ AT LAST ★  
1985-1986  
BOUND  
VOLUMES  
NOW READY!

•52 Issues Neatly  
Bound in Book  
•Ideal For Libraries  
Schools and Pastors

Price \$16.00

Plus \$2.00 Postage  
& Handling

Limited Supply  
ORDER TODAY!

CALVARY BAPTIST  
CHURCH BOOKSTORE

P.O. Box 60  
Ashland, Kentucky 41105-0060  
Ky. Residents Add Sales Tax



## GOSPEL

(Continued from Page 1)

ture awhile. I will say many things about this story around the theme given above. We will speak of the gospel in the brazen serpent.

It was a needed gospel. The people had sinned against the Lord. God had marvelously and repeatedly provided for their needs. He had, shortly before, provided water from the rock for them. He had very recently given them a great victory over King Arad the Canaanites. He had for nearly forty years given them manna from heaven, six days of every week, and on the sixth day enough for two days. Yet, they murmured against the Lord. The Lord was displeased, and He sent fiery serpents among them. These serpents bit the children of Israel. Many of them had already died from the bites of these serpents. They cry to Moses. Moses prays for them — oh, what a man of prayer was Moses. How often did he throw himself into the gap between the sinning people and an angry and holy God. The Lord told Moses to make a serpent of brass, put it upon a pole, and when any bitten person looked on this serpent, he would be healed of the serpent poison — he would live.

Now, this is a picture of the sinner's condition. The sinner has been bitten by sin. The poison has spread throughout the whole system. This causes great pain and suffering. The way of the transgressor is hard, the Bible says. Sin brings suffering in this life and hell in the life that is to come. This serpent bite and the consequent poison was disruptive of everything else. What else mattered but this? What else mattered if this were not taken care of? Each bitten person was in danger of imminent death. So it is with the unsaved one. He is being destroyed by sin. He is in danger every moment, so far as he knows, of plunging into the eternal flames of hell. What else matters but this? What is life worth? What matters houses and lands? What matters stocks and bonds? What matters earthly relations and worldly pleasure? The man is bitten. He is dying. He is nearing hell. Oh, he needs the gospel of the saving grace of our Lord Jesus Christ. That is the only thing that matters. That is the only thing worthy of a moment of time and consideration. If the man does not hear the gospel — if the man is not saved, then nothing else is of any consequence. Why, if the man gain the whole world and lose his soul, what has he gained? Exactly nothing at all.

This gospel of the saving grace of God in the person and blood of Jesus Christ is the one thing that matters above all other things. The sinner needs to hear this. He cannot be saved without hearing this good news. The Holy Spirit uses this gospel in giving life to dead sinners. Men are born again with this Word of truth. See the serpent-bitten man. He does not need church membership. He does not need baptism. He does not need reformation. He does not need the AA. He needs the gospel of Jesus Christ. This is his only hope. Oh, let us be faithful in giving out this gospel. We are Missionary Baptists. We are not Hardshell heretics — at

least not in doctrine. But what are we in practice? Oh, what are we in practice? Men are dying. They need the gospel. It is their only hope. We have that gospel. We are commissioned to give them that gospel. Tell me, my friend, if saved people do not carry the life giving gospel to lost sinners, who will do it? How can they hear without a preacher? Let every saved person become a preacher in this sense. Let each one carry the gospel to as many unsaved as he can. Man needs it. We have it. Let us take it to them. Yes, it is a needed gospel. The bitten Israelite needed this gospel. It was not a human gospel.



Joe Wilson

This gospel did not originate with man. The elders of Israel did not meet in solemn council and devise this plan. Moses, with all his God-given greatness, did not originate this plan. This plan did not speak of the works that men could do. The

Israelites were not put to work to cure themselves of the serpent bite. There was nothing they could do. It was all of grace. It was all of God. No human physician was of any help in this matter.

So is it with the saving gospel of Jesus Christ. It is not of man. Listen to Paul, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). Man did not devise the saving gospel of Jesus Christ. The council of world leaders did not come up with this gospel. Why, it is contrary to the reasonings of the natural man. Look at all the religions of the world, devised in the hearts of natural men. Not one of them even resembles the gospel of God's saving grace. The gospel is foolishness to the natural man — so foolish that he will not receive it unless effectually called by the Holy Spirit.

Neither does the gospel of Christ tell us of works that men must perform. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). No, this is not a human gospel. Neither in origin nor in accomplishment is it of man. This gospel is a divine gospel.

The people did not know what to do. The elders of Israel did not know what to do. Moses did not know what to do. It was all of God. So is it with the saving gospel of God's grace. This gospel originated in the heart, mind, and will of God. "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Ths. 2:13). It is of God. It is of God. The gospel comes from the heart of God.

The gospel tells us of a salvation purchased, not by gold and silver, not by the works of men, but by the precious blood of Jesus Christ. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold... But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19). It is a free gospel. It is a costly gospel. Free to man — without money and without price; but it cost Jesus Christ His own life's blood.

This gospel is effectuated by the power of the Holy Spirit. It does not become effectual by the power of the so-called free will of man. The chosen ones are made willing in the day of God's power, (Psa. 110:3). One man

cannot save another man. A man cannot save himself. Men are saved by the irresistible and effectual power of the Holy Spirit. So was it with the serpent-bitten Israelite. Men did not heal him. Moses did not heal him. He did not heal himself. He was healed by the almighty power of God put forth unto him when he beheld the serpent of brass. Yes, this gospel is a divine gospel.

It was a strange gospel, yet not so strange. A serpent of brass typical of the infinitely holy Son of God; how can this be? The serpent speaks to us of sin. It was a serpent that spoke to Eve, and thus brought sin into the human race. The devil is called a serpent. How can a serpent, which speaks of Satan and sin, picture Jesus Christ. Brass speaks of judgment upon sin. Well, here is how it is. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). "Christ hath redeemed us from the curse of the law, being made a curse..." (Gal. 3:13). The Father laid the guilt of all the sins of all the elect upon Jesus Christ. He became sin for us. The Father then poured out the curse of His hatred against sin, of His wrath against sin, upon Jesus Christ. Yes, the brazen serpent speaks of the curse of God on our sins as they were laid on Jesus Christ. Praise the Lord. The serpent could not

(Continued on Page 3 Column 1)

## FROM THE EDITOR

church's discipline no matter what. I do not agree with this.

I am aware of the fact that a brother can be Scripturally excluded, can come to true repentance, can apologize to the church and seek to be re-instated as a member; and the church refuse to receive him. I certainly do not agree with such an action as this.

Now, let me suppose that an excluded church member wants to join my church. He tells me either of the following: 1. The church that excluded him was not a church. 2. They excluded him wrongfully. 3. He repented and tried to get back in the church, and they would not receive him. His request for membership in my church gives me the right, if it does not impose on me the obligation, to investigate the matter. I should never, never, no, not in a million years; just take his word on the subject. But, by reason of his request, I have the right to investigate the matter. I should contact the excluding church relative to their exclusion of the brother, and relative to the charges he makes against them. I can ask them for proof as to being a church. I can ask their grounds for exclusion of said member. I can ask them if and why as to their not receiving such a member back. Now, I will get some back-lash here. Some will say that these things are none of my business. But, I believe that the excluded member's asking for membership in my church, and his accusations against the excluding church give me this right of investigation.

I certainly will not take the excluded member's word against his church without seeking to hear what the church has to say. Here is what I am really writing about. So many churches and preachers will take an excluded member's word — not against the word of the church — but without even seeking to hear what the church has to say. This is a sore evil, and is totally against our professed belief in church authority. Hear the church. Hear the church. Hear the church. Brothers, why do you hear the excluded member, hear the excluded preacher, but never even bother to find out what the church has to say. Hear the church.

When an excluded church member, even a preacher, desires that I treat him as if he were not excluded; I should do the following. 1. I should investigate the matter, hearing what the excluding church has to say. 2. I should prayerfully come to one of the following decisions. 1. The excluding church is not a church, and I need not heed her discipline. 2. The church acted wrongfully, will not straighten out her error, and so I can disregard her authority. 3. The brother has truly repented, but the church wrongfully will not restore him; so that I need not recognize her authority. Or — hear me well, my church authority disrespecting brethren — I should treat the excluded member as an excluded member. We must know the church is wrong, or we must treat the excluded member as an excluded member. And we cannot know the church is wrong just on the say so of the excluded member. How many excluded members ever admit that they deserve exclusion? We must hear the church. If the member who will not hear the church is to be treated as a heathen man and a publican, how is the church to treat the other churches and preachers who will not hear the church? I tell you what I will do. The preacher or church that will not hear the authority of our church in excluding a member, will not listen at all to what we have to say, will go ahead and treat our excluded member as if he were not excluded — I will regard that preacher or church as a heathen man and a publican. I will break fellowship with such. Am I right or wrong in this editorial? Comments welcome. Brethren, we preach church authority. Let us practice it.

ON RECOGNIZING THE AUTHORITY OF A SISTER CHURCH: "...if he neglect to hear the church, let him be unto thee as a heathen man and a publican" (Mt. 18:17).

Church Authority is a doctrine to be practiced as well as believed. It seems to me that so many, especially preachers, fail to practice what they preach on this subject. It seems to me that so many fail to recognize the authority of sister churches. Preachers will often, even usually, side with other preachers against churches. Let a church and her pastor have a squabble, and most preachers (many at least) will automatically side with the preacher without even looking at the church's side of the dispute. This seems to me to be contrary to the church authority that we preach. This disregard of the authority of another church has been one of the more distressing things I have met with during the last few years.

The work of a church is under the authority of that church. Other churches and preachers have no say in that matter. A preacher should not interfere with nor try to tell another church how to do her work. Each church stands or falls to her head, the Lord Jesus Christ. A church or preacher should not meddle with the work of another church, neither should such try to take over the work of another church.

Let us say that a church excludes a member. Other churches should respect the authority of the excluding church. The excluded member should not be courted, defended by, nor taken in by another church. The excluded member should not be allowed to sing specials, lead in prayer, or speak in another church. Of course, anyone is privileged to attend the services of a church — of any church — whether excluded or not. A church should treat an excluded member of a sister church exactly as she would treat one of her own excluded members.

Let us say that a church excluded a preacher. Other churches should respect the authority of the excluding church. He should not be taken in by another church. He should not be allowed to preach in another church. If a church takes him in, or even calls him to pastor; other preachers should not use this man or preach for him. They should treat him exactly as they would if he were excluded from their own church. The man should be treated as an excluded church member by all who believe in church authority. Brethren, why do we ignore church authority so frequently, even while we preach it so strongly?

Now, I am aware that a so called church can really be not a church at all. We are not required to recognize the discipline of a false church. However, it might be well if a false church excludes a man, and that man desires to become a member of our church, that we check into the causes of his exclusion. Though we do not recognize the authority of a false church, it might pay us to recognize the grounds for which one is excluded from a church. They might well be grounds for which we would exclude one ourselves. We might learn, to our sorrow, that we do not want the outcast of even a false church.

I am aware of the fact that a true church may wrongfully exclude a member. This may happen in many cases. Sometimes, an exclusion is a personal vendetta rather than for a Scriptural cause. I do not take the position that the church is right, no matter what; and that I can never, no matter for what reason, refuse to recognize the discipline of a church, even a true church. I have known a few brethren who seem to teach that we should never go against a



## GOSPEL

(Continued from Page 2)

represent Christ in His deity. The serpent could not represent Christ in His sinless humanity. But the serpent could and did represent Christ in His bearing the sins of His people, and suffering the Father's wrath on their behalf.

It was a foolish gospel. That is, it was foolish in the eyes of men. So also is the saving gospel of Jesus Christ. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18). Look at the ways of salvation (?) devised in the religions of men. Look at the way of salvation in the gospel. No two things could be more different.

Why, look at the gospel in the brazen serpent. How can a serpent-bite be cured in such a way? What connection is there between cause and effect in this? What doctor, or school of doctors, would ever recommend such a treatment for serpent-bite. Why, I daresay that no such way has ever been tried in all the history of the medical profession. Doctors would laugh at such a suggestion. But it worked. Yes, it worked. No man could understand how it would or could work — but it did — and that is what matters, isn't it? Man did not have to understand it. Man did not have to explain how it worked. Man just looked — he was healed.

How foolish it would be to refuse to look. But I don't understand it. I don't see how it could work. I don't see any connection. Just look, my brother; look and live. Oh, how foolish it is for men to not look to Jesus Christ and live forever.

It was a universal gospel. It was for anyone who realized his need and desired to be healed. There were no restrictions — no limitations. Anyone who wanted to be healed was invited to look and live. It was for the one farthest away. Oh, he might be in the uttermost part of the camp, but the gospel was for him. It was for the one in the worst condition. It was for the one nearest death.

Oh, the gospel of the saving grace of God is a universal gospel. It is for every kindred, tribe, and tongue. It is for every class and condition. It is for all races. The white, black, yellow, and red may look and live. It overleaps all man-made boundaries. It is to be carried to the ends of the earth. It is for the worst of sinners. No man is so black with sin but that he might be whiter than the snow in the blood of Jesus Christ. I believe in — oh yes, I believe in the free and universal offer of the gospel. Crucify me if you will, but I will preach a free, universal, and unfettered gospel. Anyone and everyone is invited to Christ. The gospel offer is good for all men and is to be carried to all men. Don't come to me with your hyper arguments against a free offer of the gospel. Go to the Hardshells with such. All men are invited to believe on Jesus Christ and be everlastingly saved. Who can be saved? Anyone who wants to can be saved, that's who.

It was the only gospel. There was no other remedy provided. One must look to the serpent on the pole and be healed, or die of the serpent-bite. It was not a way, not just the best way — it was the only way. So it is with the gospel of Christ. He is not a way. He is the way. He is not a door. He is the door. He is not a

Saviour, He is the Saviour. It is Christ or hell. Christ or hell. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). You say, "I belong to some other religion." You say, "I don't believe the Bible." You say, "I don't believe in Jesus." It does not matter. It is Christ or hell. He that believeth hath everlasting life. He that believeth not is under the wrath of God.

It was a simple gospel — this gospel of the brazen serpent. It did not require great intellect. It did not require education in the halls of human learning. It did not require great wealth. It did not require great works. Oh, it was such a simple gospel. Just look at the brazen serpent and be healed. So it is with the gospel of Jesus Christ. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). Dear friend, the gospel of Christ is a free and simple gospel. You do not have to make a long pilgrimage: be saved on the spot. It does not take a long time: be saved this instant. It does not require great wisdom: the wayfaring man, though a fool, need not err therein. It does not require great wealth: it is without money and without price. It does not require good works: it is by grace and mercy, not by works. Oh, it is a simple gospel. It just says, look and live. It just says, believe on the Lord Jesus Christ and thou shalt be saved.

It was an effective gospel. It could not be explained or understood, but it worked. Everyone who looked was healed. He who looked was healed instantaneously. He was healed perfectly and totally. He was healed eternally. He was healed knowingly. He did not have to ask another if he was healed. He did not have to go and get a doctor's certificate that he was healed. Why, he felt in himself that he was healed of his plague. He had instant, inward, and blessed assurance that he was healed. Yes, my friend it was an effective gospel. Oh, we have gospels today — wrongly so called — that do not work. Men who try them are nothing bettered, but rather worsened. The gospel of reformation will not work. The gospel of church membership will not work. The "be dipt or be damned" gospel of the Campbellite will not work. The gospel of works will not work. But the gospel of the grace of God works — it works every time. It has never failed, and it never will. He that believeth will never be ashamed or confounded because of his belief. It works. It does the job. It saves the soul forever. Praise God, it works. It is an effective gospel.

It is the gospel of Jesus Christ. Read the second text at the head of this article. It was not the serpent of brass that healed. It was the Christ typified by that serpent who healed. Some of the children of Israel misunderstood the whole matter. For hundreds of years the Israelites burned incense to this serpent. Hezekiah, one of the greatest of Judah's kings, brake this brazen serpent in pieces and called it "nehushtan" which means a piece of brass. That is all it was. A piece of brass. There was no healing virtue in it. Baptism without Christ is nothing, it is only a pool of water. The Lord's supper without Christ is nothing, it is only a little bread and wine. The

church without Christ is nothing, it is only a man made society. It is Christ who saves. The ceremonies appointed by God are much, when rightly understood, and when one looks to Christ and not the ceremony. Without Christ they are nothing and worse than nothing. The saving gospel is the gospel of Christ. It is full of Christ. Christ is God. Christ was born of a virgin. Christ lived a sinless life. Christ died a substitutionary death. Christ rose from the dead. Christ ascended into heaven. Christ is coming again. It is Jesus Christ — all Jesus, and only Jesus. This is the saving gospel.

It was an individual gospel. This may be my most important point. No man could look for another. Each man must look for himself. Any man who did look was healed. Any man who did not look, died. My friend, you must look to Jesus Christ for salvation if you are ever saved. No one else can do this for you. The gospel is an individual gospel. It comes to each man as an individual. There is the matter of individual responsibility to look and live, and individual accountability if one does not look. I ask you, my friend, have you looked in saving faith to Jesus Christ? Have you trusted Him as your Lord and Saviour? I urge you, even now as I close this message. Please, I implore you, I beg you, I beseech you; look to Jesus Christ and be ye saved. Believe on the Lord Jesus Christ, and thou shalt be saved. May God enable and cause you to do so even now.

## TRUTH

(Continued from Page 1)

Depravity. This doctrine has been and, beloved, continues to be rejected by man in general, because man does not want to be honest and see himself as he really is — lost and undone. But they are, whether they acknowledge it or not — that is an established fact.

But, what should be the attitude of God's dear folk with regard to this truth? Now, beloved, it is our responsibility to believe and accept the truth of God whether we understand it and have it properly worked out in our minds. Truth in God is that guarantee that the things which God has disclosed are true, and that we may depend upon them ultimately. The Bible teaches us that God is truth and that every man is a liar. "Let God be true, but every man a liar" (Romans 3:4). Therefore, since it is literally impossible for our Sovereign Lord and God to lie, when man's thinking and actions are not in agreement with God's divine Word, then we must, on principle's sake reject their teachings. The Bible is very clear that the Lord Jesus Christ is the embodiment of truth. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The Bible doctrine of Total Depravity is one that has been misunderstood and sadly enough misrepresented by most Bible teachers and pastors. Dr. William G. T. Shedd writes concerning this Bible doctrine and has this to say, "The depravity or corruption of nature is total. Man is wholly inclined to evil, and that continually. ... Total depravity means the entire absence of holiness, not the highest intensity of sin. A totally depraved man is not as bad as he can be, but he has no holiness,

that is, no supreme love of God." Elder Thomas Paul Simons in his book, "A Systematic Study of Bible Doctrine" writes and has this to say about the Biblical doctrine of Total Depravity. "Total depravity means that sin has permeated every faculty of man's being just as a drop of poison would permeate every molecule of a glass of water. Sin has warped every faculty in man, and thus it taints his every act." Elder Frank B. Beck in his booklet writes, "We mean by this doctrine, therefore, that man is thoroughly crooked, wicked, and sinful by nature in himself, and by position before God. This corrupt nature he received in Adam's fall into sin, and from Adam, and is evidenced in every man's choice and practice of sin, in which he is like Adam." The Westminster Confession of Faith gives this simple definition of "Total Depravity." "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation; so as a natural man, being altogether averse from good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto." Dr. Loraine Boettner writes concerning the extent and effects of original sin and has this to say: "This doctrine of Total Inability, which declares that men are dead in sin, does not mean that all men are equally bad, nor that any man is as bad as he could be, nor that any one is entirely destitute of virtue, nor that human nature is evil in itself, nor that man's spirit is inactive, and much less does it mean that the body is dead. What it does mean is that since the fall man rests under the curse of sin, that he is actuated by wrong principles, and that he is wholly unable to love God or to do anything meriting salvation. His corruption is extensive but not necessarily intensive."

Beloved, this one Bible Doctrine is most important, and may I say necessary, if the student of the Bible is to understand God's truth. It is recognized that it does not matter what the above men say or write if they are not in agreement with the precious Word of God. Equally so, it is also necessary for the Bible student to understand that truth with regards to the writings of the so-called theologian who holds to the doctrines of Arminianism applies. Therefore, both are of no real value if they can not be supported by the precious Word of God, the Holy Bible.

"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). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). "And you hath he quickened, who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Ephesians 2:1-3). "Can the Ethiopian change his skin, or the leopard his spots? then may

ye also do good, that are accustomed to do evil" (Jeremiah 13:23). "The heart is deceitful above all things, and desperately wicked: who can know it" (Jeremiah 17:9). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalm 14:1-3). "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes" (Romans 3:10-18). "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Proverbs 30:12). "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" (Isaiah 1:6). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isaiah 53:6).

Beloved, the above Scriptures should be proof enough in themselves to state the Biblical doctrine of Total Depravity. Thus with the definition of depravity and the many verses of Holy Writ behind us, let's turn our attention to the examination of this Biblical doctrine. Much misunderstanding has resulted over the years because of a false notion as to what depravity is. Elder Thomas Paul Simons lists six things that depravity is not. "1. That man by nature is utterly devoid of conscience (Romans 2:15). 2. That man by nature is destitute of all of those qualities that are praiseworthy according to human standards (Mark 10:21). 3. That every man is by nature prone to every form of sin. 4. That men are by nature incapable of engaging in acts that are externally conformed to the law of God (Romans 2:14). 5. That men are as corrupt as they might be (II Timothy 3:13). 6. Moreover total depravity does not mean that there is depravity or corruption of the substance or essence of the soul." The Elder Frank B. Beck lists three things that Total Depravity is not: 1. We do not mean that man does not have a conscience. 2. We do not mean that the unregenerated may not perform outward works of charity and moral goodness. 3. We do not mean that the sinner per-

(Continued on Page 4 Column 4)



## The Baptist Examiner Forum V

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0060

### What is "The great transgression" in Psalms 19:13?

JAMES  
HOBBS  
Rt. 2, Box 182  
McDermott, Ohio  
45652



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

In order to answer the question we must understand the rest of the verse. The first part of the verse speaks of "presumptuous sins," and that they should not have "dominion" over us.

The Hebrew word for "presumptuous" means "arrogant" or "proud." The sin of pride is one of the worst sins we can commit. "Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed." (I Sam. 2:3). God tells us that "Pride and arrogance... do I hate" (Prov. 8:13). Verse after verse speaks of the result of pride—shame, contention, or destruction. It is an abomination to God. We are told, "But thy soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people" (Numbers 15:30).

The great transgression of this verse is referring back to the sin of presumption. If it does not have dominion over us then we will be innocent from the great transgression or from sinning this terrible sin that causes shame or destruction and brings reproach to our Lord.

CLYDE T.  
EVERMAN  
108 Burdall Ave.  
Ft. Mitchell, Ky.  
41017



DEACON  
Calvary  
Baptist Church  
Ashland, KY.

"Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression" (Psa. 19:13).

In the first six verses of the chapter, the Psalmist David tells us that the heavens and the earth are the handywork of God, and that they speak of Him day and night. He states that their voice is heard throughout the earth. He says the sun is His witness from one end of heaven to the other, "His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof" (Psa. 19:6).

Then beginning in verse seven David tells us of the importance

of God's Word and the benefits we receive by keeping that Word, "in keeping them there is great reward." In verse 13 he prays that the Lord would keep him from presumptuous sins. The word presumptuous here means proud or self-reliant. He is praying that he would not be left to place himself upon his own reliance, but upon the Word of God. "let them not have dominion over me." He did not want to be controlled by these sins of pride and self-reliance. The apostle Paul warns of the same thing when he said, "Let not sin therefore reign in your mortal body" (Rom. 6:12).

David then says that if the Lord would keep him from sins of pride and of self righteousness then he would be kept from the "great (much) transgression." The meaning is that if he is kept from presumptuous sins, he would be upright and would not be guilty of great or much transgression. He does not mean any one particular transgression, but a great many sins as a result of pride and self righteousness.

SAM  
WILSON  
1490 North  
Spring St.  
Gladwin, MI  
49624



PASTOR  
Grace  
Baptist Church  
Gladwin, MI

Psalms 19:13: "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

There are several different views as to what the "great transgression" here refers to. We will look at a few of these, and then I will tell you what I think it has reference to. Let me make this comment: the Bible is a fascinating Book. Everytime I start answering Forum questions, I am caused to realize God's wisdom and my ignorance. Indeed, His thoughts are "higher" than ours. Here in one short phrase, we have a variety of opinions.

One belief about the great transgression is that it refers to the unpardonable sin. I reject this theory for a couple of reasons. First of all, I think the unpardonable sin was restricted to the days of Christ and consisted of attributing the works of the Spirit in and through Christ to the devil. Secondly, David, being one of God's elect, could not commit an unpardonable sin.

Another belief is that this is the sin unto death. If there is a specific sin unto death, I do not know what it is. I lean towards sin unto death being constant and habitual sin without repentance on the part of God's people. There is no mention of death in the verse under discussion.

Another idea is that the great transgression refers back to presumptuous sins. Sins that are

committed deliberately by saved people. These get to where they can have dominion over us. They might even associate this with a besetting sin in our life. A sin that bothers us more than others that we do not fight to overcome.

Let me now tell you what I believe the great transgression refers to. I do not believe it has reference to any one particular sin. It does not refer to the unpardonable sin, the sin unto death, or to a besetting sin. I think rather than meaning one certain sin, the word great has reference to "much" sin. It is my understanding that the word "great" here can be translated as "much." I think the term "presumptuous sin" makes this a strong argument. If we stop and think about presumptuous sins and their results, we should have no problem accepting this interpretation. One thing that distinguishes presumptuous sins from secret sins is their results. Presumptuous sins very often lead to other sins. We see this in the sins of David. One sin led to another, and that sin to another until he was guilty of "much" transgression. David also states his desire that presumptuous sins not have dominion over him, implying that they lead to other and many sins. Notice David also says that abstaining from this will make him upright. Now, abstaining from one particular sin will not make us upright; but abstaining from "much" sin would.

May our prayer be the same as David's; may God keep us from sin. May God bless you all.

JOHN  
LENEGAR  
126 N.  
Washington St.  
No. 5,  
Delaware, Ohio  
43015

PASTOR:  
Walnut Creek  
Missionary Baptist  
Church  
Delaware, OH.



Psalm 19:13 says, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

David has been speaking in verses 7-11 of Psalm 19 concerning the Word of God as being a completely reliable moral and spiritual guide for God's people. God's Word is complete in its provision for us and is all that His saints need as a guide to salvation, fellowship, and indeed, all the things of God. In verses 11-14 of Psalm 19, the Holy Spirit, through David's pen, gives us six aspects of the Word of God concerning its ministry, assistance, and effect upon saints. One of those aspects is realizing, or discerning sin; be it unconscious, or presumptuous sin. The believer needs to discern the sin and pollution of this world that enters, or touches his, or her life so that a close fellowship may be maintained with God the Father. In verse 13 in Psalm 19, David asks God to point out, restrain

him from presumptuous, ie, proud, impulsive sins, as only the grace of God can do. These proud and impulsive sins often are embraced and very soon become habitual. This is, of course, rebellious toward our God and Creator; and I believe that we can easily see and feel its examples today all around us. This kind of situation, if it is tolerated and embraced long enough, brings one to much transgression, as the phrase "the great transgression" can also be rendered.

I personally believe that the "sin unto (physical) death" spoken of in I John 5:16 is applicable here. David is asking to be kept in check as to willful, proud, hasty sins that, left to their own binding ways, easily lead up to the place where a believer may be taken from this physical world. Our fellowship or actual state with God is very important. We cannot rely on our standing with God through the work of Christ and ignore our actual state of fellowship and compliance to His will. I believe that Saul was an example of this principle. We read of the result and reason of his situation in I Chronicles 10:13 and 14. Those verses say, "So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse." All believers must be aware of the sins that so easily beset us. We need to not only be aware of sin, but we must hate it, reject it, and confess it that we might be able to delight to do His will from the heart for His glory.

## TRUTH

(Continued from Page 3)

forms all the wickedness he is capable of doing." The proof of man's depravity can be seen on every hand. Nevertheless, it is important that we reserve our remarks to the blessed eternal Word of God, the Bible. Moses would have us to know that man is totally depraved in his mind — Genesis 6:5 — "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Jeremiah, the weeping prophet of yesteryear would have us to know and understand that man is totally depraved in his heart — Jeremiah 17:9 — "The heart is deceitful above all things, and desperately wicked: who can know it." The apostles Paul and John taught that the affections of man were only averse to God — John 3:19; Romans 8:7 — "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil," and "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Furthermore, the apostle Paul would have us to properly understand that the conscience of man is totally depraved — Titus 1:15; Hebrews 10:22 — "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled, and "Let us

draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Both the writers of the Old and New Testament teach us that man is totally depraved in speech — Psalm 58:3; Jeremiah 8:6; Romans 3:13.

There are five effects of Total Depravity according to the late Elder Thomas Paul Simmons:

"1. No remnant of good remains in man by nature (Rom. 7:18). 2. Therefore man by nature cannot subject himself to the law of God or please God (Rom. 8:7, 8). 3. Man is by nature spiritually dead (Rom. 5:12; Col. 2:16; I John 3:14). 4. Therefore he cannot comprehend spiritual things (I Cor. 2:14). 5. Hence, he cannot, until quickened by the Spirit of God, turn from sin to God in godly penitence and faith (Jer. 13:23; John 6:44, 65; 12:39, 40)."

There are a number of false ideas as to what sin is. The modernist would insist that sin is good in the making. The false teachings of the cults is that sin is a figment of a perverted imagination. But the general view of most people — at least the most popular point of view is that sin is only a crime against society. But, beloved, that is not the Biblical picture of what sin is. Literally, the Greek word is used in several different ways: but the most common thought is that man has missed the mark. The Bible is very clear, man is a sinner — depraved, helpless and undone. That describes the state of man in general. That does not remove man's accountability to God, it only shows the state of affairs that he finds himself in. Elder C. D. Cole writes, "Depravity is the opposite to what is required by the law of God. The sum of the divine law is love to God and our neighbour. ...Depravity must consist then of the lack of love required by God, and the setting up of some other object or objects in the human affections."

Why begin here looking at truth? Because one must see and then understand that apart from the grace of God, man can not and will not turn to Almighty God. Beloved, God must do the work in our heart or else there will be no work done in our heart. Salvation is of the Lord right from the start to the finish. Man has nothing to add to or help out God. If we understood that great Bible truth, we would immediately stop dead in our tracks and quit trying to get man to make decisions for Jesus Christ. Listen, beloved, unless the Spirit of God is dealing with one's heart, and then he brings one to a saving knowledge of Jesus Christ, your and my actions are of no value. I did not say we were not to point men and women to Jesus Christ. But we are to let the Holy Spirit of God do His work through us. In our present day, far too many folks are trying to help out God by telling the lost sinner just what to do and then make him say his little prayer that is supposed to make him right with God. "God Hears Not Sinners." God will not hear sinners — that is, lost ones and that is fact. Not until He has done a work in one's heart and brought him unto a saving knowledge of His blessed Son, the Lord Jesus Christ. Beloved, prayers are of no saving worth — read for yourself what the apostle John wrote in the ninth chapter of his Gospel and verse 31: "Now we know

(Continued on Page 5 Column 4)



# The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Was Paul wrong in what he did in Acts 21:18-26? note especially v. 26.

DAVID S. WEST  
P.O. Box 717  
Goose Creek, SC 29445

PASTOR:  
Landmark  
Missionary  
Baptist  
Church  
N. Charleston, SC



The Word of God is written by inspiration of God. II Timothy 3:16, "All scripture is given by inspiration of God..." We read in Romans 7:21, "I find then a law, that, when I would do good, evil is present with me." This might be one of the occasions that Paul had reference to. It might have been to his better judgment that he should not do this thing, but I think that he had a good reason in doing what he did and joining with the four men spoken of in verse 24.

It is sure and certain that Paul did not teach that the keeping of the law was necessary for salvation. When Peter taught the Gentiles at Antioch that they were to live as the Jews under the law, Paul withstood him to the face, blaming him for the dissimulation. Peter and these Jews dissembled themselves from the Gentiles, and this was not walking uprightly according to the truth of the gospel, (Gal. 2:11-14).

Again in Galatians 3:3 we learn that Paul rebukes the Galatians for turning again to the law and its ceremonies, that is the observance of them as a way of salvation. He speaks of these ceremonial ordinances as weak and beggarly. Weak and beggarly because there is no salvation in the keeping of the law. The law is not weak within itself; but weak in this, that it can not bring salvation. Again, the law is not weak within itself, but weak through the flesh. It could not perform what it would because of the weakness of the flesh, (Rom. 8:3). The law itself is not weak, but good and holy and perfect.

Why did Paul take this vow of the Nazarite along with these other four? There is a reason. I Corinthians 8:13, "Wherefore, if meat make my brother to offend. I will eat no flesh while the world standeth, lest I make my brother to offend." Here, Paul was speaking of a weak brother. So far as Paul was concerned, there would be nothing wrong with him eating meat. The meat here under consideration was meat that was forbidden under law.

For he said in another place, all things were lawful for him but all things were not expedient or suitable. (I Corinthians 6:12). It was lawful for Paul to eat meat forbidden under the law, but for the sake of the weak brother he would not eat it lest he offend his weak brother. This is what he meant as we read I Corinthians 9:21-23, "To them that are without law, as without law (being not without law to God, but under law to Christ), that I might gain them that are without

law, To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." To the Jews Paul became a Jew, to them that were under the law as under the law, (I Corinthians 9:20).

Paul did by no means teach that the keeping of the law was necessary to salvation. But he condescended to men of low estate and became as the weak that he might gain them. This is what he taught in Romans 12:16 "...But condescended to men of low estate..."

No, Paul did not do wrong in doing what he did in Acts 21:18-26.

JAMES O. WILMOTH  
1747 Fullington Rd.  
Toledo, Oh. 43614

TEACHER:  
Grace  
Baptist  
Church  
Toledo, Oh.



If we were to judge Paul wrong in doing what he did, would we not also have to regard what the Jewish elders did as wrong. It was at their suggestion that Paul agreed to enter into the temple and be part of the purifying process. These Jews, although Christians, could not release the things of the law. They were in a manner of speaking, making their Christianity a sect of Judaism. To this situation Paul asked the question: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4:9). They had no desire to see Gentiles, who were Christians, following the law; but they felt that the Jews should. To which Paul had replied; "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, (Gal. 5:6). Faith is in Jesus Christ, and there is no need for any other thing (the law).

Were we to judge by the results of the purification process, we must most certainly conclude that Paul was wrong. When the seven days were ended, instead of the desired results, the Jews turned on Paul and sought to kill him. They cried that he was against all things that were Jewish and had even polluted the holy place. Had it not been for soldiers that rescued him, he would have met more than imprisonment. These results are recorded for us in the latter part of this chapter.

If we would judge the actions of Paul based on his motives, then it should be clear that he was not wrong in that which he did. Paul's desire was to see the gospel of Jesus Christ preached, and that those that heard would come to a saving knowledge of Christ. For these reasons, he makes a very profound and con-

cerned statement in I Corinthians 9:19-23. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; And to them that are without the law, as without the law, (being not with law to God, but under the law to Christ,) that I might gain them that are without law." "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do (And I do all things) for the gospel's sake, that I might be partaker thereof with you." Paul placed himself in a position to preach and to witness of the gospel. This should be a reasonable service of all believers.

DAN PHILLIPS  
Rt. 6, Box 611A  
Bristol, TN 37620

PASTOR  
New Testament  
Baptist Church  
Bristol, TN



This portion of Scripture has been a problem for many and will remain so unless we study it very carefully. Many think that Paul was wrong in going to Jerusalem. Acts. 20:23 seems to be a warning not to go. Also Acts 21:10, 11 seems to be a warning for Paul not to go to Jerusalem.

Now, when we look closely I think that the warning is not that Paul should not go, but rather if he does go he must suffer some strong persecution even his life might be at stake as verse 13 plainly tells us. As I see it the Holy Spirit was not telling him to not go, but rather if he did that he must go under fire so to speak.

I firmly believe that Paul was led to go, and that he felt that it was important that he go; for in Acts 20:22 he said that he was bound in the spirit not knowing the things that shall befall him. In Acts 20:24 he said that he must finish his course, God's plan in his life to do His will. Therefore I believe that he was led of the Spirit to go.

Paul was well received by the church there and gave them a report of his work among the Gentiles. He even brought money to the poor Jews there who later persecuted him. It would seem that the elders at the Jerusalem church were compromising the truth and convinced Paul that he should do likewise or else he would be in trouble with them (the Jews). Paul took their advice and tried to convince the Jews that he was a law keeper. Paul was not in opposition to the Mosaic law, but to the Pharisaic and Judaizing abuses of the law.

Now concerning verse 26, you could say that Paul was or was

not wise in what he did. There is no evidence that his action produced any such reassuring effect on the zealots for the law as the Jerusalem elders had hoped, and it certainly brought Paul himself into great trouble. However, he cannot fairly be charged with compromise of his own gospel principles. On the contrary, he was acting in strict accordance with his own stated policy, "to those under the law, I became as one under the law--though not being myself under the law--that I might win those under the law." Was Paul wrong in what he did? I think Paul was working in the bounds of his teaching and thought that it would work out to the glory of God.

## TRUTH

(Continued from Page 4)

that God heareth not sinners." The Bible never teaches that one is to pray in order to receive salvation; rather it teaches one to "Believe on the Lord Jesus Christ" and then thou shalt be saved. How? Because God has been the One who wrought a miracle in our heart and thus saved our soul.

## YOUTH:

(Continued from Page 1)

have nothing to do relative to church work. There are times when perhaps we as pastors and churches are guilty of this, but I do not believe this is true in the main. I feel that much of this comes from the young persons' misconception of what church is for. They will hear of the programs that false churches have for their youth, and it sounds very appealing to them. These other "societies" have scouts, schools, ball teams, parties, observe heathen holidays, have youth church and other things to appeal to the flesh of young people. Young people need to understand that the church is not in the entertainment business. A young saved person should get as much out of the preached Word as does an adult saved person. The church is to be Christ-centered, not youth-centered. Too many people, when seeking a church, will ask, "what do you have for the young people?" Our reply should be, "The Word of God preached, taught and lived by." God forbid that parents take their children from a sound church to a false one because of what they have to offer the children. Children need the truth, not entertainment. Young people, don't feel as if we are neglecting you. We are being obedient to Scriptures. If you are really saved this should be satisfactory to you. Church is not an entertainment service, but a worship service. You should be content with this privilege.

The first thing I want to do in this article is simply make some observations about youth and young people. The first observation or point I want to make is that being young is not an excuse for ungodliness or neglect in God's work. God will not accept your youth as justification for sins committed and works omitted. Young people will often use their age to make excuse for their failures. I assure you that God will not let your sins slide because you are young. I also know that sometimes parents and grandparents will excuse their young loved one's sins on the basis of their youth. May God help you not to ever make excuses for sin. Do not give them a false sense of

security by slighting their sins and their responsibilities by blaming their youth. Let me mention a few things that I have heard in the past. Some will say, "He is young and will grow up and out of certain sins." Oftentimes that is nothing more than wishful thinking. First we must always be aware of the possibility that he will never grow up. Death might invade and take him before maturity arrives. Secondly, we must know that age is not a guarantee to change. Some do indeed change as they grow older, and they do become more faithful; but many there be who never change. Thirdly, with this attitude are we not in a way justifying sin? Are we not saying it is okay because they are young? I remind you of an earlier statement in this article about God only having one standard. That standard applies to young people as well as old. Some will ask, "Didn't you act like that when you were young?" I would advise you not to answer in the affirmative or the negative when asked this question. To answer in the affirmative would give them a self satisfaction that they are not too bad and are just sowing wild oats. The trouble with sowing wild oats is that you always reap trouble. It really does not make any difference if every person in the world acted in a wrong way when they were young. It would still not excuse a person for sin. Why is it that young people never want to copy the older folks in the good things they did as children? They want to use the evil as an excuse, but not the good for an example. Another might say, "all young people do it." Does that make it right? Certainly not! If you want to do what other young people are doing, then you are not going to be much of a Christian. I remember a young man in Tulsa telling me one time that he felt like he just had to get along with everyone at school. He was willing to go along with the crowd just to get along. Young person, listen to me, the crowd will lead down the road to an eternal hell from whence there is no escape. If you study the Bible you will find that where the crowd is, sin and heresy are. Where sin and heresy is, God's people should not be, regardless of age.

Young people, there is only one person you need to get along with. That person is the Lord Jesus Christ. If you satisfy Him you will have the greatest accomplishment of all time. Before leaving this point and passing to another, let me remind you one more time. Young people are just as obligated to God as old people. Just as obligated to God as their pastor. Anything the older members do for the church, the young are to follow suit.

The second observation I want to make is that good, godly young people are hard to find. May God have mercy on our land unless our young people do some improving by the time they are running this country. How many pastors out there can say, "I have several really godly young people in my church, people who are faithful in attendance, tithing, visiting, and living a godly life?" I want to pause here to make a point I should have made at the beginning of this article. That point being what I mean by young people. I do not just mean the pre-teen, but also the teenager. I do

(Continued on Page 6 Column 1)



## YOUTH:

(Continued from Page 5)

not just mean the teenager, but also the young men and women in our churches in their twenties and early thirties. I hope I have stopped some of you from thinking I wasn't talking about you, because I was. It scares me sometimes to think about the older people in our churches dying. What are we going to be left with? Will our churches survive or will many of them die? Even as I look at the church I pastor here in Gladwin, I'm petrified of the future. May God save some good young people and send them our way. Another thing that frightens me is the fact that there seems to be few young people called into the ministry in sound churches. Does not the return of our Lord draw nigh?

The third observation I want to make is that it is possible for a young person to be mighty in serving God. There are many Bible examples of young men who were faithful in service to God. Men who were used of God to perform great works. Men such as David, Joseph, Samuel, Josiah, Timothy, and the three Hebrew children. These young people leave you without excuse. Things were just as, if not more, difficult for them then as they are for you now.

There have been some great men in the past who began their work for God at a young age. These young men were noted for their godliness. Spurgeon, at the age of 16, began preaching; I. M. Haldeman began in his early twenties; John Gill at the age of 19; Benjamin Keach at the age of 19; and Matthew Henry in his early twenties. These men leave us an example that you can be young and still serve God diligently.

The fourth observation I want to make is that there are many dangers facing young people. It is important that young people realize this and prepare themselves to combat these dangers. Let us look at a few of these dangers. There is the desire for material gain. It seems as if young people are always making plans for material gain when they get older. Plans for material gain will usually, if not always, leave out God. There is youthful lust. We live in a day when teenage sex is on a rampage. It is important that Christians only date Christians in order to help avoid this youthful lust. There is a danger of peer pressure. Please, young people, do not think you have to please those you hang around with. Try to please God, and don't worry about pleasing others. Don't let others talk you into drinking, cursing, and other sins. Dare to be different. There is also youthful pride. It seems as if young people are full of pride. You cannot tell them anything because they already know it all. Their pride will often keep them from resisting temptation. Their pride will often prevent them from owning up to knowing Christ. There are other pressures I could mention, but as usual I have spent too much time on the first part of my message already. I will just add that regardless of these difficulties, you are still accountable to God.

The fifth observation I want to make is that older people can sometimes get by with some things that younger ones can't. This may not sound fair, but it

is true. Daddy told me a long time ago that an older preacher can get by with saying and doing some things that a younger preacher can't. (Not exactly how I said it. Editor) I have found this to be true. I will add that sometimes older people are better at handling situations than younger people and thus can get by with them whereas younger people can't.

The sixth observation I want to make is that young people are the future of our churches. Oh, what a frightening thought! What can our churches look forward to in ten years? Young people, you had better start realizing your responsibility to God's church and living up to that responsibility. You have the ability. May God give you the desire.

The second main division of my article will be that youth are to be an example of believers. Don't argue with me that this isn't true, argue with the Bible. What was good for young Timothy is good for young people today.

First, in order to be an example you must not let any man "despise thy youth." Don't let others look down on your Christianity because you are young. In other words, don't let them be able to say you are just sowing wild oats etc. As a young person you must show respect for your elders. If you don't, they will despise your youth. Young people should not argue with older people unless it is a necessary defense of Scriptures. I remember several years ago at a Bible conference there was a young man there who had not been saved very long, or else had just come into some truths. This young man was there trying to straighten out all the older preachers that were there. This is an example of how you can cause others to despise thy youth. Let young people be willing to be followers not leaders.

Secondly, let us realize that young people have many good assets to use in serving God. They have strength. Proverbs 20:29 says; "The glory of young men is their strength; and the beauty of old men is the grey head." It seems as if the Bible is telling us that the older folks are to be the brains, and the young people are to be the brawn. The strength is to be used for the glory of God. Young people usually have a good education. This certainly can be a help in working for God.

Young people have fresh ideas to use in serving God. They have many youthful friends to witness to concerning Christ and the truth. Young people have many assets that they should be using in God's service. Many of them have talents they can use for God. Such as piano playing and singing, etc. The Bible teaches us that young people are to be an example — are you? You are to be an example to all believers, not just other young people. Don't be satisfied to better than most other young people. You are not just an example to them, but to all believers. Use your energy in God's service.

The next point in this article is that we want to notice some areas in which young people are to be an example. These areas are spelled out in our text. I must be brief in dealing with this point as I am rapidly running out of space.

The first area in which they are to be an example is, "in word". We live in a day when young people have the filthiest mouths ever on earth. I deal

much with young people, and this is the area in which I am constantly rebuking them. It would shock a sailor to hear the language that comes from some young people. I have very little confidence in a person's profession of faith when he cannot control his filthy tongue. Young people are to be an example in word. Certainly we all should watch what we say. We should avoid backbiting and talebearing. We should let our communication be "yea and nay" as the Bible commands. We are to be an example of God's Word. Young people are to be an example in love for and study of the Bible. They are to be an example in giving the Word to others. The giving of the gospel is not just the job of the aged, but young also. Youth should be an example in "Word" when it comes to the truths we believe and stand for. They should know how to defend these truths. Young people should choose the topics of their conversation with great care. Be an example of talking about spiritual things. If you will do this; you will put many older people to shame.

The second area in which young people are to be an example is in "conversation". Now conversation here does not mean talking, but has reference to one's behaviour. Young people, you are to be an example of how saved people are to behave and conduct themselves. You cannot be an example of this unless you are different from the world. You cannot smoke, drink, go to the same places and do the same things as others do, and expect to be an example. I see a lot of young people who certainly need help in this area. I hope you are not one of them. You need to be an example of how to behave in God's house. Don't get there at the last minute and then rush out as soon as the last amen is said. Participate in the services. When the church is singing, be an example and sing loud for God. When someone is leading in prayer, bow your head and silently pray with him. When the preacher is preaching, give him your undivided attention. Let some parents use you to their children as an example of how to behave in church. You must be an example of how to behave yourself while at work. Be a worker, as that will properly display the Christian attitude. Don't be a trouble-maker or rebel-rouser at work. Let others there know you are saved and don't want to participate in their dirty talks and acts. In conclusion; in every part of your life, whether it be at home, church, work, or play; be an example of what a Christian should be.

The third area in which young people should be an example is in "charity." I am sure most of you know that by charity I mean love. It seems as if young people can be so uncaring. They sometimes have little regard for the feelings of others. This is an evidence that they have not charity. Read the thirteenth chapter of I Corinthians and note the great importance placed on love in that chapter. Love is an attribute that will always manifest itself. Love is not something that you can hide, for it will always find a way to spring forward and work for its objects. Oh think about the love of Christ! This love was not silent, but what a wonderful work it did for its objects! Young people should be an example in loving God. If you have been saved at a young age, then surely you should love God for this kind-

ness He has shown you. Think upon all the years He has given you to serve Him. You say, "but I might die before I have many years to serve Him." Yes you might, and that makes this blessing even more wonderful. You should be an example in loving other saints, especially those in your church. How we in the same church should be like family! We should have no closer relationships! Let others know that you love them. Not long ago I had an older preacher tell me that he loved me. This was a great blessing to me. This was something that I have never had one of my church members say to me, (except my wife). There is nothing wrong with young people showing emotion. There is nothing wrong with telling other saints that you love them. Young people, you are to be an example in this.

The fourth area in which young people are to be an example is in the "spirit". What kind of spirit do you have? Are you a person of a good spirit, whom others enjoy being around; or are you a person of a surly nature? You should have a spirit of kindness. You should have a spirit of joy. You should have a spirit of love. You should have a spirit of work. Many seem to have a spirit of excuses and reasons not to work. Many seem to have a spirit of giving, whether it be giving your money, time, or energy. There are some people who are a joy to be around. They have such a Christian spirit. Young people, the Bible says you are to be an example in this.

The fifth area in which young people are to be an example is in the area of "faith". Where is the faith of young people? Lack of faith in God is the reason young people leave their churches to move to places where they can make more money. It is a lack of faith and contentment that cause them to sell out God for material gain. Young people need to read the eleventh chapter of Hebrews and learn what others gave up for God because they had faith in Him. Faith will cause us to put aside the things of the world and dedicate ourselves to God. May God increase the faith of young people. May He cause them to see that the most important things in life are free. May all of us increase our faith and thus increase our work.

The sixth and last area in which young people are to be an example is that of "purity". There is no reason a young person should not lead just as pure a life as his parents. Sometimes young people will look at godly parents, and think they can never be as holy as they are. This is not true. Holiness has no

(Continued on Page 12 Column 1)

## CHRIST

(Continued from Page 1)

recesses of the soul, as it were, to hold such an examination of ourselves.

The Apostle Paul made no idle boast when he declared, "Be ye followers of me, even as I also am of Christ." (I Cor. 11:1). One may say that this is a very bold assertion on his part, is it not? But we must think again. Is this not what we also declare to others when we preach Christ to them? Is it not ourselves that others see and hear first before our message is understood? Would others say of us, "Isn't he or she just like Christ?" No doubt the Lord Jesus Christ is immeasurable and who among us can so closely

compare? Nevertheless is this not the high mark, the goal we seek to strive lawfully for? It is said that impersonation or imitation is the highest form of flattery. No doubt we are well warned in the Word of God of flattering lips, but to be found in the likeness of Christ by others should not be flattery, but honor! Yea, an honor which gives glory to the matchless One, even the Lord Jesus Christ. Some say that we receive our personalities by mimicking certain traits or habits of others that we find pleasing. But behold the great change when Christ comes into our lives! Admiration for mere mortals and the idolatry of it is quickly swept away as we are made to behold the Immortal One in all His wondrous perfections. It is the various aspects of Jesus Christ that we ought to find more pleasing to incorporate in ourselves. The Apostle Paul declared in Galatians 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." In our text he adds, "For me to live is Christ." We understand this to mean that the whole reason for his being and living was Christ. "Christ liveth in me." He further states, "...Christ shall be magnified in my body, whether it be by life or by death." Oh beloved, such great loving determination! He considered all phases and aspects of his life to be Christ. This, beloved, is also our requirement of the Lord Jesus Christ. Christ ought to involve every part of our being. In short, Christ the life is our life. Such, then, is the meaning and the teaching of Philippians 1.

There are however some things regarding this epistle that we must understand, and by such, we become more enlightened as to Paul's meaning. (Continued on Page 8 Column 3)

## LETTER

Enough is enough! For four decades America has drifted to the left as the ultra liberal secular humanists with the aid of the ultra liberal Supreme Court have torn down one barrier after another that had been erected by our forefathers to protect us from the onslaught of the evil ones. With the ridiculous rulings of our Supreme Court they have so handcuffed our law enforcement officers that it is almost impossible for them to arrest lawbreakers. The judges either turn loose the rapists, drug pushers, murderers, drunken drivers who have killed, and various assorted criminals on technicalities or after they have been convicted, give them entirely too light a sentence. The crime of abortion, that cries to heaven for vengeance, has become a way of life that has been condoned by these judges and has split our beloved nation in half. Could it be that the AIDS plague is a punishment from the Almighty for our terrible transgressions? If not, could it be that our conquest by the Soviets, due to the liberals failure to provide for an adequate national defense, will be such a punishment?

Oh! How I pray that this is not the case and my constant prayer is: "Lord draw us out of the pit—don't let us languish there."

Freedom for our people,  
Cornelius U. Morgan



## REVELATION

(Read Revelation 17 and 18)

The devil has two favorite methods of carrying on his work: the first is by opposition, as was true in the Garden of Eden; the second is by imitation, as was true in the Parable of the Tares, as seen in Matthew 13. Whenever the devil can't destroy by opposition, he always attempts to destroy by imitation. Mark it down, beloved, if the devil can't destroy by opposition, he will then ape or imitate or counterfeit the very thing that he wants to destroy.

The devil tried to destroy the church that Jesus built. There isn't a doubt in my mind but what he thought he was going to destroy it. He had our Lord put to death and later he destroyed the disciples. Simon Peter was arrested after James had been beheaded. One by one those early apostles suffered even unto martyrdom for the truth. That first church was scattered all over the world, and all those early churches suffered and had hardships and heartaches and martyrdom as a result of the opposition of the devil. Like the hydra-headed monster of the Marshes of Lerna that we read of in Mythology, of whom it was said that every time a gladiator would cut off one head, two would grow in its place, so it was with the churches of our Lord. Every time that one was destroyed, another would spring up, so that the devil soon found that he was getting no where fast by opposing and by destroying the church that our Lord Jesus Christ had built. So, beloved, when the devil found that he wasn't accomplishing his purpose in destroying the church, he changed his tactics and then decided he would build a church in imitation to the church that our Lord Jesus had built — namely Roman Catholicism. I am confident that Roman Catholicism is the devil's counterfeit church and I will prove it to you as we read further in these two chapters of the book of Revelation.

The Bible tells us about the church which the devil built. Listen: "Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

The leaven is false doctrine, the meal is the gospel teachings of our Lord Jesus Christ, and the woman represents apostate Christianity headed up in Roman Catholicism. From the time that Roman Catholicism came into existence, Rome has been doing the same thing that this verse says that the woman did. Rome has been subtly and secretly and silently hiding the leaven of false doctrine in the truth of the gospel of Jesus Christ.

May I remind you, beloved, that the whole religious world is leavened with Catholicism. If you don't believe it, pick up your paper along about Easter and read all about the Easter programs of the various churches, which is nothing short of Catholicism. It came from the Catholics entirely, and every so-called church that has any kind of an Easter program, is to that extent leavened by Catholicism. There is some kind of Catholicism in practically every church today, which tells us just how far Rome has gone in the

matter of leavening and corrupting the true teachings of our Lord Jesus Christ.

Maybe it would be well before I come to the Scripture itself, to remind you that there are three classes of churches in this world — Baptist churches which are God-made; Catholic churches, which are devil-made; and Protestant churches, which grew out of the Protestant reformation against Catholicism, and thus are man-made. I have't a thing in this world against any individual Catholic or individual Protestant. I have some



John Gilpin

very good friends who are Protestants and Catholics. While I love those who are Catholics or Protestants, I have absolutely no use for any Protestant or Catholic church. Rather, my love is for the kind of church that Jesus started two thousand years ago — namely Missionary Baptist.

Ere somebody might be here who might misunderstand, may I say that I am not discussing any man's salvation nor any man's relation to the Lord Jesus Christ. I am discussing churches. Any man who has believed on Jesus Christ as his Saviour is going to heaven when he dies, for there is nothing for him to go to hell for, since Jesus has already suffered his hell at Calvary. Regardless of what church he is a member of, or whether or not he is a member of any church, regardless of whether he has been baptized, or perhaps he has not been baptized at all; any man who has seen the truth that Jesus Christ has died for all of his sins — past, present, and future — is saved, and is going to heaven when he dies.

1. The Old Whore Represents Rome.

A pure woman in the Bible is symbolic of a pure church. In II Corinthians 11:2, Paul in writing to the church at Corinth, says that he desires to present that church as a chaste virgin to Jesus Christ. Listen: "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2).

Likewise, beloved, an impure woman would be symbolic of an impure church. When we read about this old whore — this impure woman — we are reading of one who symbolized some kind of an impure church.

I think we have a key as to whom this woman is. Listen: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17:18).

There wasn't but one city in John's day that reigned over the kings of the earth, and that was Rome. Any student of history knows this to be true. The church within the city of Rome is the Roman Catholic Church. Therefore, I contend that this woman is nothing more or less

than a symbol of the impure, heterodoxical, heretical church of Rome that we choose to speak of and identify today as the Roman Catholic Church.

II. The Old Whore Has Sent Out Her Representatives Into Many Nations.

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters" (Rev. 17:1).

Rome has sent her ambassadors to every spot of the earth so that her claim of being a universal church is a true claim. She has representatives in all parts of the world.

III. Rome Has Sponsored The Union Of Church And State.

"With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (Rev. 17:2).

This means the union of church and state, and certainly Rome has been guilty of the union of church and state. She has done all within her power to unite church and state in Mexico and Spain and in South America. Listen to any of our missionaries when they are home and hear them tell of the grip that Rome has on the inhabitants of South America.

This verse tells us that the inhabitants have been made drunk with the wine of her fornication, which means that there has been a union of church and state, and that the individuals where such has taken place are in the same condition spiritually as a man who is drunk. That is to say, they are confused and don't know the truth. That is certainly true wherever Roman Catholicism has sway today.

IV. The Old Whore Has An Able Confederate In The Beast.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3).

The beast refers to the anti-Christ. When the anti-Christ reigns, he is going to make some kind of religion — a state church. I think that it is only logical that he will make Catholicism his state church and that is what seemingly is taking place today. Catholicism is growing in leaps and bounds while Protestantism is dying faster than Catholicism is growing. It looks to me as if when the beast takes over, he will be in position to make Catholicism his state religion.

V. This Woman — The Old Whore — Is Decked In Scarlet.

"And the woman was arrayed in purple and scarlet colour..." (Rev. 17:4).

Everybody knows that scarlet is the royal color of Catholicism.

I remember the first time the pope ever broadcast over a radio, which took place in February 1931, the daily papers told how the pope sat on a red damask throne, that all of his attendants were dressed in red, that he himself was likewise attired, and that when he drove to the radio station to deliver his broadcast, he arrived there in a red automobile. Scarlet is the color of Catholicism. I think this is just one more identifying link

showing that this woman represents the Roman Catholic Church.

All of you who read Life Magazine, or at least look at the pictures, will recall that when a number of new cardinals were made a few years ago, the pictures were carried in several issues of that magazine, and you will remember the scarlet colored robes which those individuals wore, were pictured in full color.

I say then, the very fact that this whore was arrayed in scarlet is another proof in the links of identification, showing us that the woman represents the Roman Catholic Church.

VI. Rome Is Rich.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls..." (Rev. 17:4).

Rome is rich. Mark it down, beloved, that Roman Catholicism holds the balance of financial power in this world, either directly or indirectly. You can talk about the Jews having the wealth of the world. I don't believe that all the Jews in the world control the balance of financial power like the Roman Catholic Church.

Often do I think of that incident whereby two of the prelates of Rome were observing the great wealth hidden away in the Vatican. It was said that one of them remarked to the other, "We have come a long way since the time our first pope, Simon Peter said to the lame man, 'silver and gold have I none.' The other agreed with him that they had come a long way for whereas Simon Peter had no silver nor gold, they had plenty of gold and precious stones. "However," said he, "We've also come a long way in another direction, since we don't have Peter's power to say, 'In the name of Jesus, rise up.'"

Beloved, Rome has the gold. Rome has the precious stones. Rome holds the balance of financial power in this world.

VII. This Woman Has A Cup Of Abominations In Her Hand.

"...having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17:4).

Let us take a look and see what is inside that cup. You will find that it is filled with false doctrine. Take the supposed doctrine of the immaculate conception of Mary — that Mary was formed without sin. It is a false doctrine. There is not one word of truth in it. There never was but one that was born without sin, and that is our Lord and Saviour Jesus Christ.

There is also the false doctrine promulgated less than 100 years ago as to the infallibility of the pope — that when he wears his robe it is impossible for him to make an error or a mistake. It is strange that it took Rome almost 1900 years to learn that the pope couldn't make a mistake. Inside the cup of abominations, you will find this false doctrine of the infallibility of the pope.

How can a man get rid of demons or get rid of the devil out of his life? The Catholics say that if you take the liver or the heart or the entrails of a fish and burn a little piece of it over the coals of your fire that it will drive the devil completely away. The Word of God tells us that the only way a person can get a victory over the devil is by the

blood of the Lord Jesus Christ. This is but another of the false doctrines that the Catholics have inside that cup of abominations.

Also inside that cup of abominations is image worship whereby men worship images.

At a hospital not far away is a statue of our Lord Jesus Christ with the toe practically worn off, where the faithful, coming in and going out of the hospital, kiss the toe of that statue.

Look inside that cup and you will find the worship of Mary as one of those abominations. Beloved, no man nor woman can come between my soul and God — none but Jesus Christ. He is the only one that can act as mediator between God and man, yet the Catholics say that Mary is to be worshipped, that as we worship her, she intercedes for us with God. There isn't one word in the Bible to support it. It is a lie from beginning to end. It is one of Rome's abominations.

Look again and you will see in it, the abomination of salvation by works and salvation by baptism. If it had not been for the Roman Catholics these false doctrines would have never been heard of.

I tell you, beloved, inside that cup this woman holds in her hands are abominations, one on top of the other — false doctrines which Rome holds today.

VII. This Woman Is Not Only A Woman Of Ill Repute Herself, But She Is Also The Mother Of Harlots.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5).

J. M. Carroll, who first developed the lectures on "The Trail of Blood," estimated that better than 50,000,000 Baptists died in defense of the faith and shed their blood as martyrs during the Dark Ages rather than give up their religion. Beloved, Rome is drunk with the blood of martyrs. The only reason that Rome doesn't persecute Baptists in America is because Rome doesn't have the power to do so. If they had the power, they would persecute Baptists here just like they have always persecuted them elsewhere.

Let us notice some of the methods of torture that they have used.

One method was the thumbscrew whereby they would put the thumbscrew over a man's thumb and tighten it until it got tighter and tighter upon the flesh in an effort to force that individual to give up his religious faith. If he would refuse to recant, then they would tighten the screw until eventually the flesh would burst and the blood would gush from it. Beloved, Rome is truly drunk with the martyrs.

Think of the iron-maid into which many Baptist forefathers were put to die. it was an iron casket-like affair into which the individual was placed. The door itself had in it dozens and dozens of sharp spikes so that when one was placed inside it, and the door was closed, that individual's body was pierced

(Continued on Page 8 Column 1)



## REVELATION

(Continued from Page 7)

through and through with sharp spikes. If I had the time to tell you of Baptists who in the early centuries, died by way of the iron-maid because they didn't observe Easter, I don't think that you would ever feel kindly toward Easter again, knowing its origin and knowing what some Baptists have gone through trying to stand against it in the past.

Another method of torture was that whereby they would draw and quarter an individual. Let me tell you of a Baptist preacher who, in the fourth century, was laid on the ground and a horse was hooked to each of his arms and to each of his feet, and at a given signal those horses were started and that individual was drawn into four parts. Why? Only because he believed it was wrong to baptize babies. That was not an isolated case. Many Baptists have died in the same manner.

Let me tell you of those individuals who had their tongues pulled out with hot pinchers. I tell you, beloved, if Baptists had to suffer a little today, like they did in the days gone by when Rome was drunk with the blood of martyrs, Baptists would be more true to the faith than they are now. There would be a lot of them "thin out". That is what would happen today. A lot of folk would thin out when the fight got thick, but those that stood would really stand for the faith.

Think again of those Baptists who had hot lead poured down into their open boots. Think of those Baptists who had boiling oil poured into their ears. Can you imagine anything as terrible and horrible as for a pregnant woman to have her body ripped open and her offspring cast to the wild dogs while her husband was compelled to witness what was taking place? Beloved, this actually happened to the wife of a Baptist preacher who dared to stand against alien immersion.

Can you imagine what it would be like for a man to be taken from his pulpit and have his body cut open and have grain stuffed inside his body, and then to have hungry hogs that hadn't been fed for days turned loose to devour the grain that was placed within his body? I could tell you of Baptist preachers who were treated thus. Why? Just because they said that there was no saving merit in the taking of the Lord's Supper.

Beloved, Rome is drunk with the blood of martyrs. We need to remember this every time we see a Roman Catholic Church building. In it we see that which is symbolized by this old whore. It ought to remind us that our Baptist heritage is one that has been bought dearly with the price of blood.

Go back to St. Bartholomew's Day in France when the Pope and the Catholic queen of France enticed hundreds of people into the city of Paris on August 4, 1572. 70,000 were slaughtered in one day's time. When the Pope heard of it, he ordered a service of thanksgiving in the church at Rome and ordered "Te-Deums," the Catholic hymn of praise, to be sung in all the churches. Why? Because 70,000 individuals in the city of Paris had died at the hands of the old whore who was

drunk with the blood of martyrs.

Can you imagine a road thirty miles in length with stakes set up along the highway about as close as telephone poles, and can you imagine the head of a Baptist on those stakes on each side of the road? Beloved, history tells us that a group of Baptist were thus beheaded, and their heads placed upon stakes along that highway for thirty miles. Surely they must have been guilty of some terrible offense against society to be thus treated. No, beloved, their crime was that they refused to bow to the heresies of Catholicism.

I wonder how many Baptist preachers today would rather have their heads cut off than to take part in an Easter service, or who would be willing to have their heads cut off rather than have their babies baptized. You know as well as I that there will be a lot of Baptists within the next few weeks that will participate in this heathen holiday of Easter. There will be dozens of Baptist preachers who will go to "Good Friday" services — so-called. Beloved, we have come a long way from the times when Baptists refused to participate in such services, with the result that Rome — drunk with the blood of martyrs, beheaded them for their refusal.

X. God Has Not Forgotten. "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double" (Rev. 18:5, 6).

You may say that it seems strange that things have gone on through the years as they have, and God has allowed Rome seemingly to prosper. Listen, beloved, it is a long road that doesn't have a turning. It is a long road that doesn't have an end. Rome's day is coming. I am ready to grant that it doesn't look like Rome is being destroyed today. Rome is surely riding now on the crest of popularity by way of radio and newspapers and periodicals. By every conceivable means Rome is prospering today, but some of these days God is going to turn the tables, for God says He is going to reward her doubly. Listen: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16).

The anti-Christ, who will use Rome as his state religion until he gets power during the tribulation period, will turn on Rome and will completely destroy and annihilate her. Re-read that 16th verse and see how complete will be her destruction.

A few years ago during the war, the city of Rome was spared and she was called, "the eternal city," but when God rights the wrongs of Rome, Rome is not going to be spared. God is going to use the beast and the world system of falsehood in order to destroy her, who has destroyed the truth.

Listen to me tonight, beloved, God isn't going to forget. When you and I and all the redeemed of the Lord have a ring side seat in the sky watching the carnage that will take place upon the earth and see the destruction that will come upon a world that has forever left God out of consideration, we will see then the destruction of Rome. It makes me rejoice to know what the

future holds in store as far as Rome and these false churches are concerned. Notice again: "Every plant which my heavenly Father hath planted, shall be rooted up" (Matt. 15:13).

Conclusion: In view of the fact that God is going to root up all these false churches, I want to make an appeal to the saved who may be in these churches — the same appeal that our Lord made in writing this book of Revelation. Listen: "...Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

There are some saved Catholics but they are in the wrong church. They are saved in spite of it. Some Protestants are saved. They are not saved by what they have been taught. They are saved in spite of it.

You tell me, beloved, that a man is saved who believes in

(Continued on Page 11 Column 5)

## CHRIST

(Continued from Page 6)

ing in this chapter. This epistle, as one author states, was born in, or written from prison, as also was the church unto whom it was sent. (See Acts 16). Acts 16 tells us of Paul's imprisonment and of the conversion of the Philippian jailor. We also see here that suffering to Paul was now no stranger. In Acts 16:22-24 we read: "And the multitude rose up together against them; (Paul, Silas) and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." Further in II Corinthians 11:23-28 Paul declares, "Are they ministers of Christ? (i. e. the Jews) (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one (195 lashes). Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." And in Philippians 1:7, 13-14 he speaks of his "bonds", i. e. his present imprisonment. Yet, in this he declares "my bonds in Christ give confidence to the brethren" and closes out the epistle with "All the saints salute you, chiefly they that are of Caesar's household." (4:22). Such an inspiring statement to lift one to confidence in the Lord. To recognize the will of the Lord in his imprisonment for the testimony; yea, to convince those in Caesar's palace, Caesar would hold Paul prisoner while those in his own house would follow Paul; would follow his Christ. Those in Caesar's palace had seen Christ in Paul, and for such cause as this, even in severest adversity, confinement and suffering Paul would declare, "For to me to

live is Christ..." Who among us could suffer as much and yet declare such words as these? Christ and Christ alone was his ever present joy! About eighteen times Paul speaks in this epistle of joy and rejoicing; yea, even while yet a prisoner. This indeed is love for Christ. While further in this entire epistle he mentions the name of Christ nearly thirty-eight times, which seems to strongly emphasize this, his joy, his life, his Christ! This indeed is Christian living; Christian life. This alone is one of the many standards the child of God has to follow for living in Christ.

In II Corinthians 13:5, Paul puts forth this challenge, and that particularly to the church; "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates (rejected, worthless cast away)?" Since the emphasis of Philippians chapter one seems to be Christ, our life, our standard for living, it would also seem proper that we use this as a means of examining or proving ourselves; that is, to see how we are presently measuring up to God's standards. Seeing how much like the Master we really are. I will even here and now forewarn that even a brief meditation on this chapter in the light of a self-exam may prove bitter medicine, but a medicine that will do only good.

First, it is most noteworthy to remember that this is an epistle written to a local visible church; a body of Christ. This implies that not only do we apply what is written herein to our lives personally by self-examination, but also by examining ourselves as part of a church and people, as a working unit, as a body and as a missionary people. Therefore if we are not first faithful in church business; that is, in attendance, witnessing, tithing, testimony, prayer, how might we expect that our own personal lives might be, for it is written, "unto Him be glory in the church." Have you not often noticed that when we witness to others, one of the first questions asked is, "what church do you belong to?" or "what church do you attend?" People around us watch and listen. They will quickly look to find our faults, and they will observe how full and how faithful a church is by who attends every Lord's day service. When the Lord's day comes we may well examine ourselves by what our attitude is about it. Are we glad? Are we enthused about coming to worship the Lord and have fellowship with Him and His children, or will we let the small afflictions we may have keep us away? Some of you will remember reading years ago of a leper who had no feet, walking miles on his ankle bones to worship the Lord. When the Lord's day comes, nothing short of providential hinderance should hinder our attendance and desire to worship our Saviour. Rest assured that if we are slightly ill but are able to sit at home and watch television, we are able to sit in the house of God and enjoy the blessings of Him. It is often true that if we hold the church, the Lord's day and the Word of God in little esteem, likewise do we consider the Lord who declared, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10:25). When a church building

stands, it testifies. When its doors are open it testifies of a hungry people, even more. When its doors are shut, of what does it testify?

Now in Philippians 1:1 Paul addresses the church with these words. "...to all the saints in Christ Jesus..." This declares to us the doctrine of sanctification. It speaks to us who are saved and expresses the idea that Christ has set us apart from the world as a people "bought with a price" for Himself, therefore we are indeed not our own. In living our lives in Christ, they are to be lives set apart for Him above all. In Paul's epistle to the church at Rome he tells us in 1:7 that we are "called to be saints." It is the high calling of God that we are called to be a separate people. In I Corinthians 1:2 Paul addresses the church as "them that are sanctified in Christ Jesus." In Colossians 1:2 he writes: "to the saints and faithful brethren in Christ." Sanctify, sanctification, can only be had by faithfulness to Christ! Our text states, "For to me to live is Christ," thus declaring a sanctified, a saintly life to Christ. Can we do likewise?

In Philippians 1:29 Paul tells us again that "unto you is given in the behalf of Christ... to believe..." "For to me to live is Christ." What do we have that was not given of Christ, seeing as all belongs unto Him? Before the world was, the elect were upon the mind of God. Yea, those He had chosen would believe. It is not mere outward belief that Paul speaks of here, such as was in the case of Simon the sorcerer (Acts 8:13), but rather, having a belief that is from God which is deep and abiding, filling the very soul with a belief in the all things and abilities of the Lord Jesus Christ. Sanctification in Christ has spoken to us of separated lives to Christ, and belief speaks to us of trust and confidence in Christ whatever be our circumstances. If Christ is our life, we must believe it, and we must act upon that belief for this is the motivator to service and to life. All that transpires in our lives, all that we do, should have that belief as its very foundation. Thus we observe Paul in the dark recesses of prison exalting Christ and declaring, "He gave it to me to believe. I will exercise that belief by faith for He doeth all things well! In Matthew 8:13 our Lord declared to the centurion, "...as thou hast believed so be it done unto thee." Faith that is seldom exercised shall remain weak and produce little fruits unto His glory, and unto blessings in our lives. In Matthew 9:28 the Lord puts forth this question: "Believe ye that I am able to do this?" It is a question we ought often to apply when those stumbling blocks of life seem to keep us cast down. This is when our faith is tested. This is when we ought to take our self-exam and observe our stand. Rest assured, we are what we believe; and we will show it to others. A battery puts out dim light when it is not kept charged. The saint will do likewise when he neglects his duties to his Lord. How firm is our belief this day and can the world outside see it? Progress is measured by how much is grown or builded upon. How far have we grown since we first believed?

In Philippians 1:2 Paul writes of "Grace...from the Lord Jesus Christ," It is, as it were, an incentive to perseverance,

(Continued on Page 9 Column 1)



## CHRIST

(Continued from Page 8)

for it reminds us how we are highly favored of Christ. Made saints by Him, given to believe by Him, and shown favor by Him. Thus certainly leaving us no cause for negligence in His work, or distress in affliction. For come what may, if all disallow us, reject us and despise us, He ever remains faithful in His grace to us.

Paul, shortly after declaring "grace", declares "joy", for such it is that when we remember the "Grace from the Lord Jesus Christ", we receive great joy and "to live is Christ." We creatures are often affected by moods. Notice attitudes on cloudy, rainy days, it is usually depression that prevails. Gloomy and depressing people will drag you down, but it should not be so with the child of God. The world should not be our influence, but we should be the influence of the world; for we have been favored of Christ. Others should see this in us, and thus we could give a ready answer to those who would inquire. We, like our Master, can also show grace and should also do. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers (Eph. 4:29).

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6).

"For to me to live is Christ." How was it that Paul would make such a claim under such adversity? Another answer is also found in Philippians 1:2, "...And peace from the Lord Jesus Christ." Further in this same epistle he writes (4:7) "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (4:9) "...Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." What manner of peace is spoken of here? It is peace that can come only from the Lord Jesus Christ. It is the kind of peace that only the child of God may have and can obtain. It is peace from the "God of peace" which the world will not give, nor can it receive. It is that kind of peace that works from within the soul, flowing forth to the heart and mind. It is the peace of Christ. Notice that in 4:9 Paul uses himself as the example on how to obtain the peace of God. We are told that it is by seeing, by hearing, by receiving, and by learning. You will notice that we have listed these four requirements in reverse of how

they are written. Paul, as it were, was the father of the church at Philippi, and he takes them back in a subtle reminder that they indeed had learned, received, heard, and seen Christ in him; thus giving the glory to Christ. Christ was his life and thus he had great peace. He had harmony with God and man, giving him a quiet and humble spirit, so much so that others had seen his testimony of peace. What say we here of ourselves? What would others see, hear, receive, and learn of us? We can have, and do have peace from the Lord Jesus Christ but do we exercise it?

In Philippians 1:11 Paul writes further: "Being filled with the fruits of righteousness, which are by Jesus Christ." Sanctification, belief, grace and peace are all spoken of as being authored by Christ. Yea, as the Lord has declared that a tree is known by its fruits, likewise is the follower of Christ. I once had a large pear tree that bore beautiful blossoms in the spring making it most beautiful to behold; but bear fruit, it would not. Why? Because it lacked proper nourishment. A lesson to the saint is it not? In Philippians 1:22 Paul adds, "But if I live in the flesh, this is the fruit of my labour..." And in 4:17 he states, "but I desire fruit that may abound to your

account." In Romans 7:4 he again declares, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Paul said that the fruit of righteousness is by Jesus Christ and in James 3:18 we read that "...the fruit of righteousness is sown in peace of them that make peace." Have we ought against any? "Blessed are the peacemakers" declares our Lord, and we will sow the "fruits of righteousness." What are the fruits of righteousness, you may ask? Romans 6:22 tells us, "but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life," Hebrews 12:11 adds them to be "peaceable fruits." Hebrews 13:15 tells them to be as praise and thanksgiving, that is, the fruit of our lips. Above all, these fruits by Christ are also by the Holy Spirit of which Galatians 5:22-23 states, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance..." Take careful note beloved, these are named that we may judge ourselves according to them, for they are nine fruits; nine being the

number of judgment. Such is by Christ and in Christ, our life and our example.

Beloved, time would not allow us to discuss the many things of Christ found here in Philippians Chapter 1. Yet we would urge each of us to consider that whereof Paul refers to the Lord Jesus Christ here, it has a most important bearing on Christian life, on living for and in Christ. In Philippians 1:1 Paul refers to himself and Timothy as "the servants of Jesus Christ." Such a statement declared their humility, servitude and subjection, reminding us that we must not be negligent to remember to whom we are subject. "Servants of Jesus Christ." Servants to the King of kings and lord of lords. "Ye call me Master and Lord: and ye say well; for so I am... the servant is not greater than his Lord..." (John 13:13 & 16). "The disciple is not above his master; but everyone that is perfect shall be as his master." (Luke 6:40). How is this to be done? "For to me to live is Christ" said Paul. He stoved to be as His Master.

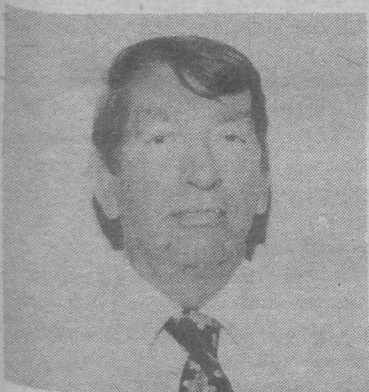
We close with these searching questions of our Lord as found in Luke 6:46. "And why call ye me, Lord, Lord, and do not the things which I say? (Mal. 1:6). A son honoreth his father, and a servant his master: if then I be a father,

(Continued on Page 10 Column 1)

## IMPRESSIONS TIMING

Bad timing is always bad manners toward God and man. We function in the spheres of time, space, and activity. What we actively do at a particular place must also be done at the proper and propitious time. It isn't sufficient to be in the right place, if you are there at the wrong time.

A minister once preached to a



Ray Hiatt

crowded church on a bright Sunday morning. There were as many visitors as members in the assembly. As he preached the minister noticed that a church deacon was seething with rage over some points of his message. This didn't concern the minister because he knew that the preached Word tends to stir men to either rejoicing or rage depending on their accedence to it. At the close of the service the minister stood by the church door to greet the departing members and guests. The enraged deacon stalked up in a belligerent manner and in a screeching voice proceeded to tell the minister just how wrong his sermon had been. The point of this is neither the deacon's anger nor indeed the attempt to correct the minister. The point is timing.

This minister never objects to critics, for they are many times great blessings. He didn't object to anger, even though anger usually impedes coherence. He did not object to the deacon's effort to correct him nor did he object to the deacon's red faced

scowl. He did, however, object to the deacon's timing. The church house door on Sunday morning, in the midst of departing church guests, is not the proper time to demonstrate the minister's inadequacies. There is certainly a time to correct improper doctrine; but in the midst of a crowded assembly, with lost people and babes in Christ present, is not the proper time.

Before I was ordained at a formal ordination service in Kentucky, I had never witnessed such a service. There were more than twenty ordained ministers and deacons on the council which interrogated me. Prior to this auspicious event I asked my pastor "How long will the ordination service last"? He laughed and said, "That depends on who wants to teach". I didn't understand his meaning then, but as the interrogation proceeded I saw what he meant. Many godly men sat on this council, but some were not overly wise. In their interrogation of me, some of these men attempted to teach an involved lesson of their own particular doctrinal affections, much as some men will pray a sermon when called on to pray. I found myself laughing at this even while I did my best to answer the teaching interrogations. These brethren who were invited to be interrogators and who in turn became instructors were guilty of bad timing. They had not been asked to sermonize, but rather to inquire into my fitness to be ordained. The church itself was the ordaining agent while these invited guests were there under a specified edict. This is not important beyond showing a lesson in bad timing. I thought it was amusing at the time and I have seen some rather droll bad timing in the following years. Yet, some bad timing is not droll but tragic.

I once witnessed a tragic scene of bad timing. At a place

of business an ordained Baptist minister gave way to a bit of distemper which was deplorable. At this business was a young lady student of an Arminian college. The distempered minister, in the presence of this babe in Christ, scathingly rebuked another minister over a pet doctrine of his which he imagined that the other minister had somehow defiled. The quarrelling minister even attempted to get the other minister to sign a document stating what he believed concerning this doctrine. All of this turmoil, in the presence of a young convert, was accompanied by heated words, denunciations and language most unbecoming a minister of the gospel. The young convert was dismayed, as was I, by this display of distemper and not a little malice. I don't know what the young convert did because I turned my back on this disruptive scene and walked away.

I had never before witnessed such a scene. The wrathful minister may well have been correct in his doctrinal view, but surely quarrellous conduct before an immature disciple cannot be considered good timing.

We must always speak the truth, but all truths are not to be spoken at all times. There is a proper time to say certain things, and we must consider the company we speak in. A great deal of unsolicited information comes my way. I hear truthful tales of many people. If I chose to speak these truthful tales in the midst of every company of people I assemble with; I would do great harm... not because what I would say is untruthful, but because of bad timing.

We do function in time, space and activity. All three must be properly ordered or even our good deeds shall fail. I have known some unpleasant souls who are quite proud that they

are not afraid to speak their mind. The unfortunates therefore speak their mind candidly on all occasions and imagine they do good when really they are as much in error as if they spoke lies. A badly timed statement can be as destructive as an outspoken lie. Good is only good if it is done with good timing.

Good timing is good manners, and this surely doesn't require much wisdom. The very Spirit of God tells us to love one another and love is a manifest demonstration of deeds and words, and our deeds and words to be valid must also be timed well.

Before I got married I told my wife that we should never, never disagree with each other in the presence of others. I told her that this was demeaning to our family and our God. In my many years of marriage we have never violated this policy. Never once. If we disagree the matter is resolved in private and in prayer. When I am in company I talk a good deal to be sociable. I have been known to demonstrate my stupidity by saying idiotic things. Yet, my wife has never corrected me... in public. She is my finest critic, and she mercilessly evaluates the worth of my sermons and unsparingly tells me when I have stumbled. I am grateful for this even if the criticism is sharp. Yet, her criticism is well timed for it is private and kind.

Good timing impresses me and bad timing impresses me as well, but not well. I love Bible conferences and fellowships. I truly do. They are delightful times of refreshing and joy. But, good timing must also be operative here. Such meetings are educational ventures as we share what we think we know. But, I have formed the impression that we should perhaps time our didactic efforts somewhat better. Dissenting views attend each such meeting. There is room and place for dis-

sent, but not for bad timing.

In some meetings I attended years ago, I noticed that "he" was always looked askance at and interrogated at unpropitious times. By "he" I mean the man who held a dissenting view from the norm of the assembly. When such a dissenter entered the assembly I have heard folks say, "Look over there, He is here". I have also seen such dissenting gentry interrogated in a badly timed way in crowded conditions. I have seen men with bad timing demand of such dissenters an instant answer and justification of their views. It is difficult to give an impromptu answer to an interrogation in a public place when one is surrounded by auditors ready to pounce.

All Baptist meetings should be times of education, but not all education is proper at all times. We should be ruled by propriety at all times. Good timing is nothing but doing all things decently and in order. The concept of order cannot be divorced from proper timing. If a man is wrong on a point, a public interrogation in a crowded place is not the properly timed means by which to educate him. Such bad timing may well drive such a man to defend himself with inappropriate means which shall possibly lead to disorder. Bad timing is always bad manners.

If we are to do well we must do well in time, space and activity. If your deeds are wicked you cannot be right with God. If you are in the wrong place you shall not do well. Also, if what you perform is not done with the proper and precise timing then being in the right place and doing the right thing shall not validate your actions. Bad timing is bad manners with God and before men. Fare thee well.



## CHRIST

(Continued from Page 9)

where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you..." May the Lord bless us in these things.

## SABBATH

(Continued from Page 1)

the Sabbath day does not hold the respect that it ought to by the people in our land today. With these things in mind, let us look at a few things concerning the Sabbath day.

The Sabbath was not instituted because the Lord was weary and could not continue working. The Lord, by His omnipotent power, spoke this world and all things therein into existence. It is not possible that our Lord could become weary. Many refer to Him as the old man upstairs. This is a blasphemous statement which will not go unpunished. Many see God as an old man who is fumbling around in heaven, trying to get the world to conform to His will, and not doing a very good job of it. Let me assure you, this does not at all describe Him. He is that one who possesses all power, and who does every thing after the counsel of His own will. He is that one who does all things righteously, and all things for His glory. No, He did not institute this day because He became weary in creation, but rather, He created it for His glory.

There are many different ideas of how we are to observe this day, and when. I am sure that there will be differences of opinion among the readers of the paper. Therefore, it will do us well to study the day and learn how and when we ought to observe it. The first thing I will mention is that there is a Sabbath day. The Lord instituted the Sabbath on the seventh day, we do not observe it on the seventh day now, but the first. Originally, this day was observed at the end of the week. Exodus 20:8-10. "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, hallowed it." While the Sabbath day fell originally on the seventh day, I believe Jesus instituted another day. Jesus changed this day to the first day of the week instead of the last. Jesus can do that, being God. Some may argue that this day cannot be changed, but I believe Scripture will bear out that it has been. When they went to the tomb that Sunday morning, Jesus was already gone. The work of redemption was complete. Jesus was no longer in the grave, but rather had risen. Jesus, therefore, instituted a new day for the Sabbath. John refers to the first day of the week as this. "I was in the spirit on the Lord's day." Thus, the first day of the week is the Sabbath day, and it no longer is to be

observed on the last as it was in the beginning. But, the Sabbath is still to be observed.

The next thing I mention is who is to observe the Sabbath. Jesus said in Mark 2:27, "And he said unto them, The sabbath was made for man, and not man for the sabbath." The Sabbath is not only for the Christian, but is to be kept by all men. Many have the mistaken idea that only Christians are responsible for the commandments of God. This is not so. All men are responsible to God and will answer to God for how they keep His laws and His commandments. Men are in rebellion against this holy day of the Lord. In this day the Sabbath is treated just like any other day. In fact, I believe there is more running around, more shopping, more entertainment on the Lord's day, than there is on any other day of the week. I am told, for I am not old enough to remember, that Sundays used to be a day of rest in our land. Businesses would close and people would rest on that day from their labours. Certainly today, this is not the case. Children are no longer being taught to observe this day. They are growing up in society which has totally forsaken a direct commandment from the Lord. Children today are not being taught that they are responsible for observing this day. Many Christians have a bad testimony concerning this day. If Christians aren't going to keep the Sabbath, who is? If Christians will not cease from labor and rest on this day, who will? Many of us are guilty of giving the impression that God really didn't mean that we are to keep the Sabbath, and that we are at liberty to live as we please. May God forgive us for how we treat the Lord's day.

Now that we have seen when the day is and who is to observe it, let us study some of the things we should do on the Sabbath. Exodus 20:8 tells us two things we are to do. "Remember the sabbath day, to keep it holy." First of all, we are to remember it. We are living in a day of the forgotten Sabbath. Many have forsaken this day and are entirely engrossed in worldly pleasures, when they should be remembering the sabbath. So the first thing we need to do is to remember the Sabbath. We should remember it in worship. The Sabbath day is a day set aside especially by the Lord for Himself. On the first day of the week every one is expected to worship the Lord in His churches. Now, by churches, I am referring to sovereign grace Baptist churches, for this is the kind of church the Lord instituted during His earthly ministry. It is in these kind of churches that the Lord can be properly worshipped. The Lord is not properly worshipped in a synagogue of Satan as some attempt to do. So, every Sabbath day you ought to seek out one of the churches of our Lord and attend the service conducted that day in order to observe the Sabbath properly. It is sinful to forsake the house of the Lord on the Sabbath day without a valid reason. It is sinful to stay at home for no reason except that you just don't want to go, while others are worshipping the Lord in His house. Many, down through the years, have claimed they could worship the Lord at home instead of in the church. This claim will quickly be put to rest when these stand before the Lord in the judgment.

Another thing we should remember to do on the Sabbath is tithe. I Corinthians 16:1-2, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 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." The storehouse is the Local New Testament Baptist Church. You have not tithed at all if you have not tithed in the Lord's church. Many are giving their money away, because they are not giving it to the Lord through His church. If you are not giving your tithes to the Lord's church, you are robbing God of what is rightfully His. Now, ignorance is no excuse in this case. It will not do you any good to stand before the Lord and tell Him that you did not know this was the way He wanted it done. You should remember that 10% of your earnings belong to the Lord. You do not own that 10%, but rather it is the Lord's. For you to slight Him of this is robbing Him. Let me also add here that you are to give the Lord offerings, and your offerings do not begin until you have given the Lord His 10%. So, the Sabbath should be remembered as the day you bring in your tithe to the storehouse. You should remember this when you pick up your check on Friday, or whenever, that 10% of it is the Lord's, and it should be set aside and not spent so that you can bring it to the Lord. Wouldn't it be a wonderful thing if everyone observed this commandment? Think of how the Lord's work and the ministries of the Word would be taken care of, if everyone did as they were supposed to do in connection with tithing.

Another thing we should remember is to keep the day holy. Notice that it does not say keep half of the day holy, or a third of the day, but it says to keep the full 24 hours of the Sabbath day holy. Many feel that, after they go to church, they can do whatever they please. Well beloved, I am afraid that we all too often do not keep this day as holy as we should. I think we should keep this day holy by being in an attitude of prayer. Now, of course, we should every day be in much prayer to our Lord, but especially on the Lord's day should we seek Him and desire to be closer to Him and to the saints of God. The Lord's day should be a day when the saints of God are praising our God. We have been given this day for a day of rest. We should rest physically, but also give ourselves a rest from the world, and spend the day with the Lord. Many times we wonder whom we will spend the Sunday with. Sometimes families will divide the time up and spend the Sunday with different ones. Beloved, we should try spending the day with the Lord for a change. I am sure you will never regret it one bit. We should spend the Sabbath meditating upon the sermon preached in the morning service. We should think of the lessons and warnings the Lord has given us that day. We should try to get all that we can from each one and use them for our good. We should be in prayer much for the sermons before we get to the Lord's house. Both the preacher and the listener should pray much for the Lord to bless the preaching of His Word. I wonder how much more effec-

tive the sermons would be if the church were in an attitude of prayer? I wonder what the effect would be on our churches if we became a praying people like we ought to be? Paul was a great missionary with great ability, but he realized the importance of prayer. He said, "Pray for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Paul knew the Lord must add His blessing to the Word in order for it to be effective. Now, these are a few of the things that we are to do on the Sabbath day. If we would remember these things, we would be on the right track as far as observing the day properly.

I wish now to mention few things that we should not do on the Sabbath. The Sabbath is not a day for you to get caught up on all of your work around the house. The Lord gave you six days to work in; and you should work on those days. Notice, the Bible does not mention anything about lying around drawing welfare instead of working. You are to work the six days, and then rest on the Sabbath day. There should be a preparation made for the Sabbath day. You should get your work caught up on Saturday so that you won't have to work on the Sabbath. Many are guilty of lying around on Saturday watching ball games and putting off things until the Sabbath. Another thing that we should not do is our shopping and trading on the Lord's day. This too is put off many times, when it should have been done the day before. Notice in Nehemiah 10:28-31, "And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law and their daughters, every one having knowledge, and having understanding: They clave to their brethren their nobles, and entered into a curse, and not an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our LORD, and his judgments and his statutes. And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt." This used to be observed, to some extent, in America. Store owners used to close shop on the Sabbath day. Towns used to be deserted on the Lord's day. Now it is hard to travel through a town for the traffic. Yes beloved, the Sabbath is forsaken in the land. This open Sabbath has been hurtful to the attendance of our churches. Less and less are we having visitors attend the services. There is too much entertainment for them in the world to attend the church service. Surely, the abuse and disregard for the Lord's day has done much hurt in our day.

(Continued on Page 11 Column 4)

## SALVATION

(Continued from Page 1)

great things pertaining to salvation, but we surely can say that salvation is of the Lord.

Salvation, in its broadest sense has to do with both body and soul, present as well as future life. It has reference, not only to the removal of the guilt and penalty of sin, but the conquering of the power of sin, also the final removal of the presence of sin. Therefore, it is only by being able to classify each passage (dealing with salvation that we can avoid confusion. We can best do this by remembering that salvation is spoken of in three tenses. If we can determine which tense (past, present or future) by the context of the passage being read, it will help us to get a clearer understanding as to what is being said. These three tenses are broadly summed up in II Corinthians 1:10.

For all God's chosen people, the penalty of sin was paid in full when Jesus said, "It is finished" when dying on the cross (John 19:30). Jesus died a substitutionary death for all those the Father gave Him. In John 6:37 we read, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Notice the word "giveth". It does not say He offered life. Note also John 17:2, 6, 9, 11, 12 and 24. God is the author and finisher of our salvation. It is a gift from God.

In the present tense of salvation we are being saved from the power of sin, note (Philippians 2:12-13). The phrase "...work out your own salvation..." applies only to those who have been regenerated.

The present tense of our salvation is equivalent to progressive sanctification (Eph. 6:10-20). We may say that any growth in grace may be termed as the present tense of salvation (II Pet. 3:18, 1:4-8). All that the saved do for the glory of God is reckoned as good works. These we do by the grace of God, and are what our rewards are based on. Our goal should be to put God first in our lives, seeking to do those things which will bring glory to His name. In fact, we are saved for this purpose. Ephesians 2:9, 10 says, "...For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In the future tense of salvation, we shall be saved from the very presence of sin. We shall receive our glorified body, a body made like His glorified body. Note Romans 8:23, I Corinthians 15:51-56, I Thessalonians 4:16, 17. It is only then that the spirit and body will be united in the full fruition of complete salvation. It is under this heading that we are to classify all passages that speak of eternal life as being received in the future. Note Mark 10:30, John 12:25, etc.

What took place in salvation prior to the new birth?

The correct answer to this question is what separates Arminians from Calvinists. Our school of Baptists (sometimes called Calvinists) believe salvation is all of the Lord. We believe that God is an absolute sovereign, and that man is totally depraved, spiritually dead prior to the new birth. Anything pertaining to salvation must come from our sovereign God. This is by free grace and will not mix with works. We believe there were six specific things which took place in eternity past, before our justification.

Here we list these transactions:

1. The eternal Covenant of
- (Continued on Page 11 Column 1)



## SALVATION

(Continued from Page 10)

the God-Head. 2. Foreknowledge of God. 3. Election, or choosing certain individuals to salvation. 4. Predestination. 5. Redemption by Christ's shed blood. 6. Christ's resurrection. As our knowledge is limited, we do not know in what order the above six transactions took place, however, God being Infinite, we believe all these things were instantaneous with Him.

1. — The Eternal covenant of the Trinity, God The Father, God the Son, and God the Holy Spirit. We believe These covenanted together to redeem God's elect. We believe God the Father gave His Son to die, and the Son assumed humanity so He could die for the redemption of all the Father gave to Him. The Holy Spirit's role was to reveal Christ to all the Son died for. This covenant in the Trinity must have preceded the five other great transactions. We read in Hebrews 13:20-21 (in part), "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good-work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." We believe this covenant was made solely on the basis of God's eternal love for His people. He loved us before we existed I John 4:10. He loved us with an everlasting love (Jer. 31:3).

2 — God's foreknowledge. According to Romans 8:29, God's foreknowledge must have preceded His predestination (humanly speaking). The foreknowledge in this verse was more intimate than just knowing all things as we find in Acts 15:18, but it was knowing of His people with an intimate knowledge of love for them. An example is found in Genesis 4:1 and 25. Adam had knowledge of Eve, his wife, since she was taken from one of his ribs. He also knew her in a special, intimate way when she conceived Cain, and later Seth. So God being omniscient has always known all things. However, this foreknowledge of His own people is an intimate special knowledge.

3 — Predestination. Predestination means to ordain or destiny beforehand. Note Romans 8:30. We find the same thought in Acts 2:23, Ephesians 1:5 and verse 11. Predestination is one of the most hated doctrines in the Bible. The Arminian will not accept the thought of the sovereign God predestinating his life. He belongs to the Big "I, I, I clan," proclaiming his big "free will," even though he may claim salvation by Grace. He must add something to it, something to boast about.

4 — Election, or God choosing certain individuals out of Adam's fallen race to eternal salvation, for His own glory. There are abundant Scriptures dealing with this great doctrine — Ephesians 1:4, II Thessalonians 2:13, I Thessalonians 1:4, Matthew 24:22, Mark 13:27, Romans 9:10-13, 11:5, I Peter 1:2, and many others. In Romans 9:10-13 we read in

part, "that the purpose of God according to election might stand..." Most Arminians have to admit that God does have an elect people, but they say it is a conditional election based on God foreseeing something good in the individual. No, dear readers, God's election is unconditional and all of grace. "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:5).

5 — Redemption. God's redemption was complete for His people when Jesus said "It is finished." Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). We His people, did not know that we died with Christ or that He died for us, until the Holy spirit quickened us. All will be quickened for whom Christ died. Our redemption is by the blood of Christ, who loved us, and gave Himself for us. "Forasmuch as ye know that ye were not redeemed with corruptible things ... But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Pet. 1:18-20 in part). Note also Revelation 5:9. Even though our sin debt was actually paid in full when Jesus said "It is finished," we were not aware of this until the Holy

Spirit revealed it to us when we received the new birth. Jesus' death was not to offer salvation or life. It was to give life. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28). This eternal life was given to all whom the Father had given to the Son. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day" (John 6:39). Note also John 17:2, 6, 9, 11, 12 and 24.

6 — Christ's Resurrection. Christ's death paid our sin debt in full, but our salvation would not be complete without His resurrection. He was raised from the dead for our justification. See Romans 4:25. Jesus' resurrection is the final evidence of God's approval of Jesus' mission to earth. Our salvation could never be complete without it. Note I Corinthians 15:12-18. The resurrection of Jesus is a part of the gospel. Note I Corinthians 15:1-6. Scripture makes it clear that God's elect must hear the gospel prior to the new birth. Therefore, our salvation depends upon Christ's resurrection. In closing we wish to emphasize again that our salvation is all from the Lord, all of grace, for which we should thank and praise Him continually. Note Psalm 9:13-14.

Our salvation, a gift from the Lord alone,  
To all, for whom Jesus; blood did atone:  
In giving His life, that climactic day  
The sin of His people was washed away.

This transaction by His marvelous grace,  
The sinless One, taking the sinners place!  
The depth of His love we can never know  
Until into His presence we shall go.

Regeneration, minus anything we may do,  
But if to God's Word we would be true,  
Service for Him must have first place,  
And this will require abundant grace.

In putting God first in all our ways,  
We lose fame and all worldly praise;  
But, if faithful in serving our Lord,  
We will in nowise lose our reward.

## REAL SINNERS... ANY DISPENSATION

By Herb Evans

"Behold, I am vile; what shall I answer thee? I abhor myself, and repent ..." (Job 40:4, 42:6).

Someone has so aptly said, "Find me a sinner, a real sinner, for I have wonderful news for him." A "real" sinner recognizes himself as such and realizes his desperate need of salvation and grace. Such realization and consciousness of such a need transcends both dispensational and ethnic considerations. There are more than a few things that will not be forced into tight theological compartments, despite the efforts of overzealous dividers of the Word.

Remission of Sins

"...for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:77). "...it behooved Christ to suffer, and to rise from the dead the third day; And that ... remission of sins be preached in the name among all nations ..." (Luke 24:46, 47). "To him

give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). "...this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

It is significant that the Lord Jesus Christ saved, forgave, and remitted the sins of sinners in the gospels without the benefit of baptism or any kind of works. It is also significant that prior to His crucifixion. He declared not that His blood "would" be shed for many but that His blood "is" shed for many for the remission of sins. This blood, somehow then presently efficacious, was then the blood of the New Testament. It was that same remission of sins that was to be preached to all nations! Peter confirmed this and called upon all the prophets that remission of sins was to be and is through Jesus Christ. From the very beginning of John the Baptist's ministry, knowledge of salvation and remission of sins was to be declared, and John faithfully fulfilled that part of

his mission in declaring the Lamb of God that taketh away the sin of the world. The "gospel" of the remission of sins! Repentance

"And that repentance ... be preached in his name among all nations ..." (Lk. 24:47). "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21).

Repentance belongs to both Testaments; it belongs to the Gospels, Epistles, the book of Acts, and the Revelation. Neither Christ nor his apostles gave any indication that repentance was opposed to grace, or that it was to be separated from the remission of sins or the death, burial, and resurrection of Christ.

Repentance is the very recognition of one's own unworthiness, hopelessness, and need of grace. It is the sinner's recognition and acknowledgment of his lost estate and desperate need of deliverance. Judgment of one's self in the light of God's holiness results in a readiness to receive with meekness the engrafted Word. Dissatisfaction with self and self effort causes one to long for deliverance.

Fruits Meet for Repentance

"Bring forth fruits meet for repentance" (Matthew 3:8). "...I ... shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:20).

Fruits meet for repentance, like repentance, do not have dispensational or ethnic distinctions as over anxious splitters of the word would have us believe. Neither John the Baptist nor true Baptists of today have a problem discerning the difference between repentance (or professed repentance) and fruits meet for repentance. Anyone that has ever seen giggling teenagers coming down the aisle and broken weeping sinners knows what we are talking about. John recognized that in order to get good fruit from a bad tree, the bad tree must be cut down (to the root) to make room for a tree that the heavenly Father plants. Both Gentiles and Jews are called upon to demonstrate their repentance by exhibiting fruits and works meet for repentance. Antinomians who shout grace from the housetops will not find their doctrine in either Testament. The Gentiles that believed at Ephesus "came, and confessed, and shewed their deeds" and "brought their books together, and burned them before all men." (Acts 19:18, 19). Works do not save a man, but neither does a "dead faith!" (James 2:14-17).

## SABBATH

(Continued from Page 10)

The last thing I mention is, that there are blessings and rewards for keeping the Sabbath properly. God will bless you for forsaking work on the Sabbath day. Notice in Leviticus 25:18-21, "Wherefore ye shall do my statutes, and keep my judgments, and do them and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase; Then I will com-

mand my blessing upon you in the sixth year, and it shall bring forth fruit for three years." Some think that if they don't work on the Lord's day, they will not be able to make it. Notice that the Lord will take care of this, and He will bless and provide for His obedient people. Our Lord is pleased when His people are obedient unto Him. The penalty in the Old Testament was death for breaking the Sabbath. I would not say that we should kill the Sabbath breaker today, but notice how that God places great importance on this day and is displeased with those who forsake it. As a child of God you stand in danger of chastisement for breaking this commandment. The Lord of the Sabbath will not allow you to prosper while you are mis-using the Lord's day.

Brethren, I have not been too harsh in this sermon. If anything, I have been too weak. I must admit that I am not where I should be concerning this day. I confess that I could observe the Lord's day better. Pray for me. It is my observation that the majority of Christians could do better and need some work in this area of our service. Praise God, there is coming a day when the Sabbath day will be properly observed world-wide. When Jesus sits on the throne in Jerusalem, He will make sure that men worship on that day. I don't believe in that day that men will work on the Sabbath, for the Lord will not allow the employer to demand it. I also believe, that if men are caught breaking the Sabbath during this time they will be punished for doing so. Maybe again, the Lord will demand the death penalty. May the Lord bless you all.

## REVELATION

(Continued from Page 8)

salvation by works or in salvation by baptism. Beloved, a thousand times, No! In spite of what they have been taught, there are some Catholics and some Protestants who have seen the truth and have come to trust Jesus Christ as their personal Saviour.

Our Lord says to that man who is saved but who is in a false church, "Come out." There is a day of destruction coming and before that hour comes when Rome is completely annihilated, and before the time arrives when these harlot daughters are destroyed along with the old whore, Jesus calls upon His own to get out of such false apostate church organizations.

This is my appeal to any man who is saved, regardless of where he is, to come out of these false churches, and get into a New Testament Missionary Baptist Church that loves the Lord Jesus Christ and preaches the Word of God.

Those of you who are members of this church who have stood so nobly for the truth and who have stood for the Word of God in spite of all opposition — I urge you to get your breath a little deeper and to square your shoulders a little more, and to roll your sleeves a little higher, and to stand firm for the things of God a little longer. Some of these days we are going to be with Him and when that time comes, Rome is going to be destroyed. May God help you to be faithful in these trying days until He comes.

THE BAPTIST EXAMINER

JUNE 27, 1987

PAGE ELEVEN



## TUNE IN TO THE CALL TO CALVARY

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

### The Baptist Examiner

JOSEPH M. WILSON, EDITOR  
Office Ph. 606-325-2012  
Home Ph. 606-329-1758  
3205 Floyd St.  
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.  
ASST. ED.  
Home Address  
Rt. 2 - Box 170-H  
South Shore, Ky. 41175  
Home Ph. 606-757-4714

Editorial Department, located in  
ASHLAND, KENTUCKY, where all  
subscriptions and communications  
should be sent. Address: P.O. Box 60,  
Zip Code 41105-0060.

**PUBLICATION POLICIES:** All matter for publication should  
be sent to the editor. All manuscripts sent should be typed  
and double spaced. All such material becomes the property  
of TBE and will not be returned unless requested by the  
writer. We reserve the right to edit and condense all materials  
sent to us for publication. Church news items must reach us  
one month prior to publication.

The publication of an article does not necessarily mean  
that the editor is in complete agreement with the writer, nor  
does it mean he endorses all this person may have written on  
other subjects.

**COPYING PRIVILEGES:** Unless otherwise stated, any article  
published in the paper may be copied by other  
publishers, provided they give a proper credit line stating that  
such was copied from this publication, and the date of  
publication; provided that such materials are not published  
for profit. If we are not on exchange list with the publication  
copying, it is requested that a copy of the issue containing  
the articles be sent to our address. All copyrighted materials,  
may not be copied without written consent.

**PUBLISHED EVERY 2 WEEKS** with paid circulation  
in every state and many foreign countries.

#### SUBSCRIPTION RATES

One year ..... \$ 6.00  
Two years ..... \$11.00  
When you subscribe for others or  
secure subscriptions ..... each \$ 4.00  
**BUNDLES:** 10 to 50 copies to one address — \$30.00 for  
each 10 yearly; 60 to 100 copies to one address  
\$25.00 for each 10 yearly.

**FOREIGN:** Same as in the United States.

**PLANNING TO MOVE?** — Notify us three weeks in  
advance. The post office does not forward second  
class mail unless the addressee guarantees the forwarding  
postage. They charge us 30¢ for each "change of  
address." Please save us this expense and the post office  
time.

Entered as second class matter March 4,  
1979, in the post office of Ashland, Kentucky,  
under the Act of March 3, 1979.

**POSTMASTER:** Send address changes to The  
Baptist Examiner, P.O. Box 60, Ashland, Kentucky  
41105-0060.

## YOUTH:

(Continued from Page 6)

age barrier. The youngest child  
of God can be just as holy as the  
oldest. I wish God would im-  
press upon saved young people  
the importance of a pure life.  
Why is it that a good portion of  
church problems center around  
young people and their sins?  
Why is that the pastors of sound  
churches worry and fret so much  
about their young people? It  
should not be like this. Young  
people should be an example of  
a pure life before God. God ex-  
pects a pure and godly life out of  
all His people. May we make a  
real effort in this area.

I wish to make one last point  
before closing this article. You  
might ask, "How can I do these  
things?" I think Paul gives us  
an answer in the following  
verses after our text. (Read I.  
Timothy 4:13-16). I do not have  
space to enter into all the details  
contained there. I would urge  
you to study them. The main  
point is that it requires effort to  
be the example you should be. It  
takes work and thought on the  
things of God. I hate to be so  
brief on this point, but I must  
conclude this article.

In closing let me urge young  
people to examine themselves,  
and see if they use their youth as  
an excuse, or if they are an ex-  
ample. We need some good  
young people in our churches.  
Will you step forward and fill  
the bill? Please young people,  
be an example of what God can  
do in your lives. May God bless  
you all.

THE BAPTIST EXAMINER  
JUNE 27, 1987  
PAGE TWELVE

When we feel justified and ac-  
cepted in Christ, we also feel  
ourselves to be sinful beggars.  
Yes! The MORE we see of His  
grace, the LESS we feel  
ourselves to be. As He increases,  
we decrease. The big letter "I"  
is so large with human nature;  
pride is such a part of us that it  
remains with us to the grave.  
But if there is anything that can  
kill pride, it is a better view of  
his grace to us in Christ. "O, to  
grace how great a debtor daily  
I'm constrained to be." O where  
would I be? What would I be?  
What my eternal lot without my  
dear Redeemer?

## APPRECIATED LETTER

Dear Bro. Wilson,

We are still enjoying the  
materials we are receiving.  
Thank you.

Joseph Taylor  
So. Chas., W. Va.

## HOW TO CLOSE A SERVICE

by Eldon Joslin

The best way that we can  
close a service is to follow the  
leadership of our Lord and not  
our own personal emotions. The  
time that we spend closing a ser-  
vice should not be done to affect  
the emotions of our audience.  
However we determine to do  
this will bring criticism from so-  
meone. If we close our service  
by having the people stand and  
one leads in prayer, those who  
believe that man has a free will  
will say that we are Hardshells  
and gave no one a chance to be  
saved. If we sing three verses of  
a song those who are strong in  
the doctrines of grace will accuse  
us of being Arminians trying to  
persuade some to be saved.

I personally feel that the in-  
vitation is a rather new idea  
among true Baptists. I do not  
see why we would want to get  
someone to come forward, as  
this has no value in salvation. I  
do realize that when some come  
who would like to become a part  
of our assembly we need at some  
point in time have them to come  
where the rest of the assembly  
can give them the right hand of  
fellowship. Therefore I feel that  
as we close a service we ought to  
challenge the sinner to receive  
Christ and let any in assembly

Paul exhorts us to "adorn the  
doctrine of God our Saviour"  
(Titus 2:10). We cannot adorn it  
with choirs and cantatas, for  
God's music exceeds any we can  
produce. Listen to the birds  
sing, the wind whisper through  
the pines, the water rippling  
over the rocks. We cannot adorn  
it with steeples and great  
temples. God's universe is his  
house. Stand out under the stars  
with the flowers at your feet and  
the soft, gentle breeze moving  
the trees. We can build nothing  
worthy of His glory. We cannot  
adorn it with our religious  
uniforms. The perfect man  
stood in Eden clothed only in  
God's holiness. Our clothes only  
disguise our naked guilt. We  
cannot adorn it with our  
religious rhetoric. The gospel is  
best adorned when it is  
unadorned by our arguments  
and reasoning.

But we can adorn the doctrine  
of God with holiness of life, hap-  
piness of heart, love of sincere  
compassion, readiness to show  
mercy, and patience under trial.  
We can adorn it by an unselfish  
desire to make others happy,  
with a generous hand, and a  
peaceful disposition.

know that if there is anything  
that needs to be done we would  
be available to help them. Sing-  
ing a song should be optional to  
the pastor. I think it will that  
the service be closed in prayer,  
not because this is traditional,  
but because we need to take this  
opportunity to thank our Lord  
for bringing us through another  
service. Our prayer should con-  
vey that we would trust our ser-  
vice has been one that would  
have been pleasing to our  
Saviour. In our small assemblies  
we usually know our audiences  
and what their spiritual needs  
are. We should be open to help  
them, but never come to the  
conclusion that this can only be  
done if they come forward dur-  
ing an invitation.

It is important that we  
remember that the Lord is  
sovereign, and if a visitor leaves  
our assembly and goes down the  
street to a place where they are  
persuaded to join due to a long  
emotional invitation, we should  
realize that the Lord did not  
plan for those to come and be  
with us. We must show patience  
and faithfulness to our Lord and  
His doctrines trusting Him for  
the results He would want us to  
have. Pray for us.

## EVANGELISM (Matthew 28:19-20)

To spread the gospel  
Takes love and discern,  
Teaching truths to unbelievers  
With patience and concern.

To follow the steps  
That Jesus did trod,  
Needs the patience of many  
As is the will of God.

He taught us to "go ye"  
And preach and teach the Word,  
So others might come to know Him  
For whom are unheard.

Teaching them to observe all things  
As He did command,  
He's the Alpha and Omega  
With His power always close at hand.

Copyright 1984

Jean Dye

## TULIP

A beautiful flower is the tulip to me.  
It contains a whole body of divinity.  
There's total depravity in the T.  
U has unconditional election maybe for thee.  
L means the atonement is limited,  
And only the elect from it have benefited.  
Irresistible grace can be found in the I.  
It draws us to God and will securely tie.  
P means to persevere as along life road we trod.  
Then after life the resting place,  
A sabbath for the people of God.

Faye Moore

## For Limited Time Only SPECIAL SUBSCRIPTION FORM

GIVE 10 GIFT SUBSCRIPTIONS TO  
THE BAPTIST EXAMINER

P.O. Box 60  
Ashland, Kentucky 41105-0060

SEND US 10 SUBSCRIPTIONS AND WE'LL RENEW YOURS FREE

# 10 Subs...\$20.00

Have This Paper Delivered Bi-Weekly — For A Whole Year!  
(PLEASE PRINT)

- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....
- Name .....  
Address .....  
..... Zip .....

Enclosed \$..... for ..... Subs

Your Name .....  
Address .....  
..... Zip .....

## GIVE US READERS

### We Will Give Them The Truth